In my opinion, we are very wrong to focus on the
flags, the eloquent speakers, the refined writers
They often talk just to hear themselves talk.
...In science, and I am a great admirer of the
In science, and in logic too, the ideal is to say no to a
-in a literary style, but the best and most brief way
possible, which is what we want to demonstrate.

- The shortest demonstration is often the -
better; the thinker doesn't get there right away.
I hold you dear. I will express sincere conviction, the

good faith, the selflessness with which I defend
my ideas; the haste with which I was to finish and deliver to
the printer, before the upcoming elections, these notes

thrown about haphazardly, thinking — illusion, perhaps —
to be — to do a service for a few,

Jo ne mo suis donc pas donner l'avoir remettre
on the construction site and to correct many passages which
would deserve the etro.

I even neglected two chapters due to lack of time.
One on strikes, the other on political parties,
which were supposed to be part of this book.

I ask for your indulgence regarding the form.

In Drumont.

I wanted to dedicate this book to a great orator,
who has dedicated himself to "the emancipation of
the human mind", of the “justice of truth”,
all the talent and everything. the energy that one can
mettro to “summer the idea with both hands (1)”.
I could have dedicated it to one of our most learned men.
Sociologists, Mr. Yves Guyot. For years,
he leads the campaign against socialism (2).
But having conceived it in a fighting spirit
And to perform an act of patriotism, I like to...
men will be used to beat these insults with all their might-
Frenchmen who have retained the ideal of freedom
and of brotherhood; these traitors who, through their poli-
anti-French sentiment, to the point of wanting to raise

against the fatherland, this daughter of France,
Algeria; pushing here towards civil war,
by inciting hatred in a number of
French and by hindering all the forces of
superstition stirred up the desire for light and
generosity which should be the halo of the perc
modern.
It is because, aided by your servants, you
Sow insults in my hands, Drumont; because

(1) As the days go by. Clemenceau,
(3) Socialist Tyranny. M. Delagrave, publisher.

XA DRUMONT `

that you tried your hand at socialism,
you flirted with his bosses, supported candidates
who cheered the Commune and the revolution
social, armed revolt, as at the fort
Chabrol, to whom I dedicate this first page.

JULES GUÉRIN.

To the disillusioned Republicans... na

And screw the army commander, the surgeon, and the man
H politics. The right eye, the decisive spirit,
- otherwise they run the risk of losing the battle,
-to intervene unnecessarily, to make bad decisions
. politics. — There are turning movements,
- complications in the battle that need to be seen
and even planning ahead, without which we are bad at gene-
A clumsy surgeon, a pathetic politician.
If we take a look at the situation
In current politics we can see movements
signs that are emerging, hearing clamor
who rise up: All men cry out for justice;
Y: But their ideas about it are far from identical.

A people born in the light, who emanate, ————

He who learns is like a child who grows up, he
needs guides, tutors; our politicians of
The Republic neglects this point of view too much.

Under the pretext of universal suffrage and the people

— As sovereigns, they defer to public opinion.

However, public opinion is often shaped by...
newspapers, full of contradictions. — .
In the administration of "public affairs" > p
It is not enough to respect the national will,
We still need to know how to give him advice, the -
guide. Both are things

extremely delicate, because in the midst of all these
contradictory opinions, tossed about, agitated by
The waves, how to recognize the truth.
Similarly, with a patient suffering from a |
anthrax, which tends to invade neighboring organs and
running the risk of overcoming it, surgery is necessary
sari against this particular affection; but the
Pain can also be a symptom of an illness
general information that needs to be discovered.
The current political situation is
for the past few years, it has been absolutely similar to
that of this sick man who has committed some excesses, who
was prodigal, but also that old sor-
The women teased incessantly, "Maybe it's the
The reason for this anthrax, perhaps it is also
suffering from a general illness.
There was Boulange, the Dreyfus affair, the national-
nationalism and meanwhile a gaping wound,
socialism. Great surgeons, Messrs. Cons-
tans, Brisson, Waldeck-Rousseau have extirpated the
the first three while they thought it useful to
allow the wound to suppurate.
Well, let's question our patient. It's here.
a social organization comprising millions of in-
individuals who, as in La Fontaine's fable,
They pull in all directions. There is certainly a sense of unease.
In general, but the customs understand it in a certain way, the
others of another kind. How does the idea of justice
Isn't it the same for everyone? This oddity
already needs a cure, I don't refuse, he

jump to the point, we need more cohesion and...
coordination in the thinking brain of this organ-
nism.

If you listen to the taxpayers, they will
will say they are overtaxed; the com-
merchants, whose businesses are no longer thriving; those
who hold liberal professions, that they are
countless and that they can no longer live, the
employees, that they are not paid enough;
Employers, let them be taken by the throat.
pay too much. They all agree that he
a swarm of civil servants, veritable para-
sites that tease them and relentlessly drink their
blood. E d
The damage is extensive, the situation is embarrassing-
health; hence the bakery, the Dreyfus affair, the national-
nationalism. But we would be wrong, armed with our
scalpel, focusing only on the lesion
external, ct following the old empirical method
to let the socialist wound fester. We must over-
Everything must be addressed at the root cause. The illness may be
In general, any type of diabetes on the
pathogenesis which scientists can discuss;
However, it is necessary to order a regimen.

The continuous suppuration, the weakening socialism-
blit, infects the sick person, there is no doubt, all
Commerce, the whole of industry complains about it; com-
Let us begin by employing new anti-replies.
The patient will feel much better, -

Taxes are certainly reasonable; we work without

(XIV TO THE DISAWARE REPUBLICANS)
Relaxing to diminish them; and the gallows for the fools
who, under one pretext or another, increase them
They lie more and more each day.
Social parasites are countless; hey,
Insecticide powder, merciless, we slash,
_ Let's crush them, our man will finally be able to... |
and sleep.
A little less alcohol will make a big difference.
better. Your patient must have cirrhosis and if
Tonn, beware, delirium tremens will lead him
At Sainte-Anne. "The Academy of Medicine does not
she noted, in a noteworthy report from
Dr. Lancereaux, five years ago, than in seven
years, that is to say from 1885 to 1892, consumption
absinthe and similar drinks. It
raised, for Paris alone, by fifty-seven

one thousand hectolitres to one hundred and twenty-nine thousand?
And since then, the consumption of these ye
Augmento constantly. y
Read the article by the deist on this subject.
Bonapartist, Paul de Cassagnac, commenting
(February 16, 1901) the excellent amendment of the atheist
Revolutionary communist Vaillant thus conceived:
"The government will prohibit, by decree, the manufacture-
cation, circulation and sale of all essence
recognized as dangerous and declared as such by the aca-
"Demic of medicine." (One defends this idea at
the name of the Fatherland, the other for the idea he finds -
superior to humanity, they are therefore not so
Far from it, to hear, they wanted it.

TO THE REPUBLICANS of the 15th

E in the interest of both united, of the Fatherland and of
humanity), -

Then let us order the exercise, the open air; co
composed of nitrogen and oxygen from the attics, of
small streets of large cities is vició; & la
in the countryside, he will find healthy food and
abundant.

There you go, I believe in a good doctor
in the current state of our knowledge.

However, I have seen and heard everywhere...
People are worried about the patient's condition, some

believing him lost, they ordered his coffin;
friends were abandoning him; relatives who had
brought into the world, who perhaps had pampered him too much
giving him treats that are detrimental to his health
encouraged our man to resignation; all

only further excited the patient who
he was getting angry, he was lamenting,

This, as described by a doctor, is the political situation.

Tick present.

...Cease, then, my friends, your agitations. This
This being is still full of life; how many others
Countries that don't complain are in a worse state.
health. Be confident, but know how to recognize

If you make mistakes, change your approach.

Certainly, it is regrettable, even unpleasant,
When you wanted to pamper someone, you got them.
loved dearly, to hear someone say one day that
We were clumsy and the work done is not
| not THE tits 8

XVI TO THE DISWISED REPUBLICANS

'He is | however, of a fine character, of a fine
The spirit of knowing how to recognize one's mistakes.
What do you care about this **nationalism! for-
Why would you be so relentless, scalpel in hand, against
Yes, if we know that it is only a symptom.
On the contrary, let us rejoice, for he has guided us.
...in our research... — Let's note that he reacted
against the socialist plagiarism in Paris and in many other places
places; that in Roubaix, socialism is in
deronte (1). 2
— This is a case of accepting an epithet that does not want
nothing to say; because except for the internationalists (and even then)
we are all nationalists; all children
The people of France love their homeland, which is the most beautiful.
Ja more free, the most pet and Ja dam gén-
reuse of the world.
We want to defend it with a young army.
vigorous, loved, in the case where one | would attack her.

(1) In the same vein, one can cite creation, to
. Paris, d'uno secondo boursn du travail, ruc des Vertus, ayant
In principle: "Lo Capital-labor and the Capilal-Argeunt, are
the two factors essential to social life, One completes
Fautro; the two make each other live, The duty of ccs

The goal for two collaborators is therefore to find an amicable solution, in good faith.

faith, and in all circumstances, the point of meeting of the concessions.
reciprocal obligations that they owe to each other.” (D. LA
P. L. are the two initials of an energetic man, Paul -
Leno r, the secretary general, Dorette Bourso,

The following passage from a speech he gave last -
Mont indicates the goal pursued, "Free in your actions, conscious"
of your rights and also of your duties, we have discovered the game
Lyranníiquo el we are freed from the constraints that were
Weighing on your conscience, the frameworks of the political unions
in Lk s which most of you had s'és: mbrigader,
attracted by the enticing promises.

TO THE REPUBLICANS, SSABUSÉS, 3 DATES

We want it to be rich, flourishing, and for that
If you need to listen to the grievances of commerce, —
dod industry, promote agriculture, facilitate the
relationships. - dares
—.. So the [^ redoviehidea. — in the
The world, illuminating others like a torch
nations, on the path of truth.
This book, all certainly can, must
: participate. | The Republic, as its name indicates, is not
to no one, and some men would not know how to —
To maintain by force and oppression. Let us be
Let us be noble and generous, great ones. We must not...
to see everywhere, as Clemenceau said, quoting
Michelet, that "cowards came to stab her"
"In the back," you have to see men who love
Ja France ct In “public thing”, which is also at
them and since they know perfectly well that at
The regime of one man is now over.
Let us proclaim amnesty, let us extend our hands and

Let us all work together in solidarity for the education of E

Our race contributes to the greatness of the Fatherland.
| SE 8 greyhound 102.

p, S. —: I will tell the Republicans there today—
— Today, the danger does not lie in "Nationalism". The `

The Republic is not playing games, the crisis is painful.

has passed. Read the revolutionary newspapers carefully.
. lutionaries, the declarations. that in a congress `
. socialist, under the republican banner. (Small
Republic. to D, "A /, elc , March Ma of men

sen ` TO THE PUBLICANS — |

P.S. certainly insane, put on a palatable diet to speak for power,
But very intelligent and very eloquent people dared
= to bring to an essentially bourgeois country

...and small landlord and fear that this beautiful

_ country is not swayed by fatal eloquence,
I had rather, do not return for fear of excesses, that
"I've already seen it happen, with the worst possible reactions."

I will tell the sons, new from the old parties

monarchical ar: despite the good gods that your

Your fathers and mothers have made you invoke during -
Given your young age, it's likely you have some.
shaken off the superstitious yoke and you have a

8. A more modern conception of society.

You are no doubt aware that there is a Roger Bacon,

Descartes himself, a Claude Bernard who threw -
in the sciences, the foundations of the experimental method-
`rimental. Renounce empiricism and if you
= want current society not to succumb to
violence. Listen to these revolutionary voices that
- threaten you; without ulterior motive and without res-
= Triction, enlist under the noble flag
of the Republic.

Your furious attacks against [OM social]

that the Revolution brought forth are absurd and irre- -

. bend; you force them to agree, in a com- -

| — . a defense against a return to the past, of
— — — men of good sense and those who dream of follies to

_ come and it's you | who pays for the broken pots,

March ID, |

PREFACE

In choosing the title of this book, I don't believe

commit the heresy committed by Mr. Ferdinand Bru-
.melière, proclaiming the "Bankruptcy of Science." Evi-

Indeed, science has not failed anyone, and can we
To argue that men have failed him?

Socialism is no longer the same, love
solidarity with others is as old as the world;
These feelings exist even in some animals.
- Socialism failed from the day men...
wanted to exploit it for their own personal gain. - |
Who better than Jesus Christ said: Love one another?
. each other. But the priests came, priests |
...ancient and modern, promising paradises, you-
~ consciously or unconsciously exploiting the

, noblest sentiments, the most natural desires in

distorting them. Nowadays, these beautiful sentiments -
...have been used by ambitious rhetoricians to their advantage,

like the priests of old and today (OD

(1) Then came the priests of another religion and two

- the teaching was this one.
You are suffering and are —» from life. You must

x take to Ja society and the way it is organized. But
"We will destroy this organization, we will found a..."

An anthropological society that will bring happiness to all. There will no longer be B

NX -. l _ PREFACE

This exploitation of others was all the easier
to our socialists that the sciences which deal with
the "human mind," philosophical and biological,
had made little progress since antiquity, since
Aristotle. We will see later what no one
will deny that sociology is the daughter of biology. If the -
Biology didn't exist, how could science...

Could she have existed? | I

The knowledge and experience of the ——— same s s ac-
accumulating in encyclopedias, could not guide
a constantly renewed humanity, constantly having
an education, a new experience to be had.
This is how the brain of a man who has reached the top
knowledge is already in decline at the end of life and tends to disappear
traitor, replaced by that of a presumptuous young man;
his experience is so little, that some

"Neither rich nor poor; social inequalities will disappear,"
"E each will have the same level of well-being," |

And as i) the meadow must always be alive from the altar, los
pontiffs of the new religion have in turn quetó, not
for the souls in purgatory, which no longer exist, -but for
They themselves asked for pens: of deputies and of chofs
| departure |

Now you understand why we feel bad "rg when
we come to say:
|. "Don't bother with all this nonsense, don't count |
than about yourselves. You are being deceived when you are told that a
general upheaval will bring happiness to all and the first bi-
êlre. There is no secret to establishing a society
in which all men will live on the same footing and receive-
vronl equal pay, whatever the type of work
that they accomplish,

He who is only capable of turning the crank of a
machine, will never receive the same salary as the man who has
invented cello machine or who possesses the art, without surrendering to any
manual labor, from which he was provided useful work, intended for his labor

| form in bánéflecs.

e Il. Hapus, Le Matin, September 15, 1001. »

They might deny it; he will have burned his wings in many ways
circumstances and will be cured of many defects; but
It is in vain that he will give advice to his son.
This one, in his quest for experience, will do crazy things. (recdi-)
both those of his ancestors.
Ilen is and will remain so of social life, as long as the

companies will not have gone into detail and will not be
aware of the biological and sociological laws that
govern them; they will sail without a pilot and without
Houssole amidst the chaos, the transformations, etc.
revolutions, at the mercy of agitators and pro–
Creators of paradise.
– Science, for its part, is in possession of a “vüdihade”
whose disciples gave the laws; she has
temples where they are taught, no one is proclaimed
Master, no one teaches or aspires to teach, if he does not
. acquired sufficient knowledge. |
But in this immense labyrinth that is the social media landscape,
There is no order or method, only the loudest one wins.
is the most listened to; no need for competition, for
diploma, no need to have done an internship in a
any pharmacy, for having handled, broken boxes
before achieving a satisfactory result, of
having overworked himself for long hours searching
attractive theorems. You are young. without experience–
Rence, pretentious, you have the gift of the gab of a Gascon.
Or, you Marseillais, you shout, you climb onto the
ene you play the clown properly and
The aerobat, you exclaim: Long live the Commune! Long live the
Social! And these fateful words replace all of you.
science; yesterday hairdresser, shoemaker, groom, tomorrow
representative of the people, a title which means that you
you need to know history, geography, law, the

nm PREFACE

inedible, letters, sciences, arts; to be in a word deg

Encyclopedic in nature.
What social progress can be achieved with a

such a method, since it suffices to be: a clog-making citizen

or shoemaker, singing the Internationale or the Carma–

to get elected as a member of parliament.
Bankruptcy, obviously, is the inevitable outcome of such a system– |
theme. "ELE

Perhaps he acquired, for example, a book that
highlights this phrase from Proudhon: "I
seeks the laws of Justice, goodness, and truth,” which
| aspires to justice, dreams of a better future,
otherwise of an ideal society, where everyone would be
happy, does not claim to be a socialist, since he

| is absolutely included in its definition.

The reason is simple: although socialism,
Theoretically speaking, it consists of loving one's
next, an aspiration towards justice, the dream of a
a better future, the plan for an ideal society; well
that the great socialist philosophers sought
_and perhaps are sincerely seeking the means
to achieve this goal, it is nonetheless true that they have -
went astray in many respects, that they sinned
through ignorance and begging the question, and that the app-
The application of their theories cannot lead to a realization-
practical information.

We could have, one might say, been edifying - a society
ideally, on a scientific basis, keep Tënt for him,
thesis of a socialist and to claim that she was the only one,
.] True? No! By acting this way, we would have allowed
Confusion. Socialism, as we shall say,

. has become the emblem of a party that is increasingly tending towards
no longer confining oneself to a formula: "Collectivism
where communism" eliminates the bourgeoisie, the boss,
capital, private property, all things modified-
reliable, it is true, but to which we find a
function having a greater or lesser utility ` which |.
preaches class struggle, internationalism, what we
Let's blame them. We could have then put ourselves in the
same clan, we confuse ourselves with the previous ones, and
It has been a great nuisance for us to be rejected
without reading us, by those who are anti-socialist without
reasons, preconceived ideas; or else we could have
to be claimed by others, who would have found ours.
sound ideas, the socialist idea and making it benefit
as well as those we are fighting. 2

For all these reasons, noting that the social-
lism failed in its conclusions among the theorists
citizens and politicians, we prefer to throw this
epithet overboard and declare ourselves anti-social-
list. There is no confusion about this.
possible.

knock.
Your DH d D
D - "ai
7 r

Socialist, does socialist work. - P

The goal of the society is the well-being of its members.

Irene),

THE FAMILY OF SOCIALISM

pm

The company is obligated to make life convenient for
DE df | S ted

The goal of the B society is communal happiness.

(Deletion of human rights, art. 1).

The goal of the revolution is to destroy the inevitability here established common happiness.

| Conspírai ion babuuviste, buses of the Republic

ten ons, Art, 195.
The general principle to which all the rules of the practices should conform, is none other than the happiness of humankind and all sentient beings,

J.-S. Mut

Society must be organized in such a way that...
(This is not often the case today, unfortunately.)
that the happiness of some does not originate in the ruin of others, the ultimate goal that each individual finds his good in that of the community, the good of the community resulting from freezing. Kegel vice versa, of the individual-vidu, ` |

(L. Bûcxen. l'orce et matilei e).

The greatest happiness "m"T large number by
science, justice, goodness, perimetry

In terms of morality, one could not find anything more expansive and more humane ethical motive. R^

Benoit Mao”, 3Saelalüsane integral).

| The pure ideal would be that the entirety of
= ttres became a conscious, united, happy society.

Alfred Fovintrs. Critique of systems of
contemporary morality, 8, eap, Kei

[to establish a social environment that ensures for each |

d: S | SML E Toc se – om e "D Ge – F | t] | a E
individual touis ia suu turese cu INEST AGGE Pub s
epuqae. d ii shouts as ie cH KRIER

Gel EE m c. Amos A – | E
dE Le réit BN EG LEET Af, CN E e

Socialisie, with donations Gi cgo itin NEE,
ment vast, íróp vast De! yu Sn TEIAS ent.
to give birth to the cqinions of Lime: IIl gr Thlot tt
of and state of Am: Also Kinnen reset
of the Tribunal guj iater eguit events TER

p

to say: e But dree OVE OMAR EDGE Fuse
lisias”.

E

– ds M" d "e £ey Xs » EWEN DE
This word has too much in Gastirits, can Xeon have
" + to^ FB eng , Se" e weg DS e – –
political party. el $1 dc 34 ed > Read a AIX SETS
e * * ` : | i | – Mh
explain it precisely, save SE ui
gp ex | » –

desires to abuse o» —: serene eR Cap Sí.
At the point of Ye pe tque dl green 15s EE

The word is therefore bad: ve? in ALL 3 AVICLS

considered in CE SDS. WE OF oni that
to proclaim his faith. — s
So. to: ut man d

ER piis en NAE
socialist; every person has sen idoal s xiu
prefers to another: also Count Mun.
Abbot Lemire, Jaurésct Gues ie the Pope 3 NIU
or the German emperor. (This is a separate, unrelated comment)
claim socialist E

But it has been of this meaning too <

*-

which everyone can saffühicr. H en cst une

another which by custom and practice tends to be said-
miter from phis to n ci véi csi one idea. Gët

. fear the honest understanding of men and of
< things, it is better to have a weapon whose ecrtaizs se

6 THE SOCIALISM FAMILY

related to gloriolo among their peers,
does not have such a general meaning and applies
more specifically to certain people.

That's how it is in France, and here I'm not concerned.
than in France, the different parties have
. given adjectives which may perhaps be modified-
will be noticeably different, but if they have been well
Those chosen will have to remain more or less what they were.
Among these different parties, there is one that is more
that others claimed the title of socialist;
he formed a group at the Chamber with a
a well-defined program, from which all

other social systems; he organized his congresses,

his propaganda machine, summer, summer; in short,
it is a very well-defined, if not well-defined, party;
and although other men, other parties so
They call for socialism, A is better for
to avoid confusion, let them renounce it, and let this
the title is increasingly applied to the group which, at

The House has recently accepted the
o collectivist-communist program and to all those
who, directly or indirectly, voters and elected officials have supported it.
This delimitation is absolutely necessary to
the demonstration we want to make. E

Moreover, we are not alone in our
opinion, and all those who have dealt specifically with this
questions, they think that way.
— Socialism is the state replacing freedom
individual and Her enant the most dreadful of tyrants.
| (rone. Roux. — September 12, 184 8.)

ei

Yves Guyot produced a volume entitled "La tysocialist regime" or he demonstrates that our sociallists are moving towards social regression.

Mr. Paul Leroy-Beaulieu said:

Today the situation is quite different. Thanks to
From large industry, socialism became more
precise, more methodical and more haughty; he imagines himself
Being a scientific system, it requires its application-
Von intégrale and he found a new formula: the
collectivism... current socialism is collectivisme; that is to say, "the appropriation by the State and the
implementation by him of all means of production
tion. » ,.. State socialism, socialism of the
chair, Christian socialism, all these varieties
unconscious or by-pocritical of pure socialism and
simply, all these accomplices or precursors of the colLectivism must be fought relentlessly.
by all those who value civilization, that is to say-
to say, not only to a valuable set of goods
material, but to intellectual and moral freedom.

There is no room for compromise with socialism, there is no
than to repel it. By Kai
(Where does socialism lead? Preface.)
The great philosopher Alfred Fouillée said: "From
On the one hand, we stick to a metaphysics.
abstract that establishes either society or
the individual; on both sides, we end up misunderstanding
the laws of social science, which are an application
natural laws of life. Some are for the
revolutions, the others for pure conservation and
simple of all that exists, while the true principle
is: evolution and progress. BM
In a thousand ways, socialists misunderstand

" | THE EAILLITY OF SOCIALISUE `

this principle. MT Aug o they attribute to fa

human will and social organization.

responsibility for all our evils, past and present;

By doing so, they attribute to the will of

man and the social system the power to produce
"All the good things one could dream of for the future..."
"Hence an important consequence, what is a?"

| first condemnation of socialist utopias, »

Spencer is no less distant than Stuart Mill.
of a narrow economic orthodoxy and heresies

| socialists, >»

(Alfred Fouiluer, Social Property)
(And democracy, Wachette.)

Finally, I recommend to the reader, if he wants
to have a good time, to laugh a little at the expense
collectivist socialists, communists, revolutionaries

tionnaires, the little book of the German patriot,

Eugene Richter — Where does socialism lead, journal

from a worker (Paris, H. le Sondes bookstore:

17th, Boulevard St-Germain) — to understand
that in Germany the danger of socialism
perhaps bigger than ours; than, over there

and in all countries, cc litre has taken on a meaning-

a very particular cation.
However, we must not assume that the
The French are quick to get carried away, that's what they are.

|. country of Bordeaux and Champagne, which excites,
It irritates and goes to one's head, the primary cause, can

to be, of the "French passion"; that we

let's sacrifice odee to fashion and that's enough here

WHAT IS SOCIALISM? —

Unfortunately, due to an easterly wind or an accident
to sweep everything away in a night of silence.

EEE ne FÉ 3 mg
: 2 A

ti

It is important not to Got A Indre Socia-
Sociology with sociology. Sociology implies
not a science, or even a method,

Sociology, on the contrary, is the science that
aims to study biological and psycho- laws
logics that govern societies.

Its purpose is the study of phenomena of all kinds.
nature which concerns the individual organism and the
social superorganism.

| (Guillaume de Greer, Production to Sociology.)

Sociology is the study of the laws of society.
in social phenomena themselves.
| A. Core.

Sociology is the actual study of societies.
their functioning and their mentality.

(By ANTE, Précis de hat dé to

It might be possible for thinkers: who
would take into account the laws and phenomena which
govern individuals and societies, that is to say—
to say of the sociological method, to indicate the goal
towards which aspirations might tend |
human, without thereby giving away their system
ideally, as the solution to the social problem;
these men would be sociologists and not
$ socialists.

wë "Gu BANKRUPTCY pu SOCIALISM

Sociology being a science, it observes and studies.

x discusses the fails, drawing conclusions, and
: consequences – whatever they may be – that have not
...that one goal, the Truth, consequences. which may.

KILLING means going against desires.

The duty of socialism, in order to be scientific,

It would therefore be a matter of conforming to these truths.

"to establish a social militia" that is not m in

In contradiction with them.

Sociology, admittedly quite young, : 80 däre e

Loppera. We hope so for the happiness of El La.
` good understanding between men and companies, |

| CHAPTER D |

E La a Biologio o ost le corollary »indispen- - |
K sand to the Sociology

What is Man?

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biology. is the indispensable corollary E
to sociology - |
Is this Phomme?

| NE: let's come; to say: | A cb is that `

Se selen nee, which aims to study biological laws 7
and psychological. They govern men in
company. GLO.

(The first question that arises is therefore: Ch

E What is man, from a physical point of view, |

Physiological and psychological? That's the question.

preliminary and necessary to properly resolve the
social problem; because if we want to discuss
laws that can or will govern men
_in society, it is quite obvious that we need
` start by knowing who they are physically, |
Physiologically and psychologically. He is.
There's no need to insist on making it clear that the
social theories that will suit a being —

| considered a demigod, a reasonable being

but, like Dien, will not be able to resemble -

those that will have to govern an animal more or less
intelligent product of evolution and selection W

beings. MN KEE ENP

IA ` THE BANKRUPTCY OF SOCIALISM

= lis 'it is therefore a question of knowing which conception we

we have of man, or rather what biology
teaches us about this. It is forgetfulness or ignorance
rance of this corollary which means that all these cons-
Builders of social housing, work nearby. on
I'm quicksand, or rather, foundations.
The necessary things are missing, we will see that clearly.

During this study, this will become immediately apparent.

We will only have to mention it in passing.
How many of these theoretical socialists who
attend public meetings, congresses
socialists write newspaper articles,
brochures, etc., in short, direct or try
to direct public opinion, thinking they are in
the truth; how many are there who have asked themselves this question
question conscientiously. This sentence from
Guesde, whom I chose at random, and whom we
Let us quote a little further on, ut to make com-
to take advantage of their ignorance on this subject. Also, already,
We sense the failure of their theories.
Where do we come from? Indeed, the first
Theories of socialism? From a more or less
less distant where man was completely unaware of himself.
Throughout Christendom, the great predecessor
of our current socialists, including the most radical ones
memes are not afraid to claim ownership, is without
_couteste Jesus. |
With Proudhon, Jesus “appears to us, in the
compact section of his book, like an innovator
socialist, entirely enamored not of ideals, but of

Qt

the island of justice which he blends with that of charity,
enemy of the priests, Pharisees, and scribes,
carrying in his brain an entire plan for purification
social”. (Jesus, page 3. Letter from LEpraix.

Since then, everyone who has approached this subject
have more or less copied. Some, whom we believe
the most distant, and who pride themselves on feelings
The most anti-religious are perhaps the most
get closer. Now, we don't think that Jesus

was a great anatomist, a great physiologist: that he had known about universal gravitation. the Earth's position in the vastness of space and its rank among the other planets. We assume that it had read neither Lamarck nor Darwin. And we can to say that, like him, the great socialists Modern thinkers ignored Lamarck and Darwin. The selectionAion and evolution, the diversity of instincts and temperaments as well as intellectual capacity brain tutelage.

(What's so surprising since Guesde dares to repeat from nowadays, immeasurably ignorant: (Free (Word, October 23, 1900) You will never make me to believe that not all men are the same blables and that the race has a Pope rebuke which. conch.

However, we do not claim to to say that it cannot exist among certain philosophers, ignorant of anatomy and physiology, beautiful and good sociological ideas. But as in the past... old apothecaries applied a remedy without

to be well acquainted with its nature and properties, to diseases they only knew from their: symptoms, ignoring the cause, and could to relieve and heal, however, that of ignorant and empirical people and their knowledge not yet being a science; likewise some philosophers were able to make beautiful and good social theories, without being bioLogisticians, nor students of social science. Conversely, it is certain that nowadays, scholars are unaware of the first word of sociology, perhaps due to a lack of aptitude, perhaps out of disgust for the charlatans who have chosen these questions as a pedestal. In my opinion, it's a great bad, because it allows a number of people posing as masters, scholars, and to found a science alongside it: whereas, on the contrary, sociology should be a cold, cold science and peacefully built upon biology. In this regard, let us quote the following passage: Oé (public, February 25, 1991).

"Manual workers who have the very legitimatetime desire to improve their condition, do not know not generally how to go about it, because they have no leisure to study or reflect; if they follow bad shepherds, that's what good ones do They fail to do so out of selfishness or ignorance.

“The masses,” said Mr. Skarzinski, “do not get along well to discern the means that could improve their fate. It is up to the elite to discover them.

for her; this is part of her mission in this world. (Social progress at the end of the 12th century, Félix Alcan, publisher), |

Unfortunately, instruction and education social elite generally leave a lot to be desired. Scholars and learned men have a tendency almost irresistible to specialize, to confine oneself- to be born in a small area where the trees prevent to see the force, EE EE

Such a scholar incessantly — on his tests- | Veltes is unaware of what is happening in the workshops, and knows almost nothing about the lives of workers and bosses. If he gives his opinion on a so-called issue — he risks getting lost and leading others astray

following him into all the thickets of error.

The educated are no less confined than the scholars in a small, chosen corner; they cn- ferment in their ivory tower, and when they are cautious, they were eager to get out of there to- to teach others what they did not teach me.

When it comes to social problems, such as- complicated and so complex, the will and the good intentions are not enough, we must add to them what- What's more: competence, experience and knowledge.

Where to find this necessary equipment? In the in- Octavo of economists? But reading the ou- Excessively large rages require leisure and sharing. at times a fearlessness that most lack our contemporaries. From most books

devoted to political economy or social economy
ciale, we unfortunately say it's sometimes unfair-
what Voltaire said about sacred poems
Lefranc de Pompignan: "They are sacred, because
"Nobody touches it."
As we can see, the field is open to
lawyers and journalists who, even less than
Our scholars are knowledgeable about social issues.
by competence, experience, and knowledge. But entire-
advertising executives, lured by the promise of a seat
of MPs, like priests promising paradise,
They flatter, they promise everything that passions
popular desires.
= It's no longer the principle of the dd ` u Love-
you one another” which serves to give birth to their
"These theories" are bias, jealousy, hatred,
All human passions. All desires.
unfulfilled whether they feel or hear cla-
sea in public meetings, which they bring into being
if necessary, — (the class struggle) — which: serve
to their construction: social.

What is a role-playing man?

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n" nva not very long that. we can
| To discuss this topic in a scientific manner. Mal-
despite the famous ancient precept "know thyself"
"Meme," the man didn't know himself at all. D
"eighorait.- even absolutely, almost to all the
| points of view, anatomical, psychological, on of
its origin, it is not the marvelous intuition-
tion and logic more. admirable | still more
Grees, who could replace a sejenec who
It didn't exist, it's not your place to remind us.
how anatomical science grew step by step,
From his origin, man knew nothing and he is
inte in these very last years. since I. amark
and Darwin, who began to glimpse its origins.
ancestral gins, |
It is only through scholars, our. z eontem-
poraina, that we begin to vonnailre sufli4
Animate man: prehistoric for in p
`nv a scientific certainty.
What is certain is that our JK anedires

only savages, living in caves
`like wild beasts, before you fight Day

d

| enemies by the Russians, or else to try to ter-

. to satisfy by force; that modern man if -
However backward he may be, he cannot give us any idea

of this primitive and that it will take us many years |
of studies, of long meditations, for the com-
© to take and glimpse it as it is | to be at this
era. - ` |
| u It was during the Quaternary period, the last of the
major geological epochs, which man ap-

~: appears on earth.

The Quaternary period: is divided into two periods |

SE periods Of —

The first, called diluvian, is characterized
by a regime of abundant rainfall which has for

as a consequence the formation of large rivers ct

immense glaciers. The temperature, however -
was quite gentle and the same at large
distances. Plants, animals, distributed ac-
actually between the various zones coexisted

B in our latitudes. i

“During the diluvial period (ti la EZ)”
which was mistakenly called an icehouse. It is marked in

In effect, not through extension, but through limitation of

glaciers. LEE
"The duration of geological epochs is not — to be

fixed. We will therefore never know how many hundred-thousands of centuries ago

works of human industry buried in a jumbled mess
with prehistoric bones. Man, in
quest for a material hard enough for tools and

He used whatever weapons he had at hand.
He began by carving stone, then bones and
The antlers of the animals, archaeologists have classified
these objects fall into several categories, called
_ each one according to one of the stations that supplied it -
its principal specimens. They thus composed
"series or types are ranked according to their
relative perfection, in an order that one can of a
In general, consider as chronological-
gic. We will not, however, forget the inequalities
possibilities in the development of the different
» social groups. To measure the seniority of
our oldest populations, the state of their tools-
lage therefore offers us only an insufficient criterion.
sant. The geological level where it was exhumed,
the fauna and flora that accompany it make us re-
bleigner plus sûr.

"The first humanity, contemporary with the
The diluvial period is represented on our soil.
by the objects collected in the alluvial deposits of the
the Seine, the Marne, the Yonne, the Oise, of
. the Somme, and in particular in the depots of Saint-
Acheul, near Amiens, near Menchecourt, near
= from Abbeville, Le Pecq and Chelles, near Paris.
Most Chellean tools are hand-crafted
in the flint. What predominates amidst the knives,
punches, scrapers, that's the axe, called the
Saint-Acheul, an instrument of amygdaloid shape,
of varying dimensions, with an average of
eleven to thirteen centimeters long by seven centimeters wide,

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with angular and sharp edges, with faces swollen towards the middle and worked with large chips.

It is likely that its primary purpose was to split wood, the ordinary weapon of the savage being rather the club.

"There's the 'Mousterian Dy' type who holds his name of the Moustier cave, in the Dordogne,

“The “Solutréan” type (village of Solutré, in (around Mâcon) shows marked progress on the two previous ones.

"The 'Magdalenian' series (Madeleine cavewool (similar to that of Moustier) is distinguished essentially through the implementation of the bones of animals, deer antlers, ivory. The Pierre is not abandoned, but it is reserved for the manufacture of the most rude.

"The age of the reindeer is also the age of caves." Undoubtedly, there is no age that can be qualified exclusively as such. The underground dwellingRaine is as vicious as humanity, and we know that the practice has continued to this day in certain parts of France.

— The “life” of these Troglodytes was miserable. leftovers from meals, broken bones, putrefied meatFilth of all kinds was piled up on the ground, in a repulsive state of filth. Yet these same men had a taste for the adornment. They wore seashells, teeth pierced in the form of pendants. And we saw that an art was born in this barbarity.

– (LAVISSE, New History of France. –
Hatchet).

This primitive man, Mr. de Quatrefarges, a spiritualist
and a deist, an opponent of the theory of evolution.
said of him: "We do not know the man
primitive; we would only encounter it, for lack of
information, it would be impossible to recognize him–
to be born. Everything that current science allows -
The only thing to say about him is that, by all appearances,
he must have had a certain prognathism
He had neither a dark complexion nor woolly hair...
Everything ultimately leads one to believe that the language of
our first ancestors was a monosyllable
more or less pronounced",

Darwin, also a deist, said: "The first
ancestors of man, were probably covered
of hair; both sexes wore beards;
Their ears were pointed and mobile; they
had a tail served by muscles
Their own, their limbs and their bodies were
under the action of numerous muscles, which do not
reappear today only incidentally among
men, are still normal in quadruplicates
drumanes...., The foot, judging by the condition
of the fetus, should then be graspable and our
ancestors usually lived in trees
in some hot country covered with forests; the
males had large canine teeth which
"They served as formidable weapons."

But this opposition of the big toe, to which |
The ancient anthropologists attached such a
of great importance, that they wanted to make it a
a distinctive sign of humanity, we find it again
among many peoples.

Finally, according to Hacckel, "our closest neighbors–
Sins are anthropoid apes or monkeys
tailless caterpillars, such as the orang, the
Chimpanzee, gibbon. Man and anthropoids
are related to the type of catarrhine monkeys to
tail, like the langur, ir. monkey, the

macaque, the cyvocephalus, summer. These in turn would have come from the Prosinians represented by the

maki, the lori, etc... who themselves would descend marsupials.

“We would not go down online right of the anthropoid apes: between them and man would have existed through an intermediary, man-ape or pithecoid man. This being, purely hypothetically, he would have had neither articulate speech, nor the intellectual development that characterizes To be human properly speaking (1).

It has been a number of years since ees lines have been written; also since then it has been done discoveries that would seem to confirm this assumption. .-

We now know that at the time udi

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(1) Brens, The Human Races; Ir Vgerneau,

that is to say a few hundred or a few thousand

centuries before the Quaternary period, lived a being of whom some traces have been found and that The scientists believe it to be the precursor of Quaternary man.

"We are therefore forced to admit a pre-

man's cursor.

"It was at the Lyon meeting of the Association" French Society for the Advancement of Science, in 1873, that G. de Mortillet posed for the first time The question of the precursor of man; Abel Hovelacque came to support his proposal on behalf of of linguistics. Both established that he

During the Tertiary period, there existed an intermediate being

dialogue between man and anthropoid apes
current; more advanced than the latter, it had
not yet reached intellectual BEEN
of man (1).»

In a memoir published in 1894, a Dutchman,
Mr. Eugène Dubois, described under the name of Pithe-
Canthropus erectus, a being whose... he rediscovered
bones, in excavations in Java, and that he
assumes an intermediary between anthropoid apes
weight and man.

These bones —"in red teeth,
second and third molars; a complete femur;
a skull.
= "The conditions of the deposit. The circumstances

excavations lead to the conclusion that the different-

{1} Prehistory, by G. and H., de Morrirrgr, p. 97,

EM dt.

rents and coins found by Mr. Dubois are true-
the same individual, contemporary with the field
Pliocene Tertiary, belonging to a species
intermediate bipedal anthropoid between apes
known anthropoids and the human species, precursors
sister of this one and could have come from the genre
gibbon.

"As an intermediate form between man and
Monkeys, it's hard to imagine anything
"More striking than the Java skull." "For
seriously invalidate the legitimate and plausible
In Mr. Dubois's thesis, it would be necessary to show that
The Java skull is a simple monstrosity
without ethnological significance: a myocephaly
who had exaggerated not only the volume
teeth in relation to the skull; but also the
absolute volume of teeth beyond the maximum
ethnic.
— Two hypotheses are therefore present:
_“In the Pliocene era, a race lived in Java

intermediate human beings between the lowest classes known breeds and anthropoid monkeys; "2° During the Pliocene epoch, a race lived in Java anthropoid possessing bipedal walking, and intermedian, through its cerebral development between the highest of the known monkeys and the species human. (1) »

"Surrounded by fearsome animals, the savage

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(1) Mueren, Scientific Review. — Cited by Clemenceau, ship: addi

'tertiary, with the rudimentary weapons that we what we just saw in his hands was certainly not in a position to kill a large number of them; they were so the small animals that were supposed to enter oneverything in his diet. Yet he is not It is unacceptable that he has, in some cases, pursued with his spear large animals, We We know of modern tribes, who with rudimentary devices are not afraid to attack "to hunt ferocious beasts."

The rather frail nature of man, like that The fox developed its cunning and intelligence. One thing seems clear, which is that these Primitive families established a domicile — around the great lakes which at that time covered immense areas, and they made their food animal remains that came to run aground on the shore (this is what seems to prove the hewn stones and bones bearing the mark of these crude tools, which are found on the shores of these vanished lakes), thus by — (Pouancé, Abbot DELAuNAY). |

Captain Grey, quoted by J. Lubbock, nate He did not see any tribes in Australia who, after Having rubbed themselves with grease all over their bodies, they open a passage with their stone weapon through the ` Fat from a cetacean stranded on the shore. "The friends warned by fires that we took care of to light, they arrive in a crowd near the beast; their The jaws are working well. In the EN

LL

and you see them climbing here and there, on the

(00 stinking carcass, in search of the finest pieces, »-

And these facts cited by Alfred Marche (0: "The

2 Adouma killed a tortoise; despite the high price.

that I offered, it was impossible for me to get any
the shell. All these blacks are of a voracious nature

It's surprising, especially when it comes to meat. We don't have -

No dogs to eat our leftover meals:
But our Okanda no one lets anything go to waste, and they gnaw away

...down to the bone. We're forcing them to eat today.

the remains of a buffalo killed eight days ago, and whose

the air is foul; otherwise, they would keep this
be carrion even longer. During the day, |
In the middle of a rapid, I feel a strong jolt;

I turn around: four of my men are coming

. to jump into the water, and swim towards a corpse |
of an animal that is drifting. They report it; it is a |
. anomalurus (a species of flying squirrel), which has reached |

. 6 complete state of putrefaction, to such an extent that during- f

= when they took it out of the water, the hair came off with it |
x the epidermis me. This did not prevent them, in the evening, from
to enjoy it to the fullest without wasting any

| a plot of land. »

The explorers' accounts are filled with facts. of similar kinds.

E f 1) (Three trips to West Africa. — Paris, Ila- | Rachette, page Fh: | "uu |

79.9 kën

We have found very little trace of the pithe- Tertiary canthropus, but far from being an argument against the law of evolution, this lack of CORSA This is rather proof of that, the quaternary in front to be, so to speak, civilized in relation to the ter- Liaire, or, if the quaternary man had not... for tools, like a few rare cut stones, it is quite evident that its more deprived ancestor still, in every respect, had none. All.

But few — for the purpose of our discussion — sion presents, that the Pithecanthropus or that Tertiary gorilla-man, be they our distant ancestors, or beings who disappeared because they were less well-suited to the "struggle for life"; the only scientifically proven fact of Quaternary man and living as we have said above, indicates which path we have taken; but also how slowly we traveled through it.

Sound logic, therefore, teaches men to common sense that this slow evolution will continue slowly ly, and that it is madness to believe, and above human forces wanting to hasten the mou- through revolution or violence.

Furthermore, the selection, a starting point or a Different evolutions have produced the multiplicity of human races. It is also commonplace and sad to be forced to tell some that the Australian natives links or Congolese, to name just a few, do not are not at the same point as the French people;

Theoretically and practically, it is therefore ab-
"Surface of this word 'Internationalism'."

It turns out that, contrary to what was thought
Spinoza, according to Bebel and Guesde, men
do not have one and the same nature, man
it's not just what society did
just as individual personalities differ, so too
communities are gatherings of individuals.

Such a social system that may be suitable for a
nation, community with its own characteristics,
a selection and inheritance of several centuries does not
will not be suitable for another composition of individuals
dualities having different characteristics. Co who
will suit Arabs may not suit
Chinese, which will suit Hindus, will be able to
not suitable for the Russians. Closer to home,
The interest of the Belgians and the very prolific Italians
will not be the same as that of the dien wl inféconds. ` z
Much better in the same country, the interests and
Needs may differ depending on the environment.
(I do not mean "middle" here in the absurd sense of the so-
(Cialism, class struggle). The miner's social ideal
will not be the same as that of the farmer;
the inhabitant of Montmartre will not think like
that of the banks of the Loire; also from what the
a system of collective ownership could be
to protect minors, it does not follow that it is necessary

. impose this system on the rest of humanity.

Here's what our socialists haven't

taken the trouble to see, to study, to understand.
In summary: "Man, the result of slow transformations and countless subsequent modifications
"Cossives that go back to the origin of beings, is
"a mammal occupying the top of the scale"
"animal."
"Its most immediate known precursor is the

"Pithecanthropus erectus do Java, which has do
"great affinities with gibbons, monkeys and-

"Southern and Asian thropoides."

"The main characteristic of man is
"a great development of intelligence and by
"Brain continuation."
"This intelligence is a special force that
"to come into play in nature and manifest itself in a "
"in an increasingly brilliant manner as it
"as we move forward in time (1)."
Here is the answer to our question: What is it?
than man? However, something is missing from it.
thing. We just said: the characteristic
of man is a great development of the in-
intelligence.

What is intelligence? It is
the totality of psychic phenomena, thought,
consciousness, will. Unable to elaborate further on
this topic, which we will discuss in more detail in -
our sociology, we refer the reader to our
_ book, the different manifestations of Thought.
We will only emphasize a few points for

(I) De Moser, Le Prehistorique, p. 127.)

well put in. evidently, among socialists, tou-
The same mistakes every day, the kid failed.
^ Oh human misery, it will be said that you "got out-
Not bad. Men who claim to be new,
a new parliament, and they want to revolutionize the
. world, they speak and gesticulate without knowing, ct
if they know they create an incommen- vicious circle
sure. | |
As science begins to see and to establish-
to understand the origins of man, to understand this
that he is physiologically and psychologically,
that is to say, a veritable animal rag, that is
the moment they choose to claim acca-
to counter power and impose their theories, supporting
stating that men are equal and free.
"Being nothing by themselves and only this
"Society made them."
Having only one and the same nature.
Equal TE - E

While anthropology proclaimed diversity 2
. of races and individuals, of aptitudes, of `
Temperaments, customs. That anatomy weighs
human brains of 1,200 to 1,800 and 2,000
grams, having more or less convolutions
sinucuses, a thick grey cortical layer-
quite varied, that is to say, varying in the-
finished, and that physiology and psychology mon- -
thirty intellectual faculties in relation to
"Quantity and quality with these different characteristics.
Free? Gees 2

WHAT IS MAN? E | 34

Mors que d'Holbach, one of the predecessors of
— |The Great Revolution said in its “we stem”
of nature: » — | "
“Man is not free in any of the moments”
its duration. He is not master of his ideas or
and changes in his brain that are dukes
_"to causes which, despite him and without his knowledge, act"
"Continuously on him. He is not master of
to dislike or dislike what he finds lovable
or desirable. 1l is not master of not
` « deliberate when uncertain of the effects quo
"Objects will produce effects upon him; he is not master."
_“not to choose what he believes to be the most advanced-

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— “tagcux. It's not wrong to act otherwise —

that which he does not do at the moment when his will is determined

-undermined by his choice. At what point, the man —— —

"Is he therefore the master or free to act as he chooses?"

And that contemporary philosophers seem
-to be increasingly in agreement on this point that
Man is not "free to determine his own path."

As clinical observation and pathology demonstrate –

S peremptorily. Suggestion, self-suggestion?

. dens. hypnotism and in the context of hypnosis, -

the state of temporary nervous overexcitability

| permanent intoxication under the influence of
various - brain poisons, teas, coffees, alcohols, u
| essences, opium, hashish, etc.
That this nervous excitability which suggests `

...more or less bizarre ideas, leading to acts
: more or less violent, even more so. Than `

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ad Pl enti Jee? zapen ut cb ea 8, nn

COR TA BANKRUPT DU | SOCIALISNE i

^ The various poisons are mostly absorbed through the canopy
"Environments that it is pointless to name."

We will not cite the thousands of examples.

which are found in the books of Patoto and
clinical? E

Those that we find in the days recounted

| in newspapers can serve as demonstration |

"a message to the reader who understands."
Such as this one, which chance placed before my eyes: 3
up TWELVE ASTER ATTACK

From Clermont-Ferrand to | Petit Parisien (D):
The commune of Isserteaux had been for some time

time under the influence of a profound emotion pro-
` evoked by repeated arson attacks, lit without
Without a doubt, by criminal hands.

On Monday morning, in fact, a fire broke out in the barn.

` from Mr. l'ontbastier, in the hamlet of Glagne. Now, the

. that same evening, as an investigation was being conducted into `
the causes of the disaster, a new fire broke out

| o at the same owner's.

Ten residents of the town, armed with rifles,

then decided to stand guard around |
The house. A little girl insisted on staying with them.

twelve-year-old Mélanie Prun, a ward of the Assis- -

| public office, employed by Mr. Fontbastier and -
who, in the morning, had been employed with great-
d bes d activity à combat les flammes,

D (Second half of January men.

However, suspicions fell on her, and
The very next day she was subjected to an interrogation-
story. Mélanie Pruu, initially denied, then, press-
Sick with questions, she finally confessed what it was
It was she who had lit the sinister light.

She further stated that last August-
denier, the day of the village festival of Fayet, ello
had set fire to a hangar belonging to Mr. Dos-

seigno and that previously ello had gone coupalo d'un autre incendie volontairo chez un proowner of Coudat-les-Monttboissier, his former boss. a | JEN

These various facts have been recognized as accurate and the child criminal, taken away last night In Clermont, he renewed his confession to the prosecutor | of the Republic. She was scoured at home. stop.

Let us add that Ada's father: Prun, orè- The Lot region is currently a "prison." Samother, originally from Cantal, esl dais. a maisen centi ale. |

What is certain, established in an irrefutable way | It's that race, heredity, education, the miplaces, the chance of circumstances, the action of cerebral poisons, the excitation of ideas by the reading, through the discourses of others, can be powerful man to act in a way completely different from* his their own interests; this is what too many forget: this

A ne my ve move ` ares

+

that most men who believe

new.

At certain times, the ideas — by

oratorical or epistolary exhortations are so 'imperative, that sound and just ideas do not can counterbalance them, man is no longer free to react and commits mistakes and acts

of violence.

These questions should be studied and understood.
men who embark on socialism;
of those who go to public places

exhorting the people, public blasphemy-
They lie and condemn society. Words
You might say, words; no, a thousand times no, these
Ideas sown in fertile ground will become vi-

-. Vacancies, transforming into severely cha-
tiés (1).

While the speaker, the journalist, author
genuine strike or attack, calm-

sitting by his fire, he will worry greatly
Dou of this vague humanity whose ideas suggest
managed have led to the act and will coldly prepare

(1) When I went, a few years ago, to interview the doctor

-Goupil, regarding Emilia Henry, he replied to me: "It's the word
"Eloquent and charming by Sébastien Faure, who lost this child."

He added: "I remember a lecture given there, all at

. side at the Paris theatre (now Sarah-Dernhardt theatre)

by the great orator Berryer; the chosen subject was Corneille,

we felt the empire was collapsing; at one point, l2

The room was so electrified, so enthusiastic about the words
warm and engaging from the great lawyer that, if anyone had
shouted, "To the Élysée Palace!" The entire room leapt as one.

man ",

furiously new speeches that contract-
will cause new crimes (1).

(i) Proof: Just in recent days at the Bourse du Travail,

After being excited by the speeches, the unemployed so
rush into the street shouting "Like in Barcelona" and he
The ensuing skirmish, as we know, was the result. (It is probable that in the
(There were agents provocateurs.)

I"

A CHAPTER M `
evolution or Revolution

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Evolution or Revolution

To Mr. Elisde Reclus

We have just seen, by studying man and his
the origin that the law which governs humanity is evolution—
slow lion.

"How is it that at every moment we
We heard the Revolution being acclaimed, which implies
of more or less abrupt changes in —
"The facts... the abominable revolution that is escaping"
"Suddenly, spirits erupted in the streets"
"sometimes accompanied by the shouts of the crowd"

and the clash of arms.” (RecLus).
_ That we see the socialists stirring up the `
strikes and all possible forms of unrest, such as —
in Chalon, in Montceau, in Calais, in Marseille, in —
the goal of bringing it forth, adorning itself with the title of `
revolutionaries, to secure a mandate from

deputy.

-There must be a lack of logic in that, a
lack of conscientious observation, —— |

A few years ago, the chance of circumstances-
These circumstances led me to Mr. Paul Reclus, surgeon-

has:

gien des teg member of the Academy of
medicine. S

I had discovered a wonderful fairy who was supposed to
to bring happiness to humanity; I was transported
of joy, a sublime, exhilarating joy, which leads-
. had all sleep and obsessed me. 1l would be enough that
societies were introduced to this discovery in order to
that they immediately became friends, from enemies
that they were. Men were going to become
generous and selfless, universal peace
would be proclaimed, the age-old struggles that the reli-
The gions who had given birth would suddenly calm down.
...the man would become aware of himself,
knowing the phenomena of his thought.

I was a new Christ, bringing to humanity
universal happiness; but as I myself
I felt faint, overwhelmed by insomnia, I needed
find someone to confide in about my discovery.

I thought of a great, selfless man,
Elisée Reclus, but as he was in Belgium,
I thought of his younger brother.

He listened to me calmly, but seeing
With tears in my voice, he told me: "It's not
not the social revolution that brings you here, because
You see, the Revolution leads to nothing.
"Well," as I told him no, saying to him
that it was "Human Thought" that had been the
Because of my insomnia, he gave me the advice
to go and find D'Ettinger, his neighbor, who
3 was specifically concerned with psychology.

I went there, I explained my anxiety to him

and my agitation; he congratulated me on my work, then he advised me to go and rest, which-

. that time in the countryside and to take a chloral to sleep and calm myself down.

I mention this story to show

how much man at certain times makes himself illusory

siones; how his thought can glimpse either the "Good- "Humanity's hour," or "Universal Pain," while nothing changes around him. He believes to the power of certain words, to the magic of certain ideas, which do not acquire this intensity and they only seem achievable to him because of his A sick and hypnotized brain.
These illusions of thought are very good described by Proudhon in his book "On Creation- "The restoration of order in humanity." "The principle philosophical illusions is this kind of transport, sometimes. passenger, often durable and obstinate, which follows the sudden perception of a High truth, or unforeseen reports. This mental illness..., has not been reported by the ` psychologists, perhaps because they are attentive Most of them couldn't recognize her... He It is not uncommon to see men of great sagacity, exquisite judgment, superior reason-laughing, pursued by an idea which, similar to a A sudden flash of insight crossed their minds. and produces the most singular imaginations there. Oh, the people I'm talking about are neither crazy, nor

e
E.

EN but, if it is for EN faculties has intel-

— --- readings a hallucination analogous to that of

_ sensory faculties, I would say that they are. true- I
"mentally. hallucinating." (pages 46, 47). E
That's why chloral syrup (ti mervéillo.-

LT “However, I haven’t forgotten Paul’s words
Ess Reclus: : the Revolution leads to "nothing."

Why these words which, for me, YOUR
“Protest against his brother’s opinions? The

...the time has come to resolve this issue.

The preceding lines will be of a certain
taine's usefulness for our conclusions. In
What does E. Reclus say? Evolution is the soft-
infinite movement of all that exists, the transformation-
the ceaseless process of the universe and all its parts
.ties since the eternal origins and during Pin- -

"The end of ages"... "In comparison to this fact
(the primordial stage of evolution and eternal life,

what are all these little events called as-

2. Tronomical, geological and political? 2. Thus

Science sees no opposition between them
— two words, evolution and revolution. »... e Far away `
to see in them facts of the same order differing only
by the scale of the movement, the timid men
that every change fills them with dread, affect them with
to give the two terms an absolutely

...opposite. Evolution is synonymous with development

...gradual, continuous in ideas and customs
is presented as if it were the opposite of -
this terrifying thing, the KW Revolution implies |

EVOLUTION OR REVOLUTION Year
more or less changes The in
the facts DO |

“We are evolutionists in all things.”
also revolutionary in every way"... "One can
Thus, to say that evolution and revolution are the

two successive acts of the same phenomenon, Pé–
evolution preceding the revolution and the latter preceding -
within a new evolution, the mother of revolutions
futures. Can change happen without
to cause sudden shifts in balance
"in life? Shouldn't the Revolution necessarily–"

to succeed in the evolution as well as
Does the act follow the will to act?

In the infinity of worlds and in "T we
Let's accept that Evolution and Revolution are somewhat similar.
synonyms for evolution preceding revolution
lution and this one a new period of evolution.
But in the infinity of worlds and times,
man is completely foreign to the lake--
ties that make an appearance in spaces without
boundary, which elongate and dissolve during
millions and billions of centuries.

Reclus also plays on words to
to demonstrate that being an evolutionist is to be revolutionary
These expressions, however, do not have
the same meaning in the French language,
as he first acknowledged. Which he proves
Well, that's because he is "evolutionary in all things",
but not at all revolutionary, since he explains
that the Revolution cannot take place without a

| 406 — D BANKRUPTCY or SOCIALISM -

enee, SC
He does indeed acknowledge, Gd, mocking two formulas

good. Nature doesn't make leaps that

than in a regressive sense.

: RAPID evolution p- 58. Consequently, the
day when evolution will have taken place in brains ct
...in people's hearts, the revolution will no longer have its reason

its being, since social transformations |

d necessary se seront faites LR à LES sans vio-

_ proverbial, that Linnaeus's formula is the
Revolutions are not necessarily a

| progress, the fluctuations of the crowd are pro- |
| duisant also often in the direction of E

The question, therefore, is whether the Revolution such

that our revolutionary socialists understand it,

would be progress or a step backward; if it would promote —

'Forward movement, or rather reaction. It does not

It's not enough to shout: Revolution, Revolution, for
that we should immediately follow the one who knows

to train. "No doubt, it is not obvious that
Pignorant followed his instinct: the panicked bull...
"4 rushes onto a red cloth, and the people tu-

oppressed days rush furiously upon the first

. came when he was designated. Nowadays, the "qua-
"Triumph of state," forgetting the peasants, isn't it running away?
. the risk of seeing oneself as a distinct class-
_ tincture and to work, not for humanity, but |
| for his own particular interests. »

Ines is not here acting as ME on a Top- diet

pressure; we said from the beginning of this book

YOUR EVOLUTION OR REVOLUTION MEE VE

that we were taking care of France, whose
The current system may very well favor, and not
harming evolution, without which we would all be

Okay, and we would proclaim it loudly with
Reclus: “Any revolution has always 8

It's a good thing when it happens against a diet!

...of oppression, but if it is to give rise to a new —

despotism, one might wonder if he didn't have E
© It would have been better to manage it differently. » p. 44.

And we applaud Paul Bert who says in T
his civics instruction manual: And what is it - ;

What would need to be done if a man wanted to recommend...
| start what Louis—N spileoa—Donapartoa committed -
December 2, 1851? E

“— Every citizen should take up their rifle, 4

that everyone rose up and that we stopped the |
| wretched to have him judged » PX
Unien has no reason, in elven, for if a
B. Déroulède or some Jules Guérin who wanted
—to impose oneself or impose by force a baker on -

an entire people, another Jules Guérin, not a hoist.

cannon right into his apartment to get off E
` of his horse, the new oppressor; it is an eas —

. of reciprocity or self—defense. In a `

evolutionary regime, it is therefore by no means 8
—the need for revolution. Revolution is not the
inevitable consequence of an evolution. — SZ
Pon will tell me: but a minority, some -:

Individuals can be oppressed by a
ES majority. LL they then try to become ma-

` œ E

Pe

o 48 PNE. “THE BANKRUPTCY OF SOCIALISM”
To the authorities, because as minorities, their revolts
will be repressed and probably useless; it is not
"not that we preach resignation like that

|. of the Armenians vis-à-vis the Turks. The Turks, he
-that's true, they do not live in an evolutionary state.

'However, there are oppressions that one cannot

- to support; but one must be wise in revolt,
You have to choose your moment, you shouldn't just...

the idea of doing good, doing evil, and that we
. ocecasione une oppression encore à même grands de
an entire category of citizens.

Moreover, who are those who proclaim the-

A social revolution is necessary; they are on time.
'to b acid, more or less the masters. - | |

eoutons Reclus: page 71. e And - eng |

| those who rush towards power to replace
. this elite by birth or fortune by a

A new elite, supposedly of intelligence? What?

These politicians are skilled at flattering no longer the

kings, but what about the crowd? One of the opponents of the social-
Dame, a defender of what are called the "good"

"Principles," Mr. Leroy-Deaulieu will speak to us.
-of this new aristocracy in terms which, coming

` from an anarchist, will appear far too violent.

and truly unjust. "Contemporary politicians -

porains at all levels, he said, from the

municipal councilors of cities down to the smallest levels -

very, represent, taken as a whole, and the share made

= with a few exceptions, one of the most ` classes
EZ viles. and the most narrow-minded sycophants and

“EVOLUTION ov REVOLUTION E

, courtiers that humanity has ever known, Their `
The sole aim is to flatter basely and to develop -

all the popular prejudices that they share IN

vaguely for the most part, having never devoted -
a moment. of their lives at Gebees and at ës
| Walloon. AD |
Also, with such laws, I believe that one cannot
can only do bad work, so it is
_useful to continue evolving while waiting for something better, and the
The first duty of good men is to seek-
dear to instruct and educate, to spread ideas

of truth and justice. Some heroic deaths.
| are among the great events of history, -

. but how much more important was the role of the exis-
_tendences devoted to the public good » s
So we still have a long way to go.

browse, for thus Ko proclaims it | the Internatio-

final:

The emancipation of workers will be managed by NM

"The workers themselves." "This statement is..."
true in its broadest sense. If it is certain `
| p of so-called providential men" have claimed E
to bring happiness to the people, it is no less -

_ proven that all human progress has been achieved -
| folds thanks to the initiative of revolts or of
_ citizens already free. It is therefore up to ourselves -

that it is incumbent upon us to liberate ourselves, all of us who

we feel oppressed in any way -
"and who remain in solidarity with all wronged men -
of suffering people in all parts of the world.

SH 50 e PAILLITE pu SOCIALISM P

But to fight, one must know. It does not follow
not to throw oneself furiously into the battle
like Cimbri and Teutons, bellowing

...under his shield or in an auroclis horn.
The first condition for triumph is to be angry
-~ rid of our ignorance: we need `
"to know all the prejudices i to destroy", page 78.

"It is in minds and in hearts that the

transformations must be accomplished before tending

But all of this is evolution and foreome;t

. the muscles and to change into his- phenomena
torics", page 63.

slow evolution. The day when humanity will thus |

The Revolution will have evolved and become useless, because it
there will no longer be a Bastille to demolish, nor any more morphos
to be destroyed. - 1 1-

"The primary objective of all evolutionists"

— conscientious and active, possessing in-depth knowledge
The surrounding society that they are reforming in their
thought," (page 119), their duty is not to
= to let the simplistic crowd believe that they are for
the revolution, while they proclaim | the necessity
...of the prior evolution. Because, if they recognized
'. that human progress has been slow,
It would be heresy to suggest...
managing that all of a sudden under the influence of a fairy
© magic, the. Revolution could give: a Ihe

. manitas, ideal happiness. EE

This is where the main problem lies, not with the evolutions-

—. nisles, but the revolutionaries, because in socio-

IN

EVOLUTION OR REVOLUTION o 5l

As conscientious bloggers, we must know the

human nature, knowing that communities like

Individuals are impressionable, over-

tables, suggestible, that they can let themselves
leading to violence through rhetoric
actions contrary to their interests.

We must therefore take great care with these

illusions of our senses, of these suggestions, of our
thoughts, of these frenzies, and man, true-

deeply devoted to justice and truth, especially when -

He wants to talk to her, should only give wise advice.
advice to the crowd.

We need to think before we depict the
Revolution like a marvelous fairy who, everything -

This will suddenly bring about ideal happiness; to do
men who were "neither good nor bad"
so many little saints; neither selfish nor selfless.
Ses, so many generous men.
If he only talked to her about science and laws
biological and sociological factors, if he sought to...
to teach the principles of justice, goodness, and truth,
That would be perfect; but if he pronounces terms
which for her are synonymous with violence, that he

beware, for in just retribution he may-

would be the first to notice.

Thus says Reclus, pp. 49-50: “In a few days,

within hours, the turmoil of events
draws the same crowd to the demonstrations
more opposites of apotheosis or curse.
Those of us who fought for the Com:

SR ER TR ET AU AI OUR) cry HD PURI APRI Ron *

mune are familiar with these frightening ressaes of the
A human swell. Departing for the outposts.
We were followed by touching greetings,
Tears of admiration shone in the eyes of those
who were cheering us on, the women waved their
tenderly handkerchiefs. But the welcome was ccli
yesterday's heroes who, after having escaped
to the massacre, returned as prisoners between `
Two lines of soldiers! In many quarters, the
popular consisted of the same individuals;
but what an absolute contrast in his feelings
And his attitude! What a display of shouting and fuss.

Dictions! What ferocity in the words of
Hatred. "Death! Death! To the machine gun!"

To the guillotine!
_ And these men and women were right, |
they had believed the promisers of paradise (of
(perhaps hallucinating); they had worshipped the goddess
marvelous one who, with a wave of her wand, trans-
would form society and the first moments of it- -
illusion, past hallucinations, they become again
themselves, that is to say, koia, not koia
demigods. - |

The wise man, truly filled with feelings
Therefore, a generous person is one who is content to simply observe.
to learn and to teach, who tries to com
. to take these unknown laws that govern the collections.
activities such as individualities and does not think
that, like demigods, men
can change the natural course of things.

What is, must be; the people have the system
m for which it is ripe; but we can
To foresee, to prepare for the future, not to destroy, to violate.
the present; for if we fight oppression,
This is not for us "p" by force and the
violence.

In summary, evolution is the natural law and
logic of beings.

From a suggestive point of view, the term is
must be banned to prevent senseless crimes.
useless and harmful to this same evolution.

In summary, evolution is the natural order of things.
logic of beings. |

From a suggestive point of view, the term revolution
must be banned to prevent senseless crimes.
useless cL n uisibles to a that leads to evolution.

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The different socialist schools

In defining socialism, we said that it was an "aspiration towards justice, the dream a better future, the plan for an ideal society or everyone would be happy."

We were forced to limit this definition too general for a specific party, and of same as all the writers who have dealt with this As we said, we think above, citing other authors, that the term of socialists must apply especially to "Men who want to change the constitution" fundamental to society, by substituting the pro- common or collective or social property belonging to the individual property. Hence the various names that one can . to give them communists or collectivists” (1).

HP Mermeix in "La France socialiste", 1880, continues to This topic: "So socialists are revolutionaries, Jatrane" seat, with whom it is pointless to even consider entering into a coalition They want everything, no concession will disarm them. It is true that concessions never give up, they weaken- They bless those who grant them and strengthen those who obtain them.

“When candidates, even the most radical, say, in

"They don't understand at all their professions of faith, these socialists." revolutionary socialism of the collectivists or communists,

Co who proves it well again, that's what Viviani “Wrote on February 23, 1901 in La Lanterne: "Tomorrow, the mines, the railways, credit, The refineries, to begin with, will be in the hands . from the state which, at least, if it continues to pay, will benefit the profit that goes straight into the pockets of party-cultural. Certainly, it will not be socialism,

not even what we called a perversion
In economic terms, state socialism. This
will be, respecting capitalist property, a capi-
State-sponsored thalism. We welcome the first step.
In this chapter, we will study something special.
Their theories lie. What strikes us most
First, it's about seeing that these men are claiming
the science of science; we find at each
instantly under their pen "scientific socialism"
that probably meant in their brain
"design of a theoretical system, which can be
to support with an appearance of logic”, outside
From this definition, it is impossible to understand
this scientific term, their theories, being in
blatant contradiction with science, which is
"The poster-based socialism of the radical bourgeoisie is not
revolutionary, these citizens would gladly provide funds
retirement for workers; they would support associations
female workers; they would limit the length of the workday if necessary
work, but they would recoil in horror if they heard that
Socialism means the abolition of private property. However, the
The word socialism has no other meaning; all the reforms that we
will do so in today's society, without altering its fundamental principle.
mental, which excludes individual property, will be reforms

| philanthropic, economic; cene will be pes des &ctes socid«
lists » 9 »,

`

here based on "observation" "by no means theoretical- -
risk therefore”, basis of all sciences
biological and therefore sociological.
Without going into all the systems that have been
issued over the past century, we will limit ourselves to
the analysis of anarchic communism and of the commun-
collectivist nism, which are the only ones at the moment -
present, so that we can discuss.

B. Anarchy

In all times and places,
The human species has had ambitious men,
authoritarians who wanted to impose their ideas,

even by force, and others of the "liberals",
"Libertarians" who support "laissez-faire"
"Let it pass," which are generally good,
were content to speak and lead by example,
to give advice, without wanting to impose it.

We find these two temperaments
everywhere in higher animals and in
the man.

We have known Themistoclo and others
Aristide, Robespierre, and Danton.

This contrast in temperaments led to
a social system called "Communism"
two different forms: One, e-Collectivism
imposing itself through a central power, claiming
of an authority, had as its great apostle the Jew
German Karl Marx, Friedrich Engels, Lassalle and all
their current proselytes Liebknecht (deceased) Bebel,
Guesde, Jaurès, summer. z
The other, Vanarchy, no longer recognizes any

authority, no power had such popularizations
the Russian Mikhail Bakunin, currently KroPotkine, E. Reclus, S. Faure.

Anarchy, says Mr. Kropotkin (1), comes from Greek

Ta 25/5) which means "no power" co -
The word made its appearance within the International,
of what a part, under the leadership of Bakunine wanting to fight the papacy of Karl Marx,
denied the authority within the association itself, revolted
both against authority in all its forms. This
the party, initially taking the name of anti- federalist
elatist, anti-authoritarian; but the Marxists
hurled at their adversaries the epithet that was to be their
to remain "to sow confusion" and clearly prove
to the people. by this word which is synonymous with
disorder is the sole ambition of the anarchists
"is to create disorder and chaos, without thinking
to the result.
They, moreover, accepted this epithet
without difficulty, finding in the Greek etymology
a meaning in agreement with their principles,
initially contenting himself with writing it in two words,
separated by a hyphen; "but soon they

they accepted it as it was, without giving any work useless to proofreaders, nor to lessons of Greek to the readers.

But what they didn't want was "power" They did not aspire to disorder for that reason; On the contrary, their desire was order, freedom, the

(1) Words of a reyolté,

Se RR

justice, the destruction of all autocracy —

(still despicable) — in societies cons- confident in themselves.

It was: "[to establish a Didi environment that ensures to each individual the entire sum of happiness

| adequate, at any time. to the pro- mop

progressive of humanity {1}. » The great fault of anarchy, is that Wang had

accepted as a name a term which in the

everyday language did not represent the ideas of its main theorists; if we revolutionize enough Perhaps governments can easily, but it is not

= not so easy to revolutionize a people for = the simple meaning of a word. Now, we can-

we will see every day how much the significance-

The choice of words is important; go to a of these small towns in the West, where never an

An Israelite did not penetrate, and ask a --
_any idiot what they think of a Jew, to s

Your answer will help you understand the influence of words.
This name for the Bakunin party,
Reclus, Kropotkin, Sébastien Faure, etc.

was so bad that all the attacks, which
could "create disorder and chaos, without

"Thinking about the result," although blamed very

certainly by these men, were put to
account of the anarchists. Much better, the word étart

now accepted without hesitation — given

= gon elasticity — Kropotkin and Louise Michel se

(1; “ébastien FAURE,

were obliged to defend all the bandits who
they claimed to be.
First absurdity.
Secondly, it is committing a "second"
It is a very serious mistake to want, contrary to
the French language, to make the word revolution the
synonymous with evolution; and when one is evolving-
peaceful ist like Mr. Reclus and that we demonstrate
so that the law of evolution dominates all things,
to make people believe that one is, to want to give oneself
as an example of a revolutionary, and to indicate
to young people always ready to get carried away
revolution as an ideal. LEE
$1 these men, on the contrary, had been obstinate
to retain the title of "federalists", by adding-
both those of autonomists, individualists, in

trying to demonstrate that their ideas were,
perhaps in the law of evolution and that they improve- -
They would no longer be possible, order, freedom, the
justice; if they had repudiated all violence,
In keeping with the evolution, their party would have made of
great recruits, intelligent and enlightened.
...Because ultimately, "no power" reduces authority
In its simplest form, there are not only the -
Kropotkin and the Recluses who think this way.
This wonderful orator, Clemenceau, in
"A superb flight of fancy!" he exclaimed, to thunderous applause.
from an entire intellectual elite:
Do we need a master? Humanity has them all.
.tried: the legitimate master imposed by God, then

0. Ts

D ra FAAITE pu SOCIALISM |
I, Caesar, who understand the homeland as a summit-
first, then the anonymous, irresponsible master

a thousand heads: the people who do not want
'knowledge, "who cannot" know, (Applause-

“ ments.)

. “And all appeared wicked and unjust ct the |
The truth seems to be: no malt at all.
That man himself be free, good one

bad, big or small, stingy or prodigal, with

_its flaws or its qualities, but that it be Ini-

| even, that an oppressor should not come and impose upon him -

| . to expose his wickedness, his pettiness, his greed. » c

— As for Henri Maret, he has repeated many times (1).
that the ideal of government was the least S of
A possible government.

"Governments do not simply cease to exist;
embarrassed. - That's why you need to have for -
They will show some leniency. Whatever they do, they

will always be in the wrong; for their fate is

to satisfy men who will never know
to be content, by that alone. That they are
— men..... There is hardly anyone but me who
| governments would have Le on je les sup e

ba eg prime. »

Bakunin said no more: What follows from this?
...that Jo rejects all authority? Far be it from me to do so -
_ thought, When it comes to boots, I refer to 3
. the authority of the shoemakers; if it is a may- -
E of a canal or railway, I consult I

0 Radical, 47 November 101,

that of the architect or the engineer. For such
-special science, I am addressing myself to such and such a scholar.
but I will not let myself be forced into either the shoemaker or
Neither the architect nor the scientist. I accept them freely
and with all due respect that their intellect deserves—
_age, their character, their knowledge, while reserving
However, my undeniable right to write. and "
control. "

Eu adds (D: x , What is it. that authority 2
Is this the inevitable power of natural laws?
which manifest themselves in the sequence and in the

fatal succession of phenomena of the physical world —

music and the social world? Indeed, against these laws -
- the revolt is not only defended, but also 2
| is still impossible. » EA |
- a With regard to natural laws, there is no —
man has only one possible freedom: that of
recognize them and always apply them forward
lage, in accordance with the goal of emancipation or
of collective or individual humanization qa it

S continues. » CH
When things are said so well, one is not
– more revolutionary and anarchist Ke Clémen-
. water and II. Maret. mE
We explained ourselves regarding the
Revolution in a special chapter; however, Baku-

nine, Kropotkin being Slavs coming from i

the empire of the tsars, we can explain
their revolutionary TUN!; but since they

God and the State.

| 66. | THE BANKRUPTCY OF SOCIALISM |

ET Bund the council to rely on Hbrement to
— the authority of certain specialists, adding that
— Humanity is subject to natural laws, vis.

. in relation to which man had "only a freedom
. possible: that of recognizing them and applying them-

Pure logic would dictate studying these laws.
natural laws, which here are sociological laws, and
-if these laws advise having an administration
any. In societies, it will be necessary

|. to comply with it freely.

. . But, for our part, we know idi ile and
It's difficult to recognize oneself in the garret of this
Sociology. Still in childhood, it's like us

we don't yet have schools or faculties — except

. in Bordeaux where a chair was recently created |

. of sociology — where it is taught, we understand-
We don't really know how men and their...
Societies, ignoring natural laws, are still

plunged into chaos, disorder and anarchy,

But little by little, we hope, men
will understand these sociological laws, and societies
more self-aware, will delegate freely
. ment to the administration of "public affairs",
`those who have studied and explored them in depth and
due their fellow citizens Kent the most WS d

Ke the most worthy.

We're not there yet, you poor thing.
mountain | How far we still have to go!
E run, Z | EUER. ue E fo ds

OLANARCHY ` | 061

Ultimately, there is nothing in "the An-`
"Archie" which cannot be supported: – apart
certain blatant contradictions with the theory
herself – by the republicans who remained loyal to
the republican ideal and the very etymology of republicblique. `

Because "establishing an environment – which ensures to
each individual possesses the entire sum of happiness.
suitable for any era, for pro- development
"The progressive decline of humanity."

What man is even slightly intelligent, | at
current of the slightest notion of sociology, which does not
wish to claim this formula. –

Recognize and increasingly apply the laws

natural and to freely conform to them, isn't that right?
to study and delve deeper into sociological laws, and
_try to conform to it more and more by following
-]A law of evolution of which Bakunin and Reclus
demand,

The only contradictions are therefore: "Revo-
"lution synonymous with violence," but one must not be
a senior clerk to see immediately that this word, of which one

wanted to create a right or a duty for anyone

wants to claim it, is in contradiction with the
. the very theory of "no authority", no power-
see; for to impose oneself on others by force, by the
violence is falling back into the formula of those
which impose themselves by authority"; it is wanting

. to violate the natural laws "which do not make

"jumps," violate the very expression of An-archy.

68 of THE BANKRUPTCY OF SOCIALISM

In short, the anarchy of violence such as
Some have tried to make her understand, but she cannot -
not exist, or would only exist under a regime
authoritarian who would impose on others and by
Consequently, it would not be Anarchy.

| On this subject

We will see how the former prefect of

Vie, Andrieux, abusing his position and... "a
theoretical contradictions of Anarchy, suggested Ts

certain attack, ct nl co dde to other p" K
gi ares gut suivirent. |

If I fought, I planned to...
In fact, I have at least facilitated disclosure. If i

of their doctrines through the press, and I

I have no reason to withdraw any further. We E

| time for their recognition. H |
"The companions were looking for a landlord of

funds; but the infamous capital. put no |

eagerness to respond to their call.

I pushed the infamous capital by the shoulders and I managed to persuade him that it was in his interest

to promote the publication of an anarchist newspaper.

Louise Michel was the star of my editorial stafftion. I don't need to say that the great — | The citizen was unaware of the role being assigned to her

d joner el I do not admit without some confusion the

_ trap we had set for the innocence of some companions of both sexes" (DE

D ANDRIEUX Memories of a police prefect. |

Brof, after having reviewed the Palais BourOkay, Franco's bank, the Élysée Palace, the prefecture of the police, the Ministry of the Interior, Andrieux suggestsgóra to attack the statue of Thiers, which had just to be inaugurated in Saint-Gormain. And it was professional. bably Mr. Andricux, himself (by his faithful representative), who filed the famous "box to sardines, filled with fulmi-cotton and carefully

wrapped in a handkerchief » enter the me of

chair where Thiers is sitting.

SiM. Andrieux was a little stronger on psyin ology and in psycho-sociology, it would include quo it was probably him who suggested the Words spoken by Louise Michel, on May 1, 1881. which is criminal, because some acts, do little Dangerous as they were in 1881, they were able to become very dangerous later on.

We suggest the famous sardine box filled with...
of fulmi-cotton and we find it again later,
Oh! How curious, incredible, what a coincidence!

deepen by who will be able to do the fair, between

Emile Henry's hands, at the Terminus café.
The psycho-sociology of these incidents begins
with Andrieux, in 1881, – for co was, I believe the

first attack, – and ended with the dagger

Caserio; there is a chain of events there, a suggestion
management, which it would be absurd to deny.

Whether those who are present or in the future,
fulfill the role of police prefects, either
Therefore, educated sociologists and psychologists

ON THIS SUBJECT n
and they will find that there are pro- agents among their agents
evocative of roles that are absolutely dangerous for
the company that p.ve them, and also probably
A lot of savings can be made.

–

Embarked on a bad path, the anarchists-

The schists found themselves and felt obliged to defend
or to execute in the name of their principles all those
who, criminals through their attacks, spread the
fear and horror.

All these contradictions, all this chaos and co
Disorder in the ideas of a party, have made what
Almost everyone didn't understand anything.
They didn't even try to understand the ideas
des Reclus, Kropotkine, Bakounine, cte.

Thus we find in socialist France:
"We can still imagine a collectivist society where,
Capital being common property, each
will have to contribute to its implementation in the me-
suro of collective bosoin, But anarchy is the in-

understandable.

"Anarchists proceed, whatever they may say,
of the individualistic principle. It goes against the grain.
that they proclaim themselves communists. Some nobles
spirits saw anarchy in a dream. Messrs. Eli-
Reclus and Kropotkin are great visionaries
naires. They are the ones who serve as the party's emblem.
Anarchists. They are his representatives.

e A ; wen Jon RAPI Mei Etib Eg WB FER IRIS A Vaai A WM Roi Rit P jn iioi) active EN Ma ac
egene À c cpm artt ti pU UPON UIS cri Mr rs RII state BUG AP PADS UAE EQUO TU tare ai OP
: *
* : e
THERE
+

Collectivism-Communism

Collectivism is not a fiefdom that some
men can monopolize, to make a Soen
pedestal, modifying it according to their fancy of the
day. The theory is defined, if you will
To appreciate it, one must study it down to its
forced consequences, which would become reality
lors do sa miso en pratiquo.

Collectivism eliminates individual property.

dual ownership and replaces it with collective ownership.

individual production, through collective production
your ss X ox e 3 ww om^ wok A
It socializes (expropriates) for the benefit of the community.
the soils, subsoils, factories, machines and general-
element, all industrial and commercial equipment
agricolo.
. “This constituted the ultimate goal pursued by the
Socialismo is the collective appropriation of
means of production and exchange, the organization
social aspects of labor, the distribution of surplus value
between the workers, deducting the quan-
necessary to satisfy needs
generals of the company.

“Therefore, under a collectivist regime

integral – assuming, as we prejudge not, what regime should I realize one day – there terro, factories, industrial establishments, credit instruments, means of circulation and transport would belong to the community...

“Collective capital,” says Schaefllo, “should be…” assigned and appropriated, once and for all, to different groups Jo, us and professionals, ot to their subdivisions, by special bodies of the community: administrative authorities established in under the law, to popular leaders exercising. one 'Purely moral authority.' These same bodies would have to provide for the renewal and the increasementation of the means of production, Cotte diroc- - lion and this economic administration would be done public and centralized matter, and not the work of competing capital, » | From now on... the social revolution is underway. marcho: all the movement of the capital production talisto, in the sense of the socialization of work prepares ot requires socialization do the pro- privacy.

First, here is the pure theory.

Then our collectivists will try to prove that they agree with sociological laws.

"It mattered very little, in fact, that our distribution principles should be more equitable. that the currently accepted principles, if their application- This change was expected to lead to a retreat, or even a halt. in the expansion of productive forms.

"The fundamental observation that emerges throughout the entire economic history of the world, it is that a production system – whatever it may be the injustices it causes, the protests it suscito, the revolts he provokes – do not disappear never except in the face of a superior regime, no only at the point of view of abstract justice, but even more so, and especially from the point of view of pro- - social life.

c. . all the sentimental considerations that
one can invoke in favor of socialism, not
would not be enough to determine his emancipation
real, if collectivism was not intended to
to prevail over the capitalist system because of its
SUPERIOR PRODUCTIVITY (1).

“On the contrary, the entire Marxist conception
is based on this fundamental idea that the trans-
training on personal property ownership
capitalist and capitalist property in pro-
Sovialo privé, has as its determining factor the supé-
productivist riorító of capitalism on the small
production, of socialism on capital production:
list,

"If the autonomous producers, the mailers
artisans, peasant landowners, we have a word
all those who work for themselves, without
to share the fruits of their labor with no one.
tend to disappear, primarily because "that

---

(1) VANDERVEI, DE. — Lo Colloctivismo et |' industrial evolution
trielle, |

their energy at work is not enough to compensate
the advantages of socialized work, »

How will individual property work?
transform into collective ownership? Here are four
forms of land appropriation exposed in the
Book by Benoit Malon — Presentation of the Schools
socialists — under the article: International Collectivism
national.

"4° The land could belong to collections"
restricted activities or agricultural associations, such as
Some factories belong to associations
of industrial workers, in short, would be the
generalization of corporate pro- societies
duetion in the field of agriculture, including the
associations in Norfolk, England, by
Assington's example represents us from
today the type. These associations are gónéra-
reading, becoming the rule instead of the exception
that they are currently tending towards so-

Dariser, could distribute the land rent do
in order to level the conditions for each of them
of exploitation. (Here, among these English farmers,
Collective work therefore precedes ownership.
collective.)

_“2 As the conditions for good cultivation
require that the operation have at least one extent
of a square league (see Fournier as well as
(Proudhon in his new theory of property),
we can predict that the system of associations
agricultural practices would lead to the pooling of resources

ne non mit UP ptt AD diti ee nt head E Mete rro MOLAR "geben Sueno AERA rp UA e RR MORIR
has

lands of the commune. Each rural commune
could therefore constitute only one association.
tion agricolo (without doubt more or less indus.
(trielle at the same time) and the ground so find pro.
The collective property of the municipality. The municipality
Russo offers us today a typo do this
forma of collective property, bion that often
culture is not developed there through association, but
by family. (Here, therefore, in the Slavic commune, the
Collective ownership precedes collective culture.

"30 Lo sol could be collective property"
of all agricultural groups in a nation
or a confederation of nations, with the high
centralized territorial management
into the hands of a council, appointed by the various

groups of farmers. This state of affairs

would offer great ease for the execution of
major drainage works, including land clearing,
of reforestation, irrigation. It's towards this state
quo was obviously tending Proudhon in 1858, when
he proposed, by a law, that when
through the accumulation of annuities, the owner would be
returned to the value of his building, increased
of a 20 percent bonus as an indemnity, the

property reverted to the Central Agricultural Society

culture responsible for centralizing the exploitation of territory, power to provide, through the creation of local agricultural companies, to the organization of Agriculture. (See revolutionary ideas.)

"4° Finally, arable land could be the property"

national, as are today a large number of forests; but by the federation of peoples, whose international association is lo prelude and. the embryo, this. nationalization of the land, as the English say, would in fact the collective appropriation of the land by the grandee a hardworking and civilized society (we mean this word in its true sense, not in the meaning given to it by the phalansterians), would be what Robert du Var calls socialization of land ownership. Certainly, strictly speaking-Reusemont, co no would not yet be the property collective from the soil to humanity, since so much peoples still, especially in Asia, Africa and in Oceania, are outside the civilizing movement-a reformer who is sweeping Europe along New World; but one must not be a prophet to dare to claim that these peoples will either disappear by way of extinction in the face of vital competition better-endowed peoples, or else those will enter-even in the current of European civilization Americano: in both cases, the land, collectively owned by society, becomes from humanitarian property.........

"Let's say then that, if we place ourselves outsidesively from the point of view of a slow evolution and progressive, the first three forms of approach-collective prayer of the ground seems to us to be a gradual preparation, a path towards the fourth form, the most general and the last;

But let us hasten to add that we, who admit. tons of intervention in social phenomena

do cot element quo l'Egalité de Genèvo o appelle :
"The considered will of organized workers"
that we have apologized the Social Revolution,
we are rather inclined (when we see
how everything is rushing us towards a cataely sine
of which the Paris Commune was only the prelude) to
to think that we will not go through these various
phases, but which will be established plainly.
system of social collective ownership by a
liquidation proceeding by way of appropriation
for public utility, with compensation, without any
No doubt, for small, hardworking landowners,
but perhaps without compensation towards the rich
idle rentiers and the high barons of modern
land feudalism (1).

It is also by placing oneself in the point of view of the
higher yield, produced with the minimum d:
work and toil, which will be installed the hearts
national sines.

“Lo Teinps, after explaining that only one of the
stoves in question... to produce up to
ninety million rations per year, pro
clamo that therein lies salvation for dela- stomachs
brethren of our contemporaries. Removal of the in-
intermediaries, division of labor, purchase of dent-
wholesale, minimizing costs
— manipulation and cooking.” — This communism

— (4) French Socialist Schools, B. Matos, p. 203,

food has all the advantages, even
time that it alone allows to finish with an empi-
a rism as deadly as it is ruinous, yet to be tackled
scientifically. — (it has been established that it was necessary to
average for an adult and per day 100 to 120
grams of albumin, 30 to 60 grams of fat
and 500 to 600 grams of hydrated carbon), — the
serious problem with human nutrition to the point
from the perspective of general health, the race, its
strength and its yield.

“The resulting superior yield for the ma-
human China of a more hygienic diet
and more substantial, naturally had to be included

among the foremost considerations that have been
who ultimately bourgeois individualism at this
transformation of food preparation into
general service in the same way as education.....

“But whatever the mother cantile motive of the
conversion of Time ct of its caste.

e In'en reste pas moins acquis, do l'aveu mêmo
of the most ardent anti-communists:

"1? That the domestic hearth, as such boil-
their pot, is condemned like a mod

inferior ct insufficient repairs of the forces
humans;

e 2? That the communal stove which gives rise to the

controls, disinfects the enlarged dwelling, and crec

to humanity, leisure time is always better used

either to personal hygiene or to reading,
1

either to physical exercises, is not alone.
the future, but the beautiful and lovely present;

"3* That the much-hated communists, that one
referred to Sparta and its black broth, were,
on this point as on all others, prices.
eursours, having known how to clear the way YR
lutive of their time.

_“And that’s enough for you for now.”

"Captain Wat's public kitchens
to the social cuisine we are calling for, there is no
that one step, which he will not fail to take
the next workers' revolution (1). »

It is also interesting to know how to use-

will function the national kitchens.
_“It is a truly admirable thing that at:
Today... a thousand national cuisines, nourishing
ehaeuno more than a thousand people. could have said,
open at the same time. To be honest, the one who
he imagined he would be fed in those kitchens
national as well as at the Grand's guest tables
Hotel in the time when a voluptuous bourgeoisie
The killer stuffed herself with delicacies, must have
to find disappointed. Naturally, there is also no:
in the kitchens of our socialized society, of
boys in black suits, not dressed to the nines, |
neither do word cards longuc d'uno auno ni au-
very small things. — |

"Everything is regulated there, even in its most
per detail; no one is favored in the least

(Jules Gursne. — Socialism Day by Day, p. 370 cts)

world Qux depends on others, We don't naturally-
there is no choice between the various cuisines; each
one has the right to eat what in the district or
is located in his new home. The main meal-
Cipal goes out from noon to six o'clock in the evening, Each
registers at their respective kitchen, either through the inter-
-valle do repos which is granted to him in the middle of his
work, or for the time when his work is finished.
Unfortunately, on Sundays, I can't
eating with my wife as usual
for twenty-five years, because our working hours
are completely different.

"Upon entering the dining room, you do
detach from your passbook by the accountant a cou-
A pon of food and you receive one in exchange
The number that designates your series. As soon as...
seats are located at the tables and it's your turn
Come on, you'll take your portion from the bullet.

"Originally," our neighbor told us, "the kitchen."
nière, we wanted to offer a choice in each kitchen
sino, various words, such that the choice
gradually became restricted for the latter,
niers arrived, as the dishes ran out.
But we soon became convinced that it would be a
injustice towards those who could not come

that late at the restaurant because their time of

work would occupy the previous hours (1).
The day when the buildings of large cities and
The little ones will be socialized; we will have to take care of them.

A Qi 1 mèno The So: ialism (loc, cil.).

to distribute justice and equality as best as possible; -
Richter shows us this distribution at `
the day after the social revolution.

We will also be attending the big move.
and Richter showed us how the furniture that
The wealthy cluttered their homes.
right up to the rooftops, how is this overproduction which
produces the congestion of stores (1), so well
highlighted by the collectivists in their
speech (listen to Zévaës) no sullisisant pas, on en
is reduced, to everyone's great disappointment, to
check what the great socialist Bebel had
always said it was written:

"The household will be reduced to the bare minimum."

So what good is the Social Revolution, damn it?
collectivism, if we are reduced "to
"strictest necessary"; today we have
at least the freedom to work or to do nothing
and the one who wants to work more has at least
the hope of benefiting from it, but with collectivism
Not at all, we'll only give you one
medal as a reward to the children of
schools. — So, what's the point of working, if you don't give
of the pain; as good as sharing the house if pri-
the myth of Corsican shepherds or sleeping under the
. tent of the nomadic Arabs and "sleep with your head on

a stone for the candor of silvery nights.

(1) We particularly recommend reading c
Ricuten's book, Where leads lo socialismo, Paris, IH L bookstore:
Soudier, 175, boulevard Saint-Germain,

Collectivism is the regime of idleness, – It's a reward for laziness; at the top, it's the famino, the hideous famine.

The only exclamation one could utter to the complete and summarized exhibition of their documents – Arines, by comparing the forced consequences of their theories, with the current state of societies modern, with the look of the grand boulevards in “ordinary time, and the Champs-Elysées one day What is a grand prize?

These people are crazy!!

We have developed quite clearly, I lo think about it, the dm system, it's about relay.

The absurdity of their ideas is immediately apparent: but Finally, there might be some kind of optical illusion. since men to whom one cannot deny All intelligence has been taken in by it; since `

smooth talkers, passing for great dialectLieiens accept these ideas as truths – shown and try to spread them; it is not enough

Not to proclaim them absurd, one must demonstrate more fully than they are.

The questions that arise are these: |

Are human aspirations in favor of — Collectivism? Zu

Is the evolution of property in this PO direction

Would production be higher as | They claim so?

–. "First of all, although our socialists declare

i that social transformations should not
to be of a sentimental nature (where do they take that the
feeling should have nothing to do with evolution i
. of peoples). EE + E
The question is whether the islands PERSA RENTAL
are heading more towards the collective soul than
towards the individual.
However, the socialists, along with Vandervelde, note,
that the number of small landowners and small -
The number of traders is increasing daily.
... "If you look at the statistics again, you will find-
- you will see that their number increases year after year,
that the small retailer, product of the division of |
= work, is proliferating more and more; than in the
especially in large cities, the army of shopkeepers
| becomes innumerable. » (1). - cm.
—. Small shopkeepers, small property owners
They are proliferating more and more, so there must be a
sociological law that governs this evolution;
This shows that they have a desire for independence.
of individuality that drives them to do so, —

We have seen in times past ct in
modern societies of people practicing the come
Communism, these heroes nevertheless had... rays
sounds far more powerful than the unbelievers of
the future to be lived together. Despite this, the

"hommos who have taken refuge in these communities,

H Socialismo et Collectivism. (OR

have never been more than a tiny minority, it's
could not argue that, except for a few exceptions
tions, it would have been the elite of society, "intelligent,
the strong ones.
Moreover, there are many who were there!
led in the hope of conquering paradise
in the other world, which is something that will not aspire to
Socialists. The vast majority went because
that they were vanquished, beings who renounced
They were opposed to all independence, to all spirit of freedom.
in the hope of having the assurance of daily bread
. dien. Are these last M's the ideal?
of the future.
There may be dissatisfied people who, noticing -
their poverty, while they see around them two

other men possessing enormous wealth,
they only want one thing, and that is to turn everything upside down
der, they do not see, in elTet, in the change
generally, that a more expeditious means of acquiring
what they do not have; they are therefore not at all
enamored with an ideal of truth, they see only one thing,
to possess in turn what is in the hand of
neighbor; they return despite their superficial appearance
rence, in the category of those who want to possess-
Seder or those who possess. If the socialist leaders,
based on this idea, that these dissatisfied people
The underprivileged are the most numerous and will become
The strongest ones, they play a dirty game, because they...
will obviously bring chaos, without being able to stop it.
tomorrow we will restore what they proclaim

order. The masters of tomorrow having purely
ct simply replaced the owners of the
The day before, there would only be one more revolution, from the

| Human blood spilled and another century lost.

We have just observed that in the cities,
perhaps an immoderate love of his independence,
| the fact that small retailers are proliferating more and more, -
that the army of shopkeepers becomes countless.

Let's now see what the aspiration of the
peasant farmer.

If we study the agricultural statistics of
In different countries, it is noted that, unlike -
what happened in England, the small exploit-
Far from disappearing, the phenomenon has rather a slight
tendency to develop: corn, these are only there
statistical figures that Dous must maintain-
to interpret.

Therefore, he suffers more than he benefits from everything.
rising wheat prices; not selling the
He does not face competition from the products of his land.
and rest outside of modern centralist tendencies
dernes; if he is so attached to his property, it is because it
ensures him a minimum of social independence;
Therefore, there is no sacrifice he will not make for
keep it; that explains the price of

small properties is relatively higher than
that of the big ones.

"Also in the current crisis are the exploits"
stations that employ workers who are the
the "m m" while those where the family

_ can at E) alone suffice for the work to resist better
they seem to be thriving; and this exploitative average-
plots of 5 to 20 hectares whose prosperity makes the
The conservative's joy is noticeably growing.
` e No more competition from large farms -
crushes the peasant, the more he persists in "Hh more d
He works hard and for a long time. - i
- - ,.. But the fanaticism of property, the exhaustion i
to become, by abandoning his land, a proletarian
silence. . ... (1) »? E
Do you believe these theorists take into account
Not at all this "property fanaticism."
How could they make it acceptable, since
The vast majority of men are looking for it!
`their independence and freedom of action in
increasing in major cities "the army of
shopkeepers who become countless" and to the
. campaign "the current trend towards fragmentation

and agricultural spraying » » which means that the

peasant "is so attached to his property because it
ensures a minimum of social independence, and
that there is no sacrifice he will not make for the
. keep. " ,
...That these same men: die Gel:
op cries out to them the horror of the "industrial prisons"
to believe that these same bags would be ideal
under the collectivist or communist regime. And
when we observe the prosperity of the average
farms | agricultural holdings of 5 to 20 JAR ct

OI Kant, born. - Amlyse d Mare el Lan Irieu. |

the peasant's love for his small possessions, he is dead
to claim that the future of agriculture is the

large agricultural industry that would transform the

| peasants of small landowners that they - are in

"Social workers" working in penal colonies
agricultural workers who will be "capitalists"
would then become electivists or communists.

Far from realizing they are on the wrong track,
Our good socialists are looking for arguments drawn
by the hair, they take circuitous routes.

hypnotized as they are by wanting to demonstrate the `

the possibility of their nonsense.

Thus: "Some socialists wanted to see in
the farmer's debt, the element m
"of agriculture."

Where is this debt of the peasant? dan:
our admirably well cultivated countryside of the
Loire Valley, where one sees rising dass
each canton has superb savings banks
"made to drain etc. or that the growers:"
would do much better to employ themselves in improving
their well-being, rather than using it to sell off
public officials, social welfare institutions.

I don't really see it.

And there is such love there, such a beten: that these

Poor socialists, not understanding anything, were completely taken aback.
that they are, by their fixed idea, treating the peasants
of boors and mock what they call:
"The fanaticism of property."

Poor, unintelligent minds, while uge

mehr

Observant country folk learn to: shoot
the consequences of the facts they observe, this
which tends to instill in them a scientific mind, the
superficial city dweller does not try to delve deeper and
repeats everything a bit, like a pue without |
to understand.

The poor things! They can't understand that
"This fanaticism for property" is a need,
because all these theorists, literary figures, more or less
less skilled, have absolutely no sense of observation

vation, they built their theories in the

garrets of a capital city they have never
beyond the fortifications, and they have no
awareness of what nourishes them and what they are
products of nature.

For the vast majority of them, the SI
arable is everything, man, his intelligence, his
initial, its order, is nothing or almost nothing.
We sow with a sower, we reap with a reaper.
We drain the land and plow with a "steam-powered subsoiler".
This is the Earth, this planet of immensity, brings out
from its depths wonders, which must be
to everyone as well, since this planet is a person
there is no particular right to it.

Unfortunately, that's not entirely the case.
So. The farmer loves his land, and rightly so.
Because he loved her, he cared for her like his mistress; or
She is often sullen and rebellious, to embellish her
He must take every precaution with regard to her; 3
Hence his jealousy, hence his love.

Our socialists are therefore making a phenomenal
begging the question. They say: the social system
The current situation is profoundly unjust — it always has
It has been like this, and it will certainly never be perfect.
— it needs to be completely transformed:
Revolution as a means, and Revolution as a remedy,
the collectivist-communist regime; and assuming
Having accomplished their revolution, they depict the
beauties of their system, forget only one cliosis,
It's about pointing out its flaws and gathering information.

if the aspirations of men are with them,

Even if the current social system is perfect, we

We are far from claiming that. If it were perfect,
we would not have these revolutionary upheavals;
but that all citizens, that the very
The vast majority want to fundamentally transform it into
The height of it is what we deny; it has been
It's easy to demonstrate.
= That it is in the best interest of society to

that the system of individual property be
Deleted, we prove the contrary.

As for the sets, and the beautiful oratorical passages
or epistolary, to socialist and capita pamphlets.
Lists are not arguments.

On this subject, let us quote this page from Jules
Lemaitre: 2 EE

| | March 6, 1901.

“We are rejecting, not socialism (the
The word is flexible, and it has come to mean sin-
...plement, or the state of mind of those who are

sincerely concerned with social justice, that is the
a system of legislation that would ensure workers-
theirs a little more of this justice); but we
Let us reject collectivism, that is to say, the "social-
"Jisation" and the pooling of all the
wealth, capital, land, mines, factories, instruments -
work arrangements, and the entire political system
social that would derive from it.

“We reject collectivism because it
is based on a false idea, on optimism
absurd, based on a total lack of understanding of the
human nature and things as they are.
One would only be feasible if all men
They were good, courageous, and selfless. But you...
You know what most men are like: I
ninsiste done pas.

"Let's suppose it were done, though. That would be the
The most unbearable of tyrannies. It would be the

panburcaueratie, panofficialism, mediocrity general criterion: the death of individual initiative A vast prison under surveillance, lavishly remuneration, prison guards, inspectors and distributors of labor. And, like waste would be enormous, as the production cost would exorbitant, as, consequently, any struggle would be impossible against the competition of labor foreign, it would very quickly be the ruin of industry. national sorting.

“We are pushing back the collectible again”

p that the collectivists n we 3 are too well known,

KM

It can be said, in general, that, as men, they are not the most recommended thingdevable in the nation. — A very learned professor. sister and philosopher, — who is not suspected of... neither electricianism nor timidity of mind, since it is the author of studies, somewhat offensive, on the The nervous system of Jesus Christ and Joanna: d'Are, — was saying recently in front of me: "I have “I believed in the dream of collectivism, but I have I'm disgusted, because the collectivists are lacking "Through excessive virtue." In other words, there are among them, a bit too many sinister jokers or even of simple rascals. I'm talking, of course, about the leaders, and not the mass of the ignorant whom they abuse and exploit. These ringleaders. will not accept, in the collective city, the the condition of a worker. They fully expect that they would be "of the administration"; that they would enjoy preferential treatment; that they would monitor the enormous workshop, not for free, And, in the meantime— They live off collectivism; they derive from it... resources and a political situation.

Their business seems to be going well. They have the government for them. They are already in the gougovernment. From there, the most violent overexcitement and a wild hope in the world of the working class. Strikes are proliferating; a general strike has been decided. if the government does not have the power to impose to the bosses the conditions of the St. federation.

"If we go back five years, we notes that there has been: |

"Under the Méline ministry, which lasted more than two years, 858 strikes, or an average of 33 per month;

"Under the ministries of Brisson and Dupuy (a (annual total) 457 strikes, or 38 per month;
^ "Under the Waldeck-Millerand ministry, a After 19 months, there were 1,362 strikes, or 72 strikes per months, ct, notice it, larger ct more prolonger than those of previous ministries,

"And what kinds of strikes?"

"When the strike is motivated by questions-
"salary or length of the workday"
"Work, we understand that the workers have it"
"recourse and that the government cannot do anything about it"
"grand'ehose.
But, for the past few months, these have been strikes.
"Provoked primarily for political reasons."
"Chaloni, a worker, did not hesitate to declare
"that voluntary unemployment did not have for
: objective: an improvement of working conditions,
"but rather to activate the social revolution, this one"
"having to put everything back in order, if we are to believe him."
"its true place."

a Such a state of mind does not occur suddenly-
"lying and without reason. The worker must be
"brought about by a series of sermons, and that,
"On the other hand, he has the feeling that he has nothing to do with it."
"fear of power."

BANKRUPTCY | OF THE SOCIALIST

"This preaching, the current ministry is useless."
"rage, and those who indulge in it are publicly
They were claimed by him as his friends. Without them,
"Besides, everyone knows perfectly well that he doesn't
"Couldn't live. Necessity chains him to
"Them as much as sympathy." (Jules Dot-

€ MERGUE, » |
"This is where we are. Enemies"

declared individual property — of this
property that the entire Civil Code aims to guarantee —
were the government's official candidates
who is the custodian and guardian of this Code.
This had never been seen before. And we hadn't
We've seen no sign of the government being incapable either.
to ensure freedom of labor for people who
pay the tax, but it is guaranteed to them, between
others, that freedom, breaking away in this way, vis-à-vis
a whole group of citizens, the pact that binds him to
French taxpayers.

"In short, what is being prepared and what is already Come
This began, particularly in Marseille, and it was annihilation-
the state of French industry and commerce. However,
when our commerce and industry will
The dead, I wonder how our
workers. I'm afraid of the mines, the factories.
metallurgical, railways and raflinc-
socialized ries, — and directed by what poli-
"Chinelles!" — many misfortunes await them.
Industrialists, traders, small landowners
ynraux, workers who want to work and live,

D
` : md

For all of you, collectivism is the enemy.
Collectivism would be a step backwards, a reactionary
tion, the regression towards a social state inferior to the state
current, however imperfect and even pitiful it may be
again, — and, finally, the ruin of France.

In a recent discussion on this topic — (such as
that it is easy for you to obtain, dear reader, at the
(town as in the countryside) — a lady, the mai-
braid of a very distinguished young man, attached to
an enviable position in one of our ministries
more. in sight, he exclaimed, taking sides in the dis-
percussion: "Me, I'm not asking for much,
I would only like to own the little one
apartment I live in, it would be I think
"All fairness, and I wouldn't be greedy."

What a young and very brilliant sub-prefect -
replied: "But dear lady, this demonstration-
- the expression of your desire precisely legitimizes the
individual property. Indeed, under the collective ownership system
tivist or communist, no one would be pro-
owner, you could not even be conces-
Zionist — (for life, assuming you do
desired) — from your apartment, because with your
friend, you currently have two charming appearances
richly furnished apartments, including six beautiful
bedrooms, two kitchens, two bathrooms,
two toilets, all with the latest comforts
Water, gas, electricity. But if you want to
take the time to take a look at the
brochure cited above: "Where does socialism lead?"

W

96 ës pen PAILLITE pU SOCIALISM

`you will see that this one would not give you a thousand-
. ment satisfaction. IE SM
. . But you forgot in your gimmicks: |
. eiales. The Italian woman who serves as your maid: this young woman.
lady who is not lacking in a certain beauty,
nor intelligence, as every good Italian is an anarchist

...shit; perhaps she's outdoing her boss,

| probably also, she was born in this Lom-
bardie from one of those peasant families where swarming.
slow twelve to fourteen children and who not having -
food available on site — qe to a |
The only thing to do is to move abroad.
But this Italian woman is right — (she who has three E's
(or four children already) — there are many of you.
too rich in comparison, and if you are not

< satisfied with the portion Richter described to you,
B, this woman would find it momentarily fair

= ment. a
But this Italian woman from Paris, well-fed "
well paid, having her man in the same
. conditions, carefully raises his offspring el

Slowly, very slowly it's true, save your energy, -
And nothing will stop him when the stimulation has
^» sufficiently driven to diligent work and to the scatter-
gne de s'olrir une petite maison beaucoup plus
-as comfortable as your apartment. Surrounded by a
small garden, outdoors in oxygenated air, in the countryside,
a Parisian location, served by the metro

- electric trams.

Hard work, domestic economy.

Mv
. iie oce
GRE dens

Saving is indeed the simplest solution
to achieve your desire. For, if we had continued-
By making the comparison, we would have seen that this
Italian proletarian anarchist of Paris — (who
(wrong to be an anarchist for the same reason) — -
is just a well-fed bourgeois woman compared to her
brothers and sisters who remained in Lombardy, in Naples-
taine and in Sicily, as well as a Florentine me Island
recently recounted near Pisa: "These
Italians, he said, marry very young, the woman
The girl is 17 or 18 years old, the man is 19 or 20; they don't have
on the evening of their wedding, a valiant penny, the shirt
that the woman carries on her back, was given to her by
the lady who employed him in Florence, at a rate of
8 to 12 francs per month; they have no mother of their own.
a cot to sleep on — it is true that they could-
will do as the Arab of Onésime Reclus (1).
In one or two years, they will already have
Children crying out in hunger, and it will be so despite
all the evolutions of the collectivists and the
anarchists, until they evolved to the point where...
level of the social condition of current Parisians.
Indeed, a collectivist or anar- revolution
A schist in Paris would be a huge setback for
its inhabitants, without any benefit whatsoever to these Lombards
and these penniless and homeless Neapolitans who
mass, would immediately take the train — (gra-
(illustrates in a collectivist or communist regime) — and.
renewing the Danaids' barrel would disgorge

(1) See further in our chapter Colofilsatjoji at
| rs Ké

- HAS
St ME
e,
E EC 4^5
m LI
Note H

without cesso their territories with tris pra population.
lifi que sur Paris infernd.

And Paris would become a non-Sicily! Because an
In the name of what principles, our internationalists —
(the stateless, like Professor Hervé)
would they refuse them hospitality?

Let's not continue with this table. If we were to...
to search for these 250 million starving Hindus,
80 nourishing, every day of their holy year,
cooked in water; these Australians, cited in chapter.
IT clown and these natives from the banks of the Ogoou:,
Poor Paris, what would become of you?

Why, then, with a feeling of much more
grand generosity, not to cease immediately enslaving
brutally our inferior brothers who do not lack
Neither intelligence nor conscience. Why not
not to give up feasting on bloody flesh
of these beings who have as many rights as we do
freedom, in the infinity of worlds and times.

There is therefore no doubt about it: in the city
as in the countryside, the desire of each individual
is to acquire independence; to shake off all
guardianship and that is why innocuous-
vulnerable people are leaving advantageous jobs
where they are under guardianship, in commerce, industry,
agriculture, drudgery, to settle down on a small scale
shopkeepers, where their profits will be much less
tall.

| Cello aspiration pousso óv idemment vers Vindi- |
H | dissension and individual property.

Secondly: the evolution of property will-
her journey from individual property to communism -
or, on the contrary, of joint or undivided property IF
-personal property. — = — If
The answer to cetto p" is morveillousomont 8
-fito by Proudhon: (1).

The third question is this: production

Would it be superior? Marxists answer this question.

nutritionally. They posit this as obvious.
formula: "It would be quite important, indeed, to..."
that our distribution principles be more equi- u

tables that the currently accepted principles, if —

their application was supposed to bring about a step backward, or memo
"a stop, in the expansion of the forms ae |

| lives.oi

All the sentimental considerations that one |

E few invoked € in favor of socialism would not suffice `

not... if collectivism was not intended to
to prevail over the capitalist system, because of its —
| superior production (2) Of d

We don't want to just create the Vid industrio

| capitalist, not under certain conditions

and in some respects more productive than —

My little one, but as they (the socialists) pro-

However, this is not ideal and it is certainly not dag the future, since we see. as we

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(1) See page 107 and further on in our chapter on Agriculture.
8 VANDESVELDE, . — - Loc, cit. | | |

As we said earlier, men flee from that they can, these industrial prisons,

But since modern men have horror of exploitation and that they flee dis that they can, the industrial prisons for to settle down, small shopkeepers, small farmers, small market gardeners, it does not follow that one must transform individual property into procollective privacy, on the contrary; that would prove even less than these operating centers, "These capitalist prisons" must become "Collectivist prisons."

They say production would be higher.

That's false. It's impossible that men whose working hours will be reduced, traValiant 8 hours at the Licu do 11, will produce moretage; much better, as they won't have any new masters dismissing them whenever they want

to stroll 1; they will stroll, and like the supervisors - (foremen) will be elected by the workers, they will have no power over them; It will be certainly to whoever can stroll the most.

What advantage would some have in showing off? Their zeal wouldn't make them any richer in the end. the year, and we wouldn't dare distribute crosses to them

= like schoolchildren; would we give them

some kind of advantage over others, but immediately the inequality of our social system current so would reproduce. — —

Moreover, it is absolutely false to read that the `

Large estates are more productive than smallholdings.
The exact opposite is true: a farmer
will take better care of his plot of land the more he is
to him and that it is proportional to his strength or to
Edles from the whole family reunited. That's what
Kropotkin himself notes, when speaking of the cul-
-tivators do Jorsoy and back maratchers back surroundings `
from Paris, who make the bull produce the maximum
decor that it can produce. = — a

Therefore, production would decrease.
not only because of reduced working hours
clouds, but above all do co that the stimulation to

who will do the most to earn more, in `

the current society, would be replaced by the principle
Së of the collectivist penal colony, to whom will it be made

| less.

Don't come saying, but there are some aid designs-
Interested parties: (Vandervelde).
Yes, certainly there are environments where
Your current practice of communism
very selfless people, and we could
I will take as an example, to the right and to the left |
a few personalities. | B
This reminds me of my great-aunt Françoise.
Hémon, whom I quoted at the beginning of this book, which
died president of this small Republic, the
Convent of the Incurables of Baugé. "23
— But I will never forget what she told me once
the last few times I saw her. "If I hadn't -

I didn't believe in the afterlife, in its eternal bliss, ph

NG Gë WAS BANKRUPT by SOCIALISM |

Do you think I would have given 57 years of my life like that?
existence ",

This means that in this deinterossome

| splendid. which makes certain women into saints,

There is the conquest of eternal bliss, - E

B Now, our collectivist-communists are

_ atheists, and I don't see that they will be able to promise
To those who are overzealous, lo poras dans dag
world.

Lya is doing well today, with her brains ready.
d. interested, though atheist, rather sparsely populated
I believe that "there are, however, a few of them, I
I will take, for example, Louise Michel, but I will add-

I would say that there is a fixed idea there, a personal raoralo-
nolle, a — KA a person has Dog of

fill. -

These are very rare exceptions.
As for me, who works unusual hours:
I am driven by a temperament that loves to
The discussion is excessive, and I'm obsessed with this.
. the idea of wanting to prove that it is possible to cons-
to build a social structure far superior to the current one
without social revolution. I am therefore not naive -
to do things differently. — c
But in the collectivist regime, where should I
According to theorists, the goal will be achieved.
- the long-sought oasis, reached, the golden age returned
On Earth, there will be no reason to do any

zeal or to masturbate the mind nw to seek a

improved social condition. - m

Obviously, if ever collectivism
e 'implantait, co que nous no croire pas, la société |

would immediately enter into regression.
. This society, however, is making progress in progress and we applaud the formula of Frédéric Bastiat: "I believe that the invincible ten-
Social dance is a constant approximation men towards a common physical level, intellectual and moral, as well as an element-progressive and indefinite valorization of this level."
It is therefore quite evident that in a col-
In a lectivist view, industrial production would be absolute.
nil lument.

We've just had a general overview | on the aspirations of collectivism and communism. | |
What do they want in a country like France?
Transforming a social system that conforms to the law of evolution, that is to say where everyone struggles for existence is stimulated, produces ct works as much as possible, in its own interest and in at the same time for the greatest wealth and for the improvement of humanity, (because the most gifted The fittest have a greater chance of growing and of - resist) — in a system where stimulation, the

the struggle for existence would be abolic, where the days -

work would be reduced more and more, where
Ideally, one would work and consequently...
to produce as little as possible, the flâneur being entirely there as rich at the end of the year as the worker economical, since the economy that produces the hospital would no longer exist, would have no value; that is.
to say a society where humanity would enter into regression
Zion.
In the first case, overproduction, excess production 4 to who will do the most, coqui, —
Ultimately, it is nothing but wealth since it allows anyone who works to afford the necessary sail and often achieve luxury (progress).
In the second case, extreme reduction of | the production, the formula being what would make it hands, result: scarcity, famine, return to the past (regression).
It is useless to say for which system we are. -

They arrived in Paris penniless, and they didn't manage to get to ' —

| bd of several million that by force n!
and dirty dealings. — = |
— With regard to such people, there would only be one
The remedy, the lynching law. Unfortunately in

. immense modern cities, where nobody

...eonnalt, the reckless exploitation of man

| m The man: there is nothing extraordinary about him. These vast

08 ra PAILLITE DU SOCIALISM

In urban areas, we already see them UNDER certain conditions.
certain social influences enter into regression

This is how bands of "Apaches" operate there.

and Lecea, dos Manda, dos Casque-d'Or, are
sung about by decadent newspapers and journalists,
glori linked by painters, in quest for popularity
- These monstrosities could not take place in `
a society such as we defend. Co n'est.

not in our countryside, in our centers of —
...colonization, as we will describe them later

that we would see such crimes.

But from the same source as individual property. and `
sometimes unfair; because society, in some ways,

The point of view is atrocious; must we therefore...
To completely overhaul?
Having weighed all these arguments, Proudhon, in

— came to say: Individual property, as it
is practiced in France, made a demonstration of it:

eratie; while its particularly i ini- form -
in England, made of this country, uno Ch gen arislo- |

. cracy and bourgeois.

He added: "Property is the greatest B
...a revolutionary force that exists and that... can...

= to oppose power. —

Italy was beautiful, rich, populous and see
as long as it was cultivated by its owners; it
_ became deserted and pestilent when the master left

I spent his immense income in Rome. And the `

three mœut fell with the culture; but the law is
A. Thus he did it, she allows it, Here is one of the great

abuse of | property been. Well, let's take it, with
its abuses, and let us leave there divided, fragmented, the divi-
pushed as far as the owner wants -
to keep quiet; but it is necessary that the property circulate with
man as a commodity, as a
monnate. Immediately everything will change through the virtue of ma-
The only word for it is: property. That's how it is.
that our species arose from the undivided te-
nothing to do with the high civilization of property.
We cannot turn back.

The property and the owner must
absolutely free; that is why the citizen in
As long as he works, produces, owns, he is not one.
state official; "he is not beholden to anyone,
does what he wants, disposes of everything as he pleases
will please. And it is in the country where this reigns
individual autonomy, this proprietorship-
to keep silent, that there is the most wealth and virtues,”

Closer to home, our great philosopher, -
Alfred Fouillée, studying property (1) said:
"A truly scientific theory of property"
should be as non-sectarian and as broad as it

is possible, equal in its elements to the elements
essentials of reality itself, capable as the
reality of becoming endlessly more complicated in its
consequences without contradicting or destroying each other,
also capable of reconciling them, their data
relative truths, the various doctrines upheld
"Until this day."

"m The social proprietorship and democracy, Paris Hachette, 1881. |

"In France especially, democracy will not be able to
to live only on the condition of being neither a socialist, nor
purely individualistic like the Republic
American, but to maintain and increase cn
facing individual property, all forms

legitimate aspects of social ownership.
“Instead of tending to divest itself of all this
that he possesses or may possess, the principles of
Economic science authorizes the State, in contrast
private and still sacred property, to be formed
'uno propriété collectivo, to increase it, to employ it

or benefit the greatest number. The State will be able to

thus increasingly replacing taxes,
which weigh most heavily on the masses, resources
that are voluntarily lent to him, or rather `
which are the natural income of the property
public. » |

And Mr. Alfred Fouilléo concluded: "Thus
It is liberalism, of course, that provides the...
the most philosophical solution to the problem, ear it
leave their fair share and their book to these three
equally legitimate forms of ownership: the pro–
isolated individual properties, the individual properties
associated visual assets, and finally public property and
social. One could summarize economic liberalism as –
mique in this formula: — Free individuals
"owners in the free state of ownership."

We will add this variant: — The individual
and the local authorities that own property, in the municipality
and in the state of ownership.

PROPERTY E IL
We will immediately put this formula into practice.
-HAS
In the issue of La Petite République of
{see March 1902, Mr. Jaurès, analyzing an article do
Mr. Jules Douinergito, of the "Economic Reform"
triumph, or rather believes he is triumphing, in his
collectivism or in its communism by emphasizing-
gnant lo passage suivant «Lo gouvernement
Germans have a sense of and concern for the national interest,
He knows about the coal issue, like that
Transportation is vital for industry. And
After nationalizing the railways, he will -
nationalize the mines. This will allow him to, while `
ensuring German workers conditions of

favorable work, helping to develop -

the industry.
And he adds: "Yes, it's admirable. And here are the
conservatives who now recognize that he
This is in the interest not only for the workers, but -
for national production, to be transformed into
"Public services, capitalist services."
"Mr. Doumergue, had he suddenly become
collectivist? » | mE
But no! and Jaurès is astonished to see ensuiteo

a full-throttle attack against the socialists. -
He is surprised to see Doumergue criticizing the speech-

French people who voted for a limit on hours
of work in the mines, thus further aggravating the situation.
the conditions of our industry. - |
Come on, enough of this nonsense, TA these b

DP |

PEPPER EI TIE
Re, mn 32M a Nette A are pr mA P Ea SA We Rr ot T

words to certain ambitious (0) who fluctuate

exploiting human credulity, to achieve

power and who applaud collectivism in practice-

as for mental restrictions following the method
dear to the Jesuits (2).

Collectivism is something quite different from a nation-
the development of mines and railways; this is the

inferior social order which, if it were to become established,
due to human ignorance or power
central usurped by surprise or violence we
would lead to a state of regression.

At the intersection of nationalizing the mines, it would be
perhaps much more logical and above all less
annoying for society, to ask that
these will one day become collective property
minors, without any individual being taken into account

abolition of private property, such as
As we saw earlier, it's a return to a

(1) It is interesting to read a very witty article by Mr. Léon

Daudet, published in La Libre Parole on March 16, 1902, here is one
passage: "Baron Millerand, who has been so fond of literature since
that a volume was published on his grand ministry for three francs

fifty, nodded, on a neck swollen with fresh meats, united

head or hold all the regime's projects and all the farces:
The people's deceivers, but hampered by a hiccup he did not speak

| point. »

(2) It is pleasant to find oneself in good company. In I:

In the March 8, 1902 issue of Bios, Clemenceau says: e Ea fout cas

Why bother with the socialization of instruments?

work and class struggle if it's to throw them to the wolves:
By moving into the ministry? What's the point of leaving so noisily?

the radical socialists, claiming that they have the advantage over them of:

solving the social question, if it's just to fumble modestly
among those after having been awarded the title of revolutionary

The ministry's approach has been calmed.

ZEE PROPERTY AND
n particular n° n yi a personal right of ownership;
that is to say, a mine that cannot be exploited
that by a community is the personal property
new and inalienable of those who work there or
They will work later; managing, administering
trant, lying down with his stomach in the sun or in the shade,
Working two, four, eight, twelve or fifteen
hours, at night, during the day, as they see fit.
` without the state having anything to do with it, except for
inspection from the point of view of general security
and hygiene.
In short: give them the look, and let them...
leave peace with their general strike (3).
We could also "design: a mine, pro-
collective community; which would not prevent a
other > to be administered directly by the state;

"TA ca sujet, nous nous séuveséns d'un article paru daus lo
— Morning, and signed by Mr. Harduin: There may be an idea in `
— the following letter signed Gucugnier. “Former worker sixty
Fourteen years old — I've seen many crises, and always the organizations
— Their strike leaders remained agitators. Why instead
Didn't they tell the miners to organize the disorganization?
_ * You are 190,000 (120,000 able-bodied workers), mix -
. in a common fund, one penny per day, or 7,500 francs,
Three hundred days of work will yield 2,250,000 francs.

In five or ten years, the minors would be in a state of organization.
^ an operation that would become all the more prosperous "quo

Each worker and employee would work for himself and for his brothers.

— See what we would achieve by continuing and accumulating the
benetices of the exploitations, — Lo sort des mincurs no serait-il
This could not be seriously improved without revolution, without plunder.
— The fact is that this process might be the best for

To make this idea currently considered utopian is
which is called Ja mine aux mineurs, — it only has two
disadvantages: first, i ih du es 6? the Ira- workers

B DK | DI FMLLITE OF SOCIALISM

| a third by a Company, of this kind, |
We would see which one worked best.
- So, railways..... ` JN
Even if all the mines were pro-
collective properties, and the railways owned
national, that would not be the collectivist regime
communist, that doesn't mean the same thing
judicial.
Truly, Mr. Jaurès, whom we have never -
EU. heard discourse; but of which Mr. Leygues Ak
The French tribune sang his praises, we are sure —
. takes advantage of his naivety; let him study the book of `
Mr. Alfred Fouilléo... — T
This practice would, however, not be otherwise.
... something that the application of the formulas mentioned above
Top: The individual and communities. BESCHE
` in the municipality and in the state, owners.
...In our chapter: the abolition of taxes,
we will see what advantage there would be in the
communes. jet the state are Lo ege

| vaiiloraiónt: thus much more for haten children and grandchildren E

E quo for themselves; then, and this is the serious objection, the

the day when the miners would decide to give up the strikes, of

In order to become more quickly capillary-minded, the strike organizers...
- would see the bread in their mouths, for this reason, never
. is ne lafasront les ouvriers s'engager dans la voio fudiquéo plus -
top, | |

o LL i November 1901, , Malin),

nee hé dim cle pe Ae a vam A

Capital! `,

We will only say a few words about this.
To discuss this issue thoroughly, we will need to...
one should analyze the work of Karl Marx, in
to show the contradictions; we would need to go
in the "United States", study on site, the effects
of these considerable accumulated capitals and as -.
monopolized by a number of billionaires
res, discuss, compare and conclude.

We don't have time for that, it's taking up 1 of our time.
would be too far.

Recently, an American billionaire, Mr.
Carnegie, interviewed by "Le Matin", was emotional
-a rather curious opinion, quite well done

on capital.
EE (Latin, March 2, 1902).

di près. President Roosevelt, the man of whom we
what is being talked about most in the United States right now is
Perhaps Mr. Andrew Carnegie, the great creator
of the iron industry in America.

"Mr. Carnegie retired from business a few years ago."

(ti) We know that the socialists want the abolition of the
capital, of the tiny capital, |

dem Ddiadd

es ug o omn Hb Mg emp os rer epa P AR e

year, to dedicate the end of his life to | spending scs
millions, just as he devoted the beginning to them
to win, and, for a year now, he has astonished America.
risk itself through munificence and intelligence
the availability of his gifts.

"Through his skill in spending his fortune for good"

| publishes, he is the type of American millionaire, of
even though through his skill in winning them he was the

type of the American son of his works.

"His father was a weaver who worked from home in Scotland,
when the construction of factories ruined the
small workshops. The child was ten years old when the father,
returning one evening from taking his coins to the merchant

| for whom he worked, announced that it was the last—
__new order

— This evening was the first A of my
life, Mr. Carnegie has since said.

The family emigrated to America. "I remember—

"Clearly," he said, "that my father and my mother"
expected nothing but great sa—
erifices for themselves, but thought that this
"That would be better for their two boys."

“At twelve years old, he was working for twenty cents.”
per day in a spinning mill, and he recounts that none
of his millions did not give him as much joy as -
the first paycheck of one dollar. He was put in charge of
heating a boiler in a cellar, and the fear
The thought of blowing up the factory made him so nervous that
He would often wake up at night and find himself sitting
on his bed, fiddling with the manometer. But

He didn't speak of his worries once.
parents: everyone in the house was making a

It's a point of honor to make life cheerful for others.

“One day, while reminiscing about his childhood, Mr. Car— -
Negie called poverty "the most precious of -

"Legacies." "It seems there are today," he said-
He, a universal desire to abolish poverty. Me, |
I would gladly abolish luxury; but destroying poverty—
Truth would be to destroy the fertile ground of -
virtues by which the race rises to a civilization
Higher glaciation. » |
"There is a military morality in the United States"
billionaires. Mr. Carnegie is the most illustrious of them.
Theorist. He is the millionaire philosopher. U
likes to talk to young people at universities
communities, clubs, or churches. It's one of its
doctrines that one must withdraw from at a fairly young age from
business to spend the end of one's life spending an
fortune, as we spent the beginning earning it:
He believes that millionaires have a pro- — mission
divinely ordained and are responsible before God
— before society, regarding their surplus wealth. The —
artisans and millionaires seem to him to be the fac-
their progress of civilization, and he thinks that -
It is from the ranks of artisans that millionaires -
"The prosperity of a nation," he said, "is
proportional to the number of billionaire SCs.
Russia has only one, the Tsar; Germany has none.
& that two; France half a dozen; the An-
England "has as much as the rest of Europe;

9,

America has more of it than the rest of the world.

"Mr. Carnegie distinguishes three means, for a
millionaire, to dispose of his fortune. The first
is to bequeath it to his children: "Suppose a li.
a herder who drives all the game into a corner of
park, fattens it up and says to his little dogs: "I have

Having had a hard life in the wilderness, here's something for you

"to stuff"; any father of a family raises-
would have the shoulders to see a bloodhound change its pups
lazy balls of fat. But the father of
The family is doing "exactly what he criticizes the detective for".
"The second way to dispose of one's fortune"
is to bequeath it by will to institutions
public. But there is neither generosity nor grace in

donating what one cannot keep, and the lawsuits
which follow the wills seem to indicate that

There's some sort of curse on post-donations

liumes.

. “The millionaire’s duty is to look after himself.”
even in the distribution of his fortune as he has
oversaw its acquisition,

"It's about the distribution of his immense fortune
that Mr. Carnegie has dedicated the remainder of his life
young. The last of his munificences is the creation-
tion, in Washington, of a unique institute at
world, which will serve as the crowning achievement of the entire system-
university theme of the United States, by facilitating to
all the universities and their professors
more distinguished scientific research disin-
"interested," |

SR A

CAPITAL. rr £P

We will not dwell on discussing that -
thesis. We believe, not without reason, that, except -
with very rare exceptions, - intelligence,
“My talent, the labor of a man, are powerless,
. in twenty or forty years, doing poor-
Vro, a billionaire? It takes more than that, it takes...
an absolutely exceptional opportunity; it requires `
- circumstances that will become increasingly rare, -
- such as the exploitation of a new world and the –
. accidental discovery, in a concession of
virgin lands, gold mines, diamonds or
oil. — — — |
Apart from that, the considerable ëmgeet Miis
have hardly occurred except through exploitation |
- immoderate towards others; but we also know that,
in democratic states, this exploitation
tends to disappear more and more.

We can only applaud the ideas generated by...
_reuses of Mr. Carnegie; (although it is not probable-
clearly an exception among millionaires —
or billionaires) — while we could not
`that we should protest and revolt, as we have

fact concerning property, vis-à-vis the community
Countess of Stafford, if the capital did not serve
than to Irusts, with the aim of ruining or KENE
First, the rest of humankind,
We could only protest if we saw
young "ligos" using millions of a
Clara, any old woman, to exploit workers where cul-
maari ruin "the business of others, in the

H but selfish to increase their millions and ü ten-
heading towards a billion; we believe that, in a `

In a democratic society, it would be immoral to do

...to glorify these through the votes of a certain
many of their fellow citizens.
However, what must be recognized is that...
Capital, money, "is a working tool"
and production." This is easy to demonstrate.
Suppose a miser owns a million and that he
-Buried in: his cellar: it's as if that million
did not exist. Instead, introduce this million

in circulation: it immediately becomes a source -
...new riches, starting from well-being for -

_ the mass. It will be used to create an industry, a
| commerce, se one in wages, in aid -
| to the producers. Everyone will benefit. U `
...will eventually generate millions more, Gest,
that is to say, new working tools, and this

. without stopping.

"I'll go further: if that million falls
in the hands of the prodigal son, there will still be one -
A boon for all the humble living off its luxury.

— It is with capital that one breaks through
isthmuses of Suez or Panama, which are being dug from
new mines, which are drained from the marshes, -

i that virgin lands are fertilized but ma!-

healthy ones, who will become Mitidja. For, aam

capital, without higher wages, without this hope |
...to make a fortune — (that is, to become capital: -
list) - — in the name of Soe? principles would one send

men, 1 to die like dd PR BEN at Suez, |

a Panama; — contract malaria by drying out D

marshes or to fertilize new lands.

Capital is therefore a necessary tool, and —

like individual property, we are
| forced to accept it with all its consequences
- good and bad, with its usefulness and its
flaws. But we wish that instead
to be the preserve of a few billionaires or -

millionaires, it spreads, it becomes widespread —

more and more; this is what we are seeing in `
a country like France, and, unlike -

Mr. Carnegie, we think that's what makes it n

and will constitute its strength and wealth in the
| present and probably also in the future.
We blame capital and capitalists.

when they use them not for fertilization and -
to produce, but to oppress others; we
blämons, when it is produced by exploitation
inconsiderate behavior by a number of employees.
— Moreover, capital, as capital which
produces the rent, the profit, tends to AMA of

more and more.

Proudhon fought with EEEN and trou-
< vaitinique. the capital yielding 12*/,, but found -
legitimate that he reported 2 */,. Well, from a statistick
erected by Mr. Alfred Ney mark, it results
that the First Empire, when it borrowed from
. money. paid on average 7.50 francs per liter
am re) the Restoration, 6 fr. 31; the Monar-

July Day, 4 francs 74; the Republic of Isa

+ (6 fr. 64; ; the second Empire, 4 fr. 50.

—. |It is only 3.50 francs for the loans
posterior. - "ed it descends IN 3 a for the

2nd last loan.

We see the SCH traversed. | VE
The rate of 2 1/2 is already starting to rise.

"^ (ver at the 3rd, current; it is 2 fr. 75 in the
— Savings banks; we see them being realized. without

Revolution, which Proudhon considered legitimate.
We also see in a country like the

d E. rance the privileged capital of idlers disappear from

| more. and more and become the weapon and property of f

© all those who want to work, save, in
demonstrating private initiative. - 2

It is therefore illogical and absurd; it is misleading.

EN and inf: ne, quand on est la francais, de développement
These are ideas that exasperate businesses and Findus-

E | trie, which hinder private initiative and which tend

To ruin not only the hospital, but all the

employees who make a living from it.

© CHAPTER VII `

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Our Program

We have seen, during this study,

various sociological formulas that impose themselves know:

to establish a social militia that ensures each individual the entire sum of happiness adequality, at any time, to the VP progressif of humanity (1). »

"With regard to natural laws, there is no man has only one possible freedom: that of – to recognize them and to always apply them – tage, in accordance with the goal of emancipation or of collective or individual humanization that it continues (2). »

"I believe that the invincible socialist tendency is–"

a constant approximation of the hommos towards a common physical, intellectual and moral, along with a progressive elevation– "sive and indefinite at this level." (This is rather the observation of a law e, which is executed

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| 1) Sébastien FAURE, loc. cit.
. (2) Baxouxixe, loc cit.

| naturally s: without | we trying: even to favoring it (1).) ` B

How did we conform to
These formulas? = – –

To our chapter on Evolution and Revolution; – we said, with Paul Bert and Reclus, that bh The revolution was legitimate to overthrow everything

2. Regime of oppression. 8.

"Op, the public thing," the administration of

people by themselves, if it is not ideal at all
...first, and this is understandable, this people are not
| not reached the level of instruction, education, of

This understanding of his rights and duties that he can

To have in the following, is copendant Bn", d

_ favors the law of evolution.

So, for the time being, we have...
desired social system, if we do not have pre-
feeling the ideal happiness "that we can

To hope, it is up to us to do our best.
We need to get it.

If we don't know each other, not bioù i « his

"Mi senden," to which we owe free- -
How to comply, it is up to us to work
in order to understand them, and to claim
schools where they are studied and taught.
— We do not deny the social question, therefore, at
On the contrary, we take care of it as much as
. quite different; but, in an evolutionary regime,
_ we repudiate the revolution. We want to con-

0 Frédéric Bee loc. cit. c

up" xL Ug
H s

. | pe

; T dt

"DH ep.
NE aE S

AR "ant HA e /
— can cupri RBC Biet E:

"T and freely comply with the laws 80Cl0-
logics; we don't want a system that
would lead us to a state of regression, conse-
forced consequence of an egalitarian limitation of -
working hours; we don't want a
authority distributing equality or proportion
_ality of salaries and. giving "to each according to
their strengths and to each according to their needs" as
in the "collectivist" formula, with each his
guardian angel or rather his prison guard who
would proportionally grant the dwelling, the vet-
ment and the pitanco. To hell with a system that sup.
would perhaps prevail, in a permanent way,
All inequality, that's true, but at the same time
all emulation and consequently all progress.
However, day by day, we want more
in addition to doing everything that will allow us to
to gradually approach the ideal of happiness.
We must therefore fight and eliminate the
inequities, establish all that can. We remind-
get closer to truth and justice. `

We were therefore logical in fighting the
socialism, which was only the sign and the banner
of a party whose theories contradicted each other
tion with natural laws and led us
surely to bankruptcy.

It's not that we desire the status quo,
But our reforms are not revolutions.

We want significant savings,
within a budget that is monstrous, the suppression-

Pros Bah Rs

—— —— y pun DELL MN INIM
`

sion of all these useless positions, more or less
handsomely paid, where the sons of the ark are paid.
bishops.

The suppression of this aristocratic republic.

| Caine, as well as these upstart young people

who believe themselves to be necessary men and us.

calves.

Traffic, if not free, is at least very limited.
cheap, from one extreme point of the territory to
The other, men who moved easily,
will bring — "without any authority" — the pro-

proportionality in welfare and therefore in wages,

each one easily going to search far and wide for the
happiness that he does not find where he is; and of

products of his diet, thus putting the con.

summer in easy contact with the producer
and allowing him to live well cheaply,

unnecessary intermediaries gradually disappearing
to become producers and consumers in turn

amateurs at the same time.

The extension of practical instruction and better
including; by this we mean that we in
We've had enough of these stinking, big-- pedagogues
sellers of purple ribbons, whose knowledge is
boils down to a few theoretical "bridges to the silly".

Agricultural education, which will teach theory-
how and practically especially to the children of

campaigns, something that had not been considered until now
. to teach him, while at the same time suggesting to him-
will manage the idea of not abandoning this land

nourishing which is the source of all life and
of all life. | E
_ Colonization conceived in: a new spirit,

that is to say, creation with private funds or

social, colonization centers, where under the
under the direction of a few agricultural masters and settlers
op will teach the "unemployed" who want to
Sr rend, la manière de cultiv et de faire pro-
to reduce to the ground the food that the asphalt of the cities

-has not been able, despite science, to make it germinate yet.

To run this program, we
bot freely choose men like Pe us

Let's define them. "E |
We need free elections, otherwise...
tuites, at least arranged in such a way that they are
delegate for the administration of "public affairs"
not to be the preserve of the rich alone, and that

anyone who wants to devote themselves to the study of science -

social, cannot aspire with impunity to re-
_ to feel his fellow citizens. |

If, despite free and open elections, Wa Geng

_ voters don't know how to take advantage of it if they delegate
still beings such as those defined by Leroy-d
Beaulieu, "see page 48," is that they still have

need to evolve and wise and logical men, i

They will say calmly and without revolt that they
still need good advice from men
educated and enlightened.

But, above all, we need a homeland. Because B

in the middle of useful Europe: army with ten teeth, it

132 14 FAILURE OF SOCIALISM

We need to put this program into execution,
walk with peace of mind and to walk with
Iranquillitó, we must be T m consequently

. an armeo forto.

|. An administration » » o The one we call-
. government) — having the initiative, cons-
. fulfillment of his duties, raw. generous,
Aimeo.
To implement the "eco" program, we need...
| hores of good, wise, as we do not man-
quer ons pas d en trouver un grand nombrebro parmi |
, we, E:
Before delegating them for years, -
Let's try to appreciate what they have in the -

belly, let's express to them clearly what we want.

If they return from parliament, let's examine their
| thefts, and if, in any way, they have increased-
lied about taxes, when we were already |
Overburdened, let's not make the mistake of re-electing them.

If we are delegating them for the first time, don't -
We don't choose them, because they are our
Self-esteem, those who will know how to tell us about

harsh truths would surely devastate many
better our cause; Let us remember at the
"He who loves well, hates well." — |

Let's not take a "vulgar unknown i" which

chance has brought to light; a cretin, like us

We have seen some, he ridicules those who elected him; a
sinister joker disqualified them.- "ONE i
CG chooses a mortgage that manages its loans well

None PROGRAM an" NE

| apo eS, that will prove he knows how to count. el que
| practicing home economics, he will be able to
The social economy, let's not take a spoiled son,
neither too young nor too old, already having experience |
rience, en même que y de la vigor ct de
energy. B e
However, since the Gonna are beings
weak, capricious and changeable, we will have
-beautiful to have chosen him, in his past, a man of
Well, wise and selfless, that will not be enough; |
The new environment can, in effect, transform it and
to lose, it will therefore be necessary to question him: at length,
have him address certain issues, take some
commitments, and we ourselves owed him -
to clearly express what we want, because
In the future, if he has not fulfilled his duty, we
We will know what we still have to do. - E
What do we want? - | |
This brings more happiness, and for that, a lot |
Lower taxes, the elimination of all taxes,
if it were possible; easy transport, in order to

to be able to manage our affairs here or there, to ship us

products, without the price being doubled where

tripled, thus serving the consumer B

amateur as well as producer. - EL |
-This way we will avoid the WEEE tariffs: which

are an obstacle to the commercial success of our

| ports, we will favor the consumer, who is
everyone, and the producer who will have no- -

| to fear foreign competition, being —

Tm

given the ease with which he will sell his harvest,
now relieved of internal charges.
— Like MGE, this is the acquisition of the Chemins de
iron.
...Now, the time has come to choose a representative
among the candidates present. Be generous:
capable, with your current means of giving your
opinion, to tell the one you choose, what
you want it to be made for your ideas and your
interests, to a permanent Congress that we call—
Hys in France, Chamber of Deputies,
To that end, feel free to express your opinions.
Let's be mindful of your desires.
You are as free as you can be today.
the being and if you have some masters or vulgar
characters who want to pass themselves off as such,
shake off the yoke with indignation and you
You will see them disappear like shadows.
Aware of your desires, you will become so.
increasingly so, because by educating you, the Republic—
blique will allow you to better understand your
needs, to better design your ideas, and more.
The more you want to know, the more you'll learn, but in
The more time passes, the more you emerge from the darkness.
to enter the light.

CHAPTER VIII

= Towards the abolition of taxes

Savings

NOTE TO THE READER

It would take many days, many months, to discuss the —
bays that will follow; research, personal investigations, about the
vecæies to be carried out, |

So, these are just a few milestones, picked at random to mark a plan
to cover the terrain, a plan that I will probably modify after further examination,

They are not, however, the most to be pitied.

. in the immense struggle for life that they are waging against – –
I am bringing out more than thirty-seven million French people –

| which are relatively Lens n

the fifteen hundred million human beings at work.

-living and suffering on our planet before disappearing-
"I'm a master in the unknown." So there, to inflict upon...
men who are no richer, and already on.

– charged T" 75 million new, it yd
T
Indeed: "The paintings of the alles, published in
1897, by the Office of Labor are decisive, and the
_ Young men returning from military service Sv.
– less than overly eloquent senators.
“Rather than taking up the pickaxe and the sledgehammer again”
On the street, most people rush to ask for a seat.
in the railways, preferring, not without

_ reason, the position of a simple team player

To that of farmer, worker in or qua
any other manual laborer.

Thus: : | eg

_–“A departmental road worker starts at 47 francs.

P per month, in the Ardèche, 564 francs per year, It

There are ten applications for one place. One postman

i viret à 600 ou 700 francs.

A teacher starts at 900 kee? and | must remain
to this figure, for a minimum of
Without. T SS a
An agricultural worker works barely 250
zi days per year; at an average of 2.75 francs per day; -
N- "is a salary of 687.50, for the entire year. -
If you consider the situation of a farmer in -
-~ general, farmer or sharecropper in my rich

Maine-et-Loire department, Lad EE or

REMOVAL | OF POTS — 13 39

T, a market gardener from the Paris area: you arrive- |
XO, you get the same results. But these are for you |
seize by the throat, brandishing above.
...their heads, your contribution sheet. - E

However, you have to see how much they struggle "on"

furrow, accomplishing a useful and noble task there.”
—— (Ley Gues, from the top of the French tribuno) — -
eise overwork at harvest time, work-
working 16 to 18 hours a day, without complaining, —
although sometimes not managing to "m the We
two ends. —— — fe
Consider the situation of a Parisian shopkeeper: ?
One fine day, you see this/electron arrive

| taxpayer who comes to ask you - to do `

to take his wife to the hospital, his accommodation being
-too cramped and because it will be impossible

to pay the doctor; but having a license, the

Leen's assistance regulations want Ku he KÉ
© pays 6 francs per day. i
This man is playing with fire. He wanted to do

proof of private initiative, not being an employee

| ouun parasite, public official us Kéi to
hooks of others; immediately, the state or the

city — instead of supporting it, which would be more-

äi logic — brandished his patent, and, d shocking | Contrary to what one might think, the Paris City Council, whether he is a socialist or a nationalist, believing in the gaining popularity overwhelms this poor man with everything

p its taxes and contributions, while it relieves them. | rents of 500 francs, where do employees live?

shells, inspectors of a Louvre or a Bon Market, with salaries of 7, 8 and 10,000 francs. truck drivers from a railway company iron, made with their tips of 20 to 25 francs per day; city of Paris officials . or of the State, at the salaries of 8, 10, 100 west 15,000 francs per year, which nothing prevents — having only a few hours of presence per day — to live in the new modern houses, well airy and less expensive than outlying neighborhoods. However, examine the budget of this small shop tiquicr: : hairdresser, shoemaker, stationer or fruit seller; I'm not worried about the wine merchant. this being completely useless, even harmful to the rest of humanity, whom he poisons with his absinthes — he has a rent of 2,000 to 2,500 francs. His wife and daughter have perfectly suited jobs at the house; the three of them together will barely earn 8 or 10 and 12 francs a day, 3,600 to 4,500 a year. But as we said above, the nationalists and the socialists put around his neck the noose that strangles it, patents and contributions Butions of 300 to 350 francs.

In summary:

Rent. ...,..............	2,900
Patent, contributions... ..	3350
Gain..................	3,600
Remaining as maintenance...,	950

for three people in Paris. But what there is
The best thing is that this little shopkeeper, who has
never resting, working Sundays as usual
On other days, she has neither a bedroom nor
dining room, everything being at his place by his
commerce.

Here's how, today, we promote initiative
private initiative — are you surprised, after that, that there
so many applications for a job
tionary.

But this mindset that you are exploiting,
Members of Parliament, its time will come and the
Sinister pranksters will be hanged high and dry.

Let those among you who wish to learn;

Members of Parliament or city councillors, let them go
Ask the taxpayers and they will understand.
that we need to change tactics.

The ideal is not an indefinite increase in
taxes, but on the contrary, their abolition.

That's why in London Islands, the inhabitants pra-
Ticks pride themselves on having the least
of possible taxes, pay for basic necessities
very cheap necessity; trade is very
prosperous and with better-paid employees; but there is
few civil servants.

Examine the young doctor's situation. phar- |
macien, lawyer, doctor of law who, having arrived at
twenty-five, twenty-seven, twenty-eight years old, and who,
after spending twenty or forty thousand francs
to his family, is obliged to = create a clientele

and Dia a Kies for that purpose. He won't go renting
an attic room on the sixth floor, where the consul would come to be.
ter? He needs a suitable apartment (not
For him, no; he might prefer to share the
a Moorish woman's hovel with large, languid eyes
reux, but for the customers he assumes should
come); buy modern instruments, a
mattress maker's needle, amid the clamor of the ignorant

ranis, could lead him to police corrections
like that unfortunate Dr. Laporte,
when he had valiantly done his duty, thus.
as the professor eloquently proclaimed
Pinard, from an undamaged place, free from all pus.
ierg

Well! They haven't earned a penny yet; they
they only spent it on their families, who
deprived often of the necessities for them to
pay their registration fees; they did not rent V'in-
affected Parisian hovel which will be the silent witness of

their lamentations and their misery, which already the
burglars, Father François, in the form
of taxes and licenses, they arrive to strangle them for
to rob them of what they have not yet earned.

This is what the millionaire or billionaire —
I don't care — Berteaux, Socialist MP,
banker, having a sumptuous residence, avenue des
Champs-Elysées, ignore it; that's why, from a
With a light heart, he asks for seventy-five million
new to these taxpayers who have none:
The reason for being fleeced more than others,

| REMOVAL OF TAXES ms M3 —

Also, why do voters swallow so much?
These promisers of paradise, why do they give: $
their voices to men who only dream of aug-

- to raise taxes, always increasing them, instead

to elect those who would like to reduce them, dimi- |
stink constantly. ` | P UM
The ideal, in fact, is constant dimnhutión, |
the march towards the abolition of taxes.
"Besides those whose table we have drawn, -
see the situation of the one for whom the nations-
— lists and the socialists, often both at the
times {nationalists - socialists - revolutionary), |
as we see today, : thus of true |
“street performers put on a parade: e |
-a A team player starts at three francs. by
day for each of the 365 days of the year, even
| for days spent in camp — i.e. 1,095 francs per
year — 95 francs more than a tax collector

positions! Add emergency medical care,
waxing and supply facilities;
the assured prospect of progress, of the.
retirement (a 2nd class factor earns on average
1,350 francs per year; the retirement of a installer
| the route, for example, reaches 740 francs per year, and `
(The retirement age is set at 55).
e Here is a great mechanic Coinprigale i E:
He earned 3,300 francs last year, trade- -
fixed salary and bonuses (e is the average; a certain-
(a certain number reach over 4,300 francs). Its
woman and her eldest daughter, aged twenty, tra- :

are valid in the offices of the same Company

They win, one 1,350 francs, the other 1,170 francs, -

Total for the household: 5,820 francs. Certainly

It's not all sunshine and rainbows! As they say, it's still

less misery. Consider that a captain of the ar-
French women earn, on average, only
3,675 francs, 79; a lieutenant, 2,747 francs, 37; a sub-
Lieutenant, 2,463 francs! We must reach the rank
as battalion commander to earn 5,797 francs. 9,

22.10 francs less for the officer's household

superior to four gold galloons than for that one -

railway mechanic and serf! sx

We are not asking that those who have a

a suitable situation where they can be happy

if they know how to manage their home and limit their ambition, be overwhelmed in turn, no; but

we would like what a minister of Louis XV] -

The idea of putting it into practice was finally realized.

On the very day (August 24, 1774) that Turgot was
called upon to direct the allaires, he wrote to the king:
"There is only one way. It is to reduce the de-

think below the recipe, and quite a bit beyond-

under to be able to save each year at

...less than twenty million, in order to repay-

to settle old debts, without which, the first

A cannon shot would force the state into bankruptcy.
... It will be argued that almost all the de-

Special care is essential. One can

They have very good reasons for this; but as -

There are no people who can do the impossible.

Ha, `
^ At.
Ra

| REMOVAL OF TAXES ME 145

all these reasons must give way to necessity.
absolute economics... | ANE
c «…M must, Sire, arm yourself against your

`goodness of your very goodness; consider from where you `
comes this money that you can distribute... and - -

: compare the misery of those to whom one is related.

-sometimes forced to tear it down by the exactions ————
more rigorous in the situation of people qe Wee

- have the most claims to your generosity...
And Mr. Jules Roche concludes thus: "This noble E
language would be more accurate and even more necessary
Today, as in 1774, there is no longer a king, without
doubt; but there is no longer a Turgot to speak of

Thus. No one, in 1774, represented "the — —

peoples,” who bore the burden of expenses -

public; 'today', the taxpayer chooses

585 members of parliament and 300 senators who should be thinking -
They act like Turgot. They act like the —
courtiers who had him expelled. The only saying—

The problem is that the sovereign they flatter does not —

His name is not Louis XVI, but the Elector, The `
The courtiers lost the king. May they not be SR
“Losing the people!” REN

Well, it's time these courtiers, these 'B's
Flatterers understand that the voter is fed up with —

such a growing increase in taxes and its-
They say that today, in order to be well regarded by him, he
It will be necessary, not only. | but to achieve

savings, — —

It is also necessary that the voters send i ü Lam-

M6 | THE BANKRUPTCY OF SOCIALISM
bessa or administer the knout to anyone, fat. ee

in a commendable spirit, aura demanded the increase.
section of any chapter of the budget before
. to have (following the method proposed on March 4th)
1902 by Mr. André Berthelot), achieved an economy-
equivalent crumb. — |
11. These men need to change their tactics and
that they tell themselves that, in order to please the voter.
it will now be necessary to reduce, reduce without |
ceases public charges.
What we desire above all is that the -
representatives of the nation are less far-
those, vulgar ambitious people, but more cons-
aware of their duty.

We have seen regarding property that the
Social truth was: “The individual and collectives
owners, in the REN and in
the state as owner. » EE

It is by applying this formula and doing
considerable savings that we can
walking towards reduction and the Been
taxes.

Here's how: I know my beautiful country
of Anjou — one of the most beautiful, one of the most French of
France — relatively small municipalities,
having eighty and up to one hundred and fifty
a thousand francs of income. These communes, if they

x "T o
D ser AR SN MP
Fr mu VT.
- Hl eb ^A
Ur 4^ - y
EL IS ONE

DELETION OF | rarórs A » Mj

| be well administered; would have seen their I
incomes increase instead of decreasing and their
annuities could have become equal to the sum of
taxes paid by the inhabitants; he was not born-

necessary to be a socialist or a nationalist, bondicu- -

Sardinian or atheist, to find something so simple. Really?
Beaufort-en-Vallée apparently had, there is no -
For a long time, one hundred and fifty thousand francs of dreams.
mus; but following some work between-

pis pardesageset prévoyants administrateurs22... -

her resources were diminished; she
maplus today p The ox thousand francs
. of annuities. — E 7
Instead of gaer, his resources could have.

increase. If they had been aware of "these"

"Social principles," I am convinced that the ha- -
inhabitants of this small country would have marched with pleas

_sir— (there is still time) — to the realization "^

of this practicable ideal: "The elimination of |
taxes. » - NS 2a
It's a small hole, you might say: an excop- FE

Lion. Well then! Let's take Paris. It is, obviously,

the most whimsical city, the one "where theft, gas- — —
looting, the dance of millions takes place there with the most d

of shamelessness that it is possible to see.
The elected officials begin by illegally touching

a sum of five to six hundred thousand francs, and if

the central administration was aware of its

duty, if voters finally tired of rese >

It wouldn't be difficult to find some gullible people.

48 The Strawness of Socialism

selfless men who would lead the
finances of the "City of Lights."

But we will see further than we expect.
Mons, for economic reasons, the Republican Guard (1), to
almost useless, while the barracks, splendid.
Properly placed investments will generate a significant income.
Suitable for the city.

We will remove the fortifications, but
at the licu to completely alienate these lands, we
we will award them on the express condition that

in fifty years, these same lands and their
superstructure will return, in full and
without compensation, to the city of Paris.

When we hold a world's fair
and that we will spend millions on it, we do not
we will not be content with simply saying: this will give
work for the workers; we will ensure that the
work done should be durable, and that beautiful-
Suddenly, many of these constructions that we
let us raise, in the following, a source of
income.

If we deem it useful that the land on the edge |

(4) In support of our statement, we can do no better than
to inform General André, who proposed the other cheek to the signa-
Mr. Loubet's policy, the suppression of part of the Gard:
Republican, as being absolutely useless, — If the best
Minister of War, what we have had until this day," had!
Having become aware of our sociological ideas, I am convinced
that he had requested its complete suppression for a laudable purpose
and patriotic, we could still use them for a while
certain times for the demolition of the fortifications and for building
with materials found there, villas that would be theirs
granted until their death; in exchange for this broken situation.

L

Nothing).

| TAX AVOID — Ia `

from the Champ-de-Mars — (it's all very topical) —
let them be built; we will not alienate them
completely, we will put their Dour concession
50 or 60 years old, at public auctions, and all that
which has been built will return to the city at the end of
that era.

Who can stop Paris from borrowing at 2 if,
to buy buildings that generate income for him:
will be ten; winnings amount to 1 million,
eighty thousand francs, and for five hundred thousand
lions, forty million... summer, summer... |

As for the State, doesn't it have resources

considerable? This monopoly on rectification of

alcohol, which should not be confused with that of
the manufacturing process, which would be unfair, would produce for him
alone — (said Mr. Maujean) — five to six hundred
millions (but it shouldn't be administered —
this monopoly, like that of the post and telegraph office

by socialists, because then it would no longer produce

Matches...

Tobacco products... |

The bidding process for tobacconist shops...

The postal and telegraph services, which, if well managed,
must be a source of income.

The sugar refinery...

What else do I know? All things which, exploit-
those by the State, do not in any way infringe upon the rights and
lead to no increase in spending

D. THE BANKRUPTCY OF SOCIALISM

from the members of the extended family (1.

— The application of these ideas is perfectly realized.
sand with our current social system; it will be
only the administration of "public affairs"

by honest, sensible people instead of being by
savages and plunderers.

With consumption taxes abolished,
transport being considerably reduced: the
trade and industry were not hindered in any way. D
consumers will have the cost price
goods they pay for — eight three | or four
times their value.

It is pointless to add to those who groan at
subject of depopulation, which is no longer obliged
by tightening their stomachs, families will be able to give
free rein to their conjugal pleasures: and s pronio
many children.

We will add to the collectivists and the com-
municipal, that the application of these ideas which must
to bring (we believe) the maximum amount of happiness
. in humanity is completely contradictory
with their revolutionary socialism, since it
rejects all their theories and is only the pra-
legitimate and conscious of the current social state.

(1) We know that the state's woods and forests, which 0:
They bring him nothing; on the contrary, they would be a great resource.
wealth and revenue for the municipalities, if they were
exploited by them, under the high direction of a few

French fry inspectors, strictly necessary and strictly
pay. | | | |

— Savings

When we save money, we don't...
'Let's not speak in a vulgar manner
“candidate for parliament, deploring this spirit ^
of bureaucracy, which at present is losing -
France and costs taxpayers so dearly, in `
the goal of appeasing voters and soliciting |

their votes. T | |
No! .

We will give some figures taken at random,
and show the tremendous savings we
we could do it, the day the voters have
Enough of this St. Vitus' dance.

Most recently at La Cliambre, on March 4, 1902,
Mr. André Berthelot filed, on behalf of his

colleague Mr. Vigouroux and his own, the following project

before: "No proposal tending towards a

increased spending, cannot be implemented |
to see them, without saving any money, at
less equal, it was simultaneously proposed and
| previously adopted by the Chamber o, B
...Here are the terms in which Mr. Berthelot defended
If popoi: E o

"At the time of appearing before the court
universal, who will judge us, he is good, he is
morally, let everyone take a stand, let everyone
pronounces in a very clear manner on the
problems that the events have to our
Attention. IS

"Among these — there are none more
more serious than that of budgetary balance. It is for us
imposes responsibilities that must be considered
opposite. The budget discussion revealed to everyone
the eyes the peril that threatens the finances of the ,

"At present, it is for "a at
at the end of our mandate, to take responsibilities
bilities before the country and to indicate to it in
what conditions need to be managed, in our
opinion, the finances of the French Republic.
"The question is, I believe, posed by our
draft resolution with complete clarity ct
and perfect sincerity. You will answer "t.
In any case, I hope we will answer it.
in a manner as clear and frank as
We ask the question ourselves.
= "If you think that the increases of

expenses may be necessary, inevitable, irresistible
as a kind of natural phenomenon, you
will reject our draft resolution; if, in the con-
to treat, you think that the few. increase-

. expenditures that justice, the interest of the services can justify, are likely to be
offset by equivalent savings, you

You will also say. These are two policies. L^
the country will decide: it will rule between the canli-
Deficit issues and the candidates of the economy.

"The question is clearly posed; I am
convinced that everyone will consider it an honor to be there
to respond with equal candor.

Although the question has been asked, as the
Mr. Berthelot said with complete clarity and
a perfect sincerity; there was no response.
This very clear question bothered our acrobats, he
A subtle way to avoid the pitfall had to be found.

I don't know for my part, and I don't want to
to know the subtle parliamentary intricacies, I
I want to be naive like the good public; I observe
One thing: the question was clearly and sincere-
The question was posed correctly, and it had to be answered in the same way. Eh
No way! Those pathetic men got away with it.
by a false fugitive.

I would like to expose to public contempt, the names
of those who applauded the evasive tactic, but in
devoted to the Republic, I have respect for
some names of old servants who, perhaps,
found themselves there, unknowingly; that this vote be
a lesson for the future, and let them remember this well,
bs dé, wés, that if they do not want to be treated
quite rightly, as Mr. Leroy-Beau- did
the place, which we mentioned on page 47, they do not
henceforth behave more in a way that earns them
these words.

However, we will mention the names of those who

by their stupid interruptions or their inter-

The convention has tried to change the debate. These are

Mr. Maurice Berteaux (we have already seen him)

— in the previous article}, Bourrat, Gauthier de

Clagny, Jourde, Lalferre, Pourquery de Boisserin,
Rabier, Salis, Symian and — three famous collections —

i communal tivists Carnaud, Dejeante, Zevaes.

— A few days after the question was raised

again by Mr. Vigouroux, we see
the same men and the minister reappear
| Collectivist Millerand.

Well! We're going even further than that! Mr. André

© Berthelot: however, we applaud an

2 | proposal, which was the right measure for a
— ... A chamber composed mostly of eunuchs

incapable and powerless to do good
work; we want savings, consider.
reasonable, and we are not asking for expenses.

equivalent; no! these savings are the conse-

forced consequence of our ideas; they must for the

To currently relieve the burden on taxpayers

_ who are everyone, and tender, like us -
e? We saw it previously in a future rela-
tively led to the suppression of the im-

pots.

As we said in Leeschte de |
our book; we will stock up on

Insecticide powder, kills and crushes pests.

. without pity; if any remain fit, who -
75 are. "still able to work, we Jo

SAVINGS 153
. elfrions d 'aller dans nos centres de colonisation
| to fertilize the earth.
My work was more or less finished when...
The discussion concerning the
Secondary education reform. What report-
port, could well have had this question with the
The subject of this book, I couldn't see any, and I didn't
I wouldn't have followed her if I hadn't seen the mixture there.
Mr. Brisson's name. I wanted to know his opinion
of this austere republican, the great director of -
- awareness of several of my friends. I opened
. rofi iciel, this allowed me to read a superb
` presentation, a magnificent speech by Mr. Leygues.
In this discourse, a passage defending admission
reasonably some of our ideas; but I search-
I'm trying in vain to reach the necessary conclusions to react
against "the great vicious circle.
Here is the passage: “Going beyond would be pre-
a feeling prepared for many young men
cruel disappointments. That would be unhappy
of those whose happiness you claim to bring. Don't
Don't you feel that the day you would have opened
like the lycées and the collèges, our faculties at
all children without distinction, France does not
would be more than a nation of doctors without patients,
lawyers without a case, civil servants, paramedics
social siles, of which you will thus have increased the `
number.

"Work, whatever it may be, is noble, at its core."
mE E

| 156: 2 AND BANKRUPTCY OF SOCIALISM

as at the top of the social ladder. The worker and
PT the peasant who toils in the factory or on the furrow
seen "socially accomplishing such a useful task"

She is as beautiful as the man who... This "this the pi Kg

sion libéı ale the most honored.

| It is unwise to say or leave
. believe that there is a higher work in dignity |

E qu "un | autre travail.

), . € è ^? 6. e D de * " eeee è e

But how much thinner and miserable still

“the condition of those who, without fortune, have enlisted
gés in liberal professions and who do not |

. clients nor causes, who wander through life disabused-
^. Disheartened, discouraged, and wounded by all their disappointments.

tions and all their despair. There is no -
A sadder fate than theirs, a more gloomy misery

7 than their misery; there are no beings more worthy

| out of pity.

What about these downgraded items? According to the

the nature of their soul, when suffering is too

acute, they fall. into. servility or da re-

volte.

That's what it takes courage to say
I eri to stop the perpetual emigration to the
— cities where so much energy is wasted, where so much sinks
...of courage, so that under the pretext of favoring
= democracy, we should not be exposed to seeing.

which would be the end of democracy: the empty workshop '

and the deserted land.

: has
e RTE, Ni
29th ELI GL Sar Tm

"So, you might ask, what should be done?" (L)

Reading this passage reminded me of "the pain-
their universal" by Sébastien Faure; but I
I suppose that one of our great social doctors
I must have had an effective remedy; I was wrong.

When we say so well, that the peasant who struggles
on the furrow socially accomplishes a task
Ulile is also as beautiful as the man who practices
the most honored liberal profession, the con-
Forced clusion should be: it is not enough to
To glorify these men, we must give them the honor.
necessary for the struggle for life, education
agricultural, and I was already writing in the margins of my
Official Journal “Bravo Leygues!” — But what
was my astonishment upon seeing the increase
of the number of scholarships; 2° the increase in the `
treatment of pawns, treatment of headmasters.

That is to say, while we are burdened
and overloaded; that agriculture, commerce in
They die like all other professions, they-
we needed to be burdened more in order to increase the
treatment of young people who have a situation
waiting, who are clerks, potters, of
medical students, apprentices, that is to say, young people
who generally pay for their apprenticeships and who
should be delighted, while awaiting a situation-

dion that they must create themselves superior €, to be
housed, fed, and to have a few louís per month
to their personal liking.

— (I) Session of February 15, 1002.

E 158. THE BANKRUPTCY OF SOCIALISM

© If they are not happy, they should go and un- |
In Corsica, there are hectares and more.
uncultivated hectares.
I knew one of the pawns intimately, CT
number, of former comrades, I never hear-
None of them complained about their situation; all

On the contrary, they were very happy; many.

They sought to create superior positions for themselves.
and among them I can cite my compatriot and

A great friend, a bastard, a watercolorist of great talent

and a very brilliant explorer, highly regarded in Madagascar
gasear. If you increase their treatment, they –
They will certainly be delighted, but they will rot like

. those I see from my window in the cafes of the

Latin Quarter, living together in the street
Carmelites or Champollion with chicks

E in which there are no choices, saying they are too much |
8 generations.

To prevent the depopulation of rural areas,

Gei to prevent "those who, without fortune, have

engaged in liberal professions and who have not

neither clients nor causes, who wander through life, disheartened
— dejected, discouraged, bruised by all their disappointments
"...conceptions and all their despair," I do not see
| not just increasing the number of scholarship recipients

|. a remedy, "on the contrary. If we observe with

Sébastien Faure, with Leygues, that the proletariat
The intellectual is the most unfortunate, the treatment
The treatment indicated for this ailment is not to increase it.
: the number, by increasing the number of NE

SAVINGS (Uus E ge A59 i

intended for young people without fortune, more or less |
less gifted, who once they leave high school
will be unable to withstand the competition.
One of our socialists, instead of being sentimental, —
They observe a little more closely, they will do. of `
| best job. — deg AN
`Our remedy, {and we send back the
| reader in the chapter Colonization), is therefore to say |
to the intellectual proletariat as to the others
Do as my friend Bastard did... d
Listen to Virgil and Xenophon; go and colonize. B
Admit the odyssey of Elisée Reclus's son-in-law,
leaving for Algeria without any resources that
My will to succeed, and founding a center of
Colonization is thriving today.
By removing the scholarships, all the bags

you will not create new downgraded, and if `

In 1896, there were 5,017 scholarship students, at —
One thousand francs per person, that's already something to achieve
5,017,000 francs in savings.
To what idea do the stock markets respond: themselves?
To this one: that the young people (supposedly the most `
intelligent people), will later be able to make men,
'or even great men who are useful to society,'
also in the event that they are not favored —
—by fortune, it is in the general interest to put.
at their disposal the necessary means to
to reach the situation in which 1 they EES
to provide these services.

I believe ko C is the only reason Vi die

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` to support the principle of scholarships; Principle 5
equality cannot be sustained: ear
we would return to the socialist thesis, and immediately

...we could give a thousand compelling reasons |

always quote. Leygues from the top of the stand,
“But if we are willing to take the trouble to ob-
| server, on. will note that the very, very gi «nde
The majority of these scholarship recipients are philanthropists, 1
forming "a mob of pedants and rhetoricians"

-seeking the large dowry, and then become |
= the worst rotten bourgeois, or | well, if they don't arrive
Not very quickly by chance through this process, "de- |
NEC, enraged, disillusioned, wounded by all the disappointments

lions » they transform into revolutionaries |
black people or deceivers of the people. | T
'We could name names, I have some'
hundreds among my former classmates, and what
< is the man who rubbed shoulders with others at college, at the high school, `
These famous scholarship recipients, who can't say the same?
"Does fate at least show itself, folds "

Is it just today that it was before? The supre- -

Is the subject matter of the competitions better than that of the
birth? The new cards are appearing. e of the
"The iMac for the old ones?" 2

Simple common sense will allow us to respond.
to this question. iE 8

On what principle is the competition based? On
What is the basis of our faculty's success?
— Dr. Guimbail, show us. daus —
(t travers da NN ine » ' that it is purely el |

CS SAVINGS

| simply on chance, which is TT the competition; Sch
on the development of just one of the faculties of

intelligence, one of the least noble, is memory;
the randomness of the questions; : the randomness of the | juries, summer.

_ Is it even alongside intellectual faculties-

"Agency, those of sensitivity, of will are when-
negligible titers 3 M |
And education, and the outside world, a simplistic reflection of |

The inner man, who cares about him? P

And favoritism, the dumbest, the most stupid...

of all, the Boeing that one obtains through Pinter- —

median of the bureaucrat, the lackey; by the cama- -

raderie, by displaying its — policies, E |

summer. He has nothing to do with it. D
"Your mouth doesn't have enough..."
against the game of chance, depositing in the cradle

of an aristocrat of past centuries, the power and the `

Fortune, rank, or the crown. Your gods of
. day are the products of chance. Some circum- —
. hypertrophied convolutions, innate aptitude, he- -

editorial perhaps, to fix a large es of .

facts, often lacking cohesion, to absorb in-
digestible opinions and sterile theories; that's the — `
The basis of the competition. Is this a coincidence?
Usually, this phonograph work is

considerable; the numerous rollers clutter- — —

They are exhausting the candidate. Also, when he
“reaches the goal, when he has secured the famous |
Gelle, informs himself in the ivory tower. lourbu – –
: You have so much to learn what they did |

rap

TE ARE LED, CUSTOMS + tm ns
H

others, the Creatrex screw, if indeed he possessed it
The youthful ardor of old has become sterile, its youthful passion has frozen.

Thus, this exquisite detail is justified,

Taine's definition: "A faculty is a casino"
scientific, a sort of little intellectual Provence–
"A kind of tulle, where one comes to gently warm oneself and fade away."
And Mr. Guimbail quotes Charcot, who having passed

pitiful competitions, nonetheless became a
of our most learned physicians.

Similar examples abound. Is there at

less a reason of state to maintain parcels

Fresh, to continue such errors, no!'
Mr. Leygues, as Minister of Public Instruction–

– public, he himself declares to us: “The

Work, whatever it may be, is noble, whether at its lowest or its highest level.
at the top of the social ladder. That's imprudent.
to say or imply that there is work
"Higher in dignity than any other job..."

We can therefore achieve serious eco-
nomies. Especially since scholarship recipients, like
As we have already said, they are in
poor conditions for the struggle for life. If they do not

do not find on their path a "Clara what-"

"Conch" bringing them the large dowry, they will remain

at the expense of society, “disillusioned, discouraged,

wounded by all their — and by all `
their despair.

We will not propose, like Mr. Jules
Lemaitre the complete elimination of the budget of

— public education; but instead of wanting to mono-

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to impose the insirüetiun by suppressing the freedom of -
pre under the pretext of respecting the son's freedom, |
considering, according to the theory of Mr. Gustave Téry, -

the Little Republic, the child as a being AND

absolutely distinct from its ancestors, but linked, by `
| against, closely linked to society. A theory that does not

takes no account of biological laws, such as

if the child suddenly appeared under the sheet
"a cabbage, sent from the moon by the Holy Spirit"
| an eminently spiritualist, religious, Christian introduction
tenne and absurd) while the fetus, during the

nine months from conception, he would no longer

integral part of her mother's body. SE
Superstition that believes that the operation of the aecou- —

Viet will create two absolutely distinct beings; u

"even if the child was not generally. the."
living reproduction of its fathers and mothers, of —
their qualities and their defects, mitigated it is
well through education (but how little) with

sometimes, however, a Re or E

new trends. ` .
We will therefore support these laws.

to which, with "a good spirit," we are Fast

obliged to comply; and noting that
The child is merely an extension of this world —

fathers and mothers of whom he is nonetheless a part

integral, we cannot refuse them the
right to have their offspring educated.
educators of their choice. ` 2
Ke la République, » refuses the door of: its administration |

o

Instructions to those who have not received such an equal,

Two pills that he sees fit, that might be sustainable;

took and the scientific method and examinations

` that it requires of masters who wish to establish

= schools a HIGH PHILOSOPHICAL CULTURE, the es-

severely passed in front of remarkable professors-

8 qualified individuals, such as Mr. Aulard.... that makes sense;

but we must maintain freedom and

Competition in education, the monopoly of the State being unacceptable and especially Be dis-

Hanging. E

We will tell the headmasters and principals that

their establishments must bear their own costs; the faculties of the same kind, even if it means providing them with some

subsidies as incentives, and to recom.

think of the directors who will have managed their

establishments. We must succeed in reducing the

: budget for public education at 100 million. (If I'm not mistaken, it was 60 million euros:)

(i the Republic.) —

(e 173 million in 4891, while d is in | 1902 of 209 million. — Among the causes

The increase represents the deficit of high schools and...

of colleges which seems to be due to poor management and

to one. m inaccurate of {teaching
secondary.) ` m

Let's not forget that d is Wé € country, la.

Belgium, England, summer..., where the universities

"free" hospitals, like those in London, function-

n tionnent « « with the meng liberality » € that is to say-

RURSUS ECONOMIES 165 8

| to say that: these | countries are much more practical
8 that we, and that these establishments cost nothing |
Savings for taxpayers: 109 million.
We are eliminating the budget for religious institutions, without
| Comments, savings: 47 million. - op
We are largely eliminating the budget
fine arts. Why, as in England, >
In Belgium, in Italy, summer, museums would not be
They are not chargeable on certain days of the week. (The
sums collected, used for their maintenance and to
| (the acquisition of masterpieces, etc...) . ON
The fine arts school will have to cover its expenses.
| like other schools. ` | |
It is perfectly logical to maintain with regard to me
budget for fine arts and public education

Mique,... the same reasoning that we hold-

drions for the budget of religious institutions or that of |
Posts and telegraphs. E
© If we say: "Let those who wish to worship
good gods or holy virgins, to be made -
baptizing, getting married, and being buried in churches
anyone; who want to have masses said
| to gain paradise, they maintain themselves -
their marabouts and their mosques. » 2:
It must also be said, "Those who can

| to treat oneself to the Opera, the Théâtre-Français, etc... Sy `
to strut around in white gloves and patent leather shoes, no -

don't do it. Offer this spectacle | by the residents -
from Savoy, Auvergne and elsewhere who have not- ` `
Lan will have the opportunity to set foot there and who,

pay to subsidize these shows two

e? | p million 418,000 francs.

If you require refined entertainment, E

* a bunch of neurotic city dwellers, the country folk themselves -

They too are looking for their Sunday entertainment.

= while waiting for something better, at the spec-

...the ears of their mosques, their ears tuned to the sounds

. of the harmonium, the organ, the trumpet, where -

of the voices of young virgins singing the mass.

= If it is immoral, as Tery claims (loc.
cit.), that these virgins give themselves up in their can,

ES tiques, to the immoderate love of a Christ with the cha-

_red-haired boy with blue eyes and white hands:
It is no more so than your low-cut stars.
'with exciting thighs, barren and beautiful'
old senators or a senile president.
Those who want to go and study in the different-

different faculties or higher schools, pay the

. expenses of these establishments and their teachers. E
Because in a democratic society we must not -

= not "to give the impression that there is work higher up"

in dignity than any other job"; that everyone pays -

|. his apprenticeship, either and whenever he sees fit (D, -

We demand the removal of the decorations -
-civil actions: It is indeed ridiculous that in a

the democratic state where the spirit is pushed to excess

. egalitarian, you have bits of ribbon that are -
; spread indiscriminately. in the caer and

ki Ex. Cecil Weien,

$. E

DM NA
a: last

s N GEIE

DEE AC A

or asc ge me AEN
m x- an S 4h aM

Darts AT TN ERAS: a ues

| pES ECONOMIES NEE LC

They seem to have the pretension of creating an electric MN

tion among the citizens.
If this selection were bodies made of ins
conscientiously, if the decorations weren't

. never given except to men. who by —

'acts of generosity, courage, through work, —
scientific discoveries, this could be about sex.

to be to a certain extent; although the acts

of courage, as we saw with the ma-
. rins du Caro, the scientific discoveries of a

rare values have never been made with the purpose of "E

win purple or red ribbons.

But we want to be logical. We don't want
Let's not give the impression that there is more work
. higher in dignity than any other job; we claim- — —

J dons with Leygues, that the worker and the farmer
who toil in the workshop or on the furrow, reme `
they undertake such a noble and dr
than any other.
And so that we cannot aa with Cas
— a thousand Pelletan the following pun: “You ”

You know? X... has just been decorated. — You want

Laugh? — Not at all! It's done... And on time.

"Yes, I'm talking to you, he's combining the Legion's industry."
of honor, in this particular sense which is che- P

e valier des deux I» ooo ^
We, along with H. Maret, are calling for the removal of T.
of the Legion of Honour, or the equivalent permission

for all citizens to paint their bellies, cu

of ribbon scraps, € as they see fit,

HEY .
^

Economics, a few hundred thousand million
and a palace which will be a source of
rovenus |

We save on censorship costs.

We remove the three, but we do not

will no longer pay employees

but useless.
Everyone agrees that there are four times
more employees | in the ministries, at the hotel.

city, to public assistance, summer, that he give it to me

necessary; we are removing three out of four, and
We offer them a villa in Hos in exchange
centers of colonization. mE

All the agents nor those who wander around on

. the water's edge, with their dogs who are useless

to nothing, as recently demonstrated by the experiment
... enee du Matins
All the provocative agents who serve AUX
| experiences of the famous Andrieux.
The morality police.
Those who mount the guard, at the gate of
theaters, tram ticket offices, etc.
can (be replaced by bailiffs ot lai bius)
_ paid for by the companies that need it:
removed for economic reasons.
| Summer. ... summer... |
It is surprising indeed. What about a society?
that claims to be civilized, whether ten times, a hundred times
more gendarmes than among the alleged su-
MNT without "there are: fewer thefts or crimes,

We will make sure that a socialist minister trade, no spending, not considerable sums labels to buy cars for the posts and telegraphs; for we know that these do not function superiorly; while qwimto put down and harass the drivers a little less would suit their needs and glue manufacturers much better.

[. ebud; zet of the navy was in 1891 211 million
— T" — |898de286 —

— — — 19014de327 —
— —— —~= 1902de312 —

That's an increase of over one hundred million.

Well, it emerges from articles *with airs at the marine, and numerous reports presented to the Rooms, which are in this budget of gasbeaches that don't have a name to describe them.

In a recent article (Matin, February 28, 1902) entitled a sleight of hand, Mr. Camille Pelletan recounts that in his childhood (which is not (not from yesterday, he said) there was a man famous for to hide eggs, handkerchiefs, hats, bottles; this man's name was Robertlloudin. These sleights of hand, no, are nothing in comparison of the farco that was played recently to the House, and which passed without debate a a sum of 300 million for the navy.

On this subject he mistreated Mr. Lockroy, the rapporteur of this credit which, first of all, had published, in the name

from the budget committee, an indictment of three hundred pages to demonstrate that the funds those devoted to our naval army were miserable. wastes utterly, he who, damn it, at the last At the moment, S found himself in agreement with the Minister of the navy.

He adds:

"At the moment when everyone pretends to be
agree on the need to build, in the
As soon as possible, as many submarines as possible.
that we will be able to, the budget of MM, Lockroy and of
Lanessan absolutely excludes them. Not a single one.

submarine construction began this year, »

I was waiting for Mr. Lockroy's reply, but it didn't
He didn't wait. He called his former friend
fumisto ct do farceur, he made the description and the
. praise for the submarine, what a marvelous machine,
(costing only 50,000 francs, while the mas-

— armored dandies cost twenty-five centimes
millions) that can be used for attack as well as for
defenso, putting a euirassé in a thousand pieces, : without
that he had time to notice it, —
I don't know, I don't understand anything about things.
In marine; but with my taxpayer's naiveté
I thought to myself: "It seems to me that Camille Pelletan
is less of a charlatan than Lockroy, and more logical
| (perhaps because he is less literary): but
since a tiny little boat, which doesn't
. costs that 50 million francs will blow you up like
A pump, an inastodondo Ka costs millions

ws

IN
e. a
LINEN

s

and millions, I don't see why we don't
built not this year of these wonderful little
. weapons of war, it's probably because there are do
large and wealthy industrialists, who need to acquire
to prepare the taxpayers' pie,

Between Messrs. Lockroy and Pelletan, there was a good
A small question about people, there's the story.
-do some gentlemen X., Y., Z., bureaucrats
. at the Ministry of the Navy having m their
salaries.
For these, I will say what I said or I will say
| for others: "These parasites, if they are misunderstood-
"Tents of their fate, we have a place entirely
indicated for them. We have one in Africa.
immense valley, one of the largest in the world
fertilize the Niger Valley; let us do the trans-Saharan, which will cost no more than one hundred million, -
that is to say, the price of four battleships, these
unusable monsters; ot co railway we econo-
would invest hundreds of millions in the future,
protecting us from attacks by England,
(in the event of a new | 'achoda). in us
allowing us to seize without a fight the
English colonies in Sierra Leone and the Loop
. of Niger, while at the same time developing con-
_ the enormous importance of smell and commerce-
-cial of our Atlantis.
Thus, we would save millions,
because of the soldiers we send to Sudan,
in | Chad, in the Upper Ubangi region, they arrive

wh

that after a very long journey, a very long |

travel, via Senegal, Dahomey or the Congo,
Extremely expensive trips; while "he
would go in a straight line, at little cost, in a few
hours from Algiers, which would make their resupply easy.
and a thousand other advantages.

eg a ds ER

In an article published on December 2, 1901,
André Berthelot cites Guadeloupe, which comes
to elect a revolutionary socialist, an opponent

standing armies; he declared himself ministerial,
as a consequence: instead of removing the

...company, we send a second one and the expense
| ost porto to. eese nnn 006.000 |

In Brazzaville, in the middle of the continent |

...black, for fencing a garden........ 70,000

For a function room to host events

Negress backs. ..... ee eene. 16,000

Devices "—— ied astonish the |

ne ro ||
The accounting practices of the French Congo

he said, is fanciful, there is a tre-

. general clerk with a salary of 45,009

1,055,000

"cba, a masterpiece of negligence and D, of routine," -

_This is the regulation of food supplies; it is a

spending twenty million. for. the troops

colonial, »

'Pix d ck
THE RER

SAVINGS 2473

"Simply reforming these absurd routines"
would save millions; the only ones to rogrotter
would be the few suppliers of these flours
avarice ot do ces conserves décomposées. Mais

"Do they have long arms?"

In the same vein, we add that the appointment of a notary deputy, who did not know managing one's own assets, spending the money his clients, at a post of twenty thousand francs or Tonkin is an abomination, and that Dana is of no interest. taxpayers, bonuses similar to those that are bad to do, no, they must not back up data.

We could go on for a long time. The subject is virtually inexhaustible. As we have This is enough to indicate our state of mind, and the the method we would use to arrive at this Ideally, taxes should be abolished.

By correcting our — an article by Mr. de Cassagnae, published on April 16, 1902, has fallen into our hands right before our eyes. We cannot resist the desire to quote a few passages.

D. What are the total taxes of the Triplex (Germany, Austria and Italy) for 16 million of inhabitants?
- R. 4.5 billion.

D. What does the average German pay?

It. 30 fr, 50.

D. What does the Belgian pay?

R. 31 fr. 50.

D. What does the Austrian pay?

R, 44 francs.

D. What did the Dutchman pay?

R. ^^ fr. 50.

D. What does the Englishman pay?

R. 66 fr. 50.

D. What does the Frenchman pay?

R. 99 fr. 50.

There is no region, in the five parts of the world, where bureaucracy proliferates as in We,

They look like mushrooms on a couch. manure.

...In 1850, when we still possessed Alsace and Lorraine, there were, these are the official figures,

180,000 civil servants in France.

Do you know how many we have today?

The figures provided to the Chamber of Deputies,

= during the last budget discussion, you I'm learning.

There are 446,000 civil servants.

That is to say, for fifty years, they have

| increased by 228,000.

They have more than doubled.

And, note well, in this number, we do not Let's consider only state officials.

This does not include departmental officials. municipalities and local authorities.

Without that, we would have to exceed, by a great deal, the

...a huge total of 500,000.

Yes, "half a million civil servants in France.

AMI oM
Sai EA

That makes one civil servant per voter visa
fifty years ago, the civil servants cost us

855 million, LS D

At this time, they cost us 720 million.

. $ * °. d 9 e hd * 9

0. + 9 © oa | e ` ee 9
Mats, where the abuse seems even more appalling, oncoro
Even more scandalous is when we compare
the number of our settlers in New Caledonia, of
"India, Cochinchina, Cambodia, Annam,
from Tonkin, Senegal, Dahomey, Congo, from
Madagascar and the number of civil servants assigned
at the service of these colonies, — E
The number of settlers is 6,151.
The civil servants number 4,287.
[There are therefore two civil servants for less than a few]
colonists. | (7

pe è ọọ 9 e — 9 e DD e

= the civil servant, for his part, without worrying about beauty
time, if not for strolling, mocking the
léaux that rain down on the owners, taunting
Flooding, frost, hail, phylloxera, will
to quietly collect his salary every
month; he is fresh, plump, cheerful, while the peasant
anxiously asks how, without bread on the
board, he will be able to get through the bad season.
Then, at sixty, the civil servant retires, to —
to continue doing nothing, with uno retraiteo, paid
By whom? By the peasant, who doesn't have any himself.
retirement! — MER fi ES
In short, it is the peasant who fattens the landowner.
` tionary. = B MEM
And according to the statistics, as we've seen, we need to win.
— Readers to feed a civil servant.
If this regime pleases the voters, they only have to
. renaming the same MPs..., and the number of
—the number of civil servants will increase even further.

However, we will tell Mr. do Cassagnac that he is responsible in the grand party for this state of disorder, ot of gnspillago who oxisto in our finances,

If, with his friends, they had given up something day to this irreducible opposition that they have not cossé do montrer vis à vis do l'État républicain. -If men who all look to me like dice. sincere democrats finally ceased to be idolaters.

these worshippers of the good gods and the saints

| gangrenous virgins. If they would be so kind as to give themselves - ...the trouble of noting the progress of science ...modern and to see that this science is the ideal New generations destroy the foundation. comblo all superstitious beliefs; then, - we could come to an agreement, and instead of seeing the alliance of brave defenders of general ideas reuses and the current social order with the worst enemies of him, in a common struggle against the enemies of the modern regime, of the regime - republican; on the contrary, we would see all the ` Democrats, all the real Republicans, the real ones Republic united in a sacred battalion, marching In pursuit of the ideal of truth and justice; ...fighting against the savage barbarians and pillagers who _gans work, dream of Dien vivro at the expense . of others. |

oo nu
"n EN ER

CHAPTER IX

Agriculture

The agricultural question,
SOCIALISTS AND THE AGRICULTURAL QUESTION.
Lee Corses and the agricultural question.

The reindeer that we offer.

- D ' '

J Agrioulture

— Agricultural instruction and propaganda

"You will retain men and children"
in the countryside, [attract them to the things of Lu
campaign; show them what azicu-
ture; let them. to know what this stone
that blade of grass, which meets the plowshare,
, “the grain of wheat; give them technical training—
| Note: ZI)
| | (Créwicrau, January 31, 1884, Session)

(of the Chamber.)

Agriculture, was at all times the principal
` richesso do la Franco, grâce à la fertilitó de son
soil is due to the diversity of its climate.

All crops thrive there, the vine, the
`wheat, hemp, potatoes, beets,
olive oil, tobacco, etc., and in its extension -
African, the lemon tree, - the orange tree, the mandarin tree,

. the citron tree and the marvelous dattier, `
More than half of the French live in special circumstances.
agricultural work: in France, 20 million

...lions out of 38 million inhabitants. It is true that

| For the past few years, this number has been decreasing
. cause of rural emigration. towards the
E city.
The raw product of agriculture in our

The country's income is approximately 14 billion, derived from capital.
of 100 billion francs, represented by the
land value, which is approximately 91 billion,
livestock 6, agricultural equipment L, the re
fertilizer, seeds 2.

These approximate chillres also tend to to modify. -

Such a large industry, which sustains the life of an entire country should be the concerntion eonstanto of all those who are interested in the life, hygiene, wealth, and grandeur of a nation; for except hunting and fishing, Man feeds only on the products of the soil. something that we now seem to be completely ignoring in cities and in working-class centers. The very education that is given today to rural inhabitants make no attempt whatsoever to make him understand that it's not the fat ones salaries they will receive from the city that will provide food, and they would arrive much more surely to feed their family, more or less numerous, armed with a pickaxe and a shovel, sowing one or more hectares of land.

Unfortunately, that's not the case, certainly agricultural question which should take the place more importantly, in the broader social question, has, so to speak, passed over in silence; there is no Not at all mentioned in the daily newspapers. That's because in the video, they are not men

valuable and really interesting things, including

EEN
ss. aM Lx xt
T4 EENM

- AGRICULTURE EI
We take care of the most, but of the restless, the show-offs of the "loudmouths" and it follows that a committee composed of half a dozen strikers, pre-up with the strike, the eight-hour day, the social revolution, universal upheaval, are a much more important question, for a large number of our MPs and jokers, that the agricultural question, which, by its nature, the individuality, VW E dispersion, patience and the resignation of the members of the extended family peasant, does not attract their superficial minds at all. The field of study is vast, however, for the men truly WS of the happiness of their semMables.

But, like the spirit of showmanship, advertising
Con artists who make empty promises have no chance of success
near the peasants who are too far from the boards
decafé-concerts and merchant shops
d'orvietans, cetto question est gardée,
ignored even by our political show-offs.
— It's not that they haven't tried in
T genre, but their advertising spirit has dominated
the whole question, and without trying to delve deeper
which they were perhaps incapable of, they voted
customs tariffs, export and certification bonuses
certain crops to show farmers
that they were taking care of them.
The small farmer, small landowner or farmer-
mine who farms the land with his family and who, like
We will see it later, it is the farmer who

pullv:- prospers and will have, in the future, luck da
to prosper from more and more, he who must Area
the free man par excellence, whom no one exploits and who
exploits no one, has no interest in tariffs
customs duties and export premiums, sun entre.
taken, his property not being large enough to
-sowing many hectares of wheat
— beets.

He produces for the family's upkeep, and this
it is only the surplus of his harvest that allows him
some savings; it is therefore generally beautiful-
hit harder by customs tariffs and
export bonuses that it does not benefit from.

These bonuses to sugar producers are a burden on
more for taxes, while making everyone pay,
farmers, workers and the bourgeoisie, more sugar
expensive; they are of no advantage to agriculture.
culture and only serve to enrich, to the detriment
small fry, the already very powerful capitalist.
These bonuses should not be disregarded since 'they
have amounted to over 40 million per year,
shared between five or six large sugar bowls,

It is, however, quite clear that progress is necessary.
conch shell in agriculture which, for example, would
produce, with less work 30, 40, 50 and even
60 hectolitres of wheat per hectare instead of
15 or 18, allowing the farmer to feed
-© a larger family and population

- double that of current France without resorting
foreign wheat:

That selection in dairy cows pou- —
without managing to double the quantity of milk and
“happiness; among sheep, to give more beautiful
wool and better flesh; in gallinaceous birds —
most beautiful eggs, summer, gie,
< It is obvious, I say, that this increase |
in production, that even overproduction.
| exploited in collectivist theses, by the
revolutionaries, who see in them only
unemployment, falling wages and poverty
workers, can only be an increase here
of well-being, wealth and violence so that
exploits the land intelligently, ——

So why is it the miner whose stomach doesn't
"He can't digest coal," he stubbornly insists, far from

; the light & to pick from the mine, when some

thousands of hectares, in France, in Corsica, in
Algeria and Tunisia need fertilization, under a sky
“radiant, in an atmosphere where one can breathe”
| oxygen in full lungs, in licu of carbo- acid

nique; where one does not fear firedamp and its —

terrible explosions, and that with its same peak it
would bring forth sufficient harvests from the earth

To feed a large family.

Why shouldn't he go and cultivate these virgin lands?

who wait in oblivion, for the moment to pay the

multiplies human labor. Listen to what he says to

Kä subject Onésime. Reclus (1) speaking of our

LL Our Colonies, p. 252, Im hette.

Algeria, Tunisia, which could feed E at 20
millions of inhabitants while its population is.
or only 3 to 4 million. "However, on surfaces
equals, a good and beautiful southern country, like ours
Atlantis can support more inhabitants than a beautiful
and good northern country. To the people of the north, |
...M needs four meals a day, seasonal meats-
gnantes, alcohols to rekindle the flame
Inside, warm clothes. Houses
_c'oses, coal and wood. That's how it is.
— mist and snow and ice, and that pale sun which
does not sufficiently protect man against the cold, brother
of death. But the southerner, powerfully aided -

by stare which warms him, nourishes him, cheers him, lives

a little bread, some fruit, a sip

of coffee; to this son of the sun, the vine and the olive tree

'They are enough; they provide him with what he needs. His luxury,'
...it's nature celebrating. It needs few clothes,
little or no dwelling place, for under these nobles
. climates the poor man, when he cannot find a
E vault, an arch, a portal, sleeps in its bur-
. us or his coat, his head on a stone, at the

"—the candor of silvery nights."

Why the luxury trinket or toy store

— does cheap remain in: the attic or in its

squalid lodgings, for making rolling mice,
Santos-Dumont airships or cycling agents
which he couldn't possibly make into a salmis for his family.
...and does he despair at the realization that he cannot
To feed his children, that tuberculosis, this great

Aa DH 13^
ot Ve er iR
x ty IC ec, Än
Ika eh mu PERS T
aad "s P UT SEE e.
i D Tom vit + Kë RQ PR es Poet ws
m RE . ME! Ur

a scourge of cities, inevitably lurking, while
A few tips and a little help would make him a
happy man with healthy children and
joyful in the fertile countryside.

Why the lawyer without a case, the doctor without
Are the clients, the painter "purotin," exasperated?
against society, while they themselves or their
Fathers and mothers are guilty of having taught them
a profession that no longer produced the raw materials
first course of pot-au-feu.

Why is the small shopkeeper waiting behind
its shop window like a wild beast catching its prey, -
the client he'll try to skin dry, you said that
all sorts of desires and dark thoughts
will spring forth in his brain, while 'shepherd's eyes
humming a song he could monitor his
herds, — or that hunter, he would frolic on —
a horse across the plain or the scrubland.

Why would they continue to give to literature?
The following table is shown:

Here, this is the dark abode of destitution.
From hunger. There, one sees them wandering, without respite or rest.
the pleading or angry eyes, those eyes
that the workshop no longer seems to want. These have
Strong arms, though! And they don't ask
only to employ them in someone's service. One does not
wouldn't be unhappy with them, come on! — The fingers of
Those ones are skillful; they are fast, they would run
so agile at work and they would cost so little to

who would use them! — For weeks these

| Unfortunate creatures go from door to door |

. offer their services. The first few days were sustained -
through hope, having in his pocket what remained of
. |the last paycheck, discounting the credit that the bou-
The diaper and the grocer won't refuse, we did it, without

d trop so plaire le tour des ateliers côt des usines.
ECH But we received the same annoying message everywhere

The answer is, "Oh, not today, we don't need to..."
Person B: Come back in a few days and we
"We'll see!" — The unemployed man has returned.
The response was this: "Not yet, wait!"
These words resonate mournfully. To wait,

...wait some more! while one by one, these dear

little things that he regarded as his entire fortune
and those he had so painstakingly bought have gone away

"Mr. Pawnshop! Wait, and tomorrow you'll have to..."

(to bring one's last resources there! to wait,
And the baker demands what is owed to him and refuses

I credit! Wait, and here's the term and the pro-
-The owner mentioned selling and eviction OD?

...This is not the outward appearance that may seem
SC caviable but the real truth is more than half
...situations in the world's capitals. Thus

— . when Santos-Dumont recently went to find the

the police prefect, telling him that he was handing over

50,000 francs in his hands to withdraw from

| Mont-du-Piété: tools of the trade, objects -
of all necessity which had been deposited there in

bw week, he was told that it was simply

Sebastien Faune, — Universal Pain. If

s
TE ti "M

AGRICULTURE — 2,187

a drop in the ocean, given that he had
advances have been made on matters of absolute necessity for
7 to 8 million francs (1).
Does that tell you nothing, O bion heurcux culti-
ators! `
OR idyllic Corsican shepherds!
Whereas if we turn our eyes back to the —
campaign we will be able to, and above all we will be able to
In the future, to sing again with Virgil.

(1) Ea putting half of the prize he won, i.e. 50,000 francs,
at Mr. Lépine's disposal for the poor of Paris,
Mr. Santos-Dumont had expressed the desire that this sum be
assigned to the removal of essential items involved
by poor people at the pawnshop,
When we went to the information desk to provide satisfaction, 3u

Mr. Santos-Dumont's statement, it had to be noted that in order to achieve
The donor's wish is that no less than 8 million should be received.

Could the problem of the POC M3's shutdown also be
Insoluble than that of the quadratucs of the cer. ? m

_ (French, is Nu cembra 1901).

(O fortunatos nimium sua si bona norcnt
-Agricolas bh

Oh! How overjoyed the farmers are!
If they knew their happiness. We will say again
with the Athenian historian and philosopher Xenophon:
“Agriculture is the easiest profession to
learning and the most enjoyable to practice; it

It beautifies and strengthens the body; it gives to the souls
the leisure to think about friends and the "thing." publi-
that"; she teaches the um hs justice and
hospitality. a
However, what was true in the time of the Greeks and the

Romans, it still is today; unfortunate-
Human stupidity knows no bounds and
The man is humble, but never content with his lot,
instead of seeking happiness in simplicity
city and easy rural frugality, lets itself
seduced by his foolish ambition and the lure of gain
illusory, like larks in a mirror, and comes
sinking into the big cities in the middle of the
morbid excitements of neurotics in (rut, dear-
singing in the exteriority of things, the happiness that
is only in him.
Entire books have been written to depict it.
this state of mind and today we float at
Wind, standard-bearer of the social revolution, we try
to excite human passions over a question
which is quite simple.

However, not all farmers are
happy .

We can, in fact, divide the erfanne |
in three categories, there are not only idyllic stories |
“rural life and the life of deprivation led by a
A large number of them explain this attraction
towards luxury and what seems like this easy life of
cities. ` | TEES

He has the poor peasant, sharecropper, farmer or
very small owner "in the departments at
harsh climate, poor soil. He leads a
frugal and laborious existence, and we must see if
manages to save a few pennies, which they
cost in sugar and deprivation.

Certainly, he is a free, autonomous, independent man.
during. But his life is much more difficult than
that of employees even in agriculture or

the industry. However, it can, more easily than
the poor of the city, raise a large family
thousand.

But the farmer –: to improve his lot.
He has the means; he just needs to know how to shoot.
part of its products and increase them, something
lactic. Since he lacks a general education–
It's professional and needs to be given to him and read
indicate how to improve its products and t of
to sell them easily.

This is the easy social renewal that will make the for–
Tune is the happiness of an entire people.

The second category includes those who
in richer countries, own a certain
capital that allows them (whether they are farmers or
small landowners) to live comfortably from their
work and the produce of their fields.
They have independence and well-being, and their fate
is far superior to the vast majority
city workers. However, we see some
many of those who are looking to leave
the fields for positions they believe more
lucrative (liberal professions, industry or
trade) – and then we see the children dependent
to serve with surprising ease the few pennies
which had been accumulated with so much difficulty
by parents. The examples are countless,
We will mention some of them a little later.
So take MX, who is a doctor of medicine.
cine and son of a farmer, and who, after having par–
raced across Europe, Asia, and Africa, to the
"The search for fortune, is coming. To fail in
his country.
It is likely that if he had deployed in
agriculture, energy, and the knowledge he has
spent on medicine, he would have today
the fortune he is still chasing.
Take another one, pharmacist, it's the same
story. – And this third one who sells his little
property and who goes to Paris, butcher, hairdresser–
Feur, the baker, whom we believe to be rich and of whom we –

let's see one day the name inscribed on the list of bankrupt,

Thirdly, there are the large agricultural... tors, like those seen in the Beauce and in Brie, operating farms of several hundred hundreds of hectares, with significant capital and advanced agricultural equipment; or the large winegrowers, livestock farmers, etc. They are the happier and more independent of men my. |

In general, it is quite certain that the farmer is the most independent of men. "A state employee, company employee, worker Industrial workers have their fixed daily working hours. A few minutes' delay can make things difficult for them. cause serious inconvenience, make them lose their place. One fine day, while the worker The industrialist and the employee are in their dark workshop, in the imposing factory or in The austere office, the plowman leaves, without a care No constraints, joy in the heart, radiant health and strength, take your walk in the neighboring village where a fair is being held, where takes place some kind of party. E

"And what man is happier, what picture is as worthy of the brush of a great master as That of the plowman driving his plow? The Do you see yourself there in the vast plain in the middle tall grasses brushed and caressed by the

fragrant breezes, gently activating its . large red oxen. In his deep, resonant voice, H into the song of the homeland. Then his

Amo, far from the intrigues and corruptions of masses, taste perfect happiness! x Pure hos laborers, a good number of them

yet another false idea of their condition, that he
It is necessary to dispel this. They consider their profession
Sion as degrading. Ah! good people,
“learn that there is no such thing as a dishonorable profession”
when it sustains you and is exercised
Honestly. On the contrary, work, under what circumstances-
Whatever form it takes, it is always noble.
beautiful. And if there were some profession of little honorable, it certainly wouldn't be agriculture that has
was the first profession of men and which will be the
last.
This may have cast some discredit on
Agriculture, in general, is characterized by its personnel.
was not as educated as that of other industrialists
tries. But now, it will no longer be so.
Agriculture, which was simply a "routine"
passed down from father to son, has become a science
relating directly or indirectly to all the others;
so that to make a good farmer, one must
possess a varied and extensive education (1)”.

(1) The Farmer's Friend and the Worker's Friend.

The Socialists and the Agricultural Question

The dice, suspecting that they could not
not to achieve their famous social transformation
Without the support of the peasants, they all fell in love with
conp and momentarily of concern for them.
In 1867, there was a parliamentary inquiry;
suddenly another one appeared in 1897.

Empty of their refrain, the socialists do not
they shouldn't have to worry their minds, to delve deeper-
to say whether their theories are collectivist or communist
might be suitable or appealing to farmers.
_ only idea of socialist domination (1) the hypnotists-
knows and to have unity (why unity), they
they said: |

"Universal socialism affirms at the moment
current only to emancipate the unruly ones there is no

There is only one solution today...

...Yes, there is a common conception, at
which led to the socialists of all the

(1) Despite the protealions of Jaurès who said: (5 Feb. 1002

Little idea di e ll has proven to the world that far
to be a party of Corporalism, it welcomed into itself all
"Variety and all freedom of thought, el do la vio."

He demonstrated so little of his authoritarianism that Jaurès himself and
his friend, the Ilalian socialist Turati, were excluded, as he

as he himself said in the same article, of a socialist ee, ddl 86
attached to Lille, as too moderate.

schools and from all countries: it's because there is only one
a means of liberating the proletariat; it is, wherever
There is a divorce, where there is a separation of property.
and work, to replace what is called the
capital, that is to say, private ownership of the means
of production by/a common social ownership
or collective means of production. And without
weakness, without hesitation, knowing full well that this
the general formula will adapt well within its unity.
to address the diversity of economic conditions, we
let us proclaim it for the peasant world as for
the industrial world. (1)
In other words, individual ownership
is removed and the lands become property
Whether local or national, no one can anymore
to say this field is mine, but this field is pro-
collective property, this field, this house belongs to everyone
the world.
there are no more small or large owners
we are all tenants or farmers of this
Impersonal, elusive "everyone." That's it.
Revolutionary equality.
The consequence is immediately easy.
To understand: "the land"—the field—not being
as they believe and foolishly proclaim
a common "tool of the trade"; the farmer
"making the ground," as Kropotkin himself said-
same — who at least took the trouble to study-
to answer the question — so much so that in contracts

(4) Yellowed: s, Speeches delivered in the Chamber, June and July, 07,

KAN, 5
S: TZ PEN
sets o REA vlt

In recent years, market gardeners have stipulated that they... would bury their soil with eu... ——

...Like all major agricultural projects... cultural practices are far from being geared towards a report annual, but should only take effect at a more or less distant era, such as vineyards, fruit trees, etc., that This work is generally done by professionals. owners or under their direction: if the farmer He tells himself that he is merely the municipal tenant, and that sooner or later a stranger, often a the enemy will benefit from his work and his planting lions, so I'll let you imagine what beautiful Agriculture will progress with such a system.

Also, despite these catteries intended for | peasants and this repudiation of the term parta- | ge. ; the farmers are not mistaken, ct ce that they went to so much trouble to produce or to to grow, they will not accept that others They benefit from it, whether it's a very Selfish, that's possible, but what's certain is, that's because it's a human feeling, but the revolution- social change will not transform them, they know it. Well, men as demigods.

Addressing the agricultural question, others. socialists exclaim: "Conquered cities, the propagation- The greatness of socialist democracy overflows into the countryside; and there, opposite this property - - peasant woman whom they wanted to make the limit of her

action, the economic theory of socialism seems

shaken to its very foundations; the great pro-

i _priété no gagne que lentement le terre su la

small and didn't win everywhere... The trial is over Would socialization be inapplicable to agriculture?

culture, would there be an irreducible autonomy? between
< agricultural and industrial development here
(0 by the same token the socialist conception ser ik) Island
—. Insufficient and unacceptable: ? dÉ
— . What these poor socialist students bá
The attic rooms of the sixth or twelfth floors
i floors of Paris or Chicago, like chickens
raised in spruce trees and who would die of

. hunger, if they were suddenly released into the middle of the

Fields of wheat and oats are not included.
because Karl Marx no longer leads them by the hand,
We will explain it to them as clearly as possible.
possible and show them that they are doing f. vilite to
. agricultural point of view; which demonstrates
once again that the "social conception—
. list » is not only insufficient and inadmissible—
...siblo, but still fundamentally absurd.
Obviously, these populations had deserted
the countryside, drawn to the cities by the lure
...high salaries already indicated a state of mind
of the discontented. High salaries should not
certainly not to give them ideal happiness, because their

Their expenses and especially their needs and desires

They should have moved much faster.
were therefore easy prey for the
promoters of quee. exploiters of me—

z DH PET
D poral le AA rt un al Am ppr Pa 4 QU Sn "wo H ` ge * - PA 1
' r 4 a.] ' ev ^ d 1 E
ot = H = D ae r un ' mr m ai al Pa Ra o dicii.

IA QUESTION | aamicose ` Im `

HN ot these not fulfilling Days |

promises, they had to turn immediately to

Other charlatans, bh Alangists, or nationalists.
`At the bottom of the line, in their collective theories—

Divists and communists, the socialists had |

counted only on the gullible city dwellers,
industrialists. - m
They had completely forgotten about the campaigns

everything that touches it, directly or indirectly: thus, they

advertising for the pawns, a frozen situation
Wire is still quite paid, for substitute judges

useless at 3,000 francs; but they won't occupy any of it.

rural schoolteachers' salary at 1,200 francs (1), deg `
justices of the peace at 1,800 francs, which does not affect olfactory-
that is 144 francs per month.

. So the great Elisée Reclus was able to say with.
just reason ` ` | SEE |
- "And even today, the "Pr E lat"
forgetting the peasants... doesn't he run the risk
to consider themselves as a distinct class and to

to work not for humanity, but for its ——

special interests. » - "
The socialists don't understand anything about this.
"Agricultural crane," the peasants speak of with disdain;

And it is from the uprooting of these men and these farms to the

| NT Y" teachers are TOM co who augmento games treat- g
TNT, but the peace officers, are not. These latter, who

must be independent men to judge in all
ep, do not have a personal fortune, they will not be

qrun jouct centro FM mains de —— "- à | peine de den this state of semi-consciousness, of passivity of half-darkness where they languish.

And we care little that these men, from For a long time yet, may they not hear us. follow us » (1).

Jaurès, copendant, must have done enough biology. Logio to know that domestic rabbits, the Chickens raised in spruce trees are inferior intellectually, to the wild rabbits and vo. wings that run across the fields.

The same may be true of city dwellers and of minors compared to the rustic peasants; that is perhaps also because oxygen is no longer coming to invigorate their brain, the organ of intelligence, that they so easily make social blunders

_ lists.

However, their fixed idea is not of is eher the truth, but wanting to eliminate the pro- individual privacy, all bonus reasons or They accept the bad ones. "Some socialists wanted to see in the peasant's debt the revolutionary element of agriculture.

And they declare:

The engine of agrarian transformation, this will be industry, once united and subservient to agriculture. ture in the household of the medieval peasant, it re- now comes to this same union, but had ...mistress this time. Agriculture is back

in a dead end from which she cannot escape

(1) Jaurès (loc. cit.)

| E +
9 tim GA LME ÈS 2c

same, I am: that the evolution of the large industry- |
(rie leads to socialism: the industrial proletariat -
Triel, in freeing himself, Zeg weighs down the peasants: LL

interest of Punit, j Fharmonio of society.
e What will be. socialist agriculture? barely |
Sex? - we can discern its elements, Socialization-
tion of large industries, factories, of
| Sweeten them, will first transform you into workers
social issues: the farmers who sell to them currently-
their work or their products, then the

socialization of land rent and destruction 2s
wage labor will allow, instead of large-scale exploitation...

alation which currently occupies almost half

of the ground, the establishment of vast balifundra socia: E

lists, skillfully exploited. » (1) C.
...When we observe the prosperity of the small and
medium-sized family-run property, which

gives the individual the maximum of current freedoms
that man can hope for, we are ill-advised to -

to say that the future will belong to the vast Dalifundra so-
specialists. It is quite certain that the future is not

not to large capitalist property - which of ` e E

capitalist that it would become, would then be 80- -
'dialed by the revolution, by reason quite simply-
more than large-scale farming. It will never be

proportionally also in that the per- r1

tite |
Furthermore, when we observe this fanaticism of

“(kan BEEN by Marcel kamen dd B
Ho

300 EE FADA ITE OF SOCIALISM |

É da pi opi télé ct que l'on comprend quo si des DI

|. The owners are so attached to their property, it is
...that it guarantees them a minimum of independence

social; that we see small properties increasing.
. menter on nombre — although being of a higher price
relatively high compared to that of the larger ones;

those of 5 to 20 hectares, farmed by family.

ment also increase ct Fer « Co which makes a

Ines Joic of the Conservative Party;

We should look for the cause (of c co » and
T and consider that this individual property is

fe | : a gago deen, Get and freedom. e

If the countryside is deserted, if the peasants —

Gees recently said a schoolteacher from
+ the district of Sens — are attracted to the
...city as if by a sort of ". it's that he

There are reasons.
Everything seems to be done today to channel the

"(2 young, intelligent people heading towards the city, the pleasures
^ — easy, the bewitching women merchants
"dar of love, and these illusions, sublime, is We that

(i) The early Christian church of the PRES (ue ta

`< . dogma, but soon the secular world escaped him. The regimen`

Communistism no longer exists today: only in convents and
Among the Moravians, there are none left since Cabet tried to...
Toxos to realize his Icarian utopia. . |

exploitation. da eo 1 par. do: Wë se se en tail

D AGRICULTURAL QUESTION 5 EI

the provincial feels, when he falls into the capital-
tale, amidst the festivities and the decorations of
international trade fairs, like only Paris knows how |
gek, "S: 2 |
But this illusory paradise, although momentary,
produced its effect on a certain number of those
that the pleasure trains have poured onto the capital |

tale will leave their mono-fields forever

lones, hoping to enjoy these enchantments in the future
Interludes, as if in a dream.
And the giddy, coquettish women, who dream |
of these immense bazaars laid out before their eyes
a ides, : will be even more Wë of this die of |
cities. - | | |

It's the nielleure, but ello faints —— " TTF on
bereft of his personality tends towards his independence, and the day when `
Te legt, hommo songo, to form in turn a new family... -
The community is at its highest degree of concentration in
ha family, from l3, ello briso son cadre ct n'existe bientôt.
plas than in relation to the neighborhood. Everywhere and always, freedom
rose up against communism, which was never able to be suppressed.
Mir que sur uno pelite scale, La plus geando coumunautó qui o?
It existed, like Sparta, and was founded on slavery and war.
The right to property initially belonged to the nobles; it was not -

that later than the plebeians obtained this possession, at the- NES

Qaella, the patriarchy, had to oppose it with all its might. But the
The plebeians said to themselves, we too want to be free, we -
_ also we intend to depend only on the law; we too
; we claim the rights to the land as we have
claimed the right to family... | |
The demand was just, and the people's victory was not doubtful.
buzzard, | `
The people were given, each poor citizen, seven judges,
(approximately two hectares of land).

Property is selfish; it has no preference for any taste.

Yernement, and everywhere she was the same. What she wants is ` `
that the state be its Wee that the government marched by it, and

a» P |

2 To make matters worse, - Ouvroz a newspaper
amusing, whatever, you'll find an aesthete

.—.. new genre, a decadent songwriter from Mont.
=- marten or Batignolles, Courtille or

Bellovillo, making the spirit so much the line, and
You can be sure that he is the rustic peasant, -
with her blouse and her big clogs she'll do it |

costs.

You won't go to the café-concert without being told
sei ve la vieille rangaine, le jeune pur idiotiche

arriving from his countryside.

And so it will not be in vain, for they will have learned
to all to disdain the peasants. and Zeg |

LS for SÉ to his pleasure and benefit; that the government be his
creature and its slave, otherwise it will perish, No power
before her, no dynastio is sacred, no conti-

NE inviolable tution. Property must reign and govern in its

guise. We know how the French Revolution unfolded:
sale and mobilization of a third of the territory as property
. allodial: that's what made the Franco a democracy, the

unlike England, which is an aristocratic monarchy.
bourgeois, by virtue of its property. In 1830, it was property that made

to bring down Charles X; in 1848, it was she who brought down Louis-

Philippe. The small property, united with a few men of the people,
-acclaims the Republic, but the large estate resumes cov-
'science of its strength, repair soon and get rid of the Republic- '

. republic, The plebeians having nothing, democracy rested on the -
- nothing. The coup d'état of December, like that of Brumaire, has
succeeded through the support of large estates, -. - - |

- On the contrary, if we study the possession of the fief, we will arrive at

/-. find opposite results. It is property that created freedom:

That's why every government, every utopia, every church so-

K is indifferent to property.

Having considered all these factors, we can conclude:
Oh, property is the greatest revolutionary force that exists.

bf! and who 86 can DES at Lee e?

Those responsible for educating the children will be among them.
It was therefore with disdain that, deep down,
he will consider the farmer - tilling the soil -
herding cows - appearing to him as a
vile thing, he will have only one idea: as soon as one of
his students will show a little intelligence, lo

srlir from this rustic environment to push it to
middle school, high school, summer, getting a scholarship, the
famous purse, to carry it in triumph, to make him
to pass exams, to turn him into a bureaucrat, a `
lawyer, a doctor, a graduate, a professor, etc.
If we weren't overwhelmed with these graduates
who are starving, waiting for the carrots
grow all by themselves on the sidewalk, hoping —
Oh, poor graduates, infatuated with pedagogy, rather.
that rich in intelligence - that a Berthelot does
the future will find the tiny tablet to replacing current foods, without thinking that our
Humanity deprived of needs would also fall into decline.
early in childhood.

Also, in these young minds, this disdain for
Will the countryman make constant progress?
when will we create higher primary schools?
as in Sens, which was recently mentioned to me, one
will see that not one of the students, boys or girls, who
However, they are children of well-to-do farmers and
could advantageously continue agriculture
ture with new science and methods,
Not one, I tell you, will continue. The few
pum

The boys, for the reasons we have
mentioned above, will rush towards the capital,
to be a desk jockey or a sales clerk,

The girls, in order to wear hats and have the
white hands, will dream of marriage with a city dweller
any, starving, carrying huute-formo ct
frock coat, |

And how else could we be?
ment, when in the same department became
now famous for its "pew-pew", you
see an agricultural school like Cello de La
Brush, designed specifically for cleaning agricultural equipment
educated farmers, only produce dog-
dates in the title of professor of agriculture; that is to say-
to say that the present time is to create young rentiers.

However, this exodus must stop, otherwise,
humanity that feeds only on the products of
_ sol would be reduced to famino; and that it be paci-
fatively by following the course we propose-

sounds, or through the Revolution
social, as Kropotkin describes, it will be necessary
Even so, stop being so out of it.
all current socialists, and to return to our
planet. - I

Here's how Kropotkin | portrays Bet
culture of tomorrow, when the goddess Revolution
with a wave of a magic wand will suddenly
transformed humanity.

K Every time we talk about agriculture. we
g imagiuc always the country bent over the plow,

THE AGRICULTURAL QUESTION RO 205;

| randomly throwing poorly sorted wheat into the ground and
anxiously awaiting what the good season will bring
or Maudo will bring him back, we see a family
working from morning till night and having nothing else but
a reward of a cot, dry bread and sour wine
drink. We see, in a word, "the tawny beto of
La Bruyère.

"Today's farmer has more ideas
large, with designs of a far grander scale,
A request that a fraction of a hectare for fairo
eroitre all the plant-based food of a family;
to feed twenty-five horned beasts, he did not
It doesn't take any more space than before to feed them
only one; he wants to get to the point of making the ground;
to defy the seasons and climates; to heat the air and
the soil around the young plant; to produce in

one word on a hectare, which is what we were not able to achieve.

not used to harvest on fifty hectares, and
this without excessive fatigue, by reducing do
much more than the total sum of previous work. It
| claims that we will be able to produce plenty of what
feed everyone, without giving to culture
fields that just co that everyone can give him-

wr with pleasure, with joy. m
"What, indeed, will these hundreds be doing?"

of a thousand workers who are suffocating today

in small workshops and factories, the
Where will they regain their freedom? Will they continue-
“They, after the revolution as before, shut themselves away”
in the factories? Will they continue to do -

"luxury trinkets" for export, while Ch
|. will perhaps see the wheat run out, the meat depleted.
. nir rare, the vegetables. disparaltre sans être rem.
where placed? 00 |
"Obviously not! They will leave the city, X
They will go into the fields! Helped by the machine that
will allow the weakest among us to give:
With their shoulder charge, they will carry the revolution into

the culture of a slave past, as they Tan

S ds portée dans les institutions et dans les idées.

"lei, hundreds of hectares will be covered with

greenery, and the man and woman with delicate fingers

will care for the young plants. There, other cent-

hundreds of hectares will be plowed with a subsoiler.

steam, amended with fertilizers or enriched

= of an artificial soil obtained by spraying the
-< rock. The joyful legions of occasional laborers-

sion will cover these hectares of harvests, guided
in their work and experiences, in part

T by those who know | agriculture GO but especially
by the spirit, great and holy, of an awakened people
of a Ze: sleep and that illuminates and directs co lighthouse

luminous - A source of happiness for all.

In the most difficult circumstances, we spoke
the vicious circle into which we were being led
| socialism and we gave the explanation there

— clearer than we could find at that moment; but

We felt there had to be some. A pu "us

Net euro, clearer. More precise. Zi

As we said at the beginning of our book, -

(This is about France, we are not
Let's not concern ourselves at all with what's happening at -
Vandervelde,

The French population, over the last 50 to 60 years,
since the creation of the railways, has remained
more or less stationary.

From this population, let's take 1,000, 10,000,
| million inhabitants, even 38 million; but
For the sake of simplicity, let us just
of a thousand (the reasoning would be the same on the
38 million). And let's note that the population of
| cities have doubled since that time while the
The total population has not increased. Out of 1,000
inhabitants there were therefore 950 living off pro-
professions and trades in the city and 750 of the work
fields. Fortune could be distributed like this:

Let's assume an income, a cash product
approximately 1,500,000 francs per 1,000 inhabitants,
which would amount to 1500 francs for each person, if there were
equality in products; but given the ine- -
forced equality (as we have demonstrated elsewhere)
their), wealth or wages, let's examine them
-as they could be roughly distributed.
Life in the countryside was quite different
ps what it is today. Now, if we

let's give the farmers a product worth 500 . of cash per capita, that's a good average for peasants in fairly wealthy countries, I take For example, my district of Baugé —

B Hu.

(Maine-et-Loire), which is certainly in the good average of agricultural countries rich in France. That makes for a peasant family com- ` poseo of four members, a cash of 2,000 francs. and certainly /the average of the recipes in families agricultural production in my country is no higher; On top of that they have to pay rent, taxes, | clothing, etc... |

This may seem surprising to a city dweller: but he needs to know that the farmer produces the substances necessary for its nutrition while the Parisian buys them; let him pick them up in the trees, hedges or thickets, the wood which the heater and that he does not spend money on clothing ly. —

—. Gold, 500 fr. for 750 inhabitants make 375,000 i For convenience, let's say 500,000.

That left 1 million for the 250 inhabitants cities, which amounted to 4,000 francs each resources; with — social inequality — of the dreams naked in groups of two, four, six, ten, twenty, forty, one hundred thousand francs, for these inhabitants spread out in

= a few rentiers, businessmen

prosperous lawyers, engineers, architects, some shopkeepers had a certain number of out-

/— vricrs.

— But the railways came with them ease of transport.

. . Newspapers and journalists have spread |

their criticism, their ridiculous jokes.

A poorly understood instruction, by the teachers - who were not as close as the rural schoolteacher should be. The lure of high salaries, easy pleasures, the gold that we saw rolling by the handful in those of the Parisians; finally, all of the lyre. And the country folk, flustered, took the train, and the Corsicans also rushed there with

“enthusiasm” Thus the agricultural survey of 1866,

led by MP Abattucci, having posed this question (For the Coi se). » |

What are the causes that alienate the population? tion of agricultural work?

The Sartène Agricultural Society replied:

“The diffusion of instruction ot uno ambition excessive” (1). Mors, the rural population has decreased while that of the cities increased; and it happened This: That city dwellers are also today more numerous than the country folk; where there were some | There were 250, now there are 500.

Their resources have not increased, they would have rather decreased since there is now only ` 500 peasant buyers instead of 750. Lo numerary has increased, you will tell me, but being given that the value of money has decreased, that the food prices, taxes, the needs of... thoughts have increased, this increase in numeraires could not, for many (the small rentiers) for example), which reduces resources

---

(i) Paul Bourde, loc. cit.,

since the interest on money and rents di-mined while their expenses increased.

It therefore became apparent that in the positions
envied, among the merchants who made
business, he came to settle two or three pro-
professional, where there was only one. The revenues
. 8th are divided more than they could be.
If they had stayed in the countryside, cultivating the
on earth, there would have been no discomfort, because they con-
continued to produce the substances necessary to
their food; but coming to the city, they ve-
. would share, with city dwellers, the wages or

-the products that would then become insufficient
to feed them, keep them warm and clothe them.

And let no one come saying, with the socialists-
Let's raise wages, because then new
Immigration, therefore a new generation.

Also, do you hear all the points without
The exception is to cry famine.

Furthermore, the name has been excessively increased,
civil servants, veritable parasites living
. taxes and licenses, paid by those who do
proof of private initiative. Taxes are deve-
formidable speakers. And although the government speakers
nationals tried (intentional error or
unconscious) to demonstrate that the wealth of the
France has increased in the same progression-
because of the taxes, a problem ensued.
considerable that everyone feels and that he
You'd have to be willfully blind not to see.

The remedy is easy to understand: it is necessary that
This exodus is ceasing, reducing the number of functions
naires, the tax figure. Finally, to promote A-
agriculture, which we must glorify, so that the
inhabitants of towns and countryside are resuming -
the normal proportion (1). |
— I therefore clearly see that there is a question-
agricultural union and that the socialists, feeling the
The needs and desires of the "agricultural" population, but not
Not understanding them well, they try to deal with them
of their propaganda, in order to fish in troubled waters.

Fortunately for the public good that their

these theories are completely unsuitable for peasants.
from France.

This question, as we have seen, is
above all a major moral question, of education-
tion and instruction, We have cited this
An attraction to the artificial pleasures of the city?
mirage that this schoolteacher from Yonne was talking about;
These ridiculous jokes from small minds
devoid of wit, they try their luck on the rustics
peasants; but we think that all this decree

(1) I see the response of the collectivists: Let us establish the commun-
nism; but I refer them to my chapter on this subject. Dail-
Theirs, it's not Jura's disdainful opinions of things
agricultural producers who gave us farmers, no one
would no longer want to beeher the earth, even with the ripper; co
No way! Not my idiot's daughter, I played the piano and flirted
with a great socialist leader, who will never decide "on his"
delicate fingers +, whatever Kropotkin says, for making soup
ax pigs. |

"— poor humanity, do qe vivrais-lu?

2) | your AGRICULTURAL QUESTION

gut makes the current vogue. of socialism, ne [ow

^ that temporary and similarly that at certain times,
Agriculture was prosperous, it will become prosperous again in
_ a flourishing future and it will not be in vain that we

MW SE, the beautiful verse from Virgil:

OO YOU? nimium sua si bona morent |
. Agricolas! SE 1

There are thousands of examples that one could cite.
These illustrations should, however, give pause for thought.

/J...siones that will rush into the capitals. –

Corsicans and the agricultural question

Last September 1901, I went-
born across Corsica, admiring the beauties
natural and wonderful sites, when the opportunity arises
Sion offered me the opportunity to see some types of
— bandits (1).

`Calvi, it seems, is a happy corner of Corsica`
where the bandit exists only exceptionally. Let us hasten-
We would also like to say that the Corsican bandit is not
not what a vain continental thinks; over there, it's
The policeman who creates the bandit, you might be
walking at night along the most obscure paths
curs, covered in gold or jewels, you will not find
not a marauder to steal from you; as in
Jersey, where many bankrupts flee,
The flight is unknown. You will not encounter a
The Corsican beggar does not hold out his hand.
against, for a family quarrel, for a
any vendetta, he cuts off your head
a sickle cut; but, since it's between families,
That's nobody's business. It's a characteristic of the

(1) This trip, which I was undertaking for the purpose of social studies,
was very prolific in terms of documents for me,

The Bankruptcy of Socialism

| customs of the past, which tend to 'disappear, however-
dant (d). ie
© Thanks to the obligingness of the investigating judge: B
Mr. Colonna, and the very likeable sub-prefect,
Mr. Vietor Greek, I visited the prison.
— . In the room where the men were standing, they:
a were four: ` z
Two big fellows were molling L |
for having beheaded a third — to
. a sickle, of course — which had come to them —
looking for a fight, claiming it was his turn
. to cultivate a certain field, which he had already taught-
started a few years earlier; to what extent |
Others replied: that having possessed it the year
Previously, they intended to continue.
The quarrel had escalated, and to put an end to
this dispute about collective property or
communal, there was a violently severed head.
It is quite obvious that if, instead of being pro-
collective or communal property, the property cut
The discussion was individual and well-defined; it was a private, clearly defined discussi

would not have had licu.
The two poor devils, who didn't seem
not at all malicious, they looked dismayed;
they recounted this as if E OË had been acc-

(4) e Moreover, 3 measures that we know — Corsica, in
It was observed that she remained in a thousand ways, the prisoner of
“In the past, she is trapped in her old, so foreign customs”
To the modern order, as it is enclosed within its vitiligo
houses so well made for war and so PM pure for the pai-
"Siblos, field work."

(In Gorse, Voul Dounve) Calmann Lévy, elt,

THE AGRICULTURAL QUESTION — 215.
But by fate. The Turks would have said:
"It was written in the stars."

And I thought: "There you have it, O Jaurès, to Viviani,
"The beauties of collectivist property !"

|| It is necessary to give some explanations-
Let's go. In Corsica, where the culture is still very
primitive and where agricultural education has, a lot
more than in the year, the need to be created, and to
further stimulated by the creation of summer camp centers
nisation, as we will discuss in chapter
Next, there are immense areas that are pro-
communal collective rights.

Practicing collectivism in their own way, the
Corsicans take turns plowing these fields, he
We need to see how. To avoid smoking
their lands, generally not knowing what
It's because they don't cultivate certain types of manure.
fields that every three years, leaving them in
fallow land, and contenting themselves, as fertilizer, with
burn the grasses and plants that have grown
in the meantime. As these uncultivated lands are
extremely numerous, there are some that are not
cultivated only once every ten or twenty-five
years. That explains why he can be found
one year two people having set their sights
on the same plot of land.

The other two prisoners have nothing to do
lei. An ambush, a head taken off with a single blow
sickle, then a sixteen-year-old kidnapper of a girl
pe

But most importantly for the cause that we

...occupied was that of a married peasant woman, who had

stabbed twice, on a Sunday,
in the village square, a young man who had
had the mistake of boasting about having done it with her
trifle. | E

What was this peasant woman? A woman of bars.
What did she live on? The produce of a herd of
eighty goats.

At the time, that number meant nothing to me, that
It's only later, after certain discussions.
I suppose I indulged in this little calculation. — `

A goat gives milk for about eight
month of the year, that is to say 244 days; it gives
| two liters of milk on average, sold on site
at 0.25 francs per liter at Roquefort cheese shops
who have settled there, resulting in a product
. of 0.50 centimes per goat in one day, i.e.:

2,122 francs per year, and eighty goats.
e 122 X 80 = 9,760 fr. per year, that is to say a trai-
higher than that of a member of parliament, to that famous
| prototype at 25 francs per day.

And I remember, in comparison with this fact,
from a charming travel companion from Ajaccio to
Corte, who, on the train, pointed out to me the
Wonderful mountains. He went down to the station.
of Vizzavona, admirable site, the Davoplatz of the
Corsica where several very comfortable hotels, sea-
carefully placed in the mountains, in the middle
fragrant plants were built next to them.

from the prefect's chalet. Then he returned with a piece
of bread and goat cheese which he began to
eating with gusto, telling myself: "never my-
Sir, I have only eaten good cheese in

In my country, this cheese is delicious, I love it —
easily my frugal everyday meal.

"And this Corsican bread. |

"And this clear water that flows down from
|The mountain, now that's not adulterated like that
Paris wine, like this muddy and micro- water
_well that Parisians absorb: this one; dia-
Phae and virgin of all contain would heal
the most stubborn stomach aches of city dwellers.
Look at it, over there, cascading down, just that.
"Seeing it makes you want to taste it."
.. Indeed, I went to the waterfall which falls-
bait with a crash, fill a water bottle, souvenir
from Ajaccio and I made it available to my
companion `This man was happy, for a moment
at least.

However, I think that this admirer of his country
natal, leads "a miserable existence in Paris,
devoid of everything. Pleasure with a treatment of 15 to

4500 francs per year, adjutant re-enlisted in the army
from the Military Academy, while he could live
— a shepherd in his mountains, making himself ten thousand
France's rents by leading this anarchic life and
libertarianism, as Sébastien Faure calls for.

And how many Corsicans like him "ve-
they are groping obscurely in the offices, which possess

kilometers of fertile land, left in isolation
te." | EP | MÉ
And I think of the few Corsican pawns that

I saw it at the Tours high school in 1883-84 and I

I see pawns again here in Paris, unionizing
` to obtain from the minister, with the help of Jaurès, |
| an increase in treatment in order to. of lice.

© see maintaining a common-law relationship in a hotel

from Rue Cujas or Rue des Carmes, a whore from the bou- -
Bleverd, whose ideal is... ct for the future than... -
"Let us die pawns."
—.Q, blessed wt and I: remember qua
Dr. Ramaroni, from Bastia, to show me
their superiority, he told me, he had done a lot
autopsies, but one he had never seen before
the only normal stomach, the physiological stomach
described by Cruveilhier; it was that of a shepherd
Corsica. ` Pu ES
Unfortunately. e or are "even worse |
What Parisian suburbanites, they no longer want them
rather than tending the goats, they aspire to keep

And the prisoners, even in Cayenne (read the book of

Rorique brothers), to be prison guards, gendarmos or rural guards on the continent, The `

Fashion, that's all there is, the madness of the bureaucracy
tie spreads deep into the maquis, and as
They have extremely friendly members of parliament and...

influential, witness the very hospitable Mr. Malasopina in his castle of Belgodère, they ask

(by Paul Boune, | loc. cit,)

They obtain a large number of government positions.
government and Viclets ribbons in abundance.

Agriculture is therefore neglected, and namebreuses are small properties of 12 to 15
hectares, very well situated and of exceptional fertility
captivating, which are for sale for almost nothing,
while their owners obtained on the
continent a rural postman or employee position
positions. Along the same lines, we see at
Calvi, a nursery completely free of plants
of fruit trees, and the government serves to its
administrator three thousand francs of annuities.

These things seem extraordinary to a Continental, he cannot believe the stories he is told In fact, luckily for me I found in a book on Corsica by Mr. Paul Bourde, the same impressions and the explanation for this disdain of agriculture. "Until the end of the last century, The Corsicans lived in a state of perPetuelle. To bear arms, to take part in life the constantly agitated public of the Island, were the the only honorable occupations for a man. Manual labor was abandoned to women and servants... Fifteen thousand Italian workers who are referred to as Lucques, although he comes from various provinces, arrive in Bastia in the autumn and sc repantooth in the Island, where, until May they do the major works of clearing and stirring-land management... Almost all the villages

have a beautiful place where the inhabitants spend the

. best part of their lives to "talk politics, .

I will explain everything about this expression to you at this hour. the meaning... If you wanted to persuade these people that they would be better off with a more laboratory-like life. laughing, they might answer you that each is free to define happiness in their own way, but

It is likely that they would be satisfied with you ask: Do you take us for Luz?

"What?" (1).

And yet, the Calvi people should take modeled on their Mayor, Mr. Puccinelli, the only one, the only one that practices modern agriculture there,

bringing forth from this extremely fertile soil

wonderful fruits. His farm, deep in the The bay of Calvi is wonderfully laid out.

This is the model we will need to follow when we will want to spread agriculture in Corsica. THE

orange trees, mandarin trees, lemon trees, the `

edrat trees, almond trees, jujube trees, ca-

prayers, etc. .... I saw and admired everything there.

the direction of the very kind owner; I saw there long bunches of grapes, nearly 50 centimeters long

timers, from Alicante to grains like eggs

of pigeon, with an exquisite taste, which he preserves on the

vines until the months of January and February and that it

then shipped to Nice.
Mr. Minister of Agriculture, go

see the property of the Mayor of Calvi, and after having

(4) In Corsica (Paul BourDE),

The | AGRICULTURAL QUESTION. AND

: admired "this earthly paradise which he was able to glimpse from 8
. all pieces, you will give it as an example. to `
They're crazy, men, by decorating him with the Legion of Honour -
of honor (1). | ROBO i

(d T These decorations that T demands seem to contradict m

` with the idea that I put forward in chapter RE of this A 2
. sion of the decorations. ME

No!

Because, as long as there are civil decorations, it is better to

© Leg grant to men who have actually done or produced 2

something that young, round people do pra nis d hoc n |
or the hours of cream, | |

The remedies we offer

Well, are all these young people crazy enough?
people, like the thousands we see and
thousands, whose names are at the tip of my pen
and who come to take up residence in Paris, hairdressers,
ehareutiers, boulangers, cuisiniers, grociers, frui-

. third parties, any kind of shopkeepers, with the obsessive idea-

dante to make his fortune there, while such a beautiful dream,

such a beautiful ideal, such riches and happiness
easy opportunities are available to them.

That's how I'm referred to, in Courlon, in
Yonne, a rich agricultural region: this year, at
draw, there wasn't a single young man
inhabiting the country; all had emigrated to the
Capital, looking for a small job.

If a social revolution is not necessary
To change all of this, at the very least a revolution is needed.
in the minds and in the teaching of the cam-
loincloths. Our ministers must be nova-
men devoted to the public good, instead of being beautiful
speakers, trying in a more or
less cleverly combined, to retain a
_ majority.

The methods are not revolutionary, they

are DH and easy and the generations to come ` will regard as benefactors those who

will be able to bring about this social renewal.

= In this goal, it is necessary to create a large, moving support for agriculture.

Our representatives, who represent the

| campaigns and which must be in the Chamber, the great e"

majority, since the agricultural population in France
The greater number cease. In a spirit
absurd advertising, which I hope will be re-
will soon turn against those who want to escape it
to serve, to play into the hands of the city workers
industrial centers, thus creating this phenomenon-
nal. vicious circle - which we have talked about, |
arriving, in the end, at doing evil- |
happy and to displease these same workers. — -
(Example: the latest "— of Paris S of
- Roubaix).
The voters, who are full of goodness, need to...
In this sense, they say that this increase in wages-
These workers' pensions will not be produced.
that by new taxes, and that these taxes

which we are already "dying" will create new

miseries.
WU, the "rural residents" need to shout "uno" |
Good faith to these idiotic charlatans: "Enough of the im-
l pots, enough larks which, in Paris, in Rou- .
Baix, in Montceaux-les-Mines, must fall |
roasted all over the workers' stomachs; that-
those who are not satisfied with their lot should

Sab 2: $4

zm IS FLUTE seen SOCIALISNE

| like us; that they take a pickaxe and a `
| shovel, and let them go and fertilize the thousands of hectares.
- virgin or fallow lands of the 3rd france,

from Corsica, Algeria, Tunisia. » |
And the charlatan MPs will then understand -
that voters are no longer children, and
They're fed up with the empty promises.
But since up until now we have been dealing with the depend-

— to spend millions to beautify the cities, it would be

time that we also take care of embellishing the clothes |
rural developments.
We should stop treating agrisulioursc o |
(primitive € and outcasts, and offer them pleasures-
_sirs that can only be found in the city. —

It is necessary for selfless minds to dedicate themselves to
This beautiful and honest propaganda; it is necessary that...

. exchange grateful farmers do not elect
No more ambitious people or jokers, but men.

_ resolved to defend their interests and to march
| towards the reduction and elimination of taxes.

And everything that can be done to help
Agriculture will have to be: also regarding the wish

+ like that of the Eure-et-Loir General Council,

and the French Farmers' Association,
requesting that the Machinery Gallery be preserved, -
_if well arranged for agricultural competitions, will be
— once formulated, it must be granted immediately, despite the
famous ideas of the socialist collectivist minister.
The most important thing for us will be to create
Agricultural instruction. : pe

[i XDE]
E acus e des cb

THE AGRICULTURAL QUESTION. 225

Indeed, the most beautiful propaganda that can be |
to be done in favor of agriculture must be done by

I'm a rural schoolteacher.

To this end, the government, or at least Some ministers have shown tendencies; some - lessons in physics and agricultural chemistry must to be given at school; questions are asked of subject to the primary school leaving certificate; in many municipalities, a field of experience is made available to the teacher who can (optional) to practically teach the culture and Gardening. Here and there, in the prefectures, In some sub-prefectures, professors agricultural projects have been created that are going to their fantasy and, whenever they feel like it, to do, in the rural communities, conferences on grafting, the size of the vines, the artificial meadows, summer, etc.

This teaching (if it is possible to give it to him) (to name this), indicates a trend, a good will, the feeling of a need; but according to In our opinion, there is a lack of cohesion.

Do you see any professors of medicine or of teaching their science by traveling to across France, describing tuberculosis in a county seat, smallpox in the sub-prefecture - - and typhoid fever at the prefecture; this

It would be ridiculous and pathetic. Even better, we claim that these professors agricultural practices are harmful to the goal we have

290 TA FAULTATE pu SOGIALISME

: we propose; these are young rentiers living in taxpayers' expenses, which are not subject to. cun service, were created by an evil genius.

They are imbued with collectivist ideas, or with

large-scale farming using agricultural machinery

i. schools. Changing residences often, they do not

They therefore do not attach to the ground, nor to the

inhabitants that they are responsible for destroying and not
| can communicate ideas to them. that they
They do not share. They aspire to only one thing,

it's asking for their change and moving up in

rank, to increase their salaries.
What we want, on the contrary, is a
| teaching with cohesion, - | E
Instead of spending only two years: at Im G
normal school, our rural schoolteachers will pass

One more year in which they will be busy.

* especially theoretical agriculture and above

E practical. Most of the young people who enter

at the teacher training college, were born in the countryside, sons of
. cultivators or rustic parents. They are vi-
| greedy, full of health and the financial interest they

© will find in this reform. It will make them. P ween K
E "m | TES
— Besides, digging the soil is a very
| hygienic, is Professor Thierry, chi-
surgeon at the Pitié hospital, does not engage in
this exercise there in Chaville, every day after |

EET consultation. |

See in the city where the regular summer camp is located, |

di
VE
ds M ii gd S
MT Kai EN
`sa AE a” . s
to en, t) A soul of EAS. LB LI MT NI He DA Ié

It is impossible to add OX fields to it — | experiences, future teachers will go on to spend a

year in a farm school. — to E

Their lessons will be taught by Professor E. of agriculture. Once appointed, the municipality will net The teacher has at his disposal a plot of land for... Several hectares, a small farm. As it will be. the farmers' interest in having a master for | give them advice and guide them on the path — of the pregres, if they do not have this field or this firm, they will impose themselves with pleasure by some additional cents to receive this benefit farm school. INN Co

The stables, because we want to see them little by little - animals chosen from the purest breeds, will be built according to the rules of Ma "m | modern veterinarian. ` " ER The products will be the property of the teacher. which will see its budgetary resources increase | considerably; if he has more difficulty and more work, he will be richly rewarded and no will not complain. That is how we will not be — : not obliged to burden taxpayers with new- taxes to increase the processing of poorly paid rural schoolteachers (1). : E

We just said that the country folk trou- - will quickly see the benefit they will have in owning a farm

; ^u) In many departments, the state owns forests — Land and meadows. That the state grants to the municipality a few hectares

areas of these meadows, in exchange for which the latter will have in the 4

The necessary land for the town center that we are requesting...

S
L

i 15. |

| ecolo ot que c co sera los plus légers centimes addi.

– conditions they will ever have endured, but there
EE quantity of municipalities in France that possess T

communal land perfectly suited for ins-
– to work with the schoolteacher and I can't think of anything else
hometown in Maine-et-Loire, which is located in
a small property of 8 to 10 hectares, its priest,
horse owner, Leen cochèns, chickens, |
summer. n SE
This farm SE: will be a place do AE AER
for the farmers who will come to learn the
the latest improvements they need, this
will be their Sunday distraction, we shall know -
...to provide them with attractions. The rural church ac-
= tuelle, this vast building which today serves only to -
to teach the "socialist blunders", from anar-
Christian sans-culotte Jesus, will serve as a lecturer
. kind people who, through light projections, -
will interest the farmers, as well as the societies- -
choirs and small theatres will be organized
in the chapels; thus some young girls
Peasant women will become charming actresses,
| capable of competing with those of the Théâtre Français
and the appeal of a country road thus understood, -

| adding. cheap transport that

...we have claimed, it will be penalized to that of a `
x capital. - | | Sai

a from 0 = 408 lim aA E cc AM

| THE AGRICULTURAL QUESTION 229

And the rural schoolteacher will therefore have learned his science
` agricultural at the teacher training college, by an agricultural professor--
culture coming out of the agronomic institute – there
There will then be cohesion and coordination. – |
Therefore, the sta- will not be done in vain.
| agricultural lists, as prescribed for all `

the two years by the ministries of wn and
Delaguerre. — — |
The Agronomic Institute, alerted by these statistics

ticks or other data, will prevent its `

professors that there have been or will be overpro-
. production of such goods in such and such "
regions, and these will give the teachers the 2nd
Necessary advice.

Thus, there will be order, science, and coordination.

| » there is only disorder today, (SE and
p routine. g dei
It goes without saying that these future masters

loving the soil that gave them birth, will give to the `

children whom they will be responsible for instructing, love
from his native land, a love of the great outdoors and of the countryside

pagne and we will no longer see the emi- "E

"Granting from the fields towards the city, we will see at the

On the contrary, these pneumonia and tuberculosis patients

| desert their spruce trees to go and rebuild

— lungs, stomach and heart in the open air r of Kä"

the ogg do RE SÉ

AM — THE FAILUTE OF THE SOCIALIST.

I was preparing this article when the chance of circumstance-
Constances made me communicate my ideas to one of

my clients from the Parisian suburbs, this one,
Mr. Chopin, a schoolteacher in Verrière-le-Buisson, is
one of the few who practices with taste and perseverance
France, agricultural education. For once, the
The minister had the main house, and after having
| won several medals, the teacher from Ver-
Rières was, in January 1901, decorated with the
— Agricultural merit.

The children are taken twice a week
to the field of experiments, and the master recognizes
already those who will later become up "- agri-
. eulteurs. |
Parents are — services that
Mr. Chopin is returned to them, and there are many of them.
who come to him asking for further information; he

moreover, readily makes himself available to them
...tion, to show them the influence of such and such
fertilizer.

We were pleased to speak with

Pee brave man, with a French face, we

we went to admire the vine plantations in
'in the courtyard of his school, we visited his field

of experiences and we were delighted to see him

to share our ideas. From an agricultural point of view, of course-
all the more so as he put them into practice.

But all of this is tiny — a child's toy —
We would like to see this man at the head of a
farm: rural school, such as: we have described it.

We asked him to tell us what- |
a few lines on this subject, thinking that they would have
— much more valuable when written in the hand of a
skilled practitioner. Here they are: — 2
"In light of the setbacks that are befalling the
rural inhabitants who came to the city to

to become rich; as a result of the influence being too widely considered –
to make a workers' and merchants' business, that would be to make
. a great service to society to study and repores
the means to retain in their country
. originally wanted the lure of a better salary, -
of illusory pleasures: the goal of leaving the country
natal. i
"In these circumstances, the role of the institution- "
the future is all mapped out and we can affirm, without `
`fear of being contradicted, that the teachers of our

campaigns have already done a lot to prevent o

_ ecttte emigration towards the city. They will return a
. great service to their country by continuing, speakers –
. moral lessons and their advice, to be maintained at
. village young people who are too ambitious and think
= that everything owes its success to the city. For that reason, he. |
The teacher must search, by all means.
possible, to interest his students in the work of
| Fields. | P
o «a N must: that, 3 inspiring ideas "Y M. Geet, 2
City, more recent works and advice
by Mr. René Leblane, he will make children love it -
. to whom this agriculture is entrusted, which Sully has
A mpm with nm in the mines of Peru. … Ki

232 THE FRIENDSHIP OF "LISM"

We therefore believe that what a child is called, from
his lowest age, to understand the work he
He sees what's happening around him, and will develop a taste for it even more.
And his taste will only intensify if he takes part.
himself. It is therefore with pleasure that we will see-
Let's laugh at the teacher adding elements to the lessons
of science which, as we know, are directed towards
agricultural education, practical lessons in a-
agriculture and gardening.

"What will it take to succeed? A little bit of
goodwill on the part of the municipalities for
to provide the teacher with a small -
A field of six to ten ares, where it would be easy (the
major works, plowing and others, having been carried out
by the municipal road worker), to differentiate
trials on plants to be cultivated in the region,
on the use of chemical fertilizers, etc.
"The school garden, which I see unhappily-

often insufficient in scope,
It would, for its part, be the site of gardening studies.
_ so interesting that children always love it
a lot. I'd like to see in this garden, next door
from the part cultivated by the master, the small
areas cultivated exclusively by each student
Aged over ten. If the science lessons
- lessons done at school have a true practical conclusion-
agricultural ment with these small gardens, what a vocation-
tion and what love of the countryside one could
print for young children. Later, when
The levels will have left the classroom, it's still at

the teacher to whom it belongs | to direct the young people
People wanted to keep them in the paternal home.

| following the current post-school work that one `

| calls, quite rightly, the day after
The school, the teacher, through adult education courses,

- public lectures given at the school, conti- ——

will change to make people love the fields and to show the —
. dangers of city life to those who would like
trying to lose a quiet and honorable situation
. stable, sheltered from poverty, to replace it with
The poignant uncertainty felt by our villagers, -
when, after selling the little one at a ridiculously low price
. inheritance painstakingly amassed by several generations. —
rations of ancestors, they come to fail so miserably Cx
fortunately in our cities." | |

Yes, what we desire from the Law: heart, God is
The ideas we have put forward have an influence
| any, with a view to the happiness of humanity. If
the minister of agriculture, this Buddha placed on
'A throne, so far removed from earthly things, deign to grant us

listen and wants to do something in favor of

agriculture, of which he is the high priest over the

| land; well then! let him decorate with the Legion of Honour-
. neur this valiant schoolteacher. And as the honor-
If that's not enough, let him appoint him inspector.

. primary, he will immediately work miracles, and of name-

many schoolteachers, who until now had disdained this
^ his own, will begin: to teach practically.

P.S. — We cannot conclude this chapter without mentioning, Ge

"b a completely independent developer, than a former | Prosecutor of —

the Republic, Mr. Berlot, young and pregnant, $9 pounds, in the district.
dissement de Baugé, to the agricultural propaganda that we demin.
gifts; that these new scathing remarks indicated a man of
value, which deserves a better fate than the one it receives
the government.

It's partly his fault, I'm not saying it isn't, but when a pariah
Archbishop MX.., public prosecutor in Tours, is
Official candidate in Loches, why the animosity towards
The other one?

| I had finished my | chapter on agriculture E
| when the book of one of
my former schoolmates, P. Ronce, La |
-Agricultural crisis, I understood what I had forgotten one
something very important.
One of the great evils of our time is cor- -
tainement this idea of the conquest of gold. |
-. Are these the discoveries of the Minos of gold and diamonds?
. mants, the considerable fortunes that have been formed
= found in certain parts of the world by ex-

exploitation of coal and oil mines;

o through large-scale manufacturing, using tooling

new and improved versions of certain products.
Is it the ease of transport, the spread of

education, newspaper advertising which per-

. were showing off, showing off

- under the eyes of greedy, ambitious people, this gold,

these precious stones, these riches, the stimulants, the d

> obsessed with this idea D? to make a fortune from MS i

Were the beliefs disappearing?

were not replaced by sufficient education

z health, a love of good and of one's neighbor, |

. . For one reason or another, either for

- all together, it is certain that this -
a state of mind, which perhaps existed a little in the past - -

© This is not the place to study it - heels,

1! » be eme current society more than is reasonable. `

Many men are not looking for happiness! 2

Ki

that they could easily have, they are looking for
_ da fortune, hoping that she will give it to them; he;
have completely forgotten the old proverb:

Wealth does not bring happiness.

- Sébastien Faure, in his grief
| Verselle, studying the moral state of the poor and... of
rich, ignorant, and learned, claims that
They are all unhappy and that's the social question
It is above all a major moral question.

And it's true; thus this idea of making a fortune,
One of the miseries of our time is an idea
absolutely false, absurd, completely contradictory

to live with the modern democratic spirit because it
__ assumes that some will rise through wealth,
not only in the midst of others, but almost
I always do it at the expense and through the work of others.
Well, those people are wrong, and Mr. Levasseur,
member of the Institute, and my former classmate
Ronce are also wrong to give them bad

...Tips.

City dwellers that they are, these latter do not have
I understood the response from this farmer from Brie perfectly.
to their council to work on increasing the
yield of his land.

Here is the passage: "I know very well that there is a
vicious circle. A farmer from Brie, to whom I
I was talking, some ten years ago, about this aug-
The yield management replied to me: "We

will thus contribute to debasing the p" by the sura-

DI | AGRIGOLOGICAL QUESTION 237

C abundance, and we will take more trouble for
"To earn less," Certainly; that's why the
A decline is to be expected anyway. But, don't
Wouldn't it be better to save oneself through quantity?
When one cannot become rich through scarcity? That is

This is how many industrialists reason, and I ` E

issued that they act well when they spend |

"To increase the power of their tools."

"If cities attract workers, it is they
| also who are the customers for the products of the
farm, and without urban markets, the produce

agricultural products would usually be very cheap, ei

The farmers wouldn't bother.
"l produce as much (1)." Do em D
However, the ideal of the farmer, very well understood —

by the farmer from La Brio and by all those who SH

know the countryside, it shouldn't be the one- —

di: to make a fortune", produce, produce, tra- —
To work, to always strive. The peasant, in order to be...

"happy, will go very well dor. ot de pier-
holidays. - m:
The potasses students, the brilliant pupils, are all designated

| for Mr. Leygues' scholarships and the others were supposed to — . i
to find it perfectly natural for man to acquire (o

- Happiness had to overwork itself, always overwork itself.

They could not understand the ideal of the peasant, —
| sung by Virgil and Xenophon; all children they ` —

T) RoNc, The Agricultural Crisis, preface by Levasseur, De bookstore

`Guillaumin and Vi

EH - GA BANKRUPTCY. OF SOCIALISM

They were already too tame to assimilate any further.

later the anarchic and libertarian ideal of Proudhon

and Henri Maret, who, on the contrary, must do the

BET wealth and the happiness of the countryman.

Have we quoted this passage from Kropotkin: E
Moreover, agricultural work, aided by machines,
Feieren will soon be the most attractive and the most
joyful in all activities. +. |
^ - "Enough jewelry! Enough clothes!"
"— dolls! We would go and immerse ourselves in work again |
..— fields, to seek vigor, impressions there
"of nature, and the joy of living" that we had
| “forgotten in the dark workshops of the fau-
| towns. PE a | |
|... "All in all, if half PE of
adults gave about fifty half-days
. born per year to the cultivation of fruits and vegetables
= out of season, everyone could eat all year round

24 luxury fruits and vegetables to your heart's content.

Fifty half-days a year, that's the ideal.
| of agriculture, such must be the ideal happiness for
. Phomme. The only point that separates me from Kropot- f

NS kine, it's because I'm an atheist, and I don't believe in -

_ the goddess Revolution; I believe that this happiness,
"Men will be able to have it when they understand it."

^ .will do well, without opening the bellies of the bourgeoisie, -
`by going, as we explain in chapter
...continuing, cultivating thousands of hectares of land

Virgins, in Corsica, in Algeria, in Tunisia. ` m
A Theuro. presents, is it to these | winemakers

"gf" D RSS SR LS 7

the area around Bourgueil, Chinon, and the hills

...of Saumur, of the Côtes du Layon? Are these -
small farmers, owners of fertile lands, -
do not live this anarchic and libertarian life, —

wealthy (not billionaires), independent, happy

very happy, and far from overworking themselves, they did not tra-
They are not worth half the days of the year.

The remedy for the great social question, and in `
: the present case regarding the agricultural question, therefore, is not
_ not to push farmers towards INDUSTRY

i AGRICOLE, the agricultural industry. - .
It is: Ee

Piety, such as Proudhon defended it.

To facilitate | the implementation of the pro- |

To create agricultural education, such as we
We proposed it to teach the cultivator to —
|» produce more, with less effort, and sell it off -
“the supplement to his harvest in exchange for N products

which he does not have.

d No longer Lo [MUN of the `
cities through college and high school scholarships; —
| to employ, on the contrary, a portion of money

. to create centers of colonization.

Ae To clearly show the farmer, what will be the `
-the happiest of men. To this end, let us organize

We subsidize village festivals; we create, —

- musical societies, choirs, shooting clubs, etc.

Let's decorate our churches that we won't use.

more to teach superstition, but the ideal EM
N of the Future, the morality of science: “ad veris

—— (tatem per scientiam.”– Let’s decorate them with your-

. bleaux of our most famous masters; we there
We will hold conferences, light shows,
We will have beautiful collections there, libraries
...well-chosen teas, and on Sundays, pianists -
experts will accompany young female farmers to

`larynx free of any Koch bacillus, singing of the

Saint-Saëns, Gounod, or Massenet. We

— we will not have restored the worship of the goddess Reason, —

we will have established life and science, where it reigns

"For death and superstition.

ES d Presently, we will need to ebróger ko

- military service, abolish exemptions, the `

...to make it equal for all, and to take care that at the
. barracks they don't become Damaged. - d

Educated, free, happy, having books, bro- i

. newspapers, entertainment, agricultural crops -

...giving over their land, with love and knowledge, to safety

the stupid jealousies and ambitions of city dwellers,

d sme du: true. ——

an inevitable consequence of our social ideas.

We have tried to indicate a remedy for depopulation of the countryside; but this is not sufficient to cure us of our current malaise. large cities and industrial centers, on the other hand, are crowded. How many times have we seen Paris, young and vigorous young men, brought - here by chance or independent circumstances- defying their will. How many came there? attracted either by the luxury and wealth of the capital glimpsed one festive evening at the Tsar's or on July 14th, either through bad advice from a butcher relative, butcher, baker, coiler, etc., in the process of to make a fortune, unless it's bankruptcy, who sold their small property, coming to buy here

E

“a grocery store, a MOROEA bar where they have |

(n spent their money, just long enough to realize it- -

to have to and find themselves without a job, without a home,

, fear. of being ridiculed by old friends.

`not daring to return to their native village, of

How many were born who did not ask for it? Sg this vast Capharnaum and even their majority - Warfare, did not advance beyond the fortifications. Many, -

Without souls, without family, are badly turned, who -

would have been at the been ad of deg cultiva- -

eurs. -

That's how you find yourself on the i days -
Two newspapers of bandit stories, which have com-

started by trying to do something.

Finally, after finding that the campaigns

| were becoming depopulated and sought in agricultural education-

"A remedy for this depopulation, we have -"

= since in Corsica, for example, this remedy would not be
not enough, the Corsican having a horror of work

agricultural and that he would only indulge in it when
he would see mainlanders come to cultivate his island and

"to create situations there that are more pleasant than --

those of rural postman or Lm on the

continent.

Indeed, there is no shortage of land in France.
which remain to be explored and which could provide

"In addition to the thousands and thousands of inhabitants,
But they have owners who -

They leave them fallow for their own pleasure, and we
let us accept, with Pro, that individual property-

| | COLONIZATION ` T " |. 48.
Individual use must lead to certain abuses; 1

but could we give this name to certain `
Large properties that exist in France? If-

This property was abusive and particularly | ger

n unique, shocking Iron our spirit of equality, is

~ as in England and Ireland where there is only one B
CH owner, "Countess Stafford, was able to expel him

"at once fifteen thousand farmers from his lands";
we wouldn't speak like that, but we said...

at the beginning of this book that we do not —

. occupations that of France. — das

... Also, to do what the patricians $ fi rent to

Rome for the plebeians; to increase the

` number of rural farmers at the expense —

of the unemployed city dwellers, we will have to look for m

valleys quite far from the Seine basin, but

who will be no less rich and beautiful —
...on the contrary. It will be pointless to go very far. S

Last September, we took
a car in Calvi to visit the forest of

Bonifato, which is a 3-hour drive away, is-
That is to say, about 30 or 36 kilometers away.
— For more than two hours, in the valley of

the Ficarella, our little cheve:-: Corsicans trotted:
on perfectly maintained roads, travelled
` ranting completely uncultivated lands, where vegetated `
` the rockrose, the mastic tree, the heather, etc., by and by

to a few cultivated fields, (and in what manner) —
. some rare hovel of — with a flat roof s without E |

fireplace,

These few thousand hectares were pro-
_ communal property and considering that this land
with less difficulty than in our regions
more exposed to frost, could cause growth
succulent plants, and wonderful fruits, -
we were thinking of Clemenceau's article (Cheval

maintaining unnecessarily in congested cities,
| idle and unemployed, while without
great difficulty, with a few blows of the pickaxe or
of shovels (only a few hours a day) they
would produce their own food there.
`While for a long time, I had been describing to my
friends, my colonization system, not thinking -
than to distant lands, which could offer
great difficulties, I had finally discovered his licu
preferred, twenty hours from Paris.
Listen to what the "Joanne Guide" has to say about it.
"We leave Calvi via the Ile-Rousse road.
3.5 km Col de Sainte Catherine, where the view detaches itself at

.. right the Calenzana forest road, which leads

at the Bonifato forest house.
|. 4k.4 we cross the Ficarella on the bridge of
Bambino.

^4 k. 8 we leave the Ile-Rousse road for
turn right onto a car road that crosses
a fertile plain... On the eastern side of these
Collines is located 1 km from the Moncale road.
in a graceful valley sheltered from the winds and
covered in greenery.

. “Calenzana, capital of the canton of 3,055 inhabitants
. tants (telegraph) on a gentle slope, at the foot
from a green hill (expansive view over the gulf)
Calvi). The territory of Calenzana is one of the most
“the riches of Corsica, and all the cultures pros-
father. The Secco moves a large number
of oil mills. Its mineral wealth

are no less important. It is there, in fact, that...
finds the Argentella mine. Calenzana is a
The most productive Corsican villages in terms of honey:
neighboring mountains are covered with aromatic plants
"These are the characteristics that give this honey its exquisite taste."

But as I was talking about this idea these past few days
to some Corsicans, they pointed out to me that the Coast
Orientale was absolutely wonderful and everything about it
a neglected fact from an agricultural point of view.

Whether it's more or less unhealthy, that's it.
possible, but we have the means today
sanitation and land clearing, putting the
workers protected from the effects of Malaria.

It was on this coast that the ancient `

city of Aléria “founded by the Phocaeans and repeu-
. later replaced by a Roman colony sent by
Sulla. Aleria, which was the seat of a bishopric, was
Until its destruction by the Saracens in
"1v. siéele, the island's capital." This means that
That coast was once rich and healthy.
"Approximately 2 kilometers north of Aléria, near
from the left bank of Tavignano takes place the
large body of water in Diana Pond, which was

E TE XA PAILLITE pu SOCIALISM

in antiquity. the port of Aléria (Poitus Diana).
In the pond, which rarely communicates with the `

| sea through a narrow channel, the island of fishermen, measuring M

...approximately 400 meters of circuit is formed in its entirety —

—entirely made up of a huge accumulation of scales —
'of oysters, which, undoubtedly resting on a shallow bottom,
...dates from the Roman era, while 'Méria end ait `
Salted oysters in Rome. | KH
"A car road that's ON the road"
national road for 2 kilometers to the south and continues to
west. via Boitel Avenue, leads to the estate
national of Casabianda, governed by the Ponts-et- —

Roads, built on a rocky hill, 60 meters

of altitude and which extends lengthwise, from north to south | 3

Seafront for almost 8 kilometers with 6 ki-

QUE: larger-width lométzes (over 2,000 hectares)

flaws). In the former penitentiary area, the hotel, —

open to foreigners with authorization from the o

= Bridges and Roads, offers a serious resource -
to the hunters frequenting the Aléria plain ex- -

— extremely game-rich. — Next to the estate of

Casabianda, is home to the magnificent estate of `

Machigliani (750 hectares, vineyards, cereals, meadows
ries, etc.), or Mr. Leca, former chief surveyor,

has achieved true cultural marvels.”

Well, whether it be in the plain of Calen- ^;

zana, or on the east coast or elsewhere;

- either in several points at once, we iie: |

donations to the creation of agricultural centers. of coloni- -

T sation. We begin with the ois because- -

i ' Se 1
^ “+ od
: "ER
ae of FINAL x, Eg Ee? E

| COLONIZATION E 249

that it is closer, that its wonderful sites

3 will enchant the settlers, and its climate will be

_ extremely pleasant to conlinentals; we
. hopefully continue with Tunisia, Algeria, the

Maroe, the Niger Valley, Madagascar, etc... m

© The field of experience is vast, as we know it.

...let's see, much larger than the street sidewalk
—. St-Jacques, of the rue Montmartre, or even that.
- Boulevard des Italiens. - SE
All sensible and self-interested people, all

-those who love France with a selfless love
They will understand that this scra will revive them through contact.

| of the infinite beauty of nature, these men annihilated
...damaged by the oxygen-depleted air of cities and now
incapable of struggling for existence. Done, that
-whether it be the Government, the city of Paris, the assis-
` public law, large cities, Lyon, Mar- .

Scilly, Bordeaux, etc.; whether it be the departments- SCH

. ments, the community or private initiative, or
Well, all at once, it's time to decide, at the...
Instead of continuing the old routine,

To accomplish a good deed in a short time.

time to produce wonderful results, and in
the future to regenerate and rejuvenate our France which,
| currently exhausting and decaying. a
. . But according to the wisdom of the nations, the things
They are only worth what we make of them; good

. seed makes good grain.

— . UU will be necessary to found and "m these n |
e of colonization of intelligent young men, 1

active, with a sense of order and economy, etc.
It is quite rare and disinterested. These different

With all these qualities combined, I believe, however, that one can —

Finding them is absolutely essential.

to the practical application of our ideas.

These are not expenses of money that we 3

— want to make acquisitions of agricultural machinery

unusable schools and motor vehicles.
wealthy builders aiming to reach E

pretty pots of wine, —
'No.

What we need is a permanent, full-time equivalent (HE CDI).
but fertile, of a few thousand hectares; of

Goodwill, and PN instruments pri~

...modious and inexpensive.

..— I am requesting, for the creation of a first E
LE 'éontré, an annual sum of 100,000 francs, and `
You'll see—I'm going to do wonders!

VR To be released.

I suppose: a moment r^ mission DUM. * place.
designated; it is, if you will, the plain

which takes place while going from Calvi to Bonifato.

^ . Well, a few thousand hectares on the coast
an oriental like the wonderfully |
— located in Casabianda, neighboring the private estate

ol de Marchigliani, where the owner, Mr. Leena
achieved true cultural marvels.

What Mr. Puccinelli in Calvi, what Mr. Deca `

have achieved this on their own initiative and in their

of personal interest, we will do it: on a larger scale |

s
2a OF

NE of the
KT o

COLONIZATION n |. 251.

large scale in the interest of France and
humanity.

You found the young man active and...
interested, determined to succeed; you have put at his disposal
available a sum of 100,000 francs that

...— you will gradually provide him with the be-

care during the year, |

You will not grant him a salary.
Outrageous! 18 to 20 thousand buses, Count Votis, have you?
recently done to a bankrupt who, not having

unable to manage his own affairs, would be in trouble ...to administer those of our colonies. No, ensure his survival with 3 or 4 thousand francs, ct, as he is young and easygoing, you him will allocate a certain percentage on the pre that will make this colony pay.

He's going to leave, but he needs some help and collaborators, he is accompanied by five or six young and vigorous men, already disillusioned of Parisian life and which — that there is no There's nothing to be done about it.

A mason, a blacksmith, a carpenter, two | farmers, a cook; their treatment will not be not high, roughly the same as it would be here; they will later be foremen with a share of two benefits, let's assume for the moment a treatyamounting to 1,000, 1,200, 1,500 francs, which makes at at the end of the year a sum of 9,000 francs. Transport from Paris to Marseille, 42.50 francs. A Day in Massilia, 10 to 20 francs.

The boat from Marseille to Calvi, 12 or 23 francs.

To be generous, let's assume that the trip will cost them 100 francs each, or 700 francs in total. Here in Calvi, and in the uncultivated plain, but fertile or it is a question of establishing this colonization center. For a while, they will take boarding school. . in some hotel or at Miss Félicie's.

The administrator hires for six months. about twenty men from Calvi or Lucca (quoted P. Bourde), at a rate of 30 or 40 sous per day; in short, at the price they are paid in the country: it will not make the same mistake that they have made these deranged young people who are sent on missions to Congo, Sudan, or elsewhere, paying for Negro workers at a rate of 20 francs per day, then that a few pennies worth of cloth or glass beads would have done their job much better? No, I I will pay these men the lowest possible price. But, since I don't want to be treated by the socialists, capitalist exploiters, although traValiant for the good of humanity, I askrai for each of the Corsicans who will have distinguished themselves

guided in the task I will have entrusted to him, to all
if they have also worked, a guard- position
rural or prison guard on the continent,
because that is their ideal.

The early agricultural equipment, or tools
The employees who built it cost me 2,400 francs.
After six months, concerns are already being raised.
light construction; barracks that will

COLONIZATION Rise s KR

= receive p settlers; several kane of land E
` have been cleared and sown and already some | D:
: tates, tomatoes, beans, etc., will per- i

| to put in place the task of feeding the newcomers.

'So, we can write to the minister of...'

I colonies, to the Municipal Council of Paris, to the Con- –
.. General Seine of the Seine, to public assistance, 262
| summer, that the installation is. “ready to receive the

a promotional convoy,

Meanwhile, at the Ministry of Dei: to

. the town hall,. posters had been put up; -

. in some newspapers, faded advertisements, |

teaching men who, without work, desired SCH

to go and colonize, that an agricultural center was in formation

. tion, and that on such and such a date, a draw would be held among the ` `

"First ones who would have registered to go -"
to fertilize new lands.

Some competent men had made a

choice among those who had registered, of S – a way to eliminate the lazy, the worthless.

Then this departure, which will gradually be followed by `

and many others are fixed on such and such a day and time at the . Gare de Lyon, under the direction of X...

`As this is a good work, done by

the government or under its high patronage, the

AL
e
HM

| Transport will be at half price: or a quarter of a seat.

The journey from Paris to Calvi is 42.50–12.

= 54 fr. 50 will therefore be 27 fr. 25 or 45 fr. more

“a sum of 5 francs for food during e | travel. E PX ke

PPT BACK TO SCHOOL rtt: | e ere ae E | 4: E TES MEAT 7 908 NISI T SE ha, rudi! p oria PE a
c
`

o THE BANKRUPTCY OF SOCIALISM H

Two future colonists leave at the same time, which makes

to pay a sum of 640 francs or 400 francs. Upon arriving at `

Calvi, 'I will distribute to each of my men –

...290 or 25 francs; I have for each man a

the sum of one hundred francs for the year, I told them- -
— I will contribute 5 or 10 francs so that they can
(to offer some minor distractions. - to

They are clothed, fed, and housed in the center.

— in the Barracks; which rise up and go P
to rise: E

Pavilion n* n which is the Me: the admin- d

a tration, la correspondance, l'habillement, ete.

Pavilion No. 2, the kitchen, the dining hall, etc. |
Pavilion No. 3, the forge, the workshop, the store, —

` oil y a fer brut, pelles, pioches, eh ete. ; T
. oi on va les —

Pavilion No. 4, the workshop of 1 carpenter and of |

. framework. d
Pavilion No. Kk 'Atelior dos masons, s, plasterers, di
summer. Kr

The pavilion nn? ^ 6, the wards, the stables, 1 a

g farmyard.

finally the communal dormitory or the rooms by- B

huts where the settlers will sleep.

Upon the arrival of the first twenty colonists, including E

Each person already has a small file detailing their states.

WW previous, the administrator, - indicates ` the beautiful

Xenophon's maxim, which is printed in large print

e" characters against the wall:

"Agriculture is the most important profession."

...to learn and the most pleasant to practice; it ...beautifies and strengthens the body; it gives to souls the leisure to think of friends and of the thing public; it teaches courage, justice ...and hospitality.

Then he asks each person their particular tastes: Most of them go to clear and cultivate the land earth; there are among them masons, blacksmiths, carpenters, bureaucrats, who have their jobs all found. Two or three never learned anything, one Go wash the dishes, 2nd peel the vegetables, the 3* herding sheep (1). -

In the second convoy, there is a painter. Purotin and a singer from Montmartre. The first will paint some frescoes to decorate the The second common rooms will brighten up some days

(1) I have heard these past few days that a cellmate at The palace of Fresnés-les-Rungés cost taxpayers twelve one hundred francs a year. Wouldn't that be more practical, and wouldn't it make- We don't provide many more services to society, while also ralising serious savings, by taking on the unemployed and the homeless work before they fall to lead them to fertilize colonization centers,

When they fell, instead of letting them rot in the ver- Polish table that replaced Mazas, and to ship them to many do ;rais, to celto ile enchanleresse, it seems, which is called the New Caledonia, could we send them there cheaply? drain the marshes of Biguglia, on the eastern coast, |

New ideas require new methods. We - will soon study /the bankruptcy of spiritualism and of the ...religion and we will show that the consequence of biological laws

- gique, is this > that if man transforms himself under certain conditions

influences in beastly fauvo (read the newspapers of these times)
(niers), it is necessary to employ, with regard to those, means that one
Use it for wild beasts. Re-establish the knout and things will change;
But before taking action, extend a hand.

The parties, the comrades, of: his comic songs. g
But we haven't forgotten that we had
— . This is a matter for men, not for Capuchins, too -

Will each settler be able to have his family and take-
dra his meals in his apartment ER gn

|. instead of the communal dining hall.

© His half, which he brought, will do her own thing
...cooking with vegetables from the colony, or else
B will go to the kitchen to get his ready-made meals.
The woman will be employed in the kitchen, washing up
linen, making socks, blouses,
trousers, etc.; at pavilion no. X, under the direction |

. of a foreman, Ms. Z..

All these people will be paid according to their
`work, their application, their activity, with `

—— tickets representing a value of X.

...When they have acquired a sum of 2,000 francs."
for example, they will be given in exchange a
nice house surrounded by one or two hectares of

...land already cultivated by the colonists; it was given to him

will provide farming implements, seeds, -
with a few animals and he will become a small landowner.

v free, self-sufficient farmer. In the following, during- -
that he will have some surplus harvest, if he has pe
need for manufactured products, mobile objects

to bind them, he will come to exchange them with the colony which will have
continuous relations with the continent, of
In a few years, where there is no current current.

such as uncultivated and deserted lands, will flourish the
| life; of coqueites '1 ser at the small palaces

COLONIZATION 257
Enchanting, beautiful villas will rise in the middle
a place of lush vegetation; without hope -
of unrealizable infinity, of immense wealth and fortune.
to conquer, but with the conscious idea of doing

Happiness, simply and rustically.
To summarize:

A few million hectares are protected by
the State in the style of the Casabianda estate.

A sum of one hundred thousand francs is allocated by
_ the State, the city of Paris, etc., or even by a
journal with subscriptions from its readers, (com-
Many things have been accomplished by newspapers

which did not have this humanitarian aim) (L), or even `

by a lottery...............,.... 10). 000 fr.
The treatment of the director and the |
Six pioneers from the beginning............ — 12,000 »
^ Af VON Leuven nC 700 »
The treatment of twenty Luccans — |

or Calvais for the preliminary work

naires at 1.50 or 2 francs per day ct
| » man for 6 months........ 7,200 »

19,900 francs.

(1) Lo Figaro of recent days promised one hundred thousand francs

to the one who can give him the most probable result in advance
Regarding the upcoming elections... Is an experience like
The cello we're proposing wouldn't smile at him. We would talk
Similarly, the newspaper Le Matin tried to resolve the issue.
several problems arise, such as "the trip around the world" (lcs).
. two submarines, the Frangais and the Alyirien, the Blanchet mission,
_ summer, elc, The creation of an agricultural colonization center, ne |
Would it be "an interesting project to undertake?"

Report: EEN 900 fi.
Construction tools,

agricultural instruments............. ... 2,500 »
— Then animals, horses, va-
goats, sheep........... . 4,000 »

EE 30,000 fr.

Construction materials, KÉEN

extremely cheap, since they

are located on site, Corsica having

on all its roads. (de get edu mE)

Ballo these A 000p
e mE . 50,000 fr.

The transport costs of 500 co-

leaving Paris for the plain of

Calenzana, and some money for

— their little pleasures, while waiting

that they are owners and that they

. provide freely and in a `

autonomous in their maintenance and to that x

of their family ()..... e, 50,000 »

They rise up, better and better, in one of these plains
uncultured people, housing 500 colonists there, who joyfully

They work there with a human mind, that is to say, selfishly- -

ly in their personal interest: that of
to acquire individual ownership of a small palace
enchanting at the bottom of a marvelous bay, like
The bay of Calvi, which apparently saw the birth of the audacious |
= Christopher Columbus.
© These settlers, all working in Y'envie, have
-. cleared and sown, I don't know how many hectares,
carved thousands of
of building stones. The masons threw
the foundations of a number of coquettes
villas.
The blacksmiths forged pickaxes and
plows for other settlers to come.
The sawyers felled pine trees and
oak trees in the Bonifato forest, transforming them
beams and planks intended for housing.
The carpenters are preparing the doors and windows.
The administrator also wrote to the minister that all

...these men working in their own self-interest,

with the clear aim of possessing,
Having their own little villa works wonders.
The ideal scenario for wg is the same: to be in

all things that they themselves would have created; it would therefore be
nearly a thousand men that one could have had a
year, | | |

has

two or three years, small owners, there is no
no argument, no discord, but of
rivalry at work, with the overarching idea of achieving similar results
pure happiness, without seeking wealth
which can only be acquired at the Ge of the au-

"This is the picture at the end of the first year.
At the end of the second year, we trans-
carried over a thousand settlers, after five years, -
are already rising at the bottom of the bay of Calvi
hundreds of charming villas.
– The administrator did not deem it necessary to limit his
company, he laid the foundation for a magnificent hotel
intended to receive tourists who wish to visit |
the wonderful sites of Corsica.
It began at the foot of Monte Grosso, ge
the marvelous forest where the mouflon frolics, where
Clear, pure water will cure stomach ailments.
Parisians, the construction of a sanatorium entirely for the purpose of
modern, in part. intended for tuberculosis patients of the
capital.
A car or horse-drawn carriage service
of these wonderful Corsican horses bred by the `
settlers, must do the service of the magnificent hotel
from Calvi to the Bonifato sanatorium. –
– In the plain rise hectares of vineyards, -
forests of orange, lemon, and jujube trees,
etc., and already we can see ships of `
trade, transatlantic or railcars, -
arriving from Nice or Marseille, bringing the

: manufactured products from the Continent "in + exchange

Early produce or wonderful fruits (D. - "ETE
After five years, the center's administration –

P. of colonization. which will have increased, but which -
DT m must always have retained principles of eco- |

^ nomy, will by itself produce more than a hundred

a thousand francs in income; she will no longer need
2 to continue his work with raw materials, |

But - a city was founded in the new spirit, |
Rustic, simple, happy ST.; the work is accomplished.

€) Today, siae les séclitsstiont députés Corses, |
the subsidies that the state will give to the Fraissinet company,

will be stupid and ridiculous, money wasted.

The mainland, in fact, completely ignores Corsica, which is such.

| | that it is today, could be called, the Ccrse wound.

It's important to know how to tell people, often in their own personal interest-
nel, harsh truths: moreover, they tell them to themselves,

| thus: when this question was asked, during the agricultural survey
| 5 of 1865, led by Deputy Abatucci: |

What are the causes that alienate the population from the Iraqis?

agricultural valleys? ` L

The Sartène agricultural society replied:

S ` em The dissemination of education and an excessive ambition
.. (Paul Bourde), |

She could have added: horror, and the deepest disdain |
on. for agriculture. - Poe

Well, as long as the Corsicans continue in the squares of d
- Their villages going around in circles talking politics; as long as -
thousands of Corsicans will continue to want to vegetate "obscurely"

-really in the offices, while they own miles - |

...of fertile land left uncultivated," the boats that are subsidized - ` B

will operate to provide service to Corsica, will go empty and return

. deont de meme; sinon poor ramène encore de eg nombreux 1

Those civil servants, -

The goal is to "roll, let's leave these people now."

free, autonomous, self-governing, and —

Let's go to other areas, install new E

Kaes wonders.

It's a utopia; you are like socialists.
—. lists that you fight, in Juno they will tell me 4

some of them.

No! A thousand times no! What dee —
achieved, almost without resources, in mm
particular interest, there is no reason why a

| No one else can do it in the general interest |
...with the resources that a — can provide

The community or certain benefactors.
This is how Elisée Reclus's son-in-law I

(I don't have the details in front of me) alone, without resource, after traveling through Algeria went --

pitch your tent in the province of Oran. In -

= €e lieu, et sous son direction, s'élève NM hui | |

B: a small, very flourishing colony Q.

| a) Thus, I see. in the World. Illustrated on November 20th

= November 1901: e A new French center on the border of the `
Morocco. = M. Say, lieutenant. of the ship, fully eovoyé, there is
A few years in Nemours to study. The possibility: of
to make a port... — |
^ «During the excursions he made by sea, and guided somewhat by |
With his adventurous spirit, he went to the Moroccan border and
...noted the advantages that could be reread commercially

of certain natural harbors that were located on the territory there

E foreign. b

"These advantages were of great importance to our browser xr

that he didn't hesitate to break his career as a sailor for so ——

| COLONIZATION 263
The administrator, moreover, will have an interest in it.
in particular, like all the other colonists; we
have, said that he had such and such a percentage on the
profits made by the colony, and nothing
prevents him from having his own little villa there; but
= like a good ship's captain who in the `
A shipwreck only abandons its vessel last,
Similarly, his villa will only be built last.
place.
It's a phalanstery, a nest of learie me
Other opponents will say. A thousand times no. We
we do not want to go against the needs or
human aspirations; we take the hom-
mine as they are. We try to achieve
generous ideas for the good of humanity, without
revolution, without opening the bellies of the bourgeoisie,
with their help, on the contrary; for among them he
to devote exclusively to the creation of a port at Kiss which, by
Its geographical location and hydrographic position, per-
. putait do faire de cette localité néou uu centre d'affaires
important commercial... |

The beginnings were difficult....

"In Toules, these considerations were known to our coloni-
sateur, who knew how to find all the advantages in Kiss that he would have
. sought in vain on Algerian soil...

The result was not long in coming, in June.
This year, the first grain harvesting operation was opened at IISS and

From its inception, the Moroccan tribes of Vinreul brought their wheat.
and their barley; and the merchants of Nemours themselves
entered into contact with their neighbors, | 8
"The small colony has since experienced rapid growth and expansion."
In July, a coastal company sent a...

steamer to load grain
“A city is being created; it is useless to make it

Sorlie Toul Co Quo, French influence can gain through the
"n of this port."

17...

004 14 VALINE pu socias

There are geniuses, powerful minds, and...
selfless, n
"You're copying our ideas," the collectors will say.
communist tivists. 2
Even less! We have commented in ellot
by fighting you, demonstrating what your ideas

were absurd, and led society to

Vabimo; that they were in contradiction with the –
biological laws and human aspirations,
First, we don't have a revolution, we |

Let's keep the current social system and KS property

'individual; far from suppressing it, we `
On the contrary, we seek to generalize it.

goodness, — i |
—We help with the management of campaigns.

We encourage the colonization and expansion of s

| the largest France.

We write according to the maxim of Xóno- En

| phon, that Agriculture is the most noble and the most D
-free from all professions. |

All this without harming anyone; good: better,

: with the help, the assistance of the infamous capital.

.. M y a done dans la méthode une divergenca |

| considerable: a world. dÉ
The Corsicans will be delighted, their island, uncultured - |
acd gi qu'elle cst, devenir : un paradis vM Les

Im Ces ioi ci, en feéattendant les rencontres publiques, éinel- d

Given these ideas, I heard myself being told: "But the Corso is -.

"...sterile." Corsicans shouted the eternal refrain: "Our island is -
"...abandoned." - 'All this is false, utterly insane, Corsica is-

- exire mome BH qn faveurée; but its inhabitants p

COLONIZATION 20!
foreigners, learning B8es sites -
will flock there; they will then find comfortable hotels

tables. English tourists will come to visit it.

The forests will not be burned down by stupid people.

| MC

altendeni vous uno M iba do rond do cuir, une rento du gou er-

=- nement; they make France sing,

To truly appreciate Corsica, you must have seen the farmers.

from my RBaugeois to sow their lands, and compare their travail
with the one I saw there: down there, we need to delve deeper into the

The answer that I received was given by a brilliant young lawyer from Calvi.
having back proper summers, to whom I asked this question: "But –
Why are these lands not interlocked?..., Reply.

We would need to bring in the fertilizers from the mainland, and that
It would cost us too much, eh D... my arms fell to my sides; you
Think about it, I didn't ask for any more. ` |
What is certain is that there are some territories |
While arid, there are, on the other hand, extremely fertile plains.

. left uncultivated, I mentioned the plain of Ficarella, the domain | |

. do Cassbianda; jo pouvais riter les prairles près de Campo di

. . Loro, leaving Ajaccio, where thousands could be raised –

. of horses, etc. – But the Indians, they will not
. never anything; when they own. kilometers of a `
fertile land, they do as the one cited by P. Bourda at the

...page 33 of his book:

An accident kept me in a state of inactivity for about ten days.

` village inland, a former road and bridge driver |

...sées, a very kind man, would keep me company. He was
managed to constitute in the canton of Porto-Vocchio, a professional
__ a property of twelve hundred hectares in one contiguous block; he boasted to me about i

The advantages: good vineyard drainage ditches, abundant springs

Dantes for watering, six thousand olive trees to graft, a

. ` part of the timber in full yield and whose first cut should
"To cover part of its purchase costs; onfln, co which is very

Rare in Corsica, a limestone quarry. He had attempted the

...fortune in Panama and we had brought back sufficient capital

_ to start the operation on a grand scale, Well, cot |
The man was only troubled by a die. And it was about returning home.
the administration of the bridges and roads: s. I tried in vain to represent-

a. to feel the pleasures of the free and long life of the iu"-

Tairo, Cotto, life did not smile upon him:

Professor Tad

.20G THE BANKRUPTCY OF SOCIALISM

Also in the application of these ideas, we

we hope to have with us not only the collections

tivists and communists who will know how to recognize

their mistake, and those who will want to see their programming in it

"This will be for my children," he said.
For him, he needed his job, » |
On page 17 of his volume "En Corso", we read; "The a-
Agriculture on the island is still using Virgil's methods.
L

e > 9 > eo,e 9 o 9 85 c5. ù o © o 0 9 I e
On the other hand, let's take an article by Henri Marct who knows the

Corsica, having stayed there, published October 15, 1901: "We have

often blamed the follies of our colonial policy and the gas-

Pillago millions, H has often happened to us to say that with
the hundredth, what do you say? the thousandth part in this thrown money
Without profit at all costs of the sea, we could have improved

. rer, téfertilider e» quo nous possessiona déjà ; et nous avons comme

The government of France, prepared for one of those prodigals who,
Instead of repairing their house, they buy expensive dea pro-
new pries,

We will search far and wide for islands to colonize and, something
Curious, we don't think about colonizing Corsica, but...

we possess — a century,

ee . H . ed + $ $

The Romans possessed Corsica, and they did not love it.
because they had made it a place of exile. However, they had succeeded
to cleanse the coasts and give it a fertility that would be today-
ten times bigger today if we wanted to use the Mum
which modern science possesses.

e 4 e? LE . ee

"This country where you find the most beautiful fruits in the world, which

would give early produce in January, solicito since long

years a boat service that was not granted to him. »...
Well, to supplement the subsidy for boat services

which was recently voted on, it will be useful to establish there some

agricultural colonization centers that will make this island a marvel
leuso in culture, without which this subsidy, as we have seen |

To say the above would be absurd and ridiculous.

We hope to have as our representatives in Parliament: Mr. Clé. B.

menceau, I. Maret, Berthelot; Corsican and colonial deputies
and all sincere men who are interested in greatness, in the
wealth of the homeland, and to the expansion of Greater France,

applied; but all men do good who are aluit
In the morality of Christ, love one another.

"others.

We will bring together all the
men of goodwill, who without ulterior motives
want to work for the happiness of humanity.

But we will not give it as a basis for our
young society, old superstitions, contempt-
Plato of death, as among the Trappists.

We will bring the violin with us; we
we will open our minds to progress, to science;
we will have a new morality, and if we
Let us believe in the usefulness of God. "To the candor of
"Silver nights" under a sky of unparalleled blue,
we will search with our eyes and our thoughts
Liufini, and in the contemplation of these worlds
unlimited, whose Zenith is studded with stars, we will have
new designs, which will not be those
Hindu mystics, Egyptian worshippers |
of beasts, or idolatrous Christians (D.

(1) We — given from our heart, that — Buddha
all-powerful, minister, or villa in Paris, summer...

Something Osiris, Bischoifsheim, Rothschild, Robert Lebaudy,
your 100,000 francs from Deutsch, the 20,000 from Santos-Dumont;

Some Figaro, Matin, Gaulois, Temps. (en. with the sub-

— descriptions of their readers;

They include the possibility of that ideo and provide the
capital (lo capital, you hear me correctly, MM, the collectivists)

necessary to achieve it,

©- What if the government provides another 15,000 francs?
to drain marshes like those in Calvi, under the direction of?
distinguished Mr. Sorba, engineer of bridges and roads, jl fass ——

killing two birds with one stone, so that this money serves at the same time

ECH B | E BANKRUPTCY or SOCIALISNE

(at deg one — do. colonization, of which the colonists will make 2
themselves the indicated drying, | |
It is unnecessary at the moment to list all the means

possible ways to reach Cobul, Every day, men,

Good women bequeath their fortunes to the communes, to social assistance.
| public. The work we are proposing is just as useful, —
there is no reason why the summo DECH no soil not m

um dang cobut. —

Conclusions -

We have seen that socialist theories
_led humanity to ruin; that the march

. towards their realization resulted in an immense —
vicious cerele; that in the end, the next day

` of their revolution, the socialists (1) were.
reduced to making a living by plowing the land.

We therefore studied this agricultural issue,

His aspirations and needs, we have seen what -

= farmers were still today the

the majority of workers in the nation, therefore the force; but cola not being sufficient to legitimize the `

d dese d'ici bas, that they were still the ideal,
` (As they were the ideal of the Greeks and Romans). |
So, the question was simple. Why leave -

- the political show-offs to lead, administer, the |
"A public thing." Why, O rustics

Peasants! Don't you lagelloz them with your own hands?

< skilled in wielding the whip and the goad, they - `

3. To encumber your individual freedoms further.

ED Knorrkise, Agriculture, if

3
f

- happiness,

duels of a bunch of laws or social prescriptions,
which you have absolutely no need for. ...,.,.....,.....,

What do you care about an eight-hour day?
while you know that there are periods of
"Press" of harvests where you are obliged to
working fifteen and sixteen hours, you know very well

that man cannot be likened to a fool

machine tuned like a piece of sheet music, ct

Full text of " Averroes and Averroism: a historical essay "

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AVERROES

AND AVEIÎROÏSM

FROM CH’S PRINTING WORKS. LAHURE (MAISON CRAPELET),

9 RUE DE VAUGIRD, NEAR THE ODÉON.

AVERROES

AND AVERROISM

HISTORICAL ESSAY

BY

*/

ERNEST RENAN

PARIS

AUGUSTE DURAND, L1RRA1RE

5 RUE DES GRÈS,

1852

£

0^

PREFACE.

If it were not necessary to look in the history of philosophy—

phye that positive results and immediately app-
applicable to the needs of our time, we should re-
to be close to the subject of this research is approximately
sterile. I am the first to admit that we have not-
We have little or nothing to learn from Averroes,
Neither Arab nor medieval. Although the problems
that preoccupy the human mind today are
essentially the same as those who have always sought it out?
the form in which these problems arise in our
days is so particular to our century, that very few of
old solutions are still likely to be there
applied. 11. One should only ask the past about the past
himself. Political history has become more noble since
that we have ceased to look for lessons in skill or
moral. Similarly, the interest of philosophical history-
that perhaps lies less in the teachings
positives that can be derived from it, that in the table of
evolutions of the human mind.

The defining characteristic of the 19th century is that it has
substituted the historical method for the dogmatic method
that, in all studies relating to the human mind.

- II -

History, in fact, is the necessary form of the
science of everything that is subject to the laws of life
changing and successive. The science of languages is
the history of languages; the science of literatures and
philosophies, it's the history of literatures and of
philosophies. The science of the human mind is, of
Even the history of the human mind. Psychology
she only considers the individual, and she considers him in a ma-
abstract, absolute, like a permanent subject and
always identical to itself; in the eyes of critics,
consciousness develops in humanity as in
the individual; she has her own history. The great progress of the
The criticism has been to substitute the category of becoming for the
category of being there, the conception of the relative to the con-
Conception of the absolute, movement versus immobility.
In the past, everything was considered to be; one spoke-
milk of philosophy, law, politics, art, of
poetry, in an absolute sense; now everything is
considered to be in progress. It is not
that formerly progress and development were not,
as today, the general law: the earth revolved
before Copernicus, although there was no awareness of
its movement. The substantial hypotheses preceding-
always the phenomenal hypotheses; the statue
Egyptian woman, motionless with her hands glued to her knees
is the necessary antecedent of the Greek statue, which

lives and moves.

From this perspective of critical science, what we research in the history of philosophy, that is much less philosophy itself

than history. Arab philosophy is certainly an immense event in the annals of the human mind, and a curious century like ours should not fail to to serve without having returned this ring of tradition. He However, we must resign ourselves to it in advance: he will not come out from this study almost nothing but the philosophy contemporary can be assimilated with advantage, if this is not the historical result itself. It is not up to the Semitic race from which we must ask lessons of philosophy. By a strange twist of fate, this race, who knew how to imprint such a unique character on his religious creations high level of originality, did not produce the most A short essay in indigenous analysis and philosophy. The thoughtful, independent, rigorous, courageous research the truth-seeker, seems to have been the sharing of this Indo-European race, which, from the depths of India to the far reaches of the West and the North, of-then the most remote centuries up to the Modernes, sought to explain God, man and the world in the rationalist sense, and left behind, as staggered at various stages of its history, these systems, always and everywhere subject to the laws of a Logical development. Philosophy, on the other hand, among the Semites, it was never anything but a pure borrowing-an external and infertile imitation of Greek philosophy.

The same must be said of the philosophy of the middle ground. The Middle Ages, so profound, so original, so poetic-that in the heat of his religious enthusiasm, is not from the perspective of intellectual culture, which a long

groping to return to the great school of no-blue thought, that is to say, to antiquity. The Renaissance, far from being, as some say, a deviation of the es-modern take, led astray by a foreign ideal, is not that the return to the true tradition of civilized humanity-Why criticize the Renaissance and the times moderns to do with science and discernment, this What did the Middle Ages do without criticism? Was there anything better? studying Aristotle based on detestable translations rather than Should we study it in the text? Was it better to know Plato?

by some bad commentary on the Timaeus, or by
second-hand quotes, which by the whole of
his works? Was it better to know Homer through
Dictys and Darès than reading the Iliad and the Odyssey?

Everything that the Semitic East, everything that the Middle
age have had philosophy properly speaking, they owe it to
wind to Greece, if therefore it was a question of choosing from the
Having established a philosophical authority, Greece alone...
would have the right to lecture us; not this
Greece, Egypt, and Syria, altered by the mixture
of barbaric elements; but the original and sin-
cere, in its pure and classical expression. At the con-
milking, if, instead of asking for doctrines at
past, we only ask him for facts, the ep-
periods of decadence and syncretism,
transmission and slow alteration, will have more in-
interest that the periods of perfection, where the original protrusion-
the ginauric genius sometimes seems to fade beneath the per-
perfection of form and the exact measure of thought.

These observations seemed necessary to me in order to

to avoid the reproach of having devoted so much care to
a doctrine that no longer has anything to do with us. But
from the moment we admit that the history of the mind
human is the greatest reality open to our inves-
any research in this area takes on a
meaning and value. It is, in a sense, more im-
about knowing what the human mind has thought about
It's a problem, having an opinion on this problem;
because, even when the question is insoluble, the tra-
the val of the human mind to solve it constitutes a
experimental fact, which always has its interest; and in
assuming that philosophy is condemned to be
nothing but an eternal and futile effort to define infinity,
One cannot deny, at least, that there is something there for the es-
They were curious to see a spectacle very worthy of their attention.
I have, in general, forbidden myself from expressing my
feelings about the problems that the subject brought me to
touch, or at least I did it as simply as
possible, seeking only to represent with exacti-
study the originality of the characters and the physiognomy of
Schools. Schools are to philosophy what parishes are to philosophy.
tis are in politics; the personal system of the historian
Nothing almost always serves any purpose other than to distort one's judgment
and spoil the effect of his painting. Who knows if the subtlety
Isn't being judicious not about refraining from drawing conclusions?
There is, mind you, neither indifference nor the
Skepticism; that's criticism: one is only a historian by
condition of knowing how to reproduce at will within oneself

the different types of life in the past, to understand them to embrace originality, and to find them one after the other

legitimate and flawed, beautiful and ugly, worthy of love and hatred.

I would deprive this work of its most honorable commemandate, if I didn't say that it was undertaken according to advice from Messrs. Victor Cousin and Victor Le Clerc. However unworthy it may seem of benevolencelance with which these eminent men encouraged him Enraged, we will see, I hope, a weak result from the the movement they brought to history studies literary and philosophical. I would also miss my dearest memories, if I didn't mention here the persons whose complacency allowed me to enrich with so many unpublished documents the history of averroism Paduan: Mr. Abbot Valentinelli, librarian of Saint Mark's, in Venice; Mr. Baldassare Poli, professor of philosophy at the University of Padua; the scholar Mr. Samuel Luzzatto; and so many others, who have It makes you appreciate Italian hospitality so keenly. En- Finally, I must express my gratitude to Mr. Thomas. Munoz and José de Aiava, members of the Academy of Madrid, who got me the copy from the Escorial of a very important Arabic document on the subject which I'm busy.

I took care to record in my notes what I owe it to the excellent works whose philosophy is aristotelic has already been the subject among us. We will see on- How useful were all those beautiful searches to me! Mr. Hauréau's work on scholastic philosophy, and those of Mr. Munck on Arab and Jewish philosophy in the Middle Ages. Regardless of the article if sub-

stantiel that he inserted, on Ibn-Roschd, in the Dic- Mr. Munck, a specialist in philosophical sciences, has collected, on the Commentator and his family, do- interesting comments, which he would have already published, without the fatal accident that interrupted his scholarly occupationstions. Undertaken from another point of view, my travail, far from rendering his own useless, will only serve to... to make us desire, if, as we hope, science is not deprived of the results to which it was entitled to expect from such a shrewd mind and erudition

also practiced.

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AVERROES

AND TAYERROISM.

PART ONE.
AVERROES.

CHAPTER ONE.

LIFE AND WORKS OF AVERROES

If-

Averroes' life occupies almost the entire duration of the 12th century, and is linked to all the events of this decisive era in the history of Muslim civilization-mane. The 12th century saw the definitive failure of the attempt-a faction formed by the Abbasids of the East and the Umayyads from Spain, to create a development within Islamism rational and scientific. When Averroes died, in In 1198, Arab philosophy lost its last representative.

Through the misfortunes of his life and through the immediate reputation The ritual he enjoyed after his death? Averroes participated to the disadvantages and benefits of this situation. Having arrived after a century of great intellectual culture, at

moment when this culture collapses, so to speak, on herself, if the misfortunes of her old age attest to the disrepute into which the cause he defends has fallen, by a A happy consolation, he collects almost single-handedly the glory of the works which he merely summarized. Averroes is, in a way, the Boethius of Arab philosophy. one of these decadent men, compensating by the the bulk of their work is what they lack in originality, compiling, commenting, since it is too late to to create, the last vestiges of a collapsing civilization, but, by an unexpected stroke of luck, seeing their name at-to try to grasp these debris, and their writings to become the formula abbreviated by which this civilization enters for its part in the collective work of the human mind.

Arab-Spanish philosophy barely had two centuries of existence, when it was suddenly brought to a halt

driven by religious fanaticism, the political upheavals
ticks, foreign invasions. Caliph Hakem II,
in the 10th century, had the glory of opening this brilliant series
studies, which, through the influence it has exerted on the Eu-
Christian rope, holds such an important place in
the history of civilization. Andalusia, say the historians-
Muslim countries, under his reign, became a large market
where the literary productions of different climates were
The books composed of materials were immediately brought up for sale.
in Persia and Syria were often known in Spain
before being in the East. Hakem sent a thousand dinars of

1. Pascual de Gayangos; The History of the Mohammedan Dynasties in
Spain, from the text of Al-Makkari (London, 1840), t. I, append.,
p. xl et seq., t. II, p. 168 et seq. — Casiri, Bibl. arab. îrfsp., t. II,
p. 37-38 and 201-202. — Middeldorpf, Comment, de institutis litterariis
in Hispania quœ Arabes auctores habucrunt (Goettingae, 1810), p. he, 59.
— Ibn-Abi-Oceibia, in the life of Ibn-Bâdja (Bibl. nat., suppl. ar. 673,
law. 195).

pure gold in Abulfaradj-el-Isfahani to have the first
a copy of his famous Anthology; and, indeed, this beautiful
The work was read in Andalusia before being read in
Iraq. He maintained contacts in Cairo, Baghdad, Damascus, and
Alexandria, agents tasked with procuring for him at what-
whatever the price, the works of ancient science and
modern. His palace became a workshop where one did not meet
contrasts with copyists, bookbinders, illuminators. The cata-
the log of his library alone comprised forty-
four volumes, and even then, all that was there was the title
and a brief description of the book. A few writers
they say that the number of volumes rose to
four hundred thousand, and that to transport them from one local
In another case, it took no less than six months. Hakem
moreover, he was deeply versed in the science of
genealogy and biography. There was no book that he didn't
lût; then he wrote on loose sheets of paper the name, the
nickname, the author's family name, his tribe, his
family, the year of his birth and death, and anecdotes-
dowries that were running on his account. He spent the rest of
his time discussing it with the scholars who flocked to
his court from all parts of the Muslim world.

The Arabs of Andalusia, even before Hakem, were...
were drawn to liberal studies, either by
the influence of this beautiful climate, either through their relationships
continuous relations with Jews and Christians. The efforts of
Hakem, aided by such favorable provisions, de-
developed in this country one of the literary movements

the most brilliant of the Middle Ages. A taste for science and beautiful things had been established in the 10th century, in this corner privileged in the world, a tolerance whose times...
The latter can hardly offer us an example. Christian Look, Jews and Muslims spoke the same language, chan-

they recited the same poems, participated in the same studies literary and scientific. All the barriers that separaterent the men had fallen; all were working with a even granted the work of common civilization. The academies of Cordoba, Granada, Toledo, Seville, Xativa, Valencia, Jaen, Murcia, Almeria, Malaga, Calve became active centers of philosophical and philosophical studies scientists.

But the fatal cause that stifled it among Muslims the most promising seeds of intellectual development, Religious fanaticism was already paving the way for the ruin of the work. of Hakem. The theologians of the East had raised serious doubts about the salvation of Caliph Ma'mun, because he had disturbed Muslim piety by introducing Greek philosophy1. The rigorists of Spain do not showed no less severity. The Hajib Almansour, having usurped power over the weak Hisham, son of Hakem understood that everything would be forgiven him if he wanted to to satisfy the instinctive antipathy of the imams and the people against rational studies. He therefore had research done. in the library so curiously collected by Hakem all the works of philosophy, astronomy and other sciences cultivated by the ancients. All were burned in the public squares of Cordoba, or thrown into the wells and cisterns of the palace, where they are taught velit under piles of garbage, stones and rubble. Only the books of theology, grammar, and of medicine. "This action by Almansour," says the historian Said of Toledo2, was attributed by the chroniclers of

1. The misfortunes that befell him were considered a punishment. tion (his attachment to philosophy (Abu Heda, Annales Moslem., II, 148, 150).

2. Gayangos, i. Ier, append., p. xl et seq.

time, to the desire to gain popularity among the multitude, and to find less opposition, by throwing a kind of stain on the memory of Caliph Ha-Kem, whose throne he sought to usurp. We
We will see, in fact, how few philosophers were popular in Andalusia. The people never liked the wise men; he finds it even harder to bear the aris-

tocracy of reason than that of birth and of the fortune. Since Al-Mansur's edict, philosophy was the object of open persecution in Spain. Those Those who engaged in it were declared impious by the leaders of the law, and scholars were obliged to conceal themselves generously sharing their knowledge, even with their closest friends for fear of being denounced and condemned as hereticent.

The upheavals "of which Muslim Spain was The theatre in the 11th century completed the disappearance of the Remnants of the civilizing work of the Umayyads. Cordoba, the center for good studies was ransacked, the palace of The caliphs were overthrown, the collections destroyed. The remains of Hakem's library was sold at a very low price and scattered throughout the country. Said says he has seen several volumes in Toledo, and admits that what they contained should have burned them, if the research done under Almansour had been conducted with as much intelligence agency than passion.

Yet philosophy had such deep roots in this beautiful country, that all efforts made for the Destroying it only served to bring it back to life. "With these precious remains, Said continued, the study was renewed ancient philosophers. The scholars began again to to frequent the lush pastures of philosophy; the educated men returned to the natural sciences, in

so that in the present time (1068), we can say that these Studies are as flourishing as they have ever been. Praise be to God! The progress of these sciences However, they could be even quicker if they were not deterred by the rigidity and devotion of some of our kings, who, like their predecessors-Cessators abhor them; and if the scholars of our time was not required each year to file the pen to grasp the sword, and march in defense of our "Borders attacked by the infidels."

Thus, without shining with this halo of brilliance and prosperity which it enjoyed under the reigns of Hakem and From Hischam, Arabic philosophy still flourished in Spain. gne in the second half of the 11th century. The experience has proved that philosophy needs no protection nor any favors: she asks no one for permission and takes orders from no one. He is the most spontaneous of all the products of human consciousness. Age The gold from Hakem's reign did not bequeath any name to the future illustrious; harassed by fanaticism, Avempace, Abubacer, Avenzoar, Averroes saw their name and their works to enter into the flow of European life, that is to say of the true life of humanity. Yet nothing can save- would stop ignorance, the day it is given to him to prevail, and where reason abdicates itself. It is to this triumph of barbarity that we will witness in the Averroes' last days, and especially in the years which followed the death of the last representative of the Muslim philosophy.

§11.

The sources for the biography of Ibn-Roshd1 are: 1° An extended article, but one that lacks its beginning, in a supplement to the dictionaries of great men-my of Ibn-Baschkoual and Ibn «el-Abbar, which possesses the National Library (Arabic supplement, 682), and of which The author is Abu-Abdallah Muhammad, son of Abu-Abdallah Mohammed, son of Abd-el-Melik el-Ansâri, of Morocco2. 2° The notice that Ibn-Abi-Oceibia dedicated to him in his History of Physicians*. 3° The article by Leo the African in his book of Illustrious Men among the Arabs1*. 4° Some passages from the historians of Spain-

i. The Latin name Averroes was formed (Vlbn-Roschd through from Hebrew, where Ibn becomes Aben or Aven. Few names have undergone transcriptions also varied: Ibin-Rosdin, Filius Rosadis, Ibn-Rusid, Ben-Raxid, Ibn-Ruschod, Ben-Resched, Aben-Rassad, Aben-Rois, Aben-Rasd, Aben-Rust^ Avenrosd, Avenryz, Adveroys, Benroist, Avenroyth, Aver~roysta, etc. Averroes' given names have provided other variants: Abul-guail, Aboolit, Alididtis, Ablull, Aboloys. At the head of the CoUigct, we read: Membucius (or 3/ahuntius, or Mauuitius), which Latin dicitur Averroys [anc. funds, 6949 and 7052; Arsenal, se. and arts, 61), probably by alteration tion of the name of Mohammed. Indeed, Hildebert, in his poem on Muhammad calls this false prophet Mamutius.

2. This volume contains only the biographies of the characters who were named after Mohammed. The first pages of Ibn-'s life Roschd have disappeared, and I must say that this article, deprived of a title and transposed out of its alphabetical order, it would probably have escaped my notice. if Mr. Munck, who has made a special examination of this manuscript, does not would have indicated it.

3. Arabic manuscript from the National Library (suppl. ar., 673), f. 201 v° et seq. — Mr. Pascual de Gayangos published a very flawed translation of this notice in the appendices of volume I of his translation of Makkari.

4. First published in Latin by Hottinger, in his Bibliothecarium quadripartitum, p. 246 et seq. (Tiguri, 1664), according to

a copy from Florence; a second time by Fabricius, Bibl. greeca^ t. XIII, p. 259 et seq. (1st edition). .

^

Muslim group, and especially Abd-el-Wahid el-Marrekoschi1. 5° The indications taken from his own writings2.

Of all the biographers of Ibn Rushd, El-Ansari appears
He was by far the best informed. He kept his information...
comments from people who had known the
Philosopher from Cordoba. Although later than Ibn Rushd
of a generation, Abd-el-Wahid also deserves all confiancée. The precise details he gives about Ibn-Zohr,
on Ibn-Bâdja, on Ibn-Tofaïl, whose writings he saw at-
Historians, including one whose son he knew, attest that he lived
in the philosophical society of his time. Ibn-Abi-Oceibia was writing approximately forty years after A-'s death
Verroes, and he had gathered his information from the kadhi
Abu-Merwan al-Badji, who appears to have known personally-
the Commentator. As for Leo Africanus, his
authority is of very little value. Although he cites each
page of Arab authors, and in particular the biographer
Ibn-el-Abbar3, Leon often composed based on his own
imagination. Moreover, the Latin translation which alone
What remains of his book is so barbaric that very often
We must give up trying to find meaning in it.

The anecdotes told during the Middle Ages and the Renaissance
The sessions on Averroes have an even less historical character.
risk; they testify to nothing other than opinion
that we had formed of his character, and are only of interest

1. Arabic text, published by Mr. Reinhart Dozy (Leiden, 1847).

2. I must warn, once and for all, that the quotations from the works
Averroes's, when the edition is not indicated, refers to that of
1560, apud Cominum de Tridino, except for the Physics and the treatise on
l'Ame, where I followed the edition of the Juntas of 1553.

3. Mr. Reinhart Dozy, who is currently finishing the printing of extracts
important figures from Ibn-el-Ahbar's Tekmilet, were kind enough to let me know
that no mention of Ibn-Roshd is found there. Ibn-el-Abbar in particular-
milk perhaps in one of his other works.

for the history of Faverroism. Yet it is these recits which formed the entire biography of Averroes up to the mid-17th century. Since the publication of the opuscule, in 1664, the article he devoted to AverRoes was reproduced with confidence and without criticism by Moréri, Bartolocci, Bayle, Antonio, Brucker, Sprengel, Amoreux, Middeldorpf, Amable Jourdain. The notice of Ibn-Abi-Oceibia, although it was known from PoCocke, d'Herbelot, Reiske, de Rossi, was not really taken advantage of only in recent years by Messrs. Wûstenfeld1, Lebrecht2, Wenrich3, and by M. Munck, in the excellent article he wrote on Ibn-Roshd, in the Dictionary of Philosophical Sciences, published by Mr. Franck.

Léon's

The Kadhi Aboulwalid Mohammed Ibn-Ahmed Ibn-Mohammed Ibn-Roschd was born in Cordoba around the year 1120. El-Ansari places his birth in the year 520 of the Hijra. (1 1 26); but Abd-el-Wahid testifies that he had nearly eighty years old when he died in 595 (1198). moreover, in his commentary on the second book of *On Heaven*, He cites an event from the year 1138 which he had witnessed. Memories of Cordoba can be found in several forms. rights to his writings. In his Commentary on the Republicrepublic, when Plato wants the Greeks to be the people privileged for intellectual culture, it demands in falove his Andalusia5. In the Colliget(\. II, c. xxn),

1. Geschichte der arabischen Aerzte und Naturforscher (Goettingen, 1840), pp. 104-108.

2. Magazhi fur die Literatur des Auslandes. Berlin, 1842, nos. 79, 83, 95.

3. De auctorum grœcorum versionibus et commentariis syriacis, amincis, etc. (Lipsise, 1842), p. 166 ff.

4. Fol. 176v° (ed. 1560).

5. Fol. 496. His judgment on France is much less favorable.

He argues against Galen that the most beautiful of climates is the fifth, where Cordoba is located.1 The historian Aboulfadhi Teifaschi2 reports a discussion which took place a place in the presence of Almansour, between Ibn-Roshd and a inhabitants of Seville on the preeminence of their homelands respective: "If a learned man dies in Seville, said Ibn-Roshd, and that people want to sell his books, They are taken to Cordoba, where a guaranteed supply can be found; If, on the other hand, a musician dies in Cordoba, we go to Seville is selling its instruments.

Ibn-Roshd's family was one of the most respected
rables of Andalusia, and enjoyed great esteem
in the judiciary. His grandfather, named after him
Aboulwalid Mohammed, and like him, the qadi of Cordoba,
He is a famous jurist of the rite among Muslims.
Maliki. Our National Library (suppl. ar., 398)
possesses a voluminous collection of his consultations.
arranged by Ibn-al-Warrân, head of prayer in
the Great Mosque of Cordoba. On several occasions, he
played an important political role. Following a
In the revolt, he was tasked with bringing about the submission of the
Spanish provinces to the sovereigns of Morocco3. The
Christians of Andalusia who supported the invasion of Al-
Phogus the Battler, in Muslim territory, he passed
again (around 1125) in Morocco, he presented to the sultan
the dangerous situation that these enemies were creating in the country

saddle. Concedimus aliam natîonem ad aliud virtutum genus melhis a natura
esse parafant, ut in Grœcis facultas sciendi multo prestantior, in Gallis
aïiusque hujusmodi gentibus iracundia. I am inclined to believe that there is here
an interpolation or alteration by the translator.
l.Fol. 33 v°.

2. Cited by M. Quatremère, Me m. on the taste for books among the Orientals-
rate, p. 40.

3. Leo Afr. apud Fabr., t. XIII, p. 282.

interiors, and it was on his advice that thousands
Christians were transported to Salé and the coastal areas.
Baresques*. By one of those whims of fame which
We have more than one example, this Averroes whose name has
almost attained, among the Latins, the fame of that
Aristotle, among the Arabs, is distinguished from his illustrious predecessors.
ancestors by the humble epithet of el-hajîd (the nephew).
Like his father and grandfather, Aboulwalid Ibn-
Roschd first studied theology according to the Ash'arites,
and canon law according to the Maliki rite. His bio-
graphs boast almost as much about his knowledge in
jurisprudence is not limited to medicine and philosophy.
had as his teacher in jurisprudence Abu Muhammad Ibn-
Razek, and in medicine, Abu Ja'far ibn Harun of
Truxillo, whose biography was given by Ibn-Abi-Oceibia 2.
There is no proof that he received lessons from Ibn-Bâdja
(Avempace), who died in 1138, although the similarity of
doctrine, and the profound respect with which he speaks of this
great man, allow us to regard him as his student.
Ibn Rushd thus lived in the society of all men

my illustrious figures of his century. Through his philosophy, he raises above directly from Ibn-Bâdja; Ibn-Tafaïl (X Abubacer of the scholastics) was the architect of his fortune, as well as we We'll tell you soon. Throughout his life, he found himself in the most intimate relationships with the extended family of Ibn-Zohr, who alone summarizes the entire development scientist of Muslim Spain in the 12th century: he had

\. Gayangos, t. II, p. 306-307. — Conde, IIIa parte, cap. xxix.— • In Citing Conde's work, I do not intend to attribute to this writer a authority, which he in no way deserves, as he has so clearly demonstrated. Mr. Reinhart Dozy in his Research on the Political and Literary History of V Spain during the Middle Ages, vol. I (Leiden, 1849).
| 2, Ibn-Abi-Oceibia, in Gayangos, t. I, appendix, p. xvn, xvm. — Casiri, vol. II, p. 84.

for colleague Abu Bakr ibn Zuhr the Younger in the functions as the king's physician, and the friendship that bound him to Abu-Merwan Ibn-Zohr (Avenzoar), the author of the Teisir, was so narrow that, when Ibn-Roshd wrote his Culliyyâth (generalities, or treatise on the whole body) (human), he wished his friend to write a treatise on the parts, so that their works combined would form a complete medical course. Finally, he was in contact with the theosophist Ibn-Arabi, who nevertheless did not believe to recognize in him a fairly reliable follower. Ibn-Roshd, then kadhi in Cordoba, having asked him to communicate The secrets of his science, Ibn-Arabi was diverted by a divine vision of revealing them to him*.

Ibn Rushd's public career was not without brilliance. Fanaticism, which was the soul of the al- revolution Mohade was for a time restrained by liberal tastes of Abd-el-Mu'min and Iousouf. The fall was attributed to from the Almoravids to the destruction of books they had Orders: Abd-el-Moumen rigorously defended these acts of barbarity 2. The philosophers of the century, Ibn-Zohr, Ibn-Bâdja, Ibn-Tafaïl and Ibn-Roshd were in favor to his court. In the year 548 of the Hijra (1153), we We find Ibn-Roshd in Morocco, perhaps busy with... to reconsider the views of Abd-el-Moumen in the erection of colleges that he was founding there at that time 3. Yousouf, success- Abd-el-Moumen's sister was the most learned prince of his time. Ibn-Tufayl obtained a very high position at his court influence, and took advantage of it to attract scholars from

1. Fleischer, Calai. Codd. Arabic. Lips., p. 492.

2. Asian Journal, February 18-48, p. 196.

3. Comment, from Cœlo cl Mundo, f. 176. — Munck, 1. c, p. 158. — Conde, llla parte, cap. xliii. — Leo Africanus, in his History, of Africa, 1. II, p. 60, attributes the founding of these establishments to Iakoub Almansour.

all countries. It was to Ibn-Tufayl that Ibn-Rushd owed the honor of sharing in the emir's favors. The historian Abd-el-Wahid had collected, from the very mouth of a disciples of Ibn-Roshd, the account of his first presensation, as the commentator was wont to report

“When I entered the presence of the Commander of the Faithful,” he said, I found him alone with Ibn-Tufayl. The latter began to to praise me, and to extol my nobility and antiquity of my family. He even went so far as to exaggerate somewhat. in this regard, and said things that I was completely unaware ofly. After a few banal questions, the emir opened Thus the conversation: "What is the opinion of the philosophers"Sophists on the sky? Is it an eternal substance or "Another accident?" I was seized with fear and everything forbidden; I looked for a pretext to excuse myself from reto lay eggs, and the emir could not know everything this time my knowledge of philosophy. But in a few words that Ibn-Tufayl told him, and though I didn't hear him, he understood. my confusion and turned to Ibn-Tufayl, who began to discuss the question the emir had asked me. He reported everything that Aristotle, Plato and the other philosophers Sophists have said on this subject, and further expounded the argumentthe position of Muslim theologians against the philosophers, with such memory power that I have neverbut seen in a similar way by scholars who deal with these investigations. The emir, however, knew so well how to put me He made me feel at ease, and he led me to speak in turn, and to say this that I was thinking on this subject. When I had withdrawn, he he gave me a sum of money, a fur coat "The honor of a grand prize, and a mount."

1. Dozy edition, pp. 174-175. — Cf. Leo Africanus, article by Ibn Tufayl, p. 280.

If we are to believe the same historian, it was according to the wish expressed by Iusouf, and at the urging of Ibn-Tofail, that Ibn-Roshd undertook his commentaries on Aristote. “One day,” said Ibn-Roshd, “Ibn-Tufayl made me ap-

Peel and said to me: rc I heard today the emir of
((believers complain about the obscurity of Aristotle and his
"Translators: 'Would to God,' he said, 'that he would meet...'"
"Would someone who wanted to comment on these books and in
"to clearly explain the meaning, to make them accessible-
[capable to men] You have in abundance all that he
"It's necessary for such a task; undertake it. Knowing
"your high intelligence, your penetrating lucidity and your
"Powerful application to science, I hope you
That will suffice. The only thing preventing me from doing so
((load, that's the age when you see me arrive, joined to
"My numerous duties in the service of the Emir."
From then on, Ibn-Roshd added, I turned all my attention
towards the work that Ibn-Tufayl had recommended to me, and there you have it.
which led me to comment on Aristotle.” It is without
Ibn-Roshd doubts that Ibn-Tufayl is alluding to this in this
passage from his philosophical novel: c< All the philo-
The philosophers who followed Ibn-Bâcîja remained well within
below him. As for those of our contemporaries who
They succeeded him, they are still in the process of being formed, and
have not reached perfection, so that one cannot
"Their merits still need to be judged."

Ibn-Roshd continued to enjoy, under the reign of Iou-
souf, of the most constant favor, and to occupy the
the highest places. In 565 (1169), he filled at Se-
city the functions of kadhi2. In a passage of his

1. Philos, autodld. Proœm., p. 16 (ed. Pococke, 1671).

2. We see him appear in this capacity in a story by Abd-el-Wahid
(ed. Dozy, p. 222).

Commentary on the Fourth Book of the Treaty of the Parties
Animals, completed this year, he apologizes for the er-
mistakes he may have made, because he is very busy
of the affairs of the time, and away from his home in Cor-
Doue, where are all his books?1 It should be placed around 567
(1171) his return to Cordoba2: it is probably since
It was during this period that he composed his major commentaries.
he often complains about the preoccupation with public affairs
things, which deprive him of time and freedom of mind
necessary for his work. At the end of the first book of
In his Abridged V Aima gesture, he says that he must have necessarily
to limit ourselves to the most important theorems, and to comp-
compares to a man who, pressed by the fire, escapes by
taking only the most essential things. His
His duties required him to travel frequently to the
different parts of the Almohad empire. We find it-

vons, sometimes on this side, sometimes on the other side of the strait, at Ma-rock, in Seville, in Cordoba, dating his comments
from these different cities. In 1178, he wrote to Morocco
De substantia orbis; in 1179, he completed it in Seville
one of his theological treatises; in 1182, Iousouf the ap-shovels back to Morocco, and names him his first
physician, replacing Ibn-Tufayl 3; then he
confers the dignity of Grand Kadhi of Cordoba. Under
the reign of Iakoub Almansour-billah, we find
more in favor than ever. Almansour liked to talk
with him scientific subjects; he would have him sit on
the cushion reserved for his closest favorites; and in

1. Munck, 1. c— This passage was cited by Patrizzi [Discuss. Perip., 1. X,
f. 94 (Venet., 1571). 11 is altered in the edition of the Juntes. Opp., t. VI,
f. 103v°(ed. 1550).

2. For a discussion of these dates, see Mr. Munck's article,
pp. 158-159.

3. Conde, III parte, cap. xlvii.

the familiarity of these conversations, Ibn-Roshd lets himself go-
he was born to say to his sovereign: 'Listen, my brother'.
In the year of the Hijra 591 (1195), while Almansour was
prepared to undertake against Alfonso III of Castile
the expedition which ended with the victory at Alarcos,
We find the old Ibn-Roshd with him. Ibn-Abi-Oceibia recounts, in great detail, all the
favors with which he was showered in this circumstance, fa-veurs who, by arousing the jealousy of his enemies, were
undoubtedly the main cause of the misfortunes that poison-
the last four years of his life were marked.

Through one of those reversals that make up daily history...
At the head of the Muslim courts, Ibn-Roshd lost the good
thanks to Almansour, who relegated him to the city of Eli-sana or Lucena, near Cordoba. Lucena had been au-
formerly inhabited by Jews, and such was undoubtedly
the occasion of the fable endorsed by Leo Africanus, and
since it was adopted too easily, which makes it find a
He took refuge with his supposed disciple, Moses Maimonides.
It even appears that his enemies tried to make people believe
that he was of Jewish race2.

The reasons for dlbn-Roschd's disgrace gave rise
to many conjectures. Some attributed it to the friend-
the close bond that existed between the philosopher and Abu Jahya,
governor of Cordoba, and brother of Almansour3; the others

they sought the cause in a lack of courtesy
towards the Commander of the Faithful. Abd-el-Wahid 4 and Ibn-Abi-

1. Mr. de Gayangos supposes that it was Almansour who, out of affection,
gave Ibn-Roshd the title of brother. But after careful examination
From the passage dlbn-Abi-Oceibia, I decided on the other interpretation-
tion, which is that of Mr. Munck.

2. Additional Ms. ar., n° 682, f. 7.

3. ttid.

4. Edit. Dozy, pp. 221-225.

Oceibia1 recount that Ibn-Roshd having composed a
commentary on the history of animals, he said, in part-
giraffe man: "I saw a quadruped of this species-
"piece at the king of the Berbers' house*," thus designating Iakoub
Almansour. He acted in this way, said Abd-el-Wahid, at the
in the manner of scholars, who, when they have to name the king
of a country, dispense with the laudatory formulas that are-
courtiers and secretaries bend to their will. But this freedom
displeased Almansour, who regarded the expression "king of the
Berbers (i^Melik el-Berber) as an outrage. Ibn-
Roschd said in his apology that this expression was a
due to the reader's error, and that he had written Melik el-Barreyn
(king of the two continents), meaning by this Africa and
Andalusia. These two expressions, in fact, do not differ
almost only by diacritical marks.

Another version has been preserved for us by El-Ansâri8.
A prediction had spread throughout the East and in the An-
Dalousie, according to which, on a certain day, it would rise
a hurricane that would destroy the human race. The people
He was very frightened by it, and was already thinking of fleeing into the
caves or hiding underground, Ibn-Roshd was then
kadhi of Cordoba. The governor having gathered the
scholars and serious men to consult, Ibn-
Roschcl allowed himself to examine the matter from the point of view
Physics, and according to the predictions of the stars. What-
Someone asked him if he didn't believe what was reported
of the tribe of Ad, which was exterminated in this way.
Ibn-Roshd responded in a disrespectful manner to

1. Translation of Gavangos, vol. I, appendix, p. xx. — The same story is found in the
margin of El-Ansâri's biographical article, but written in a different hand
(suppl.ar., no. 682, f. 7).

2. We find a passage almost identical to this one at the end of the com-

Commentary on the second book of De Cœlo, p. 177 (ed. 1360).

3. Suppl. ar., n° 682, f. 8.

2

this fable, consecrated by the Quran, which gave rise to... sion to his enemies to present him as an unbeliever and an infidel.

Whatever the truth of these accounts, there can be no doubt that philosophy was not the true cause of the disgrace of Ibn-Pvoschd. She had made powerful enemies of him, which made his orthodoxy suspect in Almansour1. All educated men, whose wealth aroused envy, were facing the same accusations. Abd-el-Wahid recounts that Ibn-Roshd's enemies obtained the autograph manuscript of one of his commentaries, and that they referred to Almansour the quotations from philosophers an- those who were there. Almansour, having summoned the principal figures of Cordoba, brought to trial... before them: Ibn-Roshd, and, after having anathematized his doctrines, condemned him to exile. The emir had a letter sent to at the same time edicts in the provinces to prohibit these dangerous studies and order to burn all the books that related to it. An exception was made only for medicine, arithmetic, and elementary astronomy, as much as you need to know to calculate the durations of the day and night, and to determine the direction of the kibla-, El-Ansâri has preserved for us the entire text of this curious document 3. The emir declares that God created In advance for the fires of hell, the impious who dare to say that reason alone can give us the truth.

As we can see, it was a court intrigue: the religious party

1. We can see several testimonies gathered by El-Ansâri, 1. c, and the similar account by two contemporary historians, in Gayangos, t. I, p. 198, et t. II, appendix, p. lxvi.

2. Edit. Do/.y, p. ~2'2l-±2o. — De Hiunmer, Journal asiat., February 1848, p. 19G, and Literatur»cschichtc der Avaber, I Abth., I Band, p. civil, next

3 Ms. additional ar., n" 683, f. 7 v°-8.

Gieux succeeded in driving out the philosophical party, Ibn-Roshd,
Indeed, he was not persecuted alone; several are named
important figures, scholars, doctors, scoundrels,
kadhis, poets, who shared his disgrace. "The cause of the
Almansour's displeasure, says Ibn-Abi-Oceihia, was that one
had accused them of giving their leisure time to the cul-
the nature of philosophy and the study of the ancients1. » El-An-
Sâri reports the pieces of verse that were made at this
on this occasion; Ibn-Roshd still appears there first
line 2.

This disgrace was not long-lasting: he is
likely that a new revolution brought back the phi-
philosophers in favor. Almansour, back in Morocco,
lifted all the edicts he had issued against philo-
Sophie applied herself to it again with fervor, and, on
instances of learned and important figures,
recalled Ibn-Roshd and his unfortunate companions.
Abu-Djafar el-Dhahebi, one of them, received the charge
to oversee the writings of doctors and philosophers
pheas of the court.

The account of Ibn Rushd's disgrace is accompanied by
gné in Leo Africanus 3 of childish details about the
tricks his enemies used to unmask
his heresy, and on the humiliating circumstances of his
retraction and his exile. These accounts do not appear
serious enough to be reported here. However, in it
Allowing for imagination, one cannot deny that
several of the traits reported by Leo Africanus
are found in El-Ansâri. Ibn-Roschd, assures this

1. Gayangos, p. xix.

2. Additional Ms. ar., n° 683, f. 8-9.

3. Apud Fabr. Bibl. gv., t. XIII, p. 283-287. — Cf. Bayle, Dict., art.
Averroes, note M. — Brucker, Hist. crit. phil., t. III, p. 100, 101.

last, used to say that the most
painful as he had to suffer in his disgrace was
having entered the Great Mosque of Cordoba with
his son Abdallah, he was outrageously driven out by
common people1.

Ibn-Roshd did not long survive his return to favor.
died in Morocco, at a very advanced age, on Thursday,
9 of Safar in the year of the Hijra 595 (December 12, 1198).
This is the precise date given by El-Ansâri 2. Ibn-

Abi-Oceibia similarly places the death of Ibn-Roschd at beginning of the year 595. But he contradicts himself-even when he claims that Ibn-Roshd was in favor alongside Mohammed-Annassir, who succeeded Iakoub-Almansour on the 22nd of Rabi' al-Awwal, the first of the year 595 (January 22nd) (vier 1199), and especially when he places the reminder of Ibn-Roschd under Almansour, in that same year 595. Ibn-Arabi, who witnessed his funeral, Jafeï and Muslim chroniclers also use the year 5953. Abd-el-Wahid deviates very little from this chronology: he places the death of the Commentator at the end of the year 594 BC, that is to say, in August or September 1198. Alone, Leo The African dates it back to the year 1206*. El-Ansari

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1. Additional Ms. ar., n° 682, f. 7.

2. Ibid, f. 9 v°.

3. Jafeï, ad ann. 595 (ms. anc. ar. funds, n° 644, f. 141).

4. Dozy edition, p. 225.

5. Reinesius, Pococke, and d'Herbelot hold it to be 1198. Moreri, Antonio, de Rossi followed Leo Africanus. Hottinger, according to a conver-erroneous conversion of the Hijri years into common years, placed death Averroes's in 1225. 11 was copied by Middeldorpf. The others have struck at random; thus Tennemann is dated 1217 or 1225; Sprengel, for 1217; Bartolocci, for 1216. — The older authors, cpai had no other point of reference than the account of Gilles de Rome on Averroes' sons followed an even more uncertain chronology. Pierre d'Abano (ConciL Controv.^ f. 14 v°, Venet. 1565), Patrizzi {Dis-

We learn that Tbn-Roschd was buried in Morocco. outside the gate of Tagazout, but only after three months later, his body was transported to Cordoba, where it he laid to rest in his family's plot in the Ibn- cemetery Abbas. Ibn-Arabi, in fact, recounts that he lived in Morocco to load his corpse onto a beast of burden for the transport to Cordoba1. Leo Africanus states, from a On the other hand, having seen his tomb and his epitaph at Morocco, near the Corroyeurs gate 2.

Ibn-Roshd left several books, some of which... devoted themselves to the study of theology and jurisprudence, and became qadis of cities and districts. One of them, Abu-Mohammed Abdallah was a practicing physician quite famous. Ibn-Abi-Oceibia gave a notice on His life followed that of his father. He was a doctor.

d'Annassir, and wrote a book on the therapeutic method-
Unique. All these circumstances hardly allow for it.
to believe Giles of Rome's account of the stay
sons of Averroes at the Hohenstaufen court.

Ibn-Beitharet Abd-el-Melik, Ibn-Zohr died almost
that same year. Abu-Merwan Ibn-Zohr and Ihn-Tofaïl
had already been dead for some time. The entire Pleiad
philosophical and scientific of Andalusia and the Magreb thus disappears almost simultaneously in the
"Last years of the 12th century" The historian of the Almohades, Abd-el-Wahid 4, visiting the Magreb in the year 595

cuss. Perip., t. I, 1. 94, Venet. 1571), Pagi {ad Baronium,
ann. 1197, no. 11 j were the only ones to think of taking advantage of the dates containe
the signing of treaties.

1. Fleischer, Codd. Arabic. Lips., p. 492.

2. Apud Fabr., t. XIII, p. 288.

3. Additional Ms. ar.. no. 673, f. 203.

4. The History of the Jlmohades, edited by Reinhart Dozy (Leiden,
1847). Preface, p. vi.

(1198-99), encounter still alive, but very advanced
In his later years, Abu-Bekr Ibn-Zohr, the nephew, recited to him...
fragments of his poems. In 603 (1206-7), he ren-
against Morocco, the son of dlbn-Tofaïl, who repeatedly tells him-
Several poems composed by his father. We no longer lived
So many memories and so much tradition, more and more each day
weakened, from the past.

S m.

The disgrace of Ibn Rushd and the suspicions of hetero-
The doxies who rose up against him are the salient feature
by which he captured the imagination of his contemporaries.
All Muslim historians and biographers are una-
Nîmes in this regard, and the variety of circumstances with
which they report this fact is itself the best
proof of the impression he made. These persecutions,
Moreover, these were not isolated incidents. Towards the end of the
In the 12th century, the war against philosophy was organized
across the entire surface of the Muslim world.1 A reaction
theological, analogous to that which followed in the Latin church
the Council of Trent, strives to reconquer the ground
Lost, through argument and violence. Islamism,

like so many great religious creations, is tou-
days went by, growing stronger and obtaining from his followers a
more absolute faith. Most of Ma-
Homet hardly believed in his supernatural mission;
Incredulity, in the first six centuries of Islam
misme, had been pushed to its absolute limits.
In modern times, on the contrary, not a single om-
Without a doubt, not a protest. He arrived to

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1. Even today in Egypt, the term "philosopher" is an insult,
and synonymous with impious, corrupt, like farmaçoun (freemason).
Yoy. Voyage to Ouadar, published by Doctor Perron, p. 673.

Islamism, what happened to Catholicism in
Spain, which would have happened throughout Europe, if the
religious revival of the late 16th and early 17th centuries
The 16th century would have stifled all rational development. The-
Charisma, a kind of compromise between reason and faith,
quite similar to our modern theology, it seizes upon
Egypt under Saladin, Spain under the Almohads,
and has remained to this day the orthodox doctrine of
Muslim schools. From all sides, thunder is heard in the
chairs against Aristotle and the philosophers1. In 1150, by
Order of Caliph Mostandjid, all philosophical works
phiques from the library of a kadhi, namely
the writings of Ibn-Sina, and the so-called Encyclopedia of the Brothers
of purity, were burned in Baghdad. In 1192, the
Physician Al-Rokn Abd-el-Salam was accused of atheism.
and the destruction of
his books. The doctor who presided over the ceremony went up
From the pulpit, he delivered a sermon against philosophy,
Then, taking the volumes one after the other, he said
a few words to show its wickedness, and the
passed to people who threw them into the fire. 2. Rabbi Judah,
Maimonides' beloved disciple witnessed this
A strange scene. "I live," he said, "in the doctor's hand."
Ibn al-Haytim's astronomical work. Showing the
circle by which this author represented the celestial globe:
"Here," he cried, "is this immense misfortune, the inexpressible..."
disaster, the dark calamity] By saying these words, he
he tore up the book and threw it into the fire. 3.

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1. The best minds, Abulfeda, Makrizi, appear themselves
rather unfavorable to this philosophy. Cf. Ahulf., Jim. Moslem., IV, 255.
— De Sacy, Exposition of the religion of the Druze, introd., p. xxn.

2. Abulfaradj, Hist. Dyn., p. 451, text.

3. Joum.asiat. July 1842 (p. 18-19), art. by M. Munck.

All the Spanish philosophers of Ibn Rushd's century
were, like him, subjected to persecution. The Al-
The Mohads were directly under the tutelage of the Gazali school;
their founder, in Africa, had been one of the students of
this enemy of philosophy1. Ibn-Badja, teacher of Ibn-
Roschd had already paid for the suspicions by going to prison.
of heterodoxy that were attached to his person, and if necessary
According to Leo Africanus, he owed his deliverance only to
the influence of Ibn-Roshd's father, then Grand Qadi2.
Ibn-Tufayl was considered the founder of the philosophical heresy.
phique, and for the master in impiety of Ibn-Roshd and
by Maimonides3. The philosopher Abd-el-Mélik Ibn-Wahib,
of Seville, a contemporary of Ibn-Bâdja, found himself obliged to
limit one's teaching to the basic elements. More
Later, he even gave up philosophical studies entirely.
questions and forbids any conversation on the subject, seeing
that he was risking his life; "for," said the chronicler,
So lofty were his views in these sciences, that he would have
undoubtedly found guilty, had he continued to study them
dier.)) He therefore reduced himself to the most orthodox theology.
doxe, ((so that one does not find in his writings,
as in those of other philosophers, of these ca-
"Sometimes"
They used even greater rigor. The philo-
Sophie Ibn-Habib, from Seville, was put to death because
that he cultivated proscribed sciences; "that is why,
the historian adds, that the books of these sciences are of-
came so rarely, and the men who cultivated them did not
They do it only surreptitiously. Moutref of Seville, conti-

1. Cf. Abd-el-Wabid-el-Marrekoschi (editor Dozy), p. 124.

2. Leo Afr. apud Fabr. Bibl. gr., t. XIII, p. 279.

3. Ibid.% p. 280-281.

h. Ibn-Abi-Oeeibia, in the life of dlbn-Badja (ms. Bibl. nat, f. 195).

He is now occupied with these studies, not without
to be greatly upset by his fellow citizens. He never dares
appear in public, nor show the books to anyone
that he wrote on this science.

The life of Abu-Bekr Ibn-Zohr by Ibn-Abi-Oceibia is full of similar traits. "We know," he said, "how Aimansour conceived the idea of destroying in his states works that deal with logic and philosophy philosophy, ordering that all books of this kind that could be found were publicly burned; and how he worked to abolish the study of these sciences, in persecuting the men who applied themselves to it, and making them-without severely punishing those who were convicted of having read such works, or of keeping them in their libraries. When he first had this thought, he charged Abu-Bekr Ibn-Zohr, the nephew, with the execution of his orders; for, although he knew well that Ibn-Zohr was himself very devoted to the study of logic and philosophy, he pretended to be uninformed about it, not wanting to persecute him over this matter, Abu-Bekr executed faithfully carried out the task entrusted to him. He made re-I searched in all the bookstores in Seville, taking care that not a single work dealing with of the subjects mentioned above, to the great sorrow of friends of these sciences. Now, in Seville, there was found a a man of high rank, who hated Ibn-Zohr, of whom he coveted the favor. This man accused him of giving himself up, despite the caliph's injunctions, to the study of the works prohibited acts. A denunciation, signed by several Witnesses, was sent to Aimansour. The caliph, having read this document, ordered that its author be seized immediately.

1. Gayangos, t. I, p. 198, 199.

2. Ms. Bibl. nat., f. 199 v. —Gayangos, t. I, appendix, p. x and xi.

the author and that he be put in prison. All the witnesses who had him had signed, greatly alarmed for themselves, took the escape. It is said that on this occasion Almansour exclaimed: “By Allah! Even if all my subjects were to sign "this statement and would bear witness that Abu-Bekr Ibn-Zohr did what he is accused of in this "On paper, I would still say that this is not true, so much "I know the uprightness of his heart and the rigidity of "His religious principles."

“I collected,” Ibn-Abi-Oceibia continued, “the anecdote following Abul-Abbas Ahmed Ibn-Mohammed Ibn-Ahmed, from Seville: “Ibn-Zohr had two students to whom He was teaching medicine. One day, as they arrived- "They went at the usual time to read to him some "works of this science, he noticed in the hands "From one of them, a small book dealing with logic. Ibn-“Zohr threw the volume into a corner of the apartment, and

"ran at the delinquents with the intention of beating them."
"The students fled, and stayed for a few days"
"without coming to his house. But finally they took courage, and
"They presented themselves before their master, apologizing for having
"brought into his house a forbidden book, of which they were ignorant-"
((would, they said, the content. Ibn-Zohr pretended to ad-
((offer their excuse, and continued to do with them)
"Readings on medicine; but with the difference that a-
Having devoted some time to this study,
“Ibn-Zohr had them recite some part of the Quran,”
"urging them, when they were at home, to read
"comments on this divine work, as well as
"traditional stories concerning the Prophet and
"other books on theological subjects, but par-
Above all, it is essential to be very precise in its execution.
"of their religious duties. The young men followed

"the recommendations of their master, and when, little
"Some time later, Ibn-Zohr found that their spirits
"were well-disposed, he brought a copy of the book of
"the logic he had first seen in their hands, in their
"saying: Now that you are well prepared for the
((reading this book, nothing prevents me from reading it
"with you; and he immediately began to do it to them"
"Explain." I mentioned this fact in order to show the
"Ibn-Zohr's upright heart and piety."

What is important to note, and what can be said to
What is most surprising at first glance is that these
persecutions were very agreeable to the people, and that the
Even the most learned princes allowed themselves to be snatched away, despite
their personal tastes, as a means of popularity.
This antipathy of the crowd towards natural philosophy
Reality is one of the most characteristic features of Spain
Muslim. "The Andalusians," said Makkari1, "left behind
luminous traces in all branches of science,
with the exception, however, of natural philosophy and
astronomy. These two sciences, although cultivated in
secret, passed down through the highest classes, were never taught
public displays of disapproval due to the prejudices of the crowd.
For if a man of the lowest class heard a
In other words: "Such a person gives lessons on philosophy"
"natural, or works in astronomy," he called it
immediately zendik (impious, unbeliever), and this qua-
The offensive denomination remained attached to the man's name.
scholar throughout his life. Sometimes even his existence-
Tence could depend on his circumspection; for the
men of the lower classes, once ill-disposed and pre-
Those who had come against him would have, at the slightest provocation,

[1] Gayangos, t. Iev, p. 141.

hit in the streets, or would have burned his house down before that the heads of state were even aware of it. Perhaps the caliph himself, in order to appease the "The goodwill and affection of his subjects," he would have ordered. that the poor man should be put to death, and that out of scruple-their research was conducted in his States, for that all philosophical works perish in the flames. It is claimed that this method is one of those that... ploya Almansour[1], to gain popularity among the lower classes, during the early years of his usurpation, although he himself was a follower of these sciences, and that he was working on them secretly.

§IV.

Now we understand why this Averroes, who for four centuries had among the Jews and among the Christians such a long line of disciples, and whose name has appeared so many times in the great battle of the human mind, has not set a school among his comradestriotes[2], and how the most famous of the Arabs with eyes The Latins are completely ignored by their coreligionists. In general, the borrowings that the Middle Ages made from muSultans cannot give any idea of the importance relative to parts of Arabic literature. The philosophers phes, which were almost the only ones known to the Latins, do form only an imperceptible family within the whole of this literature. Avempace, Abubacer, Averroes did not have no renown in Islamism. Of all this great development-

[1] This is not Iacoub Almansour, a contemporary of Ibn-Rosclid, but the vizier Almansur (died in 1009), who usurped power over Hischam II. See above, pp. 4-5.

[2] Abd-el-Wahid (p. 174) and El-Ansâri (ms. f. 8) speak however from a disciple of Ibn-Rosclid, named Bondoud or Ibn-Bondoud.

Over time, only a vague reminiscence remained of the Name of Ibn-Sina (Avicenna). The great collections of biBibliography, the Kitâb-el-Fihrist, the dictionary of Hadji-Khalfa, mention very few philosophical works pheas properly speaking. The very name of Ibn-Roshd is only mentioned incidentally in Hadji-Rhalfa, at regarding Gazali's work, which he refuted 9 and the Ibn-Sina's poem, which he commented on.[1] Ibn-Khallekan he didn't say a word about it in his life about great men of Islamism; Djemal-eddin al-Rifti, who followed him of a generation (1172-1248), does not name him in his History of the Philosophers. Maimonides, it is true, He read his works in Egypt in 1190. But Abdallatif, who visited this country around 1197, and who tells us all the disputes he had with the Egyptian doctors on the philosophers in vogue at that time, there were none no knowledge[2]. Jafei and the chroniclers, in menpositing his death in the year 595, they simply say vaguely that he composed many works; but one sees that the very name of the great commentary is not reached them.

It is not only Ibn-Roshd's contemporaries They had not praised his knowledge and eminent faculties. Ibn-Said calls him the prince of natural philosophy. his timed. Ibn-Abi-Oceibia, in the Life of Ibn-Bâdja, places him at the forefront of this great master's disciples. tre[4]. The kadhi Abu-Merwan-al-Badji, cited by this biograph, grants him this an excellent judgment, a great

[1] Cf. Hadji-Khalfa, Lex. bibliogr. (ed. Fluegel), under the words Tehafo and Ardjuza.

[2] De Sacy, Relation de l'Égypte, par Abdallatif, p. 466.

[3] Gayangos, vol. I, p. 198.

[4] Ms. ar., Bibl. nat., f. 196. — Gayangos, t. I, appendix, p. xv.

"Clarity of mind, powerful faculties." Several theTestimonies cited by EUAnsâri represent him as a men whose reputation had reached the farthest reaches of Islamism[1]. The historian Jafeï[2] praises its penetration, its constant application to study and universality from his knowledge of jurisprudence, theology, medicine, philosophy, logic, metaphysics and mathematicks. Finally, in an interesting discussion on the preeminence of Andalusia and Africa, cited by Makkari, Ibn-Roschd figures in an honorable rank among the great men that the defender of the AnDalousie alleges to support the superiority of this country[3].

Leo Africanus recounts that the famous Fakhr-eddîn Ibn-al-Rhatib Razi, having heard in Cairo about the

Ibn-Roshd's reputation led him to charter a ship in Alexandria.
to go see him in Spain; but having learned the
disgrace, which his heterodoxy had brought upon him, he re-
He refused to go on this trip. He himself, in fact, had experienced
similar unpleasantness in Baghdad for his opinions
philosophical. But the biography of Ibn al-Khatib,
in Léon, is filled with such gross contradictions,
that this story deserves no credence. A few lines
Further down, Leon has him die one hundred and seventy-four years later.
After Averroes! In any case, Fakhr-eddîn appears
to have been a disciple of this free philosophy which was
later characterized among the Latins by the name <Vaver~
Romanism. He commented on Aristotle and Avicenna; after his
After his death, verses were found in his possession in which he sang of eternity.

1. Additional Ms. ar., n° 682, f. 8 r° and v°.

2. In the year 595. Ms. Bibl. nat., anc. fonds, n° 644, f. 141 ; suppl.
ar., n° 723. '

3. Gayangos, vol. I, p. 37.

unity of the world and the annihilation of the individual. The little-
ple, having learned of it, dug up his ashes and desecrated them.

Therefore, we should not seek to define Averroism proper-
said among Muslims2, on the one hand, because Ibn-
In their eyes, Roschd did not possess the same originality.
than in the eyes of the scholastics, who saw him as isolated from
his background; on the other hand, because the phi- studies
Philosophers fall after him into complete discretion
said. The true posterity of dlbn-Roschd and the continua-
immediate explanation of Arab philosophy will be found
among the Jews, in the school of Moses Maimonides. Now,
This doctrine of Maimonides is considered very severe.
liar by Muslims. The orthodox Makrizi says that
Moses Maimonides made true believers of his coreligionists
atheists, of the Moattil, and that there is no sect that
deviates further from the divine religions established by the
Ministry of the Prophets 3. Moattil is the participle of
The verb attala^ which means to strip a woman of her
necklace, clear the air. The moattil is the one who removes from
God, his attributes, who creates a void in God, declares it
inaccessible to intelligence and alien to the government
of the universe4. This is the nuance by which the peripatetic-
ism borders on pantheism; and it is, in fact, the doctrine-
trine to which the name was later attached
of Averroes.

1. Leo Air. apud Fabr. Bîbl, gr.^ t. XIII, p. 289 et seq.

2. Paul Jove claims that Bajazetll was attached to the opinions of Averroes: Peripatetici Averrois opinionibus oblectabatur [Elogla virorum bellica (virt. illustr., 1. IV, p. 344). He will no doubt have believed a priori that the phi-
The Arab philosopher enjoyed an equal reputation among his coreligionists to the one he had in Italy.

3. De Sacy, Chrestomathie arabe, vol. I, pp. 299-300,
4. /£/</., p. 32b, and t. II, p. 96.

§V.

The number of fables accumulated about the characters historical is almost always due to their cefame. Any man whose name becomes, rightly or wrongly Rightfully, the label of a system, ceases to be appropriate. to hold, and his biography indicates much more about fortunes various aspects of the system with which it was identified, such as its his own individuality. Averroes paid the debt of his renamed; few biographies have grown so large fables like his own. These fables can be divided into three categories. classes. Some come from Arab biographers; the Others are of Christian origin, and were invented to support the role of incredulity that the Middle Ages played playing Averroes; some stories finally seem to warrant to be attributed to the great fame that Averroes enjoys in northern Italy during the Renaissance, and to this genius inventive, which made all schools so fruitful in anecdotes about the teachers received.

Most of the traits reported by Ibn-Abi-Oceibia, El-Ansari and Leo Africanus aim to raise the Ibn Rushd's virtues: his patience, his ability to forgive the insults, his generosity, especially towards the people of Letvery. Nothing in these harmless tales resembles the legend of the Christian Middle Ages. There is a long way to go from this respect-
The Kadhi table of Cordoba, dedicated to the precursor of the Antichrist, striking with equal contempt the three known religions, blaspheming the Eucharist, and crying out: May my soul Death of the philosophers! We will have to to critique these recent narratives and disentangle them the origin, when we examine the role of Averroes as a representative of religious unbelief by means of age.

Of all the fables produced by the philo- reputation Averroes' sophistic and medical philosophy, the most absurd, without doubt, is the one that originated from its assignment to contradict Avicenna. This tendency had already been remarked by Roger Bacon1. Benvenuto of Imola dedicated created the same tradition2, and claims that it was to conto betray Avicenna, who argued that one must respect the the religion into which one was born, from which Averroes conceived his doctrine contempt for established religions. Symphorien Champier assures3, and it has often been repeated after him, that Averroes refrains from naming his rival. Nothing could be further from the truth. ment. Ibn-Sina is often contradicted in the great commentary "mental", and especially in the Destruction of the destruction. But in medicine, Averroes is so far from being his equal. systematically hostile, that one of its main oumedical works is a commentary on the didactic poem Ibn-Sina's tic, to which he grants the most pompous praise. Imagination, however, did not stop at such a beautiful thing. path: it was said that Avicenna, having come to Cordoba from time of Averroes (an anachronism of a century and a half), this last, to satisfy his hatred, had made him suffer more dreadful tortures, and had him expire on the wheel4. Clearly, this reflects fierce hatreds. Renaissance scholars. This era could not to conceive of two school leaders without assuming they are enemies, A thousand examples of the hatred between Aristotle and Plato were recounted, of Bartholomew and Baldus; it was readily believed that Averroes treated his rival as he himself would have been treated,

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i. Op us Majus, p. 13 (Jebb ed.).

2. Ad Inf., cant; IV, v. 143 (ms. Bibl. nat., n° 4146, suppl. fr,, f. 25).

3. De clarîs medicis, apud Gesneri Bibl., f. 100. — Bayle, note A.

4. Vossius, De Philos, sectis, cap. xiv, p. H4, — Brucker, t. III, p. 108.

He was generally accepted, among the doctors of the Renaissance, which Averroes did not concern himself with in practice medical1, although it was acknowledged that he had been a doctor of the King Memarolin, and that a discovery was attributed to him Importantly, it should be noted that bloodletting can be performed. safe for children2. Freind showed that this opinion stemmed from a misunderstanding about a passage where Aver» Roès attributes this experience to Avenzoar3. This is equally-ment of a misinterpretation on a passage of the Colliget, that then came the bizarre and often repeated opinion that Averroes was accustomed to prescribing no remedies for his aila- of \ But the most ridiculous, certainly, of all the misunderstandings to which Averroes was subjected include the one 'that one reads in the Patiniana: "Averroes was killed by a wheel of cart, which unfortunately crushed him in the street5; » and in the Yerdier de Vauprivas, cited by Bayle: “Aver- Roes was broken by a wheel that was placed on his sto- mac." This fable probably stems from a confusion with another fable, that of the torments he made suffer Avicenna.

S VI.

Therefore, we must give up on knowing anything about character individual of Ibn-Roshd. All that is said about it appears-

i. Cf. Brucker, t. III, p. 99.

2. Etienne Pasquier (Letters, vol. II, 1. XIX, p. 548): “How many For centuries we have practiced medicine, believing that one should not bleed a child until he reached the age of fourteen, and that the Bloodletting was previously not a remedy for them, but death! A heresy in which we would still be today without Averroes Arab, who first dared to test it on his son, aged "He was six or seven years old when he recovered from pleurisy."

3. Hist. medêc., pars II", p. 256.

4. Bayle, note D. — Brucker, t. Hî, p. 108.

5. P. 97 (eclit. 1701).

clings to the legend, and testifies much less to what it was that the opinion that had been formed of him. Neither by his Neither studies, nor by his character, does Ibn-Roshd deviate from the type common to the Muslim scholar. He knows what others They know: medicine, that is to say Galen; philosophy, that is to say Aristotle; astronomy, that is to say the Almagesture. Like any good Muslim, he adds to it the jurisprudence-dence (canon law), and like any distinguished Arab, the poetry. Poetry no longer existed at that time, among the Arabs, that an ingenious combination of syllables: one does not Therefore, one should not be surprised to see it cultivated by minds as unpoetic as Ibn Sina and Ibn Rushd. Leon The African informs us that Ibn Rushd had composed several pieces of moral and gallant poetry, which he burned in his old age.1 Léon preserved a fragment of it for us which might indeed suggest that in some respects For Ibn-Roshd, wisdom was merely the fruit of the anborn. The paraphrase of Aristotle's Poetics attests in Its author has a great knowledge of literature Arabic, especially pre-Islamic poetry, the true and Great Arabic poetry. Quotations from Antara, Imroulkaïs, Ascha, Abou-Témam, Nabega, Motenabbi, from the Kitâb-el-Agdni (collection of ancient songs) Arabic sounds)2, are found on every page. This Paraphrase, on the other hand, accuses the most ignorance complete of Greek literature, and one should expect to find theretender. The Arabs knew nothing of Greece but the phiphilosophers and scientific authors. Not one of the writers-

\. Apucl Fabricium, Bibl. gr., t. XIII, p. 287.

2. Thus, on page 54 (ed. 1481), he quotes the verses that the poet Asclia sings at the Ocadh fair, in honor of his host Mohallak (see. Caussin de Perceval, Essay on the history of the Arabs before Islam, vol. II, (p. 400),

truly characteristic vain things of Greek genius did not come up to them, and it can also be said that they had were quite incapable of appreciating them. Logic, astronomy, mathematics, and to a certain extent the medicine, are from all countries, Aristotle's Organon has been accepted by the most diverse races as the code of understanding. On the contrary, Homer, Pindar, Sophocles, even Plato, would seem quite bland. to the peoples of Semitic race, much like the The Bible appears to the Chinese as a book of supreme imMorality. In any case, Ibn-Roshd's blunders, in fact, Greek literature, are really of a nature to to make you smile. Imagining, for example, that the tragedyTo die is nothing other than the art of praising, and comedy the art of blaming1, he claims to find tragedies and comedies in the panegyrics and satires of the Arabs, and even in the Quran!

The extreme flippancy with which the critics and the Historians have spoken of Arab philosophy, but perhaps only to explain a gross error which, since d'Herbelot, has has been often repeated. "Averroes," says d'Herbelot3, "is the the first to translate Aristotle from Greek into Arabic, before that the Jews had made their own version of it; and we have not I had for a long time no other text by Aristotle than that of the verse Latin sion which was made on the Arabic version of this

1. This peculiar theory is reproduced verbatim according to Averroes, in the prologue to Benvenuto of Imola's commentary on The Divine Comedy.

2. The elegy is no less curiously defined: “Species vero “poetrise quœ elegia nominalur non est nisi incitati ad actus cohituales, “quos amoris nomine obtegunt et decorant. Ideoque oportet ut a talibus “carminibus abstrabantur filii, instrument and exerccantur in carminibus “quœ ad actus fortitudinis et largitatis incite. »

3. BibL Orient., under the word Rosclul.

great philosopher, who later added very extensive commentaries, including those of Saint Thomas and other scholastics ques were used \ before the original Greek texts of Aris- would have been known to us, along with his commentators. D'Herbelot may not have known the history of the versions Latin texts by Aristotle, which have not been carefully studied than for some years; but as an oriental- As a talist, he should not have ignored: 1° that Aristotle had was translated into Arabic three centuries before Averroes; 2° that translations of Greek authors into Arabic have been done from Syriac and not from Greek; 3° that perhaps no sa- before Muslim, and that certainly no Arab from Es- loincloth, didn't know Greek. In any case, this opinion erroneous belief seems to have prevailed from the earliest times of the Renaissance. Augustin Niphus1, Patrizzi2, Marc Oddo, in the preface to the 1552 edition of the Juntes, Jean-Baptiste Bruyerin4, Sigonio s, Tomasini6, Gassendi7, Longuerue8, Moréri9, and in general all of the 16th and the In the 17th century, Averroes was considered to have introduced- D'Herbelot, reproducing Aristotle among the Latins. this misunderstanding, and adding to it a new degree of precision sion, was copied by Casiri10, Buhle11, Harles12, de Rossi13,

1. In librum de Subst. Orbis (Venice, 1508), f. 2. — In Phys. Auscultationes Aristotelis (Venice, 1549) prof.

2. Discuss. Peripat., 1. XII, p. 106 (Venice, 1571).

3. T. I, f. 7.

4. Pref. du Colliget, p. 81 (ed. 1553).

5. Opp., t. II, p. 706 (Milan, 1732).

6. Gym. Patav., p. 4 (Utini, 1654).

7. Exercise. parad. adv. Jristot. (Opp., t. III, p. 1192).

8. Longueruana, pp. 68-69.

9. Dict., art. Averroes.

10. Bib. Arabic. hisp., t. I, p. 185.

11. Jristot. Opp. Prolegg., ed. Bipont., p. 323, 346.

12. Ap. Fabr., Bibl. gr., t. III, p. 306, note.

13. Dizionario degii autori arabi, p. 157.

Middeldorpf1, Tennemann2, de Gérando3, Amable Jourdain4, etc., etc. The same mistake was made in the catalogue of Hebrew manuscripts in the National Library national s; it is stereotyped for a long time in all the Correspondences-Lexicon. Such is, in literary history-raire, the tenacity of error.

Ibn-Roshd therefore only read Aristotle in the ancient-versions made from Syriac by Honein Ibn-Ishak, Ishak ben-Honein, Iahja ben-Adi, Abu-Baschar Mata, etc. He knows how to make use of all the exegetical means at his disposal. possesses; it compares the different Arabic versions6, He discusses the value of lessons, he even sometimes makes critical observations that would seem to assume the con-birth of the Greek language7. But his blunders suffi-would prove that the text has always remained closed to him. One of his most bitter enemies, Louis Vives8, curiously noted them. He confuses Protagoras with Pythagoras, Cratylus with Democritus; Heraclitus becomes a philosophical sect, that of Herculeans! The first philosopher of the sect of the Her-Socrates was the leader of the Aculeans, just as Anaxagoras was the leader. from the Italian school 9!

1. From Instit. lit. in Hisp., p. 67-68.

2. In the Encycl. of Ersch and Gruber, art. Averroes.

3. Hist. systems comp. dephil., t. IV, p. 247 (ed. 1822).

4. United Biography, art. Averroes, — The same error crept in by inadvertence in the Dict. des se. philos, (t. III, pp. 614-615). Some pages above, it had been expertly noted by Mr. Munck [Ibid. , p. 460.)

5. Catal. Codd. mss. Bill. Begioe, t. I, p. 19, 30.

6. Metaph., XII, p. 323. — De anima, III, f. 175.

7. In Proedicam., f. 23. — De anima, 1. I, f. 114 v°; 1. II, f. 127, 130, 159; 1. III, f. 160 v°, 195. — Phys., 1. I, f. 17; 1. II, f. 34; 1.IV, f. 61. — Exhibitions, media in I'hys., f. 200, 203.— Destr. Deslr., fol. 217 v.

8. De causis corrupt. art., 1. V. Opp., t. Ior, p. 141 (Basel, 1555).

9. Metaph., I, f. 22. A very similar mistake was made by

These errors would, in fact, point to the most egregious ignorance, if one did not consider that they are for the most part apart from the fact of the translations that Ibn-Rosehd had between the hands, and that the Arabs, moreover, lacked no- the most basic information about the whole and the history of Greek literature.

As for the barbarity of Averroes' language, can we This is surprising when one considers that printed editions of his works offer only a Latin translation of a Hebrew translation of a commentary made on a Arabic translation of a Syriac translation of a text Greek; when one thinks especially of the genius so different from Semitic languages and the Greek language, and to the ex- The extreme subtlety of the text that needed clarifying? Com- How could the original thought not have evaporated? in these repeated transfusions? If all the aid from the modern philology? if all the penetration of our best- their minds are not enough to lift the veils that en- develop for us the thought of Aristotle, how Ibn-Roshd, who only had versions in his possession Often unintelligible, would he have been happier? One is almost tempted to thank him for not having done No more misunderstandings, and to say with Isaac Yossius: If grace nescius, congratulate adeo mentem Aristotelis perspexit, quid non facturas \ si linguam scisset grœcam 1?

After Aristotle, the Greek commentators, Alexander Are Themistius of Aphrodisias and Nicholas of Damascus the ones who...?

the author of the Arabic translation of the dialogue of Cebes. Cebes, transported In admiration, he exclaims at times: co cHpcr/.Xsiç! The translator believed that this was the name of the person he was speaking to, and added at the end of the work: Explicit expositio Herculis Socraticiad Cebetem Platonicum, etc.

[1] Of philos, sectis, c. xvm, p. 90.

whose names appear most frequently in writing of Ibn-Roshd1. Among the Arabs, Ibn-Sina and Ibn-Bâdja are the most frequently cited. The opinions of Ibn-Sina and Alexander are usually only alleged for to be fought, and sometimes with obvious bias lite2. Ibn-Badja, on the contrary, is always^ treated with a deep respect, and if Ibn Rushd sometimes allows himself to Disagreeing with someone's opinion is the only way to protest. of his admiration for the father of Arab philosophy- Spanish 3. In general, the controversy occupies a very- a large place in the writings of Ibn-Roshd, and introduces there a lively tone that is interesting. Sometimes the enthusiasm- The siasm of science and the love of philosophy elevate F up to a very eloquent moralistic tone.4 His com- The comments are verbose, but without dryness; the person- The author's uniqueness is constantly apparent in the digressions and the reflections with which he interweaves his text. I don't believe However, there is nothing to be gained from this for interpretation. of Aristotle. It would be just as well, to better understand Racinema, read it in a Turkish or Chinese translation, or, to appreciate the beauties of Hebrew literature, s'a- to draw up to Nicolas de Lyre, or to Cornelius a Lapide.

S seen.

Averroes' superstitious admiration for Aristotle

1. It is undoubtedly due to an error by the copyist or translator that the Cicero's name appears in the commentary on Book VIII of the Physics sique (p. 177, ed. 4552), and that of Seneca in the translation of the Poetics by Hermann the German.

2. Phys., VIII, f. 173. – Mcteor., 1. HT, f. 55 v. – To hinder and corr. , 1. I, f. 286 v. – De anima, 1. III, f. 169, 176 et seq.

3.Phys. 1. IV, f. 74v”; Lively. 122, 138. – De anima, III, f. 176 v°
A. See especially the Prologues to the Commentary on Physics and to

The Destruction of Destruction.

has often been noted. Petrarch was amused by it1; Gassendi linked it to the cult of Lucretia for Epicure2; Malebranche made it a weapon in his struggle against Aristotelianism3. “The author of this book,” says Ibn-Roschd, in the Preface to the Physics, is Aristotle, son Nicomachus, the wisest of the Greeks? Who founded and

I've finished logic, physics, and metaphysics. I say
that he founded them, because all the works that have
What has been written before him on these sciences is not worthwhile
that people talk about it, and have been overshadowed by his own writings.
I say he finished them, because none of those who
They have continued to this day, that is to say for nearly
fifteen hundred years ago, he could add nothing to his writings, nor
to find an error of some importance there. Now, that
All of this is found together in one man, that is
a strange and miraculous thing, and the being thus privileged
He deserves to be called divine rather than human, and there you have it.
Why the ancients called it divine — this We
"Let us offer endless praise," he said elsewhere, "to him."
who distinguished this man (Aristotle) by his perfection, and
which placed him alone at the highest degree of superiority
human, to which no man in any century has been able
to attain; it is to him that God alluded, saying
(in the Quran): This superiority, God grants to
whomever he wants." — • "The doctrine of Aristotle," he added, 6
is the supreme truth; for his understanding has been the

1. De sui ipsius etmult. ignore. Opp., t. II, p. 1052.

2. Opp., t. I, p. 396 [Liber Prooemialis a'iv. philos.), and t. III, p. 1192
[Exercise. parad. adv. Arist.).

3. Search for Truth, Book II, Part II, Chapter VII

4. Mr. Ritter rightly observed that this passage is very different
in both Latin versions of the commentary on the Physics.

5. To bother, animal., 1. I.

6. Destr. Destr.. 1. I, dissertation. in.

the limit of human intelligence, so that one can say
from him, rightfully, that it was given to us by Providence
to teach us what it is possible to know.
"Aristotle is the principle of all philosophy; one does not
may differ only in the interpretation of his words and
in the consequences to be drawn from it1. " — "This man has
has been the rule of nature and as a model or she
sought to express the type of ultimate perfection.2
All of this is roughly equivalent to the words attributed to him.
Balzac, "that before Aristotle was born, nature was not
not entirely completed; that she received in him her last-
to deny the fulfillment and perfection of her being; that she
could no longer ignore it; that this is the end of its
forces and the limit of human intelligence3. » In essence,

These expressions are no stronger than those that one found on every page in Christian authors, since The great rise of Aristotle in the 12th century. An opinion very widespread attributed to his philosophy a supernatural: a demon (good? bad?) had revealed it to him- the secret; only the antichrist will know it.[4]

Perhaps even these exaggerated praises should not to be taken too seriously. What is certain is that Ibn-Roshd sometimes distinguishes between his opinion and that of the text he is commenting on. Never, no doubt, will he allows himself to express a thought in his comment different from that of his master; but, on the other hand, He takes care to warn us that he does not accept the res-

{.Epist. deconn. intell, abstractï cumhomine, init. (t. X, ed. 1560).

2. De anima, 1. III, f. 169 (1530). Cf. Meteor., 1. III, f. 55 \° (Mit. 1560). This passage had already been noted and quoted by Roger Bacon (Opus MajuSy-p. 36), Gilles of Rome [Quocll., III, quest. 13), Patrizzi, Discuss. Perip., t. I, f. 98 and 106 (Venet., 1571).

3. Disc, following the Christian Sacrale, p. 228 (Paris, 1661).

4. Bayle, art. Aristotle,

responsibility for the doctrines he sets forth. At the end of his average comment on Physics l$ he states that he has not had no other intention than to express the feelings of Peripatetics, without stating his own opinion, and that his Lut's goal was the same as Gazali's: to make known the systems of philosophers, so that we may judge them fully aware of the facts, and refute them if necessary place. At the end of his letter on the union of the separated intellect with man 2, he also declines responsibility for doctrines contained therein. Perhaps that was not the case. that a precaution to philosophize more freely at the shadow of another. It must be admitted at least that this trick is very common among the Arabs. Ibn-Tufayl[3] remarks- that Ibn-Sina constantly refers to his Philosophy Eastern to find his own thought, and that he says often in his comments things he doesn't believe no. Gazali, in his Makacîd-al-Falasifa, sets forth the systems of philosophers with an assurance that could to suggest that he is stating his own opinion, and to- since his sole purpose is to prepare the refutation that he wants to do it. Perhaps many contradictions of the Ancient philosophy explains itself in the same way, by the ease with which one agreed to borrow for a

at the moment the language and mannerisms of a school, without being there
to commit in an absolute manner.

§ VIII.

Averroes achieved fame among the Latins at a
dual role: as a doctor and as a commentator
of Aristotle; but the commentator's glory has almost

4. Unpublished passage, cited by M. Munck (1. c, p. 165).

2. Opp., t. X, f. 360 (ed. 1560).

3. Phil. autodidact, (ed. Pococke), p. 19.

It makes you forget the doctor's reputation. Of some reputation
Although the Col/iget enjoyed power, he never attained authority
masterful work on Avicenna's Canon. Numerous comments
Ibn Rushd's comments on Galen, none of which have been
translated neither into Hebrew nor Latin. Moreover, in medicine,
as in philosophy, Ibn-Roshd is a disciple of Aristote. He wrote a work ex professo to reconcile him
with Galen; when agreement is impossible, Galen is
always sacrificed. This is according to the philosopher's doctrine
that he considers the heart as the main organ and the
source of all the functions of animal life1. Its
The medical system, moreover, has no originality whatsoever.

As an astronomer and as a jurist, Ibn-Roshd
nor does it present any clearly defined physiognomy
terrified. It is through his Great Commentary that he is
which has come to constitute one of the poles of philosophical authority
Phic: Nature as interpreted by Aristotle. – Jristote interpreted by Averroes.

Ibn-Roshd composed three kinds of texts on Aristotle
Comments: the main comment, the comment
average, analyses or paraphrases 2.

The form of the major commentary belongs to its own
to Ibn Rushd. The philosophers who preceded him,
Avicenna and Alfarabi had not employed any other com-
comment that the paraphrase, in the kind of that
of Albertus Magnus. The Aristotelian text was based on
a sustained exhibition, where the text and the gloss remained
indistinct. Ibn-Roshd's method in the Great

1. Cf. Sprengel, Hist. of medicine. , t. II, p. 381. – Freind, Sist,

media.f p. 255 et seq.

2. Abd-el-Wahid el-Marrekoschi informs us that the analyses re-
They were thundering a volume of about 150 pages, while the large
The comments comprised four volumes in total (p. 175, Dozy edition).

The comment is completely different. He takes one after the other each paragraph of the philosopher he quotes in extenso, and explains it member by member, distinguishing-covering the text with the word kdla (he said), equivalent to Quotation marks. Theoretical discussions are introduced. in the form of digressions; each book is divided into sums, themselves subdivided into chapters and into texts1". Ibn-Roshd obviously borrowed from the com-Commentators on the Quran, this system of literal exposition, clearly distinguishing what belongs to the author and that which belongs to the glossator

In the average commentary, the text of each paragraph is cited only by its first words, then the the rest is explained, without distinction of what is from Ibn-Roschd or what pertains to Aristotle.

In the paraphrase or analysis, Ibn-Roshd speaks to-days in his own name. He expounds the doctrine of the philo-Sophie, adding, subtracting, searching in the other treatises which complement the thought, introducing a order and a method according to his fancy; these are, in a word treatises under the same title as those of Aristotle. That is especially by the titles that Aristotle held sway over the human mind hand: the labels on his books remained, for nearly for two thousand years, the divisions of science itself.

It is certain that Ibn-Roshd did not compose his great comments only after the other 3. At the end of his grand

i. These divisions were universally adopted in the schools peri*
Pateticians of Italy. Cf. Patrizzi, Discuss. Pe/ ijj., t. I, f. 98.

2. Comments of this form, true commentaries, are called-
Slow scharh in Arabic. The average commentaries are called telkhis. The
paraphrases or abridgments are designated by the name djewàmi, corresponding
dant à summœ ou auvo^iç.

3. It was a widely held opinion during the Renaissance that he
He composed his paraphrases in his youth, his average commentaries

Commentary on Physics, completed in 1186, reads
In Hebrew translations: "I made another one
shorter in my youth.” 1 Often in his comments
average comments, he promises to write more detailed ones
loppés. Finally, several of Ibn-Roshd's works
include their date in the Hebrew translation, and offer
thus the means of determining up to a certain point
the series of his works2.

1 1 69: Paraphrase on the books of the Parts and of the
Generation of animals. (Seville.)

1 1 70: Average comment on Physics and on
The Posterior Analyses. (Seville.)

1171: Commentary on De Cœlo et Mundo.
(Seville.)

1 1 74: Paraphrase on Rhetoric, Poetics and
Metaphysics. (Cordoba.)

1 1 76: Average commentary on the Nico- Ethics
mask.

1178: Of Substantial Gold bis. (Morocco.)

1179: On the Demonstration of Religious Dogmas.
(Seville.)

1 1 93: Commentary on Galen's De febribus.

1195: Questions on logic (written during his
disgrace).

We have all three types of comments on
the Posterior Analytics, the Physics, the treatises on the Heavens,
of the Soul, and Metaphysics. On the other books of Aris-

in middle age and his great commentaries in old age. Cf. Niphus,
in Pliys. Auscult., procem., Venice, 1549, and the preface to the edition of
Juntas of 1552 (f. 2 v°).

1. Pasini, Cocld. jnss. regii Taurin. Alhenœi, leave Ia, p. 52.

2. Bartolocci, Wolf, and Pasini committed very serious offenses on these dates.
errors, purely resulting from an erroneous conversion of the years of the Hijra into
years of the vulgar era.

tote, we only have average comments or the
paraphrases, or both. The only works
of Arisiotes, about which no commentary remains from him.
The ten books of Y History of Animals and the
Politics 1. The commentary on the History of Animals has
He certainly existed. Ibn-Abi-Oceibia? Abd-el-Wahid and
the Arabic list of Ibn-Rushd's works which is found
in manuscript 879 of the Escorial, they mention it
expressly2. As for Politics, Ibn-Roshd tells us
he himself learns this in the epilogue of his commentary
means on Ethics, that the Arabic translation of this
Aristotle's work was not yet known in Spain.
pagne3. At the beginning of his commentary on the
In Plato's Republic, he explicitly states that he has no...
I resumed the explanation of this work because the
Aristotle's books on the same subject were not par-
came to him.

We could have believed, upon inspection of the Latin editions
of Averroes, that he did not know books XI, XIII
and XIV of the Metaphysics: indeed, one does not find in
These editions have no comment on the three books mentioned above.
cited4. But Mr. Munck observed that these three
books are discussed at length in the translation
Hebrew commentary, average 5. Mr. Ravaisson? of the

We have nothing on the Great Morals and the Morals in Eu-
dème. The Arabs usually group the Great Morals with the Morals
to Nicomachus, which they thus compose of twelve books (Cf. Wenrich, op.
(cit., p. 136).

2. "See above, p. 17.

3. Opp., t. III, f. 317 v% 318 r° (ed. 1560).

4. Ravaisson, Metaphors of Thus, vol. 1, p. 81. — Jourdain, Researches
on the Latin translations of Aristotle, p. 178. Book XI is also missing in Al-
Bert; the 13th and 14th centuries in Saint Thomas.

5. Dict. of themselves. phd,, t. III, p. 162. ~ Cf. Pasini, Codd. mss. regii
Bullfighting. Athenœi1 I, p. 14-13.

remains, had noticed that Xbn-Roschd was familiar with these books
by Alexander of Aphrodisios, and that he gave the analysis of it.
lyse, according to this commentator.

We are not aware of some other comments.
than by vague or inaccurate indications. Thus the list
of the Escorial mentions a great comment on the

Apocryphal book of Porno. Labbe, Wolf, deRossi1, byslow of a commentary on De Musica; but it is It's obvious they were misled by the ambiguity of the word which in Hebrew designates Poetics, and that the book which they what is in view is a paraphrase of this work, translated by Todros Todrosi. Finally, Bernard Inavagero2, in a letter written to the Juntas, claims to have seen in Constantinople the great commentary on the two books of Plants. Ibn-Roshd only made extensive commentary on the books he had already paraphrased and presented in previous Before, it's hard to believe he would have given so much care to this book, without anything of it having reached us. It is also by mistake that Fabricius attributes to Averroes physiognomic writings3.

Six.

In addition to his commentaries, Ibn-Rushd composed a a large number of pamphlets, including full remuneration presents very serious difficulties. The catalogs that we The Arab biographers who transmitted this information are far from being coto divide among themselves and with what we have in our hands. Often the same title refers to different treaties*. more often the same treatise is given under titles

4. Labbe, Nova Bibl. ms. (Paris., 1652, in4°), p. 116, 306. — Wolf, Bihl. ïiebr., I, p. 20. — De Rossi, Coda, heèr., t. II, p. 9-10.

2. Edit. Jimt., 1552, i. I", f. 20 v° Proœm.

3. Bièl.gr,,%, III, p. 252.

various; sometimes finally treaties are formed by the agglutination of several others. In a manuscript Arabic from Tescurial (no. 879) % where there is a list of works by Ibn-Sina, Al-Farabi, and Ibn-Rushd are included under the latter's name seventy-eight works of philosophy, medicine, jurisprudence and theologygie. Ibn-Abi-Oceibia, for his part, lists at least fifty. By gathering these various indications, by the comparing it to the writings we possess, and transcribing it Regarding the double jobs, here is the list we would be brought to train.

I. Philosophical Treatises,

1° Destruction of Destruction, in Arabic Tehafot el-Tehafot2, refutation of the work of Algazali, entitled: The Destruction of the Philosophers. The Hebrew Translation

of this work appears to have suffered from serious interpolation
tions. One might even believe that in several places
Ibn Rushd's thought has been altered. The last five
Disputes are missing in the old version made from Arabic.
The doctrine set forth therein is, moreover, on several
points, in blatant contradiction with that of Ibn-Roshd3.

2° De Substantia Or bis, or De compositione corpo-
laughs coelestis. The list of Escorial and Ibn-Abi-Oceibia

1. I need a copy of this document, which is so important for the subject that concerns me.
cupe, to MM. José de Alava and Tomàs Muîïoz, secretary of the Academy
historical figures from Madrid, who have been of service to me in this circumstance
stance, an eagerness for which I am deeply grateful.

2. Bayle, Antonio, Brucker, and almost all the old critics have
given the Hebrew title Happalath Hahappala for the Arabic title. Cf.
Bayle, note G. — Antonio, t. II, p. 399. — Brucker, t. III, p. 103. —
Wolf, Bibl. Hebr., t. III, p. 46. — What can we say about d'Herbelot who supposes
Algazali after Ibn-Roschd! (art. Roschd.)

3. The De œternitate mundi contra Algazelem, mentioned in the library

4

they mention several separate works under this title.
Indeed, this treatise is composed of dissertations written in
different eras. It is one of the most re-
pandus in Hebrew and Latin. Usually attached to the book
De causis, it took its place with this treatise in the body of
Aristotelian writings.

3° Of animated beatitudine, to which is always joined,
or as a second part, or as a separate treatise, the ou-
Next volume:

4° Epistle on the union (ittisâl) of the separated intellect
with the man.

5. Treatise on the material intellect, or the possibility of
the union; mentioned in these terms by Ibn-Abi-Oceibia:
"A treatise on the question of whether the material intellect
may or may not include separate forms, question
that Aristotle had promised to solve in his book of
"The Soul." Until now, it had been believed that this important treaty
it existed only in Hebrew1. I found the translation-
Latin tion in two manuscripts, both from the 14th century
key and of Italian origin2: 1° at the library of Saint-
Marc, in Venice (cl. VI, no. 52), under this title: Tractatus

Averoys qualiter intellectus materialis conjungatur intelligent abstractse; 2° at the National Library (old collection, no. 6510), under the title: Epistola de intel-reading. Despite the similarity in title and subject with the work mentioned (no. 4), the two treatises are distincts (see Appendix I).

6° Commentary on Ibn-Badja's letter concerning

that Saint Mark, is undoubtedly identical to the Destruction of the Destruction. Cf. Zanetti, Latina et italica D. Marci Bibliotheca, p. 117.^

1. In Paris, in Oxford, in Leiden. — Uri, Bill. Bodl. , leave I", p. 74. — Wolf, Bibl. Hebr., I, p. 44.20-21; III, p. 15-16.

2. The Paris manuscript belonged to Nicholas Leonicenus,

the union of intellect with man, mentioned by the list of the Escorial.

7. Questions on the various parts of the Qrganon, which is usually attached to the comments.

8° On the Conditional Syllogism, mentioned by the list of the Escorial.

9° Epistola de primatate prsedicatorum \ following of the Posterior Analytics, in the Latin editions.

10. Abridged Logic, published in Hebrew at Riva di Trento; identical, no doubt, to the work entitled in Ibn-Abi-Oceibia and in the bibliographical note of the Es-Curial: A book of what is necessary in logic, and to Y Introduction to logic, which can be found in a large number of Hebrew manuscripts K

41° Prolegomena to Philosophy, in Arabic, to the Es-curial (no. 629); collection of twelve dissertations: ° on the 1. Subject and predicate; 2. On definitions; 3. On pre-first and the Posterior Analytics; 4° on the propositions; 5° on the true or false proposition; 6° on the proposition-contingent or necessary tion; 7° on the argumentation; 8° on the legitimate conclusion; 9° on Al-'s sentiment Farabi concerning the syllogism; 10° on the faculties of the soul; 1° on the senses and hearing; 2° on the four qualities 2.

42° Commentary on Plato's Republic, men-listed in the Escorial; it exists in Hebrew and in Latin (Opp. t. III, ed. 4,553)”

43° Statement of the opinions of Abu-Nasr (Alfarabi) in his treatise on logic, and those of Aristotle on the same subject; judgment on their opinions and on progress

1. Bartolocci, Bibl. rabbi., t. I«% p. 13.-- Wolf, I, p. 18; II, p. 12. — Pasini, I, 20, 66.

2. Casiri, I, 184.

that their disagreement has caused science to do; mentioned by Ibn-Abi-Oceibia and by the Escorial list.

4° Various comments on Alfarabi, between au-
very much on its Organon expositions, indicated by the list of the Escorial.

5° On the criticisms that Alfarabi addressed to the book of Aristotle's Posterior Analytics, regarding order, to rules of the syllogism and definitions; work men-
edited by Ibn-Abi-Oceibia.

16° Refutation of the established classification of beings by Ibn-Sina, in absolutely possible and possible by their essence, and necessary outwardly and necessaires by their essence. In Hebrew, at the Bibl. nat. (ancient. funds, 356); mentioned by Ibn-Abi-Oceibia1.

7° An average commentary on the Metaphysics of Nicolas, mentioned by Ibn-Abi-Oceibia and in the list of the Escorial. This is undoubtedly the Philosophy pre-
Mother of Nicholas of Damascus. Nicholas is often cited by Arab philosophers, and in particular Ibn Rushd, who mainly criticizes him for wanting to reverse the order books of Metaphysics2.

18th Treatise on this question: If God knows the special things; mentioned in the Escorial list.

9th Treatise on Eternal Existence and on Existence Temporary. (Here.)

20° Research on the various points of Metaphysics which are discussed in Ibn-Sina's book entitled: AU
S chief a ; mentioned by Ibn-Abi-Oceibia.

1. Cf. Munck, Dict. des se. phil., art. Ibn-Sina, p. 175-176.

2. Metaph., 1. XII, Proœm. , f. 312 v°, 314 v° and 344 v°; From anima, 1. III, f. 169. Cf. Pierron and Zevort, Métaph. by Aristotle, t. I, p. 124.— Wenrich, De auct. grœc. vers.f p. 294. — De Sacy, Relation de l'Égypte, by Abdallatif, p. 77, note.

21° A book on the folly of doubting arguments the philosopher's comments concerning the existence of matter first, and clear proof that Aris-'s arguments Everything on this subject is the obvious truth. (Ibid.)

22. Question about time. (Ibid.)

23. Questions on philosophy. (Ibid.)

24° Balances speculationum, seu staterœ subtle ', in Hebrew, Bodleian style, in Turin, in Parma1; discussions on God, creation, immortality, prophecy.

25th Treatise on the Intellect and the Intelligible, in Arabic, at the Escorial, no. 879, probably identical to the treaty From the intellect mentioned by Ibn-Abi-Qceibia, and that Mr. Wüstenfeld 2 looks, on the other hand, as identick to the second part of the animated De beatitudine.

26th Commentary on the book of Alexander of Aphrodisias on the intellect; mentioned in the Escorial list.

27° Questions on the Book of the Soul, by requests and by answers. (Ibid.)

28° Two books on the science of the soul, distinct from previous ones. (Ibid.)

29° Questions on: De Cœlo et Mundo. (Id.)

Other titles, which can be found in bibliographies and in the manuscripts, stem from errors or from duplication. Thus the De generatione animalium tam secundum viam gignitionis quant secundum viam putrefactionis, which appears in the catalogues of the Biblioth. nat. (Sorbonne funds, 61 2 *, former funds, 651 0), is only an excerpt from the commentary on the twelfth book of Metaphysics. The treatises De rerum naturalium mutatione juxta veteres philosophers, cum exposed Ben

1. Uri, leave 1% p. 74. — -Wolf, t. III, p. 16; t. IV, p. 753. — From Rossi, Codd., t. II, p. 77.

2. Geschichte der arabischen Mrzte und Naturforscher, s. 107.

Resched; — Of tis horn; — De sensibus; *— “Of nutri-
mento; — De diluviis; the commentaries on the Hai Ibn-
Ibn-Tofail's loMhan and on the Regime of the Solitary by Ibn-
Bâdja, mentioned by Wolf, Bartolocci, Moréri*, ne
are based only on vague and inaccurate indications.
It is also by mistake that d'Herbelot attributes to him an ou-
political work entitled: The Lamp of Kings, which is
from an Ibn-Roshd of Tortosa, earlier than ours by two
centuries, (National Library, old Arab collection, nos. 887, 888, 889.)'

II. Theology.

1° A pamphlet on the agreement of religion with the
pbilosopbia; in Hebrew (Bibl. nat., ancient funds, 345).
This treatise is probably identical to the one that Ibn-Abi-
Oceibia refers to a short treatise entitled:
Critique of the various opinions on the agreement of the phi-
philosophy and theology 3.

2. An attempt to prove that the opinion of dissidents
and that of the theologians (motecallemin) of our religion
in the mode of the world's existence, beautiful things are getting closer-
A blow to the meaning; mentioned by Ibn-Abi-Oceibia and
by the Escorial list.

3. The main lines of argument in science
principles of our religion; work mentioned by
Ibn-Abi-Oceibia and by the list of the Escorial. It is found
in Arabic at the Escorial (no. 629), and in Hebrew at the Bibl.
nat. (Oratory, no. 111).

1. Wolf, Bibl. hebr., vol. I, p. 14 et seq.; vol. IV, p. 751 et seq.
Bartolocci, t. I, p. 14. — Moréri, art. Averroes, — Brucker, t. III,
pp. 104 and 178.

2. Cf. deRossi, Dizionarïo degli aut. arab., p. 157-158.

3. This is the lesson followed by Mr. de Gayangos. The manuscript of the
Bibl. nat. porte: the agreement between the Sunna and theology.

4° The Book of Results11 (Kitab et-tahsil), or Collection
conflicting opinions of the Pro- companions

phète, of the first and second tabis, with the arguments for or against their different schools of thought and an explanation of the main passages, forming the Phare2 has conflicting opinions. It's the first works of Ibn-Roshd mentioned by Ibn-Abi-Oceibia.

5° Commentary on the Yakidet of Imam Mahdi, men- included in the Escorial list.

III. Case Law*

1° Prolegomena to jurisprudence, mentioned by Ibn-Abi-Oceibia,

2° The ultimate term for someone who studies jurisprudence dence; mentioned by Ibn-Abi-Oceibia and by the list of Escurial 3.

3° Vigilia super errors repertos in textïbus le gis cwilisj in three volumes; work mentioned by Leo African 4.

4° Cases of the Bar, in three volumes; in Arabic at the Escorial, No. 988.

5° Complete Course in Jurisprudence, in Arabic at the Escurial, nos1021 and 1022.

6° Treatise on Sacrifices; ibid. no. 1126.

7° Treatise on Tithes; ibid. same number.

1. The title of this work presents some rather great obscurities. Mr. Gayangos seems to have had before him a different version from that of the manuscrit de Paris.

2. Or the cream, according to the lesson adopted by M',   from Gayangos.

3. Mr. de Gayangos read zihaiet (maturity) instead of nihaiet, which is found in the Paris manuscript and in the Escorial list.

4. Fabricius, vol. XIII, p. 287.

8° Illicit profits of kings, presidents, and usurers. Jbid. n° 4 1 27 *.

9° Summary of the book of Jurisprudence by Algazali intitled el-Mustasfa; mentioned in the Escorial list and by the historian Ibn-Said, cited by Makkari 2.

Among the legal texts that bear the The name of Ibn-Roshd is difficult to determine with specifying those that belong to the Commentator or to his grandfather. There can be no doubt that the Commentator had he not composed works on this science, since Ibn-Abi-Oceibia, Leo Africanus and the Arab list of his works which are found in a manuscript of the Escorial They agree in attributing it to him. He is singular, however. that among the titles originating from these various sources, No two can be found that coincide. As there are three famous jurists named Ibn-Roshd 3, One in particular, Abu-Abdallah Mohammed Ben-Omar, who lived around the year 700 of the Hijra, and whose writings are If they are found at Escorial 4, it would not be surprising if they would have been confused.

IV. Astronomy.

° Abridged version of the Almagest, indicated by the bibliographical notegraphic of the Escorial. It is found in Hebrew in a a large number of libraries. It has never been translated in Latin. However, Pico della Mirandola, Vossius, and Others were aware of it.

2° From motu sphderœ coelestis, mentioned by Ibn-Abi-Oceibia and the list of the Escorial, and that Mr. Wiïstenfeld * regards as identical to De substantia Orbis.

1. Casiri, t. I, p. 446, 450, 465-466.

2. Gayangos, t. I, p. 192-193.

3. De Rossi, Dizionario degU autorï arabiy p 158.

4. Casiri, vol. II, p. 164.

3° On the circular appearance of the sky of fixed stars; treaty mentioned in the Escorial list.

In the second book of his major commentary on the In his treatise on Heaven 2, Ibn-Roshd announces the intention, if God This allows him to compose a work on astronomy as it was in Aristotle's time, in order to destroy the theory of epicycles and eccentrics, and to make conto link astronomy with Aristotle's physics.

V. Grammar.

A book of what you need to know about
nnmaire; mentioned in the Escorial list.
2° On the verb and the derived noun. (Ibid.)

VI. Medical works.

1° The major work entitled Culliyyât (generalities),
from which Colliget 3 was derived; complete course of medicine in
seven books. Books II, VI, VII, were combined by
Jean Bruyerin Champier, under the title of Collectanea
de re medica. The book De sanitate tuenda which can be found
in Arabic at the Escorial (no. 879) is undoubtedly only the
Book VI of the Colliget.

2° Commentary on Ibn-Sina's medical poem,
called Ardjuza \ It is one of the most widespread works

1. Op. cit., p. 107.

2. Fol. 125 (ed. 1560). — Cf. Comment, in xn Metapk., f. 345 v0.— From
Coelo, f. 124 v°, 125.

3. The etymology of this word was generally sought in colligo;
hence the name Colleclorium sometimes given to this treatise (Bibl. nat.,
old fund, no. 6949).

4. That is to say, a poem written in the Rajaz meter, specially assigned

of Averroes. He is mentioned by Ibn-Abi-Oceibia and by
the Escorial list, and is found in Arabic at the Escorial,
in Oxford, in Leiden.

3° On Theriac; treatise mentioned by Ibn-Abi-
Oceibia and by the Escorial list. Ibn-Roschd quotes it
himself (Colliget, 1. VII, c. n). It is found in Arabic
at the Escorial (n° 879), and in Latin at the Arsenal (scienc. and
arts, 61).

4° Average exposition or commentary on the Defebribus
of Galen.

5° Exhibition on the three books De facultatibus na-

Galen's turalibus.

6th Exposition on the seven books of Galen De morborum causis et symptomatibus \ These three comments are found in Arabic at the Escorial (no. 879).

7th Exhibition of the books of Galen Hspl at Layvwcecoç twv

7ï£770vGoTCûV TOTCtoV .

8. Exposition of Galen's book entitled in Arabic Istoukisâth (cTotyst'a). This is undoubtedly the IIspl twv aaO' 'l7;*rcoxpaT7]v gtoi/slcov.

9th Exposition of Galen's On Temperaments.

\ 0° Exhibition of the book Simple Medicines Galen.

11th Book Exhibition ©epaTueuTMtviç [/.eOoSou de Galen 2. All these comments on Galen are men-mentioned by Ibn-Abi-Oceibia and by the Escorial list.

\ 2° De temperamentorum differentiis, in Arabic to

to didactic poems. The Middle Ages and the Renaissance translated this word by particular.

The text of Ibn-Abi-Oceibia only contains Itep'i oia^iuastoi;. M. de Gayangos, misled by a misreading, translated: Of the bloodletting.

2. Mr. de Gayangos, misled by a bad lesson, gives the title to Galen's book: On the Forms of Creation.

the Escorial (no. 879); probably identical to the De temperamento, mentioned by Ibn-Abi-Oceibia as an ou-
a separate work from the exhibition on Galen's book which bears the same title.

3° Equal temperaments, mentioned in the list from the Escorial; undoubtedly opposed to Ilepl àvw[/,oc}.or SuaKpaGta; of Galen.

4° Of spermate. First printed in Latin in vol. XI of the 1560 edition; mentioned by the Escorial list.

5. Question about intermittent fever, mentioned

by Ibn-Abi-Oceibia.

6° A book on putrid fevers, (iirf.)

M0 Treaties exchanged between Abu Bakr ibn Tufayl and Ibn-Roshd on the chapter of medicines, as he is found in his book entitled Cullijjât. (iic/.)

We still find in the manuscripts, in the col- medical readings of the Renaissance and in the libraries graphs, the Latin text or the indication of several treaties which bear the name of Averroes, but whose authenticity seems highly doubtful. Such are: De Fenenis, —De Concordia inter Aristotelem and Galenum of generation Sanguinis, — Hippocratis secreted y — Quœstio de convalescentia afebre1,' — Canones de medicinis laxativis*, — - De Sectis, — De Balneis%.

Six.

The limited fame that Ibn-Roshd enjoyed among the Muslims and the rapid decline of philosophical studies After his death, the Arabic copies of his

1. Wüstenfeld, p. 106.

2. National Library, old collection, no. 6949.

3. Antonio, Bibl. hisp. vêtus, t. II, p. 40t.

works spread very little and barely left Spain 1. The enormous destruction of manuscripts Arabs ordered by Ximenez (the number of books burned in the squares of Granada at eighty thousand) 2 completed the process of making the original text very rare works by the commentator. The manuscripts that we The remaining ones are almost all in Moroccan script. Casauwell, quoted by Huet, yet claims to have received some of his hands a manuscript brought from the East by Guillaume Possuch, and containing the commentary on the five parts of TOrganon, on Rhetoric and Poetics3. I confess that for a long time I considered the assertion to be suspect which the learned bishop of Avranches covers with his authority. How, I wondered? Would Postel have brought back From the East, a book that perhaps has never even entered it? Huet, having himself noticed that Scaliger deses- it was already feared that any Arabic manuscript of Aver- Roes is surprised that this learned man did not have con- birth of the Postel manuscript, his friend and his

regular correspondent. Isn't this objection, in
In effect, peremptory? The errors with which the treaty abounds
De Interpretatione, when it comes to oriental versions
tales, do they not allow us to call into question the te-
Huet's testimony?... But after examining the
In the Florence manuscript, I saw some of my doubts confirmed.
dissipate. This manuscript, in fact, is exactly com-
posed like the one Huet is talking about. The comment on

1. Freind had already made this remark [Hist. med., pars II", p. 254).

2. Gayandos, vol. 1, p. 9. In this regard, let us note that the precious
The Escurial collection is not, as one might believe, a remnant
of the Arabs of Spain. It comes largely from Moroccan ships
Cains captured in 1611. The fire of 1671 devoured nearly half of them.

3. De interpret.y 1. II. De claris interpretibus, p. 141 (Paris, 1680).

Rhetoric and Poetics are combined there with that of
the Organon; but this combination is too characteristic for
that Huet and Gasaubon had met him by chance. This
it would not even be too bold a conjecture to suppose
that the manuscript handled by Casaubon is the same one
which today rests on the Laurentian plutei.

The Florence manuscript 1 contains the commentary
means on the Organon as well as the paraphrases on the
Rhetoric and Poetics, that is to say the whole com-
complete commentaries on the logical works of Aris-
tote2. My examination of this beautiful manuscript has not...
revealed no significant differences with the Latin text, if
it is not in the paraphrase of the Rhetoric and especially
of Poetics. I have insisted elsewhere3 on the interest that-
The publication of this para- would be a significant event for orientalists.
phrase. Of the two translations we have, that
Hermann the German is completely unintelligible, and
Abraham de Balmes' version is quite different from the text?
Hebrew translator having deleted or replaced with
examples familiar to Jews, the Arabic quotations that Ibn-
Roschd himself had substituted for the overly particular features
Hellenic elements of the text.

The Escorial library is, with the Lauren-
yours, the only one in Europe that owns some part of the
Arabic text of the philosophical works of Ibn Rushd.

1.Ev. Assem. , Library. Palat. Medic. Codd. mss. orient., p. 32S, Cod. clxxx. — Mr. Wustenfeld [Gesckichte der arab. Aerzte, etc., p. 106) wrongly assumes that the Laurentian Library possesses a complete copy. complete commentaries of Ibn-Roshd.

2. Rhetoric and Poetics are always part of the logical works questions in the classification of Syrians and Arabs. Cf. Egger, Hist. of criticism among the Greeks, p. 155, 299-300; — Jourdaiii, Research, pp. 139 and 142.

3. Archives of scientific missions (July 1850).

No. 629 contains several pamphlets collected under the name From Prolegomena to Philosophy, and the important Treatise on the Demonstration of Religious Dogmas.
No. 646 contains the commentary on the Treatise on the Soul;
No. 879, a question on the intellect and the intelligible, and the complete catalogue of his works1. Hadji-Khalfa, at Regarding the Tehafot of Gazali, it has also preserved for us Arabic preface to the Tehafot-el-Tehafot of Ibn-Roshd2. Finally, we find some Arabic texts by Ibn Rushd, written in Hebrew characters for the use of Jews. Our The National Library possesses in this category an abridged version of the Organon, the average commentary on the Treatise of generation and corruption, on the Meteors, on the Treatise on the Soul, and the paraphrase of the Parva Naturalia2. The Bodleian Library possesses, in the of the same character, the comments on the treaties of the Sky, Generation and Meteors4.

The Arabic text of Ibn Rushd's medical works is less rare than that of his philosophical works. The Escorial possesses several manuscripts of its commentary. silence on Ibn-Sina's medical poem (nos. 799, 826, 858), his commentaries on Galen, his Treatise on the Theriac, perhaps even the Colliget. The library Bodleyen Library8 and the Leiden Library6 also possess

1. Casiri, t. I, p. 184, 193, 298-299. An old catalog of the Escurial, made in 4583, and published by Hottinger, indicates some other works that are not found in Casiri: two manuscripts of the com-
Commentary on the Book of Heaven, and two manuscripts of the Colliget [Oriental Library, append.,p. 8, 9, 14, 15, 17, 18),

2. Lexicon. bibliogr. (cdit. Fluegel), t. II, p. A6Q et seq.

3. Munck, Dict. of themselves. pkil.,t. III, p. 164.

4. Uri, p. 86 (Codd. hebr.).

5. Uri, pars IIa, p. 128 and 261.

6. Catal. Bibl. Univ. Lugct. Bat. (Lugd. 1716), nos. 720, 721, 722. —

several manuscripts of the commentary on the poem by Ibn-Sina.

While Ibn-Roshd's Arabic text is rare in our libraries, as well as the Hebrew versions of his works books abound there. The old collection of the Library nationale alone possesses nearly fifty manuscripts; that of Vienna, at least forty; the collection of the abbot de Rossi contained more than twenty-eight. After the Bible, There is perhaps no book that finds itself in a stronger state. proportion in collections of Hebrew manuscripts.

Averroes' Latin manuscripts are also very well-known breux, especially in funds that represent, like the Sorbonne collection, a major movement of studies scholastics; almost all of them are from the 14th century.

No part of Ibn Rushd's Arabic text has been able to be... bliée.

Two of his works, his Abridged Logic and His Abridged Physics appeared in Hebrew in Riva di Trento, in 4 560. Mr. Goldenthal published in Leipzig, in 842, the Hebrew translation of the commentary on the Rhetoric.

The Latin editions, partial or complete, of Averroes are literally countless. From the year 1480 to the year 580, to Hardly a year has gone by without the appearance of one New. Venice, for its part, has more than fifty. of which fourteen or fifteen are more or less complete1.

The Catal. mss. Angliæ et Hiberniez, Codd. Laudenses, no. 398, seems into display the Arabic text of the Colliget.

1. For a list of incunabula editions of Averroes, see Hain, Repert. bibliogr., under the articles Aristotle, Averroes; — Panzer, Annals typogr. , to the articles Padua and Venice; — Hoffmann, Lex. bibliogr., t. I, p. 316 et seq.; — Mittarelli, Bibl. Codd. mss. Michaelis

Padua, however, had the honor of the editio princeps.

In 1472, 1473, and 1474, the following appeared in this city: various treatises of Aristotle with the commentary of Averroès, Nobilis Vicentini Joannis Philippi Aureliani and fratrum impensa, opera vero atque ingenio Laurenti Canozii Lendenariensis.

In 1481, a paraphrase of the Poetics was published in Venice. with Alfarabi's glosses on Rhetoric[1]; in 1482, the Colliget and the De Substantia Orbis. In 1483 and 1484, a complete edition of Aristotle appeared accompanied Averroes's, in three volumes (very rare), by André d'Asolo[2]. In 1489, a second complete edition was published, in two or three volumes, folio Gothic, by Bernardino de Tridino[3]. From then on, the editions followed one another year after year year without interruption. The years 1495, 1496, 1497 and 1500 saw the publication of further editions or less complete; Aristotle will no longer appear in Venice without being accompanied by his interpreter. André d'Asolo, Octavien Scot, Comino de Tridino, Jean Gryphius, and especially the Juntas, followed up with the editions with incredible speed throughout the 16th century. The most widespread and best edition is that of Juntas of 1553. The last complete edition is that of 1,574.

Venet. prope Murianum, append. , col. 25-28 and 32; —Antonio, Bill, hisp. dressed, t. II, p. 397-401; — Fabricius, Bill, grœca, t. III, p. 211 and following. ; — Wustenfeld, Geschichte der arab. Aerzte, p. 105-108; - And an extended bibliographical note, added by Mr. Daremberg to the article of Averroes, in the reprint of the Universal Biography (1843).

[1] This edition is located at the National Library.

[2] The National Library possesses a magnificent copy on vellum, which It belonged to Wladislaus II, King of Bohemia and Hungary. Cf. Van Praët, Catal. des livres sur vélin, t. III, nos. 8 and 9. — Brunet, Manuel du libr.y t. I, p. 177 (4th ed.).

[3] This edition can be found at the Arsenal Library.

Although Venice had, so to speak, acquired the monocenter of Averroes' works, some other cities however-and saw separate editions of his works published medical and even his philosophical treatises. Thus BoIogne (1501, 4523, 1580), Rome (1521, 1539), Pavia (1,507, 1,520), Strasbourg (1,503, 1,531), Naples (1,570, 1574), Geneva (1608). Lyon also had its edition complete, at Scipion de Fabiano's (1524, in-80)[1], and numerous partial editions (1517, 1531, 1537, 1542).

At the end of the 16th century, editions became more
even rarer; only a few medical treatises persist
still trying to advertise. In the 17th century, these countless
volumes are buried forever in dust
and oblivion.

1. This edition, the only complete one that has appeared in France, is very rare.
I have only seen one copy, in a provincial library.

CHAPTER II.

DOCTRINE OF AVERKOÈS.

s.

Seeing the name of Averroes constantly come up in
the history of philosophy, one would be inclined to consider it
like one of those great founders of systems, who
have rallied around an original doctrine a long
family of thinkers. Or a more extensive knowledge
Arab philosophy leads to this result, apparently
singular rence, that the system designated in the Middle Ages and
in the Renaissance under the name of Averroism, is only
the set of doctrines common to the Peripatetics
Arabs, and that this designation truly contains a
misinterpretation, almost as if one were referring to it by name
of Themistianism or Simplicianism', the whole
Peripatetic studies from the Alexandrian school. The history-
Literary history may not offer an example of
man whose character had been more altered by the re-
named, by the lack of criticism and the distance
of the times. Remained the only one in sight as a representative of the
In Arabic philosophy, he had the fortune of the latecomers.
and was considered the inventor of doctrines he had not
the fact that it exposes in a more complete way than its
predecessors.

It is not only the doctrine of Ibn Rushd, considered
In itself, it lacks originality. Although Ibn-Roshd
never aspired to any glory other than that of com-
This apparent modesty should not fool us.
to create an illusion: the human mind always knows how to claim

its independence. Link it to a text, it will know how to re-
to find his freedom in the interpretation of this text: he

will distort rather than renounce the most inalienable of his rights, the original exercise of his thought. Under the pretext to comment on Aristotle, the Arabs; like the Scholasticstics, have managed to create a philosophy full of elements natives, and certainly very different from that which was taught at the Lycée. But this originality is not acknowledged; in Ibn-Roshd's eyes, science is complete, All that remains is to facilitate its acquisition. It is not necessary Furthermore, one should not be under any illusions about the importance that among the Arabs the men specially called philosophers. Philosophy was only one episode in The history of the Arab spirit[1]. The true movement The philosophical understanding of Islamism must be sought in the... Theological sects: Qadarites, Jabarians, Sifatites Motazelites, Batenites, Talimites, Ash'arites, and especially in Kaldm. But Muslims have never considered to give this order of discussions the name of philosophy (Jîlsafet). This name does not designate research among them. of truth in general, but a sect, a particular schoolGreek philosophy and those who study it. When We will study the history of Arabic philosophy; it will be very important. It is important not to be misled by this ambiguity. What is called Arab philosophy is only one section very limited and among the least interesting of the movement philosophical within Islamism, to such an extent that MuslimsThey themselves are almost unaware of its existence. Gazali

i. MH Ritter very clearly perceived this fundamental characteristic. See Gesch. der Christ. Phil., III Th., XI Buch, I Kap. and his dissertation, Ueber unsere Kenntniss der arab. Phil. (Goett., 1844). — Cf. Th. Haarbriicker, preface later. by Shahristani, p. seen. — ■ De Hammer, Literaturgeschichte der Arabertl Abth. , I Band , S. lxxxi.

presented as evidence of his inquisitive mind, for having wanted to know about this rarity. "I have not seen," he said, no doctor who has given any attention to this study[1]. The Arabs have imprinted their national character to their religious creations, to their poetry, to their architecture tecture, to their theological sects, as much as they have shown little originality in their attempt to continue the phiGreek philosophy. Let's just say that it's only through a very disappointing ambiguity, that one applies the name from Arabic philosophy to a body of work betweentaken as a reaction against Arabism, in the parts of the Muslim empire furthest from the peninsula, Samarkand, Bukhara, Cordoba, Morocco. This philosophyphie is written in Arabic, because that language was decame the learned and sacred language of all Muslim countries

mans; that's all. The true Arab genius, characterized
through the poetry of the Mu'allakat and the eloquence of the Quran,
was absolutely antipathetic to Greek philosophy.
Confined, like all Semitic peoples, within the
a narrow circle of lyricism and prophecy, the inhabitants
people from the Arabian Peninsula never had the slightest idea
of what might be called science or rationalism. It is
when the Persian spirit, represented by the dynasty of
Abbasids prevailed over the Arab spirit, which the philoso-
Greek philosophy penetrated Islam. Thus, it was in Baghdad,
the quintessential Abbasid city, which is the center of this
a new movement; they are Christian Syrians and
affiliates of magic, who are its instigators and
the instruments. He is a caliph, an eminent representative and
Almamoun, passionate about the Persian reaction, who there
presides. Raised by the Barmekids, who were considered

1. Treatise translated by M. Sclimoelders, pp. 27-28.

attached to ancient Persianism, we see him throughout his life re-
curiously look outside of Islamism for the en-
rationalist teachings from India, Persia, and the
Greece1. Although subjugated by a Semitic religion,
Persia was able to maintain its rights as an Indo-European nation.
European, and to create an epic, a mythology,
a philosophy. The Abbasid attempt recalls
in many respects the movement that carried the
Germanic peoples, converted to Christianity, to seek-
dear to Greece their philosophical and literary inspiration
rary. But external causes stopped this development-
slature, and that's why philosophy is always
remaining among Muslims a foreign intrusion
an aborted experiment with no consequences for education in-
cultural peoples of the East.

If you compare the doctrine contained in the writings
dlbn-Roschd with that of Aristotle, we recognize from the pre-
firstly the serious alterations suffered by the peripate-
ism between these two extremes. But if we want
determine the point at which the new element was introduced,
who transformed one philosophy into another, the question
becomes very delicate. Ibn Rushd's theories do not differ-
differ in no essential characteristic from those of Ibn-
Bâdja and Ibn-Tofaïl, who for their part only
to continue, in Spain, the series of studies that Ibn-Sina,
Alfarabi and Alkindi had founded their foundations in the East. Alkindi
himself, whom we usually consider as the founder-
dating from Arab philosophy, it appears to have no
right to the title of creator. His doctrine is only one

echoing that of the Syrians, who themselves directly to the Greek commentators of Alexandria.

1. Gustav Weil, Geschichte der Chalifen, II Band, S. 253 ff. (Mannheim, 1848).

Between these and Alexander of Aphrodisias, between this last-according to Theophrastus, there is no innovation ininstantaneous. However, one can say that the origin of the Arabic philosophy, as well as scholasticism, must be sought in this movement which carries the sesecond generation of the Alexandrian school towards the peripa-Porphyry is already more Peripatetic than Platotonic, and it is not without reason that the Orient and the In the Middle Ages, they considered it as a necessary introducer. saire to the philosophical encyclopedia. Porphyry posed the first stone of Arabic philosophy and of phi-Scholastic philosophy. Maximus, Julian's teacher, Proclus and Damascius are almost Peripatetics. In the school of Ammonius, son of Hermias, Aristotle takes definitively takes first place and dethrones Plato. The commentators Themistius, Syrianus? David the ArMenian, Simplicius, John Philoponus report the advent-The shift from Peripateticism to universal domination. is the decisive moment when philosophical authority is established established for more than ten centuries.

It is on this peripatetic extension of the school from Alexandria that we must look for the point of junction of Arab philosophy alongside Greek philosophy. reasons that are usually given for the preference The claims made by the Arabs to Aristotle are more specious. that were real. There was no preference, because there was no They had no choice. The Arabs accepted the culture Greek as it was handed down to them. The books that the most accurate expression of this transition are the apo-Aristotle's Theology, which one might believe composed by an Arab, and this book De Causis, of which the

Cf. Ravaisson, Essai sur la métapli. cPArist., t. II, p. 540. ■-
Vacherot, Iiist. crit. de l'école d'Alex. , t. II, 1. III , chap. vu.

The indecisive nature of the character kept all of scholasticism in suspense. Arab philosophy always retained the imprint of This origin: the influence of the Alexandrians is evident in it. every step. Although Plotinus remained unknown to

Muslims1, nothing resembles the doctrine of
Enneads such as a page from Ibn-Bâdja, from Ibn-Roschd,
of Ibn-Gabirol (Avicebron). It is true that influences
those coming from the East were able to combine with those from A-
Alexandria; there can be no doubt that Sufism, originally
from India, naturalized in Persia before Islam, did not
played a part in the formation of theories of union
with active intellect and final absorption 2. That is
the very nature of mysticism is to simultaneously border on
rationalism and the principle of faith, and to lend the
sometimes leaning towards the most absolute rationalism, sometimes towards the
the most intemperate superstition.

Thus, Arab philosophy appears to us, from its earliest stages...
first manifestations, endowed with all its essential characteristics
tils. The titles that alone remain to us of Al-'s works
kindi (9th century), relating to the intellect, are sufficient for
to prove that he already held this fundamental view,
the theories which later gained such prominence in schools
of great importance. In Alfarabi (10th century), these documents
trines are already almost as developed as in the

1. M. Vacherot [Eut', de Vcc. d'Alex., t. III, p. 100] thinks that Plo-
tin had to be translated into Arabic. But we have the information.
more accurate information on the Greek authors who have been translated into that language
Plotinus does not appear there. M. Haarbrücker (trans. of Schahrist., t. II, p. 192,
429) thinks, it is true, that the author called by Shahristani the Master
Greek [al-scheick al-Yauaanï] is none other than Plotinus. But whatever the au-
Having been thus designated, it is certain that Shahristani only knew him
through very incomplete extracts.

2. Notices and Extracts, vol. XII, p. 289 et seq. — See on Sufism the
works of Tholuck, de Sacy, de Hammer, Allioli [Mém. ae VAcad.
of Bavaria, vol. XII),

writings of Ibn Rushd. The mystical theories that soon
Ibn-Bâdja will explain in his Regime of the Solitary, re-
They are all found in Alfarabi. The end of man
is to enter into an increasingly close union with
Reason (the active intellect). Man is a prophet from the beginning.
that every veil has fallen between him and that intellect. One
Such bliss can only be attained in this life:
The perfect man finds his reward here below in his
its own perfection; all that is said to be beyond is not
that fable 1. But it is in Ibn-Sina (Avicenna) that he
we must seek the most complete expression of phi-
Arabic philosophy. God being absolute unity, cannot
to have an immediate effect on the world. It acts on the
first sphere, and from there its action is communicated to

All of nature through planetary intelligences. God does not enter into the flow of particular things: At the center of the wheel, it allows the periphery to roll as it pleases. The perfection of the rational soul is to become the middle direction of the universe; she achieves this through internal purification laughter and moral perfection, which prepare the vase where the divine intellect must spread. Yet it is men who need neither study nor asceticism ism to receive the illumination of the intellect. These favors- The prophets are God's laughingstock. In general, Ibn-Sina appears to philosophize with a certain restraint. Ibn Rushd himself bitterly criticizes him for not knowing how to take a side. and to always maintain a middle ground between theologians and the philosophers 2. 11 admit that human personality

4. See Dict. des sc.phil., art. Farabi, and in general the excellent Articles on Arabic philosophy that Mr. Munck has included in this collection. Mr. Ritter's overviews [Gesch. of Christ, Phil., III Th., XI Buch, I Kap.) are also full of accuracy.

2. Phys., 1. II, f. 27 (ed. 1553).

preserves after death; and he seeks to stop on the way of pantheism, by placing the world in the category of the possible. This distinction between the possible and the necessary-Saire is the core of Ibn-Sina's theory, and the basis for which he seeks to establish the divine personality. Ibn-Roschd adds, however, that, following others, Ibn-Sina did not admit the existence of any separate substance, and that his true opinion on God and the eternity of the world, it was to be sought in Eastern Philosophy, where it

identified God with the universe

It was primarily against Ibn-Sina that Ghazali directed his Destruction of philosophers. Gazali is, without con-Tredit, the most original mind of the Arab school. He... left, in a curious book2, his philosophical confessions sophists, and the account of his journey through the different systems of its time. No system Having satisfied him, he concluded to skepticism; the skeptic-Since asceticism could not restrain him, he plunged into asceticism. ism, and seeks in the mystical dances of the Sufis the dizziness of his thoughts. There he stops in death and annihilation. Those who, after having philosophized, embrace mysticism out of desperation, are

usually the most intolerant enemies of philosophy
Sophie. Gazali, having become a Sufi, undertook to prove the impos-
radical power of reason, and, by a maneuver
which has always appealed to minds more ardent than wise,
to found religion on skepticism. He deployed in

1. Destr. Destr., disput. X, fine sub. — Ibn-Tofaïl, P/»7. self-taught. proœm.
— Roger Bacon was aware of the existence of this Eastern philosophy, and the
also gives it as the expression of Avicenna's last thought
[Opus Majus,-p. 46, ed. Jebb).

2. Published by M. Schmœlders, in his Essay on Philosophical Schools.
the Arabs. Mr. de Pallia had provided an analysis of them [Memoirs of the Academy of
Moral and political sciences, foreign scholars, vol. I, p. 165 et seq.).

This struggle demonstrates a truly astonishing perspicacity of mind.
It is primarily through the critique of the principle of causality
that he opened his attack against rationalism. Hume did not
Nothing more was said. We only perceive simultaneity.
Causality is never anything other than...
God's will causing two things to follow each other -
Certainly. The laws of nature are not, or do not ex-
They take precedence over a habitual fact; God alone is immutable.
This, as we can see, was the negation of all science. Gazali
was one of those strange minds who do not embrace religion
gion as a way of defying reason.
Moreover, unfavorable rumors circulated about his integrity.
of his feelings. Ibn-Roshd claims that he attacked the
philosophy to appease theologians, and dismiss
the suspicions that had arisen against his orthodoxy1.
Moïse de Narbonne maintains that he had composed for his
friends a small secret note in which he gave the solution to the
objections that he had presented to the public as insolubles2. Ibn-Tofaïl points out his perpetual contradictions-
tions, and clearly proves that he had composed
esoteric works, in which he professed very strong doctrines
different from those he threw at the common people. "Accept
"What you see," he said, "and leave aside what you have heard;
When the sun rises, it spares you the need to contemplate
Saturn III.

Gazali exerted a decisive influence on philosophy
Arab. His attacks produced the usual effect of
contradictions, and introduced into public opinion adversaries a precision hitherto unknown. Ibn-Bâdja
(Avempace) was the first to attempt to "rehabilitate"

1. Destr. Destr., prol. and dispute. 111% f. 84 (cl. 1560).

2. Delitzsch, Datai. Codd. Hebr. Bibl. Lips., No. 26.

3. Pococko, Philos, auto didac tus, proœm., p. 19, ff.

Against him, the authority of reason had humiliated Gazali. science, and claimed that man does not attain perfection than by renouncing the exercise of his rational faculties. Ibn-Bâdja, in his famous treatise On the Regime of the Solitary, tried to prove that it is through science and development- It is through the successive development of his faculties that man arrives at to identify with the active intellect. He added a theory to this. politics, a kind of utopia or ideal model of so- society through which man would arrive at this identification. The triumph of the rational soul over the animal part is the goal of the efforts of moral life. The act of the intellect- connection is made through the intelligible forms that arrive to the material or passive intellect; there, they receive from The intellect activates form and reality. When man, through study and speculation, has arrived at full possession session of his consciousness, then it is acquired intellect; the The cycle of human evolution is complete, and man has no Nothing left but to die.

This noble and elevated rationalism is also the foundation of the The doctrine of Ibn-Tufayl (the Abubacer of the Scholastics). His novel by Ha/Ibn-Iokdhan, a sort of psychological Robinson gique, published by Pococke, under the title: Philosophus autodidactus aims to show how the fa- human cults arrive at order through their own strength supernatural and union with God. Yl Autodidact is a a mystical peripatetic in the Alexandrian style. There is such a passage which seems to be a literal translation from Iamblichus. Of all the monuments of Arab philosophy, it is perhaps the only one that can offer us something other than a historical interest. From this came the singular fortune of This text, translated into English, Dutch, and German, and adopted by the Quakers as a book of edification.

Thus philosophy, exhausted in the East, resumes a

a new brilliance in Muslim Spain by Ibn-Bâdja and Ibn-Tufayl, but at the same time imbued it with a a much more pronounced tinge of mysticism. Before these great men, it is true, the Peripatetic pantheism had had in Spain an illustrious representative, whose existence tence remained an enigma, and for the scholastics who

They quote him on every page, and for modern criticism which,
Until recent years, it had been unable to break through
the mystery surrounding it. Mr. Munck1 has rendered an eminent
service to the history of philosophy, by demonstrating that
this Avicebron, who played such a large role in the phi-
The Christian philosophy of the Middle Ages was none other than the
Solomon ben Gabirol2, a Jewish man from Malaga, renowned in the
synagogue as a hymnographer3, and especially in discovering-
donating the Hebrew translation to the National Library
and the Latin translation of the Source of Life. But Ibn-Gabirol does not appear to have exerted any influence on the
nor even on that of Arab philosophy of his time,
his fellow believers.

§11.

Arab philosophy presents itself to us with the characteristic...
a fairly uniform type. Among all philosophers
sophists whose succession we have just shown (Gazali
(Except for one exception), the method is the same, the authority is the same.
the doctrine differs only in degree or degree
advanced stage of its development. It is in the religious sects

1'. Literaturblatt des Orients, 1846, no. 46 (Leipzig).

2. The very transcription of the name is not outside the realm of analogies:
Ibn-Gabirol, Aben-Gcbrol, Avicebron, like Ibn-Sina, Aben-Sina, Avipenny.

3. Cf. Ewald and Dukes, Beitràge zur Gesch. (1st item. Auslegung der
Alt. Test., art. Ibn-Gabirol. — Ad. Jellinek, lieitràgc zur Gescliichte der
Kabbala (Leipz., 1852), p. 26.

gloomy exits from Islamism that we must seek the
the variety, individuality and true genius of the Arabs*.
Barely a century had passed since the death of the Pro-
Phetius, that already the dispute was beginning to undermine the dogma
that he had founded. Freedom and predestination were
the first object on which the need for activity was exercised
theological. The Kadarites (supporters of freedom) and
The Djabariles (predestinarians) maintained on this eternal
battlefield, the long war of texts; and of the
reason. The attributes of God were the second brandon
of discord. The extreme rigor of monotheism which
reigns in the Quran, the constant attention to fighting
the Christian dogma of the Trinity and the Incarnation, to
to repeat endlessly: God has no son, God has no
Mother, God does not beget, God is not begotten.
This made people think a lot about it. Some

(Moattils) denying God any positive and susceptible of being related to creatures, made it a being abstract, about which nothing could be asserted. In general philosophers and philosophical sects, by contrastion to the distinct hypostases of the God of Christians, denied the eternal and distinct attributes of essence divine, while the Sifatites (supporters of the attributes), The Teschbihites (assimilizers) made God in the image of man and were spread across the different degrees of anthropomorphism. The Ash'arites strove to

1. On Muslim sects, see. Pococke, Hist. specimen. Arabum (ed. White, Oxford, 1806), p. 17 of the text, 208 et seq. of the notes; — Schahristani, Book of religious and pJiilosophical sects, published in Arabic by M.W. Cureton (London, 1846), and translated by M. Haarbrücker (Halle, 1850-1851); — Hadji-Khalfa, introduction to his Lexicon bibliographical references, vol. 1, p. 64 et seq. (ed. Fluegel); and the work of Mr. Scbmœlders, who however must be consulted with great care serve.

to unite the doctrines of the Jabarians and the Sifatites, with some restrictions to avoid falling into the fatalism-absolute secularism and materialistic anthropomorphism. For The Hashwaites, on the contrary, believe that God is a corporel, inhabitant of a specific place. He is sitting on a throne, it has feet and hands, etc.

In the face of this intemperate dogmatism, skepticism expressed itself in endlessly varied sects. The Somanites rejected all knowledge acquired through speculation, and only admitted what could be touched and seen: They were considered bad believers. The Talimites, by another kind of skepticism, which formed the basis of the certainty of conscience based on the authority of an infallible man, the imam. They are almost indistinguishable from the Batenians, Muslim Kabbalists, who seek the truth in the letters and numbers *.

Finally, even the most openly admitted incredulity itself formed sects within Islamism: Rarmathes, Fatimites, Ismailis, Dualists, Druze, Hashishchins, Hernanites, Zendiks, secret sects, with double-dealing, combining fanaticism with disbelief, license with enthusiasm religious siasis, the boldness of the freethinker to the su-
The persistence of the initiate and the indifference of the quietist. Such is indeed the bizarre nature of Muslim unbelief
mane. She wavers undecided between the religious sect and the secret society, and hides the most revolting immorality, the most frenzied impiety, under the veil of initiation:

To believe nothing and to allow oneself everything, that is his formula.
Moreover, the vague nature of these various names
does not allow us to clearly highlight the nuance. Thus
The infamous sects were lumped together under the name Zendik.

1. De Sacy, Chrest. or., t. II, p. 2o0.

and communists, outings from Bardesane, Mazdak, the
Manichaeism, and the freethinkers (ahl eUlahkikj les
people of V (evidence), who only believed what is
proven. The people make little distinction between di-
various classes of unbelievers. Sometimes even they were attached-
the Zendiks are devoted to magic, to Sabaism, that is to say
to idolatry1.

Such were the bizarre products of this great
a ferment in which all the elements of Islamism floated
From the 11th to the 5th century AH. A liberal theology
and rationalist, that of the Motazelites (dissidents) rallied
For a time, moderate minds were at play. Motazelism represented...
felt in Islam as a nuanced form of Protestantism
by Schleiermacher. Revelation is a natural product
human faculties; the doctrines necessary for salvation
are a matter of reason: reason is sufficient to address them
to lead, and at all times, even before the revelation, one
was able to get to know them. The school of Basra was, under
the protection of the Abbasids, the center of this great
reform movement, the most com-
The complete text can be found in the great Encyclopedia of
Brothers of sincerity (ilkh wan-el-safci), attempt to
reconciliation between philosophy and Islamism, which does not
It seemed to satisfy neither the philosophers nor the devout.

Thus, apart from the study of Greek philosophy,
Islamism provided a vast
field of rational discussions, grouped under the name
of Kalam, roughly synonymous with our theology

1. Cf. de Sacy, Exposition de la religion des Druzes, passim; — Chrest.
Arabic, vol. I, p. 306, vol. II, p. 96, 191, 203 et seq.; — Translation of the history.
of the Sassanids, from Mirkhond, p. 361 et seq. See also Asian Journal.
Oct. 1850, p. 314, and an interesting lesson by Mr. Lenormant on the in-
Credulity within Islamism (Historical questions, lesson XVIII).

scholastic1. The Ralâm, whose existence predates
the introduction of Greek philosophy among Muslims

mans under Almamoun, initially represented no system- particular theme. But when the favor shown to this philosophy would have jeopardized the dogmas of Islamism. the role of the Ralâm changed, and now consisted of de- to cleave apart the attacked dogmas with the same weapons, to a small extent close to our own theology, of dogmatic what it was at first, has become primarily apologetic2. The main goal of the Motecallemîn is to establish against The philosophers, the creation of matter, the novelty of the world and the existence of a free God, separate from the world and acting upon the world. The system of atoms seemed to them favorable to the controversy they wanted to stir up. hold; they chose it. The atoms, they said, have been created by God; God could destroy them, and endlessly He creates new ones. God acts freely and directly. ment in all things; all that is is immediate- his work. Negative deprivations or accidents (such as darkness, ignorance, etc.) are even pro- produced by God in the substance that supports them, all

1. Kalâm represents in Arabic all the nuances of the word X6yoç. On For the origin and precise meaning of this word, see J. Goldenthal, in the Memoirs res of the Acad. of Vienna, t. I, 1850, p. 432. — Delitzsch, Anehdota zur Geschichte der mittelalt. Scholastic unter Juden uud Moslemen, p. 292, next. — Schmœelders, Essay, p. 138-139. — Haarbrücker, Trad. of Schahrîstani, vol. II, notes, p. 390 et seq. Motecallem (derived participle) (from the same root) designates the dogmatic theologian, as opposed to aufaquih, casuist theologian. The word QeoX6yoi, in Aristotle (Metaph., 1. XII, chap. vi), was |rendered in the Arabic version used by Ibn-Roschd by Motecallemîn.

2. Here is the definition that the Tarifat gives of Kalam: “A science in which one discusses the essence of God, his attributes, and the conditions tions of possible things, according to the canon of Islam, to refute the "Metaphysics of the philosophers." (Kdit. Fluegel, p. 194, Lips. 1845.)

like positive accidents1. Thus, God creates death, God creates rest, just as he creates life, just as he creates movement. The soul itself is but an accident. that God continues endlessly. Causality is not in the laws of nature; God alone is the cause. Two facts do not are never necessarily linked to one another, and the entire universe could be completely different from what it is is not. Such is the system that the Motecallemîn found- rent the best to oppose to the peripateticism of the philosophers Phes: a very poor system indeed, like all those which are designed to serve the needs of controversy, but recommended by that deceptive air of clarity which is seductive the vulgar. It is against this system that we will see Ibn Rushd, Maimonides and the later representatives of Arab philosophy, attempting a supreme, but impotent-effortless,

$ni.

This credit must be given to Arab philosophy. that she was able to boldly and perceptively identify major problems of Peripateticism, and to pursue the solution with vigor. In this, it seems to me super-laughable at our medieval philosophy, which tended always downplaying problems and taking them by the dialectical and subtle side.

However, the entire spirit of Arab philosophy, and consequently- The entirety of Averroism can be summarized in two doctrines, or, as the Middle Ages used to say, in two major errors, intimately linked to each other and constituting an interpretation Complete and original interpretation of Peripateticism: Eternity

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1. The Mu'tazelites, whom Ibn Rushd always equates with the Mu'takallimun, they even regarded deprivation as a substance. Cf. Destr. Dcstr., disput. III, p. 119 v°.

of matter and the theory of the intellect. The philosophy of Philosophy has only ever proposed two hypotheses to explain- to understand the system of the universe: — on one side, a free God, personnel, having attributes that determine it; providence; causality of the universe transferred to God; human soul substantial and immortal; — on the other hand, matter eternal, evolution of the seed through its latent force, God indeterminate; law, nature, necessity, reason; impos- the nature of intelligence, the emergence and reabsorption of the in- Divided. The first hypothesis is based on an idea that is too The second, an exalted view of individuality; the second, based on a view that is too exclusive of the whole. Arab philosophy, and in part-particularly that of Ibn-Roshd, is classified in the manner more decisive in the second of these categories.

The problem of the origin of beings is the one that Ibn-Roshd is the one who most preoccupies him: he returns to it in all his written, and always with renewed insistence. But Nowhere has it been treated with more development that in the great commentary on the twelfth book of metaphysics. "There is," he said, "on the origin of to be two opposing opinions, between which there is other intermediaries: some hold for the development, the others for creation. The parties- Without development, they say that the generation is not that the exit and in a way the doubling of beings; the agent, in this hypothesis, has no other function than to draw beings apart from one another, to distinguish themwar 1; it is therefore evident that its functions are reduced to those of the engine. As for the proponents of creation, They say that the agent produces the being, without it needing for this, from a pre-existing material. That's the opinion

1. Cf. Metaph.,l.XII, f. 344 v.

Motecallemîn of our religion and that of the Christians For example, John the Christian (John Philoponus), who claims that the possibility of the created being resides only in the agent. As for the intermediate opinions, they are reduced to two; but the first one in turn admits two rather different nuances. These opinions agree One point is that generation is only one transmutation of substance, which every generation supposes a question, and nothing is generated except of his fellow man. In the first of these opinions, the agent creates the shape and prints this shape onto a existing material. Among the proponents of this view, Some completely separate the agent from the matter, and call him the giver of forms: that is the opinion of Ibn-Sina1; others maintain that the agent is tanearly not separated from matter, as when fire inbegets fire, or that man begets man; sometimes separated, as happens in the generation of animals and plants, which are born from dissimilarity: That is the opinion of Themistius, and perhaps of Alfarabi. The third opinion is that of Aristotle, and consists of to say that the agent simultaneously makes the compound of the matter and form, giving movement to the matter and transforming it until all of this who was potentially there takes action. In this opinion In nion, the agent merely brings to fruition what was already in power, and to achieve the union of matter and of form. All creation is thus reduced to a movement. whose principle is heat. This heat, spread in water and in the earth, gives birth to animals and plants, which do not grow from a seed. Nature

1. See Destr. Destr., depart ai., disp. III, f. 350 v°.

produced all this with order and perfection, although she either devoid of intelligence, as if she were guided by a superior intelligence. These proportions and this productive energy, which the movements of the sun and the stars give to the elements, are what Plato calls-milk the ideas. In Aristotle's opinion, the agent does not create no form; for if he created one, something might to emerge from nothingness. This is the false imagination according to the-which we represent to ourselves the forms as created, which has led some philosophers to believe that forms are something real, and that there is a donor of the for-my; it is the same opinion that led the theologians of three religions that exist today, to say that something Something can come from nothing.1 Based on this principle, the Theologians of our religion have assumed a single agent producing all beings without intermediary, and of which Faction is exerted simultaneously by an infinite number of people. of opposing and contradictory actions. In this scenario, Fire no longer burns, water no longer moistens; everything is in need of a special and direct creation. Even more so, when a A man throws a stone; they claim that the movement-ment does not belong to man, but to the universal agent salt2. They thus destroy human activity. But here an even more surprising doctrine. If God can do to pass something from non-being to being, it can of even to make it pass from being to non-being: destruction, like generation, is the work of God; death is a creation of God. For us, on the contrary, des-Instruction is an act of the same nature as generation. Every being that is created carries within it corruption in its power. sance. To destroy, as to create, the agent has no

4. Cf. De Cœlo and Mundo, f. 197.

5, Cf. Destr. Destr., depart ai., disput. I.

than to translate power into action. Thus, it is necessary to maintain to hold power and agent in relation to each other. If If one were missing, nothing would be, or everything would be in Act: two equally absurd consequences.

The entire doctrine of Ibn Rushd, the very core of his The controversy against the Motecallemîn is contained in this A crucial step. Generation is merely a movement. Every movement presupposes a subject. This unique subject, this universal possibility, it is the raw material, endowed receptive, but devoid of any positive qualities, also suitable to receive contrary modifications1.

This raw material is not subject to any name nor any definition. It is merely the simple possibility-eternity. Every substance is thus eternal by virtue of its matter, that is to say, by its power of being. To say that a thing is generated from absolute non-being to being, that is to say that she possesses a disposition that she has never had before. Matter was not created, and it is incorruptible. tible3. The series of generations is infinite a parte ante And as an aside, postk': everything that is possible will be done. otherwise there would be something idle in the universe 8, then, in the midst of eternity, there is no laughter of difference between what is possible and what is*. Order did not precede disorder, nor did disorder... The order preceded the movement. The movement did not precede the rest.

1. Zimara interprets Averroes' thought thus: Materia est una secundum subjectum, et multa secundum potentias et habilitâtes ad recipiendum formas contrarias [Solut. contrad., f. 62, ed. 1560).

2. I, Phys., f. 18. — VIII, Phys., f. 155.

3. I, Phys., f. 22. — VIII, Phys., f. 194. —XII, Metaph., f. 34) v! — From Subst. Orbls, cap. iv, f. 324 v°, 325.

4. VIII, Phys., f. 176etsqq.

5. VIII, Phys., f. 184.

6. III, Phys. , f. 47.

Neither rest nor movement. Movement is eternal and continuous; for every movement has its cause in a movement previous movement 1. Moreover, time only exists through movement. We only measure time by the changes of state that we observe within ourselves. If the movement of the universe stopped, we would cease to exist. to measure time, that is to say we would lose the feeling of successive life and of being. One does not measure the time during sleep than by the movements-elements of the imagination; when sleep is very-probottom, and that the movement of the imagination dies out Completely, the awareness of time disappears. The softclothing alone constitutes a before and after in the duration. Thus, without movement there would be no successive evolution, that is to say that nothing would be 2.

From this it follows that the motor does not act freely. as the Motecallemîn claim. Ibn-Sina, who

made so many concessions, imagined, for their com-
to please, his classification of the possible and the necessary. He places the world in the category of the possible, and assumes that it could have been different than it is. But how? to call possible that whose cause is necessary and to eter-
What? Freedom presupposes novelty; but God has not of a new reason for being.3 The world could not have been nor greater or lesser than it is; for only whim

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1. VIII, Phys., f. 155-157. — De Cœlo, f. 197.— Epitome Metaph., leaflet. IV, f. 398. — ■ De Subst. Orbis, cap. iv, f. 324 v. — Cf. Arist., Metaph. A, p. 246 (ed. Brandis).

2. IV, Pliys., f. 82 v° et seqq. — This passage is one of the most ingenious by Ibn Rushd. In it, he develops views on sleep that are absolutely seblables to that of Dugald-Stewart.

3. “Impossibile est quod actio nova fiât per voluntatem antiquam. » (VIII, Phys., f. 159.) Cf. Destr. Deslr. dispute. I, f. 21, and leave. , disp.I, f.333 v°.

would have determined one measure rather than another.1 The Chance is only rarely an efficient cause and by accident. tooth. However, one would be much more willing to attributing to chance the events of this world that all the order of the celestial bodies; therefore Aristotle deals more severely Democritus and those who support the pre-
first feeling that the supporters of the second2. God, by Consequently, it only knows the general laws of the universe. towards; it deals with the species and not the individual3; because If he knew the individual, there would be innovation perpetuelle in its being. Besides, if God governed immediately, the evil of the universe would be his work vre; or else it would be necessary to grant it the power to rea-
to read the impossible, which would be to admit the principle of Sophists4. The only reverential opinion towards God is therefore the one that reduces its providence to being only the The general reason for things. In this hypothesis, everything That which is good in the world is attributable to him. since he willed it; evil, on the contrary, is not his work, but the fatal consequence of the material contra-
laughing at his designs.

So far, Ibn Rushd seems to me to be merely an interpreter faithful and intelligent interpretation of Aristotle's thought, expressed on-
all in the first and fifth books of Physics and in the twelfth of Metaphysics. Being, for Aristotle, being composed

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1. De Cœlo et Mundo, f. 119 v.

2.. Expos, media in Phys., f. 202 v° et sqq.
s 3. Destr. Destr., disput. XI and XIII. – XII, Metaph., comm. 37.

4. Epit. Metaph., tract. IV, f. 399 v° (ed. 1560). —Destr. Destr., disput. I, f. 341 v°.

5. In the Destruction of Destruction (dispute III, f. 101v°, 102), Ibn Rushd speaks of Providence in a vulgar manner, and with a a pompous use of language that is not typical of him; but this place seems to have been severely altered by the translator.

of an indeterminate element (matter) and an element Determinative (form), matter becomes infinite. the permanent foundation of all things. Matter is the possible, and the possible is eternal. Assuredly the this form of reasoning was open to attack, and it was not The Motecallemîn were not wrong to reply: Your The mistake is to consider possibility as a thing real. Possibility has no subsistence; it is a a pure conception of our mind, without any reality2. This was peremptory against the somewhat crude expression the series of Aristotelian theory, but did not undermine the profound truth that served as the basis for this theory, to to know the eternal identity of the permanent foundation of things, on the surface of which the ever-oscillating lines unfold lantes and variables of individuality.

§IV.

The extreme simplicity with which we design the invisible world, has made it impossible for us to to get an idea of the system, which is much more complicated than found in religions and philosophies of antiquity. Aeons, genii, sephiroth, demiurge, metatron, etc., all have disappeared, since the ruthless Occam put the gods to flight with his scolas- axiom Tick: We must not multiply beings without reason.

Arab philosophy is far from being so restrained. One The numerous hierarchies occupy the entire interval between God and man. "The government of the universe," said Ibn-Roschd resembles the government of a city, where everything

1. Cf. Aristot. Metaph., 1. XTI, cap. vi (trans. Cousin, p. 195 et seq.).

2. Schmœlders, Essay, p. 159.

starting from the same center, but where not everything is the work immediate of the sovereign 1. » The profound conception of AAristotle, that god of the twelfth book of the Metaphysics, immobile, separate, center of the universe, which directs and moves the world, without seeing it, through the attraction of good and beauty, This metaphysical Newtonianism, so simple, does not satisfy the Arabs. Never has God been so determined, so isolated from the world, that of Aristotle. If we apply the name pantheism for doctrines that fear To limit God, no doctrine has been more so than his. opposed to pantheism. This theodicy could be suitable to a naturalist school like the Peripatetic school: to simplify its purpose and eliminate anything resembling To a hypothesis, the naturalist would like to attribute to God, once and for all, his share firmly settled, and to relegate him as far removed as possible from the realm of experience. The school Arabs could not accept such a simple concept. It was necessary to create a sort of minister for this invisible king in order to to put him in contact with the universe, something analogous to Philo's lyoç irpocp-opwtoç, image and mamanifestation of the powers hidden in the depths of infinite existence.

The passive only ever becomes an act through the fact of a active power2, and the contingent cannot be explained by a series of causes to infinity 3. Undoubtedly the circle The causes cannot stop at a given moment. The Rain comes out of the cloud, the cloud of steam, the steam from the rain; the plant emerges from the plant, the man emerges from

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1. Destr. Destr., disput. III, f. 121 v. — Epit. Metaph., tr. IV, f. 395.

2. II, Phys., f. 31 v. — Destr. Destr., disput. Lively. 150 v°. — See Ravaisson, Essai sur la Metaph. dArist., t. Ier, p. 542 et seq.

3. Metaph., I. II, f, 50 ^

man through the corruption of the generative being, without that it is permitted in this chain to continue to take one moment rather than another as a starting point1. Where then should we look for the cause of multiplicity? It cannot be found in one. to emerge as one. Only one being can be the im- product This being, mediator of God and in direct relation with Him, This is the first intelligence 2, the first engine of fixed stars, a kind of demiurge whose origin should not

to be sought elsewhere than in the chapter seen in the twelfth book
of Metaphysics, misunderstood and combined with
Alexandrian data, or perhaps, by some sort of
compromise, of which the antagonistic sects offer names-
numerous examples, with the doctrine of hypostases and of the
A verb, which was, moreover, so vigorously opposed.
This primal intelligence, this initial driving force, which is
For Aristotle, God himself is nothing more than
the first agent of the universe, to whom they apply
the magnificent expressions by which Aristotle has
sought to express the mode of action of intelligence di-
vine3. The Quran itself provides arguments for this
theory; for it is written there: The first thing created by
God is intelligence. Plato, according to Ibn Rushd, did not
he didn't want to express anything else when he said it in his own style
depicted that God created the angels in the morning, and that after their
Having left the creation of everything else to others, he rested*.

1. Destr. Destr., available IV, f. 152, 158.

2. Epit. Metaph., tr. IV, f. 395 v° et sqq.

3. To be convinced of this, one need only read the Abridged Metaphysics-
that, tract. IV, f. 39G. For a moment, however, Ibn-Roshd seems to identify-
to honor God and primal intelligence; for, he said, nature has nothing sufficient.
perflu. [Ibid., p. 397.]

A. Metaph., 1. XII, f. 344-v°. It is possible that this entire passage was
Interpolated by the Hebrew translator. — Cf. Destr. Désir., disput. XII
and XV.

Galen glimpsed the same truth when he spoke of this
informative form, to which truly belongs
the creator's name1. Several religious sects, more or
less influenced by Gnosticism, the Talimites, the Bate-
The Sabians, like the Greeks, professed a similar doctrine and
admitted intelligence as the firstborn of all
creature

“The nature of the stars,” Aristotle had said, “being a
a certain eternal essence, and that which moves being eternal
also and prior to what is moved..., it is evident that at-
As many planets as there are, there must be as many essences as there are essences.
eternal in their nature and each immobile in itself...
One is first, the other is second, in an order
corresponding to the movement of the stars relative to each other.3
"A tradition dating back to the most remote antiquity," he said.
elsewhere, and passed on to posterity in the envelope of

The fable teaches us that the stars are gods, and
that the divinity embraces all of nature. Everything else
It's just a myth... But if we extract the principle
to consider it alone, knowing that the first essentials
These are gods, one might think that these are doctors
truly divine trines4.... » This bizarre glimpse, which
seems reminiscent of Pythagoras or Plato, and
which surprised all the commentators, to the point that plu-
Several critics did not hesitate to call into question
the authenticity of the book in which it is found 5, was the original text-

1. Destr. Destr., depart ai., disp. III, f. 350 v°.

2. Schmoelders, Essay on the Philosophical Schools, p. 202.

3. Metaph., 1. XII, cap. wine (trans. Cousin), p. 203. — Ed. Brandis,
p. 251.

4. Ibid. (trans. Cousin, p. 212). — Ed. Brandis, p. 254.

5. Cf. Vacherot, Theory of First Principles According to Aristotle (Caen,
1836), p. 48 et seq. — Ravaisson, Essay on the Metaphor of Aristotle, vol. I,
p. 103, 104. — Pierronet Zévort, Métaph. of Arist.^X. I, introd. lxxxviii

tifde of the theory of intelligences, which forms one of the points
the most characteristic aspects of Arab philosophy, and
to which their syncretism blended so many foreign elements
gers. Newton's mechanical hypothesis has so profoundly-
how deeply it penetrated our ideas about the system of the universe, that
all the concepts of antiquity, the Middle Ages, of
the renaissance, of Descartes himself on the World,
appear to us today as the dreams of an au-
age. No matter how hard we try, we cannot re-
We will never announce our modern ideas frankly enough-
born to understand, that is to say, not to find
absurd, the de Cœlo et Mundo, the treatise on the World to
Alexander, the one from Substantia Orbis. The homogeneity of
the universe was then poorly understood: one could not sup-
to assume that the same system extended to all parts
of the world, and that the same law which determines here below the
the movement of an atom presided over the revolutions of
celestial bodies. Ibn-Roshd is therefore not responsible for
what might seem strange to us about his theory of the sky
and inconceivable. In his eyes, the sky is an eternal being,
incorruptible, all action, simple, weightless, moved
by a soul \ Indeed, circular motion cannot
to come from only a soul, bodies being susceptible only
of up-and-down movement. The sky is not composed
of matter and form. It is only in the place by accident-

tooth2. It is the noblest of living beings3. Infinite quantity
As for duration, the movement of the sky is not so with regard to the
Quantity 4. If only one star were added to the body

and lxxxix, and t. II, p. 361 et seq. — Michelet (of Berlin), Critical examination than the Meiaph. d1 Aristotle, p. 19-4-195.

i. De Substantia Orbis, cap. v. — De Cœlo et Mundo, f. 67 v.

2. Phys., IV, f. 66et sqq.

3. De Subst. Orbis, chap. vi.

4. Of Subst. Orbis, cap. iji — De Cœh et Mundo, f. 151.

star, this body would stop instantly; for the measurement of its strength is exactly proportional to its mass; and if it stopped for a moment, the first engine could not to set in motion again; it would be corrupted by inactivity, and with him all beings whose essence is to move see 1. It is therefore not by its intrinsic nature that it is incorruptible and eternal, but through the continued action of the first engine, and the Prophet was able to say truthfully: (c Everything is corruptible, except His face2. »

Therefore, in Ibn-Roshd's eyes, the sky is a living being. composed of several orbs representing the members essential to life, and in which the first engine represents the heart, from which life radiates for other members bres3. Each orb has its own intelligence, which is its form. as the rational soul is the form of man; these intel- hierarchically subordinate lines constitute the chain of motors, which propagate the movement of the first sphere up to us. Desire is the driving force at- which they obey4; always seeking the best, They are constantly in motion, because movement is only The appetite for the best. Their intellect is always in act and is carried out without any failure outside of Imagination and sensitivity. They know each other. themselves, and have knowledge of everything that passes into the lower spheres; the primary intelligence has, therefore, complete knowledge of all this which is happening in the universe.

1. De Subst. Orbis, chap. vi. — De Gêner, et Corr., paraphr. f. 318.

2. De Subst. Orbis, cap. vit.

3. Zimara, Solut. Conlrad., f. 212.

4. Phys., VIII, comm. 85. — De Cœlo et Mundo, f. 125. — - Metaph., XII, 337, 341.

5. By Beatit. animoe, cap. v. — Destr. Destr., available XVI, f. 325 et seqq. — De Cœlo et Mundo, f. 127 v. — IV, Phys. , f, 66 et sqq, — Epit. Metaph., tr. IV, f. 394.

Thus, a vague, indecisive overview, without connection to the rest of the Peripatetic doctrine, became among the hands of the Arabs a theory of the first principles of the universe, bizarre, I admit, but ingeniously linked in all its parts, and from which we shall see emerge, as a special case, their entire psychology.

S v.

Ibn Rushd's theory on the intelligences of the planes taires, is merely an amplified commentary on the twelfth book of Metaphysics; his theory of the human intellect is, likewise, only the third book of the treatise on the Soul, interpreted with subtlety, the random comparisons dice and the mixture of mystical doctrines, which characterizeThey are raising Arab philosophy.

((There are two elements in the fact of knowledge) analogous to matter and form, that is to say a passive principle and an active principle; in other words, terMy, there are two intellects: one, material or notsif (7ïaGy]Tixoç, sv ouva{/.si, àuvcrroç, âuva|/.svo;); the other, formal or active (wv bnù,zyj,ioL^ 7roi7)Tix.o<;): one, suscepcapable of becoming all things by thinking them; the auto be _, making things intelligible. That which acts is superior to that which suffers; therefore the active intellect is supsuperior to the potential intellect. The active intellect is seadorned, impassive and imperishable (^wpicToç, îtal âTuaGvjç, xal ajAiyyjç, tti oucta wv êvspyeia); the passive intellect, to the Milking is perishable and cannot do without intellect. active. Now, true intellect is separate intellect, And that one alone is eternal and immortal.

1. De anima, 1. III, cap. v, § 1. Edit. Trendelenburg (ïena, 1833), p. 91. — Trans. Barthélémy Saint-Hilaire, p. 302, — ■ Waddington-Kastus, from Aristotle's Psychology, pp. 212-213,

From this doctrine, we already see emerging a cona sequence that the philosopher himself foresees and accepts. The intellect in action, it is said, is prior to the intellect in power. And yet, within the individual, power precedes act 1. Therefore, it is not in the individual that it We must look for the active intellect, prior in time to the very act of thinking, "It is not when Sometimes she thinks, and sometimes she doesn't; it's only- when it is separated, that intelligence is really what she is2. » The active intellect is impersonal-nal, absolute, separate from individuals, participated by the individus. One more step, and we will have to say that the intelthe reading is unique for all men, and to proclaim this what Leibniz calls monopsychism. This is the thesis Averroist. Aristotle never expressed himself clearly on this point; but it must be admitted that Ibn-Roshd and the Arab philosophers, in attributing this doctrine to him, have not the fact of drawing the immediate consequence of the theory as presented in Book III of The Soul.

Other passages, moreover, confirm this interpretation. Position 3. The intellect comes from outside; it is separable from body, eternal, impassive, divine4; it is in the soul a a separate, independent substance, distinct from the individual, as the eternal is to the corruptible.5 It is in some

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i. eH 81 xocxà 8uvakuuv ypovto -potepa h tw ivf , 8X10; 81 where "Xpovto (1. III, cap. v, § 2. Edit. Trend., p. 91). — Cf. Metaph., 1. XII, cap. you, p. 246 et seq.; ed. Brandis.

2. De anima, 1. III, cap. v, § 2.

3. Cf. Kastus, Psych. d'Jristotc, p. 215-216, 284, 307-308, 333, 335. — Barthélémy Saint-Hilaire, Treatise on the Soul, Plan, p. 76.

4. AsiTcetat 81 xbv vouv [xdvov ôupaôev £7iEtaiévai 7.0a Qsfov slvat poVov (From (to bother, anim., 1, II, chap. m, p. 736, ed. Bekker). Cf. De anima, 1. I, chapter iv, g 14,

5. From anima,!. I, cap.iy, § 13.

sort of another kind of soul1, the study of which belongs to the metaphysician and not physicist 2. This results from All of this is a theory quite similar to that of Malebranche, a kind of objective and impersonal reason light, which enlightens all men, and by which all is intelligible. That is the interpretation of most of the Greek commentators, from Alexander of Aphrodisias, from Themistius, of Philoponus3, and of all the Arabs without ex-reception.

Such a doctrine, certainly, is not in agreement with the general spirit of Peripateticism. But this is not the the only time Aristotle introduced into his system fragments of older schools, without putting themselves in It is difficult to reconcile them with his own insights. It is obvious-dent that this whole theory of the voiç is borrowed from Anaxagoras. Aristotle himself cites it (1. III, chap. iv, § 3), and Simplicius has preserved for us a long fragment of this philosopher, who offers the most complete analogy with the passage from the treatise on the Soul that we are trying to clarify-cir4. In Book VIII of the Physics5, the same theory is given expressly as from Anaxagoras.

In an ingenious thesis presented to the Faculty of Letters 6, we fought against Ibn-Roshd's interpretation,

1. "Eor/.s <iu-/9jç yivoç ^T£pov etvai, xa\ xouxo [j.6vov Ivôsysxai ywpi'ÇeaOai, xaOa-sp xb à'tSioV xou cpOapxou (De anima, 1. II, cap. n? g 9). — Cf. ibid., L II, cap. m, $1. — Metaph.j 1. XII, cap. mr.

2. De anima, 1. I, cap. i, § 11.

3. This is how it is understood, among the moderns, by Trendelenburg, p. 175, 492; Raisson, t. I, p. 58o et seq. ; Brucker, t. III, p. 110; Tiedemann, Geist derspec. PhiL, t. IV, p. 147 et seq.

4. N6o; ol etci à'-ctpov y.ou auxo/paxèç, xa\ [js;jr/.xat. ouûsv\ yprj[j.ax'., àXkb: (x6voç aùxbç icp' Éowxou sari (apud Trendelenburg, p. 467).

5. 'Avaçayooac <jpOw; Xiysi , xbv vouv db:a07j cp^ay.ojv y.cà &<ji-yr\ sl'vai (Phys. 1. VIII, chap. v).

6. Denis, Arislote's Rationalism.

and argued that for Aristotle, the active intellect is merely a faculty of the soul. The passive intellect is then only the fa-Cult of receiving the savra<7[/.aTa; the active intellect is not that induction acting on the <pavTa<7[/.aTa and by drawing the general ideas. Thus, the theory is brought into line with reality. as presented in the third book of the Treatise on the Soul? with that of the Posterior Analytics, where Aristotle seems to re-reducing the role of reason to induction by generalizing the facts of sensation. Certainly, I am not hiding anything. that Aristotle often seems to consider the οὐτος as per-sonnel to Tliomme. His constant attention to repeating that The intellect is identical to the intelligible, that the intellect he acts when he becomes the object he thinks about1, is

difficult to reconcile with the hypothesis of a separate intellect
of man. But it is dangerous, it seems to me, to
thus forcibly aligning the different perspectives of
ancients. The ancients often philosophized without liking themselves.
miter in a system, dealing with the same subject according to
the viewpoints that were available to them, or that
were offered by previous schools, without worrying
dissonances that could exist between these various
sections of theory. 11 It is childish to try to them
to agree with themselves, when themselves
They cared little about it. It would be just as well, as some
German critics declare all passages to be interpolated.
that cannot be reconciled with the others. Thus, the theo-
the line from the Posterior Analytics and that of the third book
of the Soul, without expressly contradicting itself, represent-
in my opinion, they offer two profoundly different insights

anima.

1. btXN(x\xz\ ra&ç ecrct xà voy)Ta ô vouç, àXX' svxsXs^sia ouôiv , 7tp\v &v vo9j [From
i, 1. III, cap. iv, § 11). See Metapli A, c. seen and ix. -r-From anima, 1. I,
c. m; 1. II, c. i; 1. III, cv — Kastus, Psychology of Aristotle, p. 209,
281, 333. — Rallaisson, JÊëtàpk. of Arist., 1. 1, p, 196, 199.

tincts and of different origin, on the fact of the intellect-
agency.

Probably 9, translating -into modern language the
theory of the intellect expounded in the third book of The Soul,
and by freeing it from overly substantial forms of
In the Aristotelian style, we arrive at a theory of con-
birth quite similar to that which for half a century
has won the assent of all philosophical minds
questions. It is entirely up to us to make Aristotle say: Two
Things are necessary for the intellectual act: 4° a
The impression of the outside world received by the thinking subject
2° a reaction of the thinking subject on the given data of the
Sensation. Sensation provides the substance of thought;
Here it is, pure reason, gives form. But this mis-
The method of rapprochement is always perilous.
Old systems must be taken for what they are.
and accepted, from their author's point of view, as
curious products of the human mind, without ever being in-
interpreted according to the views of modern philosophy.

In short, the Peripatetic theory of the intellect,
as it emerged from the work of the commentators,
composed of five theorems: 1° distinction of the two in-
2° incorruptibility of one, cor-
ruptibility of the other; 3° the active intellect conceived outside
of man, like the sun of intelligences; 4th unity
of the active intellect; 5° identity of the active intellect with the
last of the worldly intellects. The thought of Aris-
tote leaves no room for hesitation on the two pre-
first theorems; it is sufficiently clear, without being
undisputed, with regard to the third. As for
As for the last two, they are indeed the work of the commentators.
tators who, through inductions or comparisons,
believed they could thus complete the master's theory.

S VI.

Aristotle's immediate disciples, Theophrastus, Aris-
Toxenus, Dicaearchus, Strato, do not appear to have
deeply concerned about the doctrine expressed in the third
Book of the Soul. For them, the soul is merely the resulting sound-
both the organization of body parts; the theory of
pure reason could have no place in a system
of such crude materialism. In Alexander of Aphro-
disias, on the contrary, this theory leads to great developments
loppements. The passive intellect, which is now called
material (6 O^wcoç vouç), is nothing in act, but everything in
power 1. For being nothing by its own strength before
To think, when he thinks he becomes the thing thought. The in-
such material is therefore only an aptitude (Ê7uiTY)SeioTV]ç)
to receive ideas, similar to a tablet on which
There is nothing written down. The fact of knowledge takes place
through the intervention of God, who takes hold of the faculty
individual as well as an instrument. The active intellect,
For Alexander, therefore, is God himself; but God does not
maintains with the soul that it is a passing relationship; it is not
that the external driving cause, and does not prevent it from
soon fall back into nothingness 2.

Alexander of Aphrodisias can be considered the
first author of the immense importance that the theory
from the third book of the Soul acquired in recent centuries
of Greek philosophy, and throughout the Middle Ages.
Themistius attests that even in his time this passage
had given rise to endless controversies, and Philo-

j. Trendelenburg, De anima, p. 486.

2. Ravaisson, Essay on the Metaphor of Jurist.} t. II, p. 302. — Zimara > Hello. Contai. 176 and 178 v°.

On this subject, a whole army of dissidents refutes it.[1] Themistius, as with Alexander, the separate intellect is outside of man. Already it is clearly established- the question of unity or multiplicity of the intellect. It is one, he said, in its source, that is to say in God; it is multiple through the individuals who participate in it. pent; just as the sun spreads from a single center in an infinity of rays[2]. The passive intellect aspires to to unite with the active intellect, as everything aspires to its improvement. Simplicius did not introduce into the controve no new element. The passive intellect is pelaughable, like everything that lives a successive life. When He acts, he identifies with the thing thought.[3] Philopon is a more original spirit, but a much more interpretive less faithful. In his eyes, the soul is immaterial, simple, immortal (6ewc, x.al àcrco^aTo;, îtal âraG/'ç). The intellect, when it is in action, must identify itself (é£ô{ÀQioîfaOai, évurcapystv) to the thought object. The vouç is nothing other than the raithe sound of all humanity. Indeed, the vouch, says Aristotle (Book III, Chapter V, § 2) is always thinking; that is to say, adds Philopon, that humanity always thinks, as In a sense, one could say that man still lives, because that humanity still lives[4]? Finally, in the apocrypt of Aristotle's Theology[3], the theory of the intellect is presented in a manner very similar to that that we will find among the Aral: es. The role of the intel-

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1. Barth. Saint-Hilaire, Treatise on the Soul, p. 305, note.

'2. Trendelenburg, p. 493.

3. IHc vouç otxv ivepy^, 5 x-jto; stti toÎ'; voouijivoiç, xat er:tv cfoep rà voojij.sva [IùidX

•i. Where yàp 707 sva t<~) àpi0[i(& vouv Xiyo[j.zv àù vosîv, ccXX' o~i bi SXro tÇ x'Safxco o à/Ooto-'.voç vouç &z\ vos?" (Trendelenburg, p. 490).

5. See the excellent analysis given by Mr. Rayaisson, Metaph d\frisf.: t. II, p. 012 et seq.

(O

active license is to purify the data of sensation for to make it intelligible. It is the intermediary (the Word). through which God created the world. God shines forth in active intelligence, this radiates in the human soul Maine, the soul in the body, and thus divine life descends down to inanimate matter.

Moreover, this doctrine of the intellectual- unique and universal agency was exclusively specific to the Peripatetic school. All of antiquity, from Anaxa-Gore, had called voi; the spiritual principle of the universe1. The entire school of Alexandria had accepted the procession. particular intelligences of universal intelligence saddle2. But it was above all the crude realism that the The Latin Church Fathers brought to psychology which con-tribua to highlight the question of the unity of souls. Saint Augustine stirs it curiously, but, according to his habitude, avoids answering it, in a curious passage of his book De Quantitate animœz. This passage was noted in the 9th century, and became in the abbey of Corbie the text of a rather heated controversy. A Hibernian monk, named- Macarius Scotus, claimed to derive the doctrine of monopsychism, and communicated his opinions to another winter residents of this abbey, whose name has not been known served. Ratramnus, a monk of Corbie, one of the writers better known from the 9th century, he first fought him in a dogmatic letter, then, at the request of Odo, bishop of Beauvais wrote a work against him which has remained unpublished. Mabillon discusses it based on a manuscript by Saint Eloi de INoyon4; there are several others in the

1. Cicero, De Dhinat., 1. I, c. mid. — Sallust., Bell. Judgment, c. ir. — Virg., Geprg., IV, 221; Mneid., VI, 724. —De Mundo ad Alex., c. seen.

2. Cf. Rallaison, op. cit., t. II, p. 504-505, 534 535.

3. Cap. -xxxii (Opp., 1. 1, p. 434, ed. 1679).

A. Mabillon, Acta SS. Ord. S. Bened., Sec. iV, pars II, prsef.,

libraries of England K Ratramne deals with his advers-heretical status, more deserving of being repressed by the self-ritual that is fought by reasoning, and leads him to say that there is only one man and one woman in the world soul? such an absurd error, he adds, that its author of-should be called Baccharius and not Macarius* \ He pa-

It was also noted that this doctrine was not uncommon among
the Hibernians. A collection of canons for the Hibernian Church
Bernese, which is found in a manuscript from the collection of
Saint-Germain (no. 121, written in the 5th century)3, contains
(fol. 182-184) a chapter on the soul, where curious-
Several questions have been raised that seem to have
This relates to the errors of Macarius. The same doctrine is from
remains mentioned in Bede4 and is found in the PanTheon of Godfrey of Viterbo, attributed to the Manicheans
and to Plato3.

p. lxxvi etsqq. ; Annals Ord. S. Bened., t. III, p. 139-440. —Dom
Ceillier, Hist. gen. of ecclesiastical authors., t. XIX, p. 159. — Ellies Dupin,
Bill, ecclesiastical, 9th century, pp. 237-258. — Fabricius, Bibl. med. et inf. Latin. ,
t I, p. 243 — Hist. lltter. of France, t. IV, p. 258-259; t. V, p. 350.
— It was inadvertently that Fabricius wrote Marianus Scotus, confus-
thus our 9th-century winter with the Benedictine of Fulda
of the 11th century. Mabillon and the authors of the *Hist. litt. de la Fr.* propose to i
to tifier Macarius Scotus or with Scotus Erigena or with a Macarius, to whom
Raban-Maur dedicates his book on Computus.

1. Catal. mss Angliæ and Eiberniæ, mss. Coll. S. Bened. Cantabrig. ,
No. 1567; mss. Coll. Sydney-Sussex, No. 734; mss. Coll. S. Trinity. apud
Dubl., no. 816.

2. Quoniam non beatus, sed stultus et ebrius talia somniavit.

3. Part of this valuable collection was published by Dacberi (Spicil. ,
(t. I, p. 492) and part by Marlene [Thés. Jnecd., t. IV, init.]. But
The chapter we are talking about here has remained unpublished.

4. Mundi constitutio, inter Bedse Opp., t. I, col. 397 (Basil., 1563):

5. Apud Pistorium, German. rer. Script. , t. II, col. 58.

§VII

It is primarily by developing certain theories at the ex-
exclusion of the others, that the Arabs have altered the whole
of Peripateticism; now it is quite remarkable that the
theories to which they thus gave preference
are precisely those that do not appear in Aris-
all that in an incidental and obscure way. Already
we have seen an isolated thesis from the twelfth book of the
Metaphysics becoming in their hands the core of a
vast system, encompassing both their metaphysics,
their cosmology, and even their psychology; this time
again, it's a doctrine borrowed from a foreign school of thought.

manages, disagrees little with the spirit of Peripateticism, and whose its authenticity has likewise been called into question, which will become the central point of their philosophy.

The role of the intellect is to perceive the forms of things, he himself must be absolutely devoid of shapes and like a transparent crystal that does not letto be that the image of objects[1]. For if it had forms These forms, being their own, would blend with those of the objects perconceived and would alter the truth of perception. The intelreading, considered within the subject, is therefore merely a pure reskepticism. But to stop there, as Alexander did Aphrodisias's analysis is not exhaustive due to the knowledge. It is not enough to grant the intellect a vague and indeterminate disposition to receive forms[2].

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4. Omne recipiens aliquid necesse est ut sit denudatum a natura recepti [From anima, f. 160). — Oculus si esset habens colorem, non esset possible virtuti visivse recipere colors [De connex. intell, abstr. cum man, f. 358).

2. Dicere quod intellectus materialis est similis praeparationi quse est in tabula, non tabulœ secundum quod est prœparata, ut exposuit Alexander hune sermonem, falsum est {De anima, f. 168-169).

Indeed, we conceive of the intellect as empty of all form; so if it were only a simple disposition to receive the forms, we would conceive of nothingness. "What! Alexander, exclaims Ibn-Roshd, you claim that Aristotle did not want to parIt refers to a disposition rather than a disposed subject. Truthfully, I am ashamed for you of such speech and such singular comment. A provision is not in effect none of the things she is capable of receiving. A dispositionsition is neither a substance, nor a quality of a substance stance. If, therefore, Aristotle had only presented the intellect as an aptitude for receiving forms, he would have To create an ability without a subject, which is absurd. Also do we see Theophrastus, Nicholas, Themistius and the others? The Peripatetic writers remain much more faithful to the text. of Aristotle. This hypothesis was only formulated by Alexander; all the philosophers of his time agreedThey return to rejecting it, and Themistius rejects it like a absurdity; quite different in this respect from the doctors of our days, in whose eyes one cannot be a perfect philosopherunless one is an Alexandrianist[1]. » It is therefore necessary to grant to the intellect an objective existence, and the act of conbirth only occurs through the cooperation of the sub- intellect objective (passive or potential intellect) and of the intellect objective (active intellect). Passive intellect is individual.

and perishable, like all the faculties of the soul that do not- dyes that the variable; the active intellect, on the contrary, being entirely separate from man and free from all the mixture with the material is unique, and the notion of the number is only applicable there because of the individuals who participate2.

1. De anima, 1. III, f. 169. — Cf. \b\d., f. 170.

2. Necessity is ut sit anima non divisibilis ad divisioneni individuorum, and ut sit etiam quid unum in Socrates and Platone (Destr. Destr., f. 349 v"}.

Without being expressed with the precision that we require- Let us now turn to philosophical research, This solution meets the main conditions of the pro- problem, and determines with sufficient clarity the share of The absolute and the relative in the fact of knowledge. refutations that the Middle Ages attempted of Ibn-Roschd have, in general, been wrong, like all the refutations, which seek to take a system by its His weakness rather than his truthfulness. Certainly, if he is at The world is a revolting absurdity; it is the unity of souls. as we pretended to hear, and if Averroes had ever Averroism could not have supported such a doctrine to the letter; it was not would deserve to be recorded in the annals of dementia and not in those of philosophy. The argument constantly re- Albert, Saint Thomas, vehemently opposed Averroist theory. mas: What! The same soul is therefore both wise and mad, gay, and sad; this argument, I say, that Averroes had foreseen and refuted1, would then be peremptory, and would have was enough to sweep this extravagance from the field of es- It took human hands the very next day after its appearance. On closer inspection, one can see that this is not the case. Ibn-Roshd's thought, and that this doctrine is linked in his mind a theory of the universe that is not lacking neither elevation nor originality.

The personality of consciousness has never been well clearly revealed to the Arabs. The unity of reason objective struck them much more than the multiplicity of subjective reason. Convinced, moreover, that all the parts of the universe are similar and alive, they have

— Cf. De anima, 1. III, f. 160 v° et sqq., and the fragments of the beginning taire moyen sur l'Ame (unpublished), which Mr. Munck translated from Arabic {Dict. des se phll., t. III, p. 166-167).

1. Destr. Destroy, leave, available. IIIa, f. 350.

considering human thought as a whole,
as a resultant of superior forces and as
a general phenomenon of the universe. Undoubtedly, in
a philosophy that separates as vaguely as phi-
Arabic philosophy Psychological order of the ontological order
gic, and which never says precisely whether the field of
His speculations are either within man or outside of man.
Such a way of expressing oneself was not without danger.
We wish Ibn Rushd had said it more clearly.
that he did not do it: The unity of the intellect means nothing other
something that the universality of the principles of pure reason
and the unity of psychological constitution throughout
the human species. However, there can be no doubt that
Such was not his thought, when one hears him repeat without
ceases that the active intellect does not differ from knowledge
the knowledge we have of the universe1, that immortality
of the intellect designates the immortality of humankind2,
and that if Aristotle said that the intellect is not sometimes
thinking, sometimes not thinking, that must be understood
relative to the species, which will never disappear, and which
exerts its influence without interruption at some point in the universe.
its intellectual faculties3. A living humanity and
permanent, such is therefore the meaning of the theory of aver-
the roistics of the unity of the intellect4. The immortality of the in-
such an active telect is thus nothing other than rebirth
eternal humanity, and the perpetuation of civilization-

1. Epist. of intel. y f. 67. Et quia intellectus noster in actu nihil aliud
est quam comprehensio ordinis et rectitudinis existentis in hoc mundo...,
sequitur de necessitate quod quidditas intellectus agentis hune nostrum
intellectum nihil aliud est quam comprehensio haruin rerum.

2. De anima, 1. III, f. 165 and 175 v°.

3. lbid.y f. 170 v°, 171.

A. This is also the interpretation proposed by MH Ritter {Gesch. der
christ. Phil.lV BS 148, ff.).

tion S Reason is constituted as something
of the absolute, independent of individuals, like a part-
integral part of the universe2, and humanity, which is only
the act of this reason, as a necessary being and
eternal.

Hence also the necessity of philosophy, its role providential, and this strange axiom: Ex necessitate est ut sit aliquis philosophus in specie humana 3. For all power must take action, otherwise it would be vain. It is necessary that at each moment of duration and at at some point in space an intelligence contemplates the absolute reason. Now, man alone, through the speculative sciences, latives enjoys this prerogative. Man and philosopher-Sophie are therefore also necessary in the plan of the universe

This is the original theory developed in the treatise Of the happiness of the soul, and in the digressions of the com-Commentary on the third book of the Soul. It is true that the the technical language of Averroism is much more com-complicated. By bringing together the different expressions by the-which Ibn-Roshd seeks to designate the various nuances due to knowledge, one could find up to five in-

1. Quemadmodum scientia et ipsum esse sunt quid proprium ipsi homini, et artes ipsœ quibusdam modis propriis videntur inesse ipsi homini, ideo existimatur universum habitatutn non posse esse expers alicujus habitus philosophizes vel artium naturalium. Quoniam licet in aliqua parte defuerunt ipsœ artes, exempli gratia in quadra septentrionali terras, non propterea remainder quadrse privabuntur eis [De anima, f. 165 v°).

2. Scientiœ are aeternae et non generabiles nec corruptibiles, nisi per accidens, scilicet ex copulatione earum Socrati et Platoni.... quoniam intellectui nihil est individuitatis [Desire. Destr., f. 349 v°).

3. De anim. beat, , f. 354.

4. Et scias quod non est alia species quae apprehendât intelligibilia, nisi homo, — Similiter oportet ut inreniantur aliqua individua in specie hominis, quas apprehending hune iuteilectum ex necessitate (Ibid. t f. 356).

Telects, active, passive, material, speculative, acquired. It is especially with regard to X material intellect that the lan-Ibn-Roshd's pledge is difficult to reconcile with that of the Greek commentators and other Arab philosophers. Alexander of Aphrodisias, by creating the expression of vou; ûXtxoç, probably only meant to designate X intellect passive, which represents matter in the fact of the con-birth. In general, the Arabs heard the same thing the material intellect (akl hayyoulani) in the sense of a capacity for knowledge.1 Ibn-Roshd, on the contrary, presents the material intellect as incorruptible, not begotten, unique, eternal, like unto the intel- active reader 2. In essence, this divergence is hardly more than in words; for Ibn-Roshd himself is obliged to to recognize, like Alexander, that the first act of Intelligence is only a possibility, a disposition to becoming, common in its essence to all men, but multiple by accident 3. As for Y intellect acquis'*, it invariably designates the external reason that Man made himself clean, impersonal reason as participated by the personal being. It is for Ibn Rushd presents it as partly corrupt fragile and partly incorruptible, according to what it has from God or of man 5.

The flaw in this system is that it separates too deeply

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1. The Tarifat (ed. Fluegel, p. 457) defines the material intellect: “Mera “facultas intelligibilia comprehendendi, meraque potenlia, qualis in “pueris deprehenditur. » Cf. Stlimoelders, Docum. phil. Arabic. , p. 120.

2. De anima, 1. III, f. 160, ff. , 170, 179.

3. From beat, animœ, cn From conncx. intel. abstr. cum hominc, f. 35S v°.

4. A kl bil-malkct (intellect us balmelche, in Latin translations) (of Avicenna) or el-akl cl-mustafdd. Cf. Tarifât, 1. c. — De Sacy, Chrest. Arabic, vol. III, p. 489.

5. De anima A. III, f. 163.

Clement, the two elements of the intellectual phenomenon, and to introduce a cosmic agent into a problem which can be resolved through simple psychology. To draw up man like a statue facing the sun, and wait that life should descend to animate it, is to await the impossible. Any system that places outside of man the the source of reason, condemns itself to never explain the fact of knowledge. Consciousness alone is in contact with itself; psychology should not address- to serve no external engine to fill the gaps of his hypotheses. Ibn-Roshd, moreover, does not conceal the difficulties of his system. If the intellect is unique in in all men, it is in all to the same degree, the A disciple has nothing to learn from the master. When a When man perceives something intelligible, everyone else perceives it. even, as long as he does; the psychological fact loses all individuality. Just as in celestial bodies, Each species consists of only one individual.

because each species has only one engine, the plura-
The situation would be as idle as if a pilot had several ships under his command, or one worker several tools; Even if several souls share a single driving force, there is superfetation in nature. Furthermore, the ability to create the intelligibles, which is the property of the active intellect, is not always in the same man to the same degree; It is born and grows with acquired intellect or intellect speculative, and that is why Theophrastus, Themistius and others have identified speculative intellect and the active intellect \ Ibn-Roshd rightly responds that the active intellect entering into communication with a being relative, must be subject to the conditions of relativity; that

i. De anima, f. 161 et seq.

the union of the intellect with the individual soul does not take place nor through the multiplication of intellect, nor through unification individuals, but through the action of the intellect on the sensitive images, an action analogous to that of form on the matter; that this union is nothing other than the eternal participation of humanity in a certain number of eternal principles like hers. These principles, in themselves communicating with the corruptible being, do not participate in their corruptibility; they are independent of individuals, and as true in the deserted regions of the globe as in those where there are men to perceive them.
Plato's uncreated types are chimeras, if we entends to the letter, but has nothing but truth in it, if one interprets them in the sense of the objective reality of the universal. Thus, the intellect is both singular and multiple.
If it were absolutely unique, it would follow that all perceive that the same object. If it multiplied with the many of those who know, the intellectual community
If gences were destroyed, science would be incommunicable.
On the contrary, if we maintain the unity of the object and the multiplicity of subjects, all the objections are

resolved

S VIII.

The passive intellect aspires to unite with the active intellect.
as power calls forth action, as matter calls the form, as the flame leaps towards the body fuel. But this effort doesn't stop at the first

The degree of possession, which is called acquired intellect. The soul can lead to a much more intimate union with the intellect universal reading, to a kind of identification with reason

\.Ibid.,î. lG3etsuiv.

paramount. The acquired intellect served to guide man up to the sanctuary; but it disappears as soon as the goal is reached, much like sensation prepares the imagination nation, and vanishes as soon as the act of imagination is too intense. Thus the active intellect exerts its influence on the soul two separate actions, one of which aims to raise the material intellect to the perception of the intelligible, the other to lead him beyond, to union with the intellectuals themselves. Man, having reached this state, completestakes all things by the reason that he has approached prayed. Having become like God, he is in a way all beings, and knows them as they are; for the Beings and their causes are nothing outside of science that he has it. There is in every being a divine tendency to receive as much of this noble end as befits his nature. The animal itself participates in it, and carries within it the power to attain the first being1. That this state is admirable, exclaims Ibn-Roshd, and that this mode of existence is strange! Also, it is not at the origingin, but at the end of human development that we find there happens, when everything in man is in action and nothing to the power of 2.

Such is this doctrine of Y union (ittisâl) 3, or, as The Sufis say that the problem of "us" and "you" is the basis of

1. Cuilibet enti inest divina intentio , ut perveniat ad recipiendum tantum illius nobilis finites quantum competitive suse naturse. Itaque entibus, quse in ipsorum natura non habent nisi ut sint in hac essentia diminuta7 ut bruta animalia, erit possibile habere in seipsis virtutes per quas in fine ascendent ad talem perfectionem qualis est primi entis simpliciter [From beat, animœ, f. 356 -y0}.

2. From anima, f. 180. — From beatit. anima?, c. m and iv. — Epistola De intel connection, abstr. cum komine. — Munck, Dict. of themselves. phil.9 t. III, p. 169-170. — See. appendix I.

3. The Sufis use the words jam or itùhâd, which designate a An even more intimate identification.

all of Eastern psychology and constant object of
concerns of the Arabic-Spanish school. We have
given the important place it occupies in the writings of Ibn-
Badja and Ibn-Tufayl. Ibn-Badja had devoted two
Treatises ex professa, often cited by Ibn-Rushd. A
However, an important nuance separates the doctrine of Ibn-
R.oschd of that of his two compatriots. At Ibn-
Badja, the union is achieved through asceticism, through something
analogous to the unitive virtues (al éviaiai àpsTaQ of Jam-
blique. Chezlbn-Tofaïl, mysticism overflows. We arrive
to Yittisdl by the whirling of the dervish, by giving himself-
gnawing vertigo, by locking himself in a cave, the
head down, eyes closed, and dismissing all ideas
sensitive1. The Orient has never known how to stop in the quie-
ism on the borderline of extravagance and immorality.
Identification with universal intelligence through
External methods have always been the chimera of sects.
mystics of India and Persia. Seven degrees, say the
Sufis lead man to the final end, which is the
disappearance of disappearance, the Buddhist nirvana2 where
man arrives, through the annihilation of his persona-
to say: "I am God!" Poetry itself is de-
The echo of these dreams came. Absorption in God and the
death to creatures is, under the veil of a bizarre allego-
rism, the perpetual theme of the Persian and Hin- school
Doustane. ((Don't go, said Wali, and ask Avicenna)
to analyze this love for you; it doesn't know the rules

1. Philosophus aulodid., p. law.

2. See the brilliant parable of the Simorgh, symbol of the universal being
resulting from the concert of individuals [Notices and Extracts, t. XIT, p. 311.
— Journal des Savants, January 1822, article by M. de Sacv). — This apolog-
gue forms the basis of the pan-Béist poem by Ferîd-Eddin Attàr, inti-
tulé: The Language of Birds, which Mr. Garein de Tassy is publishing in this month
the notice in the Notices and Extracts.

of this art... All moral books must be erased, if
the true Plato (God) comes to profess in your
school1.

Ibn-Roshd always remained a stranger to these follies:
He is undoubtedly the least mystical of philosophers.
Arab-Spanish. He loudly proclaims that one cannot
to the union than through science. The supreme point of development-
In his eyes, human development is only that in which the fa-
Human cultures are brought to their highest power.
God is reached as soon as man, through contemplation,
pierced the veil of things and found himself face to face with

transcendent truth. The asceticism of the Sufis is futile. and useless. The goal of human life is to achieve triumph- to focus the higher part of the soul on sensation. This In fact, paradise is attained, whatever religion one follows. professes. But this happiness is rare and reserved only to great men. It is only obtained in the oldlesse, through persistent exercise of speculation, in renouncing the superfluous, provided also that one does not lack- to seek the necessities of life. Many men they only taste it at the very moment of their death; for this perfection almost always goes against perfection bodily. Alfarâbi having waited in vain until the At the end of his days, this supreme bliss, he declared that this was only a chimera 2. But the aptitude for union is not not the same in all men: in this respect there is a kind of elective and gratuitous grace 3.

1. Works of Wali, published by M. Garcin de Tassy, p. vin.

2. From anime beat, f. 355 r° and v°. — Of connection. intell, abstr, cum homine, f. 359 v° and 360. Et quum Avennasar credidit in fine suorum dierum pervenire ad hanc perfectionem et non pervenit, posuit impossible hoc et vanum, et dixit esse fabulas vetularum. Sed no est ut dixit vir iste.

3. See the analysis of the Treaty on the possibility of union, given by

This theory has a name in the history of philosophy. philosophy; it is called rationalist mysticism. It is the Ivwcri; alexandrines; this is an exaggeration of what Aristotle had spoken wisely and temperately about the effects of the speculation, which brings us closer to God and makes us to participate in his happiness. Aristotle is still sufficient to ex- explain the most risky doctrines of philosophy Arabic. There can be no doubt that the theory of union does not either modeled on the description of divine life, as it can be read in chapters vu and ix of the twelfth book of the Metaphysics sique. The voice always thinks, and always thinks the object The most divine, which is itself. Divine thought grasps the well within an indivisible moment, it is the current state of all intelligence, that is to say the supreme good, because Thinking is the greatest happiness and the most extraordinary thing. excellent. And what is admirable is that God enjoy eternally this perfect happiness which we we only have flashes*, In the 10th book of Morals Nicomachus, the supreme happiness of life according to the spirit, of the contemplative life, is described in more mamagnificent still. "But such a life," adds Aristotle, is perhaps above humanity, because it is not to the title of men that we enjoy, but because of this that there is something divine within us2.” Thus individuality and the the limits of human nature were scrupulously respected.

The theory of union is very closely linked in the spirit of the Arabs the question of the perception of the sub-

Mr. Munck, according to the Hebrew translation [Dict. des se. phll.y t. III, pp. 169-170).

1. Ed. Brandis, p. 249. — Trans. Cousin, pp. 200, 213. Cf. De partibus anirn., 1. IV, cap. x. — J. Simon, De Deo Aristotelis, p. 18-19.

2. Mor. Nic.}\. X, cap. vu et vin

separate stances (t& xs^copisf/iva). A question that Ans- The question arose and he did not resolve it, he suggested to Arabs of endless conjectures. After having explained- how he conceives of abstract things, the phi- The philosopher adds: "We will see later whether it is or not." It is possible that, without itself being separate from extension, Intelligence thinks of something that is separate from it.1 It is not easy to say where Aristotle held his promise.2 Ibn-Roshd undertook to fulfill his silence in a treaty that remained unpublished, but of which we have the Hebrew and Latin translations3, under this title: Treatise of F, material intellect, or the possibility of union, and that two Jewish philosophers, Joseph ben Shem-Tob and Moses of Narbonne, accompanied by commentary taires4.

The Arabs, like the scholastics, understood by Aristotle's x££c«>pL<7|/iva, the separate intelligences, the angels, the spheres, the active intellect.3 The question is therefore to know if man can achieve this through his natural faculties real and experimental methods for understanding invisible beings

1. De anima, 1. III, cap. seen, § 8.

2. Barth. St-Hilaire, Treatise on the Soul, pp. 319-320. — The same gap had struck Saint Thomas: "Hujusmodi autem questiones," he said in his treatise against the Averroists (Opp., vol. XVII, p. 99 v°), most certain « colligi potest Aristotelem follows in his libris quos patet eum scripsisse “de substantiis separatis, ex his quse dicit in principio XII Metaph.; “quos etiam. libros vidimus number XIV (sic), licet nondum translatos

"In our language."

3. Old collection, 6510. — Saint-Marc Library, cl. VI, cod. 52.
A. Munck, op. cit., p. 163, 168 et seq.

5. Albert, De motibus anim., 1. I, tract. I, cap. iv. — Saint Thomas, Quest. available of anima, art. 16. — In quibusdam libris de arabico translatis, substantise separatae, quas nos angelos dicimus, intelligentise vocantur. In libris tamen de grseco translatis, dicuntur intellectus seu mentes (Summatheol.y I, qusest. lxxix, art. 10). — See also the 15th of the opuscules of Saint Thomas (vol. XVII of his works), De substantiis separatis seu de angelorum natura.

possible. Ibn-Roshd's answer is affirmative: If Man, he said, did not perceive these substances, nature would have acted in vain, since she would have created an intelligible without intelligence to understand it; "reasoning," he said Zimara1, which was refuted by Dr. Angélique and the Dr. Subtle2. It's, Zimara continues, as if one reasoned thus: Nullus horno currit; ergo nullum ani- "It went badly." But Ibn-Roshd was perfect in this- consequently, since he granted to man alone the faculty of perceiving intelligible things, and that, in its thought, speculative intellect was reflected only in the human This question, moreover, had for Ibn-Roshd a much greater importance than that which its Interpreters have attached it to 3. The reason being for him a cosmic principle, distinct from the individual, a xeywpiffjjLsvov, to ask whether the individual intellect can perceive the sub- separate stances, this calls into question the trans- faculty descendant of the human mind. To deny this power to to man, that would be to lower reason below the sensation; for the intellect would then only exist potentially, while the sensation, although only applying to the in particular, is always in action4. The understanding of more- Theirs is in exact parallel with sensation.

i. Soîut. contrad., f. 181 v° et seq.

2. Indeed, Saint Thomas refutes this reasoning in his Summa Theologica, Book I, quaest. lxxxvhi, art. 1.

3. De anima, III, digressio il, f. 175 et seqq.

4. Formae intellectuales sunt intellect» potentia ad differentiam sensus, quoniam sensus est sensus in actu, quia sensatum est sensatum in actu, and per hoc sensus esset nobilior quam iste intellectus which is in potentia quodammodo.... Sed materialis intellectus quamvis sit allus in potentia,

tamen nobilior est sensu, and causa hujus est quod intellectus est univers-
salis, et universale est in potentia, et sensatum est particulare, et parti-
culare est in actu (Unpublished treatise on the possibility of union, ms. de
Venice, f. 324- v°; Bibl. nat., anc. funds, 6510, f. 291 verso).

However, just as in sensation the external agent,
Light, for example, is separated from the subject, similarly
In the understanding, the agent intellect is separate or abstract;
so that the question of whether the intellect can com-
Communicating with abstract substances boils down to knowing
if the exercise of the intellect is possible1.

No problem has insisted as strongly as
that of the Arabs on the objective existence of the intellect,
and drew with such imperturbable logic the con-
sequences of this principle. If the intellect is outside of us,
Where is he? What is this being that makes us do what we do?
are, who contribute more than ourselves to our actions
Intellectuals? Not even Aristotle nor his commentators have re-
have answered these questions, or rather, have not thought to answer them.
to pose. It is with the twelfth book of the Metaphysics that
The Arabs tried to fill this gap. According to them,
The agent's intellect is part of this hierarchy of pre-
first principles that govern the stars and transmit
Divine action in the universe 2.

The first is the one who presides over the most
distant; the last is that of the most rap- sphere
close to us. Active intellect comes next.3 It is necessary
to admit, however, that this hierarchical order is not
I completely agree with the doctrine that is attributed
usually to Averroes, and which is indeed found expri-
ed in V Abridged Metaphysics, one of his ou-
the most important works. According to this doctrine, the in-
such an active form would be identical to the last of the intelligences.

1. From beatit. anïmœ, cap. mr.

2. Cicero had already heard Aristotle's thought in this sense [Acad.
Quœst., 1. I, chap. vn).

3. Et hoc est quod vocatur Spirîtus Sanctus {From beat, anim., f. 337). Ap-
pellatur in lege Angélus (Destr. Destr., pars ai., disp. I, f. 332). These are
These are undoubtedly glosses by the translator.

planetary, that is to say, closest to humanity1.

The Averroists, moreover, parted ways on this point from their master's doctrine. Several even identified the active intellect with God, although Ibn-Roshd formally- This opinion was strongly contested in Alexander II. One point At least one thing is beyond doubt: it is the active intellect, common to all humankind, as Ibn-Roschd, bears no resemblance whatsoever to the universal soul of the universe, which is found in several schools of the anTiquity, among the Stoics for example. If the personality of each man is seriously compromised by the system- In Arabic, the individuality of the human spirit is rather exaggerated rather than misunderstood, since it is transformed into a elementary principle, completely distinct from individuals those who participate.

Thus, the philosophy of Ibn Rushd appears to us as a very strongly linked system of naturalism in all its parts. The universe is made up of a hierarchy of eternal, autonomous and primitive principles, vaguely attached to a higher unit. One of them is the thought that constantly manifests itself on something point of the universe, and forms permanent consciousness of humanity 3. This immutable thought knows neither There is no progress or turning back. The individual participates in it to varying degrees various; all the more perfect, all the more happy as This participation is closer to fullness.

1. Epit. Metaph., f. 397 v°, 398 (ed. 1560). — Cf. Zimara, Tabula and dilucidations in dicta Arist. and Averr. (Venet., 1565), f. 75.

2. Cf. Zimara, Solut. contrad., f. 176.

3. This is how Cremonini heard it very well: “Putat Averroes speciem “humanam esse veluti quamdam sphseram proportione respondentem “sphœris cœlestibus, et putat quodsinguh” sphœrœ conjuncta is intelligent “gentia una, ratione eu jus talis sphœra movetur. » (Codd, S. Marci, (classis VI, cod. 70.)

What role will immortality play in this system? Logic could not allow for any hesitation in this regard.

§IX,

The extreme precision with which Peripateticism had separated the two elements of understanding, the elerelative element and the absolute element, should lead him to split human personality in the question of immorality tality. Despite the efforts of orthodox Aristotelianism, the philosopher's opinion on this matter cannot be doubted.

teuse1. The universal intellect is incorruptible and separable of the body; the individual intellect is perishable and ends with body 2.

All Arabs understood the thought in this sense of Aristotle. The active intellect alone is immortal; but the intelactive reading is nothing other than the common reason for Humanity: humanity alone is therefore eternal. The proDivine evidence, says the Commentator, has granted to the being perishable the force to reproduce, to console him and to give him, failing anything else, this kind of immortality 3. Sometimes, it is true, Ibn-Roshd's opinion can be... tend in the sense that the lower faculties (sensitivity, Memory, love, hate)* have no place in the other life, while the higher faculties (reason) survivewind alone at the dissolution of the body. That's about it.

4. Cf. Barthélémy Saint-Hilaire, Treatise on the Soul, pref., p. xl et seq. — Ravaisson, Essay on Metaphor, vol. I, p. 590.

2. Touto (Jl6vov aôdvaxov xai afôiov (De anima, 1. III, cap. v, § 2). — 'YtojjlIvei.... p) rcàca, àXV ô vouç • tïccsocv yàp àSuvarov 't'atoç (Metaph. A, chapter in). See, however, Moral, Nicom., 1. I, chapter 11; 1. X, chapter 11.

3. Sollicitudo divina, quum non potuerit facere ipsum permanere secundum individuum, miserta est ejus dando eivirtutem qua potest permanere in specie (De anima, f. 133 v°).

4. De anima y f. 121.

■the interpretation that Albert and Saint Thomas gave to Aristotle's sentiment. But the constant doctrine of Arab philosophers, to whom Ibn Rushd in general is far removed to soften, should serve to complete his thinking on this point, which he has never, it must be admitted, expressly dealt with. But the denial of immortality and resurrection, the doctrine that man should expect no other rewardthinks that the one he finds here below in his own perfection, constituted the main criticism that the Zealots of orthodoxy, Gazali and the Motecallemîn? opposed the philosophers.

I can only explain it by a manifest contradiction. certain passages of the Destruction of Destruction, where, so as not to compromise philosophy in front His opponents, Ibn-Roshd, seem to admit the immorality of tality1. I have already pointed out that it is not in this book in which one must seek the true thought of Ibn-Roshd. The soul is sometimes presented there as absolutely inde-hanging from the body2. "The old man's eyesight is weak, not because his eyesight is impaired, but because that the eye, which serves as its instrument, is weakened. If the old-Lard had the young man's eyes; he would see just as well. that the young man. Sleep, moreover, provides a clear evidence of the permanence of the substrate of the soul; for all the operations of the soul and all the organs that serve as instruments for these operations are as if annihilated during that time, and yet the soul does not It never ceases to be. Thus the scholar manages to share the Common beliefs about immortality. The intellect of all-theirs is not attached to any particular organ, while

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1. In the dialogue entitled Eudemus, Aristotle similarly followed the opi-vulgar notion about immortality.

2. Destr. Dcstr. , leave at., disptlt. II, f. 344- v° and sqq.

that the senses are localized, and can be affected in the different parts of the body of contradictory sensations stories. » To consider only this passage in isolation, one might se-would have attempted to attribute to Ibn-Roshd the idea of immortality orthodox sentiments that the following page refutes He argues more clearly than ever that "the soul does not is not divided according to the number of individuals, that is one in Socrates and in Plato, that the intellect has no-no individuality, and that individuation only comes from of sensitivity.

However, it is not without some reason that plu-Averroist gentlemen of the Renaissance, Niphus for example-ple, invoked the theory of the unity of the intellect against Pomponat's absolute negations. Averroes he himself had sought by this trick to maintain a sim-a crevice of immortality. If the soul were determined and individual-Dualized within the individual, it would become corrupted along with him. like a magnet with iron. The distinction of the indi-Individuals come from matter, form on the contrary is composed common to several2. But what makes it permanent is Form, not matter.3. Form gives it its name to things; an axe without a blade is no longer a axe, but iron. It is only through abuse that/a body Death can be called man4. Therefore, as a plu-Once realized, the individual disappears; but as a participant to a common type, that is, as a species, it is immortal.

î. Destr. Destr., go away. , dispute. II, f. 349 v°,350.

2. Destr. Destr., depart ai., disp. III, f. 350. — Metapli. , VII, comm. xxvm.

3. Continuum. est non per suam materiam, sed per suam formam [De anima, 1. I, f. 46, ed. 1574).

4. Ibid., 1. II, f. 52 y° and sqq. —Cf. Zimara, Solut. contract!., f. 193 v°, 194 (ed. 1560).

Moreover, the individual soul perceives nothing without the i- imagination. Just as the senses only perceive in pre- Sense of the object? Similarly, the soul only thinks in front of Image 1. From which it follows that individual thought is not not eternal: for if it were, the images would be too. also. Incorruptible in itself, the intellect becomes corruptible by the conditions of its exercise.

As for popular myths about the afterlife, Ibn-Roschdne makes no secret of the aversion they inspire in him. "Among "Dangerous fictions," he said, "we must count those that..." tend to view virtue only as a a means of achieving happiness. Therefore, virtue is not nothing more, since one only abstains from pleasure in the hope of being compensated with interest. The brave man will not go seeking death only to avoid a greater evil. The righteous person will only respect the property of others in order to acquire... the double 2. Elsewhere he strongly criticizes Plato of having sought to represent to the imagination, through the The myth of Her the Armenian, the state of souls in the other life. "These fables," he said, "only serve to distort the mind of the people, and especially of the children, without having any advances real tage to improve them. I know men who share- morally upright, who reject all these fictions, and do not "They do not yield to those who admit them."

Ibn Rushd's opposition to the dogma of resurrection This also stems from his antipathy towards imaginings. too precise that we try to make about the other life. Resurrection is, in truth, only the Semitic form of the belief in immortality. The peoples of semi-

1. De anima, 1. III, f. 160 and 174 (ed. 1550). — De sensu et sensib. (t. VI, ed. 1560, f. 193, 194). — From beat, ariunœ, cap. m and iv.

2. Paraphrase. inRemp. Plat., f. 494 (Opp., t. III, ed. 1560).

3. Ibid.9t 520.

Ticks will never have conceived of human nature as formed by combining two juxtaposed substances, the body and soul; also, when these peoples arrived at more fixed ideas about immortality, did they have to imagineto invent some way of bringing these bones, this flesh, which was placed in the tomb. As a consequence, the the form of disbelief in the East has always been the zendikism, the denial of resurrection. In the book of Job, who represents for us the philosophical state of the East Semitic, around the 6th or 7th century BC, this dogma vaguely appears with the anxieties and the doubts that he already aroused. The same fluctuations refound among the ancient Arabs: some did tie a horse to their tomb so as not to be forced to walk on the day of resurrection[1]; the Others believed that a brain formed from the dead person's brain bird that visits the tomb once every century; others attributed everything to nature and rejected also creation and resurrection. The opposition manages to express itself clearly among the Sadducees and among freethinkers, whom the Talmud calls Epicunothing. We must see in Saint Paul (1 Corinthians, chapter 15) the argumentsubtle and original argument that he opposes them. At the ve, at the In the 7th century, Zendikism appears to have its center on the banks of the Tigris and Euphrates, and in the southern parts of the Sasanian Empire. In The Quran appears on every page, a concern of difficulties of this dogma and the incredulity it encounters trait 2. The same anxiety is betrayed throughout the theology-

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[1] Abulfaradj, Dyn., p. 160. — Caussin de Perceval, Essay on history. Arabs, vol. I, p. 349.

2. See especially on 51, v. 57. It almost looks like a translation of the enThe aforementioned right of Saint Paul.

Muslim community, through the almost infinite number of treaties of the controversy that this subject provoked. As for the philosophers Arab philosophers, all without exception, rejected the resurrectiontion like a fable. This is one of the main criticisms that their address Gazali1. The ambiguous position where He found Ibn-Roshd facing this opponent, and he inspired some of the precautions that are imposed on oneself almost always those who defend the freedom of the thought against the orthodox. "The first ones," he said, Those who spoke of the resurrection were the prophets. of Israel after Moses, then the Gospel of the Christians, then the Sabaeans, whose religion, according to Ibn-Hazm, is the oldest in the world. The motif that has been so popular of founders of religions to establish this dogma, was the effi- the efficacy they attributed to this belief in order to moralize men and incite them to virtue by their own interest... I don't blame Gazali and the Motecalle- It is wrong to say that the soul is immortal, but to claim- to say that the soul is only an accident, and that man will take up the same body that has fallen into decay. No, he will get another one similar to the first. because what has once been corrupted cannot return to the life. These two bodies are one, considered in terms of essence- one piece, but they are two in number. Aristotle said so. said in the final lines of the Generation Treaty and of Corruption: the corruptible being can never to become identical to himself again, but he can return to the The specific variety to which it belonged. When the air comes out of water and that the water comes out of the air, each of these sub-

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1. See the treatise translated by M. Schmœlders, Essay, p. 36, and the analysis of the Destruction of the Philosophers, in Hadji-Khalfa, vol. II, p. A66 and next. (ed. Fluegel). — Pococke, Philosophas avToZlotxy.TOç, ? p. 20.

2. Destr. Destr., depart ai., disput. IV, f. 351 et seqq.

stances does not return to the individual she once was, but to the species it was originally.1

§x.

Morality occupies very little place in philosophy. Ibn Rushd's philosophy. In general, Aristotle's Ethics, probably because they carry a much more distinctive character more Hellenic, did not have a fortune among the Arabs comparable to that of his logical, physical and metaphysics. Ibn Rushd's discussion with the Motecallemîn on the principle of morality, merits only to draw our attention. The Motecallemîn supported that good is what God wills, and that God wills it not as a result of an intrinsic and prior reason has its will, but only because it wants to. Garlic- We have seen them attribute to God the power of to realize the contradictions and transfer to his free will The entire government of the universe. This constituted a a very consistent system with itself, which Ibn-Roshd has never stopped fighting in all its forms. This time he has no difficulty in showing that such a doctrine in morale overturns all notions of right and wrong, and destroys the religion it claims to consolidate.2 Ibn-

Roschd also supported against the Motecallemîn the True philosophical theories on freedom. Man is neither absolutely free, nor absolutely predestined. Freedom, when considered in the soul, is complete and absolute; but It is limited by the inevitability of external circumstances. The efficient cause of our actions is within us; but the cause occasional is outside of us. Because what attracts us is independent of us and governed solely by natural laws,

1. To bother, and corr., 1. II, f. 313.

2, Paraphrase, Repue l. Flat,, f. 506,

that is to say, divine providence. That is why the The Quran presents man sometimes as absolutely predestined, sometimes as the arbiter of his actions. This so-intermediate solution between that of the Djabarites and that of the Radarites is given by Ibn-Roshd, in his Treatise on the demonstration of religious dogmas, like a example of philosophical and eclectic interpretation that can be given to the doctrines of theology1. Similarly, he says elsewhere2, that the raw material is also suitable for receiving contrary modifications, Similarly, the soul has the power to choose between the contrary acts. This freedom, however, is neither the caPrice, nor chance. Active powers do not know not a state of indifference; equal contingency does not arise-against that in a world of passivity.

Ibn Rushd's policy, as one might expect, did not Not very original. She is entirely in her A paraphrase of Plato's Republic. Nothing more. It's strange to see it taken seriously and analyzed as a technical treatise, this curious fantasy of the Greek mind. The government should be entrusted to old people. It is necessary. to inspire virtue in citizens by teaching them rheToric, poetics, and topics. Poetry, that of the Arabs especially, is pernicious3. The ideal of the State is to needing neither a judge nor a doctor. The army has no other function than to ensure the safety of the people. Could it be that the sheepdogs were eating the sheep? Military fiefdoms are the scourge of states.<sup>4</sup> Women differ Men by degree, not by nature. They are suitable

1. Munck, From here, of the philological sciences, vol. III, pp. 171-172.

2. II, Phys., f. 31 v. —Periherm., f. 48.

3. Op. cit., f. 495.

4. Ibid., f. 497.

to everything that men do, war, philosophy, etc.
only to a lesser degree. Sometimes they
surpass, as in music, so that the per-
The perfection of this art would be that the music be composed by
a man and executed by a woman. The example of
Some African states are proving that they are very capable
to war, and there would be nothing extraordinary about that
that they might come to power in the republic
republic. Do we not see, in fact, that the females of
sheepdogs guard the flock as well as the
Males? "Our social state," adds Ibn-Roshd, "cannot
to reveal all the resources within the
women; it seems that they are destined only for
to give birth and breastfeed their children, and this state of
Servitude destroyed in them the capacity for great things.
That's why we don't see any women among us.
endowed with moral virtues; their life unfolds like that
plants, and they are a burden on their husbands themselves-
same. Hence also the misery that devours our cities; for
Women are twice as numerous as men there, and do not
can obtain through their work the necessary K » The
A tyrant is one who rules for himself and not for the
people. The worst tyranny is that of the priests. 2.
The former Arab republic perfectly reproduced-
that of Plato. Moawia? by founding the autocracy
The Umayyads spoiled this beautiful ideal and ushered in the era of the boule-
payments, including our island (Andalusia), adds Ibn-
Roschd is far from being out.

1. Op. cit., f. 501.

2. ibid., f. Si 3.

3. Ibid., f. 514 v°. — In general, this paraphrase is full of
interesting details for the history of Muslim Spain.

S xi,

To what extent did Averroes truly deserve it?
to become the representative of disbelief and contempt
of existing religions, that's what makes it difficult to

deciding based on the distance we are at. Religion being the deepest expression of human consciousness nity at a given time, in order to fully understand the a century-old religious system, one would have to live off its life with a depth that even the most penetrating historiantant would barely be capable. Certainly, nothing prevents what minds as practiced as those of philosophers Arabs, and in particular Ibn Rushd, shared the religious faith of their compatriots. Indeed, religion dominant usually creates a privilege against the critick. Can we call into question perfect good faith of so many great minds of past centuries, who have accepted without question certain beliefs which, to others Do the times trouble a child's conscience? It is Therefore, it is very possible that Ibn Rushd believed in Islam. especially when you consider how much the supernatural is little attention paid to the essential dogmas of this religion gion, and how close it is to the most cult refined.

It is remarkable that Ibn-Abi-Oceibia does not leave room for doubt. No doubt was cast upon Ibn Rushd's orthodoxy. Al-Ansari, Abd-el-Wahîd and Leo Africanus, on the contrary, testifiedthey say that his religious beliefs were, on the part of His contemporaries were the subject of widely varying judgments. wrote works both for and against his orthodoxy. Leo or His translator claims to have had a poem in his hands in the form of a dialogue, where one of the interlocutors exclaimed the knowledge and virtues of Ibn-Roshd, while the other

presented him as a heretic*. This latter opinionnion appears to have been that of a biographer cited by Léon. Relating the adventure of Ibn-Badja, freed from prison by Ibn Rushd's father, he added: "This father did not know not that his son would one day be an even worse hereticcore 2. » On the contrary, one of his close friends, a devotee character, whose words El-Ansari quotes 3, assured that these accusations were completely unfounded, and that he had seen the philosopher go to prayer several times and perform ablutions, "God knows what is the case," he said. another) it is certain at least that these are the intrigues of his envious rivals who had him condemned. As for him; he does not thought only of commenting on Aristotle, and of restoring agreement between religion and philosophy*.

While Averroes remained in the eyes of Christians the representativefeeling disbelief, it is above all, it must be said, because his name having erased that of the other philosophers Muslim scholars, he became the representative of the Arabs -

bism, which, in medieval thought, was allied very close to disbelief. Ibn-Roshd makes no attempt to hide it not just some of his doctrines, but that of eternity of the world, for example, are contrary to teaching of all religions. His method is to philosophize freely, without seeking to offend theology, as also without bothering to avoid it. He doesn't attack the theologians only when they set foot on the ground of rational discussion. The Motecallemîn, who pretended to demonstrate their dogmas through dialectics.

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1. Apud Fabricium, mil. gr., t. XIII, p. 228.
2.'/£«&,p.'279.

3. Additional Ms. ar., n° 682, f. 8.

4. Ibid., f. 8 v°.

are refuted on every page of his writings, i.e., Gazali especially, "this renegade of philosophy, this ingrate who drew everything he knows from the writings of philosophers, and "Is he turning the weapons they lent him against them?" attacked with a kind of fury.2 One cannot, he said, to attribute it solely to a change of mind, or to the desire to to reconcile with the theologians, to whom he was subjectpect, the composition of his book on the Destruction of Philosophers. Theologians have always been the enemies-
He put philosophers in charge, and he wanted to protect himself against their hatred. "For us," adds Ibn-Roshd, "at the risk of us to expose to the fury of the persecutors of philosophy, our mother, we will expose the poison hidden in his book 3. » Sometimes incredulous thought discovers itself with even more freedom. In the first book of Physics, after having sought to establish the impossibigiven the nature of the dogma of creation, he wonders what could have been the origin of such an absurd opinion. "Habit, rehe pondered. Just as a man accustomed to poison can taking with impunity, likewise habit can make acaccepting the strangest opinions. Now, the opinions of Vulgar expressions are formed only through habit. The vulgar believe what he keeps hearing repeated. And that's why His faith is stronger than the philosopher's faith; for he has not custom of hearing the opposite of one's belief, while that this happens very often to philosophers. Also seeWe frequently encounter men nowadays who, entering suddenly in the study of speculative sciences, per-

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1. See especially the Paraphrase of Plato's Republic, p. 494,

520, etc.

2. Destr. Désir., disp. VI, f. 206 (ed. 1560).

3. Destr. Destr., Prol. Legal inimici reperiuntur philosophorum..., Our itr'itur lUorem persecutorum nostrœ ma tris charissimœ philosophiez gerentes.,. .

their religious faith, which they held only through habit, and become zendiks - »

Even the impious thought that, throughout The Middle Ages, weighed on Averroes, the idea of the three religions comparative gions, which is not found in embryo in its writings. These expressions: Omnes leges, eloquent trium legurn quse hodie sunt*, often return under its pen, and seem to imply in his mind a gene- bold realization. Indifference in religion is, moreover, one of the criticisms that Gazali levels at philosophers. ((The source of all their mistakes, he said in the pre- Facing its destruction is the confidence they have in the names of Socrates, Hippocrates, Plato, Aris- tote, the admiration they profess for their genius and for their subtlety, and finally the belief that these great masters were led by the depth of their minds to reject any religion and to consider its precepts as the work of artifice and imposture.3

Moreover, we possess two treatises where Ihn-Roschd sought to develop its religious system; one: On "V. agreement of religion with philosophy1", the other: On the true meaning of religious dogmas*. Philosophy is the highest goal of human nature; but little

4. Phys.,I, f. 17, 18 (ed. 1552).

2. Phys., 1. I, passim; 1. VIII, f. 196 v°.— Metapïi., 1. XII, f. 326 and 328v. — See especially Destr. Destr., pars ait. disput. IV. The expression In Averroes' translations, "loquentes" means theologians, correspondents. corresponding to Montecallemin. Lex and legal, likewise designates religion and the theologians,

3. The Arabic text of this preface can be found in Hadji-Khalfa, vol. II, p. 466 et seq.

4. In Hebrew, at the National Library, old collection, no. 345.

5. In Arabic, at the Escorial, n° 629. In Hebrew, at the Bibl. nat., fund of The Oratory, no. 111. — Mr. Munck has given an excellent analysis of these two treatises (Dict. des sc.phil., t III, p. 170-171).

of men can attain it. The prophetic revelation-The tic y supplants for the vulgar. Philosophical disputes Phictical arts are not made for the people, because they do not have These disputes only serve to weaken his faith. These arguments are with reasons defended, since it suffices for the happiness of the simple that they understand what they can understand.1 Ibn-Rosclid strives to prove against Gazali, through versets of the Quran, that God commands the search for the truth through science; which only the philosopher understands truly religion; that none of the sects that divide the Muslim world, Ash'arites, Batenians, Motazales does not possess absolute truth, and that in good faith one does not may force the philosopher to take sides between these differences different sects.

The same views are reproduced in the last chapter. pitting the Destraction of Destruction with a re-Remarkable firmness. Popular beliefs about God, angels, prophets, worship, prayers, sacrifices have the effect of inspiring men to virtue. The re-Religions are an excellent instrument of morality, especially by the principles common to all of them, and that they derive from natural reason. Man com-always begins by living by general beliefs before to live his own life; and even when it has happened to a more individual way of thinking, instead of to despise the doctrines in which he was raised, he must seek to interpret them in a positive light. Thus the one who inspires doubts in the people about their religion and He points out contradictions in the prophets, is heretic and must bear the penalties established in his re-religion against heretics. In times when several

i.Destr. Destr., available III, p. 116 v° and available. Lively. 208 \°.

Religions are present; one must choose the noblest. This is how the philosophers who taught in Alexandrie embraced the religion of the Arabs, as soon as it came to their attention, and that the wise men of Rome became Christians, as soon as the Christian religion was known. Religions, moreover, are not composed exclusively of sively neither of reason nor of prophecy, but of the one and on the other hand in varying proportions. The figurative part-The real and material nature of their dogmas must be explained in the sense spiritual. The wise man does not allow himself any words against the established religion. He avoids, however, speaking of God in the equivocal manner of the vulgar. The Epicurean, who seeks to destroy both religion and virtue, deserves the death1.

Certainly, one would have expected more tolerance, after such a frank declaration of rationalism. But it is necessary remember that Ibn-Roshd, in his work on the Destruction of The Destruction, the philosophers' apology against their en-enemies, who accused them of impiety, had to show se-harsh for those whose boldness compromised the philosophy. His opinion on the agreement of philosophy and of religion, moreover, appears to have been professed by the most Arab philosophers. "What I do," said one of them, as staged by Gazaïi, I do not do it on the authority of no one; but, after having studied philosophy, I I understand very well what prophecy is. Wisdom and moral improvement, that is what it is about reduced. Its commandments aim to put a

1. Opp., t. X(ed. 1560), f. 351 et seq. — Oportet omnera îiominem recipere principia legis, et procul dubio ut exaltet eum qui posuite ea; nam negatio eorura et dubitatio in eis destroyed esse honiinis, quare oportet interficere haereticos [Ibid. , f. 335}. — See Ritter, Gesck. der christ. P/u7.,IVTh.,S. 117 ff.

to restrain the common people, to prevent them from inter-destroy, quarrel, give in to evil I have inclinations. But as for me, who have nothing to do with I am not in common with this ignorant multitude. obliged to hold back: I belong to the wise, I cultivate the I know wisdom, it is enough for me, and I can with it to do without authority. That, adds Gazali, is what has-boutit the faith of those who study philosophy, as This is evident in Ibn-Sina and Alfarabi*. The theory ra-a nationalist of prophecy, explained as a psychic fact chological, a faculty of human nature raised to its the highest power, is found in all philosophers Arabs, and forms one of the most important points and the more characteristic of their doctrine 2.

We can see that we shouldn't demand extreme ri-resistance to Ibn-Roshd's doctrine on the relationships of the philosophy and prophecy: we will guard ourselves to reproach him for it. Logic leads to abyss-My point: inconsistency is an essential element of all Human affairs. Who can fathom the indiscernible? mystery of his own consciousness, and, in the great chaos of human life, what reason knows exactly where it ends

His chances of seeing clearly and his right to make a statement?

Orthodox doctors among Muslims have I perceived these nuances with great insight. They are suspicious of rational science because it ap- The inevitable consequence of not needing revelation is that...

1. Trans. by Schmœelders, p. 73.

2. Cf. Dcslr. Destr.f He leaves, dispute. I. — Avicenna, Aphonsmi of anima, g 28. — Ibn-Tofail, PJiilos. autoclul., sub fin. The Jews are concerned- They also borrowed heavily from the psychological theory of prophecy: Saadia Gaun, Muimonides, and Lci ben-Gerson treated it with great developments.

The foundation of these sciences, they say, is to believe in the necessity- to the city and to the eternity of the world, to deny the resurrection, the Final judgment, to live without restraint, surrendering oneself to his passions i. Often, it must be admitted, science rational put Muslims in a kind of materialism. They were philosophers, those formidable ones. Hashishmen, whose henchmen made everyone tremble the kings, and struck their blows right up to the person caliphs. Having retired to their castle of Alamut, they they spent their time composing treatises on philosophy Isophy; when the Tartars entered their nest of vulture, they found there a scientific establishment- complete file, immense library, a study of physics, an observatory equipped with the most advanced instruments perfected2. Philosophers, in general, passed for people of questionable faith. Ibn-Sina was a complete libertine, to the style of the poets of Muhammad's time, leading joyful life, drinking wine, loving music, and passing at night in orgies with his disciples. When it was objected to him The religious defense: "Wine," he said, "is forbidden because that it stirs up enmities and quarrels; but being pre- I take it for use in these excesses by my wisdom. sharpen my mind3." The Arab philosophers were therefore in the midst of their coreligionists, more or less what they were The libertines of the 17th century. One could not believe that Men so far-sighted do not see further than the vulgar in these dogmas that require mystery. “Often,” said Gazali4, “one sees one reading the Quran, as-

1. Treatise on Deliverance from Error, by Gazali, published by M. Schmoe ders, p. 29etsuiv.

2. V. Lenormant, Quest. histor., Part II, p. 144-145.

3. Gazali, op. cit., p. 73–74.

4. Ibid.

sister at religious ceremonies and prayers, praise the religion is just talk. When asked: If the proPheism is false, so why do you pray? He replies: It's a physical exercise, a custom of this country, a a way to save his life. However, he never stops drinking wine and engaging in all kinds of abominations "actions and impiety."

There can be no doubt that there is a great deal of exaggeration tion in these declamations of Gazali. It is possible that this enthusiastic, incapable of calmly philosophizing, and endrawn towards Sufism by his ardent imagination, he slandered his former colleagues to satisfy his passion and his taste for excess in everything. We often get irritated. to see others walking peacefully along the path that we were unable to maintain, and ardent spirits arrive at to imagine that one is only consistent in exextremes. Perhaps Gazali also hadn't absolutely wrong, and did the philosophers deserve the reproach of inconsequence or mental restriction. God knows.

PART TWO.

AVERROISM.

CHAPTER ONE.

AVERROISM AMONG THE JEWS.

If.

Arab philosophy has not really been taken to the sfools than by the Jews. Philosophers have never been within Islamism, only isolated, ostracized, and persecuted men... cut, and the two or three princes who protected them have incurred the condemnation of sincere Muslims. works are found almost exclusively in translations Hebrew or in transcriptions in Hebrew characters, Made for Jewish use. All literary culture The Jewish experience in the Middle Ages is merely a reflection of the culture Muslim civilization, much more analogous to their genius than civilChristianization. It was under Arab influence that manifested in the 10th century, in the academy of Sora (near

Baghdad), the first attempt at rational theology, to which the name Saadia is linked. The domination Muslim women in Spain produced the same results. No conquerors ever ventured further than the Arabs. Spain's tolerance and moderation towards the vanquished. Also, from the 10th century onwards, Arabic was the common language of Muslims, Jews, and Christians1. Marriages

1. Manuscripts in Spanish written in script are found Arabic, and vice versa. See Journal des savants, year V, 16 Germinal.

Mixed marriages were frequent, despite opposition from the clergy. Latin and ecclesiastical studies had fallen into the most complete discrediting: we saw a bishop composing... kasicla, Arabic songs, observing all the de- subtleties of language and measure1. Alvare de Cordoue strongly criticizes his compatriots for preferring from Arabic letters to Christian letters, from ignoring the both their religion and their language, and to eagerly seek- the assonances and ornaments of rhetoric Muslim

The Jews accepted the conArab quest. This poor race finally found a little resting during his long journey, and like a sou- to come from Jerusalem. Spain had long been For the Jews, a second homeland. From Tan 125, under Adrien, a large number of families who escaped the disaster- stars of their nation had taken refuge there. Persecuted by The Visigoths and the Jews welcomed the Arabs as Liberators. Science and a taste for the same studies. completed the fusion of the two races: we saw Jews preside over the Academy of Cordoba.3 The community intellectual culture has always been the best way to establish tolerance.

Although Jewish philosophy, since Maimonides, does not that is a reflection of that of the Arabs, it must be acknowledged however, the initiation of the Jews of Spain into philosophy

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Notices and extracts, vol. IV, p. 626 (articles by M. de Sacy). M. Viardot pointed out a very curious example at the Escorial [History of the Arabs and the Moors of Spain, vol. II, p. 186, note),

1. Gayangos, Thehistory of theMohammedan dynasties, t. Iev, p-157-161.

2. Cf. du Cange, Gloss. med. and inf. lat., prof., gxxxi.

3. Middeldorpf, De instituais literariis in Hisp, quœ Arabes auctores habuerunty p. 54,

philosophy came directly from the impetus given to the studies
from the East by Saadia. Hasdai ben-Schaphrout, Mede-
the son of Hakem II, used the credit he enjoyed with
from this caliph to make flourish among his coreligionists the
rational studies inaugurated by the school of Sora1. Ibn-
Gabirol (Avicébron) is one generation earlier than
Ibn-Badja, the first Arab-Spanish philosopher whose
the name has acquired true fame. Ihn-Gabirol,
It is true, among his coreligionists he was only an appa-
almost isolated 2. By his boldness he displeased
theologians, and by the concessions he made to ortho-
His dogma of creation led him to find himself overwhelmed.
by the Averroist Peripatetics, successors of Maimonide. Hence the oblivion into which the Hebrew text had fallen.
of the Source of Life, while this work enjoyed
in Latin of such great authority. Nevertheless, from the
In the second half of the 11th century, Aristotelianism was very active.
credited among the Jews, and the opposing doctrine of the Mo-
Tecallemîn Arabs universally rejected theology.
took the alarm and attempted a reaction, represented above
by the famous book Khozari or Cosri by Judah Hallevi.
A great disturbance entered people's minds;
all possible methods were tried to con-
to reconcile Jewish dogma with reason. Then appeared the
second Moses, the one who, summarizing by his genius the
previous efforts, deserves to be considered as the
founder of philosophical Judaism.

1. Munck, Dict. des se, phîl. , art. Juifs, p. 358. — Philoxène Luzzatto, Notice on Hasdaï ben Scliaplirout (Paris, 1852).

2. A Jewish philosopher of the twelfth century, whose mot-
nography, R. Abraham ben-David Hallévi, however, makes great use of
of the Source of Life. Cf. The Religions - Philosophy of the R. Abraham ben David ka-Levi, von Joseph Gugenheimer (Angsburg, 1850).

§n.

If we were to believe Leo Africanus1, Moses Maimonide would have been the disciple and even the guest of Averroes untilthan at the time of the latter's disgrace. Moses, then, for fear of seeing himself in the alternative or of surrendering his master or to refuse him hospitality, would have fled to Egypt. Mr. Munck[2] has demonstrated all that is impossible in this account. When Ibn-Roshd was proswritten, it had been more than thirty years since Maimonides had left Spain to escape persecution Almohads. Maimonides clearly states in the More Nebouhim. (II, 9) that he was a student of a student of Ibn-Bâdja; but nowhere in this work does he mention Ibn-Roshd. Moreover, we have the precise date on which it began to become acquainted with the writings of the Commentator, and This date takes us back to the last years of his life. In a letter addressed from Cairo, in the year 1190-1191, To his beloved disciple Joseph ben-Juda, he expressed himself thus: “I have recently received everything that Ibn-Roshd composed on the works of Aristotle, except for the book of Meaning and Sensibility, and I saw that he encountered the true, with great accuracy; but, so far, I haven't found the time to study his writings.[3] Therefore, Basnage[4] is quite wrong to claim that Maimonide learned from Averroes indifference in religion. MayMonide could not have been a student of Ibn-Bâdja either, as

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i. Apud Fabr., Bibl. gr'u, t. XIII, p. 296.

[2] In his account of Joseph ben-Juda, disciple of Maimonides. DayAsian National (July 1842), pp. 31, 32.

[3] Munck, 1. c., p. 31.

[4] Hist. Jud.f 1, IX, cap. x.

Leo Africanus claims this, and as has been repeated after him, since he was only three years old when this philosopher died in 1138.

It is therefore only indirectly, through the new impulsesuch as he gave to Jewish studies, that Maimonides established the authority of Ibn-Roshd among his coreligionists. Maimonides and Ibn Rushd drew from the same source. and, each accepting on their own the tradition of the pe~ Arab ripatetism, arrived at an almost philosophy identical \ It is therefore not surprising that Brucker and the other historians of philosophy, struck by these ressemblances and strengths of Leon's authority, have placed Maimonides among the disciples of Averroes. He is especially

in his polemic against the Motecallemîn that appeared-
reflect the Jewish doctor's sympathies for the philosophers
Arab pheasants. The hypothesis of atoms, the negation of
natural laws and causality are energetically
combated in his writings. If he does not support, as
some Jewish Peripatetics, that matter is eternal
nelle, and which Moses did not hear described in the first book
He does not believe that Genesis's arrangement of things
Nor is it that the eternity of the world is a very serious matter.
heresy. His doctrine on the hierarchy of the spheres and
the divine action that links them together, is iden-
that of the philosophers. Like them too, he
rejects any assimilation of God to creatures: one can
to say of God what he is not, but one cannot say this
that he is. He doesn't even dare to attribute existence and
the unit, lest these attributes be considered

1. On the doctrine of Maimonides, see the excellent article by Mr. Franck,
in the Dict. des se. phll., t. IV. However, has Mr. Franck not been
inclined to see Maimonides more as a Jewish dogmatist than as a philosopher
Arabic?

as distinct from the divine substance, and especially from
fear of admitting something that resembles hy-
Christian postases. This is the pure doctrine of the Moattils.
His theory of the intellect is barely distinguishable from that
of Ibn Rushd. Above the material intellect depends-
dependent on the senses, is the acquired intellect, formed by the emanating
tion of the universal intellect, in perpetual act, which is
God himself. Maimonides, however, seems to individualize-
to read intelligence more than the Commentator does,
and, by attributing to the soul a distinct substantiality,
to establish the condition of his immortality. Resurrection
It embarrasses him; he tries to explain it without getting anywhere.
satisfactory. It must even be acknowledged that its objectives-
The tions sometimes go so far as to attack immortality. The
The perfection of man consists in cultivating and raising his
Nature speaks science. Science is the true cult that one
owes to God; through science, the beatific vision can
to begin here below; but science is not accessible
to all; God has provided for the simple, through the pro-
Prophecy. Prophecy is a more perfect natural state,
where a few privileged men arrive, more wealthy
gifted by nature. Prophetic revelation does not differ-
does not differ, as to the manner, in the infusion of the intellect
active or the permanent revelation of reason.

S m.

For such a doctrine to be called Averroism,
The only thing missing was the name of Averroes. Under the high re-
Maimonides' command, this name became almost
instantly among the Jews the first philosophical authority
sophistic. A curious letter from Joseph ben-Juda, dis-
Maimonides' letter, addressed to his master, reveals

in a word the importance that the Commentator, perhaps
Even during his lifetime, he had acquired it among the Jews. "Yesterday, your
beloved daughter, Pleiades, the beautiful, the charming, has
She found favor in my eyes. The young girl pleased me, and I
I became sincerely engaged to her, according to the given law
on Sinai. I wed her through these three things: in him
giving as a dowry the money of friendship; writing to him
a contract of love, for I loved her; and in embracing her,
as the young man embraced the virgin. And after having
Having acquired her in all these ways, I invited her to the bridal bed.
of love; I used neither persuasion nor violence,
But she gave me her love, because I had
gave mine, and that I had attached my soul to the
his own. All of this happened in front of two witnesses
known friends, Ben-Obeid-Allah (Maimonides) and
Ben-Roschd. But she was still in the bridal bed,
under my power, that she had already become unfaithful to me and

turned to other lovers[1]

This fiancée is philosophy, which Joseph ben-
Judah had received in marriage from his master, and of whom he did not
apparently did not withdraw all the desired satisfaction
rable. We owe it to Joseph ben-Juda's taste for the
allegories offer a no less curious explanation of the struggle
of Jacob with the angel. It is the intellectual soul of Jacob
that struggles and strives to reach the degree of Vin-
such an active telect, represented by the angel; but she cannot
to reach, as long as she is chained by the bonds of the
body, and the struggle lasts until the rising of dawn, that is-
that is to say, until the soul, delivered from the darkness of
matter, having arrived at eternal light[2]. An in-
interesting account, which has been preserved for us by Djemâl-ed-

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[1] Munck, Notice on Joseph ben-Juda, p. 62.

[2] Munck, ibid., p. 55.

dîn al-Kifti, in his History of the Philosophers, and who

was copied by Aboulfaradj*, which completes our understanding. to draw an analogy between the doctrines of Joseph ben-Juda and those of Ibn-Roshd: "I was connected with him," said Djemâl-eddîn, with whom I had a close friendship. One day I said to him: If it is true that the soul survives the body and that it is retained after death knowledge of external things, give me your parole that, if you die before me, you will come and tell me this As for him, and if I die before you, I will do the same. We received our mutual promises. He died, and It took several years. Finally, I saw him in a dream: "Doctor," I said to him, "didn't we agree that you "Would you come and tell me about your adventures from beyond the grave?" He turned his face away, laughing; I took him by the hand, and said to him, "You absolutely must tell me what "What happened to you, and what happens after death? — \hini-
“Verselj,” he replied, “has joined the universe, and the par-
"This particular individual has entered the game." I understood immediately. What he meant was: that the soul, which is the element universal, had returned to the universe, while the body, which is the particular element, had returned to the center earthly; and having awakened, I admired the subtlety of his answer.

The entire school of Maimonides remained faithful to the peripatetic-Averroistism. This fact was so notorious that Guillaume d'Auvergne was not afraid to say that, among the Jews subjected to the Saracens, there was not a single one who had not abandoned the faith of Abraham, and who was not infected errors of the Saracens or those of the philosophers2.

1. Hist. Dïn., p. 462. The same text was reproduced by M. Munck (op. cit., p. 17-18) and by Wenrich, De auct. gvœc. vers., prof. , p. seen and so on.

2. De legibus (Opp, t. I, p. 25).

Such a pronounced rationalist movement could not fail to excite among theologians a lively opposition tion. Maimonides and philosophy were, for more for a century, the subject of a fierce struggle between the synagogues from Provence, Catalonia, and Aragon. From Both sides excommunicated each other; some were going even going so far as to invoke ecclesiastical authority against their opponents Siastic. Montpellier, Barcelona, Toledo condemned to the fire the writings of Maimon's son; Narbonne, a mo-
She alone defended them. The treaties for and against Aristotle and Maimonides succeeded one another from year to year. In 1305, the leader of the theological party, Solomon ben-Adereth is still strong enough to condemn the

philosophy in Barcelona, and to prohibit, under penalty of ex-
communication, to begin the study before twenty-five
years. It took the authority of David Kimchi and the activity of...
count of Schem-Tob ben-Palkeira, of Jedaia Penini of
Béziers, by Joseph ben-Caspi, to definitively ensure-
the triumph of Peripateticism in the synagogue,
and make the Jewish people the principal representative of the ra-
Nationalism in the Middle Ages.

S iv.

Two facts characterize this second period of the
Jewish philosophy: 1° The theater changes: fanaticism
of the Almohads, while at the same time stifling the philosophy-
Phile among Muslims, constrained Jewish civilization
to flow back into Christian Spain, into Provence, into
Languedoc. Barcelona, Zaragoza, Narbonne, Montpellier-
Lier, Lunel, Béziers, Marseille, become the centers

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1. Cf. Hottinger, Bibl. orient., p. 41-42, SI. Wolf, I, 669, 876; 111,
796; IV, 920.

of this new movement; 2° Jewish philosophy takes on
feature for feature, the physiognomy of that of the Arabs. Just-
that to Maimonides, this philosophy, although essential-
The peripatetic profession develops in a rather
independent. Saadia j Ibn-Gabirol) Judah Hallévi raps
They call the first scholasticism (Abelard, Roscelin, etc.),
prior to the translation of the complete body of Aristotle's work
lism; Moses Maimonides, Levi ben Gerson? On the contrary,
recall the second scholastic period (Albert, Saint Thomas),
encompassing the entirety of the Peripatetic encyclopedia.
The works of Aristotle, accompanied by the great commentary...
Ibn-Roshd's silence will henceforth be the exclusive basis of
Jewish philosophy. It is to the Jews that Averroes is re-
owes his reputation as a commentator. It's them
that he received the title, since solemnly confirmed by
the school of Padua, to 'As Soul and Mind' by Aristotle*.
Indeed, the pure text of Aristotle is very rarely encountered
in the Hebrew manuscripts. On the contrary, the
treaties accompanied by commentary, often even the
paraphrases of Averroes, there they simply bear the name
of Aristotle.

When the civilization of the Jews had emigrated from the...
Muslim loincloth in Provence and djms les regiojis^adj^-
centês aulTPyrénées y^arabe^ which until then had been their

common and scholarly language, ceased to be their "familtër7~eT they felt the need to translate everything into Hebrew Important writings in science and philosophy. These Most versions have outlived the originals. and are found in large numbers in libraries, so that knowledge of rabbinic Hebrew is far more necessary than that of Arabic for making history

1. Delitzsch, Anckdota zur Gèschichte der m'iUclalterlicJien Scholastik unterJuden xind Moslemcn (Leipzig, 1841J, p. 302.

History of Arab philosophy1. The method followed in these The translation is, moreover, quite simple. The text is traced rather than translated; often the interpreter... tries to put the Hebrew letters on the letters Arabic. Each Arabic root is rendered by the root corresponding in Hebrew, even though the meaning is different. They are common in both languages. When an Arabic form The Hebrew text is missing; the translator unscrupulously forges it. so that with some practice, one could reestablish without hesitation the Arabic text that the translator A Jew had it right before his eyes. One cannot imagine a loyalty more literal, or rather more radical*. This is not that in certain treatises of a particular character, like the Destruction of Destruction, the paraphrase of Rhetoric, of Poetics, of the Republic of Plato, which the translator allows himself to take the parole in its own name, to replace details special or untranslatable details by other more interesting details resentful in the eyes of his coreligionists, or to make to use more orthodox language with the author 3.

The main glory of this great work of translation tion which occupies the entire 13th century and the first halftied from the 14th century, belongs to the Tibbonid family, originaire of Andalusia and established in Lunel4. If it were necessary to believe the National Library catalogue, Judah

1. Richard Simon had already made this observation. [Supplement to Léon de TSlo- (dène, p. 121. Paris, 1710.)

2. Cf. Goldenthal, Averrols in Arist. Rhetor. how. Pref. in Hebrew, pp. 31-33, and in the Memoirs of the Vienna Academy (philosophy class) hist.), 1850, Grundzùge und Beitràge zu e'inem sprachvergleichenden rabbinisch-philosophischen JForterbuche, p. 422-23.

3. See Destr. Destr., f. 101 v°, 102, 119, 208 >} 344 v°, 352. — Paraphr. Rhet., f. 494.

[4] Cf. Wolf, I, p. 454.— Hist. lit. of France, t XVI, p 381-386.

Aben-Tibbon, the head of this hardworking family, surknown among his coreligionists as the prince of translators teurs, would have already translated Ibn-Roshd's commentaries on Physics, the treatise on the Soul, Meteorology (Hebr. 31 4). But that's a mistake. Judah lived at the end of the 12th century, at a time when there could be no question of translating Ibn-Roshd in Hebrew. It is also by mistake that Bartolocci and Wolf[1] attribute to Samuel Aben-Tibbon the translation of Ibn-Roshd's paraphrase on Physithat. All these works belong to the third TibboMoses Aben-Tibbon. Before Moses, however, a ProVençal established in Naples, and himself allied to the family of Tibbonides (he was Samuel's son-in-law) was the author of The first translation of Averroes. Jacob ben-Abba-Mari, son of Rabbi Simson Antoli, was one of those Jews who Frederick II was pensioning to support his vul- projects the regulation of Arabic science. At the end of his translation of Ibn-Roshd's commentary on the Organon, completed at In Naples in 1232[2], he extolled the munificence of Frederick, his love for science, and wishes for the Messiah to appear during his reign. Antoli is also the author of the translation Hebrew of the Abridged Logic. Finally, the librariesques of Paris, Turin, Vienna possess under his name a translation of the Abridged Almagest by Ibn-Roschd, completed in Naples in 1231.

It is likely that the versions of Antoli, made on-While the Latin translations were in view, they penetrated little into

[1] Wolf, I, 20.

[2] Wolf, I, 618; III, 531; IV, 751.— Bartolocci, I, 14.— Bibl. nat., anc. Hebrew funds, no. 303; Orat., 98, 101.— Uri, Irepart., p. 77.— Lambecius, I, p. 392, 404. — Pasini, I, p. 11, 48. — De B.ossi, Dizionario, p.^. “The same one, Codd. mss, 9 t. II, p. 43, 50. — Delitzsch, Codd. Hebr. Lips.f p 306. — Krafft, Codd. Hebr. Ficnn., p. 131 ff. Cf. Carmoly, Hist. Jewish medicines, p. 80 et seq.

Provence; for thirty years later, around Tan \ 260, we let us see Moses Aben-Tibbon give to his coreligionists an almost complete translation of Ibn-'s Commentaries Roschd[1]. Around the same time, in 1259, Salomon, son of Joseph, son of Job, originally from Granada, but established In Béziers, he translated the commentary on the treatise on Heaven.

and of the World[2]. In 1284, Zerachia, son of Isaac, of Barcelone, translates the commentaries on Physics, the treatise of Heaven and the World, Metaphysics [3]. Jacob ben MaChir translated the Abridged Logic in 1298, and in 1300, the comments on books XI-XIX of the History of Animals[4].

Thus, as early as the 13th century, there were up to three vers-different interpretations of the same comments, and yet, during the first half of the 14th century, we will see a host of new translators are at work. This double employment has nothing surprising about it; it was often It was easier in the Middle Ages to redo translations than to obtain those that existed. Several of these ver-The missions were made for this or that person, and did not go out were not from the province where they had been developed[3].

One of the most laborious translators of this short story The series was the Provençal Calonyme, son of Calonyme, son

1. Wolf, I, p. 19, 655; III, p. 13; IV, p. 752.—Bib. nation., n° 314, 327, 336, 350. — Pasini, Codât, taiir., I, p. 14. — Lambecius, I, p. 285. — Catal. mss. English. and Hib. p. 35.

2. Wolf, III, 14; IV, 752. — Pasini, I, p. 13 and 25. — ■ Delitzsch, p. 292.

3. Pasini, p. IQ, 52-53, 60.—Wolf, IV, p. 751.

4. Uri, Part I, p. 74, 77. — Krafft, Codd. Hebr. Vienna, p. 138. — Wolf (III, 15; IV, 751) mistakenly placed these translations in 1228, 1235.

5. Thus the translations of Zerachia, son of Isaac, were made in 1284, for Shabbethai, son of Solomon, who lived in Rome. Ten years later, in 1294, they were copied for another Jew in Rome (Pasini, I, p. 16 and 60).

of Meir[1]. In 1314, he translated the commentaries on the Topics, Sophistic Arguments, and Seconds Analytics[2]; in 1317, the comments on the Metaphysics music[3], on Physics[4], the treatise on the Heavens and the World[5], Generation and Corruption[6], the Meteors[7]. We find also under his name the translations of the commentary on the treatise on the Soul[8] and the letter on the Union of the intellect separated from man*.

The confusion that reigns in 'rabbi libraries-niques, makes it very difficult to distinguish the characters who were named Calonyme or Calo. Wolf [10] identifie with the previous Calonyme ben-David ben-Todros, which translated the Destruction of the Destruction in 1328. Bartolocci11 distinguishes them, but he stumbled upon this The book contains such errors that its testimony cannot to be worthless. What completes the confusion is that the name Calo Calonyme appears at the top of the Des*truction of the Destruction and of the letter on the Union of The intellect, separated from man, in the Latin editions, like the name of the translator who passed these two

1. Mr. Zunz gave in Geiger's journal (II, 313-320) some Clarifications on the life of this translator. — Cf. Delitzsch, Codd. Lips., pp. 288, 307, 325.

2. Pasini, I, p. 12 and 55-56.— De Rossi, II, p. 9.— Bibl. nat., no. 332. —Wolf, IV, 751.

3. Pasini I, 14 and 15. — Bartolocci, I, 13. —-Wolf, I, p. 19.—Bib. nat., no. 311.

4. Uri, Part I, p. 74. — Bibl. nation., n° 315. — Pasini, I, 52. — Wolf, I, p. 19.

5. Wolf, IV, 751.

6. Pasini, I, p. 13. — Wolf, III, 14.

7. Bibl. of Berlin, mss. Hebr., n° 292.

8. Fabricius, Bibl. gr., t. III, p. 237-

9. Wolf, I, p. 1006; III, p. 16.

10. Bibl. Hebr., I, p. 31, 1003, 1006.

11. Bib. rabbi.,1,?. 14, 131-132.

works in Hebrew and Latin. While waiting for research... more accurate ches have given some precision to the history In the literary history of the Jews, we must, it seems to me, preserve these three characters as distinct.

Rabbi Samuel ben-Juda ben-Meschullam, of Marseille, translated in 1321 the commentary on Morality to Nicomathat1, and the Paraphrase of Plato's Republic2. JoSeph ben Caspi translated, in 1330, the Abridged Ethics3.

Todros Todrosi (Theodore, son of Theodore), from Arles, translated in 1337 in the town of Trinquetaille, on the

Rhône, opposite Arles, the comments on the Topiquestions, sophisms, rhetoric, poetics, and the Ethics4. This is the version that was published by Mr. GolDenthal. A host of other, more obscure translators, or whose date is uncertain, Schem-Tob ben-Isaac of Tortose (commentary on Physics, the treatise of the Ame3), Jacob ben Shem-Tob (Primary Analytics 6), Judah ben-Tachin Maimon (Physics, Treatise on the Heavens, on the Generaltion7) Moses ben-Taborah ben-Samuel ben-Shudai (treatise of Heaven8), Moses son of Solomon, from Toulon (Metaphy-

1. Pasini, I, 33.—Wolf, IV, 753.

2. Lambecius, I, p. 292 and 384. — -Pasini, I, 13. — Krafft, p. 142. — Labbe, Bibl. nova mss., p. 299. — Bartolocci, I, 14. — Wolf (I, 20) has it confused with Samuel Aben-Tibbon.

3. Lambecius, I, 292, 384. — Wolf, I, 20. — Bartolocci, III, 811. — Fabricius, Bibl. gV., t. III, p. 266.

4. Lambecius, \, 292. — Pasini, I, 12, 13. — Labbe, p. 306, no. 2270. —Wolf, I, 20.— Bibl. nat., anc. funds, n° 322, 335; Sorb., 257.— Fromlitzsch, p. 307. — Krafft, p. 134, ff. — De Rossi, t. II, p. 9-10.— The The Vienna manuscript was written in Avignon in 1460, which led Fabri- to say cius [Bibl. gr., t. III, p. 222] that Averroes had composed this commentary in Avignon!

5. Bible nat., n° 313.—Wolf, III, 13; IV, 572.—Delitzsch, p. 292.

6. Bibl. nat., n° 337.

7. Wolf, III, p. 13, 14.

8. Fabricius, vol. III, p. 2.31. In Vienna, at the Vatican.

sique1), Judah ben-Jacob (books XI-XIX of Animals 2J, Salomon ben-Mosé Alguari (De somno et vigilia 3), with which one should perhaps include Levi ben-Gerson and Moses from Narbonne, successively attached themselves to this immense work. The De Substantia orbis, composed of dissertations separated, translated from Arabic into Latin, was in turn translated from Latin into Hebrew by Judah ben-Mosé ben-DaNiel, from Rome, along with several other scholastic treatises d'Albert, saint Thomas, Giles of Rome4.

s y.

The 14th century was the era of sovereign authority Averroes among the Jews. The most illustrious of philosophers

From that time, Levi ben-Gerson, from Bagnols (Messer
Leo), commented on the great Commentary and the works
Averroes' own works, such as De Substantia orbis, the
Treaty on the Possibility of Union*. For some parts,
his gloss became inseparable from Averroes' text, as
Averroes' own commentary had become one of them.
Aristotle's text. It seems that the Middle Ages preferred
to the primitive texts these analyses of the second and third
The doctrine of Levi is, moreover, the peri-
Pure, unadulterated Arab pathos. Much bolder than
Maimonides, he forces Mosaic dogma to yield to the
demands of Peripateticism, and readily admits the eterunity of the world, the natural gift of prophecy, matter
first, devoid of form, the impossibility of creation.

1. Bibl. nat., n° 310.

2. Berlin Library, no. 290.

3. Bartolocci, I, p. 13.

4. Cf. de Rossi, Mss. codd., nos. 315, 1174, 1342, 1376. De Rossi did not
I did not understand the title of this work, which he translates as Robur coelorum.

5. Wolf, I, 728; 11,650.— Bartolocci, I, 481.— Delitzsch, Codd. Lips.,
p. 306, 325. — Pasini, I, p. lOetfollowed. —Hottinger, Bibl. orient.,^. 47.

Thus Averroes replaced Aristotle among the Jews;
it is this that is commented on, abridged, and...
cut out for teaching purposes. Moses of
Narbonne (Messer Vidal), a contemporary of Levi ben-Gerson was doing in Narbonne what Levi was doing in what-
a few leagues away, at Perpignan. In]3AA, he comments
the treaty on the Possibility of Union1; in 1349, the De
Substantia orbis and other physical dissertations
of Ibn Rushd2. Physics, Ethics, almost
all parts of the Averroist program underwent
A new reshuffle is in his hands. Several
Translations of Averroes are also attributed to him, as well
than to Levi ben Gerson. But one might believe that these
two philosophers left it to others to translate
the writings of Ibn-Roshd, and which have been considered as
translations of the treatises they composed on those
from commentator3.

The influence of Arab philosophy extends even to
on the Raraïtes, and produced among them a series of free
thinkers \ Averroes is often cited in the work
by Ahron ben-Elia of Nicomedia, completed in 1346

Cairo, under the title Tree of Life, and where the author has
sought to imitate Maimonides' Guide5. The theory

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1. Wolf, I. 20-21. — Uri, I, 74.— Delitzsch, p. 308.

2. Pasini, I, 55.

3. Bibl. nat., nos. 307, 309, 321, 331, 344, 346, 347.— Fabricius, III,
266. —Wolf, I, 825, 883 j II, 802; IV, 923-924. — Bartolocci, I, 13;
IV, 73, 224. Bartolocci committed the strangest acts against Moses of Narbonne
errors; he made three separate characters. Wolf restored the identity;
but due to a printing error (I, p. 826), he has him living in the middle of the
15th century. This error was copied by Brucker (vol. II, p. 854 note).

4. Cf. Ewald and Dukes, Bejtràge zur Geschichtc der altesten Auslegung
from the Old Testaments, p. 29.

5. Published in Hebrew in Leipzig, by M. Delitzsch, in 1841.

Ahron's view on the intellect is, more or less, that
of the Arab philosopher. Just as the soul is the form
The acquired intellect, of the body, is the form of the soul. The soul,
initially purely virtual, it only comes into effect through
its union with the body; when the body dies, all that
which in the soul was bound to the body perished; but the element pu-
intellectual capacity, which constitutes the essence of man,
is imperishable. 2. Ahron ben-Elia is not, however
an Averroist like Levi ben-Gerson or Moses of Nar-
good. He even expressly refutes the opinion of the com-
commentator on the simple, incorporeal and imperishable nature of
sand of the sky, and seeks to prove the novelty of the world
by the divisibility and the possible and accidental nature of the
celestial body 3.

S vi.

The 15th century was the age of decline of scholasticism.
Jewish. The Provençal school is exhausted; the boldness of the phi-
The philosopher has gone out of fashion. Verroes, however, is
still studied; most of the Hebrew manuscripts that we
Some of his remaining works date from this period.
Ben Schem-Tob, from Segovia, wrote in 1455 a great
commentary on Ethics; he teaches us in
his preface that he did it to compensate for the silence of Ibn-
RoschcP. He also commented on the Possibi-
Union of V \ Schem-Tob, his son, Moses Pal-

1. Op. cit., c. 106.

2. Ibid., c. 108.

3. Ibid., c. 9, 10, 14.

4. Bibl. nat., funds of the Orat., 121, 122.— Mxmck, Dict. se. pkU.,%. III,
p. 162.

5. See Wolf. I. 571. — Bartolocci, r. III, 850.

keira1, Michel Haccohen2, also wrote treatises
and Averroist commentaries. Finally, the poem di-
Dacticus of Moses of Rieti, modeled after the Divine Comedy,
and published in Vienna by Mr. Goldenthal (1851), contains
substantial extracts from the philosophy of Averroes
and Levi ben-Gerson.

Elie del Medigo3 is the last famous representative
of Averroist philosophy among the Jews. He-
He taught in Padua towards the end of the 15th century, and counted
among his pupils Pico della Mirandola, for whom he
Composed various philosophical writings? Among others
a treatise on intellect and prophecy (1492) and a
Commentary on De Substantia orbis (1485). His
Annotations on Averroes, his Questions on Creation
tion, the first engine, Being, the essence and the one,
were printed several times in Venice (1506, 1544,
1598) with questions from Jean de Jandun. By Elie
del Medigo, Jewish philosophy, whose role is now
but completed, it forms its link with the school of Padua,
who, for his part, continued the Arab spirit and method.
I was able to confirm that even today the tradition
the teaching of the Middle Ages has not entirely
disappeared among the Jewish scholars of Padua. The abridged
Averroes' logic, published in Riva di Trento in 560,
and reprinted several times, has remained a classic among the
Israelites until recent times*,

In the higher regions of the intellectual movement-

1. Pasini, I, 48. The period in which this doctor lived is unknown to me.

2. Wolf, I, 759. It is also by conjecture that I place it at
15th century.

3. Wolf, I,p. 168; II, 107.— Bartolocci, I, 182.— Mimek, Dïct. se

phihyt, III, p. 366.

4. Ad. Franck, Hist. de la logique, p. 219.

Among the Jews, Averroist Peripateticism falls,
From the 16th century onwards, it fell into deep disrepute.
Jewish theology that had lain dormant to leave
to pass without anathema the rash doctrines of Levi
Ben-Gerson suddenly wakes up. Joseph Albo,
Abraham Bibago, Isaac Abravanel, defend against
The philosophers of creation, revelation, and immortality...
tality. Rabbi Mosé Almosnino (circa 1538) went to look for
against them weapons in Gazali's arsenal, and
comments on The Destruction of the Philosophers*. The influence
Platonic, so opposed to Averroism and Sco-
elastic, shows itself, on the other hand, in the Dia-
Love poems by Léon Hébreu. The way in which he
exposes the emanation of love and its propagation of
sphere by sphere, all the way to human intelligence, the care
that he takes to explain the various nuances that the theory
of the emanation had taken hold among the Arabs and the points
on which points Averroes differs from other philosophers
his nation, prove that the works of the commentator
2. But how well this metaphy-
romantic music, inspired by the Florentine school, is eloi-
The concept of the form and spirit of Peripateticism! The role
The philosophical thought of the Jews, so brilliant in the Middle Ages, ended
on the threshold of modern times. Illustrious men,
that Judaism will henceforth contribute to the history of the
philosophy, will draw their inspiration, not from the
tradition of a national philosophy, but in the spirit
modern itself. Undoubtedly, among the most beautiful of
These characters, Spinoza, Mendelssohn, the Jew feels
Again: the first act of worship being the most pro-
Ultimately, consciousness always returns, no matter what it does.

4. Wolf, I, 806.— Hottinger, Blbl. East. , p. 22-23.
2. Cf. Munck, Dict .se. p/iil., art. Leon Hebrew.

and whatever transformations it undergoes, to religion
where she first sensed the ideal. That Spinoza, like
It has been claimed that he drew his system from reading
Rabbis and Kabbalah, that's certainly too much to say1.
But that he carried this into his Cartesian speculations
hers a reminiscence of her early studies, nothing
is no longer obvious to a reader even slightly initiated into

the history of rabbinic philosophy in the Middle Ages. Investigate whether Averroes can claim anything in the system of the Amsterdam thinker, this would be decrossing the boundary where one must stop, in matters of lineage of systems, a legitimate curiosity: it would be voudormouse to find the trail of the stream when it got lost in the meadow.

1. See the dissertation by JG Wachter: Spincsismus im Judenthum (Amsterdam, 1699, in-8°), and Wolf, sm. Hebr. t. II, p. 1235.

CHAPTER II

Averroism in scholastic philosophy.

if.

The introduction of Arabic texts into Western studies dentales divides the scientific and philosophical history of the The Middle Ages in two perfectly distinct periods. In the first, the human mind has, in order to satisfy its curiously, the meager remnants of the teaching of Roman schools, piled up in the compilations of Martien Capella, Bede, Isidore, and in some treatises technical skills, which their commonplace nature saved from oblivion. In the second, it is again ancient science that recomes to the West5 but more complete this time, in the Arabic commentaries or the original works of the Greek science, which the Romans had preferred abridged versions. Medicine, initially reduced to Caelius Aurelianus, at the compilation of Gariopontus, finds HipPocrates and Galen. Astronomy, limited to a few treatises by Hyginus or Bede, to a few verses by Priscian, returns via Alfredan, Thabet ben Corrah, Albumasar, to the precision of ancient science. Arithmetic, limused for so many centuries with the simple methods of slaughtering that or of indigitation, is enriched with new processes. Philosophy, instead of a few scraps of the OrgaNo, from the apocryphal Categories of Saint Augustine, receives the complete body of Aristotelianism, that is to say the encycloEncyclopedia of ancient sciences.

In general, the first works translated from Arabic These were not philosophical works. Medicine,

mathematics, astronomy, had attempted the curio-

city of Constantine the African, of Gerbert, of Adelard
from Bath, from Plato of Tivoli, before anyone even thought of
to ask for philosophical teachings from me-
creators like Alfarabi and Avicenna. The honor of this
a new attempt, which was to have such a decisive influence-
sive on the philosophical destinies of Europe, apparent-
ties to Raymond, Archbishop of Toledo and Grand Chancellor
cellar of Castile from 11:30 to 11:50. Raymond trained at-
around him a college of translators, at the head of which
we find Archdeacon Dominic Gondisalvi (son of
Gonsalve). Jews, the most famous of whom is Jean Aven-
death or Jean de Séville, worked under his orders1.
This first essay focused primarily on Avicenna.
Gerard of Cremona and Alfred Morîay added to this, which-
Several years later, various treaties from Alkindi and Al-
farabi2. Thus, from the first half of the 12th century, some
very important works of Arabic philosophy were
known to the Latins.

One of the most singular phenomena in history
literary activity of the Middle Ages, it is the activity of commerce
intellectual, and the speed with which books
were spreading throughout Europe. Philo-
Sophie d'Abélard, during her lifetime, had penetrated as far as the
the heart of Italy. The French poetry of the trouvères, in
less than a century old, it included German translations,
Swedish, Norwegian, Icelandic, Flemish, Dutch-
Dances, bohemian, Italian, Spanish. Such a work,
composed in Morocco or Cairo, was known in Paris and at
Cologne in less time than it takes our

1. See Jourdain's excellent discussion on these three characters.
Research, chap. in, § 7.

2. Ibid., “6 and 9,

days to a key book of Germany to pass the
Rhine.

Jews played a role in these relationships
essential, and which has not been sufficiently taken into account in
the history of civilization. Their commercial activity,
their ease in learning languages made them inter-
natural mediators between Christians and Muslims.
You must read Benjamin of Tudela's Itinerary1 to
to understand the importance they had acquired on the
Mediterranean coastline from Barcelona to
Nice. The princes and lords, who needed
their money and their medical knowledge, the favorites

they mocked; only the people held them in antipathy, and they infuriated
storms were against them, hence this invincible race
he went out with his ever-renewing taste for study and
meditation.

Europe's relations with Muslims are operating
would be on one side through Spain, and especially through Toledo;
on the other by Sicily and the Kingdom of Naples. The tra-
The translation process was carried out on these two points with
with equal zeal and by similar methods. Press-
that always a Jew2, often a converted Muslim,
roughed out the work and applied the Latin word or the word
vulgar on the Arabic word. A clerk presided over the work,
He was responsible for the Latin elements and gave his name to the work.
Sometimes, however, the name of the Jewish secretary carried the...
was. Hence it is that the same translation is often attributed-

1. P.A, 5, etc. (Ed. Elzevir., 1633.)

2. The study of the Latin language was quite widespread at that time among
the Jews. In 1280, Solomon ben-Adereth of Barcelona wrote a letter
to the Jews of the synagogues of Provence to reprimand them for what they
They studied the Latin language to the detriment of the law. (Pasini. I, pp. 61-62.)

3. The National Library possesses (nos. 7317, 7321) several tra-
Latin translations that came from Arabic via Spanish.

fog to different characters. In the 12th and 13th centuries-
cle, the translations were always done directly from
Arabic. It was only much later that people began
to translate the Arab philosophers on the he- versions
braiques.

The nature of these translations is that of all the
translations from the Middle Ages. "The Latin word there covers the
Arabic word, just as the pieces of the chessboard apply-
"Quent on the boxes1." The sentence structure is
More Arabic than Latin. Most of the technical terms
and the words that the translator did not understand are
transcribed in the crudest way.2 The system
literal versions are found everywhere in childhood
Philology. The Orient and the Middle Ages have never
I conceived of translation as a superficial mechanism.
where the translator, hiding behind the obscurity of the text,
leaves it to the reader to find meaning in it.

The literary history of the Middle Ages will only be complete once
when we have done the statistics based on the manuscripts
Arabic works that were read by the doctors of the 13th and

of the 14th century. It is important to note, in fact, that the quotations that are made from an Arab author by writers The vain figures of that era are not proof that one of them possessed the translation, since no one was making any I have scruples about quoting secondhand sources. That's why I think... that Avempace and Abubacer (Ibn-Tofaïl) are only mentioned according to Averroes. Alkindi, Alfarabi, Avicébron, Rosta Ben-Luca and Maimonides hardly seem to have been read.

1. Jourdain, Rexh. on the trads. lat, cfArist., p. 19.

2. Proper names especially, which in Arabic lack diacritical marks ticks or poorly punctured, became completely unrecognizable. Thus Thaïes becomes Belus; Hipparchus, Abraxis; cppevïriç becomes carabitus* Joracli, Semerion, Adelinus, Albrutalus, Loxus, authors cited at each page by Albert the Great, owe the day to the same process.

than in the 13th century. In the 15th century, Avicenna and especially Averroes take the place of all the others; finally, in the 15th century, Averroes remains the sole interpreter of Arab philosophy.

Su.

The first introducer, Averroes, among the Latins appears to have been Michael Scot1. This was an event in Aristotle's fortune, according to Roger Bacon, that the the moment when Michael Scot appeared, in 4230, with new new works of Aristotle and learned commentaries, cum expositoribus sapientïbus^, What are these commen-
The manuscripts that had remained unknown to the Latins until then? The writings tell us this. Michael Scot is expressly stated there. designated as translator of two works by Averroes: 1° of the commentary on De Cœlo et Mundo*\ 2° of the Commentary on the Treatise on the Soul 4. The first of these translations is dedicated to Etienne de Provins5, in these

1. Among the works attributed to him by the supposed Spanish chronicler Julianus Petri, there are some translations of Averroes (Antonio, Bibl. (kisp. vested, vol. II, p. 42, Bayer edition). The forger was very clumsy, because Averroes was barely born at the time when the pseudo-Julian was flourishing.

2. Tempore Micbaelis Scoti who annis 1230 transactis appeared, deferens librorum Aristotelis partes aliquas de naturalibus et matbematicis, cum expositoribus sapientibus, magnificata est Aristotelis philosophia apud Latinos. (Opus Majus, p. 36-37.)

3. Sorbonne, 924, 950; Saint-Victor, 171; Navarre, 75; Bibl. Saint-
Marc in Venice, cl. vi, cod. 52.

4. Sorb. 932, 943; Saint-Victor, 17!; old collection. 6504. — We read
in the Saiut-Victor manuscript: Incipit commentarius libri de ani-
“ma Aristotelis pbilosopbi, quem commentatus est Averroes in Greco (!),
“and Michael Scotus transtulit in latinum. »

5. Mr. Félix Bourquelot, to whom I communicated the text of this dedication-
cace, found the trace of this Etienne de Provins in a dean of
Notre-Dame du Val, of Provins, which appears in several cbartes of
1211 to 1221, and is referred to in a document by Thibaut, Count of Cham-
loincloth, dileetaê clericus meus Stephanus 4th Provino (Proviniana, in the

terms: “Tibi, Stéphane de Provino, hoc opus, quod ego
“Michael Scotus dedi latinitati, ex dictis Aristotelis spe-
“cialiter commendo, and if aliquid Aristoteles incomple-
“tum dimisit de constitutione mundana in hoc libro,
“recipies ejus supplementum ex libro Alpetrangii, quem
“similiter dedi latinitati”; et es in eo exercitatus. » —
These two comments are the only ones that fall within the
manuscripts bearing the name of Michael Scot. But as almost
We always find them following in a given order.
Comments on Generation and Corruption,
on the Meteora, the paraphrases of the Parva Naturalia1
and the De Substantiel Orbis, one is authorized to attribute
also the translation of these works to Michel Scot.
In manuscripts 943 from the Sorbonne and 75 from Navarre,
The aforementioned translations are accompanied by the commentaries
Words on Physics and Metaphysics. The translation
Does one of these works also belong to Michel Scot?
One would be inclined to believe it, since in a fragment of
Michel, discovered by Mr. Hauréau, and about whom we speak-
We will soon, the doctrine of Physics and Meta-
Physics is very clearly exposed. Mr. Jourdain, entirely-
This should not have involved authorities,
in the list of translations by Michael Scot, the
catalogs provided by Baie and Pits2. It is obvious that these

Provins Newsletter, February 7, 1852). Perhaps this person should be identified-
swimming with Etienne de Reims (Mut. litt. del Fr., t. XVII, p. 232), who pa-
He may have been born in Provins.

1. In issue no. 171 of Saint-Victor, the translation of the paraphrase
The Parva Naturalia is attributed to a certain Gerardus. This cannot be
Gerard of Cremona, died in 1187. This isolated indication must, therefore
seems to be held responsible.

2. Bay, Script, ill. Maj. Brit. (Basel, 1557), p. 351 .—Pits, From English rebus.

p. 374.— Cf. Niceron, Mémoires, vol. XV, p. 95 et seq. — Fabricius, BibL
med. and inf. Latin., t. V, p. 233.

two authors base their assertions solely on the de-
Analysis of a manuscript similar to nos. 924 and 950
deSorbonne1, and that they had no other reasons for at-
contribute to Michel Scot the translations of the comments on
the treatise on Generation and Corruption, the Par va
Naturalia, the Meteors, and the book De Substantia Orbis
than those we ourselves possess. Their authority does not
Therefore, it does not correspond to any new testimony.
and everything boils down to a conjecture drawn from the composition
manuscripts. But as this composition was observed
faithfully, in the Middle Ages, for several generations of
copyists, we are allowed to look at the manuscripts where
there is the dedication to Etienne de Provins as we
representing the very edition given by Michel Scot and
these new texts that he introduced, according to Roger Ba-
con, in scholastic philosophy around the year 1230.

This date probably indicates the moment when the
Michel's work came to the monk's attention.
English. It seems certain at least that William of Au-
Vergne and Alexandre de Halès knew, before this time,
the commentator's works. Only one translation of
Michel Scot, that of Alpetrangi, bears a date, and
This date is the year 1217. Averroes' translations of-
rent to be executed around the same time, because Michel
Scot appears to have stayed in Toledo for only a few years.
Perhaps all of these translations together made up-
he the philosophical dispatch that Frederick II addressed to the universities
universities of Italy, with the famous circular which can be read in
Pierre des Vignes' collection. "Compilationes varia?"

1. And this stripping they did with great carelessness. Thus
Instead of Commentum Averrois, they read Contra Averrocm, an absurd lesson.
which led Bruckcr (III, 796) to believe that it was a refutation of A-
Verroes; instead of Provino, they read depromoy etc.

» quae ab Aristotele aliisque philosophis sub graecis ara-

» bicisque vocabulis antiquitus editse nostris aliquando

» sensibus occurrerunt. »

It was in Toledo that Michael Scot completed the translations

tions that gave him so much importance upon his return
of Spain, and they so graciously welcomed him to
the Hohenstaufen court. He had as his assistant in this
work a Jew named André[1]. Roger Bacon, in a
In a moment of severity, he accuses him of plagiarism and reproaches him.
for having ignored the languages and sciences of which it is a question-
tion in his writings. It is certain that the Latins who maintain-
taking the trip to Toledo made no effort
scruples about appropriating their secretary's work,
and that in the Middle Ages, as in our time, the name of the
The translator was often a fiction.

Michel Scot, moreover, has other qualifications to be appelted the founder of Averroism, since Mr. Hauréau[2] discovered, in issue no. 841 of Sorbonne, some extraits that appear to belong to one of his works
more important, which until now was only known by
Albert's severe judgment of it: “Fœda dicta in-
» comes in the book which says Quxstiones Nicolai
» Peripatetici. Consuevi dicere quod Nicolaus non fecit
» librum illum, sed Michael Scotus qui in rei veritate
» nescivit naturas, nec bene intellexit libros Aristotelis[3]. »
However, the fragment unearthed by Mr. Hauréau under this title:
Hsec sunt extrada de libro Nicolai Peripatetici, offer
the most striking analogy with a digression from the com-
commentary on the twelfth book of the Metaphysics, di-

---

[1] Probably a Jewish convert, since Andrew is not a Jewish name.
Judaizing. — Cf. Op. Tert. apud Jebbi prsef., p. S.

[2] From Scholastic Philosophy, vol. I, p. 470 et seq.

[3] Opp., t. II, p. 140.

aggression which often forms in manuscripts a
separate booklet (see above, p. 53), and whose
first words are: Sermo de quœstionibus quas acce-
pimus to Nicolao, and our dicemus in his secundum
nostrum posse[1]. The doctrine, which is expounded therein, is
moreover, expressly attributed to Averroes.
((Omne coelum est circulare, and omne circulare est per-
» fectum; ergo omne cœlum est perfectum: sed ullum
» perfectum indiget motu; ergo ullum coelum indiget
» motu. Partes autem sui quum videant bona quae non
» habent, perpendentes se indigere illis bonis, in motum
» prorumpunt, ut acquirant illa bona quae non babent. ...
» Ergo salus nostra est per quietem; cœli finis autem per
» motum partium ejus: et hoc est quod says Averozt. »
Michel Scot, through his role at the court of Frederick, where he

represents the Arab spirit in such an original way, and
through the diabolical connections that legend attributes to him-
pose, actually opens this series of ill-thinking men
sants who, from the 13th century until Vanini, disguised-
They professed their disbelief under the name of Averroes. Perhaps,
the harsh words of Roger Bacon and Albert, and the rigor-
Did the condemnation of Dante 2 stem from the repro-
bation, the opinion of which was already striking at these suspicious behaviors.
We'll soon see how all this bad spirit was
a fruit of the Hohenstaufen court.

s m.

Another translator of Averroes, Hermann the German
mand3, was, like Michael Scot, attached to the house of

1. These words have disappeared from the printed editions. We have given, above, p. 82 et seq., the analysis of this important digression.

2. lnf., cant. XX, v. 115.

3. Jourdain, Recherches, chap. in, § 11.

Hohenstaufen. In chapter XXV of Opus Tertium, of which
Mr. Cousin published analysis 1, which Roger Bacon describes as:
Eermannus Alemannus and translator Manfredi nuper
a D, rege Carolo devicti. In general, Hermann appears
having focused on the most neglected Aristotelian texts,
Rhetoric, Poetics, Ethics, Politics,
and, as with these works, the Arabic abridgments were
more widespread or more accessible than Aristotle's text,
It was to these abridged works that Hermann turned his attention.
Thus, as an equivalent of Rhetoric, it traces-
due to Alfarabi's glosses on this work, and as
equivalent to the Poetics, the abridgment of Averroes2. “Having
"Tried," he said, "to get my hands on the translation of the..."
Poetics, I found so many difficulties there, because of the
difference between meters in Greek and Arabic, which I despise-
I feared I would manage to finish it. So I picked up Aver-'s edition
roès, oii this author has put everything he found of intel-
eligible3, and I rendered it as best I could in Latin.1» These
two translations are dated Toledo, March 7, 1256.
Mr. Jourdain did not dare to decide whether it was the vulgar era
or from the Spanish era. But the passage by Roger Bacon,
which tells us that Hermann was in the service of Man-
Fred, leaves no doubt in this regard.

In the prologue to Alfarabi's glosses, Hermann tells us
learns that he had also translated the Ethics onto a

Arabic abridged, but that his work had been rendered useless
tile by the translation of Robert Grosse-Tête, made on the
Greek. This Arabic abridgment was none other than the commentary

1. Journal des savants, 1848, p. 299, 348.

2. Sorbs. 1779, 1782. — Bibl. Chigi, in Rome. Printed in Venice, 1481.
The Middle Ages only knew Poetics through this paraphrase.

3. Assumpsi ergo editionem Averod determinativam dicti operis Arisîotelis,, secundum quod ipse aliquid intelligibile elicere potuit ab ipso.

Averroes's means. The Laurentian Library possesses-
a manuscript of this translation is available, and it can be read
in all printed editions of the works of the com-
commentator. In a final note 9, Hermann informs us
that he finished this work in the chapel of the Holy Trinity
Nité of Toledo, the third Thursday of June, 42401. On
may have scruples about the accuracy of this date.
We recall, in fact, that the version of the Poetics
is 1,256; Hermann would therefore have remained at
Toledo, to do only two or three translations, this
which seems difficult to admit.

The National Library owns, under numbers 1771 of
Sorbonne, and 610 of Saint-Germain, a short abridgment of
ten books of the Ethics, at the head of which one reads: Incipitsumma
quorumdam Alexandrinorum, quam excerpserunt ex
libro Aristotelis nominato Nicomachia, quam plures
hominum Ethicam nominaverunt. And transtulit eam ex
arabico in latinum Hermannus Alemannus. This abstract
is quite distinct from Aver-'s average commentary
Roes. Perhaps he represents to us X Abridged version of Averroes
which has not reached us. Bandini and Mr. Jourdain have fallen, regarding these translations of Her-
Mann, in a few errors. Bandini, not noticing
not that the text of the Florence manuscript was that of the
Averroes' average commentary, published as unpublished
and under the name of Hermann, the epilogue that Averroes put
following this comment, Mr. Jourdain reproduced
this epilogue and Bandini's mistake. In the second edition-
The epilogue of his book was restored to Averroes;

1. Bandini, Calai, codd. Lat. B’M. Laur., t. III, p. 178. — Editions
printed ones, that of 1560 for example, have mcclx, instead of mccxl.
This is obviously a mistake, since the version in the Ethics is prerieure to that of Poetics.

But, however strange it may seem to the new edition-
It is interesting to see this epilogue of Averroes separated from the
What was the rest of his comment? He didn't seem to notice...
to know that the text which ended with this epilogue-
This was Averroes' commentary, often published.
What makes it more surprising in one or more cases is that...
generally conscientious labor, these are the errors of
!J1. Jourdain, regarding the manuscripts of the
National Library. And first, Mr. Jourdain re-
keeps the versions of the Ethics of the story as identical
nudes in issues nos. 1771, 1773, 1780 of the Sorbonne. Now, the
short abridged version contained in issue no. 1771, which alone bears the
Hermann's name bears absolutely no resemblance to...
with the complete versions of issues 1773 and 1780.
Moreover, it was enough to compare the first lines of these
various manuscripts with the incipits given by Bandini,
to recognize: 1° that the Florence manuscript, which
It bears the name Hermann, and resembles none of those
of Paris; 2° that the two manuscripts from Florence, de-
written by Bandini, one, t. III, p. 178, the other, t. III,
p. 405, are by no means identical to each other; that the
The first one alone bears the name Hermann; that the second
is similar to nos. 1773, 1780 of Sorbonne; that
Therefore, the date 1243, given by the second and
which is also in contradiction with the date 1240 don-
born by the first, does not apply to the translation of
Hermann. Thus, instead of having five manuscripts of this
translation, as Mr. Jourdain supposes, we don't have
really only knows one, which is the manuscript of the
Laurentian, described by Bandini, vol. III, p. 178.

Hermann himself acknowledges this in the preface to the Glosses
d'Alfarabi, that he only had a rather small part in the
work on his versions. Roger Bacon, who, in his Opus

Majus and his Opus Tertium, often criticized with vivacity
Hermann's translations1, seized upon this passage:
“Hermannus,” he said, “confestus est se magis adjutorem
» Fuisse translationum quain translatorem, quia Saraceni-
» cos tenuit secum in Hispania, which fuerunt in suis transla-
"Main tionibus2." Several indicators show that
Hermann employed Muslims for his work
ses in the knowledge of scholarly language. Thus the
nunnatlon and the casual endings are scrupulous-
observed in the transcription of proper names:
Ibn-Rosdin, Abj-Nasrin, Abubekrin, Ducadatin,
Sceifa addaulati 7 Abitaibi, Alkameituz. The style of

the rest, has only grown in barbarity; here is a specimen: Inuarikin terra alkanarnihy ■, stediei and baraki and castrum munitum destendedjn descenderunt adenkirati ubi descended super eos aqua Euphratis veniens de Euetin \ From this, we understand that Roger Bacon had deemed the tra- unintelligible and irrelevant Hermann's productions 8.

So? Around the middle of the 13th century, almost all the Important works by Averroes have been translated from Arabic. in Latin 6. Only the comments on the Organon and the

1. Opus Majus, -p. 21, 46, 59. — Journal des savants, 1848, p. 299, 348 (article by Mr. Cousin).

2. Opus tertium, apud Jebbi proef. p. 5.

3. P. 57v°, 58, 61v° etc. (ed. 1481). — The same peculiarity is observed serve in the translation of the commentary on Michel Scot's De Çœlo: Alfarcad, aljarkadin (p. 175 t°, 176, ed. 1560).

4. Ibid. p. 62.

5. “Maie translatus est,” he says, speaking of the Poetics, “nec potest sciri, nec adhuc in usu vulgi est, quia nuper venit ad Latinos et cum defective translations and squalore. » Opus Majus, p. 46.

6. The practice of attributing to Alphonse X the versions made from Arabic to The Middle Ages led the ancient critics to honor him with those of Averroes. (Cf. J. Bruyerin Champier, pref. of Collectanea, p. 81, ed.

Destruction of Destruction, do not appear to have were known in the Middle Ages. Yet there was an ancient version of this latter work; publishers of Venice, by printing the new translation of Calo Calonyme, they speak of another, older and less complete one, vetustiori posthabita. This work, moreover, does not part of the oldest editions of Averroes, and was im- awarded for the first time in 1497, with the commen- Niphus's silence.

As for Averroes' medical works, they did not- generally became known only after his philosophical works questions. Of all the physicians of the 13th century, including Mr. Littré gave the notice in volume XXI of Y Literary History of France, Gilbert Panglais (circa 1250), is the only who quotes Averroes 1, and it is still likely that he does not known only through his philosophical works. Sprengel It is true that Gilbert borrowed his

Theory of the heart considered as the source of life 2.
But this doctrine is not unique to Averroes
that we are forced to assume that Gilbert had read the Colliget. Gérard de Berry, Gautier, Alebrand de Florence,
who cite all the other Arabs, do not speak of Aver-
Roes 3.

We have no information on the translation of the
Colliget. The Arsenal Manuscript (Sciences and Arts, 61),
door: Translatas de arabico in latinum. The words

1553. — Gassendi, Exercise. parad. adv. Arist. Opp., t. III, p. 1192. —
Antonio, Bibl. hisp. vêtus, t. II, p. 83, ed. Bayer.) The works carried out
under Alphonse's orders were purely astronomical.

1. fist. lit.,x. XXI, p. 399.

2. Sprengel, H'ist. de la me'd., t. II, p. 453.— Albert the Great [De anim.
1. III, tr. 1, e. 5) cites, under the name of Averroes, a book De disposîtlonllms
cordis, which is unknown to us.

3. Hist. lia., t. XXI, p. 405, 413, 416.

Arabic, preserved in the text and a host of other par-
These particularities, moreover, undoubtedly establish that
This version was made from Arabic and not from Hebrew.1
It can plausibly be placed in the middle of the
13th century. The treatise De for madonna corporis humani,
by Gilles de Rome (Paris, 4515), is not formed, in large
Partly, there are extracts from the Colliget. It is remarkable
yet the Colliget is never mentioned in the Conciliator of Pierre d'Abano, written in 4303, and where the cit-
Interpretations of Averroes' commentaries abound at each
page.

In 4284, Armengaud, son of Biaise, physician of
Montpellier, translates or rather has translated from Arabic the
Commentary on Avicenna's medical poem 2. It is necessary
However, a translation already existed, since
Raymond Martini cites this work, under its Arabic title,
in the Pugio fidei*. An early translation of the treatise
of Theriac is found in a manuscript from the Arsenal Library
(Sciences and arts, 61). The Canones de medicinis laxa-
The Tivis were translated from Hebrew in 4304, as we
I learned an interesting note that I extracted from issue no. 6949
(formerly funds): “Explicitiunt articuli generales proficientes
» in medicinis laxativis magni Aboloys, id est Averoys,
“translati ex hebroeo into latinum per magistrum Johannem
» from Planis de Monte Regali, Albiensis dioecesis, apud

1. In Vexplicit, the author is always called Mehemeth Abenrosdin. Mr. Haenel (Catalogi, col. 497) mentions a medical manuscript in Vendôme. whose author is called Mechemet ab Jurosdin; it is undoubtedly the Colliget.

2. Tiraboschi (vol. V, p. 87) quite wrongly considers Armengaud as the First translator of Averroes. — Antonio (vol. II, p. 400, Bayer edition) places this translation in 1291; but manuscript 6931 (old collection) bears 1284.

3. P. 159 (Paris 16ol).

» Tholosam, anno Domini M0CCC°IIII0; interprets magistro Mayno tune temporis judaeo, et postea dicto Johanne, converso in christianum, in expulsione judaeorum "A regno Francese1." The translation of medical works Averroes' work is therefore largely the product of the school of Montpellier. The work was done, as usual, by the intermediary of the Jews. Numerous facts establish Montpellier's relations with the Saracens of Spain, the importance that the Jews had acquired there and the share that they had to the splendor of this great school2.

The abridged version of the Almagest was not known to the Latins. Mr. Littré3 noted important quotations from Averroes in Bernard of Verdun's Treatise on Astronomy (around \ 300), especially with regard to the theory of epicycles. But these matters are often dealt with in the com- philosophical commentaries, especially in Book XI and XII of the Metaphysics.

S iv.

We have just determined, in an approximate way the period when the Latin translations of Averroes. It is much more difficult to pinpoint the moment when the influence of these new texts is exerted on the teaching- the doctrines of the Middle Ages.

Pierre de Blois, continuator of the chronicle of In-

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1. This is undoubtedly the Edict of Candlemas, 1290, by which Philippe the Fair expelled from the kingdom all the Jews who had come from Gascony and An- England [Ordinances of the Kings of France, vol. I, p. 317), or new edicts of proscription which followed one another in 1309 and 1311 (ibid., p. 470, 488).

2. Jourdain, Recherches, pp. 91-92.

3. Hist. lit. of France, t. XXI, p. 318-319.

gulphe, exponent of the order followed at the Cambridge school, verse 1 1 09, is expressed as follows: Ad horam vero jjrimam, F. Terricus, acutissimus sophista > logicam Arislotelis juxta Porphyrii and Averrois isagogas and commenta adolescentioribus tradebat. Launoy1, du Boula}''2, The literary history of France 3, copied this stepwise without noticing the obvious interpolation that he conholds4. Verroes was not born in 1109! Abbot Lebeuf5, adding misunderstandings to misunderstandings, wanted that in Orléans as in Cambridge, they taught at 11th century the dialogues (sic) of Aristotle according to PorPhyre and Averroes, and that John of Salisbury had them had it transcribed in Normandy by Richard Bishop, archdeacon of Coutances. Lebeuf confused with the passage of Pierre de Blois a letter from Jean de Salisbury, where he indeed asks Richard for works of Aristotle, but where, of course, it is not Question 6 of Averroes.

The first manifest appearance of philosophy Arabic within the bosom of scholasticism, takes place at the council of

1. De scholis celebrioribus, p. 150.

2. Hist. Univ. Paris., t. II, p. 28.

3. T. IX, p. 107.

U. Brucker (vol. III, p. 678.) and M. Jourdain (p. 28-29) have noted it.

5. Diss. on the state of science in France, since the death of King Robert, p. 78.

6. Jourdain, p. 253. — I will point out in this regard an oversight from Mr. Jourdain himself. We find in the works of Bede (vol. II, (column 213 et seq.) a collection of axioms of Aristotle and other philosophers, under the title of Sententiœ ex Aristotele or Authoritatum gencralium aliquot philosophorum tabula. Mr. Jourdain (p. 21) finding there quotations from Physics and Metaphysics, felt it necessary to attribute this compilationtion to Boethius or Cassiodorus. Mr. Barthélémy Saint-Hilaire, from another On the other hand, he concluded from the quotations found therein in the Politics that Bec Politics was born. Now, in this collection, we find quotations from Averroès, designated under the name of Commcntaior; which sets back its compositiontion in the 14th century.

Paris, in 4209. The council, after having condemned Amaury of Bene, David of Dinant and their disciples, adds: Nec libri Aristotelis de naturali philosophia, nec commenta legantiir Parisiis published vel secreto \ Certainly, one might be tempted to see in these Comments, the quintessential comments, the only ones that truly to speak of those whom the Middle Ages designated by this name, those of Averroes. Mansi, Mr. Jourdain, Mr. Hauréau adopted This opinion 2. It is not impossible, it must be admitted, that Averroes' commentaries were translated and studied ten years after the death of their author. However like Michael Scot, around 4217, seems to have been the as the first introducer of these new texts, he seems It is difficult to believe that Averroes could have faced condemnation. nation of the council of 1209. It should also be noted that the translation of Averroes is more than half a century old subsequent to that of the first philosophical texts Arabic, that consequently the texts translated by Domini- that Gondisalvi had to enter studies before those who had neither recommendations nor fame. In any case, what remains undeniable is that the The council of 1209 struck the Arab Aristotle, translated from Arabic, explained by Arabs.

The status of Robert de Courçon in 1215 is somewhat more explicit: Non legantur libri Aristotelis de metaphjsica et naturali philosophia, nec summa de iisdemy autde doctrina Magistri David de Dinant aut Almarici

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1. Apud Martène, Thés, novus Anecd., t. IV, p. 166. — See. the excel- Mr. Hauréau's slow discussion on the scope of these words naturali philosophia. [From Phil. school,, t. I, p. 402-410.)

2. Mansi, ad Ann. eccl. Baronii, t. I, p. 289 (Lucse, 1757). - Daydain, p. 193-194. —Hauréau, t. I, p. 409-410.

nsceretici, aut Mauritii Hispani1. The expression surnma "de iisclem" would be very suitable for the abridgments of Avicenna. But who is this Maurice Espagnol, whose doctrine is akin to the pantheism of David and Amaury2? When did we see the name Averroes in the manuscripts? If strangely disfigured, becoming on the one hand Mahuntius (formerly funds, n° 7052), Me nbutius (formerly funds, 6949), Mauuicius (Arsenal, se. et arts, 61), on the other hand Avenryz, Benriz, Beuriz, etc., it's easy to believe that he

could have become Mauritius. However, this is only one
a conjecture to which we should not attribute too much
high probability. The bull of Gregory IX, of 1231,
merely reiterates, albeit with even less precision
the convictions of \ 209 and 1 21 5 3.

What is remarkable about these condemnations-
tions, that is, the cause of Arab Aristotelianism is there
always identified with that of Amaury de Bène and David
from Dinant. The often-cited passage from William the Bre-
your, continuator of Rigord '*, that of Hugh, conti-
Robert of Auxerre's author, cited by Launoy 5, supposed-
feels the same connection. Must we really assume a
Arab influence in the emergence of heterodox sects

1. Du Boulay, Hist. Univ. Paris., t. III, p. 82. — Launoy, De varia Arist.
fortuna in Acad. Paris., cap. iv.

2. It is highly improbable that this Mauritius has been linked to
Hispanus of the Dominican Maurice, author of the Distinctiones ad proedican-
dum useful. Du Boulay, Hist. Univ. Paris., t. III, p. 699. — Antonio, Bibl.
hisp. vet., t. II, p. 373. — Fabricius, Bibl. med. inf. lat., t. V, p. 57.

3. Launoy, chap. vi. — Du Boulay, vol. III, p. 142. — Literary History
of the Fr. (t. XVI, pp. 100-101) assumes that it is expressly referring to the
Averroes' comments.

4. Apud dom Bouquet, t. XVII, p. 84.

5. De varia Arist. fort., cap. i. — See Jo. Fr. Buddeum, De hæresibus
ex-phil. aristotelico-scholastica ortis, in Observât. Ilalens'tbus (1700), t. I,
p. 197 et seqq.

which stirred up the Paris school in recent years
of the 12th century and the first of the 13th? We cannot deny
the analogy between Amaury's realism and that of Avicebron.
David of Dinant's doctrine on pre-
primer, formless, serving as a common substrate
In all things, it is indeed that of Arab Peripateticism.
one might believe that these two sectarians had in their hands
the book De Causis, already known to Alain de Lille \ To this
Up close, Amaury and David seem to me like nothing more than a reflection
altered heterodox sects included under the name of
Cathars. Some of their doctrines have a res-
striking resemblance to those of the Orléans heretics
of 1022, which MC Schmidt links, without hesitation, to
the Cathar church 2; others are merely the pure Joachim-
mism; others, finally, obviously fall under Scot
Eriugena 3. The identity of all humankind in God,

the Holy Spirit becoming incarnate in each of us, like the The Son was incarnated in Mary, God the material principle of everything, what could be more similar to the theories of A hibernating thinker? That's certainly more than enough. to avoid having to look to the Arabs for Amaury and David's backgrounds, especially if we consider Amaury's unique character deserves the recognition it deserves. realism, moreover, in asserting that individuals of a the same species participate in a single essence, which the intellect in general actually exists, preceded the theo-Averroist theory of universal reason and unity souls. Abelard had foreseen this consequence, and he had fought against it in his Little Glosses on Porphyry

1. Jourdain, pp. 196-497.

2. History of the Cathars or Albigensians, vol. I, p. 28; vol. II, pp. 151, 287

3. Cf. Saint-René Taillandier, Scot Érigène, p. 236. — Hauréau, vol. I, p. 405.

by the same argument that will later be used against Averroès*. Gilbert de La Porrée expressly denied the perhuman sonority. The example most often chosen Realists readily explain how the same essence can be common to 'several individuals, was that of Pameu.

It is in Alexandre de Haies that we must look for the the first completely obvious trace of Arab influence. Avicenna and Algazel are frequently cited in his Summa Theologica as philosophical authorities; Averroes is not included. although in a rather undefined way. It is indeed It is also recognized that this vast composition is one of Alexander's final years (from 1243 to 1245), and that it was not completed until around 1252, after his death 2. Alexander, therefore, must only have known Averroes in his old age, and this reading does not seem to have influenced its doctrines. Questions relating to his intellect does not extend beyond the terms same as Aristotle3.

The Arab influence is also very noticeable in Robert of Lincoln. Roger Bacon cites him as one of the masters to whom he heard the theory of the secular intellect professed adorned with man4; but no more so than Alexander of Hales, Robert does not appear to have known Averroes at the time of his first philosophical activity.

1. De Rémusat, Abelard, t. II, p. 98.

2. Hist. lltt. of France, t. XVIII, p. 316, 318.

3. Summatheol., pars II, quaest. 69, art. 3, p. 116, v. sqq. (Friet., 1576.)

-4. Fragments of Opus tertium, published by M. Cousin. (Journ. des Sav., 1848, p. 347.)

§V.

William of Auvergne was the first of the Scholastics.
in which one finds a doctrine that can carry the
Averroes' name, I only found it once in
his works the name of the Commentator; but Averroism
is refuted on every page of his writings, sometimes under the name
of Aristotle, sometimes under very vague names,
as Expositores *, sequaces Aristotelis ■; Aristoteles
and sequaces ejus grœci and arabs 3, whichfamosioresfuerunt
Arabum in disciplinis Aristotelis\ Avicenna et alii
qui in parte ista A ris toteli consens erunt*. William
always puts the comments in the same category
Greek and Arab authors. In general, the 13th century looked
the Arabs as ancient philosophers, philosophi
antiqui*) as opposed to Latin philosophi or philo-
scholastic theologians. The simplest notions of chrono-
nology was so little known that it seemed ignor-
Which one, Alexander of Aphrodisias or Averroes?
lived before the other.

Averroes, in the time of William of Auvergne, was not
so not yet become the representative of the doctrines
dangerous aspects of Arab Peripateticism; but these doctrines
were therefore perfectly known to the Latins, and

1. Opp. t. I, p. 699, etc. (Edit. Aurel. 1674.)

2. Ibid., vol. II, p. 20b.

3. Ibid., p. 95.

4. Ibid., vol. I, p. 618.

5. Ibid., 852, 53.

6. This classification is particularly striking in Ray-'s Pugiofidel

mond Martini, and in the Directorium Inquisitorum by Nicolas Eymerics
“Antiqui philosophi sunt platonici, stoici, pythagorici, epicurei, Aris]
« toteles et peripatetici, Averroes, Avicenna, Algazel, Alundus (Alkind

“Rabbi Moses. » (Dlr. Inq., p. 174, Romse, 1578.)

had many supporters. I. While Aristotle
is vigorously opposed, while Avicenna is treated
of blasphemer2, Averroes, is quoted by William
like a very noble philosopher, although already one
abuses his name, and that thoughtless disciples de-
nature of his opinions. “Debes autem,” he said, “circum-
“spectus esse in disputando cum hominibus, which philo-
this sophi haberi volunt, et nec ipsa rudimenta philosophiae
“adhuc apprehenderunt. De rudimentis enim philoso-
“phiae is procul dubio ratio materise and ratio forma?,
“et cum ipsa ratio materiae posita sit ab Àverroe, phi-
“losopho nobilissimo, expediret ut intentions ejus et
this aliorum which tanquam duces philosophiae sequendi and
« imitandi sunt, hujusmodi men who of rebus phi-
u losophicis tam inconsiderate loqui prœsumunt, appre-
u hendissent prius ad certum et liquidum3. »

The De Universo seems to present another quotation
of Averroes; but the uncertainty and contradiction that one
These observations prove how much philosophical individuality...
The commentator's physics was still largely unaffected in
the spirit of the scholastics. On page 713 (Opp. t. I) of the
From Universo, Guillaume quotes a passage from the commentary
to Jbubacer on Physics. A little further on (p. 801),
The same passage appears as if taken from the commentary
to'dbumasar. But neither Abubacer (Ibn-Tofaïl), nor Abumasar
They did not compose any commentary on Physics. Abuba-
This, moreover, was only known to the scholastics through the
quotations that Averroes made from it. It is therefore quite pro-

i. Multi deglutiunt positiones istas, absque ulla investigación discus-
sionis et perscrutationis recipientes illas, et etiam consentientes illis, and
pro certissimis eas habentes. [From anima, cap. 7, part III.)

2. De legibus, Opp. t. I, p. 54.

3, From Univ. Opp. t. I, p. 831.

It is possible that the passage cited by Guillaume belongs to the
commentary by Averroes himself.

What is lacking, moreover?, in the writings of William that the name of Averroes, to make it the first and the the most ardent opponent of Averroism. The theory of the first intelligence, created immediately by God, and creator of the universe, is strongly refuted under the name d'Algazel1. The wisdom begotten by God, the logos teLeios, that is the true primary intellect, which no one has Neither the Arabs nor the Jews knew him, since they... made by the disciples of the Arabs, but worshipped by Plato, Mercury Trismegistus and the theologian Avicebron, whose For this reason, William became a Christian. The eternity of world is a damnable error of Aristotle and Avicenne2. At one point it seems attributed to Abubacer Sarracenus3'; but obviously William did not see whom he was striking under that name.

Averroes is not mentioned again in the long William's argument against the Averroist theory par excellence, the unity of the intellect. All this poleThe critique is directed against Aristotle, or against his followers. anonymous. “Debes scire quia eousque excœcati sunt, et “Each deficient intellect, ut crederent unam ani“mam mundi number quidquid in mundo est animatum “animare, nec aliud esse secundum essentiam et veri“tatem animam Socratis quam animam Platonis, sed ((aliam animam, et hoc ex alietate animationis et ani“mati4.” —“Of intelligentiarum number,” he said ailthis theirs, Aristoteles non tam errasse quam etiam insa-

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1. De Univ, I» P, 24 et seq., I* II*, cap. 9, 23 et seqq.

2. Ia II-, chapters 8 and 9.

3. IIIa F, chap. 18.

4. De Univ., Opp. t. I, p. 801.

“Nissime delirasse videbitur evidenter1. » On next page vante, the same doctrine is attributed to Aristotle, Alfarabi and others; a little further on, 2, at Alfarabi, Avicenna and at those who embraced Aristotle's opinion on this point; Elsewhere, it is found that Aristotle imagined it to escape to Plato's archetypal world.3 So it is indeed realAristotle, who, in Guillaume's thought, is responsible for the monstrous doctrine of unity of the intellect. And yet, he expounds this doctrine with all the particularities that Averroes added to it, and of which No trace of it can be found in the Treatise on the Soul. This

Active intelligence is the last in nobility of intelligences.
worldly ties 4; the happiness of the soul lies in its
union with her3; all souls separated from the body identify-
they merge and become one; the souls no longer differ
only through body 7; the only difference in accidents
makes the numerical distinction.8 The arguments that Guil-
those whom Iaume opposes to this doctrine are those whom Albert, saint
Thomas and all of Averroes' opponents will repeat to
satiety. It destroys the human personality, it con-
duit kY imarmene, to fatalism9; it renders inexplicable
progress and the difference in individual intelligences.
There are indeed general rules of truth that apply to
all minds; but these principles have no reality

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1. From Univ. y Opp. 1. 1, p. 816.

2. Ibid., pp. 852-53.

3. De Univ. ,1* IV, chap. 14.

4. Ibid., and De anima, Opp. t. II, p. 205 et seqq.

5. De Univ., Ia II", cap. 20-22.

6. Ia II", chap. 11.

7. Iar% cap. 25, 26.

8. De Unh., t. Ier, p. 802, 819, 859.

9. De Univ., IIP, I", cap. 21 et seqq.— Cf. Ibid, I* II-, cap. 16, 17, 18, 40,41; II* II", chap. 15.

substantial outside the mind. By a singular unknow-
In this sequence, Guillaume establishes, in his treatise De Anùna,
that God is the supreme truth, illuminating all
men1, and Roger Bacon was able to invoke his testimony-
gnage against those who claim that the active intellect makes
part of the human soul 2. But William is a spirit
shy and superficial. Anything resembling pan-
Amaury's theism frightens him; Providence, freedom, the
creation, the spirituality of the soul, immortality are
always understood by him in their narrowest sense.

Not only were Averroes' doctrines, at the time,
In the time of William, these were introduced into scholasticism;
It seems that the impieties which were later to be covered up
Rumors of his name were already beginning to emerge. In his
In his treatise on the Immortality of the Soul, William teaches us

that this dogma encountered more than one skeptic. Some minds
Those who were poorly made and dissatisfied with their time claimed that
This was merely an invention of the princes to contain
their subjects3. The 16th century had no bad
thought that the 10th century had not had before him.

§ VI.

Although Averroes plays a role in the writings of Albertus Magnus
a more defined role than in those of William of Auvergne, he has not yet reached the principal rank there
which he must occupy during the second age of scholasticism.
Avicenna is Albert's great master. The form of his

1. De anima, chapter 7.

2. Opus tertium [Journal des Savants, 1848, p. 346, art. Cousin).

3. Dum enim se vide fraudari presentibus delectationibus, et alias
non expectant, nullio modo suaderi poterit eis quod aliud sit honestatis
persuasio quam imperatorum deceptio. Opp. t. I, p. 329. — Cf.
anima, cap. 6.

The commentary is that of Avicenna; Avicenna is quoted at
every page of his writings i while Averroes is not
that quite rarely, and sometimes to deflect criticism
for daring to contradict his master. Albert, however,
seems to have had all the comments in hand
of Averroes that the Middle Ages knew, except those of
Poetics and perhaps Ethics, which were not traproduced rather late by Hermann. One might believe that the
He also lacked commentary on Metaphysics.
ment: indeed, very few quotations are found
of Averroes in his Metaphysics. Now, Albert is accustomed to
to incorporate into his text everything he has at hand.
The doctrine of the unity of the intellect must already have
gained considerable importance and gathered around her a
a large number of supporters 2, so that Albert, not controlling to have fought her on several occasions, whether
felt obliged to devote a special treatise to it3, which later
He inserted it almost verbatim into his Summa. He told us
he himself learns that it was in Rome, and by order of the
Pope Alexander IV (circa 1255) composed it.5
distinction between recognized theology and philosophy
like two contradictory authorities, a distinction which,
throughout history, characterized Averroism, was
already on the agenda6, and Albert to condescend to it

1. Averroes cujus studium fut semper contradicere patribus suis.

[Phjs. 1. II, tr. l, chap. 40.]

2. Hic error in tantum invaluit, quod plures habet defensores, et periculosus is nimis. (Opp. t. XVIII, p. 379-80.)

3. De unitate intellectus contra Averroistas. Opp. t. V, p. 218 (ed. Jammy.)

A. He's leaving, tr. XIII, quest. 77, member. 3. (Opp. t. XVIII).

5. Ibid., v. 394.

6. Quia defensores hujus hœresis dicunt quod secundumphilosophiam est, licet fides aliud ponat seeundum theologiam. [ibid. p. 380.)

obliges itself to solve the problem solely by syllogisms, disregarding all re- authority
velée*. Thirty arguments support those who
believe that of all human souls there remain
only one after death. With scruple and im-
Albert lists several examples of entirely praiseworthy bias
One after the other, these thirty arguments. He even pushes the
affability to the point of imagining evidence to support the
thesis that he opposes, and to give to the means of his adversaries a strength they did not have in their own
written. But thirty-six equally strong arguments supported
hold the opposing doctrine; therefore the matter is
clear; individual immortality has a major-
the tenth of six arguments. It appears, however, that the truth-
Romanism did not consider itself defeated by this arithmetic.
We will find the old athlete under arms when
we will outline the struggles of Averroism in the Uni-
University of Paris, around the year 1269.

In his booklet De natura et origine Animée 2, and
in his commentary on the third book of the Soul (tr. II,
(caption seen)3, Albert returns to this controversy again, and
This time he treats his opponents more severely.
theory of the separate intellect, enlightening man by irradiation, prior to the individual and surviving the individual,
He now considers it an absurd and detestable mistake*,

i. In hac disputee nihil secundura legem nostram dicemus , sed omnia secundum philosophiam.... tantum ea accipientes quse per syllogismum accipiunt demonstrationem. T.V, p. 218, 226.

2. Opp. t. V, f. 182.

3. Cf. Ibid., tr. II, cap. 20; tr. III, cap. ll,sqq. — Summa de creaturis,

1. II, tr. I, qu. 55., art. 3. — Metaph., 1. XI, tr.I, cap. 9. — Isagoge in De
anima, cap. 31 (Opp. t. XXI). —Cf. Hauréau, Phil. school, t. II. p. 69
and so on.

4. Error ommnoansnrdus et pessimus et facile improbabi!is (t. V, p. 202).

Since intellect is the form of man, if several indi-
if vidus participated in the same intellect, it would follow that
several individuals of the same species would participate in
the same form, that is to say, the same principle of individual-
duation, which is absurd. The active intellect is therefore not
not distinct from the soul, and it can only be separated from it
by abstraction. Reason, however, is universal, and
Albert strongly opposes the Latin philosophers,
that is to say, against contemporary scholastics, who,
by exaggerating the principle of individuality, have been justified
that is to admit the existence of as many understandings as there are
There are intelligent beings.

It must be admitted that Albert's doctrine does not offer
always this firmness, which would later characterize the school
Dominican. Sometimes Arab doctrines are surprising.
his orthodoxy. His doctrine of creation is chance-
lante; the intellect sometimes appears as the source from which
emanate intelligences *} the influence of superior beings
on human intelligence is expressly acknowledged.
In the pamphlets grouped in volume XXI of his works, and
which are at least from his school2, Arab philosophy
invades from all sides. Within the active intellect,
The intelligent and the intelligible are identical. In the in-
In the passive telect, on the contrary, this identity only takes place
when the intelligent person thinks of themselves. The agent draws the
species of matter, makes them simple and general;
Thus prepared, the species move and inform the in-
The possible. The active intellect unites with the possible.
like light to the diaphanous, and elevates it to dignity

1. Primum principium, indeficienter fluens, quo intellectus universa-
liter agens indesinenter est intelligentsias emittens (De causa et pvoc.
unh., tr. IV, 1). Cf. Ritter, Gtsch. der christ. Phil. IV Th., S. 199, 234.

2. Cf. Quétifa Eêhurd, Script. Qrd. Proer/., t. I, p. 178.

of speculative intellect. Speculative intellect in turn
serves as a stepping stone for the soul to ascend to the intellect
acquired (adeptus seu divinus). This last term is

reached when the possible intellect has received all the intelligibles and became inextricably linked to the active intellect. Man is then perfect, and in some way similar to God. In this state, he acts divinely and becomes cacapable of knowing everything, which is supreme happiness contemplative1. Although the curious treatise, from which I extract This passage, far from representing Albert's thought, it proves at least how much the Arabic language and doctrines the most daring had penetrated the Albertist school2.

§ VII.

Saint Thomas is at the same time the most serious opponent that Averroist doctrine has encountered, and, one can see to say without paradox, the first disciple of the Great Commander liar. Albert owes everything to Avicenna; Saint Thomas, As a philosopher, he owes almost everything to Averroes. The most The importance of the loans he made to him is undoubtedly the very form of his philosophical writings.

It must be remembered that Averroes is indeed the creator of the form of the Great Commentary. Avicenna and Albert,

1. De apvehensione, pars V (Opp. t. XXI). Possibilis speculativa recipiens cnm eis lumen suscipit agentis, cui de die in diem made similior; And quura acceperit possibilis omnia speculata seu intellecta, habet lumen agentis ut forming sibi adhserentem — Ex possibili et agente compositus est intellectus adeptus, et divinus dicitur, et tune liomo perfectus est. And fit per hune intellectum liomo Deo quodam modo similis, eo quod potest sic operari divina, et largiri sibi et aliis intellectus divines, et accipere omnie intellecta quodam modo, et est hoc illud scire quod omnes appetunt, in quo felicitas consistit contemplativa.

2. Ibid., part VI, contains a psychological theory of prophecy, obviously borrowed with confidence from an Arab author.

his imitator, compose treatises under the same title and on the same subjects as Aristotle, but without distinguishing their gloss on the philosopher's text. Averroes and Saint Thomas, on the contrary, take member by member the Aristotelian text, and thus subject each sentence to the work of the most patient exegesis. Only one of the commentaries. Albert's comments, that of Politics, is composed following the method of Averroes and Saint Thomas; but We have the best reasons to challenge his work. It must be acknowledged, at least, that if this comment is Albert, he composed it after the others and after having seen those of Saint Thomas.

Albert is a paraphraser; Saint Thomas, on the contrary...
To milk, is a commentator. That's what Tolomé of
Lucques meant when he tells us that, under
During the pontificate of Urban IV, Saint Thomas commented on
Rome the philosophy of Aristotle, quoclam singulari and
novo modo tradendi*. From whom did Saint Thomas learn
This new and previously unknown mode of commentary?
I don't hesitate to say it: he learned it from the commentator.
par excellence, by Averroes.

Thus, Averroes' dual role among the philosophers
Scholasticism is already perfectly characterized in Saint
Thomas. He is, on the one hand, the great interpreter of Aristote, authorized and respected like a master; that is, of
the other, the founder of a damnable doctrine, the rep-
Experiencing materialism and impiety, a heretic.
Guillaume de Tocco, the author of the legend of Saint Thomas, listing the heresies defeated by his master,
puts first "that of Averroes, who taught-

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1. Eut. eccl., 1. XXII, cap. 24, apucIMuratori, Scripi. rer.ita/,\o\.Xl,
col. 1153.

He knew that there is only one intellect; subversive error
of the merit of the saints, because from then on there would no longer be any
"The difference between men is..." We will see soon.
the triumph of Doctor Angelique over this infidel-
to come, under Dominican inspiration, the favorite theme
painting schools of Pisa and Florence.

Saint Thomas, like William of Auvergne, like
Albert, but with more elevation than the first and more
the decision that the second one places all the effort of his
controversy against the heterodox proposals of the peri-
Arab patety: the raw and indeterminate material 2,
the hierarchy of first principles, the intermediate role-
diary of the first intelligence, both created and creative-
trice3, the negation of providence4, and above all the im-
The possibility of creation. Commentary on Book VIII
of Physics is almost entirely devoted to refuting
that of Averroes. To this reasoning that he attributes to the phi-
Arab philosopher, and who, in fact, quite well summarizes his thought-
sée: Fieri est mutari; atqui mutari nequil nisi subjectum aliquod; ergo fie ri nequit nisi subjectum, he responds
by denying the major. The universal production of being
"By God there is neither movement nor change."

4. Bolland. Acta SS. Sailor, t. I, p. 666. — Oudin, Of script, eccl., vol. III, p. 271. — this Mirum is, says the biography placed at the beginning of the works “Verses of Saint Thomas, quam graviter, quam copyiose S. Thomas “in illam vanissimam sentiam semper inveheretur. Urban Captabat “tempora, quserebat occasiones unde ipsam traheret in disputationem, « pertractam vero torquebat, exagitabat, monstrabatque non a christiana “solum, sed ab omni quoque alia, peripateticaque prsecipue philosophia dissentire."

2. Summa, 1% quest. 66, art. 2.

3. Ibid., 1% q. 45, art. 5; q. 47, art. l;q. 90, art. 1.— Opusc. XV, From substantiis separatis. (Opp. t. XVII, p. 86.)

4. Summa contra gent., 1. I, chap. 50, and the commentary of François de Ferra re.

but a kind of emanation1. Aristotle does not offend the faith in establishing that every movement needs a sumobile jet; this is true in the current state of the universe. The ancient philosophers, who only considered the specific changes and multiple phenomena, do not could only envision the future as an alteration of a pre-existing subject. But Plato and Aristotle, who are Having arrived at the knowledge of the first principle, they were able to to conceive of something other than movement in the universe and mutation; for, above action and reaction by examining secondary causes, they perceived the unity of the primary cause. Undoubtedly, Aristotle seriously deceived by supporting the eternity of time and the eternity of movement, but nothing authorized Averroes to conclude one of its principles is the impossibility of creation ex Jiihilo2. It is primarily against the theory of the unity of the intellect. that Saint Thomas deploys all the resources of his dialectique. Not content with constantly returning to it in the Summa theologica, in the Summa contra Gentiles, in the Commentary on the Treatise on the Soul, in the He composed on this subject: *Questiones disputâtes de anima*. one of his most important works, De Unitate intellectus, adversus Averroistas1'. We will discuss more Later, what are the adversaries that Saint Thomas has in seen in this treaty. But the forms of his polemic... reveal sufficiently that he resents an organized school sée, claiming to represent the true spirit of the peripas-

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1. Productio universalis entisa Deo non est motus nec mutatio, sed est quœdam simplex emanatio. In VIII Phys. reading II. (Opp. t. I, p. 106, (edit. Venet.)

2. ttid.t p. 107, 108.

3. Opp. t. XVII, opusc. xvi. - Pamphlet xxvn, De œternitalc munc/i,
Contra murmurantes, seems directed against the same adversaries.

tëtism against the Latin philosophers, that is to say against
the orthodox scholastics, and attaching themselves to Averroes
as to the supreme authority, superior even to that
of faith*; Saint Thomas is indignant to see Christians
To thus become disciples of an infidel? And to prefer
to the authority of all philosophers, that of one man
who deserves less the title of peripatetic than of cor-
2. He therefore tries
to refute it not by the authority of the Latins, which does not please
point, he said, to everyone, but through arguments
philosophical ideas borrowed only from the Greeks and the
Arabs. Neither Aristotle, nor Alexander of Aphrodisias, nor Avi-
neither Cenne, nor Algazel, nor even Theophrastus and Themistius,
whose thought Averroes distorts, did not consider this document
strange trine of the unity of the intellect. All looked
The intellect as individual and unique to each man.
And without that, what would remain of personality and of the
Human responsibility? The intellectual faculty does not
would it not be destroyed, since man would not be in-
intelligent that at the moment his intelligence is put to use
act ?

For Averroes, the principle of individuation is form;
For Saint Thomas, it is matter. If individuation
comes from the shape, the shape being the same in all
beings of the same species, realism and Averroism have

1. Unde mirum est quomodo aliqui solum commentum Averroys
evident, pronuntiare prsesumunt quod ipse dicit hoc sensisse omnes philosoplios greekos and arabs, prseter latinos. Est etiam majori admira - tione vel etiam indignatione dignumquod aliquis christianum se profîtens tam irreverenter de christiana fîde loqui prsesumpserit. (ibid.
p. 104 v°.

2. Minus volunt cum cseteris peripateticis recte sapere quam cum Averroy aberrare, qui non tam Tandi peripateticus quam peripateticœ philoso-
depraved phise.

The argument was successful. Albert had already offered to transport
to matter the principle of individuation. But Saint Thomas-

but the first one determined on this point the domi- theory
nicaine1. The form can be said to be of several; but the
Matter can only be described as one. Therefore, it is the
matter that determines the number of beings; not matter
indeterminate, which is the same in several people, but the
delimited matter, the quantum, individual. Such is the
less the explanation given to the thought of Saint Thomas
by Giles of Rome, and remained traditional in the school
Thomist.

Certainly, Saint Thomas's argument is without re-
explains, when he defends against the Averroists the person-
Human nature. Reason says: I, like others
faculties, and any system that cannot explain Findivi-
duration and consequently the multiplicity of reason
considered in the subject, thereby accuses its insufficiency-
session. But the Thomist school fell into exaggeration
equally dangerous by attributing to matter the power-
to see how to determine the individual. In the eyes of a philosopher-
a more complete philosophy, and in the eyes of Aristotle himself, the in-
Individuality results from the union of matter and form:
A being is created at the moment when the indefinite substance enters
in one of a thousand possible forms, and becomes by this
A determination that can be named. The Orthodox school
never responded satisfactorily to this
Averroist objection: if there is an intellect for
Each man, therefore, possesses multiple intellects; there are
has a certain fixed number, no more and no less. The hy-

1. Yov. especially pamphlet xxix (Opp. t. XVII), De principio ind'widua-
tionls; — Suvima contra gentiles, 1. II, cap. 73 ff. — Summa theol., Ia,
Question 76, article 2; and Mr. Hauréau's excellent discussion on this point
of Thomistic philosophy, vol. II, p. H 5 et seq.

The Scholastic thesis on the origin of the soul: creando
infunditur, infundendo creatur, authorized this substitution
bed. If, at some point, around the fortieth day
After conception, as they said, God creates a
The soul, to inform the body, is therefore constantly being created.
souls; their number increases indefinitely. Now,
this hypothesis was a consequence of the system which
views man as a binary compound of two
substances; a more fundamental notion of human unity was needed.
explicit, unlike the Middle Ages, in order to arrive at
to see that consciousness develops, like everything else,
without special creation, through regular development
divine laws of the universe.

Can we not even reproach Saint Thomas for having-see, through an exaggerated reaction against Averroism, undermined the absolute and universal nature of reason his? After acknowledging that the man participates in the intelect active as to an external illumination, it asks if this intellect is the same for everyone. And for that there remains no ambiguity about the seriousness of the The question he raises, let's listen to the argument he attributes to his opponents and to which he tries to respond. "Omnes “homines conveniunt in primis conceptionibus inteîlec- “you; /lis auteniunt assentiunt per iiitellectum agentem. “Ergo conveniunt omnes in uno intellecto agente. » Eh Well! To the question posed so clearly, he answers negatively. tively, and by an argument that gives cause for concern taken: “Inteliectus agens est sicut lumen. No autem is a ditto lumen in dà'ersis illuminatis. Ergo no is the same “Intellectus agens.” However, it does not appear that saint Thomas had foreseen the serious consequences of this solution

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1, Summa, Ia, what is. 79, art. 2 and following,

tion. For, posing this question to himself: “Utrum “homo possit alium docere? » he criticizes with the most par- Averroes' opinion was correct. No doubt, he said, at If we only consider the unity of the object, science is the same in the master and the disciple; but the subjective fact of the knowledge diversifies with the subjects1.

Saint Thomas is no less opposed to AverRoes on the question of union with the active intellect2, and of the perception of separate substances. “Averroes, he said, suppose that at the end of this life, man can to come to understand the separated substances, by its union with the active intellect, which, being separate, perceives naturally the substances separated; so that united to us, he makes us understand them, just as the inpossible by joining us, makes us understand- to deal with material things. This union with the intellect The active process occurs through the perception of intelligible things. The more one The closer one gets to this union, the more intelligible things one perceives. If we manage to perceive all the intelligible things, the union is perfect, and then, through active intellect, one arrives at con- to be born all things material and immaterial, which is supreme happiness.3” To this theory of Averroes, Saint Thomas opposes the Peripatetic principle: We do not We understand nothing without images; however, the separated substances cannot be understood through a body image. Can we at least arrive at this knowledge through...

successive abstractions, as Avempace supposed, in
increasingly stealing the data of sensation4?

1. Summct) what is. 127, art. 1.

2. The word ittisdl, which in Arabic designates the union of the soul "with the intellect' active, is rendered in Saint Thomas by continuatio, in accordance with the meaning from the Arabic root, which means to be contiguous.

3. Summa, Ia, what is. 88, art. 1.
\. lbîd.,àv\. 2.

Not yet; for the image, however refined, does not
could not represent a separate substance. Gold-
the methodology of the Thomist school should have been frightened by a pro-
such an absolute position. Indeed, in the third part
of the Somme1, which is not by Doctor Angélique, but
which was collected by his disciple Pierre d'Auvergne de
his commentary on the Fourth Book of Sentences, on
proves, with the help of Saint Dionysius the Areopagite, that the in-
Human intelligence can, in essence, lead us to see God.
And how does this vision operate? It is neither through a
quiddity that the intellect would separate from substance, as
Alfarabi and Avempace want it, nor by an impression
that the separated substance would produce on the intellect, as
Avicenna wants it. It is through direct union with this substance itself, as Averroes and Alexander wished
of Aphrodisias. In this union, the separated substance
plays the role of both matter and form; it is this
which makes one understand and what one understands. Whatever it may be
in itself from the other separated substances, the writer continues-
In vain, Thomist, one must admit that the vision of essence
divine action operates in this way. When the intellect perceives-
to perceive the divine essence, this essence is to the intellect what
Form is to matter what light is to colors.
theirs. Material substances cannot thus become
the form of the intellect, because matter cannot become the
form of another substance. But this is possible, from
that it is the being in whom everything is intelligible, and that is
That is why the Master of Sentences said that union
The union of the soul with the body is the image of the union of the spirit
with God. — One may doubt that Saint Thomas had
pushed like his disciple, tolerance to the point of accepting
Averroes' explanation of a theological dogma.

i. Qusest., 92, art. 1.

The attacks against Averroes obviously sell out among Saint Thomas and in the Dominican school, a tactical who was not lacking in skill: saving the orthodoxy of the Peripateticism, by sacrificing the interpreters and especially the Arabs. Hence, this perpetual attention to showing that Aristotle believed in the immortality of the soul1 and others dogmas of natural religion. Besides, apart from what-
These harsh words are found in the treatise De ZJnitate intellectus,
Saint Thomas is far from treating Averroes as impious, and to testify against him this rage that we will find so characteristic in Raymond Lull and Petrarch. For Saint Thomas, like Dante, is a wise man; Averroes is a sage. a pagan worthy of pity, but not a blasphemer (winks) of execration. He owes him too much to damn him. Averroes moreover, he had not yet become the standard-bearer of disbelief, and had not taken place in the bolge of Hell.

S VIII,

This vigorous hatred that the Dominican school confessed to Arab doctrines, one can follow it throughout history. The history of scholasticism. The propositions that Raymond Martini, in the first part of his Dagger, at-
Tribute to the Moors, are nothing more than theories of Arabic philosophy, and in particular of Averroes, which he took for the pure doctrine of Islam. The arguments-
Raymond's contributions are almost all borrowed from Algazel 2; for, he said, it is good to refute philosophers

\. Summa contra gentilles, 1. II, cap. 79-81. — In I Phys. reading xir. — In XII Metaph., lect. mr. — Quodlib. x, quest. 5, art. 1.

2. Raymond cites three works by Algazel, the Ruina philosophorum, an Episiola ad amicum, and the work entitled Almonkid min addalcl, which is none other than the treatise published by Mr. Schmoelders. — Raymond lived in

by a philosopher1. There is, to prove the eternity of the world seven reasons taken ex parte Deij seven others taken ex parte creatures, and four taken ex parte factionis; eighteen reasons in all. But these eighteen reasons are overturned by eighteen other reasons of equal strength;
The balance is therefore perfectly equal so far. A re-
five new reasons come to mind when deciding the victory in favor of the thesis of the novelty of the world.
But these five reasons are not entirely conclusive.
ques, and, in truth, faith alone can in this regard give-
2. The theory of the unity of souls is a train-

ted by Raymond with less tact 3: it is not
The point is not about Aristotle, it's about Plato. Aben Rost borrowed from him.
this extravagance. Raymond also refutes, with a
a vast apparatus of dialectics, the opinion that seeks to
to limit Providence, and to deprive God of knowledge
sance of inferior things (vilia and mqlciïf.

Raymond Martini, like Saint Thomas, places the
principle of individual diversity, not in the body,
but in proportion, in the reciprocal relationship of
the soul and the body. Gilles de Lessines6, Bernard de Tri-
the milieu of Jewish studies in Aragon and Provence, and knew
Arabic works that did not reach other scholastics.
Since he knew Hebrew very well, he was perhaps quoting from the tra-
Hebrew translations. The particular transcriptions of the name Aver=
roès [Aben Resc/wd, Aben Resched] which are found in his writings, seem
even assuming that he had worked on the Hebrew versions of the com-
liar.

1. Pug'w jidei adversum Mauros et Judœos (Paris, 1651), p. 167-169.

2. Iapars, cap. 6-12.

3. Ibid., chapters 13 and 14.

4. PugiG, p. 182. Quod quidem est phreneticorum deliramentis simil-
limum.

5. Impars, cap. 15-16,25.

6. Hauréau, Phil. scol., t. II, p. 251-52,

lia1, Hervé Nedellec2, fought with no less
energy for the Thomistic doctrine of individuation
and against the unity of the intellect. The Questions of Ber-
Trilia's nard on the soul are just a long pro-
a gram of Arabic questions, always resolved in one
opposite in meaning to that of the faithless philosophers. Durand
of Saint-Pourçain, although a declared opponent of the tho-
mism also combats the Averroist thesis, as
giving a hand to realism3. Henry of Ghent himself-
even, a dissident within the Dominican school,
shows strongly opposed to the theory of the separate communicative agent
screwing science to the human mind, like the stamp
imprints its type on the wax. The intellect is a part
of ourselves. Science is the result of work and of
experience4. In his Summa Theologica, in his
Quodlibeta, he repeatedly fights against the com- intellect
mun. He himself tells us that he was part of the as-

meeting of theologians which took place at Bishop Tempier's house
in 4277, and where Averroism was condemned3.

Dante, finally, who belongs in so many respects to the school
Dominican, felt obliged, like all doctors or-
Statius comes to deliver his spear blow to Averroes.
to explain to him the mystery of generation 6, “But com-
"How does an animal fetus become a man?" he adds.
You don't see it yet; this is the point that caused the error.

1. Hist. lîtt. de la Fi\, t. XX, p. 137.— Hauréau, t. II, p. 252 et seq.

2. Jean de Baconthorp [In II Sent. Dist.21,, qusest. l, art. 1] presents it thus
Hervé's argument: “Anima intellectiva est forma substantialis liomi-
“nis. Sed mulliplicatis principiatis oportet principia intrinsica multi-
“plicari; igitur una anima intellectiva non est in omnibus. »

3. Hauréau, vol. II, p. 412.

4. Hauréau, vol. II, p. 274.

5. Quodl. aurea, II, what is, 9.

t). Purgat., cant. XXV, v. 01 et seq.

more learned than you; — for, by his doctrine, he separated
of the soul the possible intellect, because he did not see it
attached to an organ. ■ — Open your heart to the truth, and
know that as soon as the brain's joint is by-
made in the fetus, — the first engine turns joyfully
towards this masterpiece of nature, and inspires a breath
new, full of virtue, — which attracts in its substance
everything he finds there that is valuable, and creates a unique soul
that lives, feels, and reflects upon itself. — And so that these
If the words seem less surprising to you, look at the cha-
their sun that turns into wine, combined with the humor that dis-
till the vine. — When Lachesis has no more flax, the soul
detaches itself from the flesh, and carries away with it the human and
the divine. — The other powers then become like
mute: memory, intelligence, will there at the con-
"Milking, they become much more active."

Who is this philosopher that Dante recognizes more
More knowledgeable than him? Benvenuto from Imola2 tells us that he
This concerns Averroes, and he takes the opportunity to explain to us
in all its details, with remarkable clarity, the
Averroist theory of the intellect, a false theory, he adds-
Is he, like all those of the same philosopher, and who
The name of its author (Averoys cioè senza) is well justified.

verita3.) Dante, however, like the entire dominant school-

i. Quest' è tal punto

Che più savio di te già à fece errante.

2. Bibl. nat., suppl. fr., no. 4146 (formerly 70022). This is a translation Italian commentary on Benvenuto. See Columbus of Batines, Bibliografia dantesca (Prato, 1835), t. I, leaves. I and II, p. 588 note and 610, which corrects Marsand's assertions (/ Mes. ital. délia regia bibl. parigina, t. I, p. 807). See. Append. III.

3. Ms. cited, f. 273. Jacopo della Lana knows Averroes less well. Here is how he speaks of it in relation to chapter IV of Hell: "Questi fue “great maestro in medicine, and commented tutta la philosophya natu-

Nican, distinguishes in Averroes the great commentator1, the authorized interpreter of the philosopher, of the hetero- author The dogma of a dangerous system. The commentary on the The treatise on the Soul is honorably cited in Corwito 2. Dante may have studied it on Rue du Fouarre, under Siger, and, grateful as he was to his masters very, he placed Averroes in this honorable region of hell, where he regretfully placed men of great a value that his faith forbade him to save.

Euclid geometra e Tolommeo,
Ippocrates, Avicenna and Galieno,
Averrois che '1 grand comento feo s.

Six.

Gilles, from Rome, deserves to be listed after Guillaume d'Auvergne, d'Albert and de saint Thomas among the most outspoken opponents of Averroism. His The treatise De Erroribus philosophorumk n is only a list of heretical propositions drawn from Arab philosophers, Alkindi, Avicenna, Averroes, Maimonides. The doctrine Averroes' work is presented here in a completely new light.

“ray; vero è che in many ways egli si parte dalla sentia d'Aristo- “tile, second V uso dei moderni. » (Ane. funds fr. nos. 7235, 7259, given wrongly attributed to Marsand as to Christophe Landino. Cf. Columbus of Batines, 1. c.)

1. Fu un altro Aristotle. (Benvenuto, ms. cited, f. 25.)

2. Cf. Ozanam, Dante, p. 189.

3. Inf., cant. IV, v. 142 et seq.

4. Mr. Hauréau having found this treatise without an author's name, in the tus.
694 of Sorbonne, published fragments of it [Phil. scol. I, p. 363 et seq.].
I have since recognized that it belongs to Giles of Rome, that it was printed
under his name in Vienna, in 1482, and inserted by Possevin in his Bibliotlieca selecta, t. II, 1. XII, cap. 34 ff. However, the primitive edition being
untraceable, and Possevin's reproduction being neither complete nor con-
in the form of our manuscript, I will publish according to the manuscript of the Sor-
Good, the article relating to Averroes. (Appendix II.)

For Giles of Rome, Averroes is already the despiser
of the three religions, and the first author of this doctrine
that all religions are false, although they may-
feel useful. His exposition of Averroes' opinions
is, moreover, designed from a rather personal point of view.
Gilles simply read, pen in hand, the comment-
to remain silent on the twelfth book of the Metaphysics, and to put
stringing together the propositions he did not understand or
which sounded bad to his ears.

In addition, among the works of Giles of Rome, we find
a large number of treaties directed specifically against
each of Averroist's errors: Of celiac material,
Averroem countered. — De intellectu possïbili qusestio aurea
contra Averoym (Padua, 493, and Yenise, 1500), etc. 1
Gilles collected these different theses in his Quodlibeta. The article in this work devoted to the question of
the unity of the intellect2, had a certain importance in
the history of Averroism, in what it has been about during
For a long time, those who have spoken about life and doctrines
of Averroes. Leibniz himself does not appear to have known
Averroes, as in this passage. He quotes almost verbatim
the reasoning that the Augustinian theologian attributes here
To commentator 3: the world being eternal, if it were necessary
to attribute to each man an individual intellect, there
would have had from the beginning an infinite number of intelli-
agencies; and if we were to admit that these intelligences are

1. Cf. Ossinger, Bibl. Augustinianorum (Ingolstadt, 1768). — Hain, Repert. bîbliogr. t. Ier, part. I, p. 15 et seq.

2. Qaodl. II, quest. 20, p. 101-102. (Leuven, 1646.)

3. Opp. t. I, p. 70 (ed. Dutens). Gerson repeated this reasoning.
(Tract. 9, super Magnificat. Opp. t. IV, p. 402. Antv. 1706). It is equally-
According to Giles of Rome, Averroes' hyperbole was quoted: Quod
Âristoteles fut regula in natura, in quo scilicet natura ostenderit suum
posse.

immortals, we would be led to posit V as infinite in action, this which implies a contradiction. While arguing that Aristote recognized the individuality of the intellect, Gilles de Rome admits that it did not adequately respond to this difficulty. After all, he was a man, he may not have I didn't see all the consequences that came out of his principles. cipes. But his commentator Averroes, who lived in a century in which the Christian faith was widespread, since we saw his sons at the court of Emperor Frederick, would have liked had to perceive the inappropriateness of this doctrine1. We we will demonstrate later that Gilles de Rome or his The interpolator picked up a false noise, relative to The stay of Averroes' sons at the Hohenstaufen court. Gilles no less vigorously rejects the theory of the union, in the terms in which the commentator had posed it tator2. Man cannot understand the subseparate stances. Indeed, the intellect cannot surpass the sensitive species. However, there are no species for the separate substances. We are to them as the colorblind person, with this difference yet we know that they are, ignoring their quiddity, and that we can syllogize from it, instead of

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î. Strong ista inconvenientia philosophus non previdity. Ipse enim leaks liomo, nec oportet quocl previderit omnia inconvenientia qu’se posient accidere ex positionibus suis; imo is vaide probabile quod istud inconveniens non viderit de infinitate intellectuum. Nam commentator ejuice Averroes (filii cujus dicuntur Fuisse cum imperatore Frederico, who tempporibus nostris obiit, one of observation flees tempore quo fides cliristiana erat valde dilatata, et quo observation quod apud christianos esset solemnis mentio de statut aniinarum separatarum), Averrois, inquam, debuit videre hoc inconveniens. Et tamen ipse commentatorFUit hujus opinionis assertor quod esset unus intellectus. Aristotelis vero temporibus non erat ea solemnis mentio de statu animarum separatarum. (Op. cit., p. 102.)

2. Op. cit., i). 36.

The blind person, being blind, does not know colors nor existence nor quiddity, and cannot syllogize it1.

Gerard of Siena, disciple of Giles of Rome, continued-He countered his master's attack, and maintained his position during the prefirst half of the 14th century the anti-Arab traditions of the augustine school2. The Directorium Inquisitorum of

Nicolas Eymeric is not the same, with regard to the
Arab philosophy, and especially Averroes, which a re-
almost literal production of the De Erroribus philoso-
phorum by Gilles de Rome3. Eymeric hardly puts himself into
Metaphysical costs. The doctrine of the unity of souls
is a heresy, because it would follow that the damned soul of
Judas is identical to the holy soul of Peter. Already the Avert-
The true Roes has completely disappeared behind the Aver-
unbelieving Roes. This impious man denied creation, the provision-
dence, supernatural revelation, the trinity, efficacy
of prayer, of almsgiving, of litanies, of immortality, the
resurrection, and placed the supreme good in pleasure.

§x.

But the hero of this crusade against Averroism
Raymond Lull was undoubtedly the leader. Averroism was at
His eyes saw Islamism as a philosophy; but the destruction of
Islamism, as we know, was his lifelong dream.
From 1310 to 1312 especially, Lulle's zeal reached its peak.
roxysm; it is found in Paris, Vienna, Montpellier-
to link, in Genoa, in Naples, in Pisa, pursued by this idea
fixed, refuting Averroes and Muhammad by the combination
magic circles of his Great Art. In 1311, at

1. Quodl. I, what. 17, and quodl. III, what. 13.

2. Fabricius, Bibl. med. and inf. lat., t. III, p. 43-44. (Eclit. Mansi.)

3. Direct, Inq,, pars II, quest. 4, p. 174 ff. (Roniae, 1578.)

At the Council of Vienna, he addressed three requests to Clement Y:
the creation of a new military order for the destruction
the theory of Islamism, the founding of colleges for the study
from Arabic, the condemnation of Averroes and his party-
without 1. Raymond wanted the absolute suppression in the
schools of the commentator's works, and that defense was
It is made for every Christian to read them.2 It does not seem that the
the council took none of these requests into consideration.
Paris was above all the scene of Lull's exploits against
the Averroists. He recorded in a multitude of small
treaties, dated from the years 1310 and 1312, the minutes
leases of his disputes4. The most ingenious, it is said, of these
factums was the one entitled: De lamenta-
tione duodecim principiorum Philosophise, contra Aver-
roïstas, dated Paris, 1310, and dedicated to Philip the Fair.
Ptaymond, in accordance with the taste of the time for all-
gories, introduced Lady Philosophy, complaining of
errors that the Averroists uttered in his name, and

especially of this damnable doctrine that certain things are false according to natural light, while they are true according to faith. Philosophy solemnly declaredlying before the twelve principles that she had never

1. Thrown SS. Junii, t. V, p. 668.

2. Ibid. p. 673 and 677. Tertium ut pestiferi Averrois scripta in cliristianis gymnasiis doceri prohiberentur, cujus erroribus infinitis, quia moventur infirma pectora, deberent sacri theologi non solum fidei, verum et scientiae armis obsistere.

3. Ibid., p. 667, 672. Parisios rursus adiit, ubi et Artem suam denuo legit, etquamplurimos libros absolvit, presecipue contra Averroem, quibus docebat indignum esse christiano uti illius viri commentariis in Aristotelem. Nempe illos adversari catholiese fidei, ac refertos esse impiissimis erroribns, qui juvenum mentes facile pervertebant, suoque judicio dignos esse illos ultricibus flammis.

4. Ibid., p. 668, 677 et seq. —Antonio, t. II, p. 128, 129, 133, 134 (/•dit. Bayer). — Natulé, Apologie, p. 37o (Paris, 1625).

— 20.5 —

had such a crazy thought. "I am," she said, "only the humble servant of Theology. How can I claim that I can To contradict her? Unfortunate woman! Where are the pious scholars who will come to my aid?” A host of other traitors are cited. Raymond's arguments were also directed against the Averroists. and which are mostly unpublished at the convent of Saint Francis of Majorca: a Liber Natalis or De Natali pueri Jesu, dedicated to Philip the Fair, and mentioned by Raymond's biographers as one of his li-
the most energetic and beautiful arguments against Averroes; — Liber de reprobate errorum Averrois; — Disputatio Raymundi and Averroistde de quinque qusestionibus. Inc. Paris ius fled mdgna control 'sia...; — Liber contradictionis inter Raymundum et Averroistam de centum syllogismis circa mysterium Trinitatis (Paris., February 1310.) Inc. Accidit quod Raymundista. . . ; — Freedom from existentia et agentia Deiy contra Averroem (Paris, 1311); — De ente simpliciter per se, contra errors Averrois, made at the time of the Council of Vienne; — Ars theologies and mystical philosophy, against Averroem; — — Liber contra ponente s seternitatem mundi; — Liber of efficient and effected (Paris, May 1312). Inc. Parisius Raymundus and Averroista arguing...; — ■ Liber utrum fidelis can solve and destroy omnes objectiones, quas infidels possunt jacere contra sa ne ta m fidem catholicam (Paris, August 1311)...; — Statement per modum dialogi, edited contra ducentas decem et octo

opiniones erroneas aliquorum philosophorum, et damnatas ab episcopo Parisiensi1. His biographer mentions even sermons against Averroes2. It seems that what

1. These are the proposals condemned in 1277, which are indeed in number 218.

2, Jeta SS, Jun.y t. V, p. 670,

Raymond Lulle was particularly outraged by the doctrines of For the Averroists of Paris, it was the distinction of truth distinction between theological and philosophical truth1 which we will see highlighted with such warmth by Italian Averroism of the Renaissance, and which was, since From the 13th to the 17th century, the breastplate of unbelief. Lulle supported this with a decision that was not lacking of boldness that if Christian dogmas were abunreasonable and impossible to comprehend to take, it was impossible for them to be true to one another point of view2. The most absolute rationalism and the extravagances of mysticism followed one another like a mirage in the dialectical hallucinations of this certroubled calf.

S xi.

Thus the most respected doctors of the 13th century agree to combat Averroism, and the forms Their controversy does not allow us to assume that For them, this was nothing more than a pointless and meaningless dispute. versaries. There can be no doubt that there were, vis-à-vis Orthodox scholasticism, a school that claimed to cover his flawed doctrines of the commentator's authority. But where to look for this school, of which no writing exists? has reached us? I hope to demonstrate that, without exaggerating From the conjecture, we can designate the two foci.

1. Raymundus errorem illum tolerare non poterat quo Averroistae diCimt multa esse vera secundum fidem, quœ tamen falsa sunt secundum philosopliiam.... Dicentes (idem christianam quantum ad modum intelligendi fore impossibilem , sed eam vera m esse quantum ad modum credendi, quum siut christianorum oollegio applicati. [Ib'ul., p. 667 and 677.)

2. Si fides catholica intelligendi sit impossibilis, impossibile est quod sit vera. (Ibicl.)

of Averroism, in the 13th century, the Franciscan school and especially the University of Paris.

In general, the Franciscan school appears to us as Much less orthodox than the Dominican school. Released of a very irregular, very little popular movement clesiastical, very little in line with the ideas of discipline and of hierarchy, the Order of Saint Francis never lost the feeling of its origin. While the Dominicans, faithful to the direction they received from Rome, couwould scour the world like true bloodhounds of the Church to detect the heretics and wage a fierce war against heterodoxy syllogism and the stake, the family of Saint Francis did not ceased to produce ardent spirits, which maintained that the Franciscan reform had not yet given its full benefits results; that this reform was superior to the Pope and to the dispensations of Rome; that the appearance of the seraphic François was nothing more and nothing less than the advent of a a second Christianity and a second Christ, similar In every respect, the first, superior even in poverty. there these democratic and communist movements ratstriving almost all to the Franciscan spirit, and laterrelatively, to the old leaven of Catharism, of Joachimism and of the Eternal Gospel: Third Order of Saint Francis, heguards, lollars, hizoques, fraùcelli, spiritual brothers, humiliated, poor people of Lyon, exterminated by the walltion and the burning of the Dominicans. From this comes this long a series of bold thinkers, almost all of them quite hostile to the court of Rome, which the order never ceased to produce: John d'Olive, Duns Scotus, Okkam, Marsilius of Padua, etc. The fierce struggle that had to be waged at all costs against Wasn't Thomism already a beginning? of emancipation? Was it really safe to attack a doctor also authorized, whose system had become that of the Church, and of which a pope, a Dominican it is true, had said: Soon fecit miracula quot scripsit articulos?

Alexandre de Haies, the founder of the Franciscan school Caine, was the first of the scholastics who accepted and propagated the influence of Arabic philosophy. John of the Rochelle, his successor, followed the same traditions and adopts for its own account almost all of the psyAvicenna's ology1. Mr. Hauréau observed with accuracy that most of the proposals condemned to Paris by Etienne Tempier, in 277, belonged to the Franciscan school, and that they had been borrowedtipped by the most audacious disciples of Alexander of Hales to the glosses, long disreputable, of Avi-

Aven and Averroes[2]. The same year, the Dominican Robert of Kilwardby, Archbishop of Canterbury, in a council held in Oxford, the center of the Franciscan school, censored almost identical proposals, and where the in- Averroes' influence could no longer be ignored.[3] It is therefore reasonable to believe that some of the philosophers against whom William of Auvergne, Albert, saint Thomas expresses himself with such severity, apart- were born into the order of Saint Francis.

An important passage from YOpus tertium, published by Mr. Cousin confirms this conjecture. The doctrine of the active intellect separated from man is presented there as traditional in the Oxford school. "Intel- active reading is on the front line God himself, and in Second line, the angels who enlighten us. God is at

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[1] See Hauréau, Phil. scol., t. Ier, p. 475 et seq.

[2] Jbid.jt II, p. 215, 217.

[3] Following the Sentences of P. Lombard, and in ms. 331 of Sorbonne and 33 of Montpellier. Some of these proposals are found- wind literally in Averroes. Cf. II De anima, f. 53, ed. 1571.

the soul is to the eyes what the sun is to the eyes, and the angels, what are the stars. I'm not saying this, Bacon adds, to I'm only stating my personal opinion, but to combating one of the biggest mistakes that exist in Theology and philosophy. The moderns (that is to say- (as the Dominican school says) say that the intellect that acts It illuminates our souls and is part of the soul. is false and impossible, as I have shown by others authorities and convincing reasons. All philosophers pheasants of the past generation, some of whom live Again, they identified the active intellect with God. Two I once heard the venerable pontiff of the church of Paris, Sir William of Auvergne, in front of the university, ras- seemed to condemn these innovators, to argue with them, and to demonstrate to them using the same reasons I have given, that they were mistaken. Sir Robert, Bishop of Lincoln, and Brother Adam of the Marsh[1], the greatest clerics of the world, and consummate in divine and human knowledge- Maine, as well as the elders of this monastery, were from Same opinion. A few presumptuous Franciscan friars having asked Brother Adam, to tempt him and to mocking him: What is active intellect? he would reply to them- pondit: This is Elijah's raven, meaning that "It's God or an angel."[2] In Opus Majus, Bacon, discussing the same question, openly adopts the opi-

4. Cf. Opus Majus, p. 48, 64, etc.

2 Opus tertium, cap. 23 (Journ. des Sav., 1848, pp. 348-47). — These deTails are not found in the Opus Majus, as published by Jebb. But They are read in almost identical terms in a copy of this work. owned by the Library of Saint Gregory in clivo Scauri in Rome: “Nam, Universitate Parisiensi convocata, bis vidiet audivi Ven, antistitem Gulielmum, Parisiensem episcopum felicis memorizes, coram omnibus pronuntiare quod intellectus agens non potest esse pars animaï, et “D. Robertus episcopus Lincolniensis, and frater Adam de Marisco, and “hujus monasierii majores hoc idem firraaverunt,”

he

union of the Arab masters i. The human soul is by itself- even incapable of science; philosophy is the result- state of an external and divine illumination. The intellect active, principle of this illumination, is not a part of the soul, but a substance separate from the soul, as the craftsman is of matter, the light of the coutheirs, the ship's pilot2.

The respect with which Roger Bacon speaks of Averroes, also proves that he had found it in his order, on the commentator, of traditions all different from those of the Dominican school. "Avicenna," he said, "has the first brought Aristotle's philosophy back into the spotlight, but he faced harsh attacks from those who followed him. Averroes, the greatest after him, has contradicts it excessively. Verroes' philosophy, long neglected, rejected and condemned by the most céfamous doctors, today obtains unanimous suffrage wise men; little by little his doctrine, quite worthy of esteem in In general, although it can be criticized on several points, was appreciated.3" — "After Avicenna," he said elsewhere, Then came Averroes, a man of sound doctrine, who corrected- He echoed the statements of his predecessors, and added much to them. although on certain points it needs to be corrected, and on many others completed4. » Bacon cites expressly the comments on Physics5, on the treatise on the Soul6, on the treatise on Heaven and the World7. The translations

1. He only names Avicenna and Alfarabi, and does not mention Averroes only by these words: Expositoves famosi et majores.

2. Op. maj., p. 26, 27.

3. Ibid., pp. 13-14.
\. Ibid., p. 37.

B. lbid., v. 12.
G. Ibid., p. 36.
7. Ibid., p. 27. — Mr. Arago [Friend. from the office. lengths. for 1852, p. 449-

Hermann the German also seems to preoccupy him a lot. Unfamiliar with theological disputes, and tou-indulgent days for anyone who teaches him something However, he doesn't see the poison in these works, and repro-he urged his contemporaries to stick to old authors without merit, instead of taking advantage of this new aid offered to philosophy1.

The subtlety, the confusion of logical order and onto-logically, the tendency to realize abstractions, which ca-characterize the Franciscan school, establishing more than one a link between this school and Arabic philosophy. The general chapter held in Assisi in 1295 saw forced to severely repress the tastes of youth order for subtleties and exotic opinions*. Although several Franciscan doctors, William of Lamarre and Duns Scotus fought against Taverroism, and Saint Thomas was even criticized for giving it a foothold through his theory of individuation 3, realism led them to for-cementally towards Averroist theses. God, says Saint Thomas But, he could not create matter without form. Duns Scotus declares, on the contrary, that matter can exist without the form, and that the first act of all generation is Informable matter, that is to say, matter capable of receiving All forms, but uninformed. This matter unique and universal, it is the same in all beings. as Avicebron wished. If Duns Scotus departs Averroes' comments on points of detail, such as on the... quiddity arising from the form, on the three dimensions

450) presented Averroes' opinion on the scintillation of stars, according to Pioger Bacon.

i. Op. maj., p. 21.

2. Cf. duBoulay, Hist. Univ. Paris, t. III, p. Sif,

3. Hauréau, t. II, p. 231 et seq.

essential information on the material before the addition of the
In form, these secondary details cannot be overlooked.
to emerge the identity of the fundamental thesis: anteriority
generic material, in which all participate
beings, in antithesis to the pure creation of Saint Tho-
"But Pierre Auriol drew the ire of the school"
Dominican for a very similar doctrine 2.

As for the thesis of the separate intellect, Duns Scotus
finds it so absurd that the author seems to him worthy of being
Outcast from humankind.3. It had to be. Duns
Scotus pushes the doctrine of plurality to its extreme
of souls, and the multiplication of psychological entities.
He almost, like Origen, led the way
souls in space to search for bodies. Duns
Scotus and Okkam, admitting that Aristotle did not believe in
the immortality of the soul, and that this truth cannot be
to demonstrate that, through revelation, they were preparing, moreover,
the way to dangerous boldness4. We shall see, in
Indeed, in the 15th century, the most determined Averroism emerged
of the two directions traced by Duns Scotus and Okkam5..

The mystical school itself, which is connected by so many
of features at the Franciscan school, makes fairly extensive use
of Arab psychology. The German mystics of

i. Hauréau, p. 327, 338 et seq.

2. Bayle, art. Aureolus.

3. Nec breviter invenitur aliquis philosophus notabilis qui hoc dicat,
licet ile maledictus Averroes, in fiction about the anima, quœ tamen
non est intelligibilis nec sibi nec aliis, ponat.... Error pessimus, which proprius est et solius Averrois, non tantum contra veritatem theologiæ, sed
etiam contra veritatem philosophy, and per consequens talis errans esset a
communitate hominum et naturali ratione utentium exterminandus. —
In IV Sent. dist. 43, quscst. 2. (Antverpia?, 1620, t. II, p. 427, 431.)

4. Hauréau, t. II, p. 305, 472.

:>. Patrizzi, Discuss. perip.y t. I01-, 1. XIII, p. 162, ff. —Brudker,
t. VI, p. 622.

14th century, Master Ekhart in particular, liked to have served
the hypotheses of the active and passive intellect in the demonstration of their theories of union with God1. In a treatise
from this school, composed in German in the 14th century, on
the active and possible intellect*, Averroes (Arverios) and Aristote(Her Steotiies) are cited as serious authorities.

S xii.

But it is especially in Garlande and on rue du Fouarre
It seems to me that we must look for the source of the errors.
Averroist theories so often condemned in the course of
10th century.3 Already, in 1240, William of Auvergne,
then Bishop of Paris, had several proposals censored.
tions imbued with Arabism, and which seem extracted from the
book De Causis\ In 1269, it is formal Averroism-
expressed ment that we will see under the influence of the an-
Theme 3. Etienne Tempier, Bishop of Paris, having...
The council of masters of theology appeared on Wednesday.
before the feast of Saint Nicholas (December 6), condemned,
in concert with them, thirteen proposals > which are not
almost all of the familiar axioms of Averroism:
“Quod intellectus hominum est unus et idem number.
• — Quod mundus est œternus. — - Quod nunquam flee

4. Ritter, Gesch. der Christ. PhiL, IV Th. S. 513-514.

2. Published in BJ Docen, Miscellaneen zur Gesch. der teutschen Literutur. (Munich, 1809, p. 138 et seq.)

3. Scimus enim quod temporibus nostris Parisiis diu fut contradictum naturali philosophizes and metaphysics Aristotelis, by Avicenna and Averrois exposed, and ob densam ignorantiam fuerunt libri eorum excommunicati, students eisper tempora satis longa. {Opus Majus\p. 14.) Bacon wrote this in 1267, therefore before the condemnation of 1269, where Averroism is, for the first time, specifically named.

4. Errores Parisiis condemnati, ad calcem Sentent. Petri Lombardi. — BihL Max. Patrum, t. XXV, p. 329 ff.

5. Du Boulay, Hist. Univ. Paris., vol. III, p. 397. — Crevier, Hist. de F Univ. of Paris, t. II, p. W.—BibL Max. Patrum, t, XXV, p. 351 et seq.

primus homo. — Quod anima, what is forma hominis?
secundum quod homo, corrumpitur corrupto corpore. —
Quod Deus non cognoscit singularia. —Quod humani
actus non reguntur providentia divina. — Quod Deus
non potest dare immortalitatem vel incorruptionem rei
corruptibili vel mortali. »

These were the bold doctrines that were stirring up in Paris at
mid-13th century, and so that no doubt remains
Regarding their origin, some manuscripts present us with...
include the censorship notes of Etienne Tempier attached to the works
of Averroes, as the remedy alongside the disease.1 All

condemnation in ecclesiastical history presupposes a professed error, as well as any reform measure presupposes a relaxation. It is therefore necessary to consider that, towards the In the middle of the 13th century, the faith of many was shaken in the University of Paris, and the scandalous proposals of Averroism found an echo among some masters very. One can even assert that Albert's pamphlets and of Saint Thomas Contra Averroistas were person- directed against the teachers of the street of Fouarre, and contributed to the condemnations of 12692. No doubt is permitted in this regard, when We see a preaching friar from Paris, named Gilles, Perhaps Gilles de Lessines, addressing this period to old Albert, retired from the struggle, eleven proposals avert-Roist theories, taught by the masters of the University, and almost identical to those that had been condemned3.

1. Thus, number 33 of the Library of the School of Medicine of Montpellier.

2. Idem error Averrois iterum pullulavit Parisiis post mortem Alexandri papa, ita ut magni doctores ibidem contra Averroistas frequentius disputarent: quorum disputatio per Alberti sentiam robur accepit, licet absens esset corpore. Petrus of Prussia, Vita Alb. Magni, p. 239. (Antv. 1621.)

3. Venerabili in Christo.... Articulos quos in scliolis proponunt ma-

Albert wrote a special treaty against these proposals. Liber determinatw us adParisienses, now lost, but that Pierre de Prusse, his biographer, had between the hands and from which he gives the first words1. We do not one might also doubt that the treatise of Saint Thomas Contra Averroistas, not directed against the same adVersaries. Guillaume de Tocco, his biographer, says so expressly: "Quem errorem," he said, speaking of the doctrine of the unity of souls, quum essent schoîares Imitating Golardises, which Averrois erant communiter sectants, poterat praedictus error plures inficere, whichbus potuisent praedictum errorem sophisticis rationibus persuadere2. » Quétif and Echarcl rightly observe-The sound that should be read in this text is Garlandise instead of Golardiœ. The same bibliographers tell us that the booklet of Saint Thomas sometimes carries for title Contra Averroistas Parisienses3. A list of books from the convent of Saint Catherine, in Pisa, almost contemporary of Saint Thomas, attributed to the doctor angelique a Liber contra Magistros Parisiense$\ 11 It is very possible, in truth, that this book is nothing other than something that one of the occasional writings that Saint Thomas published in the struggle between the Beggars and the University, by

gisîri Parisus, qui in philo.sopliia majores reputantur, vestrse Paternitatij tanquam vero intellectuilluminato, transmittere dignum duxi, ut eus jam in multis congregationibus impugnatos, vos otio vestri imperii terminatis, Primus est quod intellectus omnium hominum est anus et idem numero, etc. (Ibld.)

1. Ibid. 239-40, 293 Quétif and Echard, I, 179, 180, 372. — fflst. (excl. djlaFr., t.XIX, p. 350.

2. Acta SS. Martii, t. I, p. 666.

3. Script, ord. Prœd., t. I, p. 334. In other editions, this treatise is, it is said, entitled: Contra quemdam Averroistam, or, what is more singularbind, Contra quemdam militem in Golardia.

4. Archives of Yieusseux, vol. VI, part 2, p. 412.

example Opus contra pestiferam doctrinam retrahentium homines a religionis ingressuy directed against GuilSaint-Amour lamp, and which is found among the OpusSaint Thomas's buttocks immediately after the Contra Averrohtas. But isn't this very rapprochement not Significant? Isn't it also quite remarkable that in remuneration of heretics defeated by Saint Thomas, Guillaume de Tocco places Guillaume de Saint-Amour immediating after Averroes!? Let us also note that Saint Thomas composed his treatise Contra Averroistas, in the last years of his life8, therefore towards the era of the condemnation of Averroism under TemPier, around the time Albert composed his answers to Brother Gilles, against the professors of Paris. Finally, the the final words of the treaty seem to be a challenge to the narrow and humble schools on rue du Fouarre: "If quis autem gloriabundus de falsi nominis scientia, velit contra haec quae scripsimus aliquid dicere, non loquatur in angulis nec coram pueris which nesciunt de causis ardais judicare, sed contra hoc scriptum scribat, if audet, et inveniet non solum me, which aliorum sum miniums, sed multos alios, which veritatis sunt cultores, per Quos ejus errori resistetur, vel ignoriœ consuietur. »
The small number of famous works that he bequeathed to us The University of Paris in the 13th century did not allow for to determine which masters this was addressed to proud threat. This Siger, who syllogized dimpor-

1. Peter of Prussia, in his life of Albert the Great, makes a similar comparison the Wdlclmlsts of the Averoites, p. 293. (Antverpiae, 1621.)

2. Contra quem errorem jampridem multa conscripsimus..., (Init. tract.) — Bernard the Iubeis] supposes that this treaty was written in Paris, after 12G9, when Saint Thomas was rector for the second time of the house on rue Saint-Jacques. (Adaot. previa^in edit. Veixet., 1787, 8°, t. XIX, p. 225.)

moon truths, and that Dante, out of gratitude without doubt for the lessons he had received from it, place in the Paradise next to Albert and Saint Thomas; this Siger remained obscure, because he did not have the means to arrive at the renamed the support of a religious order, and that one of its learned heirs were to rescue from oblivion*, is he not a masters whom the Mendicants found good to insult in their poor hovels? Indeed, he quotes as-
He often quotes Averroes and Moses Maimonides, and in his Treatise De Anima intellectwa 2, Averroist questions on the corruptibility of the soul3 the multiplication of the prin-
The concept of thinking with bodies is very clearly posed.
The donations of books made to the University of Paris in 4271 3, Siger and Géraud d'Abbeville attest to another
On the other hand, their penchant for Arabism. The Sor- fund good, which represents the current studies of the University the city of Paris in the 13th and 14th centuries, contains up to nine manuscripts of Averroes, while the Saint- collections Victor and Saint-Germain only own one or two.
Some of these manuscripts bear traces of a daily use in teaching: thus no. 942 con-
contains lessons extracted word for word from the great commen-
silence; at the end of issue no. 943, we read this note from the owner:
Commentaria ista constituentunt florenos XXX, pretio inestimaôilia, quum in eis veritas philosophiez natu-
realis et philos ophiee award-winning contineatur tota et perfecta.
But what proves better than anything else how much Averroist doctrines gained favor with the masters of Paris, it is that after the numerous condemnations

1. Hist. litt, from Fr., t. XXI, p. 96 et seq. (Art, by M. Victor

The Clerk.)

2. Sorbs. No. 963, f. S3v°.— Hist. lit. of the Fr.tl c., p. 123.

3. Ibid.,^. Ail.

nations to which they had been subjected, after the warning given in 1271 to the rector of the University and to the procurator the faculty of Arts' desire to no longer tolerate that one dealt in schools with the issues that had already been raised raised so many storms1, we find them in 1277 stirring of new university and provoking a condemnation more explicit than the previous ones. This sentence was again rendered by Etienne Tempier, after a discussion a very lively sion that took place at the bishopric2. Here are some- One of the condemned propositions: "Quod Deus non potest facere plurals animas in number. — Quod Deus nunquam plures creavil intelligentias quam modo creat.

— Si non esset sensus, forte intellectus non distinctionet inter Socratem and Platonem, distinguish between and inter hominem and asinum. —Quod intelligentia, animus vel anima separata nusquam est. - — Quia intelligent no habent materiam, Deus non posset plures ejusdem speciei facere. — Quod intellectus est unus number omnium, licet omnino separetur a corpore hoc, non tamen ab omni. —Quod motus cœli sunt propter animam intellectivam. — Anima separata non est alterabilis secundum philosophiam, licet secundum fidem alteretur. — Quod scientia magistri et discipuli est una number. — Quod intellectus agens non est forma corporis humani.

—Quod inconveniens est ponere aliquos intellectus nobihores aliis: quia quum illa diversitas non possit esse a parte corporum, oportet ut sit a parte intelligentiarum. Error, quia sic anima Christi non esset nobilior anima Judah. — Quod non fut primus homo nec ultimus erit.

l.DuBoulay, t. III, p. 398.

2. We can see the long list of proposals condemned this year in du Boulay (III, 433), in the Biblïoth. Max. Pair. (l. c.) and at the continuation of the Sentences of Peter Lombard.

—Quod mundus est seternus. — What is impossible is solvererationes phiiosophy of œternitate mundi. — Quod naturalis phiiosophus simpliciter debet negare mundi novitatem, quia nititur causis et rationibus naturalibus: faithfully autem potest negare mundi œternitatem, quia nititur causis supernaturalibus. — Quod creatio non est possibilis, quamvis contrarium sit tenendum secundum fidem. — Quod corpora eœlestia moventur prineipio extrinseco, what is anima. — Quod non contingit corpus corruptum redire unum number, nec idem numero resurget. — Quod resurrectio futura non debit credi a philosopho, quia impossibilis est investigari per rationem. Error, which phiiosophus debet captivare intellctum in obsequium fidei. »

But here are some even stranger suggestions: “Quod sermones theologi sunt fundati irifabulis, — Quod nihil plus scitur propter scire theologiam. - — Quod fabulse et falsa sunt in lege christiana, sicut et in aliis.. — Quod lex christiana impedit addiscere. — Quod sapientes mundi sunt phiiosophi tantum. — Quod no estexcellentior status quam vacare philosophiae. — Quod non est curandum de flde, si dicatur esse aliquid haerctieum. » As we can see, a huge step has been taken since 1269 and since Saint Thomas. It is not a more than some more or less daring interpretation of the philosopher's thought: it is faith itself which is openly dismissed as a fable; the Christian religion- Yours is a religion like any other, mixed with fables. like the others. Taverrism's grand tactic Paduan, the opposition of the philosophical and theo- order Logic, reveals itself with its false appearances of respect. "They claim," the synod said, "that there are things that are true" according to philosophy, although they are not according to

faith, as if there were two opposing truths, and as if, in opposition to the truth of Scripture, the The truth could be found in the books of damned pagans. of which it is written: "I will lose the wisdom of the wise." John XXI, by a bull addressed to Tempier, orgives the power to search for and punish the supporters of if dangerous opinions. It seems, however, that the error was far from being stifled; for from 1310 to 1312, we have seen Raymond Lulle struggling in Paris against the averroists, and especially against the principle that served as a covergreen to all their boldness. Petrarch wanting to designate the places where Averroist Peripateticism is most prevalent Vogue, names Contentiosa Pariseos in the front line ac strepidulus Straminum vicusK

Undoubtedly, we can only assume doctrines However bold those of the University of Paris might have been, whole. These propositions: Quodnihil plus scitur propter scire theologiam; Quod lex christiana impedit addiscere; Quod sapientes mwidi sunt philosophi tantum, clearly demonstrate a reaction from the secular spirit against the theologians. I am therefore inclined to believe that the The Averroists of Paris were much more than just masters. the arts than masters in divinity. The Sorbonne in The general was a Thomist. Godefroi des Fontaines, one of the the most distinguished doctors of the University of Paris, expressly rejects the Averroist theory on the individual duality, and goes further than Saint Thomas himself the reaction against realism and the Franciscan school2. 11 is very difficult, amidst the quarrels that are tearing apart would at that time the philosophical world of grasping

1. From sui ijuitu and mult. ignore. Opp. t. II, p. 10ol (ed. Ilenricpetri),
2.Hauréiiu, Phïl. tcol, t. If, p. 290 et seq.

precisely the nuance of the different parties. This nuance. Was she even properly stopped? Aren't there days when chaos where words lose their original meaning, where friends can no longer find each other, where enemies seem- Can they join hands? When, in a few centuries We will write the history of the quarrels of the 19th century, will it be easy to distribute the roles, and to define exactly the Various factions from different camps? The second half The 13th century was a time for the University of Paris analogous! The Mendicants, strengthened by the support of Rome (in In six or seven years they had obtained up to forty bubbles of Alexander IV), and the favor of a king whom their re- Knowledge was raised so high, the Beggars demanded shouting for liberty and equality, so that they may reign alone. Their perpetual effort in this struggle tended to make pas- to serve the University for heterodox. It was not at that time a clatter of condemnations across the entire surface of the scholastic world. Averroism could be a weapon powerful in this debate

Between the Saint Dominic people
And those who read logic;

it could serve, like so many flexible and formidable words in the hands of slander, to cast suspicion on those who We wanted to lose. We saw Guillaume de Tocco and Peter of Prussia almost associated the courageous William from Saint-Amour, the Malleus menclicantlum, to Averroes among the heretics crushed by Saint Thomas and Albert. Simon of Tournai did not atone for the crime any less dearly.

i. To grasp the true scope of these debates, see the scholarly articles by Mr. Le Clerc on Siger of Brabant, William of Saint-Amour, Gerard or Géraud d'Abbeville, and M. LajardsurGodefroi des Fontaines, in Volume XXI of the Literary History of France.

for having defended the University. The Beggars satisfied their hatred for this unfortunate man. According to Mathieu Paris, he– He came mute and idiotic, and it was only after several years– born that, with God's anger having subsided, he could learn– to tell his son, still a child, to babble the Lord's Prayer and the I believe. Thomas of Cantimpré's account is more terrible. again: right there in the pulpit, at the very moment when Simon had just... to pronounce the blasphemy of the Three Impostors, the eyes They turned around, he began to roar like an ox and to he rolled around in an epileptic fit; from then on he forgot everything his science, and lived like an animal, not knowing how to– to name no other than that of his concubine. That's it. how the Beggars took their revenge. Perhaps something Did a natural accident give rise to these terrible histories, which frightened the imagination of schoolchildren. Géraud d'Abbeville died paralyzed and leprous. Siger, that Dante saw in the eternal light beside the of the most revered doctors, what has remained in the tradition? tion? an infidel, a blasphemer, an impious convert through a vision of hell and finally taking the pants; another way of taking revenge that the L. brothers were fond of. All their enemies converted to the Order, or mou– would be associated with the warning signs of damnation,

§ XIIÎ.

The condemnations of 1277 already show us the Averroist propositions associated with incredulity, and this Incredulity is clearly linked by Etienne Tempier to the study of Arabic philosophy[2]. We tou– pigs in the time when Averroes is no more, in the eyes of the

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i. Hist. read. of Fr. Vol. XXI, p. 112 et seq.

2. Errcres prœdictos gentilium scripturis inveniunt, quos, proh dolor! ad sua m imperiliam assert. (Du Boulay, t. III, p. 433.)

a large number, that the author of a dreadful blaspheme, and where all his works will be summarized in the word from the Three Impostors.

The reign of faith seems, at first glance so absolute in the Middle Ages, that one would be tempted to believe that for a thousand years, since the disappearance of the ancient rationalism until the appearance of rationa– modernism, no protest has arisen con– between the established religion. But a more careful study of the history of the human mind during this curious era, leads to a significant tightening of the period of absolute faith. It is undoubtedly important to distinguish here the boldness of thought which, accepting the revealed dogma, focuses on the interpretation of this dogma, on the attack against revelation itself. John Scotus Eriugena, for example-ple, is obviously a very bold and very- unorthodox. Yet, is Scotus Eriugena an unbeliever? Dule? No, certainly not. Saint John the Evangelist, Saint Paul are, for him, revealed authorities. True thought- Completely incredulous, the rejection not of this or that dogma, but from the foundation of all dogmas, the belief that All religions are equal and are all impostures. res, is not well characterized until the 13th century. This is understandable: the idea of comparative religion could not to be born only in a century where people had some basic knowledge on the various religions of the world. Now, the first half of the Middle Ages only had the vaguest ideas on cults foreign to Christianity and Judaism Daism. All were lumped together under the vague name of pa-organization. As long as Muhammad was regarded as an idol beloved in the company of Apollin and Tervagan, he was not It is hardly possible to consider comparing Christianity to... Such ridiculous superstitions. Things were no longer the same.

when the works of Peter the Venerable and Robert of Retinas on TAleoran, the crusades, the books of polemique, composed by the Dominicans, would have given a a more accurate idea of Islamism. Muhammad then appeared like a prophet, founder of a monotheistic cult, and we arrived at this result: that there are three in the world religions, founded on similar principles, and all three melee of fables1. It was this thought that translated in popular opinion by the blasphemy of the Three Imposters.

This is the quintessential incredulous idea; like all the new ideas, it corresponded to an enlargement- The knowledge of the universe. For the virgin faith In naive times, there was only one religion. Or one ignores that others exist; or, if one knows of any existence, these cults seem so perverse that their sectateurs barely deserve to be counted in the species human. What a shock to consciences, the the day we realize that outside of religion that Your teacher, there are others who are not after all completely devoid of reason! The honesty with the- which the Church undertook the refutation of Judaism and of Islamism also acts powerfully in this direction. Refute It's about raising awareness. How many people haven't been introduced to it? to the heterodoxy that the Solvuntur objected to in the treaties of theology! 2 Did we not see the Florentine traveler Ri-

1. Nicolas Eymeric mentions heretics who supported in Ara-
gon: Qiiod secta iniqui Mahomet i est œque catholica si eu fiel es Jesu Christ';
[Direct. Inquis., p. 198. Romse, 1578). A miniature that is found under-
Wind at the forefront of Raymond Lulle's manuscripts, depicts him knocked unconscious at
Candle by the Muslims, which he provokes with these words: "Quod sola
christianorum religio is vera. » (Ms. funds of Saint-Germain, 619.)

2. Secular common sense understood this well. See in Joinville the
A charming account of the Clugny dispute. [Collection of the histories of Gaul and

coldo of Monte Croce, the author of the Cribvatio Alcorani,
publish a book De variis religiombus*? What didn't I learn
rent point the refutation of the Alcoran of Peter the Venerable-
maple, Pugio fidei, Capistrum Judseorum of
Raymond Martini? Tolerance, common sense, spirit
The criticism shown by the Dominican Brocard in
his itinerary in the Holy Land will always be a subject of discussion.
Surprise 2. Travels and crusades hastened the same
result. Hadn't we seen a Saladin, an infidel, su-
superior in good faith, loyalty, and humanity to these
troops of adventurers who represented the faith in the East
Christian3?

Thus, the 13th century arrived by all means at
the idea of comparative religions, that is to say, indifference
and to naturalism. That is what one finds no
It had left its mark in the preceding centuries. We had clearly seen
sectarians claim, in the theological discussion
of dogma, the degree of freedom to which the human mind
never gives up. Bérenger especially had shown
something more than a heretic; his discussion
had been almost an attack. Gaunilo, in his Liber
pro insipiente, had dared to defend the fool who
He said in his heart: There is no God. What to think
of this terrible sophism of Sic and Non, and in this way

(from the Fr., vol. XX, p. 498.) “I also tell you,” the king said, “that no one, if he
is not a very good clerk, should not argue with the Jews; my lawful (secular) man,
When he spoke ill of the Christian law, he should not defend the law
Christiane, not but of the sword, of what he must give among the belly
"Dens, as long as she can get in there."

1. Mansi, ad Fabr. Bibl. med. and Inf. lat., t. VI, p. 91.

2. Hist. lit. of the Fr., t. XXI, p. 187.

3. The Christian chronicler, continuator of William of Tyre, does not

does not hide his predilection for Saladin, and agrees with him in all circum-
consistency.

to play with the most formidable dogmas? Ortho-
Doxie herself took on the uncertain nuances of the epo-
questions troubled by doubt. Guillaume de Champeaux,
Gilbert de La Porrée and Pierre Lombard were auxiliaries.
suspects, which are only accepted after they have been previously
condemned. But none of this could be called
Incredulity. These are theological disputes, pure
logic exercises, very dangerous indeed, because one
does not irritate this delicate fiber of belief with impunity.
and it is then difficult to take the dogma seriously
that we have thus handled, tormented.

This is therefore the century of Saint Louis, the century that we
would like to represent us as the ideal of civilization-
Christian tradition, which signals the revival of the Middle Ages
incredulity. Works which, nowadays, reproduce-
would show the license and contempt for holy things that affected-
tent Rutebeuf, the romances of the Rose and the Fox, se-
would barely be tolerated. Is this really a 13th-century poet?
that one thinks one hears in these verses:

Non dubito superos falses adducere tested,
Nil audet magnum qui putat esse Deos *?

What doctor today, at the Sorbonne, would dare
to wave the Impossibilia of Siger2? and what to think of a
bicycle where one sees a good and frank nature, like
that of Joinville, almost coming to confide in us
of his temptations of unbelief3?

1. Gela de Vital de Blois [Bibl. de l'École des chartes, IIe série, t. IV,
p. uOO). This couplet is missing from Cardinal Mai's edition (Classici
(Actors, vol. V.) In a piece from the Carmina Burana, from the 13th century,
I read similarly: A'on semper utile est Diis credere. {Bibl. des liter. 7'ereins,
Suiltgard, 1847, p. 58.)

2. Jlist lilt. of the Fr., t. XXI, p. 121-121

3. Collection of hist. of Gaul and France, vol. XX, p. 197.

Italy, like France, participated in this great upheaval.

element of consciousness. The proximity of antiquity
paganism had left behind a dangerous seed of revolt.
against Christianity. At the beginning of the 11th century,
we had seen a certain Vilgard, a schoolmaster in Ra-
venne f declare that everything the poets said an-
That was the truth, and that was what one should believe.
in preference to the Christian mysteries*. From the year 1115,
In Florence, there is a fairly strong faction of Epicureans.
to provoke bloody unrest there 2. The Ghibellines
were generally considered materialistic and people without
religion. Arnaud de Bresse was already translating into movement-
political, philosophical and religious revolt.
Aniauld de Villeneuve was considered a follower of a sect
Pythagorean poetry, widespread throughout Italy. The poem
of the Descent of Saint Paul into Hell speaks with
terror of a secret society that had sworn destruction
of Christianity3. The Epicureans, imprisoned alive in
coffins occupy a special circle in Hell.
Dante. Cavalcante from the Cavalcanti, Farinata from the Uberti 4
They are included with Frederick II, Cardinal Ubaldini and others
thousands of others.5 Guido Cavalcanti himself was passing by

1. Rad. Glaber, apud dom Bouquet, t. X, p. 23.

2. Ozanam, Dante, p. 48 (2nd ed.).

3. Ibid., p. 47, 345.

4. “Farinata,” said Benvenuto d’Imola, “was the leader of the Ghibellines and believed,”
Like Epicurus, he believed that paradise should only be sought in this world.
Cavalcante's principle was: Unus est interitus hominis et mare or um. »
(Ms. Bibl. nat. suppl. fr. n° 4146, f. 47, 48.)

5. Quicon piu di mille giaccio. Inf. cant. IX and X.— Benvenuto ob-
to serve that the heresy of the Epicureans is by far the most numerous
[E chussi poteano say rain of centomillia migliara), and that these are generally
element of men of good condition {Jxuomirà magnificï). L. cf 46,
47, 30. One of the heresies reproached by Philip the Fair to Boniface VIII
was not believing in the immortality of the soul.

for logician, physicist, epicurean, atheist. "When the
Good people, said Boccaccio, saw him as abstract and dreamy.
in the streets of Florence, they claimed that he was looking for
a series of arguments to prove that there is no
God*. The Middle Ages, preoccupied with its ideas of suffering
France, must have been tempted to regard them as unbelievers
The wealthy, worldly people, leading a joyful life. Those
those who suffer, in fact, experience a greater need
to believe, and readily assume that the fortunate ones of

century people cared little for the afterlife. Heresies ever-emerging from Lombardy in the 13th century, these Cathars who never tired of being burned, represented on their side, there can be no doubt, feel a protest resistance against the absolute rule of the Church, and an aspirationtion towards freedom of conscience.

S xiv.

But how do these heterodox trends, which workmilks spread throughout Europe in the 13th century, did they manage to to align themselves with Arabism and to cloak themselves in the name of AverRoes, that's what we need to look for the explanation for in the court of the Hohenstaufen.

Frederick II's predilection for the Arabs, which He was so bitterly reproached by his enemies, he held at the very core of his views and character. 2. The idea The dominant characteristic of this great man was civilization in the most modern meaning of this word, I mean the development noble and liberal development of human nature, in opposition to this taste for abjection and ugliness which

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1. Cesare Balbo, Vita di Dante (Torino, 1839), p. 92.

2. See on this subject a fine page by M. Villemain, Tableau de la Literature in the Middle Ages, 10th lesson.

had captivated the Middle Ages, rehabilitation, in a word, of everything that Christianity had too absolutely tainted by the name of world and worldly vanities. Supélaugher to Charlemagne himself by the elevation with theHe had understood this ideal, but it came to shatter against an invincible obstacle, the religious institutions of his century. We will never fully understand everything that happened. anger in the heart of this man, when from his palace from Capua, surrounded by the wonders he had created, he saw his work halted a few leagues away by a bishop and mendicant monks. Now, the Arabs, that Frederick counted a large number of his subjects The Two Sicilies, corresponded much better to his views. He couldwould say, like Philip Augustus: "Happy Saladin, who had no pope! His insatiable curiosity, his analytical mind, his truly extensive knowledge stakeholders were expected to bring him closer to this engineered race nieuse, which in his eyes represented freedom of thought, rational science. He loved the Arab cities of Lucera, from Foggia, with their mosques, their schools, their bazaars, and even their harems. It was certainly a

What a strange spectacle this crusade was, where one saw
the most cordial union reigns between the emperor and the chief
infidels, much to the chagrin of their fanatical armies *
The scandal reached its peak during Frederick's visit to
Jerusalem. He did not appear in this place, the holiest of the
Christianity, rather than openly mocking Christendom
Christianism; the minister of the mosque of Omar who acted on it
companion recounts the jokes by which this
A strange pilgrim marked his visit to the holy places. He passed-
knows how to spend his time discussing mathematics and phi-
philosophy with Muslim scholars, and addressed to
Sultan of very difficult problems on these different

sciences: the sultan, for his part, sent as a gift to
the emperor an artificial sphere that represented the
movements of the heavens and planets*. That is what
passed through Egypt, twenty years before Louis IX dreamed
a crusade in a century already dominated by disbelief.
Frederick's court, and later Manfred's,
thus became an active center of Arabism and indifference-
religious ence. Cardinal Ubaldini, friend of Frederick,
openly professed materialism. 2. Orthodoxy
of Michel Scot and Pierre des Vignes was very soup-
connée. People of ill repute flocked to this court.
There were eunuchs, a harem, and astrologers.
from Baghdad with long robes and long beards3,
and Jews richly pensioned by the emperor for
translate Arabic scientific works*. All of this...
transformed into popular belief in relationships
guilty along with Astaroth and Beelzebub:

Amisit astrologos and magos and vates,
Beelzebub and Ashtaroth, proprios penates f
Tenebrarum consulens per quos potestates,
Spreverat Ecclesiam et mundi magnates;

said the Guelph poet who celebrates the victory of Parma in
12488.

This is undoubtedly the origin of the tradition that makes
Living the lives of Averroes' sons at Frederick's court, a tradition

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1. Bibl. des Croisades, chroniques arabes par M. Reinaud, p. -426, 431
and following. — De Raumer, Geschichte der Hohenstaufen, t. III, 7thS Buch,
S" und 6eS Haupstuck.

2. Benvenuto d'Imola, ad In/, cant. X, v. 120.

3. Muratori, Script, rer. ital., t. XIV, col. 930-931.

4. See. above, p. 148, and Krafft, Codd. hcbr. Vienna, p. 128. — From
Rossi, Codd. heùr., t. II, p. 37-38.

5. Apud Albert Beham, Registrum epist.f p. 128. {Biblioihek des liter,
rereins, Stuttgart, 1847.)

which Gilles de Rome echoed. The passage of this
the author we mentioned above (p. 202) has
gave rise to serious misunderstandings. It has been said that Gilles de
Rome had seen at Frederick's court two sons of Aver-
Roes, Naudé, Vossius, Bayle and those who copied them,
they even assumed it was Frédéric Barbe-
redhead \ Now, Gilles de Rome is only reporting a
vague tradition which he does not support with his testimony, and
this circumstance quidiebus nostris obiit proves evidently-
The fact that it is Frédéric IL The unnatural way
whose passage into questiou is brought about would even lead to
to believe that it is a marginal gloss, introduced into the
text. In any case, this noise, too easily adopted,
is in clear contradiction with what Ibn-Abi-Ocei-
Bia tells us about the sons of Averroes. Arab tastes
Frédéric's love of science, distorted by the
hatred of beggars and by this natural suspicion
what the people feel for rational science, don-
gave rise to the strangest rumors and slander.
the most extravagant 2.

1. Naudé, Apologie, p. 354 (Paris, 1625). — Bayle, Dîct. crit., art.
Averroes, note A. — Jourdain, p. 150. — De Gerando, Hist. comp^
t. IV, p. 462.

2. Terrible things were said about his experiences: that he had even-
men were sent to study the phenomenon of digestion; that he had
raising children in isolation, to see what language they speak
They would sing first. These poor little creatures died for lack of songs.
to put them to sleep! His menageries also greatly displeased the beggars.
and to the people. — Cf. de R au mer, op. cit. p. 489 et seq.

§XV.

The heterodox movement of the Middle Ages is divided into
two very distinct currents, one of which is characterized by
The eternal Gospel includes mystical tendencies

and communists who, starting with Joachim of Fiore, after having filled the 12th and 13th centuries, with John of Parma, Gerard of San Donnino, Ubertin of Casale, Peter of Bruys, Valdo, Dolcino, the brothers of the free spirit, continued in the 14th century by the German mystics 4 and the other, summed up in the blasphemy of the Three Imposters, represents materialistic incredulity, prove- dedicated to the study of the Arabs and using the name A- Verroes. It was, it must be admitted, neither a chance nor a a whim of popular imagination, which establishes a close connection between this disbelief and Muslim philosophy- mane. Islamism, which emerged from a very deliberate movement and relatively quite modern, contained a collection of naturalism that was to bear fruit \ A book like that of Shahristani, impartially exposing the state religious and philosophical sects that share the world, by recognizing the good sides of each of them, was hardly possible in the Middle Ages except in within Islamism. It is a surprising thing that the ease with which religions can be compared presents itself to the minds of Muslims. "Christians," says Aboulola, wander here and there in their path, and the Muslims- men are completely out of the way; the Jews are not more than mummies, and the Persian Magi of dreams- "Wors..." "Jesus," he says elsewhere, "came, who abolished the the law of Moses; Muhammad followed it, who introduced the five

{ . Cf. Ch. Lenormant, Questions historiques, II* part. p. 126 et seq.

prayers per day. Tell me now, since you Live under one of these laws, enjoy it more or less of the sun and the moon*? The Sufis professed the same indifference: "When there is no longer a me or a you7 What then does the Muslim's mosque, or the synagogue, matter? "The Jew's gallows, or the Christian's convent?" Finally, the Arab historians speak without much surprise of peoples who have no religion, or men who, like Batou and Tamerlane, stood outside of all established cults.

The mixing of religions in Andalusia was due to inspire similar thoughts. From this arose deism. Maimonides, and that curious book Khozari where the author makes the theologians of the three religions, Jewish, Christian and Muslim, and a philo- Sophie. We have seen the expression boldly eloquent trium legum to reappear often in the writings of Aver- roès. There can be no doubt that this expression has no doubt- this blow contributed to the reputation for incredulity that weighed on him throughout the Middle Ages. "Averroes," said Giles from Rome in his De Erroribus philosophorumz1 renew all the philosopher's errors, but he is far less excusable, because he attacks more directly- our faith. Regardless of the errors of the phi- The philosopher is criticized for having condemned all religions. gions, as can be seen from the second and eleventh books of the Metaphysics, where he criticizes the law of the Christians and that of the Saracens, because they admit the creation ex nihilo. He still blames religions in the beginning.

1. D'Herbelot, at the word Aboulola,

2. De Sacy, Journ. des Savants, January 1822, p. 12.

3. See Appendix. II, and Possevini Bïbl, select. >t. II, 1. XII, cap. xxxvi tt suiv«

from the third book of Physics; and, what's worse, it calls us, us and all those who hold for a religion, talkers, chatterers*, people devoid of reason. At VHP's book on Physics, he still blames religions, and calls the opinions of theologians fantasies, as if they conceived them on a whim and not out of reason." Two pages later, Gilles de Rome, summarizing the Averroes' heterodox theories lead him to say: Quod nulla lex est vera, licetpossit esse esse utilis. Nicolas EymeRie repeats the same accusations identically and the same misinterpretations 2.

It is clear, therefore, that this is not without some reason that Public opinion blamed Averroes for the criminal thinking of parallel between religions and the saying of the Three Impostors. This thought, which pursues like a painful dream, all the twelfth century, was at least the result of Arabic studies, and the result of the Hohenstaufen court spirit. It blossoms anonymously, without anyone daring to admit it; She is like temptation, like Satan hidden within the very heart of this century. Adopted by some as a blasphemy, taken by others as a slander- denies it, the word of the Three Impostors was in the hands of Beggars, a terrible army, always in reserve for to lose their enemies. Did they want to defame someone, in to create a new Judas in the public eye, he had said that there three imposters... and the word remained like a stigma. All the brothers' enemies had soon uttered this

1. Gilles took the expression "Loquentes" as an insult, by which The Latin translators rendered Motecallemïn (theologians).

2. Hic secutus est errores Aristotelis, et cum majori pertinacia defensavit... Vituperât legem christianorum et sectam Sarracenorum.... Vituperait our Christians, asserens our esse garrulatores and sine ratione our moving. — Leave IIa, queest. 4a. {Direct, Inquis., p. 174, sqq., Rom", 1578.)

blasphemy1. Frederick's opponents could not imagine nothing better to make this prince the precursor of the Antichrist.2 “This king of pestilence,” wrote Gregory IX, asserts that the universe has been deceived by three imposters (tribes baratorïbus); that two of them died in glory, while Jesus was hanging on a cross. Moreover, he clearly and loudly supports, or rather He dares to lie to the point of saying that all of them are fools who believe that a God created the world and everything- May the mighty be born of a virgin. He supports this heresy. that no man can be born without the commerce of man and woman. He adds that one should not absolutely- to believe that what is proven by the laws of things and by natural reason 3. To make a greater impact In the popular imagination, the word became a book. AverRoes, Frederick II, Peter of the Vines, Arnauld of Villenew, Boccaccio, Poggio Bracciolini, Pietro Aretino, Machiavelli, Symphorien Champier, Pomponat, Cardan, Bernardin Ochin, Servet, Guillaume Postel, Campanella, Muret, Jordano Bruno, Spinosa, Hobbes, Vanini were succes- the authors of this mysterious book, which personne didn't see it (I'm mistaken, Mersenne saw it, but in Arab!) which never existed.4. Often the century dares to He can hardly admit his bad thoughts to himself, and loves to cover them thus with a borrowed name, on which he

1. Father Barletta, who is not very scrupulous about chronology, assumes that It was Porphyry who first had the idea of comparing Moses, Jesus and Mohammed! — See. Menagiana, t. IV, p. 286.

2. Gaudet se nominari praeamhulum Antichristi. Gregorii IX Epist. apud Labhe, Concïl.y t. XIII, col. 1157.

3. Ibid. Mathieu Paris repeated the same accusations. (Vol. IV, p. 4993) 524, trans. Huillard-Bréholles.)

4. See La Monnoie's dissertation in the Menagiana, vol. IV, pp. 283-312.

then discharges his curses, for the acquittal of his awareness.

This is the same process that governed the formation of the The legend of the incredulous Averroes. There are three religions, he had said this impious man, one of which is impossible, it is the Christ-Tianism; another is a religion of children, that is the Judaism; the third, a religion of pigs, is Islam-misme1. Then everyone glossed it in their own way, and made it say to Averroes what he dared not say in his own name. Why is Christianity an impossible religion? The great stumbling block, the mystery before which Even reason, when tamed, has always cried out: Get away From me this chalice! The Eucharist, then appeared to the A shaken conscience. Averroes called the Christian religion-hold a religion that is impossible because of the Eucharist. One day, it was said, this unbeliever entered a Christian church. He saw the faithful there, feeding themselves. of their God. "Horror!" he cried, "is there in the world a sect more insane than that of the Christians, which man-"The God they worship*?" It is from this moment that the The unfortunate man ceased to believe in any religion, and said, in parodying Balaam's words: May my soul die of the death of philosophers! Others were making people travel to Averroes encompassed all degrees of unbelief. He had com-He began as a Christian, then became Jewish, then Muslim. man, then renounced all religion.4 It was then that he

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1. Cf. Bayle, Dict.t art. Averr.^ note H, — Mcnagîana, t. IV, p, 378. — Brucker, vol. III, p. 109.

2. There was perhaps a reminiscence of Cicero here; “Ecquem “tain amentcm esse putas, qui illud quo vescatur Deum credatesse? » [De nat, Deor,, 1. III, cap. xvi.)

3. Moriatur anima mea morte justorum. (Num. 23, 10.)

4. Anton. Sirmundus, De Immortalitatc animœ, p. 29.

wrote the book of the Three Impostors, Each one was doing Aver-Roès interprets his doubt and disbelief. He does not He didn't believe in the Eucharist, some said; he didn't believe "Not the devil," said another; he didn't believe in hell. supported a third. Averroes thus became the scapegoat emissary onto whom everyone unloaded their incredible thoughts dule, the rabid dog which, driven by an exec- fury Crab, never stopped barking against Christ and against the Catholic faith 2.

To what period should we attribute the formation of this singularity? A legend? No well-defined trace of it can be found. It was ridiculed neither in Albert nor in Saint Thomas. On the contrary, Gilles de Rome, Raymond Lulle, Duns Scot, Nicolas Eymeric, the paintings of Orcagna, Traini, Gaddi, we already see Averroes as the master of Incredulity. Duns Scotus constantly calls it Me maie-Averroes's *clictus*. The epithet "impossible," which Averroes, According to legend, it applied to Christianity, and is found already mentioned in Raymond Lulle as one of the blasphemies of the Averroists \ It is therefore probable that the Most of these stories originated around the year 1300. Petrarch certainly had the aphorisms in mind impious acts that were attributed to the Arab philosopher, when he speaks of his intention to refute it, by rasseeming to utter his blasphemies* from all sides. Gerson did not refers to it by these words: the cursed one, the enraged Xaboyeur,

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1. Naudé, Apology, p. 320.

2. “Ganem illum rabidum Averroem, qui furore actus infando, contra Dominum suum Christum, contraque catholicam fidem latrat. » Petrarch. Epist. sine titulo, p. 636.

3. In IV Sentent., Dist. 43, quœst. 2.

4. Acta SS. Junii, t. V, p. 667.

5. Collectig undique blasphemiis ejus (1, c). ~

Y, the most bitter enemy of Christians*, and attributes to him expressly blasphemy against the three religions and on the Eucharist2. Benvenuto of Imola commenting on the Canto IV of Inferno, expresses astonishment that Dante could have placed in an honorable stay without severe punishment, a impious like Averroes, who was the proudest of philosophers, struck all religions with the same contempt, and regarded Christ as the least skillful of imposeurs, since he had only succeeded in getting himself crucified3.

S xvi.

It is especially in Italian painting of the Middle Ages It is at this age that the role of Averroes appears with originality, envi-portrayed as a representative of unbelief. The sign-The scholastic approach of the Dominicans had so deeply penetrated... all the intellectual culture of the time, including art itself It borrowed its subjects and characters from it. The chapter

Santa Maria Novella is, in this respect, a monument unique, a painting of the Summa Theologica of Saint Thomas. AmBrogio Lorenzetti was both the pride of the school Sienese and learned scholasticism. Scholasticism was pareverything. At the Campo Santo in Pisa, Buffalo (other (as Pietro d'Orvieto says) represents the mystical circles worldly intelligences, according to Ptolemy's system mée and the Areopagite. In Padua, it is the science of Occcult and mysterious of Pierre d'Abano who inspires the

1. Maledictus iste.... Adversarius noster procacissimus. — Tract, in 31agnificat. Opp., t. IV, col. 401, 438. (Antverp. 1706.)

2. Cognitum est quid latrator iste démens evomuerit adversns leges omnes, quod malse sunt, Christiana vero pessima, qusе Deum suum quotidie comedit. [Iùid., col. 400.)

3. Ms. bibl. nat. 4146, suppl. fr., fol. 25. — The anonymous commentary nyme 70024 (Bibl. nat.) repeats almost the same observations.

alchemical and astrological frescoes in the vast hall Della Bagione, and those of Guariento to the Hermits, plus bizarre again. In Siena, Taddeo Bartolo represents at Signoria palace, the great philosophers of the antiquity, Aristotle, Cato of Utica, Curius Dentatus; there philosophy even found its place in the famous chiaroscuro mosaics of the Dome: Hermes Trismegistusgiste presents his Pimander to a Christian and a pagans who also accept it; Virtue is based on a steep mountain that Socrates climbs with effort and Crates. The Perugino school followed the same traditions: It is still the philosophers of antiquity who appear on the walls of the admirable Cambio hall in Perugia, and at the very moment when painting renounces all habits of the Middle Ages, Raphael summarizes again, with less naivety perhaps, all the philosophical ideas questions of his time in the School of Athens.

The first painting to feature Averroes is Hell. by André Orcagna, in the Campo Santo of Pisa, executed Around the year 13351. The drama of the afterlife, the judgment last and the three states of souls beyond the grave, had become the framework for all religious conceptions religious, philosophical, poetic, satirical works from Italy of the Middle Ages. Pisa, Florence, Assisi, Orvieto, Bologna, Ferrara and Padua each had their own hell or their own judgment last, full of local allusions and personal mischiefnelles of the painter. In that of the Campo Santo, the remnants-

1. This unique composition was engraved in the early days of the printing press, and perhaps served as a frontispiece for the earliest editions from the D'mne Comédie, with the following inscription: Questo è Vinferno del Campo Santo di Pisa. This print is important because it shows the work-Orcagna's house as it was before Sollazzino's alterations in 1530, is found in the Pisa illustrata by Alessandro da Morrona (t. II, 2nd ed.).

Dante's origins are undeniable. One cannot However, it should be noted that Orcagna offered himself for the position, as he... made later in Santa Maria Novella and Santa Croce, from to reproduce the entire Dantean topography, taken as a geographical revelation of the land beyond the grave. While the division into bolgias is reminiscent of the Divine Comedy, the detail of the infernal categories is far from corresponding dre to those of Alighieri*. Among these bolgia, the two those occupying the upper compartment are intended to the proud, and the proud par excellence are the heretics. Arius appears first, followed by his sec-Then come the magicians and soothsayers, Erigone to their head; then the simoniacs. But the right-wing Bolgia seems reserved for more exquisite tortures, and the three characters who are tormented there obviously emerge of the plebeians of the damned1. First, there is Muhammad, cut to pieces by demons, who devour before his eyes the sections of his limbs; then the Antichrist, flayed alive; then a third character lying on the ground, huddled in the folds of a snake and characterized by his turban and his Long beard: that's Averroes3.

Thus Muhammad and the Antichrist, Averroes, these are the three names on which Orcagna, interpreter of ideas of

1. This idea of infernal categories is found in the representations figurative representations of all peoples. See the Ruthenian hell reproduced by d'Agincourt, Hist. de Part, painting, plate CXX, and the Yama cycle depicted in an old Tibetan painting in the Borgia Museum. (Pau-Saint-Barthélémy flax, Systema bralimanicum, p. 177, ettab. xxnr.)

2. Inscriptions leave no doubt as to the characters that] the the painter wanted to represent.

3. GP Lasinio, Pilture a fresco del Campo Santo ai Pua (Firenze, 1832), tab. XV, png. 17. — G. Rosini, Lettere pittoriche sul Campo Santo (Pisa, 1810), p. hO-51.— G. Rosini, Storia debt pîttura italiana (Pisa, 1840), vol. II, p. 80 et seq. — Vasari, Lives of the Painters (trans. Leclan-(ché), vol. I, p. 394. — Ampère, Voyage Dantesque, p. 219,

His time, discharges all the odiousness of unbelief. He
It must be remembered that Dante saw in Muhammad only
the author of a schism and within Islamism that a sect
arienne[1]. Averroes obviously represents alongside the false
prophet, the unbeliever, the blasphemer, he who dared to-
to develop in a triple insult the religion of Moses, of the
Christ and Muhammad.

This role, as we can see, is by no means in keeping with tradition
of Dante. Dante, with remarkable tolerance, had
placed the Arab philosopher, the one he had so vividly
fought, in a region of peace and melancholy
rest, among these great men

Spiriti magno,
Che di vederli in me stesso n' esalto.

Here, on the contrary, Av Averroes is now merely the companion
of the tortures of the Antichrist. The same data is found-
would probably see in other Hells of the same era
that. The church of Saint Petronius in Bologna offers, in a
from its chapels, a composition attributed to Buffalo-
maco, and very similar to that of Campo Santo[2]. My cu-
Laughter was keenly aroused when, upon examining this
In the painting, I saw Muhammad depicted on one side, and on the other a

1. Inferno, eant. XXVIII, 11. — Ozanam, Dante, p. 189.

* Who flees hœresiarcha, potentior Arrio, »

(Poems on the victory of the Pisans; Edel. du Méïil, Popular Latin Poems, vol. II,
1847, p. 248.) — "Unde verius hœretici quam Sarraceni nominari de-
berent. » (Oliv. Scholast., Hist. damiatina, apud Eccard, Corpus lùst.
med. œvi, t. II, p. 1409-10.) Cf. Jac. by Vitriaco, ed. Bongars, 1. III,
p. 1137.

2. In the Bologna museum, one can see an exact but very-
reduced version of the Saint Petronius fresco, a reproduction attributed
also in Buffalo.

a character whose name was now reduced to an initial, and
This initial was precisely that of Averroes' name.
But, having brought in a scale to examine
Closer to the trace of the erased letters, I recognized the word
Apostata i.

Averroes' role is no less characterized in a another order of compositions, inspired by the dominiCains, I mean the Disputes of Saint Thomas, where the commentator invariably figures among the hereticsoverturned asses at the feet of the scholastic master. That is in the church of Saint Catherine, in Pisa, all resplendentthe health of Saint Thomas, next to the pulpit where the doctor Angelica, it is said, taught that the most cua remarkable monument to this theme so dear to the schools of Pisa and Florence2. This painting, which must have been executed around 1340 3, is by Francesco Traini, one of the besttheir 14th-century painters. In the center of the painting, at the In the middle of beams of light, it stands out in strong

1. Next to him is another character called Nichota... He is the chief of the Nicolaitan heresy, which was confused in the Middle Ages with Mahomet. See Bayle, art. Mahomet, note X.

2. MG Rosini, from Pisa, was the first to point out the importance of this taBleau. A very beautiful reproduction of it can be seen in the plates which accompany his History of Italian Painting (table XX). — - Cf. Storia della p. lit. italiana, vol. II, p. 86 et seq. — Vasari described it with a extreme inaccuracy [Flies des peintres, vol. 1, p. 387]. Under the feet of Saint Thomas, he said, we see Sabellius, Arius and Averroes, with their books Torn apart. There was clearly a confusion of memories in Vasari's case. with the fresco by Taddeo Gaddi in the Spanish Chapel. Da Morrona (Pisa illustrata, ed. 2% III, 106), Lanzi [Storia pittoresca deW Italia, t. I, p. 82), and M. Valéry [Voyages en Italie, 1. XI, chap. vn), have repeated the same mistakes. Mr. Ampère is much more accurate (Dantesque Journey, p. 222). See also M. Poujoulat, Tuscany and Rome, Letter IV.

3. See the research of Mr. Bonaini of Pisa, on Traini, in the Annali dellc università tuscane, t. I* (1846), p. 429 et seq.

The proportions of Saint Thomas's head are very much in keeping with the type. received. Vasari even claims that the preaching friars of Pisa brought the portrait of Saint Thomas to Traini from the abbey of Fosseneuve, where he had died, in 274. That's good old Brother Thomas, that big Dominican friar. the puffy-faced, mute Sicilian ox, ruminating whatthat article of his Summa. At the top of the painting, God, source of all light, surrounded by seraphim, spreads its rays on Moses, the evangelists, Saint Paul, etc. Suspended in the clouds. All these rays are reflected. on the forehead of Saint Thomas, who also receives three direct rays from God. On both sides of the painting, a a little below the resplendent head of Doctor An-

In the Gelic period, Plato and Aristotle appear. Plato holds in by hand the Timaeus; Aristotle, the book of Ethics, and, from each- In one of these books, a golden thread rises towards the face of Saint Thomas, and there merges with the waves of light Divine gifts from on high. Saint Thomas, seated In his chair, he holds in his hand the volume of saints Scriptures, opened with these words: Veritatem méditabitur guttur meum, et labia mea detestabuntur impium (Prov. xvi, 7)1. On his knees are spread his various works, and likewise the head of the saint served from meeting point to all beams of light emanating of God, of Moses, of the evangelists, of Saint Paul, of Plato, Aristotle, his voluminous writings serve as starting point for another series of rays that will spread over all the grouped doctors of the Church Two sides at its feet. Only one ray seems to stray.

i. These words are the first of the Summa contra gentiles.

2. Herein lies the most serious error of most of those who have described this painting. However strange it may seem to see Saint Thomas illustrated- To undermine the doctors of the Church, it is quite certain that the rays which

on an isolated figure in the foreground of the painting, and upside down at the feet of Saint Thomas. This character, this impious man What the doctor's lips hate is Averroes. He is there, in the attitude of proud meditation, rises-leaning painfully on his elbow, irritated, grumbling, like the impious man he is, estranged from God and from the men. His Great Commentary is beside him, orgreen, but upside down, and as if pierced by the ray that emanates from Saint Thomas.

Such is this painting, which has come down to us intact through five centuries, and which could be called the monument the the most original philosophical painting of the Middle Ages, if art, religion, science, and pleasure had not created Santa Maria Novella, this charming summary of florid life rentine, with its poetic, artistic, scientific memories technical and gallant.

Here again, between Pampinea and Marsile Ficino, Ginevra From Benci and Savonarola, we will encounter Averroes. sacrificed to the triumph of Saint Thomas. Santa Maria ISTOVella is a Dominican church, and the most prominent monument of the influence that the preaching brothers have practiced in Florence until the day they arrived at the governed by brothers Girolamo and Domenico da Pescia. It is this triumph of the Dominican order that

Taddeo Gaddi and Simone Memmi undertook to represent
to enter the chapter house adjoining the church, and

They start from the knees and are emitted by the saint. Mr. Rosini is mistaken about anoth
on the side, assuming that the rays of Plato and Aristotle originate from Saint
Thomas; because the rays from the head are all convergent. It is also necessary to re-
to point out that the ray which comes to strike the Great Commentary, is not
An illuminating ray, but a reproach, a refutation. Which...
The proof is that the beam strikes the back of the Great Commentary, while
that all other rays originate from the open front of the book.
1. His name is written next to him: Averrols.

known today as the Cappellone degli
Spagnuoli 1,

Around the universal Church represented by Santa Maria
del Fiore, Cimabue, Giotto, Arnolfo, Petrarch, Laura,
Fiammetta, who have become symbols like Beatrice, re-
display the attributes of the Church Militant. At the feet
The Pope's flock of the faithful is represented by two dogs; two dogs, representing
feeling the order of Saint Dominic (Dornini cani),
watch over him. Wolves (the heretics) attack
the flock; but the Lord's dogs speckled with
black and white (the colors of the Dominicans) tear them apart
has beautiful teeth. Besides the pursuit of heretics, is
depicted the more peaceful work of preaching. Here the
heretics (perhaps Averroists) subdued and defeated
they throw themselves to their knees, and tear their books to shreds with all
the marks of penitence. Above the church, military
Aunt, the calm of the triumphant. The soul, represented
by a child being led by the hand by a woman, y
It rises gradually, detached. Above, glory
and the joys of heaven.

Memmi depicted in this admirable fresco the
Theological triumph of Saint Dominic; Gaddi tried
to represent, in contrast to, the philosophical triumph of his
order, by the great mastery of Saint Thomas. The doc-
The angelic figure occupies the center of the painting; his throne

i. Gaddi executed the fresco depicting Averroes from 1337 to 1340, which-
a few years after Orcagna had portrayed the Commentator at the Campa
Santo, and perhaps the same year that Traini's painting was painted in Pisa.
The frescoes by Memmi and Gaddi, in the Spanish Chapel, have been
reproduced by Mr. Rosini in the plates accompanying his His-
History of Italian painting (tables XIII and XV). See the text, vol. II,
p. 96 et seq. — Vasari, vol. I, p. 357. — D'Agincourt, painting,
Plate CXXII, p. 136 of the table of plates, and p. 111 of the text. — Ampère,
Voyage Dantesque, p. 238. — Valéry, 1. X, chap. xi.

dominates all others. At her side sits an honorable and fine company; they are ten characters from the Old Testament and from the New Testament, Moses, Isaiah, Solomon, the king David, Job, the evangelists, Saint Paul. At his feet, on a kind of proscenium, as if unworthy of appearing in Such a noble choir, are the heretics he crushed. Arius, Sabellius, Averroes, immersed in a sort of gloomy reverie, like people dissatisfied with the truth, and whose pride is not diminished by refutation. Averroes, as in Traini's painting, is characterized adorned by the turban and relies on his Grand Commander silence. Below, Gaddi listed the seven on two lines secular sciences and the seven sacred sciences, with their main representative: Grammar and Priscian, the Rhetoric and Cicero, Dialectic and Zeno, the MuMusic and Tubal-cain, Astronomy and Atlas, Geometry and Euclid, Arithmetic, and Abraham holding the abacus. Then Civil Law and Justinian, Canon Law and CleV, Practical Theology and Peter Lombard, the Speculative Theology and Saint Dionysius the Areopagite, Boethius and Demonstrative Theology with its triangle (represent(considering the three terms of the syllogism), Saint John DaMascenae and Contemplative Theology, Saint Augustine and Scholastic Theology, holding in its hand the bow of the controversy 1.

Such is this grandiose composition, where with an art The marvelous Gaddi managed to bring all the elements together philosophical ideas of his century. Averroes retains his

1. In the fresco recently discovered in Le Puy, and depicting alsoof the seven arts, Logic holds in its hand a lizard or a scorpion. Compare similar representations that can be seen in Palma on the tomb of Raymond Lullc, and which were reproduced by the Bollandists (June 30).

role: there as everywhere he represents the heretic, the ill-thinking man, overthrown at the feet of rigor Scholastic and Orthodox of the Dominican school. From The fact remains of the dispute of Saint Thomas... continued for a long time in the school of Pisa. More than one century after Traini and Gaddi, at the time when Pisa was rising again of its disasters, we find the same subject under the brush of the immortal decorator of the Campo Santo, BeGozzoli's house. This painting, which was once placed at the

the dome of Pisa, behind the bishop's seat, is still-nant at the Louvre Museum ' It is evident that Gozzoli set out to reproduce, feature for feature, the idea of the ta-Traini's Bleau. The layout and the characters are identical: Saint Thomas in the center, his works on her knees, in her hand an open book on this terrible menace: Labia mea detestabuntur impium [2], in high, Christ, the evangelists, Moses, Saint Paul; of the On two sides, Plato and Aristotle; below, the Pope and the doctors enlightened by Saint Thomas[3]; at his feet, a a character stretched out at full length, leafing through a big book.

A consistent tradition has hitherto seen in the per-reversed ringing that Saint Thomas seems to reject outside the picture plane, Guillaume de Saint-Amour. In

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[1] It's the second painting on the left as you enter the main gallery, No. 233. The painting is on wood, in tempera, and formed the panel of a cupboard. See. Vasari, vol. III, p. 90.

[2] On the other page of the book, we read the nominalist axiom: Multitudinis asum in rebus nominandis sequendum philosophi censent communiter; and to two sides of Saint Thomas: Vere hic est lumen Ecclesiæ. — Hic ad invertit omnem vlam disciplinée.

[3] Gozzoli abandoned the gold threads which, in Traini's painting, represent the path of light rays, and give his painting such a distinctive face.

Indeed, we have seen that Guillaume plays in the legend Saint Thomas played a role parallel to that of Averroes, and is like him, sacrificed to the triumph of the Dominican doctor. It also seems that the painter intended to represent in the lower part of his table the a-the assembly of Anagni in 1256, presided over by Alexander IV, and where the doctrine of the University of Paris was condemned on monastic poverty. The characters who appear there-Besides the Angelic Doctor, there are Saint Bonaventure, Jean des Ursins, Hugues de Saint-Cher, Albert the Great, Humbert de Romans K However the rapprochement of paintings of Pisa and Florence that I mentioned earlier, does not allow, it seems to me, any doubt that here again May Averroes be cursed. And first of all, the character of Gozzoli, like Traini's Averroes, wears a turban, and the large volume he has in his hands looks very much like more to the Grand Commentary than to the small books of William of Saint-Amour. Furthermore, it is evident that Gozzoli obeyed no inspiration in this painting

alive, which he simply set out to reproduce
with some variations the Traini table; how
to assume that he had modified a tradition of which he had no
not the original meaning, and that he introduced into his
work a character completely foreign to the school of
Pisa, and which he himself probably didn't know?
There is an impossibility here for someone who knows the
laws of iconographic tradition in the Middle Ages.

What could have been the origin of this theme for so long?
preserved by the schools of Pisa and Florence? We have
assuming that Gaddi had only created it in paint

t. See the catalogue of paintings in the Louvre. Italian School, by
Mr. Villot, p. 86.

at Santa Maria Novella the ideas communicated to him
queries by Domenico Cavalca. There can be no doubt
less so, seeing Averroes play exactly the same
role in three paintings executed on the same point and
almost the same year (1335 and 1340)*, as Orcagna,
Traini and Gaddi did not draw their inspiration from the same source.
source. Now, this source can be determined with certainty-
study; it's the legend of William of Tocco. We
recalls that William, listing the defeated heretics
Saint Thomas Aquinas places Averroes in the foreground.
painters received from the monks a libretto which they-
had the plan of the composition, with the characters who
They were to be included, and this written outline was not ordinary-
the reproduction of the legend that was in use.
The canonization of Saint Thomas, which took place in 1323,
and in which William of Tocco played a large part,
had sharply turned attention to this side 2. I do not hesitate
Therefore, the origin of William is not to be seen in the legend.
of the role that Averroes plays in the disputes of saint
Thomas. As for his place in Orcagna's hell, perhaps-
Raymond Lull, who twice stayed in Pisa,
and who in 4307 finished his Ars brew's* there, was he not
foreign to this concept.

S xvii.

Thus, throughout scholastic philosophy, Averroes
supports a dual character; on one side, it's the Ave-

i, Another painting from Pisa, by Getto di Jacopo, one of the last
Painters of the Pisan school depict the dispute of Saint Thomas on the
mystery of the Incarnation (Rosini, vol. II, p. 181). It was impossible for me
I can see it, and I cannot say if Averroes is featured in it.

2. Thrown SS. Mavtii, t. I, p. 666 et seqq,

3. Thrown SS. Junii, t. V, p. 647-48.

Roes, who wrote the Great Commentary, interprets it by The philosopher's excellence, respected even by those who on the one hand, they fight; on the other, it is the Averroes of the Campo Santo, The blasphemer of religions, the father of unbelievers. He It may at first seem strange that in an age of faith absolutely, these two roles did not exclude each other. three, and that the same man could have been the master at the same time classic of Catholic schools and the precursor of the AnChrist. But in general, the Middle Ages were not made atwithout any scruples about asking for philosophy lessons from those whom his faith compelled him to damn. The profound seThe comparison that Ton established between philosophy and the revelation, suggested that pagans might have survived to pass the Christians into natural light. The historian should not be too surprised to see bishops, perhaps to even be a pope, to graduate from the school of Toledo, that the arThe cheologue is not one, when he finds treasures in the Medieval ecclesiastical ornaments made of fabrics Arabic and covered with verses from the Quran.

It was especially in the 14th century that the authority of the CommenSilence became absolute and undisputed. In the 11th century, Averroes still remains in the public eye below Avicent. Humbert de Prulli, in 4291, listing the commentators that he used to his advantage for his exhibition of Metaphysics, places it only in fourth position*, During the 14th and 15th centuries, on the contrary, Averroes is the quintessential commentator, the only one we comagpie, the only one mentioned. Petrarch regards it as the first, perhaps the only one, to have commented on the works complete works of an ancient author[2]. Patrizzi considers it as

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1. Hist. read. of the Fr., t. XXr, p. 88 and 89.

2. De sut ipsius et mult, ignor., Opp. t. II, p. 1053.

the father of all scholasticism and the only commentator that the Middle Ages had known.[1] When Louis XI enteredIn 1473, it was decided to regulate philosophical education. the doctrine he recommends is that of Aristotle and of his commentator Averroes, long recognized- time for healthy and assured9-. In a letter dated from Haiti (October 1498), Christopher Columbus appoints Avenruyz, according to a quote from Pierre d'Ailly, as one of the authors who made him guess the existence of the New World 3.

It has been noted that in the 13th century this was not without However much trouble we have recognized the Averroists. The refutations of the Dominican school, the furies of Raymond Lulle alone revealed their existence to us. It would be impossible to name just one of the masters who confessed to these doctrines. There are no more of them. even in the 14th century. We find there a school which definitely bears the name of Averroes as its flag; this philosophical group, which we must consider as the natural antecedent of the Padua school, presents sufficiently fixed characteristics: substitution of the Com-Averroes' commentary as the text of lessons to treatises of Aristotle; countless questions about the soul and about the intellect; abstract, pedantic, unintelligible manner4.

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i. Discuss. Peripat., t. I, 1. XIII, p. 106. (Venet., 1571.)

2. Statuimus et edicimus quod Aristotelis doctrina eunce commentatoris Averroys.... aliorumque realium doctorum, quorum doctrina retroactis temporibus sana securaque comperta est, tam in sacrœ theologiaa quam artium facultatibus, deinceps more consueto legatur, doceatur, dogmatizetur, discatur and intimitur. — Order. kings of France, t. XVII, p. 610. — Cf. du Boulay, t. V, p. 708.

3. Navarete, Coîeccion de viages y descubrimientos, t. I, p. 261. (Ma(drid, 1825.)

4. This is the school that Patrizzi had on the street when U speaks of the

The Carmelite John of Baconthorp (died in 1346) is the the most prominent figure in this school. His name always appears accompanied by the epithet prince of Averroists*. Baconthorp was provincial of the Carmelites in England, and became a doctor of his order, as Saint Thomas was that of the Dominicans, Duns Scotus, this-He was of the Franciscans, Giles of Rome, he was of the Augustinians. Through him, Taverrism became traditional in the school of Carmelites. We see indeed that, in the first In the 18th century, a religious man of this order, Joseph Zagaglia of Ferrara had the idea of renewing the Baconthorp's method, and to apply it to the theolog-

gie2, Baconthorp, moreover, is less interested in supporting the
heterodox doctrines of Averroism than to remedy them
heterodoxy. He rejects the unity of the intellect, but after
having previously shown how much the arguments of
Saint Thomas and Hervé Nedellec's findings are inconclusive.
against the true sentiment of Averroes. Averroes did not
claimed to establish as true and proven a hypo-
a thesis that would contradict its own principles
pes. It was merely a fiction on his part, an exercise in
logically, a thesis proposed for discussion and susceptible-
capable of highlighting other truths.8 Theories

second generation of scholastic doctors: u Ingens ab his philoso-
phorum numerus ac successionio manayit, quse in Aven Roicis hypothesi-
bushabitavit.... India dubitationum ac quaestionum sexcentorum millium
manavit number. » (Discuss, Perip.t t. I, 1. XIII, p. 106. Venet.,
1571.)

1. Averroistarum princeps dictus. Bibliotheca caneïitana (Aurelianis,
1752), col. 743. — Omnes Averrois sentias mordicus tenuit, et illius
scholœ suo tempore quasi princeps baberi voluit. (Pits, From M. Engl.
script., p. 451. — Du Boulay, Hist. Univ. Paris., t. IV, p. 995. — Naudé,
Apology for Great Men, p. 496. Paris, 1625.)

2. Memoirs of Trévoux, 1713, p. 1661.

3. Quomodo commentator viliter defect in boc in pbilosopbia. And

Averroists of the perception of separate substances, of
celestial intelligences, the influence of heaven on things
sublunar, of the eternity of the world1, are generally
explained in the gentlest way. It is by the great
the use he makes of Averroes and by the authority he grants him
rope, much more than by his doctrine, than Baconthorp
deserved to be considered the representative of the aver-
Romanism in the 14th century, and to be adopted as a classic
in the school of Padua. We will see the singular later
This reputation inspired Vanini to lie.

Waiter Burleigh should be placed in the same group
philosophical. Zimara frequently cites him as a
Averroist2, and indeed it was widely copied in Venice and Pa-
doue during the 15th century3. Pierre Auriol and all the fasti-
scholastic goddess of the 14th and 15th centuries, Pierre de Ta-
Rentaise, Nicolas Bonnet, Gabriel Biel; the Okkamist school
Above all, Buridan and Marsilius of Inghen belong to the
same type. Thought no longer has enough originality.
neatness to establish a classification between these masters,
sufficiently close in appearance due to their pale features and

dull.

Averroism is, in a sense, merely the character of this exhausted scholasticism of the Questiones and Qaodlibeta, who drags himself along, painfully expiring from old age and nullity until the advent of modern philosophy.

arguo contra opinionem in se, probando videlicet quod non solum erra-
lives in se, sed erravit contra principia philosophiæ.... Nullus debet reputare istam opinionem esse veram, quam ipsemet opinans non reputat nisi fictionem, et solum ponit eam propter exercitium, ut veritas completius inquiry. In II Sent. Dist. xxi. (Cremonse, 1618.)

1. In II Sent. Dist. I. — Quest. quodl., 1. I, quest. 14-; 1. II, quest, 7.

2. Burle'ius and aliï averrolstœ. (Solut. contrad,, f. 188.)

3. Cf. Minciotti, Catal. dei codd. mss, by S. Antonio di Padova, p. 97, 98, 100, 104, 107, 135.

The only reaction attempted outside of Italy against the pedant-
Averroistism, is that of Jean Wessel de Gans-
strong, cultivated mind and already a philologist, an isolated reflection of
Petrarch, Marsilio Ficino, Poliziano, Bembo
in the midst of barbaric Europe. Jean Wessel, like all
Averroes hated these humanists; he sought to oppose them
Plato to the routine of Arab Peripateticism, and to the theo-
The doctrine of Saint Augustine, based on the single intellect:
The 7 nus is magister Deus. ...In lumine tuo videbimus
lumen1.

1. Brucker, t. III, p. 8b9, ff. ; t. VI, p. 61 i.

CHAPTER III.

AVERROISM IN THE SCHOOL OF PADUA.

§1-

The University of Pacîoue deserves a place in history
of philosophy, less as having inaugurated a
original doctrine, which, as having continued longer-
as long as no other school retains the habits of the Middle Ages.
The philosophy of Padua, in fact, is nothing other than
Scholasticism, surviving itself, and extending onto
an isolated point its slow decay, more or less like
The Roman Empire reduced to Constantinople, or the domination

Muslim in Spain confined within the walls of GreNade. Arab Peripateticism, personified in Averroes, confines itself, so to speak, to northeastern Italy, and dragged its existence out into the 17th century. Cremonini, who died in 1631, is, strictly speaking, the last scholastic.

How could this insipid philosophy have been so vibrant, despite Petrarch's mockery, despite the athumanist tasks, in the country that first tookWhat shaped modern culture? This question requires an answer to... dre, it seems to me, that the Renaissance movement was a literary movement, and not a philosophical movement losophical. Barbarian Europe had found in its within itself the impulse of scientific curiosity, but no the feeling of the beauty of forms. She made them by hand. honing his rhetoric in the school of the ancients. The representativesmany of the Renaissance movement did not seize Never quite right in philosophy. This teaching-

and so remained stuck in the old rut: the traditions The pedantic and crude manners of the Middle Ages persisted there. The intelligent people departed from this house of disputes. and in bad taste, where a barbaric jargon was spoken and where charlatans were cutting down the master. The truth in everything being extremely delicate and tenuous, it is not not to the dialectic that it is given to reach it. In geometry, in algebra, where the principles are extremesimple and absolutely true, one can to indulge in the game of formulas and combine them indefinitely animated, without worrying about the realities they representtemp. In the moral and political sciences, at the conmilking, where the principles, through their insufficient expression and always partial, they only half-heartedly rely on the truth, at half on the false, the results of the reasoning are not legitimate only if they are controlled at every step through experience and common sense, the exclusionary syllogism every nuance and the truth being entirely in the nuances, the syllogism is a useless tool for finding the truth in the moral sciences. Penetration, Flexibility, a multifaceted intellectual culture, that's the real thing Logic. Form is, in philosophy, at least as important. important than the content; the twist given to the thought is the the only possible demonstration, and in a sense, it is true to say that the Renaissance humanists, in apParents solely preoccupied with speaking well, were more The Averroists of Padua were truly philosophers. The Paduan school, it is true, is not the only one to... pable of this strange anachronism. It is not accurate to consider scholasticism as ending in the 15th century or in the 16th, nor even in the 17th century. Didn't we see an order famously made Descartes the most vehement opposition to the name of Aristotle, I mean the Aristotle of the schools, that is to say

notebooks that generations of teachers have passed down were they passing from hand to hand? It would be easy to show that scholasticism continues even today in more than one teaching1. Nothing equals the bizarre contra- which present in this respect the rotuli, or programs from the 16th and 17th centuries, which the university of Padua still preserves it. Alongside true science, represented by the Fallope family, the Fabrice family of Acquapendente, we find the theology taught by a Dominican friar... cundurn viam S. Thomæ, and by a Franciscan, secundurn viam Scoti. Cremonini announces to his listeners that he will expound the treatise on Generation and Corruption, the treatise on Heaven and the World 2, with a treatment of two thousand florins, while Galileo, with a treaty- a much lower level, will explain the elements of Euclid 3. The school in Padua is a teacher training college. All that remains are lessons, and lessons, in those days, they didn't yet know how to become books. Also this Has the school left nothing that supports reading, or may be of some value in the current state of mind human. The philosophy of Padua is Padua itself. even. Compared to the Tuscan cities, this city is mediocre and lacking in genius. All the beautiful things, Y Arena, the Baptistery, the Ragione, the Santo, were built there by foreigners. What is Saint Anthony, the flower of

1. I was assured that in some seminaries in Lombardy they follow Again, for philosophical teaching, notebooks from the school of 16th century Padua.

2. The division of professorships was determined by the titles of the aristocratic treatis totelical; there was the chair of the treatise on the Soul, the chair of the Analyti- questions, the chair of Sophisms of Hentisberus, etc.

3. It is still said at the University of Padua that after the discovery satellites of Jupiter, Cremonini judging this contrary to Aristotle, stubbornly refused to look through the telescope anymore.

Padua, the true Paduan creation, compared to Fran-

Pope Francis of Assisi, to Catherine of Siena? His miracles are of the poorest invention; its entire legend is due to worst style.

The intellectual movement of northeastern Italy, BoIgno, Ferrara, Venice, are all entirely connected to that of Padua. The universities of Padua and Bologna do not they really only do one, at least for teaching philosophical and medical. They were the same professors. sisters who, almost every year, emigrated from one to the other to get a raise. PaDoue, on the other hand, is only the Latin Quarter of Venise; everything taught in Padua was printed in Venice. It is therefore understood that by the Pa- school doue, here we mean the whole philosophical development from northeastern Italy.

§11.

It was primarily the study of medicine that contributed to to establish the Arab kingdom in Padua. Peter of Bano In this respect, it deserves to be considered the foundation dating of Paduan Averroism[1]. The Conciliator differsrenûarum philosophorum et medicorum } prelude already to the trials of Zimara, of Tomitanus, to put in place Aristotle and Averroes. A strange thing indeed! Pierre d'Abano knows neither the Colliget nor the works Averroes' medical texts: all the quotes he makes from These are borrowed from the author's philosophical works. But in another respect, I mean by its reputation suspect and his equivocal orthodoxy, Pierre d'Abano

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[1] Tiraboschi (vol. V, 1. II, cliap. n, § 3) wants Pierre d'Abano to be the The first author to have quoted Averroes in Italy. That's a huge exaggeration.

He deserved the name Averroist far more. Impious thought of the horoscope of religions, later taken up by PomPonat, Pico della Mirandola, Cardano, Vanini, is stated for the first time, it seems to me, in his writings with a surprising boldness, “Ex conjunctione Saturai et “Jovis in principio Arietis, quod quidem circa finem 960

((contingit annorum totus mundus inferior commuta-

“tur, ita quod non solum régna, sed et leges et prophetae “consurgent in the world. ... sicut appeared in adventu Nabuchodonosor, Moysi, AlexandriMagni, Nazarei, Machometi[1]. » This was written in 1303. Pierre d'Àbano he died while his trial was underway; the inquisition took its revenge by burning its bones[2], and its the name remained in popular memory laden with machinainfernal scenes, and surrounded by mysterious terrors.

All of Paduan medicine is now devoted to Averroism[3]. At that time, physicians trained In northern Italy, a wealthy, independent class, viewed unfavorably by the clergy, and which appears to have had religious influence fairly free opinions. Medicine, Arabism, Averroism, astrology*, incredulity, became almost synonyms. Cecco d'Ascoli was condemned in 1324 by the Inquisition of Bologna to get rid of all his books

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1. Council. controv., f. 15. (Venet., 156o.)

2. His tombstone can still be seen at Les Ermites, with this inscription: Petri Aponi cineres. Ob. Ann. 1315. this. 66.

3. Nec aliter medico philosophandum putabant, quam Averrois et Avicennae doctrina. Facciolati, Fasti Gjmnasii Patav'mi, Ia pars, p. xlix. — Tiraboschi., t. V, 1. II, cap. n, § 2 ff.

4. Astrology was closely linked to the Arab mindset. It was believed However, it was at this time that Averroes had fought against the claims of this imaginary science. “Dicam ergo cum Averroe: Astrologia nostri temporis nulla est. Sed statim says astrologus (scil. Petrus Aponus): Averroes non scivit astrologiam; sed astra non mentiuntur. » Benvenuto d’Imola ad Inf. cant. XX, apud Muratori, Antiq., t. III, col. 947.

of astrology, and to attend the sermon every Sunday in the Dominican church, because he had spoken rudely against faith[1]. The positive and mate-- mindset Realism, which dominates in northern Italy, is revealed, the Strong minds are multiplying, and here, as everywhere, dearThey wish to cloak themselves in the name of Averroes. But the forms somewhat rigid in their peripatetic style and the barricades of the school Arabs caused the Averroists to fall into a perverse arrogance. Dante, who was bound to displease the spirits more cultivated in Tuscany. The delicate instinct of PéTrarque grasped this nuance with admirable finesse: Antipathy towards medical Averroism is one of the traits essentials of his life, and one of the most amusing quips of that charming spirit.

S nor.

Petrarch deserves to be called the first moderne, in the sense that it inaugurated among the Latins the sentimentdelicate aspect of ancient culture, source of all our civilization. The Middle Ages, on several occasions, had indeed sought to reconnect the broken thread, and to reattach itself to the classical tradition. But the Middle Ages, despite its adhis fascination with antiquity, he never understood it in this that it has of life and fertility. Petrarch, at the conmilking was truly an ancient art. The first, he had the awareness of that indefinable something noble, of genereux, of liberal, who had disappeared from the world since the triumph of barbarism. Petrarch was therefore obliged to Quent, to hate the Middle Ages and everything associated with it. But Arab science appeared to him as a remnant of the The pedantry of that era. While the sources

1. Cf. Tirabosclri, t. V, 1. II, cap. n, §15.

original knowledge of ancient science had been sealed away. for the West, the Arabs had made it uncontestable services. But, in the presence of antiquity itself, These unfaithful interpreters were now nothing but a nuisance. The fanatical enthusiasm of their admirers could notwould almost produce a strong reaction in a nature as delicate and irritable as that of Petrarch.

This aversion is found on every page of his writings. Petrarch doesn't even want to be cured by advice from Arabic medicine, nor by remedies that carry Arabic names \ "Please," he said to his friend John Dondi 2, as far as I'm concerned, is not to hold any I don't count on your Arabs any more than if they didn't exist, I I hate this whole race. I know that Greece produced some learned and eloquent men: philosophers, poets, orators Theorists, mathematicians, they all came from there; there too The fathers of medicine were born. But the doctors Arabs!... you must know what they are. For me, I contheir poets; one cannot imagine anything more soft,

more agitated, more obscene.3 I will hardly be made

To believe that something good could come from the Arabs! And yet you, learned men, by I know not what In their weakness, you shower them with undeserved praise; to such an extent

1. Contra medicum quemdam invect., t. II, p. 1093, 1097. — Rer. sen. XII, p. 907. (Ed. Henricpetri, 1554.)

2. Senile. XII. Ep. 2 (t. II, p. 904). — Seclusis Arabum mendaciis. (Contra med. quemdam invect., p. 905.)

3. How could Petrarch have been familiar with Arabic poetry, of which the The Middle Ages had absolutely no concept of it?

4. Unum, antequam desinam, te obsecro, ut abomni consilio mearum rerum tui isti Arabs arceantur atque exulent: odi genus universum.... Vix mibi persuadebitur ab Arabia posse aliquid boni esse. (Volume II, p. 913.)

point that I heard a doctor say, with the consent- his colleagues said that if he found a modern equal to Hippocrates, it might allow him to write, if the Arabs had not written; a word which, I will not say, burned my heart like a nettle, but pierced it like a stylus, and that would have been enough to have me thrown into the fire all My books... What! Cicero could have been an orator after Demosthenes, Virgil the poet after Homer, Livy and Sallust, historians after Herodotus and Thucydides, and After the Arabs, it will no longer be permitted to write! We will often have equaled, sometimes surpassed, the Greeks, and consequently all nations, except, you say, The Arabs! Oh, madness! 6 vertigo! 6 genius of Italy as- "supplied or turned off M"

Petrarch's hatred of astrologers and doctors 2 came from the fact that each and every one represented in his eyes they perceived the Arab spirit, the materialism of fatelist and incredulous. It also seems that at all times medicine had the privilege of stirring up the Humanists and a certain class of honest minds. The hatred of doctors became almost an obsession for Petrarch in his later years. He had had some disputes in Avignon with the Pope's doctors, who affect- they used to disdain poets, as useless people and without a profession 3. It was in this context that he composed his

1 Arabiculis, ut vos velle videmini, duntaxat exceptis! O infamis

exceptio! O vertigo rerum admirabilis! O Italica vel sopita ingénia vel extincta. [Ib'ul.]

2. Cf. Tiraboschi, t. V, 1. II, cap. in, § 1, ff. — Sprengel, t. II, p. 477-78. — Andres, DelF origin, etc., t. I, p. 153 (Parma, 1782), and an essay on Petrarch considered as a critic of medicine of his time, in Janus, a journal of the history of medicine, published in Breslau, by AWE Th. Ilenschcl, t. I" (1846), p. 183 et seq.

3. Senile. 1. XII, ep. 1 el 2 (t. II, p. 900, 908, 914). — L.XV, ep. 3 (p. 951, sqq.)

four books to 'Invectives against a doctor', voluminew declamation in which he gathered against medicine every imaginable grievance, to arrive at this result that there is no doctor in the world that can be trusted 2. In a letter to Boccaccio 3, he maliciously describes the char- Latinism and the vanity of the doctors of his time, which did not appear in public only superbly dressed, mounted on magnificent horses, with golden spurs, an air of authority, her fingers resplendent with rings and precious stones4. "They are almost," he said, "not they usurp the honors of triumph; and indeed they They deserve it, because there is no one among them who has not killed at least five thousand men, the number required to have "Right to these honors." In another letter to Pandolfe Malatesta, he recounts, or perhaps he invents in support of His thesis, the most cheerful anecdotes. It seems, moreover, that the brilliant minds of Padua were grateful to him stakeholders in this campaign against the pedantry of doctors cins, since much later we see a Paduan to propose erecting a statue of him in the Prato at his own expense Delia Valle, provided she is allowed to write there:

Francisco Petrarclis
Medicorum hosti infensissimo.

Petrarch's antipathy for anything that smacked of

1. Opp. t. II, p. 1086, sqq. — Compare the critique of Louis Vives, De Causis corruptarum artium, 1. V. (Opp. t. I, p. 413, sqq., Basel, 1dd5.)

2. De medicis non modo nil sperandum, sed vaîde etiam metuendum. (Opp., t. II, p. 801.)

3. Senil., 1. V, ep. 4. (T. II, p. 796 ff.)

4. Medieval medical treatises did not hesitate to to advise the doctor on the means of the most shameless quackery, in order to to assert oneself. Cf. AWE Th. Henschel, Janus, vol. I, p. 307 ff. Daremberg, Voyage médico-litt. en Anglet.,^. 14.

5. Senil., 1. XIII, ep. 8. — Cf. Ibid., 1. XIV, ep. 16. — L. XII, ep. 1 and 2. — L. III, ep. 4.

His charlatanism led him to misunderstand what service the school provided. medical science, despite its absurdities, restored to the human mind, by establishing secular and rational science. All the the time Italy wanted to react against the superstition poPulaire, she fell into a kind of materialism harsh, rigid, exclusive. Averroes and the Arabs were not at this era for the freethinkers of northern Italy than a password. One could not aspire to the title of an ingenious philosopher unless you swear by Averroes. Petrarch himself tells us some curious things about this Anecdotes 1. He received one day in his library in Venice the visit of one of these Averroists, who, according to custom Some modern philosophers believe they have done nothing. if they do not bark against Christ and his supernatural doctrinereal. Petrarch having dared to quote in the conversation After hearing a word from Saint Paul, this man frowned. eyebrow with disdain2. "Keep some for yourself," he told her. doctors of this kind. For me, I have my master, and I know who I believe in. 3. Petrarch tried to defend the apostle. The Averroist began to laugh: "Come on," he said? remain a good Christian; for my part, I don't believe a word of all these fables. Your Paul, your Augustine, and all these people you care so much about were just bavards. Ah! If you were capable of reading Averroes!... You "I'll see how much better he is than all those clowns!"

1. Threshold., 1. V, ep. 3 (vol. II, p. 796). — Cf. Tiraboschi, t. V, p. 190 etsuiv. (Éclit. Modena.)

2. Ule spumans rabie, et contemptus supercilio frontem turpans: Tuos (worried) and Ecclesiœ doctorculos tibi babe....

3. These words, quoted derisively from the Second Epistle to Timothy (I, 12), applied to Averroes.

A. Ad hœc ille nauseabundus risit: “And you (worried) esto Cbristianus bonuses; ego horum omnium nihil creed. And Paulus and Augustinus tuus, hique omnes alii quos prœdicas, loquacissimi homines fuere. Utinam you

Petrarch could hardly contain his anger; he took the averhe was a roist by the cloak, begging him not to return. On another occasion, Petrarch, having taken the liberty of quoting Saint Augustin to one of these strong minds: "What a pity, he continued, that such a great genius should have allowed himself to take to such childish fables / But I have from you better hope, and one day no doubt you will be among ours.

It seems, in fact, that for some time Petrarchwhich was subject to the obsessions of the Averroists.2 His treatise Of sui ipsius et multitorum ignorantia3, is only the story conversations he had in Venice with four Averroists of his friends, who did everything they could to attract him to their party. Petrarch first recounts the efforts they tried to approach him, either individually or in groups nis, and the resentment they felt seeing him take to take his religion seriously and to quote Moses and Saint Paul as authorities. Finally, they held a council to determine if it weren't a waste of time to try to... convert, and summed it up by calling him a good man without literature: Brevem diffinitivam hanc tulere sententiam, scilicet me sine litteris virum bonum. A manuscript from the library of SS. John and Paul provided the names of these four Averroists; they were, it is said, Leonard Dandolo, Thomas Talento, Zacharie Contarini, all three from Venice, and Master Guido da Bagnolo, from

Averroim pati posses, ut videres quanto il tuis his nugatoribus major sit. » Exarsi fateor, et vix manum ab illo impuro et blasphemo ore continui

4. T. II, p. i0$5.

2. Neque illis ignota est bibliotheca nostra, quam toties tempting me ingressi sunt. (T. II, p. 1054.) ^ _.

3. Opp. t. II, p. 1035etsqq.

Reggio *. Averroism had become fashionable in the Venetian high society, and one had to make a profession of it. if one wanted to pass for a man of good character- gnie 2. Now, hidden beneath this name was the most incredulity decided, if they did not fear the tortures of men far more than those of God, they would dare, says Petrarch- that, attacking not only the creation of the world according to the Timaeus, but also the Genesis of Moses, the Catholic faith and the sacred dogma of Christ. When this apprehension no longer holds them back, and they can speak without con- In their struggle, they directly fight the truth; in their In secret meetings, they laugh at Christ and worship Aristotle that they don't hear. When they argue in public, They protest that they are speaking without regard to faith. that is to say, they seek the truth by rejecting the truth, and light by turning your back on the sun. But in secret, there is no blasphemy, sophistry, or joke- health, sarcasm that they don't spout, to the great applause from their audience. And how could one not Wouldn't they call us illiterate people when they

They call Christ our master an idiot? For them,
They go on, puffed up with their sophisms, pleased with themselves.
themselves, and boasting of being able to argue about everything
without having learned anything.” Petrarch then outlines the
subtle questions they raised about the Problems
of Aristotle3, and the difficulties they raised on the

1. Primus miles, secundus simplex mercator, tertius simplex nobilis,
quartus medicus pliysicus. P. degli Agostini, Scritt, Venez., t. I, p. 5.
— Tiraboschi, 1. c. — De Sade, Memoirs on the Life of Petrarch, vol. III,
p. 752.

2. Cogitant se magnos, et sunt plane omnes divites, quee nunc una
mortalibus magnitudo est. (T. II, p. 1038.)

3. Quot leo pilos in vertice, quot plumas accipiter in cauda, ut adversi
coeunt elephantes, etc. — Quaedenique quamvisvera essent, niliil penitus

creation, the eternity of the world, the omnipotence of
God, the supreme happiness of man. "Immortal Gods-
"Such!" he exclaimed. "One does not deserve the title of learned man."
In the eyes of these people, unless one is a heretic or a rebel,
foolish, and if you don't go through the streets and public squares
arguing about animals, and showing himself to be stupid.
The more furiously one attacks the Christian religion, the more one
In their eyes, he is ingenious and learned. Do we allow ourselves to...
To defend oneself, one is nothing more than a weak mind and a fool who
covers his ignorance with the veil of faith. For me, he adds
Petrarch, the more I hear the faith of Christ decried, the more
The more I love Christ, the stronger I become in his teachings.
it happens to me as to a son whose filial tenderness would have
chilled, and who, hearing an attack on the honor of his
father, feels the love that seems to rekindle in his heart-
It is extinguished. I attest to Christ, often blasphemies.
"Christian heretics made me a very Christian person."

Petrarch was not content with these edifying protests
tations. He had undertaken a refutation in the form of
Averroist errors; but he could not finish it. Also re-
was he doubling his efforts with one of his friends, Luigi
Marsigîi, an Augustinian friar, to encourage him to take charge
of this work. "I ask you for one last favor, him."
he writes1; it is to want to, as soon as you enjoy
Some leisure, to turn against that rabid dog of A-
Verroes, who, carried away by a blind fury, never ceases

adbeatam vitam (p. 1038). Solebant illi vel aristotelicum problema, vel
de animalibus aliquid in medium jactare: ego autem vel tacere, vel jo-
curry, vel ordinari aliud, interdumque subridens quserere quonam modo id

scire potuisset Aristoteles, cujus et ratio nulla est et experimentum impossibile. Stupere illi, et taciti submitsci, et blaspliemum velut aspicere. (P. 1042.)

1. Epist. ultima sine titulo (Opp. vol. II, p. 732). — Cf. Tiraboschi, t. V, 1. II, cap. i, g 23. — De Sade, t. III, p. 761.

to bark against Christ and the Catholic religion.
As you know, I had started collecting money on the side and on the other hand, his blasphemies; but more nominal occupations-more than ever, and the lack of time, as well
So much science has turned me away from it. Apply all the forces of your mind to this undertaking, which until now has been so shamefully neglected, and dedicate your little book to me, be whether I live or die.

We would misunderstand Petrarch's character if we believed that this opposition to Averroism stemmed from a strict orthodoxy. He who, precursor of the most vivid aspirations of modern times, exclaimed nearly two centuries before Luther:

Dell' empia Babilonia ond' è fuggita
Ogni vergogna, ond'ogni bene è fori,
Albergo di dolor, madré d'errori,
Son fuggit' io per lungar la vita,

the one who addressed the letter De Capes- to the Roman people senda Libertate, and exclaimed, in his enthusiasm for Cola de Rienzi: Roma mia sarà ancor bellal was not a man who is alarmed by the emancipation of minds. But Petrarch resented the haughty arrogance of the averRoists. This Tuscan, full of tact and finesse, could not suffering the harsh and pedantic tone of materialism veNitian. Many delicate minds prefer to be believers rather than unbelievers of bad taste.

S IV.

It was Averroes' fate to lead in the history-
to have a dual destiny, one in teaching
classic, the other among the people of the world and the liber-
These two roles, however, were not without their constraints.

connection with each other: the misuse of the name Averroes was encouraged by the magisterial authority he obtained in schools. The habits of scholasticism degenerate had somehow naturalized the Great Commentary in Upper Italy. From the first month- from the 14th century, Gregory of Rimini, Jerome Ferrari, Jean de Jandun and Fra Urbano of Bologna present us- perfectly characterized the teaching that must be extended in Padua until the middle of the 17th century.

Few authors have been more frequently cited and then more quickly forgotten. than Jean de Jandun*. Yet this is one of those masters to whom the emphasis of the school had awarded the title of monarch of philosophy and prince of philosophers. Although born in France, although having prospanked with great fanfare at the University of Paris 2, Jean de Jandun truly belongs to the Paduan school: it is there that his name has remained famous 3: it was there that he met Marsilius of Padua, and perhaps Peter of Abano, with with whom he maintained close ties from Paris, and who kept him informed about Averroist productions. He sided, along with Marsile, with Louis of Bavaria, in

4. Jandun is a village in the canton of Signy-l'Abbaye, department of the Ardennes. This name has given rise to a host of alterations, Jandunus, Joannes of Gandavo, of Gan, of Ganduno, of Gonduno, of Gandino, de Gedeno, de Jandano, de Jandono, Joannes Jando, etc. — Zirnara {Solution. contrad., f. 107 v°, 170 v°, 214) and Antoine Brasavola of Ferrara, in his commentary on De Subst. Orbis, even calls him Joannes Andegavensis.

f. 2. D'Achery, Spicil., t. III, p. 85 (edit. ait.). It is also taught in Perugia. Wouldn't we have read Perusiœ for Parisius?

3. One of Dino Compagni's sonnets, recently published by M. Ozanam [Docum. ined. to serve the literary history of Italy, pp. 319-320), is addressed to Maestro Giandino, philosopher and physicist, whose poet praises science and writings. One could, without implausibility, identify- Proud of this character, Jean de Jandun. Dino lived until 1323.

the quarrel of this emperor with John XXII, cooperation to the famous work Defensor pacis, and saw himself condamned by the Pope in 1328 | His Questions and his Commentaries on Aristotle and Averroes, and in particular on the De substantia orbis, have been printed several times- They were sent to Venice in 1488, 1496, and 1501. The Library national (former fund, 6542) possesses a volume of him minor unpublished commentary on Pierre's commentary d'Abano on Aristotle's Problems. It was through the en- Marsile's treasury, which Jean de Jandun had first knowledge in Paris of the work of Pierre d'Abano2. Zimara3 and the Coimbras4 put Jean de Jandun in the namebr of the Averroists. He is, in fact, by the method and the habits of his teaching; Averroes is in his eyes perfectus and gloriosissimus physicus, veritatis amicus and defensor intrepidus', As for the doctrine, Jean de Jandun doesn't have a well-defined one. In his commentary on In *De substantia orbis*, he defends the thesis of necessity and the incorruptibility of celestial matter, and refutes the moderns, who claim that the sky, being composed of the

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1. Cf. Martène, Thésaurus novus Anecd., II, col. 704 et seq. — Fabricius, Bibl. med. and inf. lat., t. IV, p. 77. — Bandini, Bibl. Leopoldina Laurent., t. III, col. 103. — H. Wharton, Appendix ad Hist. Utt. Guill. Cave (Oxon., 1743), p. 36. — Oudin, t. III, p. 883. — Du Boulay, Vol. IV, pp. 163, 205, 206, 974. — Boulliot, Biographie ardennaise, Vol. II, pp. 52-56.

2. Et ego Joannes de Genduno, who, Deo gratias, credo esse primus inter Parisius regentes in philosophia ad quem prsedicta expositio pervenit per dilectissimum meum magistrum Marcilium de Padua, illorum expositioneni manibus propriis mihi scribere dignum duxi, ne malorum scriptorum corruptiones dampnosse delectationem meam in istius libri studio minorarent, librumque praenominatum, scilicet illius gloriosi doctoris summas propono, Deo jubente, scolaribus studii Parisiensis verborequired to explain. (Ms. cited, f. 1.)

3. Solution. contrad., f. 210 v°.

4. In 1. II De anima, cap. i, quest. 7, art. 1, p. 59.

same matter as the sublunar world, does not hold its necessation due to an external cause. In his Questions on the treatise on the Soul, he merely presents, with a lot of subtlety, the pros and cons on the questions Averroist notions of the intellect1: The active intellect Does it necessarily exist? Is the agent intellect part of of the human soul? Does the possible intellect fully comprehenddays the active intellect of the same intellect? On the The crucial question is: Is intellect unique in all men? he struggles to decide between the opposing reasons- Yes, because if there were several intellects, reason one man's would not be that of another; yes, for in This hypothesis posits that the intellect would be individualized by the body; However, it is absurd that a substance that exists before being united to the body, or individualized by the body. "No, because The same reasons would prove that intelligence is identical in everyone, which is absurd. No, because the intellect being the first perfection of man, the self would be constituted by what makes up the essence of an individual other2. No, because it would follow from this that the same subject can to support contrary modifications. No, because the intellect being eternal, and the human species being eternal, the intellect would already be perfect and full of intelligible species3. "For me," he said, "although the commentator's opinion..." and that Aristotle's opinion is explicit, and that this opinion cannot to be refuted by demonstrative reasons, I think that The intellect is not unique, and there are as many in-

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i. I quote from the Saint-Marc manuscript, classis VI, no. 101, and 381 of Saint Anthony of Padua.

2. Ego essem per esse tui, and tu per esse mei.

3. Quum intellectus sit ab seterno, vel ab seterno fut humana species videtur quod jam est omnino perfectus et plenus speciebus intelligibilibus.

such as human bodies l. » Jean de Jandun repushes forward with much more decisiveness an opinion that he distinguishes from that of the commentator, and according to which a single eternal soul would individualize itself in each one by a kind of metempsychosis. He states without hesitation, and, in accordance with theological dogma, that the soul is forbrought about by a direct creation of God at the time of the generation. On a large number of other issues rerelated to the intellect and the intelligible, Jean de Jandun... also deviates from the commentator's opinion.

The servile friar Urbano of Bologna is another example of those religious figures who, like Baconthorp, affifearlessly utter the name of Averroist. Mazzuchelli8 and Mansi3 want him to have taught theology in Paris, in Padua and Bologna. But Tiraboschi 4 observes that Father Giani, annalist of the Servite order, and The old documents he used speak for themselves. the school of philosophy that Fra Urbano held to Bologna. The principal of his works dates from 1334, and He himself tells us that he was then advanced in age 6. This work, which earned him the nickname Father of philosophy, is a voluminous commentary on Averroes' commentary on Aristotle's Physics. AnToine Alabanti, general of the Servites, had it printed at Venice in 1492, under this title: Urbanus Averrolsta, phllosophus summus, ex almlfico servorum BMV

\. Ipse est numeratus in diversis secuiidum numerationem corporum liumanorum. — We read in the margin: Opinio sacroe fidei.

2. Scriit. ital., t. II, p. III, p. 1479.

3. Ap. Bibl. med. and inf. lat. (continu.), t. VI, p. 308.

4. T.V, 1. II, cap. n, n° 3.

5. Annales Servorum BMVt vol. I, p. 271.

6. Mansi (1. c.) makes it much more modern, but without citing any authority.

ordine, commentorum omnium Averoys super librum Aristotelis de Phjsico auditu expositor clarissimus, with a preface by Nicoietti Yernias*. The author anannounces in the prologue the intention to compose a semblabbery commentary on the commentary of the Treatise on Heaven and of the World. Averroes, as we can see, has already replaced Aristote; it is his text that is being commented on, instead of that of the philosopher. Frà Urbano, according to Tiraboschi, who had seen a copy of his commentary in the biEste's library in Modena, did not support any of the Averroes' guilty opinions. Moreover, it does not appear that he exerted a great influence; for one does not find No manuscripts of his works are found in libraries. from Venice and Lombardy.

Around the same time, Zacharie, a professor of rhetoric (eloquentiæ latinse didascalus) in Parma, written a thesis De tempore et motu contra A 'verojm, which se found in no. 1749 of the Sorbonne collection2. The ouThe work is of little value; but it testifies to how much the Averroist questions were on the agenda in the schools of northern Italy, at the beginning of the 14th century 3.

Paul of Yenisei (died in 1429)4, one of the doctors

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1. Hain, vol. II, part II, p. 496-497.

2. No author of literary history, that I know of, not even Affô, has spoke of this Zacharias of Parma. The Sorbonne manuscript contains two of his works, the aforementioned thesis, and a very interesting Latin rhetoric, dedicated to Cardinal G. of Parma and to Nicolas, Dean of the Church of Paris, undoubtedly the one mentioned in the Gallia christiana (t. VII, p. 20a), around the year 1300.

[3] This manuscript, along with many others, comes from the donation made to the Sorbonne by Master Jacques de Padoue.

[4] Cf. Ossinger, Bib. Augustine. , p. 922 ff. — Tiraboschi, t. VI, Part I, 1. II, cap. n, g 2. — Baldassare Poli, Supplementi al Manuaie by Tennemann. , p. 537 et seq.

more authorized of his time, as evidenced by the great number of editions and handwritten copies of his works, Paul of Venice, nicknamed by common agreement excellentissimus philos ophorum monarcha\ admits, with a frankness that one has the right to be surprised by in a Augustinian religious, the latest consequences of the theo-Averroist theory. "The moderns," he said, "claim that the intellectual soul multiplies according to the multiplication of individuals, that it is generated, but not subject to the corruption; and they maintain that such is the opinion of Aristotle. But Aristotle's true opinion is that he there is only one intellect for all men, contrained in the commentator's interpretation, and afollowing this principle that nature never abounds in superflu, as she never lacks the necessities. This does not However, this does not mean that the same soul is at the same time happy and unhappy, learned and ignorant, all These qualities are merely accidents in the soul. The inthat human being is uncreated, impassive, incorruptible; It has neither beginning nor end; it cannot be counted. the number of individuals. Indeed, everything that is susceptible to digital individuality participates in the matière. Now, the intellectual soul is free from all concreteness. material tion. The intellectual soul is the last of the worldly intelligences; it is specific to the species human, while the spirit soul (sic), by which Man is an animal, is of the same species as the soul of other animals: this one is begotten and corruptible2.

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[1] These titles of monarcha sapientiæ, philosophoi'iim suœ cetatis facile princepSy gave themselves with singular ease to men in Padua the most mediocre. Another was entitled: Aristotelis anima, go Hippocrates, summus Italia philosopltus, Aristotelis genius.

[2] This theory is taken from the Summa lotius philosophiæ, by Paul of Venice.

Paul of Venice must therefore be counted among the the most resolute Averroists. He argued in Bologna, before the general chapter of the Augustinians, composed of more than eight hundred religious, and with a grand display of solemnitynity \ the Averroist theses against Nicolas Fava. His His skill in dialectics did not save him from defeat. Ugo Benzi from Siena, a personal enemy of Fava, who witnessing the argument, he couldn't help but exclaim: "Fava is right, and you, Paul, are defeated. — Good God!" Paul of Venice resumed, "Now Herod and Pilate are becoming—" "They are friends!" At these words, a general laugh arose which The session was adjourned. Paul of Venice is represented to us. by his contemporaries as an insolent scholastic and presumptuous; Fava, on the contrary, a friend of Philelphe, already belonged to the Hellenistic school, which was to, a century later, to dethrone Averroes.

Paul of Pergola, Onofrio of Sulmona, Henricus ab Alemannia, John of Lendinara, Nicholas of Foligno, Magister Strodus, Hugh of Siena, Marsilius of Saint-Sophie, Jacques de Forli, Thomas of Catalonia, Adam Bouchermefort, were all renowned masters in their time l9 and zealous supporters of aver- scholasticism roist. Admittedly, it is difficult for us to understand the sethe influence that this philosophy could have on the studious youth flocked to Bologna and Padua. The man devoted to intellectual pursuits experiences a great sadness, when, browsing through the archives of these After centuries of study, he finds these buried in oblivion. heaps of outdated work, of which nothing remains, except this

1. Most of these authors were revealed to me through the examination of manuscripts writings from Venice and Padua. I intend to publish them under the title of Unpublished documents to serve as a history of the School of Padua, excerpts that I brought back from this exploration.

These are just a few names that nobody cares about anymore. to remember. But he consoles himself by thinking that the exercise of the mind has its independent and absolute value, that each one of these manuscripts of Jean de Jandun, of Paul de Venice, bearing so carefully the name of its possessionsthe date of his studies, and the date of his studies, served to maintain the traedition of the mind, and entered in part into this a great education of human reason, where nothing loses. The primer in which Goethe learned to read has not been A useless book.

§v.

Gaetano de Tiene (1387-1465) is usually presented as the founder of Paduan Averroism1. This is not that's the exact point, since Averroes' authority was already established. blie in Padua for over a century, when this master He began teaching there in 1436. However, Gaetano, through his wealth, social standing, education and His writings contributed powerfully to increasing his authority of the Great Commentary. Born into an illustrious family of In Yicence 2, Gaetano became one of the most important figures from the University of Padua, and died there-Nobility of the cathedral of this city \ Its library

1. Primus Averroi auctoritatern in gymnasio Patavino conciliasse dicitur, ejus commentaria in philosophando unice secutus (Facciolati, Fasti gymn. Pat., pars II, p. 104). In explicando, omissis aliorum interpretum opinionibus, solum Averroem, fidissimuni philosophicommentatorem sequebatur, eo ingenii acumine ut primus ei in gymnasio auctoritatern conciliaret. (Tomasinus, ///. vir. Elogia, t. II, p. 34-35.)

2. The Tiene family wanted, in memory of the famous professor, a of its members always bore the name Gaetano. That is how our philosopher is the namesake of the blessed Gaetano de Tiene, founderdater of the Theatines.

3. See for the life of Gaetano the notice by Calvi (in religion, Angiol-Gabriele di S. Maria), Biblioteca e Storia di quei scrUtcrï cosl délia città corne delterritorio di Vicenza (Vicenza, 1772), vol. II, part I.

passed, along with his own writings, to the Abbey of San Giovanni in Verdara, one of the main centers of the averRomanism, and from there to Saint Mark's, where it still is today Today, a vivid picture of the studies of that time. an extraordinary number of copies of Gaetano's lectures which can be found in the libraries of northern Italy, the luxurious calligraphy sometimes displayed there*, and the numerous editions it obtained in the early The years of typography 2, attest to the vogue of which it enjoyed, during the second half of the 15th century, in the schools in Italy and even throughout Europe.

One should not ask Gaetano for any original doctrine. Less bold than Paul of Venice, he rejects all the heterodox consequences of Peripateticism. In his commentary on the treatise on the Soul, completed in 1448? Averroist questions are pursued in their most subtle distinctions. Gaetano seeks to reconcile the imMortality according to the Aristotelian theory of perception: He only succeeded through the most bizarre of hypotheses.3 In a psychological thesis defended at Padua 4, Gae-

Tano discusses a question that seems to have a lot

1. Almost all of these copies were made during his lifetime, often the year-
born in the very place where he had taught the course that is the subject of this study. T
Saint Anthony of Padua has several luxury copies including
Gaetano himself paid homage to Saint-Antoine. Cf. Minciotti, Catal.
dei codd. man. di S. Ant., p. 96-97.

2. Panzer, Ann. typogr., p. 366 ff. — Hain, vol. II, part. II,
pp. 412-413.

3. Intellectus intelligit post separationem a corpore per species et ha-
bits which in eo remanserunt, non in actu completo, sicut dum erat unitus
corpori, which quantum ad illud dependset a fantasmatibus, sed in actu
semipleno and incomplete, secundum quem modum^posset non dependente
a fantasmatibus et perpetuari.

4. Printed in Venice, 1481. I quote from the manuscript in Saint-Marc.
(Classis VI, no. 74<7.)

preoccupied the school of that time, namely: whether it is necessary to admit
a sensus agens to explain sensitivity, likewise
that we admit an in te lié tus agens to explain the intel-
ligence. Some, says Gaetano, claim that the in-
such active ingredient produces sensitive species, which
become the elements of sensation, and they attribute,
But Averroes held this opinion wrongly. Others, with
Jean de Jandun, suppose in the sensitive soul as
in the intellectual soul two orders of powers, the ones
passive, the others active. And still others, and these
are closer to the truth, do not admit existence
of a sensus agens, and think that sensible objects,
on the one hand, are sufficient to produce the species, and that the
species, on the other hand, are sufficient to explain the
sensation, without the intervention of a special agent. In
another thesis, where Gaetano raises the question of the per-
The petrification of the intellect can be summarized as follows: the intellectual soul
tive is produced by an immediate creation, then infuses
to matter. The intellect considered in isolation is therefore in-
kin and corruptible. But the human soul, considered
In all her faculties, she is immortal.
This, as we can see, is indecisive and lacking character.

Averroes is now in Padua the master of those who
know. Michel Savonarola, in his book De laudibus
Palavii, composed in 1440, calls him Me ingenio divi-
nus ko/no Averroes philosophers, Aristotelis operum
omnium commentator “The library of Jean de
Marcanuova, bequeathed by him to the Abbey of Saint John in

Verdara in 1467, and now in St. Mark's Basilica in Venice, is entirely composed of Averroist works. List all the Paduans or Bolognese who in the 15th century com-

1. Muratori, Rcrum liai. Script., t. XXIV, col. lioo.

To understand Averroes, it would be like drawing up a list of all the proprofessors from Padua and Bologna. Claude Betti*, and TiBère Bazilieri of Bologna 2, Laurent Molino of Rovigo 3, Apollinaire Offredi, Barthélemi Spina, Jérôme SabioNetta4, saw their lessons adopted as an easy Interpretation of the Great Commentary. The famous Thomas Vio Cajetan himself taught according to Averroes, and Patin, so well acquainted with the traditions of Padua, wouldwould lead one to believe that it was from his teaching that Pomponat fired his venom. In 1480, the learned Cassandra Fedele of Venice supported Averroist theses in Padua, and obtained the laurel wreath of philosophy. 6. The opposition barely shows. The thesis of the Franciscan friar Antoine Trombetta against the Averroists 7, did not take anything away from their boldness. The last years of the 15th century are the years of Averroes' absolute reign in Padua.

Among the most determined Averroists of this In time, we must place the Theatine Nicoletti Vernias, who taught in Padua from 1471 to 1499. Much bolder that Gaetano, Yernias unreservedly supported the theory

1. The library of the University of Bologna has its course in fifteen enormous volumes.

2. Tiberhis Bacilerius. Lectura in octo libros de Aud'itu Naturali Aristotelis et sui fidissimi commentatoris Âverrois quam Mo legente scholares Papienses scripiitarunt anno 1503. (Papise, 1507, in-fol.)

3- Facciolati, op. cit., p. 114.

4. Mittarelli, Appendix ad Bibl. S. Michaelis prope Murianum, col. 448, 449.

5. Patiniana, p. 98-99 (ed. 1701).

6. Facciolati, 1. c, p. 89. — Tomasini, Elogia, t. II, p. 343 ff.

7. Tractatus singularis contra Averroystas de humanarum anim arum plurîficatione, ad catholicœ fidei obsequium. 2nd title: Exhnii sacrœ theologiœ metaphysicœque monarch/iœ, Magistri Anton'à Trombete, Patacini, Ordinis Minorum provinciœ S. Anton'ù ministri, Quœstio de animarum humanarum pluralitate contra Averroym et sequaces, in studio Patayino determinata.

(Venice, 1498.)

of the unity of the intellect, to such an extent that he was accused of asee all of Italy infected by this pernicious error1. It was at his school that Niphus learned Averroism. 2. VerNias later renounced these dangerous opinions, and wrote in favor of immortality and the plurality of souls book which appeared in 1499 3. The work was dedicated to Dominique Grimani, patriarch of Aquileia, to whom Yernias admitted that he was ready to trade his title of philosopher against that of canon, sperans se non super philosophi sed canonici titulo aliquando usurum \ This song the movement was due to the friendly exhortations of Doge Augustin Barbarigo and Pierre Barozzi, bishop of Padua, who later saved Niphus from the Inquisition, and carried him also to correct its mistakes. The debate is already growing, and moves beyond the narrow circle of logical questions to ento enter the field of moral philosophy and regieuse. We are approaching the glorious moment of the school from Padua, to that of Niphus, Achillini, Pomponat.

1. Falsam illam et ab omni veritate alienam opinionem Averrois de unico intellectu confirmare argumentis attempted, usque adeo ut plebeii et minuti philosoplii, which liebeti and rudi ingénie* contrariam opinionem, quamvis verissimam, defendere non poterant, in vulgus jactarent eum totam pen2 Italiam in hune perniciosum errorem compulisse. Riccobonus, From Gymn. Patav., p. 134 (Patav. 1592). — Naudé, From Aug. Niplio Judicium, p. 27, at the head of the edition of Opuscula moralia et politica, by Niphus (Paris 1614). — Papadopoli, Hist. gymnasium. Pat., t. I, p. 291.

2. Naudé, 1. c. — Niceron, t. XVIII, p. 54.

3. Volens occurrere rumori false qui ab invidis et malevolis excitatus fuerat, et venenatum susurrum tollere qui de eo in angulis fiebat.... Averroem maleficœ opinionis perfidum et vanum auctorem certissimis argumentis refellere aggressus est (Riccoboni, op. cit., p. 135). — Cf. Facciolati, Fasti gymn. Pal., leaves 11% p. 106. — Tomasini, Gymn. Pat., p. 280, 309 (Utini, 1654).

4. Riccoboni, ind.

8 vi.

In 1495, the old Vernias, who, by a unique privilege, had obtained permission to teach without an antagonist, neglects himself; His students murmur; they oppose him to wake him up Pierre Pomponat *-. With Pomponat, a new era begins- new for the school of Padua. Up to this point, philosophy Paduan held herself in the terms of a metaphysics very harmless. Paul de Yenise, frà Urbano, Gaetano de Tiene, Yernias himself are only commentators No life, no thought circulates beneath this hard shell. The boldness is only in the words; the philosophical language, twenty times quintessentialized, is having come to conceal nothing: psychology is now nothing more than a a clattering of sonorous words and realized abstractions. Pomponat, on the contrary, truly represents the thought living in its century. It is the personality of the human soul. Maine, it's immortality, it's providence and all the truths of natural religion that are being called into question, and become the subject of debate in northern Italy more lively. While explaining Aristotle and Averroes As expected, Pomponat knew how to interest young people, and to philosophize in truth. Paul Jove speaks with admiration of the variety of tone he was able to display in his lessons: He is no longer a scholastic, he is already a mo- man last.

To cover this new trend, a new A name was needed: they found that of Alexander of Aphrodisias. From now on, Averroes will no longer reign alone: Reduced to sharing the school, he will have nothing left but...

1. Facciolati, II'pars, 106, 109.

a few names, and these names will not always be the most illustrious.

This is the origin of the two philosophical factions, known as Alexandrians and Averroists. He However, one should not attribute to this distinction too much importance. Mr. Ritter went so far as to re-to question the existence of these two parties. It is certain at least that the demarcation does not have the precision that one might be tempted to assume \ and that there are very few masters in the 16th century, that one can definitively classify among the Averroists or the Alexandrians. The true division of the Peripatetics-Renaissance scholars are among the Arab Peripatetics and in Hellenistic Peripatetics. However, this division does not coincide-not at all like that of the Alexandrians and the Aver- The Hellenists, like Leonicus Thomœus, They excluded themselves from these scholastic disputes. That is

Therefore, it is quite wrong for some historians of philosophy to have Phile, Tennemann for example2, have attached a great importance to this division, which is hardly founded on on a passage from Marsilio Ficino3, and to which one does not would not be led by the study of sources.

The immortality of the soul is ordinarily considered as the point of divergence between the Alexandrians and the Averroists. Immortality, in fact, was, around 1500,

1. Gesch. the new Pkil. I"Th. S. 367 ff.

2. Gesch. der Phil. t. IX, p. 63.

3. Totus fere terrarum orbis a Peripateticis occupatus in duas plurimum sectas clivisus est, Alexandrinam and Averroicam. llli quidern intelectum nostrum esse mortalem existingimant, hi vero unicum esse contentdunt: utrique religionein omnem funditus aeque tollunt, prsesertim quia divinam circa homines providentiara negare videutur, et utrobique a suo etiam Aristoteles dies. (Prof. in Plot.) — Cf. Pic. Mirand. Apologia, p. 237.

the problem around which the philosophical mind was preoccupied than in Italy, and when the students of a university want- from the very first lesson, they were able to appreciate the doctrines They shouted at a professor, "Tell us about the soul!" The great upheaval that moral conscience had received from the spectacle of the political world in the 16th century. had turned the anxiety of minds in that direction. The aver- The Roists saved appearances by arguing that the intellect, after death, returns to God, and there loses his individuality. Pomponat embraced Alexan-'s opinion Dr., who outright denied immortality. In his book De Immortalitate animœ, affecting In a respectful tone of orthodoxy, he fights the adversary roism as a monstrous error, precisely reproven by Saint Thomas 2, and far removed from the pen- Aristotle's view. The unity of souls seems to him a fiction absurd, nonsense (Jigmentum maximum et inintelligibile, monstrum ab Averroe excogitatwn). The Napo- Simon Porta, a student of Pomponat, who wrote, to his master's example, against immortality, like him also, very vehemently attacked the Averroists, their reprosong of reducing knowledge to memory, and of sup- to posit the child's intelligence as perfect as that of man; exactly what Locke's school criticized to Descartes' innate ideas 3. Finally, we will see soon it would be his task to refute Pomponat, entrusted to him by Leo X

1 Chr. Bartholmess, art. Pomponace, in the Dict. des se. phil., p. 164,

2. Tarn luculenter, tam subtiliter adversus banc opinionem sanctus doctor invehitur, ut,isentia mea, nihil intactum, nullamque responssionem, quam quis pro Averroe adducere potest, impugnatam relinquat; totum enim impugnate, dissipate and annihilate, nullumque averroistis refugium relictum est, nisi convitia et maledicta in divinum et sanctum virum. (From Immort. anim. p. 8 and 9.)

3. Poli, Supplementi, p. SS1 et seq.

to the Averroist Niphus. Thus, by a strange reversal-role ment, the Averroists who, until now, have represented-felt the negation of human personality, become-They briefly clashed with Pomponat, the defenders of immortality and the pillars of orthodoxy. Compared to the absolute materialism of the Alexandrians, Averroism It did, in effect, represent a certain spiritualism. The theolaughter of the active intellect, by maintaining the superior origin and the objective reality of knowledge, ruled out the Sensualist hypotheses. Thus, around the middle of the 16th century, a proponent of tabula rasa, Vito Piza, in his book De dwino ethumano Intellectu (Padua, 1555) to vigorously combat Averroism, in the name of

Y

empiricism

It was therefore by mistake that Pierre PomPonat and Simon Porta among the Averroists, and that one wanted to link their doctrine on immortality to that of Averroes,' since, on the contrary, Pomponat did not apppela to the authority of Alexander than to counter the Averroists2. However, this confusion, which Bayle and Brucker rightly pointed out, it was not without some foundation. Italian philosophy, emerging from the abstract discussions of the Middle Ages had come to to summarize in a few questions of strong materialism Simply put: the immortality of the soul was invented by the legislators to maintain the people; that the first Man was formed by natural causes; that the effects-miraculous feats are nothing but impostures or illusions.

1. ¥o\i, Supplim., p. 561.

2. Sccutus Aphrodisoei placita, cujus dogmate ad corrumpendam juventutem dissolvendamque Christian» vitœ disciplinam, nihil pestilentius induced potuit. (Pauli Jovii Elogia, cap. lxxt, p. 164.) Cf. Brucker, t. IV, p. 162. — Bayle, art. Pomponace, note B.

ions; that prayer, the invocation of saints, the worship of Relics are of no efficacy; that religion is not made than for simpletons[1]. That's what they called Averroism, that's what intelligent people maintained. in the courts and in literary circles, affecting to place the representative of this doctrine above the evangelists and apostles, and to make his writings their Favorite reading [2]. This Averroism of the men of the world is indeed Pomponat's. He almost renews it. The blasphemy of "The Three Impostors [3]." The appearance religions (leges), and their decadence are an effect of the influence of the stars[4]. Christianity has already cooled; He no longer has the strength to perform miracles.[5] What to say about this dilemma against Providence, in which he delights with An obvious act of malice? "If the three religions are false, everyone is deceived; if, out of the three, there is none that one is true, there are two false ones, and consequently- that the majority is always misled. Isn't that back in the day when we were discussing the question of whether to- Which of the three legislators was the most successful and won the

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1. Campanella views Machiavellianism and Averroism as two parallel offshoots of Aristotle's doctrine. Cf. Brucker, vol. IV, p. 472-73; t. V, p. 140.

2. Audivirnus Italos quosdam qui suis and Aristoteli and Averroi tantum temporis dant, quantum sacris litteris ii which maxime sacra doctrina delectantur, tantum vero fidei quantum apostolis et evangelistis ii which maxim sunt in Christi doctrinam religiosi, Exquo nata sunt in Italia pestifera illa dogmata de mortalitate animi et divina circa res humanas providentia, si verum est quod dicitur: nihil enim preeter auditum habeo. (Melchior Canus, De locls theol. 1. v.)

3. Of immorl. animoe, cap. xrv.

4. Hujusmodi legislatures, which Dei fîlii merito nuncupari possunt, procurantur ab ipsis corporibus coelestibus. [De Incant., 1. XII, p. 293.)

5. Quare et nunc in fide nostra omnia frigescunt, miracula desinunt, nisi conficta et simulata, nunc propinquus videtur esse finites. (Ibid.y p. 286.)

no more followers1? The very expression of leges &l législatures, which Italian philosophers use to designing off on religions and their founders is borrowed to the translations of Averroes, where the word lex represents always the Arabic word dîn (law, religion). The passage of the Destruction of Destruction, where Averroes insisted with the most boldness in drawing parallels between religions, is titled in the Italian editions: Sermo de legi~ bus, and noted by the annotator with an obvious intentiondent2.

The opposition between the order of faith and the philosophical order sophistic, which we found throughout the the Middle Ages as a distinctive feature of the Averroists, is also the basis of Pomponat's system. Pomponat, philosopher, does not believe in immortality, but PompoNat, a Christian, believes it. Some things are true. theologically, which are not philosophically truely. Theologically, one must believe that the invocation Saints and relics have great efficacy in diseases; but philosophically, we must recognize that the bones of a dead dog would have just as much, if They were invoked with faith.3 For four centuries, the free thinkers could not find a better subterfuge to excuse their boldness in the eyes of the theologians. Compression always produces subtlety; the conScience protests, and takes its revenge with ironic respect. constraints that are imposed on him.

1. Menagiana, t. IV, p. 286 et seq.

2. Opp. t. X, p. 331 (ed. 4560).

3. Quœ omnia, quanquam a profano vulgo non percipiuntur, ab istis tamen philosophis, which alone sunt dii terrestrial and tantum distant to cseteris, cujuscumque ordinis sive conditionis sint, sicut homines veri ab hominibus pictis, sunt concessaet demonstrata. [From incant. p. 53.)

Therefore, if we apply the name Taverroists to this faa thousand thinkers, worried and exasperated by the constraint, so numerous in Italy during the Renaissance, and which covered itself true to the Commentator's name, Pomponat must be placed at the forefront among the Averroists, and Vanini Petrus Pomponatius, philosopherphas acutissimus, in cujus corpus animum A ver rois commigrasse Pj'thagorasjudicasset1. But, if we tends by Averroist a supporter of the doctrine of unity

of the intellect, this name suits Pomponat so poorly, that
His entire life was nothing but a perpetual battle against
Achillini, the champion of Averroism2. Averroes, moreover-
their, is treated in his writings with extreme se-
truth: he finds his opinions so extravagant and so-
clouds of meaning, which he doubts anyone ever had
taken seriously, and that Averroes himself understood them
sockets3.

Pomponat is presented as the founder of
Alexandrianism, although in truth one does not notice in
he had no systematic attachment to Alexander, the
symmetry dictated that Achillini should become the leader of the aver-
Rooists. This classification would be entirely artificial, if we
claimed that Achillini actually supported the unity of the
souls and collective immortality. While recognizing-
knowing that, on these two points, the doctrine of Averroes
is consistent with that of Aristotle, Achillini expressly rejects

1. Amphith. Exercise vi, p. 36.

2. This moment in the history of the Paduan school gave rise to many-
a series of misunderstandings. Bayle (art. Pomponace, note B) pointed out the error which
placed Pomponat among the Averroists. Brucker (vol. I, p. 826) had
he first made the same mistake; later (vol. III, p. 162) he rectified it.
Leibniz (Opp. t. I, p. 73) also fell into some confusion on this point.
regard.

3. Cf. H. Ritter, Gesch. der neuern Phil., I Th. S. 393.

these theories are presented as being opposed to the faith.1 But, at
From another point of view, Achillini deserves the name of aver-
ROIist, I mean by the importance he gives to
Grand Commentary, by its scholastic and pe-
Dantesque. The School of Padua has nothing more famous.
than the struggles of Pomponat and Achillini. Achillini the em-
carried in public theses; but the public don-
Pomponat was right, as people flocked to his le-
Lesson 2. The League of Cambrai forced them both, in
1509, to transport their battlefield to Bologna.
The fight continued until both combatants died.
tants, around 1520.

Achillini is really just a disputer, a continu-
a model of the old Paduan school, where the master does not
was only worthwhile because of his skill in public exercises, by
his audacity in pressuring an opponent, and by the assurance
of his answers. Like all Averroists, he sought-
chait to appear orthodox, constantly invoking the

distinction between the theological order and the philosophical order
phique. He shows himself to be much freer in his hau-
His epitaph at San Martino Maggiore in Bologna:

Hospes, Acliillinum tumulo qui quœris in isto,

Falleris; ille suo junctus Aristoteli
Elysium colit, et quas rerurn hic discere causas

Vix potuit, plenis nunc videt ille oculis.
You modo, per campos dum nobilis umbra beatos

Errât, die longuin perpetuumc[\ie Vale.

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1. H. Ritter, Gesch. der neuern PhiL, I Th. S. 383 f.

2. Niceron, t. XXXVI, init. —— Tiraboschi, t VI, p. 492.— Papado-
poli, Hist. gymn. Patav., t. II, p. 298. — The works of Achillini have been
printed several times in Venice, in 1508, 1545, 1551, 1568. It is sur-
taking into account that one reads in the Dict. des se. phil, that he left no writings
that has reached us.

§ VII.

Thus, these doctrines which, in Petrarch's time, were reduced to hiding and conspiring in the shadows, had become, at the beginning of the 16th century, the almost official philosophy of all Italy. The discus-discussions on the immortality of the soul were on the agenda of day at the court of Leo X. Bembo, his secretary, did not ca~ I don't know his preferences for Pomponat. It was he who saved the philosopher from the stake, and took it upon himself to appease the inquisition, to correct the De Immortalitate animœ. It was again under his protection that Pomponat published His Defensorium against Niphus. All the old sayings from incredulous Averroism, that hell is an invention princes, that all religions contain fables, that prayers and sacrifices are inventions "Priests," repeated the most established people. at court. He is an Averroist, this unbeliever of the Mass of Bolsena. The Middle Ages would have given it horns, to that unbeliever who dares to doubt before the blood of Christ. Look at the difference! Raphael makes him a gallant person-swimming, pleasantly eyeing the miracle, like a man of wit who knows the reason for things, and who has read his Averroes.

It's not just to save appearances, we don't

Pomponat, and underhand he was supported. Niphus was paid for
to refute it, and Pomponat was encouraged to respond to
Niphus. What seriousness could one expect from a bubble?
countersigned Bembo, and ordering belief in the immortal
tality? It was, moreover, only an almost imperceptible nuance-
The sand that separated the Alexandrists and the Averroists.
The first ones frankly admitted the consequences of their

doctrine, from which the latter escaped only by
subtle lies. On both sides, the method, the es-
He took it, the irreligious tendencies were the same. Marsile
Ficino, JA Marta[1], Gaspard Contarini[2], later Antoine
Sirmond countered with the same arguments, and the
the Lateran Council envelops them in the same condemnation
nation.

The Lateran Council was merely a futile effort
to stop Italy in the path it had embarked upon,
and hence the great reaction provoked by the upheaval-
The reform alone could pull it off. Certainly, without going into it-
Looking at the terms of the bubble, one would think that it is
The zeal of the purest orthodoxy. All the subterfuges
from the school of Padua are planned there. The council condemns
and those who say that the blade is not immortal, and those
who claim that she is unique among all men[3],
and those who argue that these opinions, although contrary-
res a la foi, sont vrais philosophicalment[4]. He orders in
in addition to philosophy professors refuting the opinions
heterodox unions, after having set them out[3], and enjoined

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i. Apologia de an'imœ immortalîtate, cum digresslone, quod intellectus sit
multipUcatus, joined as a refutation to De Anima et mente liumana of
Simon Porta.

2. Contarini, writing against Pomponat, also felt obliged to
to refute the unity of the intellect. (Poli, p. 550.)

3, Council. Later. V, session wine. (Labbe, Concîl, t. XIX, col. 8-42.)

A. Quumque verum vero minim contradicat, omnem assertionem veritati illuminatse fidei contrariam omnino falsam essedefinimus. [ibid.)

S. Insuper omnibus et singulis pliilosophis districte prsecipiendo mandamus, ut quum philosophorum principia aut conclusions, in quibus a
recta fide deviare noscuntur, auditoribus suis legerint, quale hoc est de

animated mortalitate aut unitate, et mundi seternitate, ac alia hujusmodi,
teneantur veritatem religionis cliristianse omni conatu manifestam facere,
ac omni studio hujusmodi philosophorum argumenta, quum omnia solu-
existing bilia, pro viribus excludere atquc resolvcre. [ibidA

to prosecute, as heretics and infidels, the fau-
authors of such detestable doctrines. Finally, he forbids them
clerics to devote more than five years to the study of philosophy
Sophie and poetry, if they do not add to it the study of the
theology and canon law.

This papal bull is dated December 19, 1512. However, it is
precisely in the years that followed that the contro-
The verse, excited by Pomponat, reached its highest degree.
of vivacity and boldness. The lively De Immortalitate
appeared in Bologna in 1516. The Lateran decree did not have
So, not very effective. A few voices were raised in protest.
even timidly in the council in favor of the doc-
condemned trines1. Contelori mentions, it is true, a
order dated June 13, 1518, by which he is enjoined to
prosecute Pomponat as a rebel against the Council of La-
tran2; but it does not appear that this order had any
As a result, the decree was taken much more seriously.
in Spain. The author of a biography of Raymond Lull, who
living around that time, attests that every year we
was reading solemnly at the University of Palma3 and that he-
even, to express his joy at this happy event-
ment, composed a piece of verse, in which Leo X was

\. RP D* Nicolaus, episcopus Bergomensis, dixit quod non placebat
sibi quod theologiimponerent philosophis disputanîibus àeveritate (1. uni-
tate) intellectus, tanquam de materia posita de mente Aristotelis, quam
If Averrois imponit, lieet seeundum veritatera talis opinio est falsa. And
RPD Thomas, generalis ord. prsedicatorum, dixit quod non placet
secunda pars bullse, prœcipiens philosophis ut published persuadendo do-
ceant veritatemfidei. (Labbe, col. 843.)

2. Petrus de Mantua asseruit quod anima rationalis, seeundum j>rin-
cipia philosophise et mentem Aristotelis, sit seu videatur mortalis, contra
determinationem coucilii Lateranensis. Papa mandate ut dictus Petrus
revocet, alias contra ipsum procedatur. Jun 13 law 8 (apud Ranke*
History of the Papal States, vol. 1, chap. n, g 3.)

3. Thrown SS. Junii, t. V, p. 678.

equaled to Ferdinand the Catholic for his zeal against heresy:

Ule reos fidei flammis ultricibus arcet,

Toque peregrinum dogma vagumque premis.

Your duo sufficitis gestis et voce Leones,
Omnia sub Cliristi mittere regna jugo.

This excellent pope certainly did not deserve a
such praise. He was too engrossed in the debate to even consider it.
to burn the combatants, and it was much less for the
to conclude that for the pleasure of seeing it last that it consent a refutation of Pomponat to his theologian of
Trust, Augustin Niphus.

S vin.

Niphus had begun as a determined Averroistmined1. Upon leaving the Vernias school, he wrote his
treatise De Inteltectu et dsemonibus, which caused a scandal
in Padua. There he supported his master's opinion on
the unity of the intellect, and strove to prove that there is no
other separate intelligences than those that preside
to the movements of celestial bodies. The arguments of
Saint Thomas and Albert against Averroes were there.
treated with so little respect that the protection of the
pious and tolerant Barozzi, evokes Padua, for ar-
to expelling the author provoked the fury of the Thomists. Barozzi engaged him in
gea, to calm the riot, to remove a few steps*

1. All those who have spoken of Niphus, Nicero, Bayle, Bruclter, Tir-
Boschi, etc., have done little more than reproduce the notice that Naudé put in
at the head of his edition of Opuscula moralia et politica by Niphus (Paris,
1614). The date of Niphus's death is very uncertain. Naudé makes observer that he was still alive in 1545, since in that year he dedicated a ou-
work to Paul III. 11 could even have said in 1519, since in the title of
the edition of his commentary on Physics, dated that year, on
reads: .... Post multas editiones per ewudem auctorem in uhïrna cjus œtate sum-
via d'digentia Vecognila alque pila! has.

wise men from his book, and it was with these corrections that
The work was published in 14921. This misadventure made him
wiser. He embraced orthodoxy and became a zealous Catholic.
lique. Padua, Salerno? Rome, Naples, Pisa saw him
successively under the names of Suessanus, Eutyehius,
Phiîotheus, to teach a mitigated Averroism. His com-
Comments on De Substantia orbis, on De Animée
beatitudine, and especially on the Destruction of the Destruc-

tion j took their place in all editions alongside the
texts by Averroes, not to mention a host of pamphlets
which he had succeed one another year after year. He himself made
editor of Averroes, and in 1495-1497, published under his direction
a complete edition, frequently reproduced since. From
At that time, booksellers liked to include with the books
ancient, some illustrious recommendation among the contemporary. The name of Niphus thus became inseparable
of Averroes. Averroes alone understood Aristotle;
Niphus alone understood Averroes:

Solus Aristotelisnodosa volumina novit

Corduba, and obscuris expressed illa nodis.
Gloria Parthenopes, Niphus bene novit utrumque,

And nitidu m media plus facit esse die2.

Niphus, moreover, was very keen not to fall out.
with theologians. In his commentary on the Des-
Instructing Destruction, he pretends to use it without
cease these expressions: At nos christicolæ..,. at nos

1. Niphus, however, asserts in his preface that he had nothing to erase
which was contrary to the Catholic faith. "Satis mihi sit," he adds, "Peter
Barotium, episcopiun Patavinum, Christianoruni nostrse selatis deeus
et splendorem, et cui non minus infîde quam in philosophia tribuo,...
"defensorem habuisse."

2. Verse placed by Jerome Paterni at the beginning of the commentary on Niphus
on Book XII of the Metaphysics. (Venice, 1518.)

catholici . . . . His marginal notes are often vivid
ironies: Non potest intelligere Averroes quod Deus
sitin omnibus: o quam ruclis1! — Maie intelligis, bone
vir, sentiam Chris tianorum-! In Rome, he had many
a stroke of success; Leo X created him Count Palatine and granted him permission to...
It was his wish to take up arms against the Medici. His book, De Im-
animated mortality, refutation of that of Pomponat,
appeared in Venice in 1518. Niphus appears to have been one of
these literary knights of industry so common in Italy
in the sixth century. He knew, like the parasitic Italian, how to amuse
his masters, through his boasts of debauchery, accept the
A ridiculous role and paying his dues with witty remarks. His treaties
Political and moral ideas were in vogue. Charles V
granted him his favor, and he had the honor of
to please the princesses of his time3.

This lightheartedness of character does not allow one to take

He took Niphus's philosophical doctrine very seriously. psychology is essentially Thomistic psychology, which had initially fought. The intellect, the form of the body, is capable of numerical plurality; it is created at the mo- It lies or it is united with the sperm, and survives the body.4 Nor Neither Aristotle nor Averroes knew of creation; however- while he does not reject the principles of Peripateticism that God produces something new, not through variation of itself, but by variation of the object cause tive. What Aristotle absolutely rejects is creation

lF 302 (edit. 1560).

2. Md.,î. 119, 175 v°, 206 v°.

3. His treatise On Beauty, dedicated to Jeanne d'Aragon Colonna, is intended for to prove that this lady's body was the standard of beauty archetype, which it offers in all its equivalent proportion. Bayle has gra- He discussed where he might have acquired his knowledge on this point. also special. (Art. Jeanne (V Aragon, notes B, C, D.)

4. /// Php, ausculi. p. 47 v° (Venet., 1549). — Deintellectu et dœm.,\ . II.

in time; however, nothing prevents us from supposing the creation eternal, by granting to nothingness a conceptual priority tuelle1. Niphus varied greatly on this point: in his book De Immortalitate animas and in the latest editions In his comments, he went so far as to argue that Aristotle's principles were not averse to creation in time, and that this philosopher had admitted the creation-tion of the intellect.

Niphus has generally been considered one of the leaders of the Averroist school2. Mr. Ritter observed that On a multitude of points, he combats the doctrine of the commentateur, and that in his commentary on the Twelfth book of the He treats metaphysics with the most affected contempt: ((Averroes in praesenti commento fere dicit early errata

((quot verba Magno miratu dignum est quonam pacto

“vir iste (Averroes) tantam fidem lucratus sit apud Latinos in exponendis verbis Aristotelis, quum vix unum "verbum recte exposuerit3. ... "He calls his commentaires gossips confusiones that one exposiùones, and he declares to adopt this author only because he is famous and because the students do not want to hear about another teacher4. It is true that elsewhere he bestows the highest praise upon him.8

1. In Phys., f. 45 y0 and 47.

2. Averrois sectatores qui nostro hoc sevo adhuc spirant, inter quos unus and caput is Suessanus,,.. etc. (Ant. Brasavola, hiDesubst, orhis, ms, (Bibliography: Ferrais, no. 30-4, p. 407.)

3. H. Ritter, Geseh. derneuem Phi!., I Th., S. 381 f.— Cf. Comment, in Destr. Destr. f. 60, 64, 177 v°, 211 (ed. 1560).

4. Quum barbarus sit, Graecorum mentem ad plenum intelligente non potuit.... sed quia nostro tempore famosus est, ita ut nullus videatur peripateticus nlsi Averroïcus, cogor ipsum exponere. Adest proterea rogatus nostrarum scholarum, cui non parère difficult videtur. {Philos ophorum hac nostra tempestate monarchœ, Augustinï Niplù Suessani, In duoclecimum Metoph., f. 2 etproœm. Venet. 1518.)

5. Hic ex Greecis enarratoribus perinde atque ex optimis fontibus phi-

and shows no mercy to his detractors.1 This would
It is a futile effort to try to reconcile these differences.
And Niphus would probably be the first to smile about it.

Six.

Niphus's harmless Averroism was throughout the 16th century, the official teaching of Padua. The word Averroism no longer represented a doctrine, but the confidence placed in the Grand Commentary in the inter-Aristotle's prediction. Now, far from the theologians were contrary to this teaching, there was in this a respect for authority and established texts, which should to please them. They were the innovators in philosophy and in literature that was irritated by this routine and this barbarity. Even the most Catholic men wanted to be called Averroists in this sense 2, I saw in Rome, at the neck-wind from the Chiesa Nuova, in a cupboard containing the books that belonged to Saint Philip Neri, and that we keep as relics, a beautiful handwritten copy Averroes' writing. The Church highly approved of the study of Aristotle; Cardinal Pallavicini went so far as to say that Without Aristotle, the Church would have lacked some key figures. of his dogmas. Now, Averroes was, by general admission, the best interpreter of Aristotle. The ccùtoç ecpa of the disci-
The teachings of Pythagoras, said a contemporary, have nothing that should surprise us, since nowadays we see

losophiam visus est non tam hausisse quam expressisse; qua e re solus commentatoris nomen sibi comparavit. Dii immortals! quantum is boour sequi authors. [In Phys. auscult., prsef.)

\. Quidem Averromastici, quorum studium potissimum est in repreliendendo Averroe. (Ibid., f. 51 v°, 53 v°.)

2. Viros catholicos se et esse et dici velle averroistas, said the cardinal Tolet. (Apud Bruckerum, t. VI, p. 710.)

Everything Averroes said passed for axiom in the eyes cie those who philosophize \ The most splendid titles were lavished upon him: Solertissimus peripateticw disciplined interpres. —Altividus aristotelicorum vestigator penetralium. — Magnus Averroes, philosophers consummatissimus. — Primarhis rerum aristotelicarum commentator.

Marc-Antoine Zimara, of San Pietro, in the kingdom of Naples, gained a great reputation in schools through the care he lavished on Averroes' text. His Solutions to the contradictions of Aristotle and Averroes, its indexes, its concordances, its marginalia- Did his analyses become like the works of Niphus, integral parts of all editions of A- Averroes. Averroes was undergoing treatment at the school in Padua. out of all the classical masters. In the text of his works- We preferred contemporary summaries, more manegligible, more common.

Subtlety and dryness are common flaws of all the Averroists. But none, it must be said, of them has reached as far as Zimara. This barbarity... was starting to tire, even in Padua. We have already seen public favor abandons the pedantic Acliillini and to bear on Pomponat. Zimara suffered the same disgrace. 11 became ridiculous and unbearable to the students, and could not to teach that three years 2. Bembo, in a letter dated

t. Prof. Junt. (edited 1553) f. 3 v°, 6 v°, 12. Cur omnibus bene philosopliantibus viris adyersabimur, qui tantum uno ore Averroi tribuunt, ut neminem qui non averroîta sit bonum unquam fore philosophum pra> dicent,... nec quemquam prorsus philosophum putent qui liuic audeat contradictory. — Cf. Mantinum, prsef. in libr. On the part, and hinder, anim. — L. Vivem, Decausis corr. art., 1. V, Opp. t. T, p. 410. (Basel, 1555.)

2. Facciolati, III* pars, p. 274.

of the G October 1 525% expresses with finesse, the mood that He was inspired by this outdated method. "He calls Otranto2, he wrote to Rannusio, è già da ora tanto in odio di questi scolari tutti dall' un capo ail' altro clie se ne ridono con isdegno. Perciocchè dicon che ha dottrina tutta barBara and eonfusa, ed è semplice averroista.... E costui pare che sia tutto barbaro et pieno di quella feccia di dottrina, che ora si fugge horn la mala ventura. Siat sicuro che thisest povero studio quesf anno, quanto aile arti, non ara four scolari, e sarà Tultimo di tutti gli studj. Mea nihil interest; se non in quanto essendo io di cotesta patria, mi duole di veder le cose che sono d'alcun momento alT onor pubblico, andareper questa via lontano so what if you want and get it. »

The Sohitiones contradictionum Àristotelis et Averroisz composed largely after Zimara, and re-
These, gathered by the Juntas, are nevertheless not without interest. because of the numerous quotations from the masters that can be found there favored in Padua. It is curious to see paraded on chaone of the questions then being debated by Gilles de Rome, Walter Rurleigh, Baconthorp, John of Jandun, Gregory of Rimini, Paul of Venice, James of Forli, Gaetano of Tiene, Pomponat, Achillini, Niphus. What is more curious iscore, these are the anecdotes relating to the arguments of the University of Padua, which are reported there, and which we are, so to speak, attending the discussions of this school famous4. The doctrine of the unity of the intellect is adopted there

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1. Opera, vol. III, p. 118. Venice, 1729.

2. San Pietro, Zimara's birthplace, is a small town near Otranto. In Italy, men were often referred to simply by the name of their city. natal: Si/rssn, for Niphus; Cordulta, for Averroes.

3. Opp. Averr., t. XUcdit. 1560).

4. For example, f. G2 v°, 13-4 v°, 1 10, 212 v°.

in the sense of the unity of the common principles of the spirit1, but openly rejected, in the sense that there would only be one the only substantial principle of human reason. Zimara enters into subtle distinctions on the various nuances those that this theory had adopted from the school of Padua, and on the efforts that had been made to reconcile it with faith2. But always respectful of the ComAs a liar, he aspires less to refute it than to prove that The errors attributed to him are not his fault.

The primary intelligence gives being to the primary motive, and through it to the universe. The first driving force is form beings, as the master is the form of his slave 3. The active intellect is not God himself, as would have it Alexander, not a mere faculty of the soul, but a substance superior to Famé, separable, incorruptible4. Form is the principle of individuation: form in effect presupposes matter, while the reci- proposition that is not true.3 The intellectual soul is separable and immortal 6. Truth comes to us in two ways, the prophets and the philosophers; in doubt, the prophètes should preferably be raw 7.

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iF 177 v°.

2. Isti sunt medii inter Averroem et Cliristianos: volunt enini tenere miitatem intellectus cum Âverroe, et volunt eam defendere cura principes Christianorum, et ista non possnnt stare Erubescant ergo mendacio velle killi unitatem intellectus, imponendo ei illud quod non dixit — ut ipsa tandem veritate coacti nullo pacto defendant unitatem imo potins fatuitatem intellectus. [lbid. f. 210 and y0.)

3. lbld., f. 120.

4. IbicL, f. 172 v°.

5. Aid., f. 147 v°, 193 v°.

6. Ibid., f. 132.

7. Lieetigitur Aristoteles ista non viderit, nec philosophi, viderunt tamen ista prophetœ, who in superiori gradu sunt consîituti quam pliilosoplii? secundum sapientes, etideo stantediscordia, in talibus potius pro-

A host of hardworking professors competed with Niphus and Zimara in the elucidation of the works of Averroes. Antoine Posi de Monselice published a more comprehensive index. maple-like even more so than that of Zimara (1560, 1572). Julius Palamedes provided a third table of the same kind (Venice, 1571). Bernardin TomitanusdeFeltre, composed of the Solutiones contradictionum in dicta Aristotelis and Averrois, similar to those of Zimara, and arguments Regarding Averroes' questions, Philippe Boni composed another concordance of the same kind. A great number of common books, under the titles of Methodus legendi Ai'erroem, Thesaurus in Averroem, Concordantia in Averroem, etc., were eagerly sought after students2. Marc-Antoine Passeri, Vincent Madio, Chrysostome Javello, Jean-François Burana, Jean-Baptiste Bagolini, Jérôme Stefanelli, student of Zimara, the two Trapolinis, Victor Trincavelli, through their lessons and their writings continued the tradition of the same teaching throughout the first half of the 16th century.

sx.

This extraordinary trend led to a reorganization. general translations of Averroes. Since the first edition (Padua, 1472), they had simply reproduced- to translate the old versions made from Arabic in the 13th century, pretty much as they are found in the manuscripts. Niphus and Zimara had tried their best to correct them and to make them intelligible, but there were only medio-

pliciis creclciuUim quam pliilosophis, quum ipsi intentiores Doo sint quam fuerint plulosoplu. {Ib'uL, f. 207 v.)

1. Following the republication of 1574. — Cf. Tomasini, Elog'ia, t. Ifr, p. 66 sqq.

2. Cf. Antonio, Ilibl. hisp. hairy, t. II, p. 401.

It was a success. From the beginning of the 16th century, one began to make new Latin translations on the tra- Hebrew translations. It must be remembered that the manuscripts Averroes' Arabic writings then, as today, were extremely rare, and that Arabists were not hardly less, while Jewish translators were plentiful. Avicenna suffered the same fate: first translated from Arabic by Gerard of Cremona, it was subsequently translated from Hebrew by Mantino, André Alpago de Bellune, Jean Cinq-Arbres, etc. However, it must be admitted that the goal we set out to achieve proposed was not achieved, and that these new tra- Translations made from Hebrew are more barbaric and more obscure even more so than those of the 12th century

These new versions had been circulating for a long time. handwritten documents, when the Juntas formed the plan of a large complete edition of Averroes, to which they entrusted the care of Jean-Baptiste Bagolini from Verona, known in Pa- gifted as a philosopher 2, and in Venice as a doctor. A very large part was given to new translations; the old versions were kept for a few treatises, such as the commentaries on Physics, the Treatise on the Heavens, Metaphysics, Nicomachean Ethics. Sometimes, as with certain important parts of the treatise on the Soul, both versions were printed

parallel in two columns. Often the texts an-
The old and new versions were corrected one by one.
the other. Some paraphrases that have remained unpublished until now
were translated for the first time. The marginal notes-
Zimara's national classifications were maintained; a classification

1. Cf. Possevini Blbl. selcct., t. II, 1. XII, cap. 16 and 18.—Richard
Simon, Suppl. to Leon of Modena, p. 12i (Paris, 1710).

2. Cf. Facciolati, IIP pars, p. 302. — Maffei, Vercna illustr., part IIa,
col. 163-169 (Verona, 1732).

a better one was established ; the paraphrases and the commentaries
The middle sections were divided and placed after the texts.
Bagolini displayed great zeal in this work, and me-
Rita received this supreme praise from her contemporaries:

So united and Aristoteles Bagolino and Corduba stand,
Quantum humus agricolse debet operta rubis '.

He died of exhaustion before completing his work.
Marc Oddo presided over the publication, which took place in
the years 1552-1553.

The Jew Jacob Mantino, born in Tortosa, Spain, and
physician to Paul III, was the most laborious of the translators
those who undertook, in the 16th century, to reform the
Averroes' text, based on the Hebrew. He lived again on his own.
almost all the comments. Bagolini took in his pa-
piers the parts he deemed suitable, and neglected the
remains. We will see, in fact, that the work of these new-
interpreters often performed double roles, and that
the same work was translated in several places
at the same time.

Abraham of Balmes, born in Lecce, in the kingdom of Na-
Ples, and a doctor in Padua, quite well-known among the Jews
As a grammarian, he focused primarily on logical works.
Averroes's questions, in Rhetoric and Poetics3. Bago-
Lini used his versions to correct those of Man-
Tino, and preferred them for Topics, Arguments
Sophistics, Rhetoric, De Substantiel orùis\

1. Edit. 1553, f. 11 v°,

2. Marini, Degli Arclààtri Pontifie} (Rome, 1784), vol. I'1', p. 292,
367.—Wolf, T, p. 06G; III, p. oi5. —Antonio, t. 1", p. 467 — Car-
moly, History of Jewish Physicians, p. 145 et seq. — Wolf took pon-
original works and some of Mantino's translations.

3. Cf. Wolf, I, p. 70.—Richard Simon, lllst. has. Jet. Test., p. 536.

4. His translation of the paraphrase of the Poetics can be found in the edition Bagolini had preferred Mantino's, according to IliGO.

Jean-François Burana of Verona, professor at Padua1, is the only Christian who appears on this list of translations-authors. It is highly probable that Burana appropriated the work of some Jew; for one cannot believe that At that time, a Christian could have known Hebrew fairly well. rabbinic to translate, even poorly, texts also difficult: why bother, anyway? when you had Jews around you all ready to do the besogne per alcuni danari? 11 seems that one also attributed at Burana, knowledge of Arabic is at least of unpublished documents that Maffei had in his possession, that he translated several Greek authors. In any case, Burana appears in the Juntes edition for the great comments on the Analytics, on which we had not before him, average exposures. His work had already printed in 1539. Marc Oddo complains vehemently of the defectiveness of this translation, which he was forced to corrected by that of Mantino 2.

Paul the Israelite gave a paraphrase of the treatise on Heaven and the prologue to the twelfth book of the Metaphysics; Vital N issues, the paraphrase of the treatise on Generation; Caio Calonymus, a doctor from Naples, appears as a translator of the Destruction of the Destruction, and of the letter on X Union of V separate intellect1. Its version is more com-more complete than that which was done with Arabic in the Middle Ages, and on which Niphus composed his commentary. To this In reality, this work does him little credit. I don't know if he

1. Facciolati, IIa pars, p. 115. — Maffei, Verona illusrata, parte 11% pp. 426-127. — Maffei and Facciolati, misled by the title of the edition of 1539, took Averroes and Àlubidus Rosa- for two different authors dis [sic).

2. Praef. edit. 1553, f. 7 v.

3. See. above, p. 150-151.

There is a less intelligible text, and Pococke1 said with the reason why it doubly deserves the title of Destraction [lion versio sed destruction) . Wolf also credits Calo the translation of Averroes' Physical Questions, with

Moses of Narbonne's commentary

A manuscript from the National Library (old
fonds, 6507) contains a Latin version of the comment-
a middle ground on Physics, based on the Hebrew text of
Zerachia, son of Isaac, which remained unpublished, and was completed on January 7th
life 1,500 by Vitalis Dactilomelos, master of arts and doc-
specialist in medicine, by order of Cardinal Dominique
Grimani, patriarch of Aquileia. This translator is, from
the rest is completely unknown.

Elie del Medigo is also counted among the Jews who
sought to give the school of Padua a more
intelligible of Averroes. He translated, it is said, the De sub-
Stantiel Orbis, the Commentary on Meteors3, the
Questions on the Prior Analytics, printed in Ve-
nise, among the Aides (1497), and the Middle Commentary
on the first seven books of the Metaphysics, printed
first appeared in the 1560 edition.
Death prevented him from finishing this last task. He
It may also be that we have viewed them as translations rather-
gentlemen of the commentaries he composed on the treaties
Averroist.

Averroes' medical works tested the
the same fate as his philosophical works. One felt, around

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1. Ad Portant Mosis, p. 118.

2. Bill, liebr., I, p. 19. — By a bizarre error, Tennemann (art.
Averrohs (in the Encyclopedia of Ersch and Griüber) indicates as translator
of Destruction V editor Bonetus Locatellus (Venice, 1497).

3. Bartolocei, t. I, p. 14. — Pasini, I, p. 55.

4. It is wrong for publishers to present this translation as done
from Arabic.

the mid-16th century, the need to translate them from new
calf, to complete them, to correct them. Jean-Baptiste
Bruyerin Champier, nephew of Symphorien Champier,
physician to Henry II, translated, or rather had translated from
Hebrew, books II, VI, VII of Colliget, which he brings together
under the name Collectanea medica. Mantino retra-
also read some chapters of the book V. André
Alpago de Bellune revisits the commentary on the poem
by Avicenna. The treatise on Theriac was published according to
the papers of André delia Croce, surgeon of Venice.
The Juntas, in their later editions, did not

that of 1553. Their prefaces attest that these books were in high demand. Each edition it took two or three years, as with the classics the most common ones.

§XI.

Such an absolute reign could not fail to provoke to provoke a violent reaction. Arab Aristotelianism, personnified in Averroes, was one of the great obstacles that those who were then working so actively encountered how to found modern culture on the ruins of Middle Ages. The revolutionary spirit in Italy never Aristotle soon became a poisonnero, an obscurantist, the executioner of humankind, who lost the world with his pen, like Alexander You lost with his sword. The majesty of Averroes was in turn raped. This Arab, this barbarian, became the the target of sarcasm from all cultured minds proud to have rediscovered the authentic Greece, the philologists, Hellenists, Platonists, Hippocrats became supremely contemptuous of this Greece

falsified, pedantic, the kind one found among the masters Arabs. This bristling scholasticism, these categories offleshy, this savage jargon must have seemed more than never intolerable to minds brought back by culture classic in its beautiful form and healthy manner To think. Petrarch already found Aristotle unpleasant upon reading*. The humanists of the 15th century declared all in one voice, Averroes, unintelligible, meaningless, inworthy of capturing the attention of a cultivated mind. Its obscurThe trait became proverbial, and its followers were considered people who want to find meaning in what has none step 2.

Scholasticism, by continually moving away from Aristotle's text, putting the commentator in the place of the philosopher, and the professors' notebooks instead From the commentary, he had created a conventional Aristotle. who resembled the real Aristotle much like Y HisPierre Comestor's scholastic treatise resembles the text Hebrew of the Bible. The inadequacy of the translations, the incorrection of manuscripts and first editions of fifteenth century, had made the reading of the text continuous Aristotle's view was practically impossible: people were content with bringing together sentences that offered meaning and some

principles that were generally attributed to Aristotle,
to build a system with this. 3. Highlighting
The discovery of Aristotle's Greek text was truly
of a new text, and all the good minds declared

1. From sui ïpsius et mult. igrior. (Opp. t. II, p. 1051, ed. Henricp.)

2. Ipsum ohscurum, jejunum, barbare and borride omnia seribentem,
refugiendum putant — (Av. Opp. Prsef., edit. 1552, f. 6.)

3. Are quidam plerique ex duobus vel tribes Aristotelis dictis dog-
my manufacturing integrum. Ex omnibus tamen qui eonstruxerit neminem
vidi. (Patrizzi, Discuss. perip., 1. XIII, f. 113 y0. Ven., 1571.)

since there was only one thing left to do,
it was about leaving the translations and the
medieval commentaries, to search within the text
only authentic Peripateticism. But routine does not
never considers herself beaten. The old translations and
the old comments still retained many
partisans, when already Theodore Gaza, Georges de
Trebizond, Argyropulus, and Ermolao Barbaro had re-
The ancient Lyceum was revived. Hence this fierce struggle of
Arab Aristotelianism, seeking Aristotle in Averroes,
and Hellenistic Aristotelianism, seeking Aristotle in
his text and in the Greek commentators, Alexander
of Aphrodisias, Themistius, etc.

On April 4, 1497, Nicholas Leonicus Thomaeus ascended
in the chair of Padua to teach Aristotle in
Greek 1. Bembo celebrated this great event in verse, which
seemed to usher in a new era in teaching
philosophical. Leonicus, by the liveliness of his polemic
against scholasticism, through its medical teaching,
all Hippocratic, by the beauty of its style and its ma-
Ciceronian tradition deserves to be considered as the
founder of Hellenistic and critical Peripateticism2. The dou-
The core of his character protected him from insults; he even

1. That is to say, according to the Greek text. The opinion that leads to teaching
Leonicus in Greek, is not worth discussing. (Facciolati, I leave,

p. LV-LVI.)

2. Philosophiam ex purissimis fontibus, non ex lutulentis rivulis sa-
lubriter hauriendam esse perdocebat, explode penitus sophistarum disci-
plina, quse tune inter imperitos et barbaros principatum in scholis obtine-
bat, quum doctores, excogitatisZ>ar£ara^£fr///Q/efigmentis,... and juventus

in gymnasio Jrabum et barbarorum commentes secuta, a recto munitoque itinere in confragosas ignorantise crepidines ducerentur. (Paulus Jovius, apud Brucker, t. IV, p. 156-157.) — Cf. Patrizzi, Discuss. perip., 1. XII, f. 106 (Fri., 1571). — Tiraboschi, t. VII, 2nd part., p. 422 (Modena edition).

the courtesy of finding Averroes a distinguished interpreter: Averroes exquisiteitissimus Aristotelis interpres (Grœcos semper excipid). Moreover, it relies on the psy-
Averroes' chemistry for reconciling Aristotle and Plato, and to establish the pre-existence and immortality of souls*.

All the distinguished minds of the 16th century never ceased to preach the crusade against the barbarians in philosophy and in medicine 2. Youth, abandoning the sophistry scholastics, thought of nothing but learning Greek to read Aristotle, and the pedantic Zimara could barely find listeners for his Averroes. // quality "autore," says Bembo in his letter to Rannusio, already cited, asked if lascia a parte dai buoni dottori, ed attendes} wing sposizioni of* commentagreci, ed a far progressa born* testi 3. The same revolution took place in me-
Medicine. Hippocrates and Galen were no longer infallible. than in Greek. "Our ancestors," says Thomas Gionti in the preface to his edition of Averroes, found nothing of ingenious people in philosophy or medicine who did not come of the Moors. Our age, on the contrary, trampling underfoot Arab science only admires and accepts what is drawn from the treasures of Greece; he worships only the Greeks; He only wants Greeks as masters in medicine, in philosophy, in dialectics; he who does not know Greek, does not

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i. H. Ritter, Gesch. last Phil.\ I Th. S. 377.

2. In the title of the edition of Aristotle (Paris, 1531, ex officina Simonis Colinsei), we read the following exhortation: “Nunc ergo, o juvenes, ex Aristotelico operates, ceu ex proprio fonte purissimas haurite delibateque aquas, peregrinas autem tanquam viles laeunas insalubresque Trinaeria-lacus devitate. Omne enim malum studiis inseminatum fere est , quod authorum lîteris dimissis, ipsisque authoribus, ad vana glosscmata sese totos contulere, and eos qui non essent authores (ae si apes fucos sequerentur) pro ducibus et delegerunt et secuti sunt. »

3. Operates, t. III, p. 118vVenczin, 1729;.

knows nothing. Hence these brawls, these heated quarrels between philosophers and doctors alike, so that the ma- The women, not knowing which sect to devote themselves to, die more "More hesitation than illness."1 Jean Bruyerin Champier, in the preface to Averroes' Collectanea, written in 1537, also tells us that the youth of his time he hated Arab doctors, and did not want them milk plus hear quote2.

S XII.

The revival of Hellenism, which was heralded in Padoue, in Venice and northern Italy by the return to the true text of Aristotle, manifested itself in Florence by a return to Plato. Florence and Venice are the two poles of philosophy as well as art in Italy. Florence and Tuscany represent the ideal in art, the Spiritualism in philosophy; Venice, Padua, Bologna, Lombardy represents realism and rationalism. the exact and positive spirit. Plato alone was suitable for the inter- hold of Careggi and the Ruccelîai gardens; Aristotle 5 to Venetian institutions are well thought out. One might be surprised at At first glance, it looks like a heavy and pedantic school the one whose history we are trying to outline, was the official school of a city that the imagination delights in surrounded by such a poetic halo. But looking at it Up close, one can see that this school is in perfect agreement with the Venetian character, and that it is exactly in Philosophy is what Titian and Tintoretto are to painting. Philosophy and poetry stem from the same fundamental source.

1. Ed. 15S2, f. 2-3.

2. Plerique omnes juniores medici jam intolerabile in Arabum Mauritanorumque dogmata odium conceperunt, ut ne nominandi citandive locus relinquatur: principles enim Hippocralem atque Galenum habere no3 preacher.

principle; philosophy is merely a genre of poetry like any other, and poetic countries are philosophical. Now the essential trait of the Venetian character It is neither art nor poetry, What is Saint Mark com- Compared to the dome of Pisa? Who can look at one of the ma- Venetian houses after having seen those of Siena and Perugia? Analyze these strong personalities from the Venetian ceremonies. like those of Gentile Bellini or Paris Bordone. Is it the In thought, is it the ideal that breathes there? No; it is the fer- Mete, that's action. Instead of this flower of youth which flourishes eternally on the banks of the Arno, here it is the maturity of the man made, the exact and firm sense of earthly things. Certainly, with regard to freedom of In terms of thought, Florence had nothing to envy Venice for. None apart from freedom of opinion and irreverence for things Saints were not carried so far during the Middle Ages: Skepticism was pushed to the point of not believing in miracles of Saint Catherine of Siena, attested by all The Sienese! The impious thought of the parallel between religions has it ever been expressed as brazenly as in the third novella of the Decameron? But the answer of The Jewish Melchizedek to Saladin, a response found so wise by Boccaccio, and who, in the rest of Europe, would have ignited The pyres, in Florence, only elicited a graceful smile. instead of that pedantic toga in which Venetian incredulity was draped Florentine incredulity, lighthearted and carefree, abandoned gave to the intoxicating pleasures of a life perfumed with youth and gaiety. Venice arrives at philosophy through the habitsstudies of demanding and rigorous skills that the handling provides business acumen and practicality; Florence, through serenity of a consciousness where all the elements of the ideal are penetrated thirty with harmony, and by this air of freshness and joy that one breathes at the foot of the Ficsole hills.

Marsilio Ficino himself tells us that it was by reaction against the Averroist Peripateticism of Venice that he undertook to revive the Platonic tradition. The inHis credulity seemed so deeply rooted that he saw only two means of defeating it: miracles or a phi- religion losophical. If he translates Plato and Plotinus, it is because he hopes that, as philosophers, they will find a better reception from the public than the saints and the prophets[1]. Averroes, the representative of heterodox Peripateticism, is treated with the deepest contempt. He didn't know how to Greek, and understood nothing of Aristotle. Book XV of the Platonic Theology is entirely devoted to the refutation of the Averroist monster, the unity of the intellect. Ficino's argument is neither lacking in clarity nor in subtlety. In the Averroist hypothesis, perception, he says, would not belong to any personal subject; the free act, the Their will would be inexplicable. Astrology itself provides him with arguments: souls are not identicalticks, since there are some of Saturnian, Martian, of Jovians, of Mercurielles[3]. The Averroist theory of Providence is also vehemently refuted. God sees everything. in its own essence; always attentive to making prevato benefit the most general good, he does not need to deturning big things around to see the small things.

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[1] Ut hac theologia in lucem prodeunte Peripatetici quam plurimi,

id est philosophi pêne omnes, admoneantur non esse de religione, saltem communai, tanquam de anilibus fabulis sentiendum. (Prsef. in Ploti- (num.)

2. Averroes — grsecse linguse ignarus, Aristotelicos libros in linguam barbaram and grseca perversos potius quam conversos legisse traditur — Resipiscant igitur quandoque Averroici, et cum Aristotele suo consent- so much. [Theol. plat., Opp. t. I, p. 327, 342, ed. Henricpetri, 1376.)

3. Ibid., f. 339.

A. Ibid., 1. II, f. 104. — An ignoras, impious Àverrois, bonum ipsum ordinis universi esse cujuslibet parti ordine prsestantius?...

Gemist Pletho and Bessarion, before Marsilio Ficino had shown the same antipathy, and rejected the theo- Averroist theories in the name of Platonism. L. Patrizzi is more severe again. Imagining himself, based on a common mistake repeated, which the scholastics only knew through Aristotle Averroes, in his eyes, is responsible for all the flaws of scholasticism, and of this chaos of questions subtle ones that had invaded the field of philosophy2.

§ XIII.

To understand the aversion that Peripateticism has averted... Rooist inspired the brilliant minds of the Renaissance; it is necessary having known from experience this style bristling with bar- words these subtle discussions, this unsustainable prolixity- ble, which are the characteristics of the Averroist school. “Other- At times, said Louis Vives, nothing was more charming than the contemplation of the garden of this universe; but these, at In a place of trees and flowers, they erected crosses there for to torture the human mind.4" Indeed, consider the impression that the Bar- were to make on the Valla family Baro, the Bembo, phrases like this: this Queelibet “anima intelligit primum et se, hoc est suum esse, quod “Dehaath appellatur; of seconds vero intelligit Zobar,

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1. Theol.plat., Opp. t. I, p. 327. — Brucker, t. IV, p. 47.

2. Discuss. peiipat., 1. XII, p. 106 (Venice, 4571).

3. Here is a curious example. In Book XII of the Metaphysics, The word allastogia is used several times (f. 337 v°, sqq.). I de- asks what meaning this word should have offered to the doctors of Padua, who did not sa- They probably didn't know that it was the word <TTor/sîa preceded by the Arabic article (al-stouchia).

4. Nihilolim amoeniushabebalurcontemplatione hortihujusnaturœ....
At isti, pro flosculis philosophise et arboribus placidissimis, crucem in-
gçnjis will fix. — De causis corr. art., 1. V (Opp. t. I, p. 413; Basel,
1553).

“quod ddit sibi suum esse1.” This is the case with Pic
from the Mirandola: “Age, damus hoc vobis, ut non sit ves-
“trum ornate loqui2, sed vestrum est certe, quod nec
« praestatis, Latin ut saltem, ut, si non floridis, suis tamen
“verbis rem explicetis. Non exigo a vobis orationem
“comptam, sed nolo sordidam; nolo unguentatam, sed
“nechircosam; non sit lecta, sed nec neglecta; non qua>
“rimus ut deîectet, sed querimur quod offendat3. »
Nizolius's Antibarbarus, and the extreme insistence that
cultivated minds tended to argue that philosophy-
phye must have no other language than computer language
naire and must forbid itself the technical style, which we learn-
peeled the style of Paris4, was not then a thesis
childish or simply a rhetorical scruple. There was no
There is no more urgent reform than that of language: the
The first condition of progress was to rid the
thought of this intolerable constraint of the scholastic style,
which forbade him any delicacy.

The man of this century in whom the
The struggle between these diverse feelings is certainly the essence of the Pic de la

1. De animœ beat., f. 357 (ed. 1560).

2. The Averroists used to say, in order to excuse the barbarity of their language,
that philosophers should imitate Aristotle's style, and despise the
words to think only of things. (Cf. Prof. Marci de Odis, ed. 1552,
f. 6. — Niphum, In XII Metaph. Proœm.)

3. Epist. ad Herm. Barbarum, inter Opp. Politiani; Paris, 1512,
vol. I, f. lv.

4. Cf. Vivem, In Pseudodialectîcos (Opp. t. I, p. 272 ff.).

5. Nizolius summarizes his Antibarbarus in these two propositions, seu de
verisprincipiis et vera ratione philosophandi, contra pseudophilo s opho s: “Ubi-
cumque et quotcumque dialectici metaphysicique sunt, ibidem ettotidem
esse capitales veritatis hostes. — Quamdiu in scholis philosophorum
regnabit Aristoteles iste dialecticus et metaphysicus, tamdiu in eis et fal-
sitatem et barbariem, si nan linguse et oris, at certe pectoris et cordis re-
gnaturam. » (P. 354, ed. Leibniz.)

Mirandola. Pico was not initially free from Arabism.
His teacher was Elie del Medigo, the Averroist, and he did not
He never completely got rid of this bad leaven.
Among the nine hundred questions he proposed for his
grand philosophical tournament, barbaric scholasticism, and
Averroes, in particular, holds a prominent place. "Is
“apud Arabas,” he says in his Apology, in Averroe fir-
“mum et inconcussum; in Alpharabio grave et medita-
((tum; in Avicenna divinum atque Pîatonicum. » Elsewhere
he calls Averroes "will celebrate in Aristotelis familia phi-
“losophum et rerum naturalium gravera sestimatorem1,”
and he proposes to reconcile him with Avicenna, as
Aristotle with Plato 2. Therefore, the people of Coimbra count him
among the Averroists 3. Pico, however, felt some in-
better fluences. A letter he addresses to Ermolao
Barbaro contains the expression of his new sympathies
old women and his regrets about being converted again. "Hac
“proxima tua ad me epistola, in qua dum barbaros hos
((philosophos insectaris, quos dicis haberi vulgo sordidos,
“rough, uncultured, quos nec vixisse vives, nedum ex-
“tincti vivant, et si nunc vivant, vivere in pœnam et con-
« tumeliam4, ita Hercules sum commotus, ita puduit me
((piguitque studiorum meorum(jamenim sexennium apud

1. L. I Adv. astrol. (apud Antonio, vol. II, p. 395, Bayer ed.).

2. De hominis d’ign., p. 324 ff. — ApoL, p. 118.

3. In 1. II De anima, cap. i, whats it. 7, art. 1.

4. “Hermolaus rebukes him for having, after tasting so many delights, con-
Having studied Greek and Latin, he went and defiled himself by reading the
barbaric doctors, who, although they were in great reputation

of several beings in authority and however much they may be esteemed by

Grand and petit, ignorant of good letters, are not so through sca-
vantz, judging them unworthy to live or walk on earth: puts ranc
of these Averroes, Aubertus the Great, Saint Thomas Aquinas, and countless others.
(Bonnivard, Advis et devis des lengues, in the Bibl. de l'École des Chartes,
(2nd series, vol. V, p. 357.)

“illos versor), ut nihil minus me fecisse velim quam in
“tam nihili facienda re tam laboriose contentenclisse. Lost-
(c derim ego, inquam, apudThomam, Joannem Scotum,
“apud Albertum, apud Averroem meliorcs annos, tan-
te tas vigilias, quibus potuerim in bonis litteris fortasse

“nonnihil. Cogitabam mecum ut console me, if who
“ex illis nunc reviviscant, habituri-ne quidquam sint,
((quo suam causara, argumentosi aliqui homines, ratione
aliqua tueantur1. >5 Pic de la Mirandole nevertheless knew how to
to maintain a wise eclecticism; the exaggerations of the
The humanist party almost led him to find some good
in Arabic scholasticism. “Quamvis, dicam quod sentio,
“move mihi stomaehum grammatistse quidam, who
“quum duastenuerintvocabulorum origins, itase osten-
« tant, ita sevenditant, ita circumferunt jactabundi, ut
“prae se ipsis pro nihilo habendos philosophers arbitrators-
“tur. Nolumus, inquiunt, hasce vestras philosophias\
“And what about mirum?” nec Falernum canes. » It seems, moreover,
that this apology did little to satisfy the Averroists, and made the con-
to make the Hellenists triumph, who called it the Apology
Scythians and Teutons. <c Ab amicis quos habeo Pa-
“tavii,” Ermolao wrote to him, “certior factus sum apologiam
“tuam quœ Scytharum et Teutonum est inscribi cœpta,
“quasi Typhonis et Eumenidum laudatio, molestissimam
“accidisse majori eorum parti quos defendis2. »

All the declamations of the most ardent humanists
Born in opposition to Arab philosophy, they pale in comparison to
Louis Vives' energetic dithyramb. This apostro-
phe, the harshest, without a doubt, that Averroes had es-
soot, occupies no less than four folio pages in

1. InterOpp. Politiani, Paris, 1512, vol. I, f. lv, and in Bernays, Flo-
rilegium renascentis latinitatis (Bonn, 1849), p. 17.

2. lbid., Bernays, Floril., p. 23.

I treated De Causis corruptarum artium*. “Nomen is
u Commentatoris nactus, he exclaims, homo qui in Ans-
this totele enarrando nihil minus explicat, quam eum ip-
k sum, quem suscepit declarandum. Sed nec potuisset
“explain, etiamsi divinoFUisset ingenio, quum esset
((humano, et quidem infra mediocritatem. Nam quid
u tandem adferebat, quo in Aristotele enarrando posset
((esse probe instructus? Non cognitionem veteris memo-
“riœ, non scientiam placitorum priscœ disciplina? And
« intelligentiam sectarum, quibus Aristoteles passim sca-
“tett.” Itaque videos eum pessime philosophos omnes an-
this tiquos citare, ut qui nuîlum unquam legerit, ignarus
ce grœcitatis ac latinitatis. Pro Polo Ptolomseum ponit,
“pro Protagora Pythagoram, pro Cratylo Democritum;
“libros Platonis titulis ridiculis inscribit, et ita de iis
this loquitur, ut vel cœco perspicuum sit litteram eum in
“illis legisse nullam. At quam confidant audet pronun-

cc tiara hoc aut illud ab eis dici, et quod impudentius est,
“no dici; quum solos viderit Alexandrum, Themistium
this and Nicolaum Damascenum; and hos. ut apparatus, versos
ce in arabicum perversissime ac corruptissime! Citât enim
“eos nonnunquam, et contradicit, et eum eis rixatur,
“ut nec ipse quidem qui scripsit intelligat. Aristotelem
this vero quomodo legit? Non in sua origin purum et in-
“. tegrum, non in lacunam latinam derivatum (non enim
“potuit linguarum expers), sed of latino in arabicum
this transvasatum2; in qua transfusione ex Graecis bonis
“facta sunt latina non bona; ex latinis vero malis ara-
this very bad. » Vives then quotes a passage which does not
justifies his excessive sarcasm, but whose responsibility

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i. Opp. t. I, p. 410 sqq.

2. There is no need to point out the enormous mistake that is being made
here Vives. Huet copied it, De clarls interprets p. 126 (Paris, 1680).

Literacy, it must be admitted, must fall much more on
the Arabic translator than the commentator. “Aristo-
“telessi revivisceret, intelligerethaec,” he exclaims, “aut pos-
er set vel conjecturis castigare? O valentissimis men
“stomachis which haec devour potuerunt and concoquere,
“et in haec tam ab Aristotelis sentia ac mente abhor-
“rentia auscultare quae Aven Rois commentator commi-
i< niscitur: favete linguis viro tanti nominis et alteri
“Aristotle.” The unfortunate sect of the Herculeans1
This provides him with an opportunity for endless jokes. "Haec
“sunt tua, an Herculeorum, ut tu vocas? You sunt, who
“adeo es impius ut impietates insert vel tuo vel alieno
“nomine semper gaudeas. Atqui hic est Aben Rois quem
“aliquorum dementia Aristoteli parem fecit, superiorem
“divo Thomee. Rogo te, Aben Rois, quid habebas quo
“caperes hominum mentes, seu verius dementares?” This-
“perunt nonnulli multos sermonis gratia et orationis le-
“nocinio; te nihil est horridius, incultius, obscœnius,
“infantius. Alii tenurunt quosdam cognitione veteris
“memoriae, you nec quo tempore vixeris, nec qua œtate
“natus sis novisti, non magis praeteritorum consultus,
“Quam in silvis et solitudine natus et educatus!” Admira-
“tone atque omnium laude digni sunt habiti qui prae-
u cepta tradiderunt bene vivendi: te nihil est scelera-
i<tius aut irreligiosius: impius fiât necesse est et aÔeoç
“quisquis tuis monimentis vehement sit deditus. Jam
“die ipse, quare quibusdam placuisti?” Audio, teneo,
“non tua culpa est, sed nostra: non tu adferebas quo
“pieces, sed nos adferebamus quo non displiceres.
“Suavia erant obscuris obscura, inanibus inania, and

“quibusdam pulchra sunt visa quae non ipsi intelligent-

1. See above, pp. 38-39.

“rent. Multi te non legerant, alienum judicium sunt se-
rt cuti; aliquibus propter impietates Fuisti gratus: nam
“and Aben Rois doctrina et Metaphysica Àvicennae, deni-
er que omnia illa arabica videntur mihi resipere delira-
“menta Alcorani and blasphemy Mahumetis insanias: ni-
“hil fieri potest illis indoctius, insulsius, frigidius... . »

I wanted to quote this long declamation, to make
to understand the tone of the enemies' anger
of Averroes. Caelius Rhodiginus is hardly less se-
vere1. Bernard Navagero, who cultivated literature,
and made some of Averroes, is presented as a
literary phenomenon of its century 2.

Finally, the moderate minds who, frightened by the boldness
of Italian Peripateticism, were linked to the principles
of reformed Christianity, Melanchthon, Nicolas Taurel,
were also very averse to teaching
An Averroist, Erasmus was convinced of the profound impiety
of Averroes. Ambrogio Leone, professor at the university
the city of Naples, writes to him that he has just completed the impos-
pressure from his work in forty-six books against
Commentator 4. Erasmus congratulates him. TJtinam, exclaims
he, prodisset ingens illucl opus adversus Averroem
impium xon rpiç */.a7apa7ov 3! In general, humanists
showed less boldness of spirit during the Renaissance
than the scholastic peripatetics. Apart from a few ha-
pagan customs, quite harmless, they remained, for

i. Antiquœ Lecl., 1. III, cap. n, p. 110.

2. Prof. Junt. (1852), f. 20 t°.

3. Cf. Brucker, t. IV, p. 308.

4. Epist. Jun 19 1518. Opp. t. III, pars I, col. 324 (Leiden, 1703).
— The work had appeared in Venice in Law 7, dedicated to Leo X, under this
title: Amlros'ù Leonis Notant, Mar'ini fdi'i, Castigationum adversus Aver-
roem, ad Augusùss'imum Leonem X, Pont. Max. more libri.

5. Epist. Oct. 15, 1519. lùid., col. 507.

the core, attachments to Catholic orthodoxy or Protestants
aunt. Petrarch already offers a curious example of this
dual trend.

S xiv.

Strange tenacity of routine! This bar- teaching
bare, unintelligible, having become ridiculous, continues a
century again, in the midst of learned Italy and the spirit
modern already triumphant. Averroes, it is true, does not reign
more in such an exclusive way; the hermetic means-
neutics spread, and the authority of the Greeks against-
increasingly launches that of the Arabs*. But the ques-
Averroist ideas still stir up the school, and serve
program to teaching. From 564 to 589, Jac-
Zabarella continued the traditions of the chair of
Padua 2. Averroes is his guide in the interpretation
difficult passages; he quotes it with the deepest res-
pect, although on several points he seems to be getting closer-
dear to the Alexandrians. He thinks with Averroes and Achil-
Lini, against Avicenna, argued for the necessity of an absolute being
does not demonstrate the existence of God, that heaven for-
This first principle could be that there is only one
decisive proof of God's existence, the movement
from the sky. Zabarella, moreover, quite often distinguishes

he India cœptum aliud mixtionis in philosophando genus, uti Aven
Kings and Latinis grsecos admitted interpreters. (Patrizzi, Discuss. perip.y
1. XII, p. 106.)

2. How surprised I was to walk down a deserted street in Padua, and
climbing the steps of the small church of Santa Caterina del Torresin,
formed of sepulchral stones, to read on one of these broken stones obli-
[Qually]: Jacobo Zabarel... civilis elec... probitat..., et..., Ludo...——Tq-
Masini (I, p. 139) informs us, in fact, that Zabarella was buried in
this church; but he had not been able to discover its inscription there: Nulla, quod
observe potuerim, memoria clarus.

between the opinion of Averroes and that of his supporters.
In psychology, he strongly opposed the theories that
Roists. According to the hypothesis of the unity of souls, he said,
The intellect in man would only be like the pilot
in the ship. Now, intellect is the informing form of
Man, that by which man is what he is. The intel-
The reading therefore multiplies according to the number of bodies. All-
Zabarella times, in accordance with the doctrine of Saint
Thomas Aquinas established a difference between the activity
proper to the mind and the active intellect itself, which is
the intelligible or God considered as the universal driving force.

If one objects to Zabarella that he thus destroys the personality of the intellect, a personality he wanted to establish against the Averroists, he responds by distinguishing the perception of primitive of subsequent perception. In the first, Nothing personal; the enlightenment comes from outside. More Later, on the contrary, the intellect is acquired, it becomes ours, in the sense that God, constantly spreading his light, is always at our disposal whenever we want to think. By its very nature, the individual intellect would be perishable; but made perfect by divine illumination, it becomes immortal l. Zabarella's thought on this point seems to be from remains largely unaffected. He thinks, like the entire school of Padua, that the immortality of the soul is not in the principles of peripatetic physiology. In this it was an Alexandrian, and that is the judgment that was made of him contemporaries, deterrimam alexandreorum sente ntiam palam professas*. The disputes of Zabarella and François Piecolomini recalled to Padua, during the second half of the 16th century, the exploits of Achillini and de Pomponat; Piecolomini had been a pupil of Zi-

1. Rittcr, Gesek. (1st nenern Pkit.t ITh., S. 718, ff.

2. Brucker, vol. IV, p. 202.

mara, and seems to have moved closer to the Averroists, towhich, moreover, were linked to the scholastic forms of his teaching1.

Frédéric Pendasio of Mantua, a very re- professor named in his time2, is very close to the Zabarella way. The library of the universe the city of Padua3 possesses the handwritten text of its leunpublished lectures on the treatise on the Soul. Few books are also helpful in explaining the method and the teaching habits of Padua. The text of AVerroes is discussed there line by line, with the utmost care meticulous. However, by adopting Averroes for the based on his lessons, Pendasio refers, on the question-The development of the intellect, according to the doctrine of Alexander. The intellect multiplies, depending on the number of individuals. Undoubtedly, The principles of reason are common to many; but images, which are necessary for any intellectual act tuel, are multiple and varied 4. The reason is unique and eternal, considered in the human species that participates in it eternally*, it is fleeting, considered in such or such an individual3. The Averroists maintain that the plurality

i. Brucker, t. IV, p. 208. — Tomasini, t. I«r, p. 208, ff.

2. Naudœana, p. 105. — Bayle, art. Cremonin, note Y. • — Brucker,
t. IV, p. 2il ; t. VI, p. 718. — Facciolati, pars III, p. 275, 280.

3. No. 126-4. — I have in my hands a copy of two of the most
important, which I owe to the kindness of the learned Mr. Samuel Luzzatto.
The Ravenna municipal library also possesses a manuscript of these
lessons. (Se. 141, or. 5, X.) See Appendix IV.

4. In seternitate in specie omnes conveniunt... Hinc fît ut cognitio
quse est in hoc intellectu non sit una number, sed solum una specie, quia
pending a phantasmatibus which has more than one number. (Lect. 33.)

5. Sunt seterna, quia intellectus unicus est, in quo semper conservatur
eadem cognitio: nam omnes homines conveniunt in cognidone primo-
rum principiorum, omnes conveniunt ut homines sint seterni... Written in-

digital technology is limited to matter, and that if the intellect were
Multiple, it would be material. Not at all, replies Pendasio.
The intellect is meant to unite with the body, but it does not depend
not of the body, "like a shoe is made to fit"
at the foot, and yet does not depend on the foot1!

Pendasio is therefore a pronounced Alexandrianist. Cremo-
Nini, Louis Alberti2, and his disciples also counted
among the most determined defenders of Alexandrianism.
In general, all the professors of Padua in the 16th century,
whose name has remained in the history of philosophy,
belong to this nuance, and while making Aver-
Roès, the text of their lessons, severely condemn
the unity of the intellect. It would be difficult to name one.
the only one who, since the Lateran Council, has frankly
defended the Commentator's opinion on this point. All-
at times, seeing the insistence that Pendasio puts into refuting
On each page, the Averroists, one is forced to suppose that
This opinion still rallied a certain number of people in Padua.
of supporters.

The extreme rarity of purely Averroist texts...
attaches a certain importance to a comment
unpublished material on the twelve books of Metaphysics, which possesses
the library of Saint Anthony of Padua (no. 424). This
This comment is attributed to a certain Maglster Calaber^
otherwise unknown. Father Minciotti, author of the cata-
the catalogue of the manuscripts of Saint-Antoine, thinks that this for-
could well be Onofrio Calaber, to whom Gaetano de Tiene

tem facta et corruptibilis hœc cognitio, respecta hujus vel illius particuLaris. (Lecture 33.)

1. See appendix IV.

2. Naudé (1. c.) is among the disciples of Pendasio Zabarella and Fortunio Liceto. But Zabarella was teaching at the same time as Pendasio, and Liceto was too young to have heard it.

addresses his book of the Soul K This conjecture is inadmissible, since Magister Calaber cites Achillini, Niphus, Zimara and Simon Portius, a century later than GaeTano. In any case, the doctrine expounded in this book is the purest Averroism. The raw material is a and common*. The first cause necessarily acts and as much as she can act, because she cannot help but 3. Communicating one's goodness. Nothing comes from absolute non-being. Saint Thomas and the Latin philosophers overturned all the principles of Aristotelian philosophy, in suppos- 4. The intellect is eternal, because it is unique and because it is not involved in the corruptibility of the individual. Averroes' entire theory of the heavens is adopted as the last word of cosmology5.

In Bologna, Naples, Ferrara, as in Padua, one commented Averroes. Nicolas Rissus, Nicolas Vitigozzi,

i. Catal. del Codd. husband, di S. Ant. di Pad. p. 112.

2. Quod materia has a probatur number. Illud is nnum number quod non habet pluralitatem formarum individualium. Ergo.... — Quod materia communis sit pluribus probatur. Illud dicitur commune pluribus quod non habet formam unamnumber per quam illud sit unum number. Sed materia non habet unam formam. (Lect. 14.)

3. Probavimus secundum philosophos quod prima causa necessario movet et operatur, et non potest non operari, quia bonum non potest quin communicatet aliis bonitatem suam. Insuper movet necessary and quantum potest. {lbid., lect. 31.)

4. Latini ex hoc textu Nil prohibet intellectum separarl, duo coiligunt, primum quod animus noster est immortalis; secundum colligit Beatus Doctor quod intellectus non est unus, sicuti sensit Averroes. Opinio Latinorum, secundum placita philosophorum et maxim Aristotelis nullo modo sustineri potest, quum prsecipua fundamenta philosophise evertit: Ex non ente simpliciter nihil fit, et aliud ita famosum: Ex nihilo nihil fit. Dico

igitur quod unus est intellectus et immortalis. If remanet, igitur preecedit^ nam seternum ex una parte ex alia quoque seternum est. [Ibid^ lect 14.)

5. Lecture 39.

The Frenchmen Longus and Scipio Florillus1 published their lessons on the substantial Orbis and other parts of the work of the great commentator. The libraries of the northern Italy contain an immense quantity of ma- manuscripts belonging to this cycle of studies; because very often These school notebooks couldn't be printed, and... They transmitted copies; the court of Este did not know of another philosophy. Antoine Montecatino, whom Duke Al- Phosus II appointed his philosopher, on the salary of twenty-four lire a month, commented Aristotle and Aver- Roes 2. The Ferrara library (no. 304) possesses the autograph manuscript of unpublished comments from the me- Doctor Antoine Brasavola on Averroes, dedicated to Hercules d'Esté and Renée of France 3. Verses in praise of the author, placed at the beginning of the book, according to Italian custom? are a tribute to Averroes:

Corduba Tergemino felix jam sacret will honor.
Commentatoris dogmata docta sui, etc.

In his commentary on De substantiel Orbis, Dedicated to Francesco Gonzaga, Duke of Mantua? Bra- Savola also demonstrates a deep knowledge of the writings of the Averroist school, which he divides into ancient and modern- last 4. He discusses each sentence of Aver-

1. Antonio, Bibl. hisp. vet., t. II, p. 397, 399 (Bayer ed.).

2. Brucker, vol. IV, p. 231.

3. Only the preface and the index are printed.

4. Nec nostra aetate nec apud antiquos averroistas hoc unquam dubitatum fut.... Animadvertendum est duas esse in hac materia opiniones extremas, imam quam antiquiores averroistœ, Johannes Scotus, sanctus Thomas (quamvis amhiguus videatur), Johannes Bachonus and Herveus sequunlur; aliam vero precedenti opposite recentiores averroistse sequuntur. (Ms. Ferr.) — Brasavola, as well as Patrizzi, approx. Averroes is wise here as the father of all scholastics, and it is in this sense that he places Saint Thomas among the Averroists.

roès the opinions of Bacontborp, Jean de Janclun, Gré-
Goire of Rimini, Trombetta, Gaetano of Tiene, INiphus,
Zimara, etc. Brasavola, however, seems inclined towards
Alexandrianism, and sometimes severely censors the opinions
Averroes's ideas. We will perhaps be more surprised to learn
to assume that Tasso was an Alexandrian, and that one of the
books that he prays the Younger will send him in his prayer
His is Alexander's commentary on the Metaphysics1,

S xv.

The last representative of Averroist scholasticism is
César Cremonini, Zabarella's successor in Padua. Cre~
Monini has so far been appreciated in a very incom-
completed by historians of philosophy. It was not judged
than through his printed writings, which are merely dissertations
minor matters, and cannot in any way
a way to convey the colossal renown of the-
which he achieved. Cremonini is only a professor: his
His courses are his true philosophy. Also, while
his printed works sold very poorly % the editors-
The principles of his teachings spread throughout Italy and
even beyond the mountains. We know that students prefer
often to the printed texts the notebooks that they have thus
collected from their teachers. Condemned
In fact, like Vico, like almost all Italians
distinguished from the 17th and 18th centuries, to live off his rhe-
Cremonini found publishers for his son-

1. See the dialogue // Cattaneo, ovvero délie coiiclusioni, Opp. t. VII
(Pisa, 1822), and Lettere inédite, ccxcn.

2. Illud nobis mirandum, quod elaborata ipsius opera typis excusa in
officinis hactenus evilescunt, scripta vero peripati more discipulis ab ipso
wandering dictata sic excellunt, ut niliil ad arcana philosopliiœ dete-
genda perfectius ac suavius desiderari possit. (Imperialis, apud Brucker,
t. IV, p. 226.)

nets and its occasional pieces: Clorinda e Vallier o,
Il ritorno di Damone, and couldn't find any for his
serious works. Generally, it's in the beautiful notebooks-
more than in the printed sources that it is necessary
to study the school of Padua. For Cremonini, this task
It's easy, because there are countless copies of his lectures.
in northern Italy. The most complete example is
without a doubt that of the Saint-Marc library of
Venice. It consists of twenty-two large volumes.
(classis VI, codd. 176-198), written in the same hand,
and containing Cremonini's lessons year by year

on all aspects of Peripatetic philosophy
These manuscripts come from the Council of Ten, to which
Cremonini had indeed sent his works, such as
This is proven by a letter found at Monte Cassino, and which he
will be discussed soon.

Cremonini is, in truth, neither an Alexandrian nor an Averroist, although he leans much more towards the alexan-
Drism 3. Averroes and John of Jandun are the authors
which he uses most often, and which provide him with the text
of his lessons; the other masters of the Averroist school
appear one after another in these tedious discussions
sions. Cremonini seems to be making a decision between them by a
superficial eclecticism. Like Césalpino and Zabarella, he
is linked to an opinion that was then generally considered
a point made by Averroes, namely that the existence of God does not

1. The catalogue lists them as autographs. But this feeling pa-
This is difficult to maintain, because it contains treatises composed according to
Cremonini by his students.

2. I have in my possession extensive extracts from these lessons. But I
I must limit myself here to what relates directly to Averroism.

3. Fortunio Liceto recounts that, having resumed his attempt to refute the feeling
of Alexander on immortality, Cremonini and Louis Alberti threatened him
to write against him. (Bayle, art. Crémonin, note Y.)

can be demonstrated only through physical consideration of the
movement of the sky. It admits without restrictions imor-
aunts Averroes' theories on celestial intelligences
and Providence \ All sublunar things are
governed by heaven; there is a universal agent to whom
belongs to the entire efficient universe 2. God does not perceive
nothing outside of himself. Cremonini criticizes with more than
severity, Averroist psychology. The principle of Averroes: Recipiens debet esse denudatum has natural receptiveness
He finds it completely false on point 3. He does not accept it any further
the theory of the unity of the intellect4, although he recognizes-
It was born that immortality must be sought within the species
and not in the individual. The active intellect is God himself.
even, as Alexander wanted. 11 is necessary-
distinct from the powers of the soul, simple, subsist-
so much by itself; for the active intellect is in act all
the intelligibles, and that alone is intelligible which is simple, separate, subsisting by itself b. Everything is in
somehow full of soul; God is the very life of
the universe, penetrating everything in the quality of active intellect 6.
The world is in a state of eternal flux; it is not; it is born.

and he dies constantly. 7.

1. The treatise De intelligentiis (manuscript of Saint-Marc, classis VI, no. 184) is merely a long exposition of this theory, and of incredible subtleties the laws that the Averroists had introduced there.

2. Tractatus De cœli ejficïentia. (Ms. de Saint-Marc, nos. 176 and 182.)

3. In librum De anima. (Ms de Saint-Marc, n° 191.)

4. Tract. De intelligentiis, sub fin. — In librum III De anima.

5. In librum III De anima, lect. 74, cod. 192. It is necessary to compare the code 70, which represents the course of Cremonini in 1592, that is to say his first lesson.

6. Ibid., lect. 79 and 80.

7. The Monte Cassino library possesses the opening lecture of Cremonini in 1591, on this text: Mundus nunquam est; nascitur semper and die.

These are the doctrines that Cremonini taught during seventeen years in Ferrara, and for forty years in Pa- They certainly don't lack boldness, as we can see, and It was only through persistent protests of orthodoxy that Cremonini managed to avoid persecution.1 The preamble his commentary on the Ame2 treaty is at this in this regard, a masterpiece of skill. "Know," he said to his listeners, I do not claim to teach you what You have to believe in the soul, but only what Aris- said tote. Now, everything in Aristotle that is contrary to faith, Theologians, and especially Saint Thomas, have extensively... I answered correctly. I'm warning you once and for all. so that, if you hear anything pro- awkward position, you know where to find the answer. For, in order to conceal something of Aristotle's thought, I would be failing in all my duties if I did that. Each "A dangerous proposition," he hastened to add, "Notice although I'm not telling you my own feelings (my The only possible feeling is that of our holy mother. Church), but that of Aristotle3. » The tactic by which The philosophers of that time sought to claim to some extent independence, was to expound the doctrines compromising under the name of others, by disavowing them, and even in refuting them; but taking care that the refutation-

i. Bayle, art. Cremonin. — “Cremonin cleverly concealed his true intentions by Italy ; nihil habebat pietatis et tamen pius haberi volebat. » Naucloeana,

p. 55.

2. Mss. of Saint-Marc, nos. 190, 191, 192. See Appendix V.

3. In hoc diximus non quod nos sentimus de anima et de intellectu agente, sentimus enim id quod sentit nostra mater Ecclesia, sed diximus id quod videtur sensisse Aristoteles. (Cod. 192, init.) — Qua; philosophy dicta, ut sœpe diximus, non sunt retinenda, quia de anima illud est senstiendum non quod sentit Aristoteles, sed quod sentit veritas christiana. (IbiJ.y lect. 79, sub fin.)

tion was weak and sufficiently betrayed the true thinking of the one who was speaking. It resulted from an interesting correspondence dance that I found at the Monte Cassino library, that this maneuver is not enough to cover Cremona L On July 3, 1619, the Grand Inquisitor of PaDoue wrote to him to remind him of the decree of the Council of LaTran, who orders the professors to seriously refute the errors they point out, and he asks him for a retractiontation, citing the example of Pendasio's docility. In a remarkably firm letter, CremoNini replied that it was not up to him to chanto publish his writings, which had received the approval of the senate, and that, being paid to explain Aristotle, he would feel obliged to return his fees, if he taught something other than what he believes to be the true thought of Aristotle. someone is tasked with writing against him, like NiPhus was tasked with refuting Pomponat, and he agreed to Not responding: that's all he can promise and all that we will obtain from his condescension

Thus it continued into the heart of modern times. dernes and in one of the most brilliant scientific centers Europe's education and controversies Middle Ages. In 1828, Gabriel Naudé still found the aVerroism dominant in Padua 2. The death of Cremonini (1631) can be considered the limit of the reign of this philosophy. Scholastic Peripateticism will no longer have any supporters of anything value. Fortunio Liceto (died in 1656) did not save it the debris that, by allowing the spirit of philosophy to penetrate it, modern philosophy. Bérigard, more daring, will try to

4. See Appendix VI.

2. Cf. Leibniz, Opp. t. I, p. 73.

to replace Peripateticism with Ionian physics. In 1700, Fardella taught Cartesianism without opposition. nism in Padua. Averroism had resisted, for nearly of three centuries, to the attacks of Platonism, of the humanists, theologians, of the Lateran Council, of the council of Trent, of the Inquisition; he died the day he appeared the prestigious, reputable school, the scientific school, the one that opens with the genius of Leonardo da Vinci, continues by the Aconzios, the Erizzos, the Jordano Brunos, the Pauls Sarpi, the Telesio, the Campanella, and is consumed by the genius of Galileo. This great school of learning, the true crown of Italy, and which rightfully claims a share of Bacon's somewhat exaggerated glory, this truemodern and completely free, finally, from the barbarity of The Middle Ages, alone, could put an end to a de- Aristotelianismcrackles. The true philosophy of modern times^ is the Positive and experimental science of things. Science positive alone had the strength to sweep away this mass of sophisms, childish and meaningless questions that he had scholasticism piled up. Only positive science could gueto awaken the human mind to this singular disease, and the rato lead to the right path, to the contemplation of things, to a keen sense of reality.

This revolution, however, can be considered at a a completely different point of view: if on one side she was the triumph of the rational and scientific method, it was on the other hand a victory won by the theological spirit gic. Paduan Averroism, insignificant as a philoSophie acquires genuine historical interest when one

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1. This is what Mr. Mamiani of Rovere, in his beautiful work Del rinnovamento délia fdosofia antica italiana, part I.

he views it as having served as a pretext for independence of thought. This apparent contradiction has nothing that This should be surprising. Haven't we seen Jansenism, the most narrow of all sects, to represent in its own way the cause of freedom? Venice was, in a way, the Holland of Italy; freedom of thought was exploited there as a a very productive branch of commerce: all books Protestants came from there.1 The Morosini meeting, formed largely composed of Cremonini supporters, was a a hotbed of very bold opinions2. Even the miracles of Saint Anthony is among those who were suitable for a center of disbelief. This is the heretic Àlerdin (notice this

(Arabic name) converted by the miracle of a glass of water;
He is a blasphemer of the Eucharist, convinced by
an ass; these are the fish more docile than the heretics-
questions to the word of God. The people and the monks found-
It was amusing to teach these superb people a lesson in this way.
doctors who so proudly jostled their beliefs.
However, this libertinism of opinions which gives a physio-
such an original economy in northeastern Italy during the
16th century, disappears with Arab Peripateticism in the
first half of the 17th century. All intellectual activity
dies at the same time. Venice, which has covered the world
Venice no longer has a publisher for his books, and the Aids
are reduced, in order to avoid bankruptcy, to printing
breviaries! In general, the effects of an intellectual reaction
lectual only become noticeable after a gene-
ration. The Catholic restoration that followed the aborted-
The reform in Italy simultaneously halted the
Italian movement; and yet the impetus given

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1. Maccrie, Hist. of the Reformation in Italy (Italian trans., p. 83).

2, Bartholmess, Jordano Bruno, t. I; p, 373.

continued for more than half a century: Italy, in 1600, con-
to still serve some purpose in his life during the reign of Leo X,
So complete, so free, so fulfilled. Then the cold, gaining ground.
Gradually, it reaches the heart. Art does not pro-
It is more than Bernini's coquettishness, the extrava-
Borromini's gances; human thought serves no other purpose than to
to write sonnets and cicalates for the academies;
Everything falls asleep as if under a spell. In 1650, Italy
has no other concern than the station and X Ave Maria, its
oratories and their confraternities.

S xvi.

It is because they failed to take this double into account
acceptance of the name of Averroes, which has been ranked among the
Averroists, men quite foreign to the rest of the fa-
a thousand of the Peripatetics of Padua, such as Caesarpin,
Cardan, Vanini, Bérigard.

Césalpin is too original a mind to be con-
embedded in a school whose defining characteristic is to lack
of originality. Through certain points of his doctrine, he
It is true that it is close to Averroes, but in spirit and in
In this way, it has nothing to do with Paduan Averroism. Nor-
colas Taurel, his adversary, finds his doctrine more

more surly and impious than that of Averroes. Caesarpin is, Indeed, a true predecessor of Spinoza. There is no that only one life, which is the life of God or of the unified soul-Verselle. God is not the efficient cause, but the cause Constituent of all things. Divine intelligence is unique; but human intelligence multiplies according to the number of individuals; for human intelligence is not in action but also in potential.1 Thus, while retaining the

1. Cf. Brucker, t. IV, p. 221 ff. ; t. VI, p. 723 ff. — Ritter, Gesch. der neuem Phil., I Th., S. 6Î33 ff.

Cësalpin avoids the dogma that forms the basis of Averroism confusion which produced such a long series of errors. The object is identical, but the subject is multiple, and it is permissible to say that the object multiplies by individual consciousness according to the number of subjects.

Cesalpin lived through the harshest period of the Inquisition without being bothered. He was even the Pope's physician, profess-Sister to the Wisdom, and saw Jordano Bruno burn at Cbamp de Flore. He used a rather clever trick to to escape censorship: "I know very well," he said, "that all These doctrines are full of errors against the faith, and these I reject my mistakes; but it is not for me to to refute them; I leave that task to more pro- theologians funds than me1. »

Cardano's doctrine is not without analogy to that of Caesarpin. All individual souls are vir-actually contained within the universal soul, like the worm in the plant on which it feeds. In the treatise De Uno, one of the first he composed, Cardan admits without restriction the Averroist hypothesis of the unity of the intellect. Later in De Consolatione, he retracted his first feeling, and expressly acknowledged that he There can be no single intelligence that applies to all. animate beings, that is, for all men. He argues that Intelligence is as personal to us as sensitivity. and that souls are distinct here below, as they see it-will be in the next life. Finally, in a third writing, the Theonoston, or the Immortality of the Soul, Cardano s-the ability to reconcile these two contradictory opinions. Intelligence is unique, but can be considered in pairs.

1. Fateor in rationibus deceptionem esse; non tamen in presentia meuni is lisec aperire, sed iis qui altiorem theologiam profiteer. (Apud Bayle, art. Césalpin, note A.)

points of view, either in relation to its eternal existence and absolute, either in relation to its appearances in the time. Unique in its source, it is multiple in its manifestations1. Excellent solution, which will require always come back to the explanation of the fact of the intellicense.

Despite this variation in doctrine, which he himself admitted- Even so, Cardano is nonetheless treated as an Averroist. in the diatribes of his fierce adversary, Julius Caesar Scaliger 2. By his way of philosophizing and by the form From his writings, Cardan does not belong to the family at all professors from Padua. But by his position vis-à-vis of theology, he is indeed one of the representatives more pronounced than what in another sense was called Averroism. The passage from De Subtilitate (1. XI) where he pits the supporters of religion against each other Christian, Jewish, Muslim and pagan communities, and which ends abruptly, without conclusion, with this formule: Igitur his arbitrio victorix relictis.*.. did it to be among the authors of the book The Three Impostors. One of the familiar demons that appear to his father boasts of being an Averroist: llle vero palam averroistam se projîtebatur 3, an idea which seemed very impertinent to Gabriel Naudé, since Averroes did not believe in the demons4.

It is also wrong to have classified among the aver-

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1. See Mr. Franck's learned article on Cardano, in the Dict, des se. phil.

2. Exotericavum exercitationum de subtil, adv, Cavdanum liber XVn*. Exercise cccvn, nos. 14 and 16.

3. Subtle., 1. XIX, p. 682.

4. Apology for Great Men, p. 232 (Paris, 1669). — Bavle, AverRoès, not. F.

roists Claude Bérigard \ Brucker 2 has it completely absolved of this reproach. Bérigard, on the contrary, must be counted among the opponents of Peripateticism in general and of Averroism in particular. He admits the infusion of the individual soul at the moment of birth, and by

Consequently, the plurality of souls. However, one understands that his resolute naturalism, his bold negations have given a place among the Averroists, in the sense broader than the opinion attributed to this word.

But the most original type of Averroism thus en-Tense, it is undoubtedly the unfortunate Vanini. Himself He assures us that he had a Carmelite friar, Jean, as his tutor. Bacon, known as the prince of Averroists, who did not make people swear his pupil than by Averroes 3. We here take fault Vanini's veracity: the character he wants to talk about is undoubtedly John Baconthorp, who died in 1346, two hundred and forty years before his birth! 4! It seems from The fact remains that Vanini took it upon himself to mystify the public on the name of his masters. He constantly presents himself as Pomponat's pupil; however, Pomponat died in 1525, and

i. Leibniz, Opp. I, p. 73.

2. Hist. crit. phil, t. IV, p. 472, 482, ff.

3. Amphit. Exercise. IV? p. 17. Duce Averroe, in cujus verba jurare Joannes Bacconius? averrostarum princeps, meritissinius olim prsecep-tor, coegerat.

4. What's most bizarre is that this enormous anachronism has Vanini was accepted with confidence by almost everyone who spoke about him. Mr. Cousin [Fragments of Cartesian Philosophy, p. 20] thinks that Vanini wants It should be said that in his youth he had studied the writings of Bacon. But lies of this kind are frequent in Vanini. It would be wrong to take everything as autobiographical details what he says about himself, either in his Dialogues or in its amphitheater. It was a common practice at that time to tell the story as having happened to oneself, the anecdotes with which one wanted to brighten one's book. So do Cardan, Cœlius Calcagnini, Montaigne himself.

Vanini was born in 1585. Vanini hadn't even read with great attention the books of his divine precept-theorist, as he calls it; for far from concluding that in by virtue of metempsychosis Averroes had to pass in Pomponat's body, he would have found at each page the refutation of Averroes. Vanini didn't look at it so closely. This strange mind took to everything that could use his boasts of impiety. In the 30th of In his dialogues, he recounts that one day, while preaching on this Question: Why was man created by God? resolved by this famous Averroes scale, by virtue of which there must be a kind of gradation from the most humble of all beings to the most exalted being, who is God

or the raw material \ In Genoa, Vanini also wanted to teach according to these principles; but, says his biographer, no one was prejudiced in favor of Averroes, and he was forced to leave.2 His favorite authors, he said, were Aristotle, Averroes, Cardano, Pomponatus3, and for example of his supposed master, John Bacon, he placed no other book that Averroes placed in the hands of his students \ Evi-
The Averroes mentioned here is not the great commentator, but the imaginary author to whom impious and easily readable works were attributed to him.
ture. Vanini, however, knew the Great Commen-
He remains silent. He refutes the theories with affected severity.

1. Materia prima, secundum averroistas, sola poteniia, actus punishes, Solus Deus. (Dial. XXX.)

2. The life and feelings of Lucilio Vanini, by David Durand (Rotterdam, 1717), p. 47.

3. Il<id.,p. 18.

A. Quum a me primis philosophiæ sa cris initiaretur, nullius juravit in verba magistri, scd Averrois libros a me ohlatos avid excepit, et in eis perlegendis adeo profecit ut balbutientium scholasticorum ineptias confutare sit aggressus. [Ampluth., p. 350.)

Averroists of the eternity of the world, of intelligences, of Providence, the unity of souls. But Vanini must not not to be taken seriously in his doctrines; the opinion The one he refutes is almost always the one he wants to instill. However weak one may feel despite oneself, this mind, so flexible, so elusive, and in particular for the piquant philosophical sketches that he has intitled Dialogues, one cannot deny that this verve, this subtlety, that cunning, that real penetrating wit astonishing, they do not harbor the most absolute skepticism, the the most brazen materialism. Instead of the cheerful and spiritual frankness that characterizes French incredulity 18th century, the Averroist incredulity of the 16th century is dark, Contemptuous, hypocritical, without dignity. We used to make books to defend the dogmas that we wanted to attack. We prefelt the objections in all their force, when discussing Wretched and foolish were those who made them; then one responded in a derisive manner, or else they confessed that it is impossible to answer it with reason. What a grip had the inquisition on a man who was advocating for The Council of Trent deserved the approval of the Sorbonne. titled a book: Amphitheater of the Eternal Providence

dence, divi no- magic, christiano-physics, astrolo-Catholicism, against the ancient philosophers, the Atheists, Epicureans, Peripatetics, Stoicsciens, etc., and ended his most notoriously tirades impious by these words: Ceterum sacrosanctœ Romands ecclesiœ me subjicio?

Perhaps the 16th century, like the 13th, also exaggerated-Was he deliberately playing on the malice of the Averroists, and did he take pleasure in i

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1. Cf. Amphith. Exercise. i, 4, 33, 35, 36, 37, 41. — Cf Cousin, Frag-Philosophical commentaries on maps, p. 27. — X. Rousselot, Philosophical Works of Van'ini Notice, p. vi.

to accumulate on some types of impiety all the evils fleeting thoughts that ran through the air, and of which each had to admit guilt. The first time the pen-Thus, a disbelieving thought arises in the soul of the believer; he is frightens, and likes to blame others for its problems temptations abounded. The Three Impostors were back, as a nightmare, to terrify the conscience. "The mockery" that the world has been seduced by three con artists, said La Mondrowned, continually beaten by libertines, will have gave one of them the opportunity to say that there there was certainly enough there to exercise his mind, and that it would a great subject for a book1. » Then, all the parties, Catholic-Ques, Protestants, etc., hurled it at each other as an insult. Bodin, making them argue against each other partisans of various religions, does not give the advantage to None: the ill-intentioned even thought they noticed that Christians were almost always at a disadvantage in his book, and that the answers were never so for-Your objections2. Postel claimed that religion perfect would be composed in equal proportions of chris-Christianism, Judaism, and Islam. As for Vanini, that wicked scoundrel, that seeker of French revelry-Ches, that madman, the most devilish villain who ever lived (Garasse), had, it was said, given a new edition

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1. 31enagiana, vol. IV, p. 283 et seq. The perpetual preoccupation of This book, however, must have prompted me to write it afterwards, and to initiate the liindeed, in the 18th century, one finds some wretched writings under this title; one, among others, backdated to 1598, another where the Spinosa's name. Cf. Brunet, Man. du libr., t. IV, p. 512 and 520 (qua-third edition), and Voltaire's beautiful invective (epistle cxi, ed. Beucbotj.

2. Colloquium heptaplomeres de abdltis retnn subt'dium arcanis. This or-

The original work was never printed, but copies of it are very widespread. Saint-Germain No. 621 was used by Huet for the refutation he had of it made in his Gospel Demonstration.

of this execrable book \ The word that all the witnesses ocuLaires lend him, as he walks to his execution, that he dies in philosophy*, there even seems to be a reminiscence of Averroes: Moriatur anima mea morte philos ophorum.

§ xvn.

In general, Averroism proper, that is to say the study of the Great Commentary, spread little outside of Italy. Patrizzi gives as a characteristic feature of ecothose from France and Spain, let them explain the text Pure Aristotle without commentary3. Nomadic Italians, François Vimercati, for example4, alone bring someWhat a noise on this side of the mountains! Jean Bruyerin Champier (in 1537), attests to the passing popularity that these foreign masters with their new book: Postquam ex Italia terra in Gallias nostras philosophi quidam corwolarunt, magna cum laude pari ter et frequenti auditorio commentaria Averrhoi in dristotelis volumiria interprèteantes* . Averroes, however, never A brilliant fortune in France. Copies of Our libraries bear no trace of reading; slices of it are intact, and I still haven't found any cut the leaves that had escaped the blade of the bookbinder. Lyon, however, shows some trace of aver-

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1. a He brought back to life, says Rosset in his Tragic History, the villain and an abominable book entitled The Three Impostors, which is printed at the sight and to the great scandal of Christians. What a pity that the place and The date should not be indicated!

2. Cousin, op. cit., p. 89 et seq.

3. Discuss. Perip., 1. XII, p. 106 v.

4. Vimercati is given as an Averroist by the Coimbrois (In 1. II De anima, cap. i, whats it. 7, art. 1.)

b. Prsef. in Averrois Collée t. mea1., p. 81 (ed. 1553).

roism1. Several editions of the medical works were published there. the philosophical works of Averroes, "which books and treaties, says the privilege of the Most Christian King Henry II, are plain and decorated with beautiful and unique authorities of philosophy to the good and profit of the public good our kingdom; and for the benefit and instruction of them who will want to see and read them,” This royal recommendation The donation was not widely heeded. Averroes, in the 16th century, has definitively left French schools[2], and it is necessary to believe that Reckermann was expressing a completely staff when he insistently asked that the typo-Medici script, which had published the Arabic text Avicenna's, similarly gave that of Averroes[3].

Spain and Portugal, where scholasticism was established... continued almost to the present day, also saw the continuation of Averroes' authority lasted longer. Antonio collected the praise he received from a large number of Spanish and Portuguese doctors[4]. He is nevertheless judged in a very severe manner by the Jesuits of Coimbra[8].

t. I find printed in Lyon, in 1582, a treatise Isidori Isolant in Averroistas, De aeternitate mundi, in four books.

2. Théophile Raynaud, speaking of Raymond Lulle's efforts to to condemn Averroes, is expressed thus: “Congruentior et exauditu faeilior futisset petitio, pro quanunc, quœ Dei henignitas est! no is satagendum: nimirum ne Averroes oraculi loco esset in scholis; quod quum superiori seculo et paucis anteriorihusinvaluisset, prœsertim inltalia, oceasio fut magnorum in oris illis errorum et inutilis diligentiaï,... quod indignissimum Fuisse Nemo non videt. Nnnc Averrois in scholis depontanus evasit. » [Erotemata de ma lis ac bonis libris, no. 340, p. 200, Lugd. 1653.)

3. See Bayle, art. Averroes, note I.

4. Bibl. hisp. vet.,\. II, p. 395 (Bayer ed.). Averroes more quam commentator, seu malleus medicorum verius appellandus — vir acutissimus, suhtilissimus; — Philosophus post Aristotelem admirandus; —Post Galenum medicus summus.

5. Hœc commentatoris seu commentitoris potius de unitate intellectus sentenlia adeo stulta est, ut merito Scotus in iv Sent., d. 43, q. 2, dixerit

Elsewhere, relegated among the "books of the scholastics, which are no longer used except for wrapping anchovies or in "to pack boxes[1]," Averroes strangely disfigures himself in public opinion. These weighty comments, which one might expect-It would be easy to consult them, one imagines them like pamphlets full of blasphemies. Surprising thing-

Nantes! Neither Bayle nor Brucker[2], who devote themselves to Averroes
extended articles, where they collected the stories
The more reckless rumors circulating about him, the more they didn't even consider it.
to open his works. It looks like they are books
unpublished or rare, which we are obliged to discuss as con-
trust. Naudé, who should have learned to trust him better.
born during his stay in Padua, represents him as
a staunch atheist, and applies Tertullian's saying to him:
Sub pallio philosophorum patriarcha hsereticorum}'.
In Duplessis-Mornay's judgment, Aristotle is not very religious.
pious, but Averroes, his interpreter, is not at all impious'*.
Duplessis even went to the trouble of formally refuting it
the theory of the universal intellect[3]. Campanella, and after
Bérigard, he regards Averroes as the first author
of the blasphemy of the Three Impostors.[6] I don't know what honor-

dignum esse Averroem qui ob lias ineptias ex hominum comimmione
averruncetur; alii vero hoc ejus figmentum monstrum vocarint quo nullum
majus Arabum sylvse genuerint. Certe hoc unum sat esse debuisset ad eos
coarguendos qui filium Rois tanti faciunt, ut ejus animam Aristotelis
anîmam esse saying. (In 1. II De anima, cap. i, quest. 7, art. 2.)

[1] Eonivard, Advis et devis des langues. [Bibl. de l'École des chartes, 2nd se-
(rie, t. V, p. 356.)

[2] Illi define quibus plus est temporis, otii atque patientiœ ad evol-
Venda scripta nostro tempore plane inutilia. (Bruck., t. III, p. 108.)

[3] Naudœana, p. 21 (ed. 1701). — Apologie, p. 232 (ed. 1669).

[4] On the truth of the Christian religion, chap. xx, f. 258 v°, 259.

[5] Ibid., chap. xv.

[6] Propterea exiit liber de Tribus Impostoribus in Ger mania juxta
Averrois and Aristotelis dogmata, volentium. legislatures esse impostores,

A clear English theologian calls him a monster of a man.
the secretary of hell*. The famous word: Moriatur
anima mea morte philosophorum, is enough for Vossius to
to make it a free libertine[2], and to La Monnoie for the e-
to become a fanatical detractor of all religions[3].
Gui Patin seems much less scandalized, and the range
simply among the deists.[4] Another believes himself authorized
by a passage from Garasse to attribute to Averroes the-
This is a strange policy: "For men (this is the opinion-
(Vanini's union that we are exhibiting) we should do as
"The lumberjacks do this every year in the large forests:"
"They go in to visit them, to identify the woods"

"dead or green wood, and to thin the forest, cutting back"
"everything that is useless, superfluous, or harmful, for
"only keep the good trees or young saplings"
"of hope. All the same," said that wicked atheist,
"We should conduct a rigorous annual inspection of all
"the inhabitants of large and populous cities, and put
"Death to everything that is useless and prevents us from living"
"The rest: like people who have no
"a profession beneficial to the public, the decrepit old people, the
"Vagabonds and lazybones; we should make nature effeminate,"
"to clear the cities, to put to death every year a thousand
"lion of people, who are like brambles or the

and proceed, ut said Averroes, Christum, Moysen and Maliumetem. (Of kind, non retinendo, p. 3.1.) — Averroes writes against very legislatures, Christum, Mosem et Mahumetum, deditque materiam scriptori impio of Tribus Impostoribus. (Jt/ieismus triwnphatus, seu reductio ad /W/g/onem, cap. n / A. 19.) — Cf. Berigardum, in Presef. Circulation. Pisan., p. 5.

1. Menagiana, vol. IV, p. 299.

2. Quam parum viderit tantus philosophus in vera et unica salutis via arguit illud quod diceret, malle se animam suam esse cum philosophas quam cum christianis. (De philos, sectis, cap. xvn, p. 91.)

3. Menagiana, p 286 (ed. 1715).

4. Patiniana, p. 96-97 (ed. 1701).

"(horties of others to prevent them from growing *."
"There you go," exclaimed one of the biographers after quoting this passage. Phes of Vanini, these are fruits of the school of Averroes 2! Finally, in the 17th century, some Jesuits still had The brilliant idea of refuting Averroes. Antoine Sirmond, in his book against Pomponat (Paris, 1625, exactly one hundred years after Pomponat's death!) vigorously foughtment against the single intellect3. This hypothesis renwould hold God responsible for the errors of men; she assumes, moreover, that the same subject is susceptible to opposing changes. That if Averroes only I've heard about God's influence on intelligence. Sirmond has no objection to the primary cause; but he cares little whether that was actually the case his thinking4. Possevin, his colleague, is much more severe. In his eyes, Averroes is the choreographer of impiety; the edition of the Juntas and Bagolini, a work of Satan3. He transVives' long diatribe, written in its entirety, and cannot conceive that a Christian would even think of asking lessons to an impious man who, amidst the floods of light-

1. Garasse, Curious Doctrine, p. 815.

2. David Durand, The life and feelings of Lucilio Vanini, p. 52-54.

3. De Immort alitât e animœ demonstration phjsica et arislotelica adversus Pomponatium et aseclas, p. 368 ff.

4. Restât ergo ut suum istud somnium integrum Averroes somnii loco and mendacii haberi sinat, aut certe interpretetur ipse de actione intellecttus divini.... An ita possit accipi non disputo, illud contentus ostendisse quod nisi quid simile sonet ejus doctrina, inanis ac stulta sit; if what abouttem simile, nepilum quidera nobis adversantem habeat. (ibid.)

5. Cernunt qui non sunt omnino cœci hsec a satana paulatim obtrusa piis mentibus et adeo privilegiis subdole objettis confirmata, fructus illos peperisse acerbissimos; unde magna Europe pars per hsereses et atheismum, isto hominum generates tanquam cborago prseeunte, prorsus ad veritatem, that altrix is pietatis, obstupuit. {Bib. salt., t. II, 1. XII, (chapter xvm.)

the beginning of Christianity, eleven hundred years after Jesus-Christ pushed voluntary hardening to the point of to remain in his perfidy K

Moréri, d'Herbelot, Bayle, Rapin[2] only did acto accept the common tradition regarding the impiety of Averroes. The 17th and 18th centuries confidently repeated the same fables. Leibniz regards him as an author pernicious, which has done the greatest harm to the Christian worldtien[3], and Vico as the representative of the fund of impiety inherent to Peripateticism[4]. By a strange coincidence, the The word attributed to him about the Eucharist became a weapon in the Protestant controversy. Duplessis-Mornay[5], Daillé[6] and Drelincourt[7] used this as justification to prove the The harm that Catholic dogma did to the Christian religion tienne in the opinion of the pagans. It was the destiny of AVerroes to serve as a pretext in the struggles of the mind

[1] Quum toi potuisset divinse sapientise oracula miraculque vidisse, ac tamen perstitisset in perfidia sua impius, ecquid tantum christianse menyour ex turbido impietatis cœno piscari sese posse existimarunt? [Bibl. salt., t. II, 1. II, chap. xvi.)

2. Reflections on Véloq., poetry, history and philosophy § xv.

3. Opp. t. I, p. 69 ff. (Dutens edition).

4. Memoirs, cited in the introduction by Mrs. Belgiojoso to Science nou-
Vico's velle, p. xviri.

5. Treatise on the Last Supper, p. 1106.

6. "The wise men of the world have not forgiven you for this strange thing
claim; witness the word of the philosopher Verroes, which he did not find
of a sect worse or more frivolous than that of the Christians, who eat and de-
"They themselves worship the God they adore." [Reply to Father Adam, p. 116.]

7. We cannot forget the lamentable example of this philosopher
pagan, who, having seen the sacrament that had been worshipped eaten, said that he had not
I've never seen a sect crazier and more ridiculous than that of the Christians.
who adore what they eat; and it is in this regard that this unfortunate
he exclaimed: "May my soul be with that of the philosophers, since the Christians-
"They love what they eat." [Dial. IX, against the missionaries,
pp. 305, 306.)

human, and to cover with his name the doctrines to-
which he certainly thought the least of.

The history of Averroism is not, strictly speaking,
that the story of a vast misunderstanding. Very literal interpreter
Averroes, a proponent of the Peripatetic doctrine, finds himself inter-
lent in turn in an even freer manner. Alter-
tion in alteration, the philosophy of the high school is reduced to
This: Denial of the supernatural, of miracles, of angels.
demons, divine intervention; explanation of
religions and moral beliefs through imposture. Cer-
Yours, neither Aristotle nor Averroes thought much of anything but
This would one day reduce their doctrine. But in the
men elevated to the dignity of symbol, it is always necessary
distinguishing between personal life and the life after the grave, this
what they actually were and what public opinion has made of them.
For the philologist, a text has only one meaning; but, for
the human spirit that put its life and all into this text
his indulgences, for the human spirit which, at each
hour, experiences new needs, the interpretation
The philologist's scrupulousness cannot suffice. 11 It is necessary that the
the text he adopted resolves all his doubts, satisfies
all his desires. Hence, the necessity of the contradiction in
the philosophical and religious history of humanity"
misinterpretation, in times of authority, is like the re-
revenge that the human mind takes against infallibility
from the official text. Man does not relinquish his freedom on a
The point is that he can regain it on another. He knows how to find
A thousand leaks, a thousand subtleties to escape the chain
that it has established itself. We distinguish, we comment, we add,

This is explained, and that is how, under the weight of the two the greatest authorities that have reigned over thought, the

Through the Bible and Aristotle, the mind found itself free once again; it is as well as there is no proposition so rash that it does not have was supported by some theologian, claiming not to not to stray from the bounds of orthodoxy, that it is not of such a mystical doctrine that it could not have occurred under the covered by Aristotle's interpretation. What would have becomenaked humanity, if for eighteen centuries, it had I heard the Bible with the lexicons of Gesenius or of Bretschneider? You can't create anything with a text that you I understand too precisely. The interpretation really fruitful, which in an authority accepted once for everyone knows how to find an answer to the demands constantly rebirths of human nature, is the work of the awareness much more than philology.

APPENDIX

i.

FRAGMENT OF THE UNPUBLISHED TREATY ON THE POSSIBILITY OF UNION WITH ACTIVE intellect.

(According to the manuscripts of the National Library 6510, old collection, folio 291, and Saint Mark of Venice, classis VF, no. 52, f. 324 v°.)

Incipit epistola Aoe?roys de intellectu,_

Intentio nostra in hac distinctione est quod prsebeamus omnes vias claras et demonstrationes fîrmas quœ faciunt scire quaastionem magnam and fortunium sublime, scilicet si conjungatur intellîgentia operans cum intellectu materiali, donec est in corpoie, adeo quod in hac manerie opus hominis sit ipsius ista proprietas ex omni parte, secundum quod ipsum est esse intelligentiarum primarum abstractarum. And haee est illa quœstio quam philosophus in libro de Anima promiserat declarare; and adhuc no pervenit ad nos illud, et quod ponam in hac demonstratione est id quod recipiam a Domino, cui det Deus longam vitam. And if rationabilia fuerint hœc quae dicentur hic, referantur ad ipsum, et si inventum fuerit aliquid non rationale, referatur mihi. And ego dico quod locus iste non est meus, sed induxit me ad hoc obedientia quidem mandatorum suorum quae ipse mandavit mihi.

Contentio facta fleet de hac queestione ut scriberem de ipsa, and etiam ob hoc quod spero remunerari ab eo, and quia ipse scripsit super hanc quaestionem in pluribus locis, voiuit ut dicto aggregaretur totum quod dictum fuerit, et invenirentur quœdam in ea quae non scripta fuerant. Et si quid novi speculari potuerit in ea, apponamus in hac demonstratione. And our concedimus hic quicquid potest concedi de hiis quœ probantur in libro of Anima, quoniam hœc quaestio est causa omnium quse dicuntur in ipso libro. Dicamus quod hœc questio probatur tribes viis. And haec est via quam narravit Alexander in demonstratione sua de intellectu, et dixit quod illa via per quam incessit philosophus in hac causa.

....•••••

Aspice ergo hoc secretum divinum et hanc subtilitatem venerabilem, quam admirabile est! And laudatus sit ipse Deus which dedicts unique rei jus suum, et hoc quod dixi retro de intellectu est ex honorabilibus verbis quœ vocantur dissolutiva, et illa sunt prima id est maxima verborum quse vocantur composita, et hœc est via sumpta ex potentia et actu

And iste intellectus which is in actu is quem homo in se licet in fine apprehend, and iste est intellectus qui vocatur quœsitus, et est complementum et actus, et quod yles primum potens futit ad illum. And propter hoc, hora qua renovata due form, renovatafuitin eo potentia separatarum formarum, when the ascendancy of complemento ad complementum, and forma ad formam nobiliorem and propinquiorem ad actum, adeo quod in fine perveniat ad hoc complementum and ad hune actum in quo nullatenus misceatur potentia aliqua. And quum homo ipse cui proprium est hoc complementum est ipse nobilior omnibus rebus aliis hic inventis, quoniam ipse est ligamentum et continuatio inter res inventas sensatas defects, scilicet quod semper in eorum actu admitcetur potentia, et inter res inventas nobiles, in quibus nequaquam in eorum actu admitcetur potentia, et eorum sunt intelligenceiœ purae abstractœ. And convenience esse quod totum quod est in hoc seculo creatum est propter hominem, et totum ei deservit, quoniam ipsum primum complementum quod fut in yle prima in potentia creatum leaks. Demonstratum est ergo quod unjust facit which segregat hominem a scientia, what is via ad habendum hoc complementum, quoniam non est dubium quod qui facit hoc contradicit inventioni vel intentioni creatoris in invented hujus complementi. And quemadmodum fortunatus est qui consumit tempus suum servitio seu studio, et appropinquat ei laudatus, sic ilîe in hac approximatione. Et hoc est id quod ego vidi ponendum in hac dubitatione, and if aliquid renovatum fuerit, in hoc apponam id, if Deus voluerit. Et laudatus sit Deus, et perdcat nos ad id quod sit voluntas ejus, et inducat nos ad id ad quod nos sumus formati primo et postea, et hoc est in vita et in morte.

Explicit.

II,

FRAGMENT FROM GILLES' TREATISE ON THE ERRORS OF PHILOSOPHERS OF ROME, RELATING TO AVERROES.

(Based on manuscript 694 from the Sorbonne.)

Capitulwn quartum de collectione errorum Averroys commentatoris. Omnes errors philosophi assert, immo cum majori pertinaeia, et magis locutus est contra ponentes mundum incepisse quam philosophus fecît, immo sine comparisone plus est argumentendus ipse quam philosophus, quia magis direct fidem nostram impugnavit, ostendens esse falsum cui non potest subesse falsitas, eo quod innitatur prima? veritati. Proet tamen errores philosophi, arguendus est quia vituperavit omnem legem, ut patet ex n et xi [Metaph.], ubi vitupérat legem Christianorum, scilicet legem catholicam nostram, and etiam legem Sarracenorum which ponunt creationem rerum

and aliquid posse fieri ex nichilo. Sic etiam vitupérat leges in principio tertii Physii orum, ubi vult quod contra consuetudinem legum alii negant principium per se, non negantes ex nichilo nichil fieri, immo, quod pejus est, nos et alios tenentes legem derisive appellat loquentes et garrulantes vel garrulatores, et sine ratione se moving. Etiam in vin Physicorum vitupérat leges, and loquent in lege sua appellat voluntates, eo quod asserting aliquid posse habere esse postnon esse. Appellat etiam hoc dictum voluntatem, ac si esset ad placitum tantum et sine omni ratione, and non solum semel et bis, sed pluries, ut in eodem vin0 contra leges creationem assertes in talia perrumpit. Ulterius wandered unseen Melaphysicœ, dicens quod nullum immobile transmutat mobile, nisi mediate corpore transmutabili, propter quod angelus non potest nec posset unum lapidem inferius movere. Quod si aliquo modo sequi posset ex dictis philosophi, ipse tamen non adeo expresse hoc negavit.

— Ulterius erravit dicens in xir Metaphysicœ quod potentia in productione alicujus non potest solum esse in agent, vituperans Johannem Christianum who hoc asseruit. Est enim contra veritatem hoc, et contra sanctos, quia in aliquibus factis tota ratio facti est potentia facientis. — Ulterius erravit dicens in eodem xn a nullo Agente posse progredi immediate diversa et contraria, and ex hoc vitupérat loquentes in tribus legibus, scilicet Christianorum, Sarracenorum and Maurorum, qui hoc asserebant. — Ulterius erravit in dicto xn, dicens quod omnes substantiœ intelleetuales sunt œternse et actio pura, non habentes admixtam potentiam, cui sentiœ ipsemet a veritate coactus contradicit in tertio de Anima, dicens nullam formam esse liberam a potentia simpliciter nisi forma prima: nam omnes alise forma? diversify cantur et essentia et quidditate, sicut ipsemet subdit.

— Ulterius erravit in dicto xn, dicens Deum non sollicitari nec habere curam sive providentiam individuorum hic inferius existentium, adducens pro ratione quia hoc non est conveniens divinae bonitati. — Ulterius wandered negans trinitatem in Deo esse, dicens in dicto xn quod aliqui putaverunt trinitatem in Deo esse, et voluerunt evadere per hoc et dicere quod sunt very et unus Deus, and cannot escape, quia quum substantia fuerit numerata, congregatum erit unum per unam intentionnem additam, propter quod secundum ipsum si Deus esset trinus et unus sequeretur quod esset compositus, quod est inconveniens. — Ulterius erravit dicens Deum non cognoscere particularia, quia sunt infinita, ut patet in commento suo super illo capitulo, Sententia Patrum, etc. — Ulterius erravit quia negavit omnia quae hic inferius aguntur reduced in divinam sollicitudinem, sive in divinam providentiam, sed secundum ipsum aliqua originated ex necessitate materiœ absque ordine talis providentiam, quod est contra sanctos, quia nichil hic agitur quod penitus effugiat hune ordinem, quia omnia quse hic aspicimus vel divina effîcit providentia, vel permittit. ■ — Ulterius erravit quia posuit unum intellectum numero in omnibus hominibus, ut ex tertio de Anima. — Ulterius quia ex hoc sequebatur intellectum non esse formam corporis. Imo dixit in eodem tertio quod aequivoce dicebatur actus de intellectu et aliis fornis, propter quod cogebatur [dicere] quod homo non poneretur in specie per animam intellectivam sed per sensitivam. - — - Ulterius ex hoc fundamento posuit quod ex anima intellectiva et corpore non constitutebatur aliquod tertium, and quod non fiebat plus unum ex tali anima et corpore quam ex motore cœli et ccelo.

Capitulum quintum in quo summatim, etc. Omnes autem errores commentatoris, prœter errores philosophi sunt hii: — Quod nulla lex est vera, licet possit esse used ; — quod angelus nichil potest movere, nisi celeste

immediate corpus; — quod angelus est actio pura; — quod in nulla factione, tota ratio facti est potentia facientis; — quod a nullo agente possint simul progredi immediate diversa; — quod Deus non habet providentiam aliquorum particularium; — quod in Deo non est trinitas; — quod Deus non cognoscit singularia; — quod aliqua comes from a necessitate materiœ, absque ordine divinae providentiœ; — quod anima intellectiva non multiplicatur multiplicatione corporum, sed est una number; - — quod homo ponitur in specîe per animam sensitive; — quod non sit plus unum ex anima intellectiva et corpore.

III.

EXPOSITION OF THE AVERROISTIC DOCTRINE OF THE INTELLECT, BY BENVENUTO D'iMOLA (ITALIAN TRANSLATION).

(According to the ms. of the Bibî. nat. Suppl. fr. 4146, former n° 70022,

f. 272 v°.)

E per chognicione di questo errore prima ci chon-
Come and see Averoys say the nature of the intellect is will be separated from the life, and it will be irradiated so lanima del huomo, if idle the lucie del sole radiates sopra il perspichuo. E di quella irradiatione dicieva le forme intelligible enters nellanima, if unemployed of Lucia the sole is going to be something visible in your view. And this is how you can multiply your intelligence if you are unemployed if the lucie del silk is moltiplicha, sechondo chôme sono le thing illuminates sopre the quale vae. E chussi le ditte thing illuminates sotratte, non rimane seno uno solo no-

me of the sole, chussi manchando glihuomini, dicieva uno intellect perpetuo incorruptibile essere lassato da gli huomini. This is the worst error in the way it is biased Alberto Magno in suo libro: De anima. And then seseguirebbe che in number non fusse se non una sola anima vegietativa in tutti, and che non fusse per numero se non a single sensor. And therefore sarrebbe one sola digiestione and one acrement, and one vedere, and one memoria, the quality thing is too absurd and degna of ongni derisione. And we see what the virtù and the sapientia and the beatitudine alora comes to a state of performancetione, when the virtù organicha and the member chomincia ad indeboîirsi, quando si vene a vechiezza.

E qui per nostra intelligientia dobiamo sapere che lo intellecto possibile è atto e nato a ricievere all the thing intelligibille, chôme la tavola rasa è atta a ricievere la pentura. And it’s important to have the intelligent specie al quality if move the intelligent thing by the lucie of the intelletto che fa unemployed i cholori per la lucie del sole si move in insight, an active intellect and insight possible intellect, and the active intellect illuminates the possibile sibile horn fa il lume diafano. And it is possible, and chussi tu vedi che lo è due intellect, cio è il posibile e lo agente. And this is one thing, unemployed is the thing chomposite, ma in operatione sono divisi e diversi. And in questi due lanima è perfetta substantia, the quality semper sta inchorupta. E qui l’intellectellet possibille ex lumine agentis doventa spechulativo.

IV.

Fragment of the XXXIII lesson by Frédéric Pendasio

ON THE TREATISE on the Soul.

(Based on manuscript d264 from the Library of the University of Padua.)

In sex parts divisa est digressio commenti quinti. In prima, posita differentia inter intellectum possibilem et primam materiam, Averroes docuit, quibus rationibus

possimus ostendere intellectum non esse corpus aut virtutem in corpore, ex sententia Aristotelis, cujus ejusdem sentia? dixit Fuisse Themistium et Theopbrastum, and ostendit quomodo isti evaserint a quadam dubitatione, quae erat, quomodo intellecta speculativa sint nova existent possibili, and aeterno agent. In second part, proposuit dubitationes ad versus determinationem factam. In tertia, versatus est circa opinionem Alexandri, Abubadear and Avempace. In quarta, solvit dubitationes propositas. Very autem erant prœcipuae. Firstly, if possible intellectus aeternus est, quomodo intellectus speculativus new? Solvit, intellectum speculativum, quantum sit ratione possibilis, œternum esse; sed ratione phantasmatum dicit ipsum esse generabilem et corruptibilem. Attack hucusque pervenimus. Succedit secunda dubitatio principalis, quam tractât et dissolvit, quae erat postrema perfectio intellectus, id est actus secundus opérations intellectus, quae operatio est ipsa intellectio. Intellectio igitur is numerata ad numerum singularium hominum, id est unusquisque habet suam propriam operationem; unusquisque nostrum, quae intelligit, ea intellegal sua propria operatione. If ergo operatio is numbered rata, ergo etiam prima perfectio, ergo virtus operans intelligens erit numerata, ita ut unusquisque habeat suum proprium intellectum; quod si erit (dicebat Averroes), intellectus erit materialis: quomodo ergo servabimus unitatem intellectus cura pluritate intelligibilium? And quia haec dubitalio postulate examination illius difficultatis, an intellectus possibilis sit unus in omnibus nec ne, idcirco Averroes tractat bench dubitationem, and ponit rationem ex utraque parte. Primum ostendit intellectum necessario esse unicum in omnibus bominibus, quae fut ejus sentia. And affert hanc rationem. If intellectual (loquitur de possibili) esset numeratus ad numerum individuoi'um, esset (inquired Averroes) ah quod hoc, id

est aliquod particulare, determinatum, corpus 9 aut virtus in cor pore, and tune subdit: Si hoc esset, esset quid in tel ctum potentia: nam materialia ex Aristotele in hoc m0 [hbro], 16°textu, dicuntur intellecta potentia: esset ergo potentia intelligible; if potentia intelligible, ergo, inquit Averroes, esset subjectum movens intellectum\ sensus etiam esset res natura movens intellectum, which materialia is not objecta intellectus; esset ergo objectum intellectus movens intellectum, si esset objectum movens; ergo non esset recipiens, quia, worried Averroes, nihil recipit se ipsum, idem non potest esse recipiens et receptum. Si ergo esset res recipienda, non esset recipiens, and tamen intellectus is recipiens. Ista is deduced tio Averrois pro unitate intellectus.

Sciatis secundum veritatem, simpliciter loquendo, secundum principia verae philosophiae, secundum Aristotelem and Alexandrum, intellectum esse plurificatum, unumquemque habere suum proprium intellectum (Averroes non habuitmeum, nec ego suum), quum intellectus sit potentia anima? , what is vera forma will constitute our in vera specie, et propterea numerata et plurificata ad numerum uniuscuunto nostrum. Fuit quidem differentia inter veritatem, vera principia philosophiae, and Alexandrum et Aristotelem ex altera parte, quia lapsi sunt, non cognoscentes hanc naturam communicatam corpori a Deo creatam: sed conveniunt in hoc, ut existiment intellectum esse plurificatum, et particularem our soul formed. Propterea ratio solvur easy, and secundum principia philosophiae, et secundum doctrinam Alexandria. Primum secundum principia verse philosophiae, solvite rationem Averrois hoc modo. Quum says: If esset plurificatus, esset aliquid hoc; if per aliquid hoc intelligence aliquid appropriatum huic et non illi, ut sit meus et non tuus: consequently conceded, and is verissima. At si intelligat, quod sit plurificatus in isto sensu ut sit virtus dependens a materia, negate conse-

quentiam. Non necessarium est, quamvis sit plurificatus, ut depends on the material. Oh! dicetis, pluralitas numerrealis is material ratio. Respondeo, hoc esse in duplici sensu: vel quia forma ista sit constituta, ut sit forma determinati corporis, habens habitudinem ad hoc, et in hoc sensu potest dici actus hujus corporis: non propterea dependet ab illo. Calcea efficitur a sutore, ut aptature pedi, non tamen dependet a pede. Sic intellectus est formed a Deo constituta, utaptur corpori, non tamen dependens ab hoc corpore. Ergo si per materiale intelligentgat ut coaptetur, concedede consequentiam; at so intelligent gat, quod sit materiale ut dependeat, negate consequentiam. Quum subdit: Ergo esset quid potentia intelligible, respondete cum D. Thoma prima parte Summae, qusestione 87a, articulo primo: Ista res est potentia intelligible, nam intelligit se intelligendo alia. Please note, quod dicitur potentia intelligibile, non quod sit primarium objectum, in quod primo potentia respicit. East objectum intelligibile secundario and reflex, and intelligible gendo alia intelligit se. And hoc modo dici potest potentia intelligible. Quum subdit: Ergo esset movens, responsible dete: esset objectum moves non primario, in quod potentia per se primary respiciat, sed secundario et reflex:

in qao sensu vix possumus dicere, ut sit movens. Ergo idem reciperet se, consequentia pauci valoris. And what inconveniens est hoc, quod idem recipiat se? Jam hoc ostendi, praesertim in iis, quae potentia secundario respicit. Oculus est figuratus, habet conjunctionem realem cum figura, non potest ergo spiritualiter recipere figuram. Consequentia nullius valoris. Quare non tollitur, quin possit recipere se spiritualite. Hoc alias declaravi. Et hoc sit dictum secundum principia verae philosophiae. Secundum Alexandrum etiam idem dicetis, hoc excepto, quod ipse concessit intellectum esse materialem, depending on dentem a materia, et in hoc lapsus est. Ergo ratio haec not concluded illam unitatem. Relinquitur ergo quod sit

plurificatus. Addit de inde Averroes haec verba, quse volo your intelligent recte. Says: “And etiam si concesserimus ipsam recipere se ipsam, contingeret ut reciperet se ut divided. » Quia deduxerat ad hoc inconveniens quod reciperet se, et dicebat hoc absurdum esse, videbatque posse aliquem non habere hoc pro absurdo, propter eam fiduciariam reprobationem inquit: si concedamus quod recipiat se, tamen recipiet se ut divided. Multi averroistae interpretantur ut divisa, id est particulariter, et esset idem (dicunt) cum virtute sensus, quia etiam sensus recipit se, sed particulariter. Hoc modo deducta consequentia nullius valoris est, et puto Averroem hoc non volisse. Intellectus recipit particulariter, sensus recipit particulariter, ergo intellectus sensus. Syllogismus in secunda figura ex puris affîrmativis, et non convertibilibus. Dicam differentiam esse, quia intellectus cognoscit substantiam, sensus solum accidentia. Nec habeatis pro inconvenienti, quod intellectus cognoscat singularia, quod ostendam in proprio quaesito. Itaque consequentia nulla East. And credo Averroem hoc non voluisse.

V.

Preamble to Cremonevi's lecture on the treatise on the Soul.
(Based on the Saint-Marc manuscript, class VI, no. 190)

Explanatory books Aristotelis de Anima, quamvis iîîis auditoribus eos exponamus, quos a rectae veritatis tramoth, quemaperitchristiana religio, deviaturos nec timendum est, nec potest credi, ob sanctas et religiosas institutiones in quibus vivunt, tamen ob nostrum legendi munus, non debemus sine prœfatione hujusmodi contemplationem aggregated. Estote igitur admoniti nos in hac pertractione vobis non dicturos quid sentiendum sit de anima humana, illud enim sanctius me, et vere prœscriptum est in Sancta Romana Ecclesia, sed solum dictumm quod dixerit Aristoteles. Per sapientiam enim certe insipientiam assequeremur, if magis Aristoteli quam sanctis viris credere vellemus. Aristoteles enim unus est homo, and says Scriptura: Omnis homo mendax, Deus veritas; quare veritatem ex Deo ipso et ex sanctis hominibus, which ex Deo locuti sunt, accipere debemus, atque illam semper et constanter anteponere omnibus aliorum sentiis, quamvis viri qui illas protulerint sint apud mundum in existence. Rationes omnes quibus Aristoteles de anima loquens videtur esse veritati contrarius, solvunt prœcipue theologi, ex quibus S. Thomas and alii ipso recentiores; quare quotiescumque continget ut aliquid dicatur minus consonum veritati, habebitis apud istos quid sit respondendum, et ego illud opportune meinorabo, quandoquidem in his libris hanc sum expositionem scripturus, ut nihil dissimulem eorum quae ab Aristotele dicuntur, et dictorum fundamenta, prout ex ingenio potero, aperiam; whenocumque tamen aliquid accident, quod a veritate christiana sit remotum, illud admonebo, et quomodo allatafundamenta sint removenda, declarabo. Scitote tamen quod non sunt multa in quibus Aristoteles dissented from the truth, et il non sunt ita demonstrata, ut non possint haberi demonstrationum resolufiones. Hic igitur est modus nostrae expositionis, quam non aliter facere debemus ex sacrorum canonum decree.

VI.

Letter from the Inquisitor of Padua to Cremonini, and Cremonini's response.

(From the Moncton-Cassin Library, no. 483.)
Letlera delP inquisitor di Padova al Sor Cremonino.

La Santità di NS mi ha ordinato ch' io faccia safather has VS che nella sua Apologia non solo non ha somissing the correction of the 1st book registered in the Disputatio of Cœ/o, secondo la dispositione del concilio Lateranense, ricogliendo the region of Aristotile, confutandolo, e manifestamente difendendo la Sede Catholica, ma d'avantaggio ha di owner senso inventato certi modi di

dichiarationi and distinction of content assertions ofno censorship, horn si puo vedere slab osservazioni che gli ho fatto turns out. Per tanto VS correga per se this is the first book, secondly it is prescribed by the council Lateranense; and this is what you owe and what you don't Theology and d'altri, VS Io deve fare cosi per obligo di consciousness, essendo what a christian and catholic philosophoîico, che dice diessere, horn per stimolo di riputatione, volendo esser tenuto dal philosopho christiano e non ethnic. E di più, VS levi dall' Apologia e riveochi what modi to apply and what to distinguish between owners mente ha rese per dichiaratione delie propositioni che furono notate e censorate nel 1° libro, perche non sodisfanno all'ordine che li fu dato, ne si devono perse stesse tolerate. However, it is absolutely necessary for what you have to do misread the literature of the book that may cause it, VS correct the 1st book, secondly it prescribes the computer in conformity with the Lateranense council, and levi and rivers dal II0 gli errori ed assertioni degni di censorship V, S. has written by the owner senso, insieme con quii

modi che ha temiti in dichiarare la sua intenzione in debt cose; altrimenti mi scrivono da Roma che si voir alla proihizione di detti libri; ne in questo negotio si pretende altro che l'onor diDio elasalute untie anime. In Otherwise, if you consider YS for repurchase in what concerns the federation must be esser chiara and manifesta, e non involuta ne ambigua, ed altri uomini di valore hanno esposto Aristotile in questaUniversità di Padova, with all that tenesse the mortal anima, proven non di meno insieme Aristotile essersi ingannato intorno a cio> and in lumine naturaîi, and egregiamente confutarono le sue ragioni, in principiis philosophise, and tra gli altri il PenSo at our times, we have molta dottrina and pietà. Che è as much as I get farli stewarde in scripture, other The reason you have to wait a long time in your proposal. VS someone I responded in writing separately as far as I write it, it is not possible to write it down Roma pervenerdi prossimo futuro. Dio kept it. — =
— Dal St0 Uffizio di Padova, il 3 luglio 1619,

Risposta.

Ho visla la lettera che mi scrive V. Paternità, neîîa* quale trovo due cose: una è l’avisarmi, incitarmi e persuadermi a procurar di dar soddisfazione garlic ' osservazioni Come novamente into my book. The ring of: bon affetto, e credo che ella sappia ch'io Y altra volta,.

secondo l'ordine de Sua Santità, fut prontissimo, e deve credere che ancor ora sono il medesimo ad ogni conveniente richiesta. L'altra cosa è quello che mi propone doversi fare; del che di passo in passo le diro quello ch'io possa fare. Vedero poi Tosservazioni piu tosto ch'io possa, essendo houra a poco risentito, si che non posso attenbehind a studio, and faro with VP per adempimento di quanto occorrerà.

As long as you put it manually in the book, it is not possible to do so assolutamente, perche allora che si tratto, fu concludeso di ordine di Nostro Signore che si facesse con F occasione delFApologia corne s’è fatto; e cio fu saputo in Senato, e si tien per certo? if you do not have authority to say mano nel libro.

What I can do is this: the last part che daro fuori De cœli efficientia, havere riguardo ad no matter how you get there, and how much you agree to do it know which philosopho cattolico and christiano che dico di essere, et che so che VP sa chi io sono, che who I have never seen before Fesser mio, and I don't have to stare to Dio his quality relationship. How much did I modify the application? dice, credo questi sarno a parte notati nell 'osservazioni, vedero and saro con lei. Vedremo also inserts it Concilio Lateranense, e cosi farà quello che occorrerà. My time to change it is my mode of saying, no so horn poter io promise to transform me stesso. Chi ha un modo, chi uno altro. No, you cannot return it the espositioni of Aristotile, poichè the intendo cosi, and his page to say when the intention, and nol facendo, sarei obligato alla restitution delia mercede. Cosi no voglio retrattare considerationi havute circa the interprettazione ch'abiate fatte délie lor esplicazioni, circa Y onor mio, Your interest Délia Cattedra, and per tanto del Principe. My life is rimedio; ci sia chi scriva il contrario; io tacero, e non will procure di respondere altro. Cosi al Suessano fu fatto write the book De Immortalitate, contra il Pomponazzo.

Quanto wing cose dell' anima, ora non è tempo; whendo faro he comes, mi will carry da good cattolico, and no inferiore di pietà christiana ad alcun altro philosopho.

To facilitate the reading of this work, it was deemed necessary to bring together at a glance the chronological series of the main Arab philosophers, with the corresponding Latin names that gave them the Middle Ages.

Around 870. Death of A Ikindi.

932. Death of Abu Bakr Muhammad ibn Zaqaria al-Razi (Rhazes).

950. Death of Alfarabi.

989. Birth of Ibn-Sina [Avicenna],

1037. Death of Ibn-Sma.

1038. Birth of Gazali [Algazel].

1070. Death of Solomon ben-Gabirol (Avicebron).
Around 1090. Birth of Ibn-Bâdja {Avempace).

1111. Death of Gazali.
Around 1120. Birth of Ibn Rushd (Averroes).

1133. Birth of Moses Maimonides.

1138. Death of Ibn-Bâdja.

1 162. Death of Abou-Merwan Ibn-Zohr (Acenzoar).

1183. Death of Ibn-Tofaïl (Abubacer).

1,197. Death of Ibn-Beythar and Abd-el-Mélik Ibn-Zohr.

1198. Death of Ibn Rushd.

1200. Death of Abou-Bekr Ibn-Zohr.

1204 Death of Maimonides.

1209. Death of Fakhr-eddin Ibn-al-Khatib Razi.

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ABEAU (HONORÉ GABRIEL RIQUETTI, Count of). On Moses Mendelssohn

the political reform of the Jews, and in particular on the revolution
In favor in 1753 in Great Britain. London [Strasbourg], 17

Denunciation of corruption to the king and the assembly of notables. [S
L. 60.0

1787.

2 volume riuniti, shovel coeva decor. in gold. [ixviii], 130 pp.; viii, 150 pp.

original version. QUERARD VI, p. 159. Fürst, Bibliotheca judaica II, p. 380. SZAJKOWS
Judaica, 1642. INED, 3191 bis, 3192: “Very skillfully, M. precedes this plea…”
The Jews' praise of the philosopher Moses Mendelssohn. What is generally criticized
The fact that the Jews live solely from commerce is in no way attributable to them. The or
Their corruption stems from European political mores that have condemned them to
A morally unfavorable object. The only way to make them better and more useful citizens.

"Icur grants them the same civil rights as others."
Contemporary all-original edition. Qt ERARD VI, p. 155.
3. STOURM, p. 145.

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ON

MOSES
MENDELSSOHN,
ON THE

POLITICAL REFORM
JEWS:

All in particular

On the attempted revolution in their favor
in 1753 in Great Britain.

BY

THE COUNT OF MIRABEAU.

LONDON
1787

et written e in fa part really im=
weighty (the one dealing with the reform)
(Jewish policy) a faithful analysis of the two
German volumes qwa written by Mr. Dohm for the
same subject. (a) His work being scarcely con-
naked of some literary figures in France, (b) where the

translation of the first volume, done in Ber-

(a) Ueber die bürgerliche Verbefferung der Juden;
von Christian Wilh. Dohm. Mit Konigl.
Preuflifchein Privilegio. Berlin uhd Stettin
bey Friederich Nicolai 1981.

(b) Mr. Briflot de Warville spoke about it in his
diary, (month of October 1784) But Pintéa
refant extract qwen gave this writer
eftimable, according to the English translation, ne
fuffifioit pas a mes vis.

flax, was not even spread, while
the second one is revealed to us in a completely strange way-
manages, I thought I was doing something useful by donating
nant fur une question auf grande, auff
Worthy of interest, the summary of research &
principles of a man whose friendship does not
I'm not exaggerating, the merit is truly rare &
highly distinguished talent.

The Fuccinete history of the great revolution
tion attempted in favor of the Jewish nation in
England in the year 1753 seemed to me
to belong all the more naturally to my
plan, which due to a lack of materials Mr. Dohm Pa
neglected. I owe the details to two An-
glois whose tireless philanthropy would
compete from one end of the globe to the other
to the extirpation of enemy prejudices which ar-
They lie and divide men. Their zeal
And their friendship paid off on this occasion.
a very generous tribute that he gave me almost made
to be their translator: And I could always

thus contributing at the expense of my love

Len ——————

suitable for the greatest advertising of books
& useful ideas, duflent for the price of my
studies devoted, & of my esteemed intentions
tions, charitable libelliftes accuse me in.
core to give me for Author of what

I only translated! (c)

a 2

(c) This accusation has just been made against me in
a small sheet of paper that we print 'crazy'
the title of Correjpozdance literary fecrete,
about the Coufiderutions fur Pordre üe
Cincinnatus; & on this occasion it is
all the more pleasing because my 'ingenious
detractors are only doing my best this time
Foolish echoes. I gave my book fur
Cincinnati for limiting a pamñet
Anglo-American. It is in my preface that
I find the indication of the sheet of this
Oedanus Burke, who, it is said, is claiming my ou-
vrage; & fi those who quote it today
If they had only seen it, they would have understood
that they would hardly refuse to make them stop
a large volume translated twice into English
(in London & in America,) & that we will
publish in German, for the translation of
16 pages in $. or 24 pages in 12.3 squares
Oedanus Burke's invaluable pamphlet has been im.
Award-winning in both formats. At the refe, &
so as not to appear more modest than I am fleeing,
I admit that if I wish to translate, I will not
I would never do anything but translate.

It was impossible to write a notice for
Mendelsfohn fans pronounce Mr. Mendelsfohn's name.
Lavater, since his blessed greed for success,
engaged the Jewish philosopher in a difficult situation.
public foundation, where it is perfectly developed
Loppé, the excellent character of the author of
Phaedo. I was therefore able to free myself from

to stage a man once again
which I have spoken about more than my friends would have
wanted, somewhat envious that I eufie dail-
their to start again on the subject of boredom-
fes lectures & de tirigans débats.

However, it is necessary, since I am fleeing public-
ment formed to retract (dp (mr INI.
Lavater in a country where his followers want-
should frighten and subjugate all those who
do not give him their reason, in {fe

boasting the most powerful protections

Rs Ps ER n nn en

(d) Letter to Count Mirabeau on the subject
of a pamphlet against Mr. Lavater; to Franc.
fort 1786. — This work also appeared in
ailemand.

& spreading the universal opinion of their
unrepeatable successes, it must be said that a certain-
tain Energumène called Reichardt, musician
of at least disputed merit, profane dish-
pitiful storyteller, and viper of
Whether in good or bad faith, has just published
furwce perfonnage a brochure (e) that he
deemed it appropriate to address me, and in which
It seems to me that he forgot to place this

dedication;

"Out of charity, make me ridiculous"

"to establish my reputation."

I will not have this charity, but the courses
those most alienated from slander and intrigue
still harboring a large number of schemers

at 3

eme

This) Schreiben an den Grafen von Mirabeau von Johann Friederich Reichardt, Konigl. Preulti{dear Capellmeifter — Lavatern hetrefend — in “ommiflion bey Benjamin Gottlob Hoffmanu in Hamburg und. bey Mazdorf in Berlin,

ER TR
PE

And of slanderers, I will point out here a menfunge that circulated in Berlin auflitot that one He knew my opinion about the great Lama from Zurich, and that Mr. Reichardt has just imprimer in part (f) with strong details

aggravating and gratuitously slanderous.

Mr. Lavater's many admirers

the poverty of my language forces me to com-

(£) Eine Zürcher Dame MS die fch eben in Paris aufhielt, als der Graf Mirabeau nach Teutfchland ` reifen wollte, fchrieb über ihn einen fehr enthufaftifchen Brief an La-

vater, und verlangte, dafs diefer ihn dem Herzuge von W. empfehlen follte. L. der eben im Begriffe war, dem Herzoge zu fchreiben, fchrieb die Schilderung von MS von Mirubenu in feinen Brief, “und i aubte diefen fo Empfohlen zu haben. MS der er diefes meldete, beftand aber ent. der Gr.M. Müfte auch einen Brief von L. in der Hand haben, wenn er ankivme. Dazu verftand fich L. nicht gerne, weil er den Mann gar nicht cannte, für den Herzog von W. aber zu viel Hochachtung hatte, um fo aufs geradewohl mit ignem Lobe zu empfehlen. Da man indels immer dringender darauf beftand , fo fchrieb L. auf einen Zettel: Frachtbrief fir

dice: Grafen von Mirabeau, verfiegelte den und gab ihn hin. Diefen foll fich der Herr Graf haben verdolmetfchen laifen, und den Inhalt fehr übel aufgenommien haben, also in W. file fo unanfiændig über L. geoeuflert haben, dafs

to take this name crazy, those of two fexes) accused me of not putting ex-
They freely applied their idol, that after to have been in his temple several women born & accepted letters of recommendation

for the Duke of Weimar.

of edle H. file genothiget gefehen laut zu fragen: ob der Wagen des Herrn Grafen noch nicht da wære.

There is not a single detail of this story that
It is not an impudent lie. My letter fur M M. Lavater & Caglioltro was written long before Monsieur, & not
Madame Schweizer sent me the one where Mr. Lavater modestly claimed to recommend me last to the Duke of Weimar. I had the honor to pay court to this Prince of Berlin & to the Magdeburg journals; I did not re-
I didn't put any letters; [he] never spoke to me about Mr. Lavater; he is too polite, too just, too fage to say a dishonest word; & I doubt that perfonne never tries to addreffer one like the one who made and will always make again to respect in him the quality of a man,

Do we want another example of truthfulness?
Mr. Reichardt! He repeated these words: “You
"Tell me about the great wonders of Lavater"
"And give them to me as facts extracted from
Hotringer's letter. This letter, of which Mr.
"Hottinger is already too repentant for that"
1st, please allow me to give him the
"The name she deserves, came from &c,

= ee

I will oppose this treacherous tale with three difficult points.
cults.

And here is the literal translation of the declaration-
tion that Mr. Hottinger has just inferred in
the Berlinifche Monatsfchrift, from December p, 895o

I cannot help but testify my
pfurprife of this few friends of Mr. Lavater
They say and print that I repent of a-
"See the written letter? Who told them, &
What do they mean by that? I would like
Let them explain themselves.

"I probably regret having written the

"Issuance because of the noise she made, & of
enemies whom she has killed; & every man
"who did not like to be treated like that."
wicked and a liar, he would repent of
nmei in my place (*) But this repentance
"neft point de la nature de celui que M. La-
pvater & fes amis announce to the public, €?
if it could draw advantage from it, coitre
ples verités que fai avances.

I urge you to reflect on the facts that
"I have alleged that they are not my invention;
I have my guarantees, they provided them to me.
In short, even the details that have the most
"Ofenfe Mr. Lavater. My guarantors have their
"public for them, as well as Lavater /e,

yen, EF their intail reputation as much as,
"The most beautiful girl in the world, Puiffe Pa."

G

Mr. Lavater had a copy printed at that time,
small sheet in 8, (L. to D.) in which.
He said, “I would never have believed such a degree of
possible malice; Author of the letter is
A slanderer, and I don't want to repeat it.
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2. Pages 599 and following,

EE
I have never seen Mr. Lavater, I have never had

My life has nothing to do with him, I may be in

no time had the honor of handing over
letters to the Duke of Weimar.

In truth, a fuffe, (Mr. Schweizer) for

whom I profess a tender esteem, knowing

"See. I'm glad Lavater will say that this"
"They make lies: I expected it there;
but I will never say neither ie Joufrir ai ga a
„dife in Won name that ve Joy of meit-
dreams.

“Mr. Lavater defended himself; Mr.
"Gedeon Kralpfoże hurled insults at
I, afflicted by his cronies; I wanted to deny
to be silent because I only do this, I compromise
niettre gite de difputer avec de par eilles ges,
"It can only be unfavorable to me that we rc."
This case is being reviewed after ten years of filibustering.
I go when some author quotes again
this letter, as Mr.
Fie Comte de Mirabeau, who does not know
"The refutation, or rather, I don't find it"
Inconclusive, is it my fault? Lavater
pna only needs to have it reprinted, (although there are some
„still has a very large number of excm-
(plures in booksellers' shops) I
She's not my opposite. But let's try to
"To add force and weight to this re.
"Refutation through vague anecdotes & con-
nfound in my so-called repentance, that is
vow I will never let him go unpunished

in Zurich,
Mr. J. Hotringer,

[=

my challenge to become friends with Mr. de Goethe, my
sent a letter from Mr. Lava- to Berlin
ter for the minister's servant. This
letter I paid returned to Mr. Schweizer, in the aflu-
ranting that I was not humble enough to

to believe that my name needed a recommendation
Lavaterian mandate... that's the fact
for the friends of truth who love to...
see refuted in detail a lie that their
A good mind guessed. What account could I...
moreover, they owe it to men who will not have
Never any quality to ask of me,
And that I despise too finely to not
Not to be honored by their hatred?

In response, I therefore provide Mon-
Reichardt's proud and comfortable gathering at
courageous author of the apology for letters
of the stamp that can be found in issue 34.
from Mr. Schlôzer's Journal (g), in order to re-

n ER
ns te ARS ao

(g) Erleuterung über die Lettres de Cachet in
Frankreich; aus Aufirafien, im Jul. 1736.
(Schlôzers Staatsanzeigen, Heft 34.) the publisher

double, if possible, the amount of mention-
ges, of calumnies, & of outrages of which these
valiant athletes are declared the differences
volunteer goal scorers for me. Because finally
What more could I possibly want for my confidante?
personal ratio than being infected by a
man who takes up his pen to demonstrate
that the Zeitres de Cachet do not make proper-
ment definées quaux beaux efspirits, qui
slander the Kings or the governments €&S

make them ridiculous (h): (I had believed until now

This difference teaches us that it
had already appeared in January 1781. in the
Ephemerides of the human species (Mo. 10)
with some remarks from the late Mr. If{elin.
You can judge from my extract how much lau-
The author took advantage of this criticism to review,
increase @F correct fa diflertation, aïnf
that we are told he has done it. I flee ve-
utterly humiliated for a favor aufi efi-
Mable that Mr. Schlôzer, of the inference of this
infamous writing, made to fon infu fans doubt

in the collection to which fes valtes connoif-
French trends have given rise to popularity.

(h) Die Lettres de Cachet find eigentlich' nur für
`` die fchônen Geïlter. for the muthwilligen Ge-
Nies beftimmt, die in ihrer Laune den Kö-
nig and die Regierung Iæftern, verlæumden
und wechfelsweile læcherlich machen &c. &c,

(fn dome)

that one could only ridicule what
(it was indeed): that the diffuse geniuses struck-
fed up with this punishment, all filled with keys-
mence feroient fans intervention paternal
state prisoners at least banned, put an
straitjacket, to the galleys even unto death, then-
that such is the wish of the law towards the calpiw-
deniers of ordinary citizens, © qwelle must
to be more fervent for those of the Kings towards
the nations (Œ); that the Lettres de cachet make
therefore gentle, and humane, as useful and
false; that in truth one can do to them
a well-founded reproach fur Ll'ixfufifawce de la
pain that exalts @ rather encourages the
heads that have failed, that she does not deter them from writing

libels against the government (&); that he

G) (Die muthwilligen Genies) da doch alle diefe.
Herren Autoren wenigflens an den Pranger
geftellet würden, Ín der That ftchen in
Frankreich der Pranger, ewige Verbannung,
die Galceren, und felbft Todesftrafen, auf
Allen Arten von Schriften, wodurch die Ehre,
das Anfchen und der gute Leimund eines Bür-
gers gekrænkt und gelæftert wordsen.

(k) “Der bündigfte Einwurf, ider gegen diefe

ESS

it would be more effective to have them decreed taken into custody by the courts (); but that he

We shouldn't cut down a beautiful tree that cost

So much hay to raise, €F which carries beautiful

fruits, to be all the more [likely to destroy]

some caterpillars that are found there (m); that one

must never forget that all the great

crimes, all the scourges of the world are due
to the freedom of the prefect, qwelle brought forth
the Damiens, the Ravaillacs, the revolutions of

Art von Strafe gemacht Werden kann, fellt
except ihre Unzulænglichkeit, und dafs fie fekon
„manchen wizzigen Kopf mehr aufgemuntert
» als verhindert hat, kleine Handfchriften ge-
„gen die Religion zu verfertigen.” |

The author cites on this subject, for example, a foundation
old friend Lenglet du Fresnoy (mein alter
Freund); here is a liberal friend,

Q) How long does it take to die?

(m)

fahren, die jetzo eine Lettre de Cachet un-
ter die Hand des Konigs thut, wenn irgend
ein decree of bodily deprivation, fie zu den Füf-
fen des Parlements niedetlegte,

Einen mühfam erzogenen und die fchonften
Frûchte tragenden Baum niederhauen, um ei-
snow darauf bemerkte Raupen defto filerer
zu yettilgen.

=
Holland, America, €j (happy affo-
(cation of ideas?) Zes troubles de la fronde (n);
that this incendiary freedom should not be
endorsed (0) only by the Letters of Cachet,
& qwainfi Pon must look at these orders tuté-
areas as one of the most refined benefits
of the government (p).

Such is the admirable theory that deve-
Loppe de libellifte, & pour laquelle, he said,
My dear compatriots, or even my brother, no
Less facetious than enlightened (I translate faithfully-
ment) € which notoriously only seeks the

has

(n) Das Liedchen, und Spottfchriften auf die be.
rufene Fronde angefponnen — dafs unüber-
legte Declamations and Parliamentsglieder
by Damien das Mordmefler in die Hand
gegeben haben, — Dafs die Advertising and Prefs-
Freyheit fehr wirkfam an deu heutigen Unru-
hen in Holland gearbeiter, —

(o) This is about my works on finance
that the author met this happy ex-
pretlion. “Ht es der Regierung zu verargen,
„wenn fie den Herrn Âutoren durch eine Letter
de Cachet die fchreibeluftige Hand læhmc?

(p) “Es ergiebt fich, dafs die lettres de cachet
barely wahre Wohlthat der Regierung find.

Indeed, they will owe him eternal gratitude.
(q); for finally, has he not demonstrated to me the pre-
Mier, this friend of men and of his country
a very important truth, attacked by errors
Jurannées, clarified a matter of which jufqw'ici,
he himself said, the single thought made one shudder
all the children of liberty (r)?

And so these are the enemies that they send me.
The strong one! Ah! I bless his benevolence! Yes,
May they abhor me, and curse me forever
those who do not think that freedom is

the first human right that wants to be governed by rules & not by caprices; that any arbitrary punishment is a

crime against the law which is everything, & of which

(q) „Unfer aufklærungsluftiges Jahrhundert wird „inir oldeicht Dank wiffen, wenn ich ihm »It is said that it is possible to hear and hear things »Vorurtheile abzulegen: denn der heutige „Geift der Aufklærung lucht bekanntlich nichts

vu ë pals Wahrheit.

(r) „ich habe mir vorgenommen, eine Materie zu „behandeln, davon der bloffe Gedanke, allen „Kindern der Freyheit Schaudern erwecket.

Kings only act as ministers; that is Crime borders on madness; for a master "Arbitrariness doesn't govern, he tears himself away from it." faculty, it facilitates my power to my ardor paflagère, at the will of an infant; he compromises safety for Patroce to please wait to that of others; that it is tyrannical & “This so-called justice is worthy of horror” puts the will of a man in place of the decision of the law, "which makes dependent on a »futprife or an error the furety of a ci- citizen; whose blows do all the more ; terrible things they do, hidden and secret; which "uc laiffe feñtir au malheureux que le trait , who pierces it, without him being able to see the hand . from which he departs; or which, separating him from Puni- "vcrs whole, & not condemning him to live that to die fans cefle, abandons him "Ignoring the weight of the chains, ignorant at the same time his accuser & his crime, far from the "freedom whose image is lauded for ja-

inais

, but veiled from her eyes, far from the law which , in the prison, or in exile must all. "days to answer the cry of the unfortunate who

Hnioque(s).

mamam man Ay sement

(s) These vehement lines do not make me out to be yours; they make of the author of the sublime praise of Marc-Aurele, of this Thomas, soon delighted to our admiration, to our tenderness, naive Eternal honorer of letters & philosophy They were blessed by their virtues and talents. They have were read at the French Academy in a public confidence. They were printed in France is about tolerance, if this is not about the government function. Mr. de la Cretelle published some things no less energiques (aufi my accuser. ne l'épargne- t- (He doesn't). It's in a legal memorandum where the graces of the mind & the charms of the Flexibility rejuvenates a subject in appearance

Exhausted, this young writer, of great efpérance, has configured the same principles. If Pai said it less well, I said the same. things; and fie for having said them first, I must share the indignation that Messrs. Thomas & de la Cretelle inform the en- enemies of liberty, the noblest recompensation that I will never receive from my weaklings work. But why are we getting so worked up, Mr. Lin?

watch that always cowardly professed the defpotilme & fes maximes? In truth, Mr. Linguet spoke at length to public misfortunes of Mr. Linguet at the Baftille; but he never spoke of those that produce the letters of cachet; & all at tempted by liberty, of which Mr. Linguec was not

b

No, these are not opinions that he a man of the fens is free to adopt or to reject. There is nothing for all souls that the same reason, and universal morality of the peoples & sovereigns founded on the nature and the eternal order cannot to change.

They live, therefore, and without a doubt they will live.
forever in the hearts of all men
killers, that is to say enlightened and courageous, these
principles that I professed, that I defended-
Always tell me, to whom I would dedicate my life.
Let those who accuse me of crime...
They abjure, I confess; I want neither of them
neither reason, nor their innocence. That they me
They tear each other apart, I accept their insults, they will
my trophies; let them slander my life

whole, that will be my glory. 2

qq e G eaa

not the victim, never received anything but praise
by Mr. Linguet. Ah! that it remains approximately
Born of glory, this unique man between
All of them! God forbid that we wanted them.
fes ueees

Let them respond to my book, fur les let.
very discreet in recounting my alleged
privacy.

That to refute my writings they impute to me.-
tent x7 violent abduction (t) of which I was not
never cornered.

That they dispute that the lettres de cachet mox
snatched from the executioner's sword (), when
I have this sole obligation to them (though-
Poton excepts that of the book of which I
(I am honored) for not having prevented for three
years and a half to pursue the trial which
their fervor as a pretext & that I have won
madly the day I was able to have him judged,

Let them say that my works are
finances ruined the public sector, when
They owe their existence solely to demand
moderating figures of the public sphere,
when I had the joy of writing the first

OF:

mar ma

(t) Der gewaltfamen Entführung (p. 143.)

(u) Dem Henkers fchwerdte encriflen (ibid.)

in France a reasonable theory about the
Banks and the game of funds; when the facts
demonstrate my theory every day & jufti-
trust my predictions (x).

are, mt

(x) Would to God that the furies of speculation did not...
They didn't do a very good job of showcasing my writings! But
to mention only St. Charles' bank,
since that was the main criticism that one
n'adrefle, {& nothing more just, since it is
except for the main service I rendered to my
country), we print at prefent even zz éubleuse
RAIFONNED from its state of aûfuel which prepares me
a great revenge. It was a naked exhibition
America of the losses that the bank must make
fur fes comptes pañlés, dont le réfultat in.
contestable is a possible decrease in ca-
hospitals & no slap for a dividend; but
as the bank will certainly give
One policy at a time, evil can only be
increased. Observations follow on the
exclusive privilege of the piaftres that she cannot
to preserve; for that of the trade of the Phi-
Hppines &c. &c. Finally comes a table of
the distribution of funds, from which it follows that
St. Charles's bank had already been arrested in
fa marche progreflive, qu'elle ne peut plus
that retreating & that the situation offers a cruel
& bizarre contrast with the boasts of
My report, etc. I am wrong about this work
does not demonstrate that everything in this building
coloflal wett that charlatanisin, contradictions,
ignorance, etc., etc. But if I have this fault, he
It should be easy to prove, and I hope that
The Directors will kindly respond
to the latest document which formally accuses them,
otherwise, than by false insults, devoid of
lens of Truth,

Ba

Let them say that I received heaps of money.
Qor (y) to write these books; #701 always,
entirely forever a stranger to the fpecu-
even the most innocent players
whose profession I hate, whose
profits (z;; me who since I exist must
All in the hay of friendship, fans have never
I didn't even receive the King's Feast; I who
nhonnore & me boasts indeed of having ruined
a few fraudulent speculators to swindle
from their infernal disappointments the crowd of
ignorant and credulous citizens who ran
fe plunger dans leurs lacs, ou plutôt d'a.

b 3

ARM Ge aa

(y) Undicherinnere mich der Zeiten, wo ein gedun.
gener Author von einigen ökonomifchen Schrif-
ten die wichtigften Finanzoperationen hintet-
gængig gemacht hat,

(z) I have long since addressed this phrase
to the most illustrious champion of speculators of which
jaidu. craces a la vente cule X fans lettre
To hide, to paralyze the pen. Eh com-
It is a pleasure to take on such a challenge in this
despicable peat, wasn't it better for me to
my heart that the millions it moves are
fi aifé de gagner solement par mon filençc®

[SEA

to see driven to the frenzy of speculation a blow
mortal who sooner or later, and thanks to the efforts
of more skilled men, but to whom jau-
rai at least ofé blaze the path, en guéri rai

governments & nations.

Hey! How could I not be honored by this
disgusting heap of accusations, of lies
& insults, when their author reveals in
at the same time the celerate absurdity of fes
principles? How could I not exclaim, as
I've already done it so many times: Woe to
WHO HAS NEVER BEEN SLANDERED! ... Reunif-
{So, O my noble enemies! Forge
new tales, weave plots
news; you can do it boldly, even
fans will envelop you in anonymity, (which
yet eft fage after having pronounced that
I banish, the yoke & the hardships make
the legal punishment for slanderers) because I de-
I will deign to strike you, for an animal

Veiimeux always searches the hand that Pécrafe,

pee m

and that my time deserves a nobler
employment, but when you've lost your breath,
Take a moment to reflect; why do you specify-
pitter all together {under my feet? This country
where you want to harm me completely & will make me
always a stranger; I am not delirious there, I am not de-
Madam, I don't want anything from it; I didn't want it, I
I never asked for anything there, nor did I ever do anything there that
the time of those who will time; & the time
It is an involuntary feeling; it belongs to whom
She deserves it, whoever conquers it; she cannot
no more escape me than an indelible contempt
not to pursue you, fi Poubli ceffoit
to be your azyle. — That's all for the info-

slanderers...

I owe Mr. Briflot another reply.
Warville, with whom I am bound by friendship, & whose
appreciates intentions & talent. Auf didn't I
I was not moderately surprised, I Payoue, by
to find a note at least very feverish con-

tre moi dans son vigorous examen critique deg g

Fo natant im |

Travels of Mr. de Chatelux (a). I my
reproach with more politeness than truth

ES

(a) "Browse and rebroadcast Voltaire, who more
"than all the others, has legitimized this mania of
to make the ridiculous appear reasonable, which has brought it about
"You will not find even the scaffolds there-"
»you won't see a single in-depth argument against
The Illuminati. Wordplay, epi-
"grams, here are the weapons."

"I say this with regret; it's still the weapon"
"that Count Mirabeau employs the
more frequently, in a difference that he
"Just published against I celebrate Lavater"
"& his partisans, whom he calls fanatics, and
against enlightenment in general.

"He claims he is in charge of a party"
"Illuminati who are trying to start a revolution,"
"to chain the confidences & the Souve-
"Rains, to establish a spiritual depot. I may
"nothing conclusive has been seen in this regard, nor
"in the facts alleged by this writer, nor
in the letters of Doctor Lavater, which he
"Copy.

He transcribed a letter from this man re-
"{pećtable, addressed to a Doctor, in the-
Mr. Lavater claims to have thrown his wife
in the sympathetic state, in favor of three
Doctors. Mr. Count de M.** the plaintiff
fur ce fonambulifme; but if he has raifou in
Following this fact, I see five scoundrels here, the
Doctor, his wife & the three doctors who
"They attest to the facts. It must be admitted that for
Those scoundrels, they chose their...
"Theater; madness! And what's there to gag-"
"To be in a state of madness? Isn't that what
public places that charlatans dref.

"They break down their trestles."

-

fon, for having used epigranunes to

main weapon against Mr. Lavater (b).

has --

I do not know Mr. Lavater. Pignore
principles and dogmas. But if he has
"a fecte, h this fete this nombreufe, this
"The fact proves that the doctrine has some
"new reports which have drawn to him those
who are attached to their chariot. Now ilek
"It is important for the public good to know"
"These reports. Perhaps they contain truths!"
“Perhaps there were also mistakes? Who can decide?”
"The mysterious tone with which he cloaks himself is not
spas une rafon pour dire contre lui,
"Pithagoras preached only through symbols"
many people still believe them to be necessary
res today, not for the people, but for
deceiving a clump of people who don't like
"that the people may be enlightened."

Once again, I do not know Mr.
"Lavater, but I saw Pai painted by everyone like
“a virtuous and fragile writer. Now a
“Would a man of that caliber have advanced a thousand
"Errors, I refute it, but I don't tell him-"
I wouldn't plunge a dagger into my heart. Qni
can support the idea of having had a
“A tear for virtue? That is not the intention”
Mr. C. de M.**# I'm very sorry about that. He
His training was led by his aversion for the
Scharlatans who live from creation
"public dignity, an aversion that I share with
slui; but he should not confuse at
"Less fans have seen it, fans have touched it,"
"To say thus, her soul called, she left,
sll should not, I say, confuse ML with
the Gobelet players of the spiritual world.

(b) It is worth noting that MB of W. who ma
seen forty times in the two months I have

paffes in Paris since I published my
pamflet fur M, Lavater, ne ma funais parlé,

The Count of Airebeau claims, says Mr. Briflot de Warville, whom AL. Lavater ef at the head of a party of eccentrics who live to do a revolution, a chain of confidences € the Fouverains, to establish a defpotisine spiritual.

I ask Mr. Briflot of Warville, who must better than any other knowledge I didn't know Never a perfidious part to disseminate an accufation, I ask him to quote a single sentence where Jaye claimed that. I said that part the most enlightened woman in Germany believed in this a kind of conspiracy against reason & human freedom; that for me I do not I see that there are extravagances in the myftiquotes from Mr. Lavater; but extravagances dangerous, in that they cause the heads to fail too weak to bear the contradiction, they would lead by overthrow, right

to intolerance. In truth, I do, I don't

neither from this writing, nor from praising it, nor from The man who is the object of it only to laugh at it.

EE ——_———

I'm thinking, and I fear it much more today, but I didn't say anything more. Mr. Briflot de Warville, saw five scoundrels in Philoire of the disorganization of the JI's wife. Levater fi j'ai raifon en niant cejuit; the Doitezr, his wife € the three Doctors who Pont harnessed; for me who I would rather believe five scoundrels rounded up, (And don't they always look for each other?) than to an absurd fact; I, who know moreover a crowd of men seeing what does not exist not, & certifying false facts, fans of lying, I will only make one objection to the reason-The birth of Mr. Briflot of Warville. The Doctors instead of attesting to this fact (which It would be completely indifferent to me if the fact implies

contradiction, or that Ma-'s good faith
Lady Lavater was wrongly proven; eh!
Isn't it a little strange that Mr. Lavater
does not provide any other witnesses to the wonders
(Is he talking about his brother or his wife?)

The doctors, instead of attesting to this fact, Pont

turned into a joke, & the good Zuricher is
agreed himself since then, differing at least in his
friends, whose eyes had been fascinated.

I don't know Mr. Lavater, he added.
MB de W. pignore fesprinciples & fes
dogmas. . . 'it's precisely because of
that, knowing my own, & not ignoring
not that I never wrote about what I
I hadn't studied with hay, Mr. Briflot
de Warville should have begged me for good-
nes & even important reasons for
having published sixty pages for Mr. Lavater,
which I could not possibly have expected at-
a tiny bit of self-esteem, which I defis
obviously, not to France where I
I didn't need to be heard, because
Mr. Lavater's follies have and there are no others.
will never have any influence; but at the sole
Germany, where details were unnecessary
because they make themselves known there to the point of exhaustion,
and that it was solely a matter of making them read

to men, or perhaps to one man,

poem
who refused to read especially in German,
the denunciation of Lavater's theories.

But fi AT. Lavater has a crack, continue
MB de W., fi cette fete ef nombrenfe,
This fact proves that the doctrine has some
new reports that led him
those who are tied to their chariot. Since
the vilest of the Fakirs jufqwà St, Germain
And to the Schröpfer family, I don't know a single skilled person
juggler of whom one could not, by a raifonne-
in much the same way, deifying talents or jufti-
proud of the makers; & I do not know no
more than a true apostle of great truths who

of his living being made affected: these two words The party, and truth, scream in terror at seeing themselves coupled.

"I saw," continued Mr. Briflot de Warville, AI. Lavater paints everywhere like a writer virtuous € Jenfible . . . I don't do that that this is a virtuous writer, who does not he never published anything but theological reveries

or phyphonomic hymns; & I believe

that this epithet of virtuous, must be reserved for more courageous works & more useful; but what I do is that Mr. Briflot de Warville should also be well German, of which he has not the slightest tintture, which the Englishman from whom he transmitted to us precious things, he would not be unaware that Mr. Lavater & his fafcinations make Pobsometimes a jet of terror, sometimes of Pindignation, sometimes pity, always contempt enlightened Germans; he would not be unaware that this leader of zealots has just as much & more than any other that preceded it in the career, views of orbits, or interrifying, or material, symptoms on the which MB of W. fe holds for certain himself- even when we play Pillumination, and that he does not We shouldn't hesitate to expose a scoundrel; (p. 54.) he would not be unaware that I have for In my opinion, the authority of all men Letters sent to Germany, fans in

except one. That belongs to them, and that well

than to them, this weft than to enlightened witnesses the havoc wrought in the German Courts of, the successes of the visionaries, that he appeared- it is up to him to decide the nature of the efforts he It is appropriate to oppose them, and I will offer to say to MB de W. that there is some lightness perhaps to be depreciated, to say the least, through vague doubts & places commoral compass, an act of courage & firmness which all honest, educated people, From the Rhine to the Danube, Mont was a lot degree.

A man of that caliber (of the caliber)
Lavaterian) had he advanced a thousand errors,
said, enim M. Briflot de Warville, loudly
dissatisfied, moreover, with this general trend
towards the donuceny which always makes accufer
I wrote energetically with violence, during my initiation.
had attacked a cutter with some vigor.
because all virtue is a crime for that
who does not have it (p. 128); old woman of this i
Even if he had put forward a thousand errors, I would reject him.

has

terois; but I would not drive his poignard at heart; who can fuck Pidée
To have brought a tear to virtue's eye? ...
I do not believe in the virtue of Mr. Pithagoras
Lavater, and I don't believe I have either
A dagger plunged into the heart: this
exaggeration, or at the very least reprehensible
when it is only a matter of self-love
bleflé, eft d'tout plus injufte dans cette
an opportunity for all those who demonstrated
their opinion on Mr. Lavater, or on his
In my writings, I have been by far the most moderate.
I did not refute it because there were a thousand
times; I wanted to show the shield
d'Ubalde has a great perforation that we
he believed in the charm, and gave him the neckrage, or the curiosity to read what might
To disabuse him of this notion; for it is the day of a calamity.
public than that where Phomme destined to
"I don't want to govern men," he said.
DON'T READ ME.

A

A French letter printed in Frankfurt,
and that an anonymous German, who appears
animated by a more honest feeling than Mr.
Reichardt has just sent me another fur
Mr. Lavater will be the subject of another kind
of difficulty, because the author of this writing
accuses me of a factual error that I must

to clarify or recognize.

se

Indeed, he makes me feel just by persuading me
that I would publicly retract the error
who would demonstrate to me, especially if she
could offend any man,
even more so a public figure; or all
man who writes is, or aspires to become such.
Independently of any principle of moderale, I never believed there was in the
Life was human, was literary, another
It is a noble and prudent course to say I am wrong.
Lorsaw'on en eft perfuadé!

But far from finding that Mr. Pami

Lavater refuted my letter, I find it hard to
c

Poe A AAC THE
aannamen ean

to persuade that he had read it. How indeed
if he speaks about it other than through hearsay,
he accuses me of having written that Mr. Lavater
Was Jefuite? (p. 12), while about
of these so-called Jewish liaisons, I
I fled from these very words: I may gweres
read in this regard that affiations € of the conjeđures; thus I said precisely the opposite
of what I am being told, and which would have been
nothing less than absurd. Certainly,
when one has observed with some attention
the writings and rites of Mr. Lavater, we do
that he was very imbued with Catholic opinions.
Did I blame him, or did I not blame him, for recommending
command to his flock the alchemical works
dun Catholic theologian? (p. 10) Ce weft
not at all the heart of the matter; it
it is solely a matter of knowing about this affectation, at least peculiar on the part of a
reformed theologian, should not have aggravated in
Germany the suspicion of fes liaifons jefuitiques, based on so many other facts; & what-

create rhyme |

that he might be so proud, I had been eager for
to make Mr. Lavater odious or ridiculous, by

Protestant country, I would not become fervent

in this regard of expressions so reserved (c). But

C 2

ms, mena mure

(c) Do Mr. Lavater's friends want, for example,
example that I imprint a comment from fon

ode entitled:

Sentiirieits

Qua proteflant

in a Catholic church, and of which I will translate
literally a few stanzas, to give
an idea of logic, of the feelings of to-
lérânce, in a poetic manner & of Pima-
brilliant gination of this light of the century.

Feelings of a Protestant
in a Catholic Church-
lique.

I.

He doesn't know you
O Jesus Christ! who dishonors
Even your shadow! I honor
anything where I find the in-
I intend to honor you. Fuflent
fables, impostures, which

eager to offend me & to offend me-
Aiger, I would love them because of
You; I will love them provided that
I find every little thing there that
we fale Jouverir de toi.

Feelings of a Pro-
teftanten in einer ka.
Tholifchen Kirche.

I.

Der kennt noch nicht dich Je.
fus Chrift,

Wer deinen Schatten nur ent-
ehrt;

Mir fey, was dich nur Jefus

iftus

Zu chren meynt, verehrungs-
Werth!

Wenns Tæufchung nur, pur
Fabel wære,

Es fable nur zu deiner Ehre.
Es mag mich drükken und
betriben
Um deinetwillen will ichs lie-

p ben
Erinnerts nur an dich, trægts

nur
Von dir die allerkleinfte Spur,

My Weft method doesn't and will never do

giving credence to suspicions. I said that

mu -
+ es

What do I see here? What-
Did I ever go to these places? Nothing
These majestic vaults are insane!
And profound, nothing speaks to me-
Is he from you? This cross, this
golden image of my God
Isn't she made for you?
Norer? The bastard we're waving around
around the priest, the Gloriu
sung in chorus; the bright glow-
fible of the perpetual lamp,
these candles, all finally done
for you!

s 4

Why are we raising the hotty?
fi ce neft pour te loucr, ô Jé-
fus-Chrift, died for love
from us? It's because it's wet
more, E&F that you are her that the-
glife croyunte bends his knee. C'aft
in honor of you, Jefus-Christ,
From you, my friend, that this troop
d'en fans jnfruits de bonne-beurre
flees the Jigne of the cross, that
their lips & their tongues
sing your praises & fe

C2
Danast

Was ift es, das ich um mich
fehe?

Was ift es, das ich höre yesterday?

Spricht nichts in der gewölb-
ten Höhe,

In diefer Tiefe nichts von dir?

Das. Kreuz, dein Bild, dort
uberguldet

Ifts nicht a Ehren dir gebil-

And,

Das Rauchfafs links und rechts
gefchwungen

Das Gloriu im Chor gefungen,

Des ewigen Lichtleins Silber-
fchein

The light of the candle, meynt dich
allein,

4.

Warum wird, als um dich zu
loben,

Den Tod der Liebe, Jefus
Christ,

Die Hoftie empor gehoben?

Weil fie nicht mehr, weil du
fe bif!

-Dir beugt die glaubende Ge- /

mine

Das Knie; dir macht, nur dir
the small one

Schon früh belehrte Schaar
der Jugend

Das Kreuz, regt Lippen dir
und Zungen,

eea ms

Mr. Lavater was being extravagant, because that's not true.

proven; I said that his extravagances were

nn dE a

struck three times in the chest
born from her little hands.

Se

It's for the love of you,
O Jéfus-Chrift! that we kiss
the place that carried Ton fang
adored; for you, child of
choir rings the bell, for
you, the fabricator, do what you want.
In fact, the richest women
distant lands, the magnificent
cence des chufubles, l'oripeun
Doubt we adorn your mother AND the
full pearls that she has on her neck,
All of this I report to You.

feal.

6.
Why the walls & the

marble altarpieces, they make
covered in greenery, on the day of
St. Sucrement? Who are we talking about?
A path of lights? For whom?
These banners embroidered in gold?
When the Ave Marias resonate
Hey, isn't this for you?

c3

Schlegt dir mit Andacht und
mir Duf,

Mit kleiner Hand dreymal die
Brutt,

Se
Geküfst wird, dir zu 'Lieb,

die Stelle
Die trug dein angebetet Blut;
Deg Chorknab klingelt dir die

Shell

Dir thut der Kiüfier, was er thut.

Vercinter Rcichthum ferner Læn.ler

Die fchwere Pracht der Mefsgewcænder

Der Schuürkel an des Ritters Senitde,

Das Flittergold am Mutterimage

Am Hals die falfche Perlen{fchnur.

Meynt dich doch, Jefus Chrifus nur!

GO

Am marmorolcichen Hochaltare

Wem ziert mit Zweigen fich die Wand?

Am Leichnamsfefte , wem zu Ehren

Enttröpfelt Wachs des Sengers. Hand?

Wem ftreut man Blumen auf die Bannen?

Wen tregt man coldseRikts Fahnen? ~

(seeding) submits to

very dangerous, because too unhappy-

I certainly shouldn't doubt it. I didn't

m aa

matins, vespers, prayers
have my nuns not you
Not convinced?

rs

These bells in a thousand cto-
expensive, bought with gold.
entire cities, these bap- bells
wildly fanned in order to spread out
to the thunder, do they not carry
Not tou ininage melted in the
Same mold? Isn't that for
You whom the reli- sounded
gicux of the bells that us
call or at work, we have
Prayer?

S.

It's your protection, oh

Jéfus-Chrift that I put everything.

man who loves madness,
He who believes in You, and who
loves chastity & poverty.

Without you, the orders of St. Benedict

E&F of St. Bernard would not have

Wenn die Ave Maria {chat len,
Bit dws nicht, dem fie wiederhallen?
It Mette nicht, nicht Vefper-Zits
Nicht Prim nnd Nonc, dir go~weight!

7.

Den Gtokken in zehn taufend Thurmen,
Mit ganzer Stædte Gold erkauft,
Dem Blizftrahl und den Donncrftürmen
Zu wehren, feyerlich gctauft;
Ward ihnen, da in Glut fie Flofen,
Dein Bild ain Kreuz nicht angesoffen?
Gezogen oder fchwer getreten,
Zur Arbeit rufend und zum beten,
Schallt dir, fchallt dir nicht-Tiberial
Der Glokken Andacht reicher Schall?

Se

Nach deiner Huld nur Chriftus fehnt

Sich jeder Freund der Einfamkeit,

Only believe in you, only believe in you.
meynt und Wæhnet

Wer fich der keufchen Armuth
wciht!

Not Benedictine, not Bern-Hards Orden,

~

(merman |

said he was either Catholic, or Jew, or

difficult or partisan of Catholics & of

eee ee

They were not founded! From you the cloture EF the cloister, the tonfura, the breviary €F the rosary ren-
A witness tooth. And for whom?
for whom, is the filence of the dortoir, fi ce noft pour tu gloire?

9.

O delight, Jefus-Christ! for
your difficult disciple, even where the
simplicity is lacking and flees, from
see the marks left by your finger,
there, the eye of the mold cannot see them
No! Oh, ineffable joy of souls
which make you devoted to seeing in
all the caves, fur eaque
rock, and each crucifix planted
Jer the hills E&F Jur the great
paths, your fecal

(Whatever the Seal may be)

EF, that of your love.

duty

TO:

Who will not rejoice in honors of which you are the goal & The soul? Who wouldn't want to see the tears upon hearing 'Be' „praised Jéfus-Chrift!” O the hypoerite, who knows the name of Jefus-Christ ES doesn't answer with joy: amen; who, charity

Waer ohne dich geffiftet worden!

Von dir zeugtGotts-Haus, Kiaus und Klofter

Tonfur, Brevier und Pater

nofter,

Und wem, wem ftelt, ais dir zum Ruhm

Is this Klofter-Gang Silentium?

9.

O Wolluft, Christus, deines Jüngers,

Anch*da, wo Einfalt fehlt und flieht,

Zu fehen Spuren deines FinGers

Da wo kein Aug der Welt fie ficht!

O Wonne dir ergebener See-

len,

Anf jedem Fels, in allen Höhenr

In jedem Krucifix der Hügel,

In jedem au der Straffe, Sievel

(Wie abgenuzt das Siegel fey)

Zu fehn von dir und deincr
Hole.

I0.

Wer freuet fich nicht jeder
Ehre

Von der du Ziel und Seele bift!

Wem regt beym Grufs fich
nicht die Zæhre:

"Gelobet feyt du, Jefus"
Cir ea

O Heuchler der, der Chrift
Name

Sonft nenrt, und nicht ein
frohes Amen

ee

I fled, because it seemed problematic to me-
that, and that I know of no reason
to pronounce in problematic matters
questions, where one must doubt as long as one is ignorant.
I therefore leave the solution of this extra factordinary to the Germans who are in charge of it,
(d) & I flee the lifting of imputations
free things that Mr. [name]'s defender does to me.

Lavater. |

How, if he knew by himself
The text he censors, would he have said that I quoted

Mr. Meiners' authority regarding the jefuitis-

brotherly in the eyes, ne Antwortet, nicht mit Bruder-

. ` z ii ken`
said not with a ruvillement in- Biikke:
? ie Nicht fagt mit innigem Ent-

interior: Léfus foit béni dans zükken
Eternity! In eternity! "In Ewigkeit, in Ewigkeit

sS5€y Jelus Chritus benedeit!”

d) I am convinced that it would not be necessary for the
compare many works similar to this one
that we just published, crazy, the title of zoz- -
new edition of three poems in praise of the cult
Catholic, &3 for monastic piety by AL
Gafpar Lavater with observations of
two proteftants, or Johann Gafpar Lavaters
drey Labgedichte auf den katholifchen Got-
tesdiouft, und auf die Klofterandachten. —
Leipzig, by Paul Gotthelf Kummer 1787.

me of your hero? (p. 12). I ran away fervi
contrary to These uncertain words: here Mr.
MEINERS ALLUDES TO AND SEEMS TO AGREE
TO AN OPINION &c.

How, by trying to justify Mr. La.
vater of the Airaculatorimm anecdote, or
fanetiary of the Miracles of a fervent
Canton of Lucerne, does his apologia speak,
as I don't know them, OF ALL
OTHER LITTLE ANECDOTES FROM PEASANTS
€ of prophetic payfannes that PAL EU
THE PATIENT CERTIFICATE TO ALLEGATE (p. 11)? If he has
i.e. that. I only spoke of the {ul St.
Martin, whose... he is careful not to deny
Let's connect with Mr. Lavater.

How can a man of good faith nrac-
would he cuferoit, si ma lettre étoit fous ses yeux,
for having disfigured all of Mr.'s paffages.
Lavater, whom I translated, and would he not cite
a sliver of my ignorance, or of my
Infidelities? The thing was flat and swollen

However; for I defy any man to

I'm not going to pronounce it like I do, fur
the reason for the one to whom the blame must be attributed
opinions, speeches & fragments, that
I took the trouble to extract from Mr.'s text.
Lavater. We shouldn't be too hasty then.
to prove that I quoted inaccurately, or
misinterpreted, however, his defender does not
nrattaque throughout the course of fa critique
that fur the fignification of the word gesiefsbur
And fans, without a doubt, I would be excusable for being in pain.
translated a new, vague & bad-
I will taste it; but this wrong, I do not pay, &,
Since it is necessary, I will show my advers-
things that I study perhaps better their
language that they themselves, when pen ai befoin,

Mr. Lavater said, speaking of the revelation:
Gott mufs deu Menfchen bey diefer Fereinigung
fo erkennbar, fo fpñrbar, fo geniefsbar
feya, als es immer ein fichtbarer Aleufch
feyn kann, |

And I translated: the purpose of all revelation

to unite with God in a way

LED

fuelle, conune on le pent avec un homme
visible.

Mr. Lavater's defender claims that
"This presents in French an equivocal fens-
that & indecent which is not found in
"Poriginal. The misunderstanding," he adds,
"eft principally in the word geniefsbar

"who doesn't have the finniñcation that you give him
Sattribuez (p. 4).

If that were the case, without a doubt the defender
Mr. Lavater should have convinced me
& to fully disabuse the reader, fubfti-
killing a translation exadvantages to the one he
He accused him of infidelity; but he did not do it.
And I'm telling you, by translating the word
geniefsbar by that of fenfuel, I have en-
tense in its most bearable sense,
the most decent, the most accurate, & here is how-

I'm proving it.

In all languages, and especially in
those which are not yet fixed, where

prefque all the words, having been used

in the most diverse senses by
famous writers, he excites a large number
of authorities for and against all the figni-
the adjustments that can be made to them; I know
five ways to determine the true value

in a vague word:

The most commonly received usage & con
tired of dictionaries.

The etimology & comparison of the word
uncertain.
The natural wind that it should give the

phrafe where it is framed.

The example of the most undervalued writers.

Finally, the Dorine of Pauteur, which is from it
fervi in the occasion where it concerns inter.
lend. — I would hardly be wrong, if these

Five tests prove me right.

I open Adelung's Dictionary, this oracle: of the German language, & I find:

genufs jouissance genieffen jouir &c. &c.

GETTING FOOD &c. geniefsbar, adj. THAT WHICH ONE CAN ENJOY... It seems to me that all of this is going to be sexSUEL. We only do the flamb in German. bar is precisely equivalent to the end of a word to our French term. If I me iufle attached more ftriément à l'étimologie, I could therefore have translated very well geniefsbar by an even stranger word that Fenfuel, EDIBLE, for example, had summer was irreproachable; for gexiefflen in Pallemand the purest meaning to EAT – that's it all at once for vulgar Pufage, the dictionaries, etymology & composition

of the word.

Shall we now confound the phrale? To clarify the word geniefsbar? I pray that Pon show me a way to unite to God AS TO A VISIBLE MAN, OR fi Jon wants a physical and moral interview with God, (for such is the literal translation of these words soralifche Jinuliche Unterbal-

these ee –
tung, (e) which precedes the definition that Mr. Lavater gives revelation). I pray, that someone point me to a union or an intersomething of that kind that isn't fenfuel, or physically capable; & I promise to agree accept Pepit that Pon will want to establish to the one I believed to be the most de- equivalent

one hundred of geniefsbar.
Shall we seek out authorities? ...
Ch! In which German book will you challenge me?

you, Monfeigneur (f) to find some for
And against? ... agree in good faith
that the German language is not fixed,

that she will hardly do it for a long time

(e) Eine eigentliche moralifche finnliche Unterhaltung mit der Gottheit ift das eigenthümliche der Religion, and die Abficht Gottes bey allen feinen Offenbarungen.

(£) It is common knowledge in Germany that The letter to which I am replying here is from the Land. grave of Heffe-Hombourg, and I can only to find in this extraordinary event a ray. even more serious is the fear of the fascinations of Mr. Lavater, since they extend up to a Prince, enlightened and respectable in his own right the profession of a miller.

that every writer, and, following his example, each reader will be able to adopt or to arbitrarily introduce the same words in infinitely varied fens, "so as not to to say perfectly different; that one does not will not fear, that Pon will even prick himself with a-soil at the highest expreflion Pexpref- the most trivial fion; which one will firmly believe- how to enrich the language by striving to to paint the most sublime thing by the comparaifon the biggest slap; by picking up all parts of singular words, phrases of all the styles, proverbial expressions of all the countries, indiscriminately engulfed, in writings of all kinds, which must produce & produces in fact such a barbaric variegation that the bottom of the dishes is often altered, & always made doubtful. I don't claim not that this motley crew should be the way of your great writers. Hey! how this miferable richefle d'expreflions vagues, néolo-

would it have favored gics, pleonasmatics

the naivety of your good works? the Mé-
exaggerated metaphors, ridiculous hyperboles,

emphatic words do no less enemies of eloquence, let abbreviations arbitrary terms, the jargon of the people, the terms new & non-necessary matters do it from the "Precision, energy, naturalness. It is probably in the ridiculous vogue of this sometimes trivial & sometimes pompous-fairy, that we must seek the true causes from the long childhood of your theatre & of the slowness of your progress, despite the number abundant with brilliant minds who have brought renown your nation; & since bad taste, the darkness, the lengths, the ambiguities & the inextricable confusion that results from it Those who per- can only harm art. perfectionists make them free from these defects

Fans doubt. Perhaps, however, he would not do in-useful to examine fi as well as in mecha-nice, no force can act without a point support,

D

of support, likewise in the fine arts, he eft pofhble de faire des grands pas fans un fixed starting point, a regulator determine-mine that guides the haphazard travelers engaged in the Pimmenie domain of Pima-gination; if it does not weft infinitely difficult that you have a pure taste, an idiom uniform, a perfect match of ex-preflions, a philosophical language of what-that kind of thing, whether we want to support it, aufli For a long time you will be divided into con-stranded, in provinces, in cantons; if that, I said, it wasn't as difficult as he would have thought. for example that our language had acquired the degree of maturity that you apparently You will not argue with him, for our fine minds each wrote in the dialeûe of fa pro-Vince, one in François Gafcon, the other in françois Alfacien, a third in francophone three, this one in Languedocian, that one in

Breton (lower Breton). . a

þem d

I'll save this CXA for another time.
men, and I won't even ask you,
The Germans understand perfectly those
from their books that they can tax foreigners
It's foolish not to understand when
They undertake it fervently. I won't tell you
I won't ask why Mr. Lavater by
for example, he complained that all the men of
German letters that are not part of it
fans (and how many do you know the number in
(eft grand) do not understand it, if {on ftyle,
or their language or perhaps both of them
are not burdened with amphibologies, equi-
vocatives, of obscurities; or to quote a
a completely different example, important & refpec-
table, why, if your language is not in
Generally marred by these flaws, your
Haller, who, moreover, possessed so much genius,
seft made himself unintelligible at times in
several works (g) for all

Any country other than the fufle? . . .

(g) His Schweizesifciie Cedichte for example.

Once again, I admit that your great
writers have overcome all these obstacles; &
That's why I could have argued at
your Lavater of being a good writer, prou-
ver that it does not Peft by the nature of the repro-
the things that you yourself do for him, and support
that truly apocalyptic way in
leading to a large number of imitations
teurs has harmed your literature & perhaps-
to be in turn hindered by your progress in
all human connoisseurships, even
in the exact and natural sciences, of which
the exhibition and the developments must
have become more difficult, thanks to the liber-
fashionable clothes by Mr. Lavater: Because
Finally, language is the vehicle for ideas.
And fi Pon has a great many ways
abftraites d'entendre sur entendre telle mot, telle phrasefe,
such books, we cite well near the road which
leads to not hearing them at all.

But why do I need all these difficulties? Fions? I never intended to judge Mr. La-

d 2

vater in his capacity as a writer; I denounced just a few of his habits more extraordinary; or abuse of the compa-reasons drawn from the physical world with purely intellectual objects, this abuse continuous & truly infernal which characterizes in this way, undoubtedly belongs to extravagance (in truth I should not soften-(Circ this word that shocked you so much) yes to the extravagance of this great man, & I ferois trompé dans Pinterprétation du mot geniefshar, that this would undoubtedly do It's my fault. It seems to me that we must have renounced good faith, or good faith to deny that the writer, who makes words geniefsbar & fpürbar when speaking of God, expresses itself at least in terms which cho-Consider what is appropriate and reasonable. For finally One can only unite with God through the most modest means. Why bet on amalgamating (Zereini-guung), to palpate (fpäürbar) Œ), to enjoy

(h) Some German grammarian will perhaps tell me-

(geniefsbar) we seek to rise to the railon fublime des chofes, on adore Dieu,

d 3

is

to be that in my own principles for Pine Interpretation of dubious words, /pirbar ne does not signify tangible, but fluid; since Spur means spiffe, & [pren Juivre lu pijte, Jentir by Podorat. But fans ask fi God is more fair than tangible, I reply. drai que [pren & par confèquent /pärbar ont has been taken in so many different senses, that they have made them generic words that we do not can only be translated by generic words; that

moreover, the literal equivalent of fairer eit
ittern; which in truth is confused in allemand the words of piffe & trace (Pun & Pautre Spzr) although wrongly, since we have the The word Gleis for that of trace, and that of Spur for that of pifte, & qu'aiali /pérbar eft is also suited to expressing everything that can be followed by smell, sometimes by sight. faith in flowing; but that this very proves how much fpärez eft is far from indicating a nuance determined; that indeed he said to himself also for fübles which incontestably fignifies fëeztir, to experience, to have experience, where they discovered what that this Joy, and that thus in a phrase where Mr. Lavater clearly rejects the word /pärbar a physical meaning, which appears in general the dominant force of this illustrious Theo. Logien, I was able to translate it as tangible, ne even if it were to be the least equivalent to chcifir ridiculous & because the heap being properly the fens which receives the impression of objects, it philosophically speaking, it encompasses sight. Hearing, taste, smell. Celt fans donte ua a mistake in language that one can also say,

we want to obey his decrees, to please him, the fervir, (you see that I embrace all the opinions); but we do not conflate with We don't touch him, we don't enjoy him (because this word enjoy, joined to the preceding ones, can (Does it have a purely abstract meaning?)

These affluences of ideas are indecent, dis-

Goét Jhäüren, einen Haafen fpüren, Schmerzen

Jpüren, Luft fpüren, Wind, Wärme, Kiülée Jpuren, feinen Nebenmenfchen fpúren &c.. Etc. & qwainh the same word also expressing the moral and physical state, we make God, we to split a hare, to split its veil, to furrow the pain & pleasure, wind, heat, the cold, the perfumes, the blows, etc., etc., but It is precisely because of this common flaw to all languages, to give a prodigious latitude to generic words confuses everything the ideas, & complicated to the point of gibberish so many distortions, that the eternal comparison-from the bottom of things known to those who do not

not, & the afluction of ideas which do not refer-
seem that, through their darkness, they multiply
already to excess; this is because of that
even, I say, that good writers avoid
as far as possible this confusion of ex-
preflions. Mr. Lavater research at the con-
milking, but if the fault is not with her
friends who, to exonerate him from being a writer
in bad taste & even devoid of fennel,
fusuppofent tuujours qu'il a prism au figurative, les
words that he hears in the most naive way possible
Perhaps in its natural state.

Cana

reasonable, absurd; & when they fer-
a slap in the face to religious and philosophical theory.
the ophical style of a tireless author, when el-
the fervent readers of incoherent texts &
volumineufes reveries (I'm not arguing with you)
nothing about the number of volumes that I pre-
I thank heaven for having read them all; G) it makes me want-
It was that Mr. Meufel in his Germany fa-
boasts of having compiled eighty titles of
Mr. Lavater); when he says in full
that the God of philosophers does not weft the
Fien, that he needs one that is geuiefsbar,
fpirbar &c. &c. we don't care about fucking
That this man is raving; yes, indeed.
a rafon; For take good care that you
Even, Monleigneur, you cannot exclude him from
these uninformed styluses (I'm becoming pedantic)

(to spare your hero) than by confessing

(i) "At least you are already mistaken about their
"Number you entrust to him go. Volumes,
"My anger, despite all the pain I have put myself through,
"I unfortunately find myself only 30. This
(p» half as much as Voltaire wrote p. 1).

GO

that he is so mired in mystity, that he
cannot detach himself from it, and that he should: resist
rather than just writing gibberish

vivionary.

Once again, I translated the word correctly.
geniefsbar: the fens of the phrase, the etimology,
The authorities demonstrate it; but I attest to it
furtout the entire body of doetrin
Mr. Lavater; he always does in his works-
some obscurely stated allusion
JC, who was, according to him, intimately com-
profé d'une combinaifon de fubftance humaine
& divine. M, Lavater finds this amalgam
clearly indicated in the Bible & fi deli-
heavens, which I do not believe I am doing him wrong in
fuppofant que {on plus vif défir eft d'incor.
porer en fa perlonne quelque parti d'a-
A divine amalgamation in the manner of Jefus. For-
what, or rather how, this reverie
which became in Mr. Lavater's mind such a thought-
it is usual that she manifests herself in all
what he does and everything he writes, do not

; i
Would she allow it, or would she not order him?
to give the word geniefsbar a meaning
at least as physical as moral? for.
what ejaculations towards the son of God,
Wouldn't they derive pleasure from
the full force of the word? With belief in
daily miracles qw literally displays
Mr. Lavater, should we, can we challenge fon
imagination, his mind, his very body?
In short, did I have to take figuratively what
Is it only intelligible in its natural form? Alas! There is
It's been a long time since I gave up on hearing this
famous distinction among theologians
things against reason & those ati-
deffus de la raifon. Tout ce qui weft pas dans
Reason, for me, is outside of reason;
to the deflus, to the deffous, beside it, I don't care;
I don't want to be out of my mind, &
That's why I rarely read Mr. Lavater;
that's why, when I read it or tra<
duis, c'eft dans le fenus naturel, afin de waf-
furer at least that his text is empty of

Es, =
fens, after which I abandon him to idolatry

of their worshippers. To make myself recognized
that I have disfigured this text par excellence.
You have to demonstrate it to me, and that's what

You haven't even begun, Your Grace.

"But since German is not your
native language, you are not a judge com-
"They are guilty of the works of Mr. Lavater" (pp. 1
& 1$). Why is that when I don't
I do not claim to judge him in his capacity as an e-
Writer? Isn't the heart of the matter...
My tefiort? I fled abstained from wearing
Further my gaze goes, and I don't see that we
has the right to demand an accounting from me
German grammatical erudition, when
I quote faithfully & I translate with ex-
attitude; because I don't have an obligation to be good
to know German; but I have that of knowing it well-
Nour le livre & la chofe dont je parle. Et
in good faith when the word geniefsbar for-

should be understood in another way than

e
The one where I took it, wouldn't it still be...
afleez of undisputed extravagances that
I gathered in my letter to make the
the reputation of the illustrious Lavater, already famous
€ efimé in his homeland, says {on détenfeur,
when I was barely out of childhood? (p.
D). This makes me believe that the pro-
Mr. Lavater announced the theories; indeed
if he is only forty-two years old; as one
I can see it, I've barely fixed years less
than him; & unfortunately very little
Men younger than me have written, &
moifloné rather than the poisoned fruits of
celebrity.

Whatever he may think, and leaving them in their place
Mr. Lavater's Pontius Pilate, the disorga-
nifation of his wife, his miracles, his talents,
His philosophical writings, which have not, as his father said
apologit that a fel proper to the single tongue
German (p. 4), the good nature that carries it
to name the squires by writing to them

has

My dear friend (k) but who does not Pem-
fishing doesn't always mean placing it in a book
fur les phyfonomies le profil de Jofeph H.
Between Cefar and Marcus Aurelius, oh my, I'm good
memory; sometimes to find in a boot
the indication of the genius of Frederick II. &c. &c.
&c. The good man so disdains artifice
courtiers; dismissing these anecdotes & so much
others who would one day appear mad
the object of fervent enthusiasm;
I acknowledge the admission of my adversary.
who agrees that Mr. Lavater is too ob-
fire, too myflique, too enthusiastic (ne di-
Don't you think it's permissible to be a little
all of this); that he has some dubious opinions
(p. 4) & I think that's enough for me
Fauver, from the supposed ridiculousness of which I am
threat in the name of the noble German spirit,
(p. 15.) They have, on the other hand, a lot of

number, kindly agreed to sweep me away completely

(k) "Woe to the Prince to whom this expression
ple bonnununis deplait. p- 7.

Li)

And for a long time in this regard. Days-
very distinguished paliftes in Germany, with
which I never move the lightest rap-
port (I challenge anyone to name one in Europe)
to which I have at no time sent a
(from my writings) the journalists of Göt-
They talked about me specifically to pro-
Mr. Lavater's position, like Pun's...
foreigners (I'm translating this loosely as modesty)
who seems to know literature best
German. In truth, I don't deserve more.
this praise, which is the opposite of the reproach, & I
He reports it only to prove that
Mr. Lavater's friends are making the leaves at mac-
cufer to translate unfaithfully.

Here are the few lines I will consecrate

never to this pathetic controversy. The
Time flies, life is short, one must not
not to be consumed by vain clamor. Eh!
What a load of listening to quibbles and arguments!
grammatical issues often turned into barbaric jargon

(I'm talking about Mr. Lavater's style), or fur

s
The extravagant theory of the vivionaries? What
a waste of time for the one who has the courage
& perhaps the strength to compete in Pinftru-
@ion public? What interest could there be?
Lavater unmasked the incessantly writing
occupied with useful work, and who in the
at the very moment he stoops to write this
preface, so that Pon will get angry once that
şil abftient déformais de répondre aux en-
The apostle's disdain for the living, the disdain
Feul will impose on him filence, afpire to bring him closer
a considerable part of humankind
of a less unfortunate state that makes her more

useful to similar people?

May they never fight their enemies?
I only used such weapons to envy those whom the
Nature has endowed us with talents that lead or
human opinions dominate! Ah! If they
they devoted themselves loyally to the noble profession
to be sure! If they had the courage to
to take for granted, FRIENDS UNTIL THE VE-

RITE, their indomitable self-esteem

|

has

could compromise with himself, & made.
Fie on glory over dignity! Fie, instead of a-
to debase, to tear each other apart, to destroy each other
proving their influence, they reunited
their efforts & their work to terrace

Ambitious one who stalks, the imposter who leads astray,
the villain who schemes, the coward who sells;
despising the vile profession of gladiators, bed-
They believed themselves to be true brothers.
weapons against prejudice, the menfonge,
charlatanism, deception, tyranny
of whatever kind it may be, in less than one

In the 19th century, the face of the earth would be changed.

Disappointing illusion! Golden age of reason
Human! Will you never do anything but
The dream of good people? . . . but what-
door? Why not offer it as a token of faith?
even what we needlessly advise to
Others? The good that each individual can
to do, is it therefore fans price because a con-
a federation of men would do a thousand times over
more? . . . fragile souls! ar-

Camna

teeth! that indignation of evil brings to
to exaggerate it, and, which is a thousand times more fu-
nefte, to be regarded as impossible & chi-
America a better order of things, gar-
Get out of this predicament where they will break
the energy of strong souls, the courage of the
benevolence, love of virtue; not ca-
Do not ignore human nature, do not defend it-
Don't worry... Hey! If we're going to be Italian at
the violent shock that the approaching fire
the che of a good man springing forth from the falin
corruption, where would the morcity lead?
which thickens each day and dyes black
plus ombre, the spectacle of human things-
born? ... to hate everything that is excellent
on earth: the BEAUTY that sweeps away the
iron climates & softens the hearts of tigers,
but on the traces of which hell vomited
fes ferpens: Gentle, easy, in- KINDNESS
gentle, generous, propitious, but which makes
To be born ungrateful: Friendship that comforts the
pain, softens misfortune, lavishes

pleasures

pure pleasures; friendship and benevolence
from heaven invented to make us endure
& cherish life; but whose wicked de-
dress the mafque to better sharpen the flillet
of perfidy: THE GENIUS near whom watched
always blatant slander & envy
implacable: FREEDOM, that soul of Pame
this divinity of all that nature made
appear great on earth; but who
holds fans cefle the dagger raised fur fon
own heart...

Shall we curse these gifts from heaven, because-
that the hand of men can poison them
Ner? Oh! No: let's not give in like that.
fur nos fentimens à tout ce qui nous cin-
tower; let's perfect our reason; strengthen-
Let us do our will; let us enlarge our souls;
we believe that apart from accidents
inevitable leaks from the general order, it my
it is bad for the earth because there are
errors; that the day when the lights & the
morality with them, will penetrate into the di-

t

Amp likes": E

weak souls
will have courage out of prudence, the ambi-
moral guardians for their own gain, the scamps
Moderation through foresight, the rich
of calculated benevolence; & that thus Pin-
Explosion will diminish sooner or later, but infallibly
Clearly, the ills of the human species
until making his condition the most pleasant
of which peripheral beings are susceptible.
fables.

D SARE ÉRS

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ON

MOSES MENDELSSOHN,

ON THE
POLITICAL REFORM OF THE JEWS,
AND IN PARTICULAR,

Jur the revolution attempted in their favor

(in 1753) in Great Britain.

U, a man thrown by nature to the wolves
from a debased horde, born without any species
of fortune, with a weak temperament &
even disabled, a shy character, a
Sweetness perhaps, Exceflive, chained all
life in an almost mechanical protection
that, be raised to the rank of the greatest
writers that this century saw born in Germany
One of the first to melt this
first, he gave to a language, which was not
not even the same, clarity, or quantity,
Grace, energy. The Germans
they bestowed upon him the title of modern Plato;
a public monument is dedicated to him in the
homeland that its successes in the absence of laws him
have conquered. Even more remarkable by
See |

\

. his virtues that by his talents, he infused upon
fa nation & perhaps to some extent
fur the country where the {ort had fixed it by licensedant of a profound reason, & of a conduite si pure que le bigotisme & la calomne ne Pont not even tarnished . . . this man-
This Jewish philosopher deserves something
Curiofité.

í

I would like to introduce Mofes Men-

Delsfohn to France better than he can Perhaps through the translation of his Phaedo, Pun of beautiful works without doubt (a), but where Jon shouldn't guess all that was worth This writer, truly extraordinary, fi Pon consider the situation in which it matured I have shown talent and virtues; I would like to speak of the good he did for his nation; I I would especially like to occupy myself on occasion those whose feeling and thought do not strangers to everything that concerns the species human, from the prejudice that makes us exclude the unjust abuse of focal force against the Jews, by representing them to us as incapable of ever being morally eftimaneither useful nor politically helpful.

(a) There are two French translations of the Phégift of Mendelsfohn; that of Mr. Junker & Mr. Burja's. I also know some English, Dutch, Italian translations. nes &c,

EOTICE ON MOSES MENDELSSOHN
EE SES WORKS

Me Mendelsfohn was born in 1729 (b) in Deffau where his father had been Master-at-the-ship. Thus, his early childhood was not complete. foreign to the study. But what studies- even those of an impoverished Jew! erudition, the feverish tongue would appear to have to be the last term of {on ambition, & Mendelsfohn indeed was not occupied in the gamemedlar & in the few moments he plucked to the hays of fa fubfigtance than works of the famous Maimonides, reformer of the religion & philosophy of the {ebreux. on application excellive & tôt lui gavena a nerve disease which, from the age of ten years, threatened his days; & such was the force infirmities that tormented his life. However, his father didn't even have What. make it fubfitter, Men delstonn gagua Berlin in 1742. He lived there in obscurity; during several years in the greatest hay,

often lacking in school supplies, but Ous
bliant deprivations fi big & fi proton.
gees auflitót qu'il rencontroit quelque OCCa«
e 3

The sum moe mt

O) Mendelsfohn died on January 4, 1996.
in Berlin.

4 On Mofes Mendelsfobs,

purpose of educating oneself. A benevolent Jew re-
Finally picked & Padmit to fatal. The Rabbi Fränkel, who had formerly served as a miniftere to Deflau, granted him at the same time some hay, made him transfer his manuscripts wrote, & gave him the opportunity to study with the Talmud, works of Theology, of jurisprudence, of cholattic philosophy of the US. ~ . Cell 7 this quagmire that Pau-
the author of the Phaedo has risen to the level of philosophy
The laziest phophie.

In truth, he encountered in Pémulation & in the sweetness of friendship an encouragement-
A rage that proved useful to him. Chance had procured for him the knowledge of a man who found himself in a completely difficult situation reille: similar contradictions of nature & of the strong, poverty near the mifere, same obstacles, same tastes; & long can even be said to be dominant, then-
that the sole confolation of the adversities of life comforted them in the search & the examination of the great truths of which the de-
covered eft perhaps the most enjoyable pure that the perfectibility of Phomme lut had prepared.

This companion in misfortune and studies there was another Jew named Israzr Moyse, native from a small town in Poland called Hari Zamols, located between Krakow & Lemberg in the territory that forms the province which is now called Galicia. This Ifreal Moyfe, schoolteacher in Berlin & Pun des for the political reform of Jews. $

remarkable men of the nation, had
What a terrible misfortune to be tormented by the
Rabbis, for their way of thinking freely,
proud, and free from prejudice. Chañlé plu-
several times of communion, forced to wander
in Poland fans support, fans aid, de-

provided with all resources, the object of the
bitter hatred & continual percussion
of the Orthodox Talmudists, he fell into
a deep melancholy that ended {es
days by premature death.

This Ifrael did not speak any other language
that the Hebrew that he had superior-
ment & in which he wrote, it is said,
with admirable elegance, which probably-
It has few judges; but it is very extra.
ordinary than aided by this single instrument & of
pitiful resources offered to him by literature
erasure of his nation, he was familiarized with
modern science and discoveries.
Âffez, mathematician, for having found by
He himself, his friend said, demonstrated
the most important; distinguished phylician,
Capable of the fine arts, and even gifted with
showing some talent for poetry, he undertook
Mendelsfohn's literary education made him
know the Hebrew translation of Euclid,
He initiated him into the science of equations which
gives so much justice to the spirit, and develops.
well all its resources, in one dish it
began a real philosophy course with him-
{ophie, & such was probably the spark:
electric for Pefprit de Moles,

6 On Mofes Mendelsfobrr,

A young Jewish doctor from Prague named
Kilch, struck by his first progress, him
Mendelsfohn advises learning Latin.
so poor that he had to save for a long time-
time to fes befoins to procure a
grammar & a dictionary, undertook the
reading the ancients and studying literature
of the seventeenth centuries. His uni-

that help in this regard was the doctor's friendship
Kitch, who gave it to him every day for a while
months of Latin language lessons
a quarter of an hour a day. Mendelsfohn
arrived in a short time, although with a
infinite difficulty, to read Loke's works in
Latin. I looked up each word in the dictionary.
tionnaire, thus gathered the materials
of a period, & implementing the
forces of spirit to discover everything at the
times the metaphysical fens & the construction
grammatically, he guessed through sheer meditation-
tion rather than he translates.

This prodigious effort of application & of
Fagacity doesn't weft uniquely, it doesn't even weft.
rare among those Jews who indulge-
nent to the sciences, & the difficulty {fervant in
This, like so many other things about reflort
With momentum, they manage to overcome
incredible obstacles. We shouldn't exa-
manage the advantages that nailfent of: these for-
Your victories. They are such that I find them...
kings more reasonable to work to make
at least the study of sciences is difficult, that
to claim to enlcigncr all fans hardly

"Jur la réforme politique des Juifs ge."
as we understand it & especially as
We are often promised it. Those who have
a true calling would penetrate them
in the fan@naire, & the fociété would not
flooded with sterile richfle, or with the “ere
faitueufe des demi-favans, overjoyed fans
doubt about trading their mistakes for
ignorance.

In 1748 Mofes became acquainted with the
Dr. Salomon Gumperz. He was a
young Jew who, in addition to Medicine, must
Mathematics is a passion, period.
foreign to speculative philosophy, & fa.
sees several modern languages among others
French and English. He introduced Men-
delstohn among the most etu- young men
gods of the gymnasium of Joachimsthal, at
many of which M. de Beau-
{obre, which is made since a name in the
republic of letters.

Celt, while Mendelsfohn learned the

modern languages, of which he experienced so much Putile, that their study has entered into the plan of education that he outlined for his compatriots and that he had the good fortune to see performed in a large part. He believed it was mutilation the spirit of man than to deprive him of the knowledge of several languages.

Indeed, one can see it at first glance tempted to believe that the multiplicity of langues eft un mal, non fulement comme une barrier ge plus between men, but As a natural and daily occurrence to tire the heads: the strongest ones, those that a compelling invitation leads to study, by a multitude of words that take the place of things, we realize upon reflection that fatigue is not as much to be feared for the human mind that the paraphernalia & the loss of any reflort which comdemand the work. The study of languages mef so not in itself a bad thing fans comhangings. i

And if that is true in the most In general, it is even more obvious that knowledge of languages is an in. comparable advantage, & almost an indifpenfable neceflité dans Pordre de chofes which condemns us to the incapacity of the universe. falifer, if I may speak thus, an idiom of so that we can be proud of everyone else. I will support this idea because the franthese seem to me to have all the more need They make efforts of this kind that they delude themselves. difpenfés longer & than they have for This study reveals more natural disadvantages.

We are being misled, what can I do? that our language was spoken everywhere, we we needed no other; but besides than in a country that strives to perfect it. the human species matters more to him {only that many others put together, I mean England, fi Pon generally makes people talk François, nobody likes to speak it, strongly that in this idiom one must renounce pres.

that any outpouring of confidence, to all

for the political reform of the Jews Eyc. 9

Deepest sympathy, with all due respect.
communicative; I wasn't observed
that fi Pon speaks French everywhere (which
It's true that for Germany, where
(even the habit diminishes every day)
each nation, however, writes in its own language.
Shall we therefore prefer the super- instructions?
official and hasty conversions, to
thoughtful studies, with well-developed thoughts,
to opinions supported by evidence, to fys-
the same in-depth themes found in books &
The books, leaves?

On the other hand, it is undeniable that
we have major disadvantages for
Language study. Daily experience
And confante proves it, and the theory would suffice
to establish it. Mr. de Mauvillon who in
Pimmenfe quantity of fes studies & of fes
work produced ideas and observations
tions aufh juites que neuves, remark tres
although he exiled two great families of
languages in Europe, Latin & the studies-
that; that the Germans & the peoples of
The North, properly speaking, are initiated from their
childhood in both of them, learning
I speak French or Latin through daily use.
level; that they acquire a great
ease of studying all languages
Europe; and that of this facility, to which
I would add, at least for some na.
tions such as the Poles, the advantage of a-
see the organs softened by the joints

19 Suy Mofes Mendelsfobn,

very difficult in their natural languages,
réfulte auli l'ufage d'en apprendre pleffieurs.

On the contrary, we believe that education introduces
only in one of these families, we re-
controls to penetrate into Pautre of the difficulties-
almost insurmountable obstacles, if we are Pentre-

let us take into account a somewhat advanced age; we
we reject, & the paref joined to the d-
taste confirms the preconceived idea that this-
He who speaks the universal language, does not have
needing another language. Certainly this
Prejudice aggravates our disadvantage
which, moreover, must in this respect be common
to all southern peoples, however-
dant, we should not count on the favor of
Italians & the Spanish, their pro- flexibility
photic, their ability to make all the rhythms
my, the finest part of their ear in a word,
which must make more nuance available to them.
these. It is through Pouïe that Pon learns the
languages; this has been demonstrated. Its perfection
can therefore comprehend for the peoples who
The difficulties drawn from Linha make them gifted.
habit of speech organs to arti-
completely foreign culations.

Whatever he may think, as long as...
we will not accustom the first game-
medley to receive and utter all the funds,
for a long time we will believe that our
language is enough for us, which is equivalent to saying
that our books, our ideas, our opinions, our
Knowledge is useful to us, we will return.
in an extremely disadvantageous tuátion

|

geufe in relation to other peoples, &

o
This situation will worsen every day;

because everyone perfects their language, everyone
envy or dispute the superiority of our literature
erasure on many others, & indignant
of the attentive opinion that we display
of this superiority. Moreover, the literature-
younger siblings of ours, if we may speak
Thus, they rush forward, while the French are
at least stationary; the places are
his at our place; he remade it elsewhere; &

the means of doing it in languages
unfixed, in countries that still have
revolutions to flee, are becoming more numerous
& easier. If we remain completely
foreign to foreign languages, we refte-
we will therefore infallibly go backwards for the
progress of human knowledge.

And don't tell me that you're crazy
Good books are translated; for I would reply
Clearly: GOOD BOOKS ARE NOT
TRANSLATED. We are still too imbued with this
prejudice that works of literature
{have the main or almost the only part
literature worthy of the ultimate; & celt fur-
everything in countries where it is not permitted to
to look after the major interests of Phomme
that this prejudice exerts its full influence (one worsens). It is-
that's where ridiculous efforts are made to trans-
to put P admiration so justifiably granted
to the first poets, to the first orators,
to men whose genius favored art
to stir the imagination, he invented that of

ba Sur Mofes Alendelsfohi,

combine in a unifying way the lan-
this unique vehicle of our connoisseurs-
these, to so many pygmies who drag themselves along
the traces of the inventors at a lesser dis-
tance of two centuries than of their genius, recla-
lying for weak copies more or less
ingenious, for Madrigals, for
ftances, for chanfons, the rank due to the
creative poetry, which inspired men,
shaped their minds, sketched their knowledge-
frances. I offer to say it, celt une derivation mé-
It is preferable that such a display of honors
and praises, and among the works of the mind
human, {í the art of verse and yet one of the
more difficult, which I neither claim nor deny,
nor grant, he and certainly one of the least
useful, especially where it is not permitted to
to observe everything, to paint everything, to cry out everything
to twitch, to put everything on display. Even if he
In such countries, it is necessary to lay down the trait of the ri-
This is a trick to the poet; it is only for fertilization.
the philosopher who can and should hold there
scepter of public opinion.

So let no one think they know the foreign literatures through translations of their comedies, their idylls, their Poems. Germany, above all, would lose too much to be judged thus. This confidence, this application (very much maintained in truth by (Passance of diffractions from large cities) this patient affliction, a true type of character-German earth, and which brought forth from the Rhine to Danube almost all inventions true-useful to the human species, happiness that Germany has to be divided into a large number of cantons whose independence compensates for some part of what he lack of freedom; perhaps also the ridiculous but a fatal mania that they have long had the most of the Germanic princes & by conconsequently their courses, to neglect & almost to ignore the language of the country, to the extent that the freedom of the clover, the falcon, sheltered from the disdainful indifference shown to writers national causes; these various causes comcombined have acted so much that all genres study {have been deeply cultivated by the Germans, and even that they print things that we do not offer to publish in Freer countries, with the exception of England. > therefore make us books of morality, of {ciens, of political economy; these are their of their mifcellanea of all kinds that one must be able to confer, and all that we are almost as foreign as literature the most unknown erasure. There, we will find depths of erudition and doctrine, a elprit juste, very accurate descriptions, of very complete developments fi ce reft bien ordered. There at last, & to recall a a source of merit to which we are very attached lenfibles, whose usefulness should not be revocalled into question, and which we propose to apply apparently since nobody tells us still a deputy, we will find some materials ignored issues, idle ideas, failures.

exact ones that we will disseminate with artistry, that
we will frame tastefully, & which, in aug
lying to our connoisseurs & prolonging
our life, will multiply the models that
Europe owes us the art of making
good books.

But let's return to Mendelsfohn who...
will perhaps lead to more than one
digrefion; & it's not a mediocre
Praise for this esteemed citizen of the world
that we find him, his benefits, or his
ideas, for almost all avenues of improvement
ration of the human species.

It was all about the famous Mr. ZLefing, known
by Mendelsiohn in 1754, which is attributed
the development of Pelprit & the management
the talents of the Jewish philosopher. Lefling,
because of the high veneration in which he is held -
Magne imposes in some strong the duty
to name him thus; Lefling, both erudite,
poet, philologist & remarkable madman
these reports, it seems, were one of the men
my most universal of this century. His
prodigious memory, immense reading,
{connoïlfances of all kinds, fon appli-
tireless cation have rarely been equaled.
H combined the courage of doubt with patience
research. Perlonne was more green than me.
in the history of sciences and faculties and
consequently in that of human opinions
Maines. At his home, memory and erudition
had not worked at the judge's expense
nor to those of originality, & while

that

Jur political reform of the Jews. aş

that the inexhaustible wellspring of his knowledge provided him-

nifloit everything that had been said about each
In question, it rarely happened that he did not
to gain a new perspective, which one?
one could confide it. Such is the magnificent
fique portrait that the Germans paint of
Lefing, &, if he allowed himself to have an opinion

nion {ur a writer who didn't compose anything for me In my language, I would say that it seems to me to beto laugh at a large part of these praises.

If he has too often exercised his mind on antique minutics & fur of the fubüilities As a theologian, it was a tribute paid in kind. of the nation, and Lefling is no less Summer WISELY LEARNED in the sense of Montagne. If the dramatic manner is not true, if all these perlonnages make beautiful spirits, philosophers, this great defect of His theatre proves at least the fertility of his talent which has had the influence of many centuries for the national culture of the Germans. If his compatriots learned from his writings to speak ill of their nurse & even to the to slander, this weft that by abusing with humeur & partialité de fes oblervations critiquestions; for he always paid homage of respect, even admiration for our literature & to our great men, a heart except; and this one proved too often unjust so that we don't have to exonerate those who were like that towards him. If Lething seems to have precipitated the German literary figures mands in Panglomania, ce meit pas qu'il

f

They had never been given Shakespeare for anything else something that a raw genius, excellent at studying dier, impossible and bad to imitate, truement fublime dans fes belles conceptions, monstrous in its countless differences, aufh foreign than his century to taste & to Part that it produces. If the Germans have conclu of this opinion of Lefling (this is the mine, I confess, long before I couldour works) that the tragedy of François Weft, perhaps not the best imageginable (although the one that exists) thenwhich gives more opportunity to describe the passions than to represent them; if they have concluded, I said, that our plays They were deserving fans, they spoke like men upset at not being the eldest, and that turnFrench superiority, but not

in Lefling's difficulties; he was too tall
for Ctre.fi pettily jealous & fi left-
unfairly.

As we have tried to paint it,
Lefling had to drastically shorten the route to
Mendelsfohn, with whom he was a close friend.

The letters on the fentimens were the pre-
micre produđion du philofophe hébreu
& the proper fruit of our connections with Lef-
fing at a time (1755) when the al- language
lemande fe débattoit encore dans les langes
from his childhood. The precision, the clarity,
the elegance that Mendelsfohn displayed in
fon ityle inpiirerent un grand astonishmente
opened a new career for industry

for the political reform of the Jews, etc. 17

German writers provided them with
good model & advanced the language of a
A very big step. However, one criticism is being leveled at
Little fecherefle to this work, published fous
the form of dialogues, & which is part of the
Philosophical works mixed with the author.
This is why Mendelsfohn was a pro-
thorough, methodical, and methodical, but that he had
point a vafted spirit. The extreme difficulties-
my that the nature of Jewish education & fa
poverty had opposed him, and that he
It was necessary to conquer in order to rise to the level of knowledge
that he poffed; only allowed him late to
OR {on etlor & de fe familiarifer avec
'the sum total of human knowledge; it
he had not failed, he had only studied one side of
light; Baumgarten's philosophy,
entée fur celle de Wolf, bornoit son horifon.
Mendelsfohn, after having fully approached
melted their fyftemes, there were so many
impregnated, if I may speak thus, that he could not-
I hardly ever see any other kind of tasting. All
fes ouvrages fe refentent du pli que les cir-
'confidences of his education had made him
take, and the letters on the fentimens more
perhaps all his other writings specified-
lies in research where it is expected
less.

Mendelsfohn fled to a genre

work that requires a more practiced talent
that it will never produce any glory; I mean
the review of new works, no
not like men who only have Pa-

ap |

his own envious self of the imperfection, or
the beloins of the most degrading of cupid-
They have accustomed us to it, by degrading
Share & profit at the discretion of the paffions who
can & will pay; but such as
Lefing had designed it to print at the
German literature, the impetus that newspapers
have given everywhere before becoming
a trade in ink, paper, men-
{funerals and insults, and to provide him with assistance
that Pon would still receive some if they were born
to choose & abbreviate in the nameless crowd-
brable of books that are being packed today-
Today, human connivances are reduced.
the majority of those who cultivate
their minds were only able to study, nor understand-
How to study.

The criticism was in Germany at the end
bad things before periodicals
known to madmen the name of Letters fur the new-
New Literature, Library of Belles-Lettres
tres, bibliotheque alleinande univer felle. Dans
Each university published a gazette
literary, and the general tone was anrion-
cer tout with a sweet praise &
bland, fans of the smallest intrusive detail fur
VPobiet even of the works which one makes
Panalyte. Lefling, MM. Nicolai, Abbt &
a few other lavans flocked to the com.
beginning of the seven years' war for.
write a journal in the form of letters fur
the new works, & Mendelsfohn was
very useful CRE Ploficurs men,

too uneducated to be enthusiastic, they told me
an affluence that few nations can boast

to compile a collection of this kind. The
Litteratur- Briefe font écrites avec. efprit,
Elegance, precision, urbanity. It reigns there.
firm, fair, just & profound criticism; in
In short, this work is groundbreaking in the
German literature, and Mendelstohn in particular-
tage the merit with the very different men-
fords which undertook it (C).

(It was in 1767 that he published his Phaedo)
(or the Immortality of the Soul). This work
an imitation of Pla-'s beautiful dialogue
Your well-known fool has the same title. Where did he study?
up to here, the spirit of Socrates in the books
of Plato & in those of Xenophon (d).
These two disciples of this great man differed from
entirely dependent on the customs of Caradere,
of professions; & neither loving nor efti-
They are very poor; “they have told us
However, Sogra painted in a way that...

(c) He worked on one of the other two giant collections.
that we indicated above. The pre-
My volumes contain several pieces
that belong to him.

: pf

(&) I don't know why, from PC in the

book which he titled / Code of, the reason does not

Kenophon does not fit into the authors' lives

of cod. His Economics make a book

of very high moral character where he makes Sos speak

crate from one end to the other; fa cyropédie ch
aufi, a moral novel.

2nd On Mofes Mendelsfohn,

femblante, which guarantees that the portrait eft
faithful; both Pont made him converse & him
gave the Dialogue a certain twist

subtle, skillful, a little ironic, lots of
clarity, a great deal, a complete doctrine-
oriented towards usefulness.

But Xenophon, perhaps more faithful to
intentions of the sage who brought down from the sky
Philosophy, simpler, less frivolous,
less verbose than Plato, his fellow student
having by default the advantage of having executed-
cut large pieces while Plato
He did what he could say, however he did not offer
to Mendelsfohn, refused to exhaust all the
refractory of dialectic & to delve deeper
in the depths that we have been able to traverse
modern philosophers, the same ref-
sources that Plato, this great friend of meta-
physics, which makes everywhere of its master a
Pythagorean philosopher, & the initiator
hidden in the darkest secrets of this
school. So, as our philosopher
He himself said, "The Socrates of Plato that he..."
We must look in Mofes' Phaedon, &
if ordinary readers encounter in
This work, more than controversial, shows that they
would not have defied it, one would not have to disagree-
to come at least that he is not gathered there
the nobility and the interest, which the philosopher
Jew should not be amalgamated with a clover
The dramatic exhibition was truly remarkable.
than the fentimens & of the doctrine of the Greek
mortal to the full depth of the deduc-

for the political reform of the Jews &ÿc. 2x

Leibniz's tions, which he made in a word
with a clarity and elegance that are quite rare
at all times & in all places of great
efforts to demonstrate rigor and nt Pim-
blade mortality or the ability to pen-
Dr. Cet la ce ce qu'il appelle sa soul. Sa
Demonstration is crucial to this dilemma.
Thought and will, {have pro-
properties or of the compound or of the simple, (the
properties of the simple being are the subject of
first dialogue: those of the compounded appearance-
(The qualities of being)
simple font or original forces, or
modifications of other forces. We ac-
rope that penfer & want do not
in a simple being modifications of au-

very strong, but that they must be
original forces, primitive activities;
Whether there is one or several, it doesn't matter:
It is possible that simple beings still have
other forces besides that of penfer & of
wanting, moving forces, forces
forces, attractive forces, forces
of repulsion, or by whatever other name one
want to name them; it suffices that the pain
& the will does not simply
modifications of these undetermined forces,
but primitive forces distinct from those-
here. But all the forces of nature cannot-
wind that changes determinations, silence
to follow modifications to other modifications
fications; they render incapable of annihilating
forces originating and fluid within themselves-

memes; therefore the force, or if one wants them
forces, of thinking and of wanting, cannot
never be annihilated by changes
natural, in whatever number
to be the forces that make them distinct. It
It requires infinite power, and a miracle of
this omnipotence is good enough to produce
than to annihilate a force, a faculty
“éicetteMelpece.

Such is the flaw in Mendels' theory-
Fohn, who demands too many suppositions, may-
to be, but which does a lot of honor to fa
dialectic. As for that part of his work
which contains evidence of the immortality of
Pame, drawn from the harmony of moral truths
and in particular of the very system of our rights
And of our duties, the Jewish philosopher unfolds
danñs un degré très supéraux tous les re
Sources of writer's talent & eloquence
what this kind of difficulty entails.

Literary works do not constitute for
Mendelsfohn, that an object of the second order,
because he had a job in a house
of commerce, all of whose duties were his
angry. For several years he fled
saw the publication of his Phaedo, he devoted
fes moments of leisure to works for
the instruction of the ration, to comments-

res & to translations of some of
The books are made. They are made, as far as we can tell,
so many monuments to the spirit
enlightened, gentle morals, energy of
style of this respectable man, & perhaps

even more of a continuous challenge to pro-
to produce a great good. Their usefulness finding it
reflected in boundary markers, which put them out
in terms of my relationship with the public in general, I
I believe it's difficult to talk about it.

But among these writings, he included some
one that one must be careful not to place there, although it
only outwardly intended for the nation
Jewish: it is the /erufalem I am talking about.
There, within the limits of a fairly short written document
eft expofé claire & traité avec profon-
for an object of universal interest,

rand, fi delicate, fi difficult, than by that
Mendelsiohn alone deserved recognition
fantasies of men who think. He develops
in the first part of this work the
nature of hierarchical power, or plu-
He demonstrates its complete absurdity with
a rare logic, a sustained & em-
bellie of the greatest elegance of Style, he
shows with irrefutable clarity that ja-
"but a religious association should not"
As such, to acquire, or appropriate,
"any temporal rights whatsoever; that the All-
"powerful, having created free Pefprit of Phomme,
"all companies formed for the con-
"compelled by the fear of executions, the weight
"tributes, the deprivation of public jobs"
"produce only hypo- habits"

"Cry and bafefe, and are contrary to
plan of the supreme being, which being also
"The master of body and mind, not me"
wanted to spread religion, even that

that he chose, if it is true that he had pre-

"one, by violence exercised fur
"Pun or fur the other, although its all-powerful-
"launched him by giving him the means; that the
"impious presumption of the Legislators & of the
administrators in civil order & in
The ecclesiastical order, which is nothing but...
“new men, inspired and prone to error,
"they arrogate to themselves an empire based on the faith of their wives"
»blables, establish their opinions & their
"ways of thinking, like the true-
stable and infallible, and strive
senfuite d'y aflujettir les autres, a produit
"& maintained false religions for the most
"a large part of the earth & in all the
"time; that it is criminal and tyrannical to
forcing a man to pay taxes
"actions designed to spread opinions which
"don't make the fies; that even, the con-
»force the provision of maintenance for such and such
"preacher of a religious belief which
"It is hers, it is to deprive him of the sweet"
"freedom to give one's contribution in part-
"particular to the preacher who preaches honesty to him"
„headed in the most perfuafive way, &
"whose moral lessons he would like to take for
"model; that our civil rights do not depend-
"no more than our religious opinions,"
"that of our systems. on the natural sciences"
"such as geometry; thus declaring a
"Any citizen unworthy of trust"
"public, to exclude him from honorable employment"
"& lucrative, unless he professes or

For the political reform of the Jews, c. 25

"gwil nabjure such and such religious opinion-
"Gieufe, it is to deprive him unjustly of the privileges"
"The advantages to which it has a
natural right, as well as all his fellow citizens;
"that these acts of violence tend, moreover, to cor-
"to break with the principles of the religion that they
want to encourage, since we are fed with
"of frivolous honors & of arable in-
"interests, those who will outwardly profess"
such a belief; that those who do not refute
"Not every little temptation makes one guilty"
"It is true, but those who offer them
are not exempt from crime; that per-
"to entrust the civil magistrate with the task of bringing to the-
"Tolerance in the field of opinion, & dem-

"to sin by not professing or re-
"Pandemic such and such principles, because of them"
"Luppofe the fatal leaks, annihilates entirely-
[This refers to] freedom of religion, since the Ma-
"civil giftrat fe trouver juge des conféquences"
"of these principles; will have {partial opinions-
"Spoons for the rule of their judgments, ap-
"will prove or condemn the sentiments of
other hisses because they will make analog-
"Gues or contrary to the fens; that Pinter-
»vention of public officers, when it re-
"Fulte of these principles acts against the
"Peace and good order suffice for the just in-
"interests of civil government, that the truth-
"Té always powerful triumph in the long run"
"If we abandon it to itself; that is
>< she to fight against error; that one na
"Not far from getting involved in this fight, which

26 On Mofes Mendelsfohn,

"She never has anything to fear, unless
"that men do not come and take away his"
natural weapons, and to forbid him hibernation.
Lté de la difcuflion; les erreurs ceffant d'é-
"They can be dangerous when we allow them to..."
to attack freely; that this important
"part of the natural rights of humankind"
which is exercised on religious opinions, not
Therefore, it should have been neither restricted nor modified.
fi ce welit pär la plus odieufe infraction au
natural right; that if this is indisputable
political seit, cela eft plus tévidentenense
RE religious morality, since no longer a prince
"The more he believes in his religion, the more he feels how much he
It would be unjust and tyrannical to take it away from him,
"And moreover, he must judge what he would commit"
"The same injustice & a greater injustice"
"great, since the excesses of tutelary authority-
"They commit a heinous breach of trust, if he
troubled the conscience of those who, with
"equal good faith, {have similarly per-
"Fugitives of a contrary religion; that all
"religions having been adopted or rejected"
"by honest and uneducated men who
had made a scrupulous examination of it.
can believe them through the effect of a wicked illusion.
intimate; & that he would be ashamed to support
which were supported by evidence
"that bad faith can cause to be rejected;

that from then on the perfection, even in
the taste of truth, ceflemdiétrenlesitine,
"because unintentional error does not
Crime, and that the confinement given to the

A truth that one does not believe is an ation
"Guilty; that the more one finds religion
"important, essential to eternal happiness,
"The more we have to repeat the secret in others"
"of confidence, and that thus Pon cannot
"Being intolerant of fans' inconsistency, unless
"gwon does not look at religions as
political establishments designed to deceive
"Men to govern the micro-dwellers."
The uneducated reader may be surprised
to find themselves almost literally in this
short & quick analysis of the preamble of
Pae of the Republic of Virginia which, at
beginning of this year established in
fon fein absolute freedom of religion, & Pex-
pofition of the principles of Mr. Turgot fur the
religious tolerance as we read in
The published work was not published until after his life. Indeed
I'm going to say that these two are transcribed.
pieces; but Ceft because he would have been
It is impossible to express the
Mendelsfohn's theory, and to give with
more accuracy in the publication of my book.
This agreement from a statesman who had
as much as he meditated on human things; of a
legislature as different as that of Vir-
Ginie, & who has done great things; of a
{simple particular, finally, of a Jewish philosopher
which certainly had no correspondence
dance neither with the French philosopher, nor with
American legislators, and who by the sole
force of a reason, a reason that is both lazy and methodical,
arrived not only at the same results,

but, based on the same arguments, such an agreement,
I say, must be regarded as a character
strikingly true. Whatever he may think,
the TE of Mendelsfohn whose fertility
part contains some very curious developments

for the Jewish religion, or, if you prefer, for the
the way in which he conceived it deserves to be
translated into all European languages.

This work had the strength of more than one written piece
Excellent. Jl attracted perfections to the core
author; for he appears to have been rejected by the priests of
whatever communion this may be of power

to forgive the apostle of tolerance, & the
They did not all see indignation that
Humanity and truth seemed more precious.
to Mendelsfohn that the dark dreams of
Talmudifferences. An unexpected circumstance
increased their bitterness, their sorrows, their painsnes, & fa débile fanté était fort ébrillée à
this occasion.

Mr. Lavater has always had imagination
very agitated and his spirit greatly exalted. But
There was a time when his extravagance had not
not yet crossed all the boundaries, not Pa-
does not see rendered by its excess the object of the mistaken from men on the right, and even
of their most feverish animadverfion for fes
dangerous consequences. It is precisely
at that time he translated into German
Mr. Bonnet's palingenefie. We only do that
This famous Genevan brought into this
work a kind of evangelical demonstration
gelic of the Christian religion. It appeared

for the political reform of the Jews (c. 29)

fi puiflanie to good Lavater that he demanded in
This dedication is to Mendelssohn, who...
replied or became a Christian. Surprised and afflicted
of this public challenge which could have become fatal
To his peace of mind, the Jewish philosopher replied
the boiling illuminated by a letter whose
Modesty, phoneticity, gentleness, and dialeetics seem very clean to me 'to do'
to know the temper of his spirit & of
fon ame.

"You conjure me," he said, "in the eyes of the
"public & in the most prominent way,
"to refute the arguments it contains, if they
"do not seem fair to me: or in the case
"On the contrary, to do what Socrates would have done,"

"If he had read this writing and could find fans
"Reply, that is to say, to abandon reli-
"The region of my fathers to ignite the one that
"defends Mr. Bonnet,

"I am convinced that your actions are sinking."
of a pure force, & I cannot support you-
"only views dictated by philosophy"
"Love of humanity. I would be unworthy."
"From Peftime, honest people, if I don't answer-
"I don't owe with gratitude to the fentimens"
vatfeétueux that you show me in
"Your letter. But I mustn't divulge to you-"
"To understand that this approach, on your part,
"I was extremely furious. How could I-"
"Do I expect a Lavater to carry on?"
to give me a public training session?

"Who could have persuaded you to pull me out of the
"crowd against my inclination, for min-

to enter an arena where I would have liked
One ever appeared? Didn't you attribute it?
My extreme circumspection, which is due to fear,
"This very weakness deserved that you..."
Treat him with indulgence.

"However, it is a joy to say that these were never-
but neither fear nor timidity, which
They distanced themselves from religious disputes. I
"has long been concerned with objects which
"have a direct connection with her. I have re-
"Known early on that the first of-
"To see Phomme is to examine his feelings"
"mens & fes attions; fi, dès ma premièree
»jeuneffe I spent my leisure hours
sada philoiophic & à l'étude des belles let-
"tres, it was only in the view of me priest-
sparer for this important exam. Eh! what
"What other motive could have excited me?"

"If the refültat Pune meditation of several
"Years have not been to the advantage of my reli-
"gion, I laurois manifested by elaia act
"Authentic. The conviction is clear."
to over-attach to principles fi'{everes & fi
"Generally despised." And wasn't it?
„from me a good ballffe as much as five

"fame for not paying homage to the truth,
"despite the internal perfuafion?"

"Yes, sir, it is a thoughtful examination."
"principles of Judaism that confirmed me
"In the beliefs of my fathers. He did not
"I was allowed to live in the 'filence,' and I had..."
.befoin de rendre compte à personne de ma
"A hellish way to hang. I won't hide it from you."

BELOW

For the political reform of the Jews (Ec. 31)

that I noticed in my religion beautiful-
"a series of additions made by men who,
Alas! The bridge is far too dark.
A{poisonous breath of the fuperitition sy
often shows openwork, and what is the
"an enlightened Jew who would not hate any pou-
"Seeing it separated, fans giving no harm
to the truth of principles? But these principles
pes font pour moi se fait si une causa si s s e ne si s e ...
"I am no less convinced than you
»®& Mr. Bonnet can be, of the certi-
„study of Christianity, & I protect from-
"Before God, that I shall remain inviolable-
attached to my law, as long as my soul
"will not take on a different nature,

“We could have overturned Judaism in
"Controversial books, and the terrifier Danys"
school exercises, fans that I am
"Luffe mixed with none of these controversies,
"Even a favor in the rabbi- language
nique would have undertaken to cover my lie
"A region of ridicule according to some bad
works that no reasonable Jew reads,
"He wants to experience no contradictions from me."
"Edition. Ceit by virtue & not by
controversial writings that I would like to refute
"The contemptuous opinion that one has of Jews.
"My religion, my philosophy, my state..."
"provide the most compelling reasons to avoid"
"any religious dispute & not to speak in
"My works also contain truths"
“important to all men.

i.e.

32 On Zlofes 4 Jemie Îsfobnr,

"The law of nature, it is true, obliges us
to spread, among our
„famrabtes our knowledge, the taste of
"virtue, G'extirpersmautant Gil ef in our
"COULD, prejudices & "errors; &
speut-Ctre, could one conclude from this that he
"It is the duty of every man to fight"
"publicly the dogmas he looks at
AS erroneous.

"But not all prejudices are equally
harmful elements; therefore, one should not see
"with the same eye all those whom we believe
"To mark in the forest. They do
directly contrary to the happiness of the genre
human, their influence on morals is
"manifestly pernicious: one should not
"even promising oneself no accidental good-
stel; these are the ones that must be terrafled; & such
out of the errors that disturb our rest
& our happiness, those especially that stifle-
"the seed of virtue is contained within man
scholar that he might hatch, fanaticism, the
smifantropie, the effect of perfection, the Jégé-
A. Libertinism, Pimpiety, etc. But | the
"Opinions of my fellow citizens that I observe"
"like mistakes only because qwel~

"They opposed my conviction, they do not
that purely theoretical abstract principles
principles and too far removed from practical principles
"that are immediately fatal."
'Through their universality they make the slap fur
"which the nation imbued with it, has established
the iylième of his morality & of his life

fur laréforme politique des Juifs Sc. i33
They do gently, having accidentally become so.
“important, at least for the people of
"the education of which they are a part. Com-
to fight against such dogmas because they...
"They make mistakes, it's like searching the bottom-
.deinents of a building fans Petayer, for
"See if they're acting crazy. Anyone who's silly
"more real to the happiness of men than there is
"I won't venture to say, 'My own glory'

sion avis fur des préjugés de cette elpéce;
He will refrain from attacking them directly.
in order not to undermine a principle of
morality that is stolen from him, before fes
fellow citizens have adopted the one he wants
to get him used to it.

Besides, am I not a member of urt
"oppressed people who have no other protection"
to the one that the ruling nation wants
“To grant to these princes? Who does not obtain
"spas everywhere, & never fans refstriction?"
Secs of my communion deprive themselves voluntarily-
stickers of the freedoms that others obtain

"Men; they are content to say that fouf-
Provided and protected. If any nation receives them
under bearable conditions, they must
"Thank them as Pun great benefits"
since in some states they are being given
sjufqu'au féjour. The Joys of your homeland
"do not even allow your afni ćir-
concisely, to see you in Zurich. My
Others in faith must therefore pay tribute
"of recognition to the dominant nation"
[who understands them in Pamour univerfe]

: g 4

34. On Alofes Aerdelsfobn,

"of men, and which allows them to worship"
"The supreme being in the manner in which their
"Fathers adored them. In the country where I fled"
in this respect we enjoy a freedom
,decent; & you want us to com-
"Let's beat the religion of the dominant party, that is
to say that we were attacking our protectors
"On the side that was most vulnerable to them?"

"I have read Mr. [Name]'s work carefully."
Bonnet that you translated. After this
as I just said, it is useless to de-
"Ask if he is convinced. But I don't
I will not make it difficult for you to find this work,
"as an apology for the Christian religion,
"did not seem to me to have the merit that you
"Attribute it to him. I have read a hundred apologies for
this religion, which has greatly saddened me

"more insane than the one that, according to you, de-
"See my conversion process."

"The general reflections that Mr. Bonnet
"Placed at the head of his book, me pareif-
"a very heavy split; but the application
that he does it to the advantage of religion,
"It is so poorly founded, so arbitrary, that I do not
"al almost not recognized a philosopher."
"His conclusions are infrequent,
that with the same reasons I would offer to defend-
"to practice such other religion as Pon would like."
"It is likely that he only wrote for..."
"perlonnes who, like him, make pearly,
"& quine lient que pour fe confirm dans
their belief. When the author & the reader-
They agree on the conferences, they

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ASarrangent ailément fur les prémifles. Mais
What surprises me, Celt, that you had judged
This work is capable of convincing a man
"me who, through her education, is naturally
accused of supporting ideas contrary to
"Those that he exploits, he and impolite that
"Whose place did you put yourself in?"
that one which, far from bringing conviction,
must look for her. What do you think, how-
As you give me a glimpse of, Socrates had
"found the reasons for Mr. Bonnet's retreat fans-
that, frankly, one of us is an example
"Memorable power that prejudices &
education has been for those who are dear.
They seek the truth.

"I told you the reasons that make me
"To be delusional about never debating religion,"
"But if they prefer me, I will overcome the
difficulties, and I will resign myself to publishing my
reflections. It is to be prefaced that you
will you please spare this tiresome die?
Walk, and allow me to return to
"The state of peace which is natural, this will be
"I will always regret leaving the road."
"that I flee prefed."

This debate should not have any further leaks, thanks
thanks to the prudence of Mr. Bonnet, who hastened to
to repair Mr. Lavater's indiscretion, The cor.

a very curious phenomenon that the famous
Geneva had a discussion with Mendelsfohn on this subject.
will probably be published at the same time
that the rest of the works of the philosopher
Jewish.

Neft is a noteworthy fact in this
dispute, which was not noticed by me 4 I do not
I'm mistaken, the immortal Roullean said
Somewhere: the uits may have
very specific arguments to be alleged against
Christianity, and one cannot afford to ignore it.
to have answered them victoriously that
when they are allowed to speak freely"
ment & to say fans exception & fans re—
held everything they could in that regard. Now
on this occasion we had a joy, the most
fevant, and the most enlightened of all, who offered himself,
fi Pon infiftoit, to develop {es objections;
he even hinted that he was going to be clear about it
had particular things to report. However—
neither the Theologians of any community nor
union, neither Mr. Lavater, nor the Pruflians confiscations
For those who doubt this would have been more suitable,
wont have encouraged this Jewish friend to publish this
that he had. They all did it, and the priests
various communities have acted as
those who fear disturbing sleep
of the Lion. Don't we have the right to be surprised by a
conduct that provides a very strong weapon to
Incredulous?

After Jerufalem, Mendelsfohn published
These mornings. They give instructions to us.
children for the existence of God & the principals
subjects of morality and virtue. These matters
born & the confessions on the natural religion—
real by Rcimarus equal in my opinion, if they
ne fur, aflent, ce que les autres nations a
of books for these eternally worthy books

He curiofte., The fort was still preparing here
to Mofes the sorrows that were to precede
of very little in the last few days.

Nothing approached the profound veno-
the ration he had devised for Pêtre fumé,
He was so deeply moved by it that he was filled with enthusiasm.
fiasme that the fagelle & the mo-
Deposition of his spirit. Close friend of Lef.
fing from his very first steps in his career
Pétude, he cherished the memory of this great
a man who died before him, like that of a
A godfather and master. A Mr. Jacobi,
not the saccharine and insipid poet, whose
the little worms after having had a big
Vogue have fallen into profound oblivion
Gont they make worthy; but {we brother bong-
time recommended by the party that executed the
poet, and of which a novel was announced as
E chébdoœuvie de Pefprit humain, selt
found such unintelligible gibberish

that the leak never appeared; this gentleman
rat had spent a few days with Lef-
just before his death, all of a sudden
slender from the vivid darkness of the Roman
in the depths of metaphysics, he
wrote to Mendelsfohn that Lefling had
he then said that he had completely adopted
the principles of Spinofa, Mr. Jacobi çn con-
It is understood that the study of philosophy leads.
infallibly to Spinotism, and that there is no
a d'ifiue to this inextricable labyrinth than by
fe rushing headlong into the arms of faith. Mens.
delslohn in responding to Mr. Jacobi detena

said his friend, and such was the occasion for a cor
correspondence in which the Jewish philosopher complained
of having been misunderstood by one's opponent
who had the letters and the
responses, a highly reprehensible procedure, very
immoral, and which greatly distressed Mendelsfohn. H
dreaded further harassment, he feared
to see Lefling's reputation tarnished; he
feared above all that such a great example would not
spread a doctrine that he abhorred, among
this large number of men who are training
Fans review the authorities, Mendelsfohn fe

háta to refute Mr. Jacobi; & it is feared that Your efforts on this occasion have not caused fionné fa premature death, at least this pole-did he poison the last days?

(e) I will not say that Mr. Jacobi, ashamed of his role & of his own absurdities, wanted therefore ner fled another fen at the word of faith which He had become fervent; it wasn't worth it. These works, and all those of this kind, are the fruit of of an absurd and pernicious nature, will soon be ruined in the oblivion they deserve-tent; the connoisseurships they strive to ar They will abhor them entirely. The divinity tutelary figure who invented printing & gave Thus, an irreversible shock to the light of milk. will not destroy his work; to hell with slaps, extravagant machinations succeed in slow down your progress or even darken it by In some places, it will only create stains. paffagercs; it will pierce at the same time, garlic. their to dilute them, destroy them, con-smoke, and reappear in the very place where she was procrite, with a new brilliance.

And this misfortune belongs to too great a of flexibility, she carries with her, we excuse all the more so, as Mendelsfohn never showed more than a very slight one, in everything that had no other object than itself: Tormented by the Rabbis when the fort had been tempted to pearl-pick it; compromised by Pinconfidération de quelques unes de fes connoisseurships; deprived by the opioid prejudices niatres of Frederick II to whom {es philofophes favorites had been persuaded that the Jews They were not human beings, for the... which, moreover, he professed little ultimate value in. literary honors that were promised to him the universal trust he enjoyed, My tender and benevolent esteem for all those whose suffrage could flatter him, among the number from which we can count people of every rank & up to a prince that the phi-Jofophes will one day venerate them as much as the warriors idolize him (f), the vows gathered do everything that the Berlin Academy possessed then of eftimable in lon fein, & named- La Grange, the man of Europe What surprised me the most, me completely in capable of judging him as a rival of Newton & Euler; Mendelsfohn received all these Annoyances with disdain, with calm. The Although he tirelessly did the two

(f) The reigning Duke of Brunfwik still poflséde manuscripts that Mendelsfohn had given him entrusted! K i

4° On Mofes Aendelsfobn,

Friends of friendship, domestic Punion, the hay of the family, the instruction of the nation, for which he faithfully taught philosophy Physics and morality, comforted him with distinctions & of wealth to which he would have defied rather as means of emulation for {cs brothers, that like recomeufes perfonnelles, whose elevation of soul, tempered through unwavering moderation, do not lose him mettoitspas.de.s'exagérerlesprix.

Pure morality, {infinite and penetrating as it practiced tirelessly in the course of his life, he spread it through commerce intimate friendship and domesticity, with a gentleness and a grace that made him infinitely dear to all those he admitted to his familiarity. The tolerance he had defendeddue was in his heart as in {es works, in {philosophical opinions comine in his religious feelings; & the Philosophical tolerance perhaps does not the least rare, its principles were garlic. their too extensive to have any need of exclusive dogmas,

He penloit, for example, that this weft point a duty to believe that there is a God; that This is a great necessity for those who have the logic of believing in one's own existence tence; since a man who is not a feminized man cannot fe to disseminate that all beings must have nne caufe, & une caule fouverainement intellisente, ce qui cit de devoir, difoit.il, it to repeat this steam engine, of 4 entrust to him, to study the laws that he has givenborn of nature, and when one does not find not the crux of any moral difficulty or physicistically, to believe that the all-powerful being And everything is absolutely fine for the best, because we cannot always understand the cause or reason for these decrees, we understand enough to be certain that he 1a ' nothing done to fans railon, nor with injustice, . , These were Mendelsfohn's principles fur letre suprême; & however he spoke with an ultimate neighbor of admiration M. Kant (g), of this Kant as Mendelsfohn

(g) His name is hardly known in France. Mr. Kant, professor of philosophy at Koenigsberg, is one of the most profound thinkers that produced Europe, after having eflayce diverfes routes dans l'examen des premiers princis pes des connoiffances & deli nature humaine, after having written various works such as the single slap of a demonstration of existence of God, the evidence of Danus, the meta-sciences Physical E?e., it is suddenly raised of an eagle's flight, in the critique of the raifonpure ment, to tear down the entire edifice that he had worked to raise, The terminology finregularity of this work. If I may express myself Thus, combined with the extreme depth of the researches, makes it difficult for those who not initiated there, which had to be translated in vulgar German. The German text by Mr. Kant. Whoever undertook this work elt acquitted in full of the burden of proof of the defendant, And since that moment, the results have really nine of this writer's works are within reach of men intiruits. M, Kant also wrote one

called Ze deflurêteur univerfel (h) because he has undermined all the foundations of metaphysics fique; of that Kant who was not afraid to advancecer, that by paflant of the visible world to the world

invisible, that is to say, of what is hidden from us
experience, to what the faculty of abstraction
makes us imagine, and, so to speak, believe
Having conceived it, he finds a gap that he
melt not given to the human mind to fill;
from where he flees, that he is also rejected by us
to be able to demonstrate that it exists, or that it
We do not exile a God, and thus this dogma
What a beautiful philosophical perception!

might even be useful as a principle of
Morality, a mandatory weft for no mortal.

Mendelsohn loved the dogma of Pimmor-
Pame's mentality, which he had so well defended,
as tender, comforting, in line with our
challenges & to our affections, endowed with a certain

metaphysical morality that we are looking at.
in Germany as a work of the first
order. Finally, he brought a whole new clarity.
velle in the edifice of philosophy of the pecula
tive.. This man, so withdrawn, so meditative, li
Metaphysician is not, moreover, a stranger to
natural sciences, nor literature, nor
to good taste. They showed very good Anthro-
pologifte dans fon écrit fur les diverfes races.
human. He published a valuable work.
fur the sentiment of the beautiful & the fublime &c. &c.
Finally, Mr. Kant is one of the writers of the lu-
of which the society. of the penfans men
can extract the most fruit,

(h) See the foreword to these mornings,

Jur la réforme politique des Juifs c. 43

taine elevation proper to the man who him
cherishes the extension of his exile,
& to take care of what will happen when he doesn't
no longer himself. But he was fucking Fe weft
not true that in any hypothesis the strong
villains might be preferable to him
of a virtuous man when everything should
to die with this one, he said; his state, even
in this short life, would still do the most
Disprovable by all. The contrary prejudice comes
from what men dazzled by the brilliance

fusuppofent que les grandeurs ou les riches
to which he does not weft fans, for example, that
guilty parties have risen to power, constitute the
happiness. But all those who have frightened
some and others favor that species of
enjoyment given by the richelles or the

hikes last only a few days,
Habit soon makes them infidels &.ne
Laifle offers more flexibility than hay.
& the foucis that accompany the great
fortunes, or high positions. When
one of the most famous millionaires of this fiefdom
he exclaimed: these poor rich people are doing a terrible job!
Happy! He said it in complete good faith.
Most of the princes fled to the Pennut chafle
who rides on the back of them, gallops with them.
Finally, it is not a clear case of ignorance,
where one can only observe fortune
sells what we think it gives. Judge of the
men's happiness through their opulence, where
by the rank they hold, therefore, is to be judged in
blind. It's the Moulier de Varron well done

outside, but who often bluffs & whose
The one who wears it slits the flaw.
When we should believe that the bad guys
succeed more easily than the people of
well in the main squares, in the high place,
to what are called the plufirs, it is not necessary
Therefore, it's not right to conclude that they do more, uh.
reux or that their wrong was preferable.
But it is wrong to say that crime is a good thing.
means to achieve wealth, or to Pillustration. For a scoundrel who has made it, there is
millions rotting in the filth.
contempt, dishonor, contempt.
When they achieved their greatest successes, a
a single accident that exposes them is enough for
They made them lose everything, their fans returned. They mar-
'sing always {on the edge of a precipice;
They split it open; the fear, the anxiety that in
tefultent poison their existence & the
tend the most unfortunate of mortals.
Cromwell changed rooms and beds
every day, & 1ivofoit se faire rafer que
by his children. Thamas-Koulikan did not let him
approaching him, his trusted confidant, as close as possible to him

ten paces. Lord Clive, victor of the fran-
I see in India, conqueror of the most beautiful
country of the universe, rich in fifty million,
triumphing over the accusations that had been raised
motions brought against him in the English Parliament,
he always thought he saw two Nabats that he had
fmmolés to seize their treasures.
}l carried everywhere the image of these two prayers-
'those expiring by {their orders; & these phantoms

–

for the political reform of the Jews &c. 4s

remorse restored his life to him.
tabie that finally he sought with his own hand
an azyle in death. Could one say that
these guilty bastards are happy at
In the midst of their successes? Didn't they betray
by their turmoil and their electing the fatal secret
of their torments and their misfortune?

…No man, added Mendelsfohn, who
had found in his excellent mind & in
a noble and courageous reflection carried
until the long-suffering of what to strike the
strong, no man weft completely uh-
happiness is not compatible with
our imperfect nature, and God who would not have
could make us as perfect as him, fans
making us equals, could only be reserved for
his own Pentiere happiness which is an attribute
of complete perfection. But according to the borders-
of our nature, he has deprived us of beautiful-
blow to property, all those even of which we
we were sensitive; he was so displeasing
laws that truly offer the best deals,
the greatest peace of Pefprit, the greatest
blade satisfaction, the most fenfations
sweet & the most celestial thread one can parler ainfi, font pour les plus vraiment
good men.

This is what constitutes true happiness.
within man's reach on the earth, & God
does not refuse it to any of those who seek
to approach him through the heart, put

all their efforts to comply with the laws

whose confidence and reason make the
interpreters.

As for great wealth and positions
distinguished ones who do not challenge either of them,
nor Pautre, as much as one feels genius,
the talents, and especially the necessary activities for
the considerable administrative work that we
men can separate & the indifferent lights-
f:bles pour employ avec un jufte dilcerz
born into the happiness of others
significant resources that impose significant constraints.
see, and they are subjected to severe punishments
those who do not fulfill these duties,
Felon Paxiom of divine and human justice:
he will do well: a big deal asked of those to whom
Much will have been given; as for these
eminent points & to these richcfles that the vul-
gaire takes for happiness, he still
certain that to achieve this, to maintain it
to hold on, or to recover there lorfqwon in at
Having been deprived by unforeseen setbacks, the means
the most für, far from being the crime, like the
those who believe in prosperity
of the wicked, is on the contrary the practice of
virtue, a reputation for integrity, and activity,
of accuracy in homework.

If Pon wants to convince himself of this truth,
Each of us only has to trust in faith.
even & to ask which man he chooses-
It was a matter of giving him a place of trust.
or to deal with him in trade,
faith in any other relationship, of man
virtuous, or of the honest man, cha-

cun

A fan of doubt would prefer to trust the man.

of good, and even the wicked think so too
for the places which are within their power;
because they want to be well-fed.
From this universal distribution, it refutes
in favor of the worthy man a strong
of general opinion which leads him to jobs,
which attracts advantageous business deals to him, which
He is preparing friends and protectors everywhere he goes.
authors. The man whose reputation was lost did not
finds none of this, the villain cannot
To hope that by affecting virtues; she is
Therefore, this virtue is very useful since it is necessary to
less of a look to please her fans!
But virtues that are only apparent
They soon deny it, and indignation does not follow.
raised more violently against those who have
-deceived public opinion. Ouf the villain
Weft-il jamais fans danger. The Man of Good
-aa on the contrary, which does not mask itself & does not
-shows that real virtues cannot
to lose the ultimate success. The most
Major setbacks do not bother him much; he
always has a multitude of ways to
to raise. The property of the wicked does not hold
that a thread that the slightest accident can
Cut and never reconnect. That
of the virtuous man is as if attached
to a rack, if I can use
this common image. The events
No more contrary things can make it falter.
than half a notch; the lower notch, which is
the good reputation, until a
h

48 On Mofes Mendelsfobn,

impulfion new faffe regain some
new notches of fortune to the one who has earned it
que fon norm le progeit.

This is how Mendelssohn arrived at this
conclusion that all the affetts & indé-
during any confidence of a
another life, the direct, tangible interest, groflier
even men in this one, was of
to walk with a firm step towards the gate of virtue,
and that, in every respect, it was therefore false that
In this world, the strength of the villains was pre-
comparable to that of good people. This excellent-
slow man loved to think that God can

& probably wants to add others Blessings to those whom he has blessed. in this world; but at least, he said, They must not disregard these. They on the contrary, they must enjoy it with recognition noiffance & {e garder, quand ils en invocation others for a better time, of murmurrer against their position here below, the most advancedtagufe that God could have given on this earth to beings fortified by our hands with our nature. The more we look at it, the more we will see that the virtuous man is intowards divinity in the duty of actions perpetual graces & not in the case of regrets, prayers & impatient wishes.

fendelsfohn was benevolent in principlepes & par character. What transpired from ingenious features of generous sensitivity would suffice to restore his memory as a man very respectable moral character. He had been unfortunatefires; we will not be surprised that he was fenfible. It will be even more surprising that he had fourmis fa fenfibilité à examen de {a raifon. Mendels believed that pity was that in the fens & precisely an emotion attached to our nature, source of many Focal qualities fans doubt, but sterile in herself, perhaps certainly a personal little meritorious (i) & proper, when she welt a point of light, to turn us away from the most high virtues. He believed that if justice It is not about being cruel, kindness is not to be weak; he did not think that all evilhcur deserves interest & support, nor as certain moralists and most theologians Giens Advanced Bridge, which God would have permitted that there were unfortunate people for us to givetake the opportunity to exercise beneficence. So, According to them, the author of everything would have fabricated a part of the world to a few privileged creaturesre in order to give them the opportunity to do of good and to enjoy the pleasure that results from it! Our philosopher did not believe in this unfair preference; he only cared for a beech nut Theory of Misfortune G, the slap of wealth

1 2

a ER oa aan

C1) "It is a passion of a weak soul, a strong &
feminine pity that comes from the softness of the soul
semue, & loge gladly to women with en-
"fans, to wicked and cruel men (for this
(They are cowards): Charron: F; r: CG 39 &
pb. 3. C 30:»

go Sur Mofes Aendelsfobi,

fafance, which not only could not be
to demonstrate that through actions, good-
born, just and generous, but who said
to be a virtue when it did not bear
fur of inflexible and severe principles (k),
since she then obeys the importunity, by-
Courage in excess emboldens the wicked.
"He is one of the unfortunate," he said, "because..."
God having granted men freedom
& intelligence, & having placed them within reach
to study and recognize the physical laws
Wil gave to nature for success
the work and production of the riches,
There are men who apply themselves less
to the study of these laws or to the work that they
prefer, derive less product from this
work. Jl eft is still one of the unfortunate because-
that the necessary consequence of the laws of phy-
fiques made for happiness & Pordre gé-
general sometimes lead to accidents
private individuals, The fire is good & ferrous to a thousand
uses; but it can burn the negligent &
with them those who approach them. The wood
And iron is very useful for our work;

(k) If Pon bestows a favor upon someone, says Cicero,
something that is harmful to him, instead of being
Useful, one is not benevolent. (Whoever gratifies-
tur euipiant quod obfit, ubi prodeffe volunt ne-
que benefici, neque liberales &c. L. 1. of Offic.) 3
but {if that is true, how much more so is it-
tag that the particular benefit which harms the
public thing, far from being a virtuous action

Is this a very serious offense?

but they can bluff the clumsy ones, the
stunned, or those who find themselves within reach
Some imprudent people, women make fertile
& celt un bien qui perpetuate des familles;
but their fertility can overwhelm them &
the unexpected death of the father, which is an accident
natural tooth, can lose them in misfortune.
U eft is finally some unfortunate people because there are
ignorant or wicked men who harm

as, Or abusing their intelligence, oppress-
the others & encroach on the rights
of their like, which, fans do the
The happiness of the oppressors brings misfortune to the
oppressed.

Two of these strong misfortunes & of
unfortunates have their inevitable origin in
the nature of things that cannot be
at the same time in a way & of
other, nor combine opposing properties, where
incompatible. Man is fragile; certain
a supreme gift from the Divinity; but it does not
can't be fragile to the pleasure of fans Peter
to the pain, and one could not deprive him
of one of these two fan gendabilities. remove it
Other; they are inextricably linked to the
same nature & same organs; It is
the same faculty exercised differently.

The first two species of my happy
They do so therefore through accidents related to the
nature of the physical laws that could not be
otherwise than they do, for God all
good and all-powerful certainly did everything
for the better, and reunited all Mine who were not

not effectively incompatible. For di-
to mitigate these misfortunes which could not be
completely suppressed, he endowed the benefai-

a natural attraction accompanied by A vivid and very pure pleasure. He therefore did not perput the unfortunate to exercise charity fance; but on the contrary, he put the principe & the charm of benevolence in the the heart of man to trample the misfortunesreux; it is for these that the benefactors were done, and the goodness of heaven allowed that they found the most delicious rewardpenie in Paccompliffement even of duty that she imposed on them to reduce the evils of their ileibles.

As for the third type of unfortunate which are not necessary; for ignorance could be dissuaded & wickedness repressed; in a pourvu à fon foulagement & à fa almost total decrease, by adding to the general feeling of complicity that all misfortune, a movement of indignation tion against the wicked who allow themselves to harm others. We do not limit ourselves to to challenge the oppressed, we want them to avenge, and this feeling, just as it It will become clear, it will make the oppressive flowers disappear from the earth, will bind their arms, and after their having removed their power to harm, they will remove it. even the will.

It is still to achieve this goal that God has made studies very attractive which manifest the rights and duties of men

my, or who are learning to tread their ailments. Progress in these studies which reflect the pleasure found there, extend, & fans doubt they will extend every day the circle of confidence & will decrease fans cefle the evils of humanity. Aui Mendelsfohn was very keenly interested in progress in political economy that he had born in Germany, where the physicists François quickly encountered difficulties, & of which he hoped for the regeneration of the species human, because he was looking at this science as likely to be brought to the greatest degree of obviousness and implicitness.

To reign, he often said, is to protect human rights and guaranteeing them from all violation. The science of these rights, weft not very extensive. It is susceptible to a great clarity, and from there this incontestable & encouraging truth, that with whatthat application & some instruction, on maybe a great King even for fans expérince, even with mediocre talents cres. Aufli in the current order of things human beings, did our philosopher hold for the monarchy, or rather he found that the disDistinction of governments is a conflation of ideas and words. The republic seemed to himmust include all governments, where Padminiftration & la forveraineté font entre the hands of several men. This was a crucial point, he said, a government different from the Ariftocracy or democracy; a republic can

to be aristocratic, democratic & even monarchical according to the form of its administration Inflation, England is a republic monarchical, & Holland with its Stadtperpetual hereditary holder, no longer King than the Kings, in and another. The Poland before becoming a province of his neighbors, was an arifto- republic monarchical where the people were enslaved, the noble squires, & the King's united magistracythat & perpetual. |

There are few true democracies. today it is only known among the little ones cantons fuifles, the Pauliftes of Bréfil & the Zaporozhian Cofaques; again these comeThey are in danger of being destroyed by the Ruflie. republics like Sparta, Athens or Geneve, who believed themselves to be democratic, were true aristocracies, since the real people of the country, the farmers, the workers, the merchants, the greater part of the inhabitants make ants or Pont summer at Citizens' power. Wherever it is found of subjects or slaves, there is no democracy, |

That a well-ordered monarchy with good laws and good morals, may good be premaple to a bad republic such as have

were most of those who went into exile, that is
That much is certain. But what about her?
should be preferred to a good republic
constitutively as one can conceive it,
That's something no one would ever say.

for the political reform of the Jews &c. ge

will think that the monarchy is infinitely more
suitable for establishing & increasing with Pin-
equality of wealth, corruption of morals,
and that it degenerates more easily into government-
arbitrary decision. It's the government
arbitrary, which is bad; the worst of all
the anarchic; the depotic; the
others are imperfect and deteriorate or improve-
bind men because of what they
get closer to those.

Such are the infinite principles in substance.
simple, but irrefutable in their clarity
that Mendelssohn spread in his writings
and that he drank profusely in Paimable
trade of familiarity! He had won
all hearts and desires all minds of
their colony. They were deeply venerated there;
And it is by deserving this flattering tribute that he
had acquired the right not to revoke in
doubt that a better education, a treat-
more equitable, the admission to pro-
innocent feffions, fufliroient pour fubfti-
to kill the prejudices of the enlightened Jews &
virtues, and to bring them up to the level of
the most distinguished peoples. It was especially
of a great deal of latitude granted to their in-
duftrie that he awaited their regeneration. He
believed that the eternal necessity of speculation
fur of money & for money, to realize
all about money, to look at money as
the sole purpose of any undertaking, fufhiroit pous
to corrupt a generation of the Golden Age, & that
such was the principal cause of the extreme

se Sur Mofes Mendelsfohn,

corruption of cities where everyone, & the go-
government at the top, only thinks about profiting
from the delirium of greedy and unruly pañions, or

even to incite them to extort money from them; where everything tends to foment both the parfe & greed; to deceive the people that he can to rely on other resources than one's work. He did not look with the super- thinkers official, where the mercenary panegyrics, this small-scale fermentation as an activity productive, & necessary for burdened nations; nor the accidents it causes, such as commercial events; he saw them there On the contrary, the most horrible scourges of the comtrade & finance & the most fertile with every kind of herb, and of corruption.

This is generally due to a utilitarian morality, a great Jewish spirit, an inflexible probity, a gentle and benevolent tolerance, a very active flexibility, a very reason It was astonishing that Mendelsfohn was deeply affected. ment refreétable, rather than by fes literary talents which however will inspire de Pétonnement, fi l'on confire le point. from which he had departed, and the few resources that nature and strength had given him, or rather everything they had refused him.

Without diminishing this man's glory singular who by dint of patient industry, of energetic will; of natural genius & of infatigued afiduity seft elevated from the fein of this claffe that we have so striven to render the

last, at the forefront of the philosophers & writers who have brought renown to Germany, Can we not say that his example, & furtout le succès de fes foins pour l'éduca. tion of the colony should reduce to the filence those who persist with unwavering determination It's quite ungenerous to portray Jews as too degraded to ever produce a race Of worthy men?

But I was not far from that proof in fact, to which I could add a great dealother blows to make me realize that we don't have cefle to blame the Jews for their misfortunes crime. By studying with some attention

political and moral relations in the.
which they {they found at different times &
different countries, the reciprocal influence of
peoples among whom they lived & of
various political governments to which
They were ants; the one they had fur
Industry, commerce, customs, the
The march of connifence; the change
Finally, qwa fubi their original genius, on
history has shown that the Jews
considered as men & as such-
Toys were very corrupt, as much as
that they were denied the rights of Pun & of
the other. More than one writer esteemed & fur-
Mr. Dohm thoroughly explored this important subject.
I will reflect, I will consider their ideas,
I will sometimes add mine to this.
Happy Pon can no longer claim
good faith after reading this book

the oft-repeated objections that have appeared
to confederate, if I may speak thus, against this
unfortunate horde up to the men who pen-
They are; for the apostles of tolerance themselves
They themselves have forgotten their duties and the
principles when they raised the cause of
Jews.

EM ELLE f,

ON THE POLITICAL REFORM OF JEWS.

In most European countries
Constitution and laws tend to prevent
the spread of these unfortunate fugitives
d'Afie flétris in some forte par leur feul
name. It is one of the states where they are forbidden to ab-
folument to stay, where the protection of the
sovereign wealth granted to travelers of
this nation that for a short time
of time, sometimes limited to a single
night; & in almost all the others on my
received the Jews that {under the conditions

more expensive and more degrading. They do not
They are not citizens, they barely make habi-
tolerated times. Most often it is permitted
'that to a given number of Jewish families
to settle in a country; this permit-
fion les refre en certains quartiers & ja-
but it can only be acquired through a
a considerable figure, in many
Even in the country itself, they are not admitted unless
that they do not already produce a good effect
A Jew cannot marry without permission.
specials or fans to pay: widower he cannot
remarriage fans of new expenses; each
child increases the amount of tributes of which
It is loaded, there is very little left.

On Mofes Mendelsfobn,

one for each of his actions; is he the father of
Several children? He can hardly establish
one is the fool of his cradle; the others do
forced to seek a foreign land
manages & no less inhospitable. Does he have
girls? How to get them into the
limited number of families - of the nation
living in the same city as him? One
Therefore, the Jew almost never lives with his family.
fans: inside everything is taken from him until
Domestic bliss! Outside he finds nothing

The enemy men. In detail

In communal life, laws are proliferating against
him with an extreme rigor, a bias
undisguised. Despite the multitude of
the fees he has to pay, the means of accessing
seeking them was infinitely limited for him. By-
everything excludes providing services to
Pétat, faith in peace, faith in war; everywhere
Agriculture is forbidden to him, in almost
no country in the world can he profleder
of real estate; any community of
trades {she would believe herself dishonored, if she received-
sees a circumcised man in the number of fes mem-
Jews. Thus, the Jews are excluded from all the
mechanical arts, and among the liberal arts,
or science, mathematics, physics
science and medicine are the only means
honest use of the very small
many of them who confer in the state

of oppression where their hordes languish
difperfées, afez de courage & de ferénité
lady to rise up to study. Happy

Even if they conquer the ultimate at that price!
But ordinary men cannot par-
not even giving in favor of great talents
And the eminent virtues, the fault of being born Jewish.

What reffource will therefore reflect on this intoler-
tuned fans patrie dont l'indduireie eft fujette
beset by a thousand obstacles, which cannot anywhere acc-
to seek, nor to freely exercise their talents, at the
virtue in which one has no faith, for the-
Why is there no kind of glory? ...
None other than retail trade (because the
a small number of those who pofñlédent aflez
of good in order to be able to undertake a com-
considerable trade with several branches
moreover, they were completely banned from
Jews, can they be counted when it comes to
the entire nation?) This retail trade in
which the frequent repetition of very high gains
modest means may only suffice for a subsistence
paltry; or the lending of money, the profit of which
very much in line with natural equity and has become,
thanks to bad laws and prejudices
that they give birth, the domain & the finale-
the lie of a dishonest profession, that's it
the main one being almost the only way to
to support the Jews, and while they are being treated like children
tolerated, the laws detect an unjust bias
for their debtors; thus aggravating the
humiliations, perils, and multiplying by
conféquent the rules of a nation already fi
oppressed.

What motives could have led the governments to...
European nemens to observe for aini

to say by common agreement the procedures
barbarians towards the Jewish nation? It is difficult-
cile de fe perfuader que tant dhommes ins
duftrieux cannot be useful to the State because-

that they strengthen of Africa & that they distinguish themselves
by the beard, circumcision & a manner
particular to adore the supreme being. In truth
this cult which was passed down to them by their
fathers would render them incapable of enjoying the
same rights as other citizens if
contained principles that contradicted
duties towards the state, if he forbade them to
to respect good faith, if he were to do them a
law to hate those who do not make their belief
ance, if he allowed them fraud and theft
of morality, that is to say, focal relationships.
But the religion of the Jews was founded on the law
of Moyfe, which is venerated among
Christians who attribute to inspiration
immediate of the divinity, does not contain certain-
not the anti-focal principles that
we have just stated. His commands-
mens ne font point in contradiction with
those of justice and humanity; they do not
do not offend good faith; they bite-
They do not condone fraud; far from inviting it, they
children, the Mofaic law, in particular
founded on agriculture, is even special-
contrary to traffic (D), that of all
THE

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Mr. Michaelis went into great detail
instructive {on this subject in his work fur
the Mofaïique law. 35-44,

the ptofefhons that can most naturally
to lead there. Cere letils who allow themselves-
troy fraud against a Hebrew Paccu-
to offer under the law to deceive the
men of another religion, and the priests
intolerant people who collected slanderous tales
They did not consider the opinions of the Jews.
in that it betrays their own prejudices (m).
It is not that the precepts given by
'Moyfe more than thirty centuries ago at a
horde which still had to become a na-
tion, may all be equally suitable for-
jourd'bui in each state to the members

scattered from this nation. Moyfe wanted that
The Jews seized the land of the Canaanites,
because one of their ancestors had hayed there

(m) The writer who put in the most effort
to collect such tales, who has
published with the most relentless effort & I deffein
the most visible way to ward off and justify contempt
of perfection, eft Eifenmenger dañs fon judaism revealed (entdecktes Judenthum). I
must be added to it as worthy of equal contempt
a printed work from 1779. under the title of obfervations of an Alfacian in the pre-sentence affair
Jews from A'face, who gather all the abfur-
fabulous tales scattered throughout the collection:
of menfonges, notably in the collection
of Jewish stories (Ulrichs Sammlung jüdifeher Gefchichte) always omitting the
refutation of an offensive fact, & which cites
among other things, such as the capital crime of the Jews
of the Sundgau the decicide committed by their year.
cereus in the Paleitine.

i

with her flocks four hundred years before-
before (n); he wanted them to form a state
independent, separate from any other nation,
fans, no mixing, & that they obey until-
than in later years to their legislator. From there
this invincible attachment to their law, infinite-
intensely exalted by the percussions. Hence this
pride, more imposing than reprehensible, which,
by bleeding them, they were led to be foolish about the rest.
men. Hence this perluafñion of a
preeminence, which after all every religion
attributes to himself, who in later times &
the state of depression of these unfortunate people has deteriorated
perhaps born of hatred mixed with contempt
for their perfectors. Hey! How about the
Wouldn't the Jews be convinced that they are doing
the first men, when by a
miracle far greater than those of their
ancient history, they still exist despite
violence from all nations? Com-
Why wouldn't they, in turn, hate the

peoples who borrowed from their books
made up all their dogmas & which per-
They barely manage to exifter at si dcux?
But the modern religion of the Jews does not-
contains within itself no precept of hatred
& of offense against the members of a com-
different communion; it is in this respect par-
actually similar to all religions which

(n) See the excellent work of Mr. Michaelis
Title: Mofaique Law (mofaifches Recht)
Tom r pe t17. & following.

for the political reform of the Jews (fc. 65)

form more or less the natural links
men, and always impose on their
practitioners a certain repugnance for those
of another communion. God forbid.
that this is a reason to reject the rights
from citizen to practitioners of some religion
that it be so; for it would be necessary to conclude that
The State is obligated not to tolerate
no religion, or at least none of them.
rer . qune “feule; & cette cenclafion qui
to attack royal natural rights and would upset
all the companies, it's horrifying. But badly-
Fortunately, she is no less absurd.
in politics than vicious in morals;

Every society is composed of small fo-
-private companies, each of which has principles
private individuals; inform their members
feelings and prejudices aside, and treat-
one hundred to their activity uri determined circle.
-world iubfiite however; &the nations bie:
that is to say, freely governed, Da dan.
The Gentleman and the Bourgeois; Partifen
and the farmer, the soldier and the one who does not
Pet pas; the favored and the unlettered profent
barriers between them & yet habit-
tempestuous and fervent in the same country. May the Christian
tien & the circumcised, faith Jewish; {faith Mululmen,
a follower of Ali or Omar, of the Pope or of
Luther, Socinus, or Calvin deviate from this path.
of each other: the great and noble employment
the government is committed to making reinforcements
that each of these divisions turns to profit
'of the great force at least by a more

keen degree of attachment to her based on fur a greater enjoyment of freedom. We cannot doubt his good faith. better treatments would remove the orejudged of, religion which prevents without Moyfe being more vulnerable. The Jew Laughs, pins, man. Even though he lies, Jew. how could he not like a state in the nuel he would be allowed to become a property owner

Silence? Where contributions would not jivs larger than those of other citizens? {ju nothing ne Pempe:heroit d'afpirer à Peltime “And to the confidence? Why would he hate it?” men from whom he would no longer be separated by humiliating prerogatives & of which he parTageroit les droits & des devoirs? La now the beauty of this happiness, and the unfortunate probability that for a long time the nation will not Hatter can obtain it later, by increasing- would terrify the price in his eyes. His country becomes- right of the fatherland. He recarded it with the tenderness of a long-neglected son & restored to his rights. These inferior feelings parabiles of the human heart would speak well higher than all the fallacies of the Rabbins that we have so exaggerated fi ce mef €alomniés.

_ Take a look at the history of men & you will see that indulgence & Government impartiality has always triumphed over the principles of religion. What doctrine more than that of the Quackers renfirm of manifestly contradictory dogmas

to the principles of the Focal Union? The Quaker does not want to participate in the defense of foundations country; he claims to know no reason

He was given permission to wage war, he refutes the claim. lending an ferment which seems one of the most essential support that the state can promise of dogma. It has particular uses, an exterior that distinguishes him; he takes on the task not to ignore to anyone that he separated from the rest of his compatriots, however Among the Quackers, the Arabaptiites are part of it. all good, useful, and respectful citizens.

The Catholic seems to be authorized by fa belief more than any other affectatenr dg Whatever Religion this Roof has to the reyaraer comine tepare de tout ceux qui ne penfent Not like him. His religion is in my eyes the unique condition for aspiring to the fall, She told him about the obligation of pro-profelistism… However, he is a very useful and very zealous, in England, in Holland, in Pryffe, in Ruflie.

The same can be said of the Lutheran in Alfare, of the Focinian & of the reformed in Trans Filvanie.

The Muslims were in Spain before pearlescent work, they still do it today in Austria & in Ruilia of peaceful citizens,

The Jews were useful subjects in the Empire Roman. Conquered & consequently elclas Yes, they acquired privileges there. rables, such as the administration to all the employees civil law, military law, & among others Ka

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permission to live in accordance with their their own laws (0). They conferred during more than four centuries of unlimited enjoyment of all the rights of a citizen; that is to say, enough that they fulfilled their duties. Several of them were raised to the heights of dignities, up to and including the honorary prefecture (p); & quard ils démerent ce exifence ho-normal, when they became corrupt, it was that they were oppressed, deprived of their laws and their patriarchs, provided for the magistrates Roman treaties, excluded from civil offices, & the honor of being able to well deserve the homeland, burdened with heavy loads, fans compenfations, reduced in the ciaffe of beings the vilest (q); celit enhn than fathers of Pegliphe (r) devoted to fanaticism weak O EDs to destroy the fages regulations of their predecessors, to be given evidence of their zeal for a religion whose charity is a slap in the face, by treating fans charity to those who do not profess it; in a word to overturn all the principles of the morality and fairness to honor God; because what, for example, should we call the law that argues that the greatest crime committed by a child who is not profane towards their parents converted, they could authorize these to deprive him of legitimate means? Isn't it all at once to infuse to nature, to hen at the defelpoir the

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(o) Mr. Dohm proved it very well by two paffa-

"ages of Origen (L. 6. cr in epit. ad Rom, &p. 243. epift. ad Africanum, Edit. Wetitei- (niana), It was only for major crimes rates that they could be translated before the Roman courts; throughout the rest, or when it is only a question of untangling between Jews, their own judges & elders i Ethnarchæ majors) wield almost unlimited power, as can be concluded from the testimony of Jofeph (antiq. jud. L. r4. c. 10). The laws Roman women call their patriarchs to whom we had granted supreme power in all clerical affairs, clarifying matters, he lufires, fpettabiles (vid. Cod. Theod. L. XVI. t VII, L & 11. 13. 16. judwis caelic. & Samarit), MÁ!

L. 22, Cod. Theod. by jud. fafligio dignitatum said the paffage, speaking of the patriarch Gamaliel'

has

(q) The laws call them bomines miliffimos, exa
treme conditions. i

Cr) Christophe pronounced fixed speeches against them
in Antioch, and this was probably his credit
at the court of Arcadius who deprived them of the Auta-
nomie, les fourmit aux lois & aux juges ds
Rome &c. &c.

(s) Si quid maximum crimen, says the law, jz matrem
patremve, avam vel leviam taces filios vel nes
buddies (that is to say those who had signed)
the Christian religion) commiffe aperte pottea
rit comprobari, manente iz eus ultione legitis
ma., —— Parentes tamen eis, Falcidiain debitae
Juccefionis relinquent, ut hoc faltem in bonos
rem religionis elecfac meruifje videantur, La 28y.

Cod. Theod. de jud.

more honest Jews, sharpen up to Christians
one of the most perverse among this
nation?

But the character and spirit of the Jews will not-
They didn't really justify the harshness that we use.
towards them? Can they get used to it?
keep those of another religion as
members of the same civil society?

Haven't they earned it in all nations?
The accusation of bad faith? All {uper-
Dear, didn't every Frenchwoman have an invention?
Jewish tradition? In countries where too many
tolerance is granted to Jews, they do not do
they did not - almost entirely seize the

branches of trafficking from which they are not excluded?
If all this melts away, too much harnessed by the
In fact, Jews are politically parkint nuis
unfixed in a state, and such and the caule in-

defrutsible laws, dn less reductive
imposed by the most lazy government officials
to this nation with a unanimity that is fleeing
perhaps to justify them.

Railonner ainfi celt obviously take
the effect for the coffee, & strive to jufti-
proud of a policy oppressed by evil
even that she produced. We would admit
as demonstrated by the criticisms of which one
burdens the Jewish nation, which is under a state of oppression
where she lives would explain them all, or rather
would encourage much more corruption
great. All honest means of iub-
fifty years are forbidden to the Jew; how could one not
delcendr Oit-il pas à Ja mauvaile {oi & à la

for the political reform of the Jews EJc. qi

fraud? The laws barely grant it lexis-
Tence, how could he believe himself bound by them?
What voluntary obedience can he render?
what attachment can bind him to the state that
Abused? What could be simpler than hatred?
for the nations that write it, evidence
of the one they carry him? Who has the right
to demand virtues from him when one does not Pen
Don't believe it's sensitive? Why be surprised?
that he takes up too much space when he is not
In laifle than one? Why would I reproach you?
The mistakes he's forced to make? All of them
race of men placed in circumflanks
these similar ones. {He would conduct himself in the same way,

We have the power in our hands; we

We have always had paving stones; it was therefore & it is

It is still up to us to cure the Jew of his prejudices.
who do our work, by delousing us
ours. Moral perversion in the
What a wretched and fallen nation this nation has become.
through leaks of an unreasonable policy
that would be a just cause to persevere there.

And to make this policy odious
worthy fruit of the barbarity of the ignorant fools
France, as well as to explain the

deplorable effects, we must not trace, Gwen
Phiftoire in broad strokes.

The Jews" treated like beasts of burden &
almost like malevolent animals at the time
where the religion of the Christians became the dominant religion.
nante, excluded from all the paths that could-
they would lead to an honorable exile,
gntrerent with even more eagerness in

#2 On Âlofes Mendelsjobn,
those that lead to fortune. They find there-
see great facilities, La poifeflion
land and low-profit agriculture
in the ages of barbarian invasions, &
even in those of feudalism, eco-friendly
prohibited; but almost all trade
this & the financial affairs of Europe
were in their hands. They had brought
of the Roman Empire, more knowledge,
a more cultivated mind than those who should have
Epic of the irruption of the various peoples
From the north, the conquering nations. They were not
Their point is not stupefied by savage customs.
The spirit did not stop in its progress
by the new improvements, nor by the
Catholic philosophy. If Pon compares
the connoisseurs of dominated Spain at the time
by the Arabs to those of Christian Europe,
There can be no doubt that he exiled me for a time
where the most enlightened part of Europe was
the one inhabited by the circumcised, Finally the
dispersion of Jews in all countries of
world then known, their links more strang-
yours, their more extensive correspondence of-
naturally see them giving in the
trade of marked advantages on the na-
tions which dominated Christian Europe,
whose noble part attached shame
to this profession, while the second clatter,
either through incompetence, or through fear of
banditry of the nobility, no risk
considerable speculation. The more
True enterprises were rare and few were,

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The greater the profits, the more...
eggs became objects of envy for the
princes & for the people whose fury was kindled
driven by greed, it was fancied by the
Discovery. Soon the ideas, the facts, the
The men, once chosen, were transformed at will.
fanaticism and hatred.
Never has any people suffered from per-
auf cruel, aufi damned, aufi fecutions
Long. Extravagant prejudices concur.
rurent with atrocious laws (t) to aggravate-

year in

(t) Of all the nations that founded the states
~ current Europe, there is none which
had published more severe laws against the Jews,
than that of the Vifigots, who led their
Fan efforts detour towards total destruction
of a festival that they abhorred (deteftanda fecta,
(This is their expression), We find their edits
in Lege Wifigoiborum L. XII. Tit. 2 © 3
& in Georgijch Corp. Jur. Germ. Damn. P. 2166.
These laws prohibited Jews from this-
to celebrate their Sabbath and their Passover; (L. XII
Tit. AT. 1. 5. Tit. IH. 1. 4) to marry according to the
rit mofaïqve (L. XII. Tit. II.1. 6. Tic. 1. 8.)
to regulate their food and drink accordingly
lelprie ce reduire Tie xiii Tie 2. 9 Tit 3.
l. 7.) to perform circumcision (Tit. 2. 1. 4.)
Not even a built-up Jew was admitted as
witness against a Christian; fes defcendans
hissed, after there was no longer any doubt
due to the purity of their faith, they were received at de-
pofer in the case of an offense committed by a
Christian (L. XII. Tir 2. l. ro). The penalties
Orders against the transgression of these laws
were or the last {torment to be inflicted by
The Jews themselves, or stoning, or the atrocious
torture of being burned alive (L. XII Tit. 2. l. 11.)

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towards their stronghold. Did a misfortune happen?

The slave of a Jew, if he were to become a Christian, would obtain-
freedom fades away. He lived relaxed
to receive gifts from a Jew. The Priests
had their precise instructions to watch
to the observance of these laws, to make enquests for the sins of the Jews and to punish them,
finally to take against them all the means-
res that their orthodoxy their dietetic CE nd
iliis cuiholice agendtin forte conuciiai, w. XII,
Me 4.105359 The judges CeumMers imi 'oferoienc
undertake no investigation against a Jew
fans the presence & participation of an event-
that, or of an ecclesiastical official who had full powers therein
powers, because these judges were called to order.
to be more open to charity towards
heretics, or perhaps to their defenders (Title 3,
1 24 If a cleric were found in
fault on these occasions, that is to say, if he had
with some semblance of humanity, he was con-
sentenced to a three-month ban and a fine
of a pound of gold; this last punishment awaits-
must also the judge who would have hesitated to execute
the judgments pronounced against the Jews by Les
clerical. The laws of the Franks were
less fervent against this nation which, fleeing
Their laws belonged to the domains of the Kings.
& the norimoit fervi fetal. This arrangement
ment les affujétiiToit à la vérité à certains cor-
vées, to certain taxes, & the peers in
the lower part of the subjects; but he sharpened them-
king at least the special protection of the madman-
verain. (See Du Buat Origins of Paucien
government of France, of Germany, EF of
Italy (L. 6. ch. 10), The Jews were in
The same position in England, at least crazy
the reign of Grillamne the Conqueror (in the middle
(of the 11th century) They belonged to E nronne.
The laws of the Popes were not so harsh
feur regard; elie les dectare feuldinene tuhsbiles

Less PUR o Ze ca 1
Jul aak of the Jews Er. a

by physical order of things (u)? the jnifs
They were reputed to be the cause of death, they de-

to give testimony in court, to be

public sector jobs, and forces them to redact exGrbitans interests (Cusz. X.de Judaæis € Heret). This is not canon law, this is what the con-Further commentators on this Law (particularly-linking Martude Jurisd. Lag. hundred. 2. case. 67). who wanted to attribute to the ecclesiastical exclusive jurisdiction in all cases of religion concerning Jews, for the reason very singular aflurernent, that the Roman laws foumettoient au bras fcculier feulement les actions of Jews independent of the region, The nature of ecclesiastical jurisdietion iufking to demonstrate Pabfurdity of this opinion nion, since such a jurisdiction would not be to extend that to the members of the church of which the strongest punishment, which is excommunication tion, I cannot bear the burden on those who by their haiffance are already excommunicated. Aú in Most Catholic states, don't we have granted to the candle a claim to prejudice divisible by the sovereign right of the sovereign; there is no that countries where the dwelling is totally in-forbidden to Jews like Spain & Portugal tugal, where the examination of all the accusations of heresy in general, & consequently also the bereavements of the Jews make the effort of Pinquifiction. However, Popes Sixtus V, €F Clement VIIe explicitly stated that the Jewish religion was not among the herelies & that consequently she does not reinforce. tifloit not at the tribunal of the inquisition there they have
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thereby revokes a bull of Pope Gregory XIII. who had brought the Jews to this tribunal. (Amelot of the Houffaye History of the government de Venile, edit. from 1695. Volume I. p. 280.

(u) The most striking example of this blindness,

TA Sur Mofes Alendelsfobi,

see that they have angered heaven: their destruction fanglante was the average fire of the appailers Had an epidemic or a famine taken away a certain number of inhabitants? the Jews in poisoning the fountains had produced this mortality; a frenzied people the ill-facroit or a hasty procedure the conduifoit fur le boischer au gré de ces fanatiques. (x) Was the iffle of a war unhappy? Some betrayal by the Hebrews must have been involved. the single cause, and these victims were slaughtered filthy. The sovereign, or his ministers If they financed it with money, it was necessary that the Jews lent them money, and when the debtors

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who blames the Jews for all misfortunes publis, et, fans doute l'accufation portée against them for having caused the confusion of mind of Charles VI, King of France; at the flight of that all the Jews who refused to embrace Christianity was forced to leave the France. V. Villaret, Hifloire of France, in Vans fairy 1393:

(x) See the history of the Jews by Bafnage, & the history- Mr. Büfching's History of the Jewish Religion (Gefchichte der jüdifchen Religion). One of the the most forceful perfections and that of the an-born 1348. when the shovel that ravaged in at that time almost all of Europe was im-

ute to the Jews. In France, in Germany, in Italy, in Suiffe, the furious people threw themselves upon them, the maflacra, the brula, in strength that even Unjust judges don't die, the law of doing to carry out their inhumane orders,

all-powerful leaders thought it best not to If you don't pay, the obligations were declared. null; happy are the creditors, fans of Delenie if they were not expelled from the country and punished of the harm they received (y).

The Jews would have been more than just men but if they had not hated those who were perlécuting with such injustice; if they did not-do not see response to the active tyranny of their enemies at least by indirect expressions of their hatred, and when they would do avenged sometimes against individuals of the Christian religion of the cruelties they experience-They see, there would be nothing but contortion:

to the nature of man. At least lufur
and the greed for an exorbitant gain, did they
to seize a nation that could not by
a more honest way to hope for profits
MOda, nor enjoy with security those
that she had done; but in this respect as

(y) It was thus that in 1347, the Burggraves of
Nuremberg & in 1360. Two gentlemen
The Bokeme decrees were issued by the Emperor
Charles IV. They were relieved of all their obligations.
to Jews, capital and interest. The Emperor
Wenceslas did even more. The year 1390. by
an edict published throughout the empire, all the Princes,
Counts, Barons, Lords, Knights, Servants,
Bourgeois, & other subjects residing in the
land of the Franks made free & abbots of
All debts, including principal and interest. See
Haeberlizs teutfehe Reickshifloire (Hifioire de
P'Einpire of Germany) VOID p. 586.

-àq any other, the monks feuls annaliftes deg
Somewhat remote, they have undoubtedly
exaggerated the methods of the Jews; & what
that the wrongs of this nation intotuned, reliably produced by Pinique
oppressed by the dominant nation, they do not
can justify it.

The truth is, all states shared this
delirium; but that this unanimity could
to overwhelm them; she takes away all their defenses, in
explaining everywhere the conduct of the Jews, toudays graduated according to the treatments they have
recas. We have seen that less oppressed
Among the Romans, they were worthy. During:
that the Emperors had arrogated to themselves the powertemporal power over the Jews, spread by
throughout the earth, they became a species of
livestock of the squire: SERFS OF THE CHAMBER
(Kammer-Knechte). Such is the title that they
they carried it to Germany, where until that time
of the golden bubble (z) no state of the Empire
mofoit les tolerérer fans une permiflion exprefect of the Emperor. In France they appearthey were attached to the estates (ferti fifcales); in
England to the crown. It was only

in the 12th century, a law of the Empire
gave the right to all members of the body

Lere

(z) From the golden bubble, the voters hissed
had enjoyed this right; see on the legislature
Germanic lation in relation to the Jews ją
Mr. Dohm's favorable note.

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Jur la réforme politique des Juifs &c, 79

Germanic to grant retirement to Jews;
but this right has not been exercised by any state
from Germany as an enlightened policy
He wrote it, and in some provinces,
such as the Duchy of Württemberg, the Bishopric
from Osnabrück &c. they don't even {have
tolerated:

La Rufe has been chasing them in the last few days
time. In Denmark they mounted right dha-
They only bite in specific places; they do not
They do not do anything in Norway or Sweden.

Poland and the country where the Hebrews...
are always found in greater numbers
& where they obtained the most facilities for
to exercise their indulgence; & Cek la furtout que
the cries of impossibility arise where
Christians are doing a disservice to the competition
Jews. But this reproach proves aflu-
lying much less against these than against
the entire constitution of a so-called republic
Buque composed of one hundred thousand gentlemen
my & eight to nine million effective.
The first ones would believe themselves dishonored in
carrying on some trade; the others have not
no way to engage in it. All trafficking in
Poland, and therefore by force of will
abandoned to the Jews. And they maintain-
They don't, at least not the little industry that exists there.
pointed out?

France has no Jews in its history. ancient provinces, except for a few Portuguese gay men who enjoy themselves in Bordeaux & Bayonne of confiscable privileges, granted by the

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go Su Mofes Aendelsfubn,

even Henri H. who gave the final religious wars. But this nation found widespread in very large numbers in the three Bishoprics, in Alfa and in Lorraine, where, apart from the right of Autonomy, she continues to be reflected & oppressed comdonkey in Germany (a).

For a long time they have been treated with more of gentleness & a more frugal policy in various countries of Italy & especially in the States of the Grand Duke. In 1740, the King of Spain currently reigning, then King of the two Sicilies, granted them privileges distinguished individuals of whom they are deprived today. Who would believe it, if the fact didn't seem very convincing? Fate, that the prediction of a prophet who he hastened to declare that the King would not have of male heirs unless he proliferated again the Jews, would send back an arrangementment {i human, fi juĝe, fi rafonnable?

(a) They are not permitted to remain in the a Christian's house; they are not admitted to testify against him in court; they cannotvent cede to him their most legitimate claims times, and this for the very particular reason that The Christian has more advantages than the Jew in them to assert their rights. They must pay royalties. of protection, reception & habitation to the King, faith in the Lord, in the territory of thewhich they remain, and which in different respects Taxes are often arbitrary. Although receipts as members of the society, they do not no less obliged to pay separately in their tours in the Province itself of rights & confiscable tolls, fans counting the impots placed {on their heads, on their industry &c. they do not do any business in the city of Strasbourg, & thus of the rest (see Fifcher

The Pope granted them limited freedoms. derables; also the conduct of the Jews in the Ecclesiastical states, does she have a reproach?

Spain and Portugal are repeated in all the barbarity of their prejudices, and thoseeven among the Jews who convert there distinguishes itself from the ancient Orthodox by the name of children of new Christians.

Holland and England are... richHient for several centuries of the Hebrews chaflés of these two Kingdoms, & who, fans counting their deception, they brought madness there winding of considerable capital. That's it. that the Jews {have brought closest to human and civil rights, and cel aufi la qu'on qu'on fait les membres très utile to the state. We do that the English Jews have were declared eligible for naturalization in by virtue of a decree of parliament given in 1753; & that the fierce resistance of the people or rather, the corruption of the ministry, as I will soon prove through the simple The statement of facts led to his dismissal the following year. boasts. What can we conclude from the current situation of Jews in Europe, end no that they are better where they do better treaties, and that an infallible means of them Better waves, that is to make them more happy ?

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Hey! By what right can one defecate, they say, the human nature? The Gypsies make unknowclearly a very depraved nation: The

cruel policy by which they were banished
nuns from everywhere; even abandoning their
life to the first comer, forced them not to live
than plunder, and to behave in such a way
Inis born and declared of the fociété. This night
that in Hungary & during the last reign that one
began to attack their homes
fixed in the Témeswar banate where their
The number is very large. They were forced to do so.
to agriculture and other useful work;
And experience has shown that it was extremely
It is difficult to accustom them to a
stable stay, faith in permanent occupations
nentes (b). But their children born at the end
of the fociété lend themselves to it more; & when
This would only happen after the revolution, moreover
of a century that the deicendans of the Bohémine are currently established in this region,
could become happy: & useful, this
Wouldn't hope therefore be enough for
commit the government to continuing
commendable fes {oins ?

The settlers who are attracted or receive the
various European states since the per-
Religious practices are becoming increasingly fashionable.

(b) See the materials for Statics & History-
Modern history of the States published by Mr. Dohm.
(Donations Materialien für die Statiftik und nenere
Staatengefchichte) Tom. IH. pages 373—375.

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"~ A

dark for most male fans
capacity, fans of induction, of {stupid children
which depict a more foreign, fervent sky
that theirs, &c they promise. to spend some
happy days for fans doing nothing; miferables
even those who seek to escape the sword
laws; these are, in short, quite badrais fujets that cost the state more than they
They return it to him, to suppose that after having enjoyed

of a few years of exemption, they do not They were not from the country that received them. to go and deceive another sovereign. But Fears are reflected, children who... b: ing the prejudices of their parents, produi{tnt a generation of good citizens; & celt go to compensate with ufure the government, even if there is no point that It doesn't attract settlers. And yet they repel them. They're talking about the Jews! What inconsistency! Believes. on that the colonists gathered, attracted to. {i great Are fresh produce much better? Do we believe that the Emigrants of the Palatinate, of. Saxony, Swabia , Holland, Sweden, PÂneleterre, de l'Ecofle, these puritans, these trembling men who populated America feptenitional reflect on those who have founded the most Floridian empires, fi Hope for humankind melts, not disappointed. whose earth will ever have been beautified? No Indeed; Celt with corrupt morals & limited knowledge than their fortunes, that the greatest number of these mallicureux alla in au nouveau monde. of

a fort to which they may have surrendered unworthy in ours.

A forgiving patience, a vigilance enlightened, generous processes will produce among the Jews, more fortunate effects than one one should not promise the colonists that most of the European states are represented. In every country where Jews are found, They already seem more accustomed, more integrated. that foreigners cannot be before A certain time has passed. They don't know each other. other homeland than the one they are going to obtain; they do not make wild Bohemians & fierce. nor ignorant fugitives & fans customs. In each state, several proflitooth some good, & a greater number still distinguished by the talents of the mind. They possess an eminent degree of prudence, lapplication, activity, the necessary force to adapt to all situations; whatques uns fe font montrer à leur atout dans public affairs (c). We know their happiness in business. They show very skilled in the mechanical arts by anywhere they are allowed to exercise them. The a small number of those who were able to surrender The sciences have done so with great success.

Perhaps we could find among their rich traders of bigger views, of com. jewelry plus fages; among the merchants And the people in general, more economy, of order and intelligence than in the same number of Christians. If we grant that in some respects the morality of the Jews depraved, we must also blame them honors this firm and confident attachment that they demonstrate for the doctrine they believe having been transmitted to their fathers by the divinity herself. What we call Ze caructére etil douc si commun chez les hommes que Pon owes no esteem to a TV show Mete! Finally, to the moral complicity of the Jews must receive a happy influence from a closer mutual liaifon. The great uniformity of their {strong fact that they shared it-look with more affection towards each other other than any other large nation. Nowhere are the indigent Jews to be seen. fall to the state's responsibility. This is what they do. more affluent who maintain them. & the coma The community disregards the individual. The Jews They mostly make good husbands & good fathers; debauchery & unnatural vices They are unknown to us. We shouldn't... to criticize almost no examples of treason or other capital fault towards the state (d).

(c) Alvaro Nimez d'Acofa Père & fils, & Belmonte were clothed for a long time in The Hague of the charge of Refident, the first two of the court of Portugal, and the third of that of Spain, to the satisfaction of all the courts,

(d) In 1744, the Jews were banished from Bohemia, because they were accused of treason, but from When the news passed, they were found innocent,

& recalled. j

For two centuries no Jew from the com- «
Portuguese communities established in England
or in Holland was not sentenced to death.

What is opposed to these good qualities?
An extreme penchant for all kinds of
profit. But fie, as one cannot con-
to test in good faith, this inclination and the flight
natural & necessary scent of a very trade
reflected, what can one argue against the
regeneration of the mad Jews the regime of the
freedom? when in their first state they
were still living off FPagriculture, when
dispersed throughout the Roman Empire they enjoyed
of all the rights of man and of the citizen,
Fraud and lust were not my traits
distinctive of their character.

We haven't sufficiently noticed how much
strong the particular influence of the various pro-
Let us focus on prejudices and moral character.
PARTILAN, who does his job well, may have
The most peaceful existence one could imagine at-
dye in our political societies. Exempt
of deceptive hopes, of anxious worries-
tans, uniform in his life, moderate in his
delirious, he enjoys the daylight while waiting
a similar tomorrow,

The Farmer does not believe in a re-
compensation equal to his industry; his work
less mechanical; his spirit & soul
They are more agitated; but on the other hand, morals
{simple countryside, regular affliction
qwexigent {es travaux confervent fon innos
cence & fes mœurs hopitaliéres.

The merchant necessarily has other ha-
habits, other principles, a whole spirit
They differed. The circumstances of the time, of the
local butterflies, local tastes, acci-
lacemakers make the calculations. Continue-

occupied solely with making a profit, to be avoided
losses, to combat foreign interests,
to confound, to provoke, to incite the for-
tune, he is incendiarily agitated by an activity
anxious, tired from forced attention,
Lulled by hopes, riddled with fears.
The habit of viewing everything from the perspective of profit
must naturally reflect {es {lentimens;
temptations are too frequent; furfaire
the price is almost exactly the same
chole than to take prudent advantage of the circ-
Trust! The merchant, even an honest one,
can eventually be mistaken & take Pun
for the other. He always has something to lose or to
win in fes linifens with the other honi-
my; imperceptibly he gets used to them
look at them as adversaries or
rivals; fon soul fe shrinks, fa fenfibility
gets excited, Fordid interest, or luxury fa-
futueux take too often their place.

However, these drawbacks associated with pro-
trade officials must be unquestionable
more influential and deeper tables
among the Jews as well as among the Christians. Those-
these generally receive a better education
cation; those who know only that
of oppression and indigence. The pre-

; , SA -
The former have a thousand means of utility, the

Jews have only one. The: small tricks
fraudulent their {have more familiar ptusque
Their situation has imposed this on them for a very long time.
time the necessity; Purity & its profits must-
their appearance seems less illicit, since
all islands branches of their trade {have
burdened with taxes so high that regular profits
Liers would not suffice to satisfy them.
Finally, Christians rarely remain attached
several generations of leaks to the same
profefhon, de forte que les caractères parti-
the culinary aspects of each of them merge &
They weaken each other within themselves. The Jews
on the contrary, they have been forced to do so for so long &
so many centuries living solely off the com-

merc; that this occupation has communi-
to their character, we imprint them from-
advantageous in all their strength.

Such a city, therefore, the true or rather the uni-
that because of the corruption of the Jews. Their
a continuous state of oppression, and the limits of
their occupations limited to a single object
morally unfavorable. That's where the harm is done, &
There, the Zufi people find the means to cure him.

Do you want the Jews to become
Better men, more useful citizens?

Banish all distinctions from society
humiliating for them; open all the
Paths of success and acquisition. Far
to prohibit them from agriculture, the trades, the
mechanical arts, encourage them to take up it.
ner. Make sure that fans do not neglect the doctrine
made up of the fathers, the Jews learn-

to better understand nature & foundation
Auteuf, morality and reason, principles
-of order, the interests of humankind,
of the great society of which they are a part;
put the Jewish schools at the foot of the eco-
Christian women in everything that doesn't hold up
to religion; that this nation has as
any other, the freest exercise of foundation
worship; that she establish at her expense as many
fynagogues and rabbis as she wishes;
that the right of exclusion is not granted to
the Jewish church, like any other, except for
religious society; but only in the limits-
These decrees of the Kabbins are from this society.
supported by the starchy arm; that the Jews
live and are judged {according to their own
laws (e) that in a -wordmilssfoient put &
maintained in poflefhon of all rights
of citizens, and soon this constitution
fairness will rank them according to the number of members
the most useful of the State; it will remedy everything

(e) The very curious collection of these laws has been
published in Berlin in 1778. "Under the title: Ritual-
»£efetze der Juden, betreffend Erbfchaften,

#» Vormundfchaftsfachen, Teftamenten und Ehe- »fachen, in {o weit fie das Mein und Dein angehen. Entworfen von dem Verfaffer der »philofophifchen Schriften, auf Veranlaflung “and unter Auffícht R. Hirfchel Levi, Obers s»rabbiners zu Berlin, It is Mofes Mendelsfon who wrote and published this collection, by the opinion & the direction of the first Rabbi Mr. Hirfchel Levi,

both to the multiplied evils that are attributed to them deeds, and the faults for which they were compelled to make themselves guilty. The details of a plan fi new although fi simple make fans fufceptible doubts of diverted modifications, according to the countries and governments; but at least one can look at it as being outside of doubt this crucial point, the foundation of the reform Jewish policy: that this nation has received of nature, like any other faculty to become better. & happier; & that it is an undertaking favorable to Phumanity, ordered by the justice system, invoked by a political fad, to improve the situation.

This is the valuable and useful doctrine that Mr. Dohm had expounded in his work. One a multitude of objects, cast high, and their exposure The naive fiction was the subject of a second volume. Most of these objections were refuted. in advance; a very small number seemed to me The others are foolish, frivolous, or wear fur des fuppofñitions faufles. Je les parcou- I will return quickly and I will try to compete. with A.L. Dohm to destroy them, fans return. But I believe I must first give account of the attempted revolution in favor of juice in Great Britain in 1753; by- What is the main one, and almost the only one? difficulty based on the facts which in this great- de caule fe préfente à l'eprit d'un homme impartial, and that the memorable example of this Failure to succeed appears "to see most of the iced

partisans of the reform of the Jews, if this is not
by forcing them to abandon their principles,

at least by giving them the incline that it

politically unyielding as their wishes
{their wishes were granted.

LAUGHING

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92 On Mofes Mendelsfohn,
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OF NATURALIZATION MILK
introduced in 1753 in Great Britain

in favor of the Jews.

It is difficult to say with certainty in which
time the Jews were established in England;
but there can be no doubt that they have
Fubi is the same strong point as in all countries.
It appears that there were a limited number of them.
bench table in Great Britain before
the conquest. This number increased significantly-
William the Conqueror's crazy schemes, who
for a silver woman, introduced a
a considerable colony of Norman Jews in
fon Kingdom. Under his flowers & juf-
that Edward I found there such a
quantity of Elevated that were made of the rules-
mens to govern them, setting for them daily-
They have their own court and judge.
But neither their number nor their riches
were able to provide them with the slightest consideration.

absolute property of the crown, treaties like the vilest clafle of ferfs, or rather like creatures strong in the defiance of the species human, we even went so far as to put away a wedding ring with them among the most infamous crimes, And to put it all in a nutshell, up to the

to punish with the cruellest death (f). The rulers of these centuries, whose tyranny, when they wanted to exercise it against others other subjects, often encountered opposition very formidable forces on the part of the great barons, and proud clergymen, they see in the Jews a people whoduroit fans réfiltance, & même {ans contes. their barbaric whims, their ferocity Rapacity. The truth is, these excesses of kings. Normans were disguised in England as elsewhere {under the pretext of the Jewish punishment due to the enormous attacks attributed to him to the Jews, such as the crucifixion frequents of Christian children on Easter day in derivation of JC But, as we Fa very well observed, we never heard to talk about these enormities only when Islands The coffers of the Kings needed to be filled.

And how, in these centuries of violence And of emergence, would the crown have found resistance to the tyranny that she What does it do towards this unfortunate race? tyranny was entirely popular, and in whatques occasionons le peuple, lui-même à peunear Elclave, he acted like an inflexible tyrant. One a very peculiar example of this frenzy that Philtoire of England offers us the neck-

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(£) Contrahentes cum judæis vel judæabus, pecorants & fodomitæ in terra vivi confodiantur, Mea Lib. l. € 37.

under the rule of Richard I. Under this single pretext that some Jews had searched for their profane eyes a {spectacia so faint, the popu- London and several other cities Pilla & Malacra of Cold Fang all those that she met. The emergence of these time also puilant {on the princes & fur the peoples failed to enviate these violences. like a kind of religious crusader- A very pleasing gieufe to God. One does not see that this way of explaining the conduct of Edward I. who, in 129< to distinguish of his predecessors, expelled all the Jews from England with relaxation to reappear there {under penalty of death, since this prolcription was as harmful to those who financed it as it was to the country, & revived both victims at once cruelty, from the depths of avarice.

The Jews recounted three and a half centuries in this state of exile. But the government Once English, a republican, Holland became in several respects an object of emulation tion for Great Britain, & the avanstages of universal tolerance & of that Jews in particular did not escape to the observers. Moreover, the hatred of The papacy that prevailed at the time, or rather the de- unleashed other furies, had inspired disfavorable pofitions for the juiis. 11 fe fitplu- Several parliamentary motions in their favour(g) &

(g) Thurloïs itate papers. Flight. I p. 387.

And if none of them were followed by success, they... at least the Jews of Amsterdam were brave To do: some propositions to form an establishment of their nation in England- land. Negotiations were entered into & Manalléh Ben Fraël was chosen to deal with the conditions tions. This venerable Rabbi came to England- land & determined Cromwell to take” in very proud confidence the requests aw'il He did it in the name of his brothers. Then the protector he called two of the judges into his council, seven

citizens and fourteen clergymen. [their
asked if it was lawful to readmit the
Jews in England, & in the event that they
tinffent laaffirmative , {under what condition
This nation should be recalled? Four
days fe coniumerent en dilputes inutiles de
the share of the ministers of the Holy Gospel, &
Cromwell dismissed them, telling them that they
the Jaifloient "much more uncertain than they
had not found (h). The reful-
state of the specific deliberations of the protection-
author. Some writers with truthful pronouncements
rent positively that he granted the Jews the
permilhon to settle in England; but
others (i) maintain that this permiflon

Li1(h) See a printed account of this deliberation
in time & cited in the Anylica Judaica
de Tovey 1. p. 268; see also Dr. ftate
papers vol. 4. p. 321.

Especially Doctor Tovey in his English Jewish:

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Their. It was given that during the reign of
Charles II. in the year 1664 or 1c6;.
… Since that moment, (nothing is cleaner
to make known the men & the emir
that the names and forms exert on them)
the Jews were in England, as for the
civil rights; exactly dahs la ménie fitua-
tion that the Protestant Christians. The
Hebrews from other countries were not flocking
jettis to more reftrictionus, or deprivations
than all other foreigners & those who were
English-born citizens had all the rights of fugitives.
natural and legitimate. These assertions are part of-
perfectly accurate, although Judge Blackfoot
avoided entering with great concern
in no explanation (k). At the rest the
time when this famous judge was writing & the species
of ejaculation () by which he finishes the

account of what transpired during the Pact of habituralization gives the impression that the referent stems from timidity and a repugnance a bit pufilanimous to renew a controverfe pouflée with violence, rather than there is no doubt that he could have fervently on this subject: p

In truth, it has been claimed that the Jews legally incapable of producing lands, in England. And an act of parliament- the fact that we say we were dressed on this object

(k) Blackft. comment. 376.
(D Neace be now its' manes! ibid.

in the 4th year of the reign of Henry III. was published by Doctor Tovey in fon Angla Judaica from an ancient manuscript from the Boldeiane library; but this act does not exist in the parliamentary registers. It was never printed among the ftatuts, It is not mentioned in any legal precedent. & appears not to have been recognized by any of the English courts.' Thus, supposing that he although he was ever exiled, one can believe that he was revoked, or that he has fallen into disgrace.

As for the religious rights of Jews, he there may be more doubt; for although this nation enjoys, in fact, a perfect freedom in this respect, however for which the law does not allow him to procure fury; the advantages of Paċe tolerance (m) not extending expressly than to those who do not deny the Trinity, & in 1753 Lord Chancellor Hardwicke in a formal decision declared null and void a legacy intended to found an institute for to read Jewish law, since it was a matter to propagate a communion contrary to Christianity which is part of the law & of the constitution of England.

On the other hand, foreign Jews could- see themselves become naturalized subjects through a refidensity of seven years of the colonies of

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(m) 1 Guill, & Mar.

America (n), no other way for them afforded the same advantage; a fact (0) meaning that no person will naturalified that she master approached the Holy Table one month before naturalization. This tut in order to to annihilate this unfortunate disfigurement in favor of the Julys for whom she became an outcast- {ion abfolue, & make them capable of pre- to file a joint request with parliament the other foreigners, that Pact of 175 you carried. The main circumstances of this memorable event deserves a congratulatory celebration attention,

A bill passed in parliament within the year 1787 had declared that all Protestants foreigners would be naturalized by a reformation density of a certain period of time in the British states. They first propoliced that the bill was extended to Jews as well than to the Proteftans; but when it was noticed that this extension would generate large difficulties in accepting the bill, on PFabandonna.

However, the same circumstance by the quelie on sechoit to favour some Periones is very harmful to others. said generally that the {only part The advantage of the law was that Fon abandoned, since the Proteftans that the

(n) 13 Georg 2. c. 7

(o} ee aa

bill would call in England, would not: do just unfortunate fans of fortune, instead that it would not have been absurd to elpérer in extending the same favor to the Jews, as a A favorable law would attract many rich people capitals of this nation. The bill was rejected; but the grounds for the opposition that he the encounters were not forgotten.

Such arguments propounded by fans contraedition, published by fans of the scandal, developed Fans murmured, seemingly indicating the opinion public, and those whose piercing sight Clouds of prejudice glimpsed the advantages fans number who would respond for the Auglory of the naturalization of foreign Jews, resolutely not to let go, to escape a favorable opportunity to obtain. Howeverdant on ne ruchement rien; le bill definé à to carry out this measurement was not initiated at the time. more than in March 1753, & prudence with which it was written is really outstanding.

11 was relegated to this sole purpose of rendering Jews legally capable of applying to parliament to be naturalized fans receive previously the making; & Pon para loiresistance to any real or even danger imaginary things that the spirits might have envisioned timid. So as not to extend the benefit du bill to unknown people, ow to celthose who would not comply with the law, on ftatua la nécéflité un domicile de trois years ago in the dE a Brittany, ago in

Ireland. So as not to alarm the religion dominant, the right of patronage or of Pre-emption was forbidden to Jews. Finally proof was demanded of having professed the reliJewish community during the last three years born that would have preceded naturalization, in order to prevent Roman Catholics they do not suffocate while circumcising to share the benefit of the new law (p).

All these precautions could not sharpen The bill was punishable by unanimous votes. He paid a price. in the upper chamber where he had been conceived, but he encountered a slap in the room vigorous opposition to the head of which fe found (such is the inconsistency of the nahuman nature) a prudent citizen & verkillers, the knight John Barnard. An opponent-An even more formidable force arose out from parliament which received from all sides There were very vocal petitions against the bill. In truth, there were some counter-petitions made fa favor; but among the first we counted that of London which was no less that all parts of this great commune & réprefentoit le bill de naturalization in the vaguest terms, but auff the most violent and emphatic, as tending infinitely towards dishonor the Christian religion, dangerous for exexcellent conflict, extremely harmful to the interest @ to the trade of the Kingdom in general, and of the city of London in part. culier. These general indictments, these declamatory prophecies, teite opposition violent acts did not prevent the bill from pañler to a very large majority & to be clothed of the royal confinement.

But the enemies of this benevolent law-Far from being discouraged, they only became more active in destroying it; they brought the questiontion to the public court; the pamphlets seized them, the act was {submitted to newnew difficulties, and the police, commerce, religion played a role in turn in this violent controversy.

Cp) Stat. 26 Georg 2. c. 26,

ee a

for the political reform of the Jews (c. 101)

We were fighting against Pate, that he would be smothered.
a very daunting change in the fitua.
tion of the Jews & as a consequence in the order
properties by putting this nation in a position to
to buy land, which the law had allowed him
prohibited until then & that this legislation
new law extremely harmful to the com-
the country's merchants, because several Jews
that would attract Pate would engage in this.
career, where they could only respond by
the ruin of national merchants, of those
who had long ago placed their
fortune. in trade, & open to their laughter.
ques & by great advances of new
sources for trade & national production.
Thus, as a price for their devotion, their
ungrateful homeland was preparing to make them a victim of
A mob of foreigners and infidels! Eh! coms.
Wouldn't it result in a loss of confidence?

unmanageable for the state, if only because of the di-
Minification of duties levied on foreigners?
In truth, the act might involve some-
that: opulent people to settle in An-
England But when we confided what
poor and wretched people made up the
Jewish nation in general, one could not do-
ter that his admission does not flood in the same
time the three Kingdoms of a multitude
of vagrants and unfortunates who fe-
would be unbearable for a country already fur-
charged with the poor. (Greedy, avaricious,
deceitful, swindlers & perverse, entirely
preoccupied with their personal and im- interests
media, devoid of any patriotism, of any
Public opinion, should the Jews be incorrupt?
Porés to the English? Wasn't that a way
fur to forever corrupt the character na-
tional & dy imprint indelible vices?
And why was it necessary to verify all these evils?
for the nation? Was it for the latistaire to which.
What moral or religious duty? No;

On the contrary, it was to violate all the de-
views of religion, to encourage fes
inveterate enemies, to establish & feed
the most relentless blasphemers of the name

of Jefus. Could one, fans of impiety, filter to your will of God, and try to soften the The weight of his judgments? Hadn't he decided by the mouth: of fes prophecy to the horde Would the Jewish people forever create a wandering and vile people? Why, in defiance of his prophecies & of their accomplishment to this day, ùn unofficial, useless & reckless zeal manifested Would he show favor to the Jews? Why? would we expose ourselves to sharing the calamities that envir-anent this people devoted to evildiction? |

The response in favor of the bill was that of such clamor for a mere slight changement in the Angloile legislation ctoyent to barely conceivable; that Pact borne by the Parliament established no new principles. calf, did not produce any innovation; that it extended only the reflection of the laws of which Pexthe most confident experience had the best contâté la fagefle. Et cela elt exactaét, ajouroof-cn, crazy whatever point of view we envifage those in favor of which the bili eft worn, faith like Jews, roof like a strangerGers. If, like Jews, the celebrants of this religions have long held the permifhon to reline among us; fi as foreigners, since several fiecies all ies Peoples of Europe can be naturalized In England, certainly, or the Jews who were born there could have proposed some terres before the Covenant; or they will not prosper, by virtue of this act, because it does not give them not such power. No doubt their natureLegal reform will bring many foreigners. in the Kingdom, and several of these foreigners Gers will settle in the county; but This is perhaps the first time that Pon has olé foutenir férieufement qu'un pays {croit unfortunate to increase {the inhabitants, {one commerce, its industry, its capital, its

richeffes. It is also absurd to fuppoier.
that no new commercial establishment
can only be professed in England to the detri-
the ancients, that he would do it by saying that
the trade of this Kingdom cannot
to expand. Moreover, the naturalization bill
It will only attract wealthy capitalists, because
that they make the leaves that can gather
the advantages, and if the poor Jews do
Disposed of coming to England, nothing...
no new charms prevented them before,
invited since the proclamation. The argument
fired against them from the furcharge that pro-
will take their life as the Angloile nation falls
absolutely false, since the indigent Jews
make the felons that the rich of their
communion never abandons the
charity towards others, and that the different
fynagogues tirelessly come to their aid.
As for the vices of the Jewish nation, one does not
These should be attributed to religious doctrine.
since it does not contain the lightest
immorality; down with such deeds!
are proven, and that most of the incuipa-
tions by which this unfortunate people are crushed
They are not slanderous, we cannot tell them.
to inflict other causes than the refractions, the
humiliations, oppression in a word {ous
which he groaned; &@ this cause once
Once raised, the effect can only be amplified by it.
Regarding the alleged lack of intelligence
public, zeal for the common cause,

patriotism, this allegation is highly
refuted by recent events, since during
of the rebellion of 174, several Jewish em-
were the first to riot in defense of the government.
nement at the peril of their fortune & their
life. Finally, there's more to it than just absurdity.
watch the naturalization process for Jews
as impious, destroyer of religion,
contrary to God's judgments & to his
prophecies, as if there could be
some impiety, to give an azule to those
who suffer! As if religion imposed
the duty to deprive men of their rights
natural! As if it were in the power of
No man dares to contradict God's judgments!

As if inspired prophecies demanded
the competition of the human species for their
Accomplishment! Let us leave it to Providence.
Forget about executing his decrees, and let us not fear
not that it results from the protection that this country
will grant the Jews other calamities than
those that cause falls in Venife, Livorno,
Amsterdam and all the cities that have them
collected; the population, commerce, Pin-
duttrie, la richefle & toute forte de propérités.

These were the main arguments which
on fe fervit de part & autre dans cette
controversial, but unfortunately it was not
not the reason that should have decided her. Everything
by blow from one end of the Kingdom to the other
absurd, but universal, noises of ovens
Intrigues and furious clamor arose
wind against the act. Several counties, several-

ficurs villes adreffent à leurs réprefentans des
thanks for opposing it & the
They charge, in foliciting the revocation, with these
vain rumors in any other time
were scorned by the ministry. But we
was almost at the moment of a re-election
general, & the administration was so alarmed
of the public discontent that she took the reform-
almost sudden resolution to give in to Poppo-
fition, and to withdraw the fatal pact which he {us-
He cited so many setbacks, soon after the start of the school year.
of parliament.

Consequently, the first ridge that finished
the next meeting formally revoked
the bill in favor of the Jews, and so that this
a true public calamity could be perpetrated
killed, this dismissal was justified in the
preamble to the abrogating Pact, alleging
that Pon was eager for this occasion to
to cause trouble among the King's fugitives.

This was the first day when the two cham-
bres s'affemblent after the pufi lanime déter-
Ministry mination that the revocation was
proposed. Such was the rage of the time or
the timidity of Fa I ration! Let's observe
that the most ferl pamphlet ever written by the fa-

better Lori Cambden, who at the time was only a young lawyer, was against the revocation tion of the Covenant of the Jews; but finding that Mr. Pelham decided to withdraw it out of fear that inspired him the general election which was approaching This courageous citizen was outraged. -that he burns his writing without publishing it.

-Let's note another anecdote that shows what determines the destiny of human beings the most important. During the general election: Sera who fled immediately, Lord Nugent sought the rebuke of the city From Briftol, an old woman cries out: 0! Have I lived so long just to see an Irishman? 9 a Jew to condemn the town of Briftol! Lord Nugent turned around and said gravelyment: Mu good, if you want you withdraw for a moment to myself, fe I will soon convince you that I am truly fleeing. He was an Irishman, but not a Jew. This farce made the lazy girl laugh & ap- The general cry was almost surreptitiously heard. Such is often the nature of the clamor popular! A single word to soften them. If Mr. Pelham had had the presumption of spirit Milord Nugent fans even have the ironmeté, the act of naturalization fubifteroit peutto still be; he would have enriched England by several million.

Another, more curious and remarkable fact- The problem was that the Jews themselves were not

unanimously in favor of the Pact for Nature-Dion. The Zealots quickly saw that the likely effect of the bill would be to weaken Influence of religious doctrine on children de Moyle, to diffract the rich, to foler the poor, to recruit the Christians at the expense of the Jews & to the great to the detriment of the affected. Their fears were not not without foundation; for the knight Simplon

Gideon, son of the richest Jew of the time, independent-
pending the favor of the Pact of Nature-
lifation of which his father was the great foutien,
embraced Christianity shortly after, and was utterly shocked.
the choir of Lord Gage & the famous gene-
ral of that name who commanded in America,
was elected Member of Parliament for the county
of Cambridge in which Puni- is established
Verified by that name, he stirred up a controversy
very proud of this county in a second
parliament; & at the very moment I am writing
he is still a member for the city of Coventry
seat of a bishopric. This example seems to us
the faithful prognosis of what would happen
the bill was reinstated in force; this was a final fact-
guilty, but comfortable, that the Jews in An-
England never manage to a certain
degree of opulence fans defy paffer for
Christians in the faith. And as is
through sheer expenditure they atone for their task
originally, their profits have diminished their
resources for major business; which
combined with other factors such as competition
rence of a very commercial nation by
nature & very indulgent, the facilities that
the bank is the master of giving &
gives more to Christians than to Jews, the
deprivation of the profit from public loans which
have been taken away from them, since the governor-
he realized that he was earning more,
at least in terms of docility, by abandoning them to
others, etc., etc., multiply the obstacles.
of this nation & prevents it from taking the flower

that greater freedom would seem to be due
to sharpen it in England.

Whatever the impartial reader may do,
decide now if justice & the profl-
The inability of this great revolution, infall-
brought about by the revocation of the bill which naturalized-
faith of the Jewish nation in Great Britain
& which disappeared only to put in
covered the compromised ministerial interests
in a re-election whose era was ar-
It remains for us to examine the principals
pale objections that were made later-
They are opposed to this reform, which they are demanding

Penvi la politique & lhumanité.

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110 On Mofes Mendelsfohit,

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OBJECTIONS OF MR. MICHAELIS, AND
i OTHERS

The meee ee ae e

i more redovtable adverfaire of the caufe
des jui cek M. Michaëlis, favant ingé-
nieux, very verfé in the law of Moyfe. His
main arguments can be refuted
daas cette que.

Doesn't Moyle's law contain...
choices that make naturalization impossible
complete tion of the Jews, &, if one can par-
ler ainfi, Perfect Pamalgame of this nation
with other peoples?

Mr. Michaëlis was unwilling to believe it.
main purpose of the laws of Moyie, of this in-
a pleasing persecutor of the Canaanites, it seems to him
to be maddened by the Hebrew nation and to him
to inspire hatred for other nations.
It will be a long time before the Jews can
neither eating, nor drinking, nor performing the functions
of focal life with Christians, too long
while the distinction between pure foods &
impure {ubfiftera among them, they will not be able
to be incorporated with the other peoples. They
will therefore not be susceptible to the state
than in agriculture or manufacturing.
But, adds Mr. Michaëlis, like the Jews
will never equal the Germans in any
art, in no profession would it be unjust

of

for the political reform of the Jews. 11

to ensure they enjoy the same rights. They do not
They should have to earn them, since they do everything
made foreigners to love their homeland; &
How could they not do it? They do not
faithful their current existence only as
panlagere, because they are still waiting for their
return to Palefte, and that this moment foretells

. by their prophets is for them the sign

happiness

Moreover, the exceptional multiplication of
Jews who marry very young out of duty
of religion, their extreme industry, their
prodigious strength makes such as the
Christian workers could never...
To keep the competition at bay. And fie Pon
adds to these confidences that the Jews,
almost all of them are very small, forced
to refrain from any occupation on the day of
fabbat, subjected to embarrassing rites for their
food, ambiguities in the degree of
the residue they carry to the ferment, do not
not specific to the military state, we will understand
that soon they would invade all the gen-
activities, all professions, all
the properties, and thus the population of
Christians would disappear before that of children
of Moyfe; unjust revolution, of the aftermath,
since the native Germans would do it
victims, and that a Hebrew horde, a State
of degrading Jewry would take the place of
that which is exhilarating.

"Well! What would we gain from it?" Mr. always said.
Michaelis. A perverse and detestable race.

m

rig Sur Mofes Aiendels foba;

Half of the crooks who exist in Germany:
Magne is found among the Jews. [invokes fut]
This makes the criminal records of several
fiècles & claims that the proportion of
Jewish criminals to Christian criminals

Weft no less than 25 to one. How many generations, he adds, shouldn't we to effect their amendment? To wear Love of humanity until granting to Jews in the uncertain hope of the distant, the fragile, citizens' freedoms at the expense of: Christians, whose princes hold their rights, their authority, their power, would Therefore, a gratuitous injustice & fans excluded, Mr. Michaëlis, however, admits that one try a few elves to get them to put in value of uncultivated land by Jews; but he thinks there would be for the state a veritable bad to encourage them to study the sciences which already occupy far too many men-my long-awaited, single friends, to burden on others and on themselves, because-that there are not enough places for so many of competitors. With greater reason the Did the German leader refuse all aid to the Jews? honorable duties, whether military or civic them, and yet he wants them to pay one extraordinary tribute for the protection that we grants them their agreement; finally, he invites the governors lies to be done in the name of humanity for this unfortunate horde, all they could-ront fans risk for the state. Such eft Panalyfe faithful to his objections. Here in

fubftance Mendelsfohn's response to the which I have sometimes intertwined my ideas.

It is strangely abusive of the facts hiftori-what to find in the description from the Canaanites the seed of the alleged hatred of the actors of the Mofaique law for-Anything that isn't Jewish. I'd be as hungry as you are. conclude the writing of the modern Hebrews born of the deicide committed by their ancestors he nearly twenty centuries ago on the African coast of the Mediterranean. That was it, it seems to me, a logic entirely worthy of the eleventh fiècle (q). Where is the lightest com-a preliminary piece of evidence that the modern Jews,

(a) At the rest it lasted well beyond the fifteenth.
This was to provide for a perfection of
this kind in 1348 that the Jews fucked
Worms, Ulm & Regensburg that their an-
These people were established in Germany before the
destruction of the first temple & for a long time.
before Christ That consequently their gene
The entire ration had no part in the shares.
Jews of Palestina; & to prove it
They produced a letter which they claimed to be.
that the latter had written to them in the
time to inform them of the heightened commotion.
by JC & of the punishment that had been inflicted upon him
fubir. (See Spire's chronicle by.
Lehmann (Speyerifche Chronick) Liv. 5.
(chap. 37, p. 414). The Letter itself is found.
in the column Œ Germany (Deutfche.
Chronick) by Seb. Franck p. 327. & in,
Speidelii Speculo Juridico, Politico obfervatiss
gum p. 658). | \

114 On Mofes Mendelsfohn,

they believed they had the right to hate like
-Canaanites, all that weft not of their
Communion? Etfi Pon doesn't even offer to do it.
this allegation, if we must agree that
Pafafinat, theft, fraud, all actions
Immoral people commit crimes against their own law.
no matter who they are committed against,
Why prohibit them? Because they have
Special rites? What religion doesn't have them?
What holiday doesn't practice observances?
who only do what they want, and do not profess

for other communions a contempt which
A demonstration with varying degrees of force
felon that the political relations of the diverges
Religious communities determine their relationships
& that the culture of the spirit, the influence of
Vinftruion & des lumières ont plus ou
less weakened the impressions of opinions
Prepared? , . . there are dishes for the Jews
impure! . . . Beautiful railon to refute to
Men, the rights of humanity! When the
That would not be an exaggeration, and he farted until...
ridiculous, the opinion that a pig is enough for
Searching a Jew's house is a fable.
Moyfe's children can, fans blefler
their law, to raise, to maintain, to trade

pigs. We know a thousand examples of this
in Prufle; & one can judge from this the ob-
injection that Mr. Schwäger drew from the alleged
the scruples of the Jews in this regard against their
aptitude for agriculture; & perhaps melt-it

I have a few of the detailed reproaches that have been made against them
fact, which does not offer plausible inaccuracies,

As for hope, or even certainty
Upon returning to Palefte, she had no further
of influence on the civil conduct of the Jews,
qué dant other religious opinions fur les
other mortals. It does not prevent furtout
that in accordance with nature and reason
Human, the Jews do not prefer the madman where they.
They find the least bad option; & foresight
Mr. Michaëlis's contribution is all the more free-
ment officieufe, that the Talmud, to which the
Jews' adversaries claim that they agree-
tooth so much confidence & that at least they
they look like a collection of decisions.
their Wise Men forbid them to go to
cun. return to Palestine by violence, or
to take a single step towards this goal which is not
preceded by miracles and extraordinary figures
naires, which our books foretell. Auili
all the attempts by the Langallerie family, the
David AIRoi (in Perfe), from Zabathai Tzevi
(in Türkiye) & other protectors of this
the kind who were only after the bourtes.
Were wealthy Jews unable to resist? These.
Alleged Mefies wont make any revolutions.
nor fortune. Eh! how in a fitua-
Wouldn't a free and professional tion do well?
We have completely forgotten this King-Meflie, whose arrival...
fuppofe always a state of slavery & op
Pretkon for the nation, Jewish? |

It is impossible for us to give an attention….
tion plus. ferieule to the fear. of a popula-.
tion of juiis. allez. exceflive to remove from the.
Christians, the pollutability of all competition:

M;

& make the children of Moyfe owners
universal goods and professions of
ła fociété.

First, this gigantic objection im-
obviously contradicts Paffer-
tion to the somewhat gratuitous truth of Mr.
Michaelis, who supposed that the Jews
w'égaleroient jamais les Allemands en
no art.

She is no less opposed to calculation.
Mr. Schwager's fubtil 'who gave himself the
It would be difficult to prove the extreme point at great length.
benefits that the Sabbath day combined
with respect for the police on Sunday
gave to the Jews against the Christians, disadvantage-
stages so great that these poor Hebrews will
Forced to steal to fublift! The example
Catholic cantons that do not provide
They sniff fiercely, no more thieves than
The Proteltans respond phlegmatically to fans' doubts.
To these vain quibbles, one sees in good faith
that the Jews were very embarrassed at tur-
erect the obitacles when their Sabbath is
in collusion with their interests & their interests
réts(r)? But which of these two aff-
tions should we believe? The super-criticism or Pin-

(r) In large commercial cities, pe
In Berlin, the main day of pofte falls on
Saturday, the day on which the Jewish religion defends
to write and even to seal letters; but
They can do this by sending their mail as soon as possible.
Friday.

the inferiority of the Jews in their competition with
Christians? Let our adversaries agree-

- tooth between them, or we only need

of their own accord to answer them.

Fleeing, the Jews only receive one
equal freedom to exercise their talents & their
industry, if they are denied any monopoly,
every exclusive privilege, punishing fervently
Moreover, the fraudulent offenses for which they are responsible...
They would make themselves guilty, it will never happen
that a skill, an affliction, an economy-
larger crumbs that will be able to give what.
that superiority to the Jews over the Christians
in the claves who live off their work. I don't
I don't see that in this supposition he...
another thing to regret, no, that one
A nation endowed with talent, so resounding
fi long in Pimpoflbilité de les déve.
Lopper, and every man should rejoice
then to have acquired more fellow citizens
useful.

But besides the fact that it's unlikely that
the Jews having been confined up to now
to traffic, show an industry of all
a genre more fertile in expedients than the Christians
be divided into so many different professions,
as soon as they all become accessible to

first; why their successes, as soon as one
l en fusuppofe en infpirant aux chrétiens
Wouldn't more competition make them
More laborious & better savers? If
"It is true," Mr. Dohm rightly said, "that in being"
bluffing new settlers, we didn't

fearing that they might harm the elders
inhabitants, {the largest population which
in refulte necessarily contributes to the con-
milking to make profess in general Pinduftrie,
Why don't we expect leaks too?
favorable by granting the Jews the same
What rights does this group of settlers have? Why?
Would one refuse circumcised arms at so much
of fallow land that dishonors the most

art of the governments of Europe, & ab-
[orbent almost half of the faith-difant countries
Cultured and civilized? Those who want to pro-
writing off the Jews for the supposed interest of
Have native landowners maturely re-
flexed, carefully calculated for these properties

silences would not make much of a deal.
better by receiving as citizens those
that they tolerate, by attracting at great expense,
Foreigners? - a

This welt not at the reste a singularity little;
The argument drawn by-
Mr. Michaëlis in that very objection.
of the inaptitude & incapacity of the Jews to
military service. A philosopher of content-
He tried to ask him about Mendelsfohn,
Is there a religion that approves of war?
infulte? If there is one, let that one be
{faith banished from the earth. But you Christians.
who do not have the misfortune to obey such a
religion, do not accuse us of the crime of
Respect human dignity on the Sabbath day.

A politician might say to Mr. Michael-
lis; The actual order of things is such that the state

for the political reform of the Jews (c. 119)

the happiest in these wars is ordinary-
The one with the most money in their pocket
chests, which makes the most of
fagefle & d'économie, & qui fe trouve ainfi
I am no longer in a state to oppose the most powerful enemy.
a large number of well-trained soldiers, well
maintained, and consequently attached to
fcrvice. He is therefore quite indifferent to
To a modern that their subjects
they wage war in person, or that they
they support themselves with their money, by means of the
which one procures an elite of fighters

stronger, more skillful than those
And above all, more gifted with courage
that is useful to the war today: that
of Pobeéiffance. ;

But these very strong responses that they
They are not worth, in my opinion, the one that
Mr. Dohm had informed Mr. Michael in advance-
T reads by quoting his own writings(s) "This
2 {before the writer demonstrated, he said, of the
, "a more convincing way than the Sabbath
inftited by Moyfe was one day of delaffe-~
| ment & joy whose celebration con-
It was much less important to deny religion

than to sing hymns, to perform

religious dances, to taste the sweets

"of the company, the work of the slaves was"

"the fire forbidden by Moyfe on the Sabbath day,

"How the author of the Hebrew laws—"

is

ere um

(s) See the Mofaïque law of Mr. Michaelis, chapter IV.
p. 412. & following.

"Did he give to a nation that he himself had-
„even trained in war the absolute order of
"Not doing it on the Sabbath? We don't..."
"finds no trace in the legislation of
"Moyle, & until the time of the destruction"
"of the first temple, we do not notice,
The point is that in the large number of wars
that the Jews had to fuck, they fuck
sabftenus de fe défendre contre le ane-
"mis, or to attack them on the day of the battle.
"It was only after their return from the Kingdom,
"of Perfe, & when they formed new-
a particular state, that a few
"The most scrupulous conceived the idea of the end-
, as regular as the defense of faith itself was
"forbidden on such a day, and may God not forsake"
"He would not want to be far from them to be ravaged by a
miracle. But the nation having learned from
"the first time she wanted to flee this
"a fanatical principle that divine passion
"He was missing, and a great number of Jews"
"who did not want to defend themselves one day"
"of Sabbath having been maflacrés (t), the super..
{titious even agreed that it remained
spas permis d'attaque, he was at least
"To defend themselves."

It is difficult to conceive that the same
writer who says in substance all these things
fes, which confirms that this opinion is enthusiastic-
fiaftes has never been anything more than that of a few

ee

(+) Maccabees r 2. &Jolcphe TEATE

particulars, which recall the exquisite devotions
Jews in wars (or monarchs)
Greeks, faith of the Roman people, who show
Jewish volunteers in Alexander's army
(u), trusted militia of the Ptolemies (x) &
of the Siro-Macedonian Kings (y), eltimés of
Pompey, their conqueror, from Cefar, who attributed-
bua to the Jewish cohorts the honor of fa
Mithridates, charged with declaring
Senate committee members (z), rewarded
by privileges, renowned for their
value & their loyalty up to the fifth
century of our Era, where the Emperor Hon-
Rius declared them incapable of military service.
To remain silent, it is difficult to conceive that this
same Foutienne writer we must flee from
to this nation the rights of men & of
citizens because they do & will do ten gene-
Escape rations incapable of the duty of
defend the fociété, the fociété they are invading.
"They were," said Mr. Michaëlis, "at the expense of..."
natives from whom the princes derive their
rights, their authority, their power, fi Pon
do not let it create an eternal barrier between

ee

(u) Jof. L. IL. c. last.

(x) Jofephe Ant. L.XII. c. 1. & contra Appio-
nem L. 1.

(y) Idem L. XII. p. 3.

(2) Joseph reports them in detail in Ant, L. 14:
C. 1417

i22 © On Mofes Mendelsfoba,

them and the Christians... good God
What a theory!

© No doubt the Kings who held their well:
The people's forces are the guardians of rights
of the people. But is not the Jewish people then
Not the people? Let's state it clearly:
what is the period of time that determines
relations between natives and foreigners
Gers? How many centuries will it take for...
men inhabit a country to be natural there-
Talifés? Does he not then have natural rights
prior to all focal conventions,
And more wicked than they? The men who cul-
they tivent leur raifon & leut penfée, en fait les ils
it is also important to know that we would contribute effectively-
cement to happiness & to the culture of the species
human, by consigning these to eternal oblivion
distinctions between citizens and foreigners, and fur-
all that the principles of humanity, & those
of a good and folly policy make eternal-
Agreed. Give the Jews a homeland.
And they will love their country, they would love it.
they ferviated it with their fang when their
religion would defend them. . The fathers of
PEglife ordered the first Christians
to avoid fighting under any pretext
that it was, to submit rather to the efcla-
vage, to derelict the military fervor if they do not
They could free themselves from it in other ways; to live
Fan charges, fans properties, in community
of goods & in a vagrant ambulance,
to die as martyrs rather than disobey
to their religious precepts, etc. & e. Nature

For the political reform of the Jews (Ec. 123)

Wasn't she stronger than the chofes?
The fathers of Leglife? It seems to me that in
Despite their precepts, Christians are
utterly defeated; the community of property

it's not just about being diffused: we re-emerge
to take on responsibilities; & Pon aims
rarely the palm of Martyrdom. Well! he
The same will happen to the Jewish nation.
Waiting for Meflie will not prevent them
more than being good citizens than that of
The return of Jesus Christ was announced by Julian the Martyr.
Irenaeus, Tertullian, Lactantius, Sulpicius & so many
others have rendered Christians incapable of it.
The hope of returning to Paleftelin will prevail
of the foundation of a thousand-year reign, &
the COMING TEMPORAL REIGN predicted by
the illustrious Lavater (a). In a word, the madness
Talmudists will not be more dangerous.
reufes that the errors of the church fathers
when the Jews enjoy all happiness
which they make perceptible.

H eft a far more serious reproach
that Mr. Michaelis does to the Jews & that Mendelsfohn repels with great energy.

(a) Mr. Lavater said: whoever is not a Christian,
(that is, Christian in the Lavaterian manner)
whoever does not believe in the reign of a thousand
years & within intuition is an atheist. See
Hertzens. Erleichterungen zweyer menfchen.
freunde, über Lavaters Glaubens bekentnifs,
Leipzig 1785, or Outpourings of the Heart
two friends of humanity, regarding the pro-
Lavater's faith.

First, there is ambiguity, legal equivocation
leaven, and that would not answer it
just rely on the example of
Quakers and Memnonites; for there is a
very big difference between refuting the ferment
And to allow one that is dubious. But this
ambiguity exists only in the allegation of
those who slander the Jews. Here is the exact
determination of their law of fermentation. Mendelsfohn en eft Pauteur; eh qui de nous
might have the right to challenge the testimony
birth of a universally trusted man
respected for his virtues, so notoriously sworn
in all parts of literature &
Hebrew legislation?

10. Any contrary depoliticization to inner conviction, but who wouldn't tort a perlonne, eft une contrevérité.

2v. If a statement contrary to the truth night to whoever it becomes a menfonge.

30. It is permissible to use a counter-truth to his own advantage; but he weft not allowed to use a lie; not even to swear to support a counter-truth, because that would be an abuse of the name of God.

4. If someone uses violence, & sar-Roger has the right to tear down a deposition which may harm faith or others, one is obliged to silence and hide the truth, to even say which is not true with mental fortitude (although it is not admitted by paragraph 4)

AT

Rabbis), because necessity makes an exception to the rule.

From where it is possible that the judges can flee forcing a Jew faithful to the leaven to say a harmful truth; & that he would be guilty of perjury, faith that he did not tell the truth, faith that he made a false leaven before those who have the right to ask him/her.

Certainly these distinctions are too much fleeting; but perhaps they do less far removed from the loyalty that the profiteering indefinite ferment required by our tribesnals on a very large number of occasions where it is absurd not to foresee the parswears; there is always a great difference between the somewhat subtle ferment of the Jews & the slanderous accusation: that they should not believe points held to good faith towards the Christians.

Reflects the terrible accusation of which Mr. Michaë-

read charges against the Jews & who appease this nation
tainted with such immorality that the most
a large proportion of thieves and brigands
Germany belongs to their nation.
Mendelsfohn in turn invokes the registers
criminals, & even though by compulsively
You'll find twenty-five times more thieves
& of German fences among the second-hand clothes dealers
Christians as well as among Jews; this response
seems ingenious to me, and sufficient for whom
It makes you think; firstly because the reckless
Mr. Michaëlis's allegation, which, on two
choles Pune, had to clearly cite the registers

n

vile criminals have compiled them, or pafled them
crazy filence if he hasn't convicted them, don't
deserved a recrimination; fled because
that she recalls in a single word the misfortunes
Jews, the sole cause of their wrongdoing; finally
because he was just trying to make Mr.
Michaelis, a writer who takes up his pen
against a nation should look at it as
a magistrate & religious pilgrim every
grievances that he admits. However, as when he
These are the vices of an entire nation, the
murderers, highway robbers,
traitors to the fatherland, arsonists,
infanticides, etc., etc., must go online
of account, as also these crimes almost
unknown among the Jews, they do all too much
common among Christians, there is everything in
less precipitation to pronounce-
that deep-rooted morality of this nation
(whom he only accuses of fraud &
of trickery) makes her unworthy of enjoying the
human and citizens' rights, Penier fans
that the entire body of history affected
that it can provide as well as such
other than this, members used
to political society, and to the facts
pofitits & fans number who conitatent it we
moppie than conjectures & fears.

God forbid that I should offer Mr. Michael.
read & that a writing undertaken for the reasons
the purest ones were searched for in the slightest

personality. But urges opponents Jews, I would like the word enemy

was banned from all languages) to search in good faith in this important discussion cuflion they have not always justified Poppreihion by the leaks from Poppreffion, dearché la caufe dans Peffet, calomnié pour “explain, supposed to prove, predicted to answer. I urge them to ask- . den M aveli not a very reprehensible lightness-hentblelque to reinforce by objections frivoies@u peu réfiéchies, par des faits Hazatdés, this is absolutely false, for hateful and gratuitous suppositions, a prejudice as barbaric as that which mutilates a large part of the human species (b), nz

puer q

(b) I was unable to obtain an approximation probable for the nation's population Jewish. Here is the very inaccurate & probable record: reduced by at least half that which they offer the most recent statistical tables, attributed, to Mr. Brendel, and whom I also regard as a very important work & of great merit

execution. to
H y a dans tous les pays Autri-
dogs in Auxlela, population 223,000

Jews,
including Austria, which was slapped... 570
in the Austrian Friuli. 400
in Tyrol & Austria
previous . . . 1: 2
ea Bohemia 36000
in Morvia mM, … AOA
in Austrian Silvia Sooa
in the Duchy of Mantua 266a

& the degradation beyond the rank that afflicted
Nature to all its children. Ah! in the

in Bukowinie 1106 families
Jewish women at 5 per family, which is
a very moderate rating
for a nation so fertile... 6630 -
In Galicia & Lodomeria
(in 1780) . . . WO -
According to other D & fu-
before a count done in
(1785) 157000.
in the States known: in Pome-

ranie . . "rio
in the Duchy of Magde-

bourg . so SS
in the principality of Of. Pam, 269 -
in SILETES ma oo «© e. 11009
at Presbourg . . . ++ Liver

in Saxony, in BREIEN land of
Brunfwick Luneburg & others
states of Germany, the tables do not
They don't count a single Jew; they
cft de même de la Heffe, qui
in accounting at the last denominator-
more than 1400.

in Hamburg, where they do not indicate
than 4000, but where there are certain.
training near . . . . , rooco -

in Altona, or the tables do not include-

. don't expect a single leaf, there are plenty of them-

approximately 6000
in Bonn in the Elc ee of Cd
(ONE oo : 200 -=

in the country of Württemberg; 426 -
The City of Frankfurt on the Main. 7000" -
sen Poland . . . $00000 =
Jewish families in France Sn (1781)

3045 to 5 per family . . . "re

for the political reform of the Jews &3e. 129

moral problems, that's what it was
confulter; it is on general reasons, on
raw, original & communicative data
born to the whole species that it is necessary to decide.
Human nature is reflected everywhere.
The Jews will do what the others are doing here-
toys in each State where the same rights
will grant them agreements, where the same obligations will be imposed.
tions will be imposed upon them. And when he would
It is true that the political reform of the Jews in-
will bring some drawbacks, when their
moral and physical regeneration (because it is
could, like other animals
Phomme was {subjected to the influence of the most
great crossbreeding of races) when their regen-
moral and physical generation would require
Some police vigilance, some hay
paternal, the government elt.il inftited
For something else? Does he have more duties?
Iacracis? Greater interests? No fans
If in doubt, he would only backfire on himself, he who

a Aee . . . . . . ._" e2200
(this number is too low)
of at least 6000.)
in England

in the Duchy of Savove! ve s6%o -=
in the Papal States . . . . 8000 ~
Total number of Jews: 962,095

According to others who add '
for Galicia & for the
city of Presbourg 56000

ee or,

1045095

would admit that reasons of state required it of him
to be both cruel and timid, to banish
or to oppress foreigners. Let's say more:
he would accuse himself of ignorance, of impiety,
or inactivity the government which
would admit his inability to render
morals and customs to the people who have them
lost at the expense of Popprefion, and who the
will infallibly recover through treatment
more equitable. Because it is necessary, even before
the moral regeneration of the Jews, which a
good police & some film institutions
ples & paternal, to facilitate & prefer
the paving of one of these situations at Pautre.

Do you finally want the alleged vices
the Hebrews were deeply entrenched
films that they can only disappear at the
Third or fourth generation? Well!
start everything at Pheure; for this weft not
a railon to postpone this major reform-
the politics of a generation, since fans
with this reform we would never see a gene-
corrected ration, & the only thing that you
you cannot conquer this time
lost.

FROM ANRONNONS TO VAT N

OF

LAGIOTAGE

TO THE ROT
And at the Assembly of

DUO DA B LE S:

By the Count of Mirabeau.

Do you think that an infant could contradict my virtue?
Would he put a man and his country in the balance?
Voltaire.

e
ee 2e ne ds aaallllt
M DCC, LXXXVII.

(iiij)

I had been in Berlin for almost a year,
& I planned to spend several months therecore,
when I learned of the summons of a
surrounded by dignitaries. I fled early.
said: "On this momentous occasion you will pay
"the tribute of your feeble talent to your step T"
"Your Rai. n."

A quick glance at the state of things
who dominates, if I may speak thus, the affairs
of the Kingdom, the Sovereign's scepter, the
good intentions of the Ministers told me-
defeated, let me enlighten my fellow citizens.
the excesses of speculation were the most
great devotion it was in me to return them.

So I made the Fatherland say
The truth about acceptance of people and...
chofes, & I came to look in the capitale
the indispensable details to make
useful the work I was planning.

Here it is, this work, made & printed
out of Paris in less than three weeks.

a ij

- (iv)

© I don't claim to produce in fi
A short time, a good book; but damn, I'm in pain.
I think I was well-organized, but I expressed my ideas poorly.
however. to have. remembered what he was immeaning.
It's a sad destiny for

Self-esteem at being commanded by the
time, and I was almost always; but
who would prefer being useful to happiness,
The honor of getting closer to the correctness
And elegance? …

"

z

has"

AU ROL

SIRE,

SI Pouvrage que Japporte aux pieds
of YOUR MAJESTY, does not respond
not to, the importance of the subject, to the folem-
Poccafons unit, it's my fault
efprit., ce nef not that of my heart.
I would have given my life to serve dinner
the magnanimity of your intentions,
€ public sector jobs at this time when
you call upon the nation's elite to de-
freeing up your interests. The brevity of the
time & my personal infatuation will not
Too many objects.

But, SIRE, fi mon ame mwa point
I raised my genius, I believe at least
to have spoken great truths: Cefet Pen-
your Kingdom's most formidable enemy
ma, c'est lAgiotage gue je dénonce à

Resume)

YOUR MAJESTY. He devours your
yevenus, it aggravates the charges of PE-
tat, he corrupts your subjects, he enervates
your power; if he exercises it longer-
Time wreaks havoc; it will make things unscentable.
until your blessings.
We should not disguise ourselves, SIRE,

that he has protectors on his feet of vo- Throne. Perhaps, alas! {you per- Will they believe that speculation was once legal? that here a palliative is necessary, €$ that my principles, or the facts that I allege make So many mistakes. SIRE, this concerns the Honorable €$ of the Jolut of France. Please do not deign to to report it to a furious man of great interest. Your fan activities dark -» €S the prodigious diflance where You are @F, you must be one of those shameful people details, may determine YOUR I chose not to judge myself no opening. She will at least the foumettre a l'exarien de quelques-uns Not virtuous citizens, endowed with the voice

W

C vij)

public proclaimed the lights € the impartial integrity. I will await their judgement, SIRE, with the impatience of zeal E$ the confidence of having done the right thing,

But enough of the misfortune of the State, wanting although this wish was not granted fi ma dénonciation refloit fans effer.... that YOUR MAJESTY may allow me to tell all! ... |

However immense the refour- those of your Kingdom, some abfurde that he may appear ES that he may be in Natural order of things that income of the State cannot succeed in its be- hay, jofe predict that fi the Agiotage nave not infamously destroyed, €$ in fes first causes, the moment when the best- their Kings, the kjen's best friend, the no longer capable of generous deprivations, will experience the painful misfortune of monquer à fes ensagemens, ce fatal moment nej not distant. SIRE, deign to remind you of this prophecy when we ojéra proper to YOUR MAJESTY to sign my five-year payment agreement: of-

then two years we prepare for this day of des-
good.

But, SIRE, there is still time to
to banish him forever. Do not doubt that
one of your subjects has the courage to pre-
to say what the most culpable ignorance,
or the most daring audacity can only
to bring, by continuing to feed €ÿ pro-
téger P Agiotage, he is indeed a big name-
who will prefer your Kingdom
of this horrible catafirophe.

I flee with refpeit,

SIRE,

OF YOUR MAJESTY,
The very humble, very obedient

€ very faithful fervor & Jujet,
The Count of Mirabeau,

Paris, February 20, 1787.

DENUNCIATION

OF

FINANCING

to the Assembly my
MO TA BTE S

-

Would France be determined to give
Europe once again witnessed the ignominious spectacle
signs of corruption, of corruption, of corruption, of corruption, of corruption, of corrup
rapacity which has irrevocably withered the last-
last announcements of Louis XIV, & the first
of the reign of my successor? Our Louis XVI
Would he be condemned to this misfortune? The Pro-
Would evidence have placed, I won't say the
boundaries of the French Empire, (eh! what is missing
(What is its extent?) But the limits of
his glory, his happiness, in an indelible

HAS

`

7 2

Lightness? The lessons of the paffè, our own
lights, the examples of our rivals do not pro.
Will they do nothing for the nation? Would we
condemned to appear on this globe only as
children gifted with the happiest abilities
tions, but unable to overcome the causes
which keep us in periodic fits
of inconsistency and derangement? The public mind
And these virtues must they be forever ours
Foreigners? We are promised the constitution po-
the libel that gives them; will we do nothing
to prove ourselves worthy? Aggraverors-
every day we do everything that can make us im-
What are the benefits? When our population-
tion & our advantages give us the idea
of a powerful people, shall we not aspire?
never to make us respect our principles
And our fagefle?

These questions may seem exaggerated &
even unreasonable at first glance,
I confer there. If they did not inspire something
Surprisingly, fans doubt the harm would do to fans
remedies A painful acquiescence in
For some, indifference - for others, annon-
they would consider the catastrophe they
tend to prevent. So I'm not asking
to be believed on his word; I only deny it

EL.

that good citizens examine with me State of things in the midst of which we live.

Five years have almost passed since the end of a war that we call, uh. reufe. Eh! how many blessings of the Are they not still far from us in peace? Continuously worked by the needs of argent, the Government has finalized each of These years through new loans. They have further distanced the foot traffic fi fouvent promised, & that so many interests folliThey cite. Taxes have not been increased; but for what long flight of years do we not know. we are not condemned to only calculate the refourthese of the most beautiful of kingdoms that in their What is the connection with huge debts to pay? In truth, the monster of fifcality is tearing. more than it devours; it hasn't given us everything removed; taxes are necessary, they will do for a long time yet; & if they cause deformation but simplified, redistributed, perceived from the hands of ła raifon & du patrictifme , ils {uffiront à nos Befoins, they will no longer crush our industry. they will no longer disrupt the work of our lasoil collectors, these true creditors of the earth & of nature, which leaves can deliver this that she only grants to them. But fans this

A 2

JP

comforting perfect, how {a -nation -would she escape shameful, disastrous consequences? deftins?

However, this ol that we're crazy promises, which without a doubt deserves all our con" Fiance, eft notre dernière réflource, Et com: will we achieve it; what about the influence of 'morals, needs, industry, spirit 'from the capital continues to expand throughout France? The kingdom must re-establish these -loans; he must pay the charges, & four 'this report it is in the absolute dependency of the capital. eft in this whirlwind where

Each individual only has a limited fortune.
pide que les emprunts font attends & prévu, .
like a carcass whose greed he is slow to grasp
to seize power. The fierce ambition of the Parisians,
that of Por, the business people who do not con-
They are full of riches that the currency & the
contracts, they decide on all operations
'of finance, & make the sole arbitrators of the in.
interest that the nation must pay. Would it be
So it's true that we don't have, to lighten our...
painful burdens, that their inter- assistance
Refused? And under what circumstances? When?
the calainities successive years of de-
faftreufes fe, font jointes pour épuifer nos pre-

J sh

vines to sterile agitations, to deliriums
murderers of lagiotage, .,,

I want people to boast about our wealth:
It is said that streams of cash are circulating in
the capital. But to what are they so fervent?
Is it Pagriculieur, do they manufacture them?
res, eft- ce le commerce réparation qu'ils font
Do they profess? Do they lessen the numb weight?
fan of poorly received impositions? The owner-
the exhausted, earthbound peasant, the weary plowman of
mifere, do they find the money that would make life
to their inheritances? This noisy rich woman,
which we would like to astonish our imagination,
Did it lower the interest rate of
Fargent? Has the price of land increased since
Peace? Do we see that there is less of it?
sell? Do buyers attest by their
number & their fingerprint a real
Increase in national wealth? Our
Do manufacturers enjoy some pre-
Is this solely due to their perfection? En-
Do we foresee a time when, fans effort, fans
having to go to great lengths to find replacements, fans
to torture the fifcal genius in order to ob-
to possess some new invention, one will be able to
to make disappear the taxes created for
_ difficult times, & which should have been celebrated with

> 6 (

them? Can we simply abandon them?
degrading and deadly sources of lotteries,
of which the lesser evil ek the camouflage for which
Are they well-founded?

Far from any of these effects which should
to characterize the general abundance of currency,
It develops, we don't even see anything
who announces it... Let's just say it: because, after all,
to silence, to disseminate, to numb oneself, all these palliatives
those of weakness or crime will never
but what fatal aggravations: let's just say it;
the government's needs always demand
public loans. These conditions make them
increasingly unbelievable for the FIFC & des-
products for industry. The influence of fes
loans are expected to increase according to their pro-
mulgation. Expedient fans number & fans
choices, to attract even more money rem-
they fold the interval that we are obliged to put
between these loans'; if we make rem-
Bourfemens, this by contrasting a debt
more expensive than the one they extinguish; fi
we pride ourselves on our punctuality in paying, cef
that the ufuriers have not yet taken from us
their ruinous aid; it is only to the extent that the
prodigality of borrowers, confounded and diffracted,
The greed of lenders is ingenious and exalted.

Joa (C

Their flight is established, like the worthy
a procession of this kind of man, a crowd of a-
state-sponsored gamblers who fuel ex- greed
cited by the excessive interest that the FIFC pays
-to the maintenance of a war of ruffians against the
fortunes of individuals that they fled they did different.
putent. To obtain this noble share, the
both sides dismiss all honest calculations
small, corrupt all pruning habits
dence, de fageffe, or succumb to this corruption.
They multiply their inventions to deceive re-
Conversely, to transfer one to the other,
with a significant increase in weight, the burden which
They are loaded with this hope, and fur-
everything to embrace the honest man, but believe-
dule, who, spectator of these obscure gains, fuc-
finally succumbed to the temptation to take part.

This is the true cause of the abundance of
money that is boasted about, and that they would like us
to give as a sign of national prosperity.
Sterile bloating! Unhealthy abundance! Ready
to faint at the slightest setback, and all the more
more troublesome than we make her fervent perhaps to
to hide the truth, until the force of the
evil brings us some fatal Empyric, of
hands of which we fell again into
degradation & disgrace.

jen
No, there is no harm in fearing

this misfortune: he would rather hope to get out of it
escape these illusions continue.

-

I would be harmed if I accused our true selves.
teflources, fi, comparing the national debt,
government expenses, even super-
fluctuates, even exaggerated, even excessive, with
the revenues that France can produce, I
I declared myself unfit... I fled far from this
A culpable error. No one is convinced anymore.
I think France can pay for everything, fans
Exhaustion, fans are defeated, fans are even harming
their happiness, and that the administration which is approaching
It could be used to become unfaithful to a loan
due infaffance of means would be ignorant or
perfidious.

But nature, although lavish for the
Mad about the French, yet he hid his good deeds
crazy some envelope. She wanted that
The focal man, she wanted the fau- man
vage met quelque foin, usåt de quelque induf-
sorting to collect donations, even the most
spontaneous; & as long as these hays, this induf-
sorting is addressed to what is not itself, so much
that we look elsewhere than in our own heart what
must make the focie fuffifter, durer, profpérer.

*

tes, elle fe proves stingy or sterile. C'ef le undistortion which engenders the misfortunes of which I I fled in terror... The corrupt order Phomme, desfeche la terre & dryit la nature. To defraud him, even if he were surrounded by heaps of gold, or the difpenfait, I see nothing in his flight but inevitable calamities. Who: I will tell to the most self-absorbed ego; in In vain does he rely on his skill, on his adrefle to escape the fatal conféquenthese of the undoing; the man whose fortune is femalebest to laugh at the suggestions of fes corrupt morals, greedy calculations, lives too long to not be at full speed victims of the defilement. It is against him, it is against a disorder to which no one I can flatter myself that I can escape, that I rise up; it is fur les notions défaftreufes pour tous fans exception that he introduces, that I am still looking for a times to awaken the nation; in short, it is to speculation, which continues to revolve around so many heads tes, that I wage a new war; it is he that I denounce at the foot of the throne, to my afflicted fellow citizens, mad with the auspices of the most father of kings.

I have already tried to spread the instruction fur these objects. I was authorized, I was even in-

I was quick to do so, and I believe I have acquired the right to say that I always used it in this family fion falutaire les argumens d'une faine logique.

But what can't an inter-cabal do? fairy with the mind, when she refused to perfuader that we need her? How did I get re-Compensated for my efforts and successes? They still resound painfully in my heart these words of a ruling of the council obtained 'against a necessary and requested book as such: cef the work of one of those individuals who fe

hafardent decrire fur des maticres importante,
of which they are not sufficiently educated to procure
useful knowledge.

Mor, poorly educated! (r) & not a man
instructed, (the decree opened the lists to all) did not

(1) Note that I published the original charter of
the bank of St. Charles (charter that to say it in
paflant, the government, nor any of its representatives
did not know, nor did he not know, the memorandum given by the
founder of this bank at the court of Spain, the pro-
fpc@us published in France by the most dedicated agents
from Mr. Cabarruns,,,., Certainly, I could not reason well;
But it was difficult to be more educated... I kept
the filence fur this degrading policy which pnnit uu
man of the work that she Ini has ordered, Indeed,

Duke

shown to fight my books! ME BAD
EDUCATED! And to weaken him if he had been pof-
To refute the truths I was developing there, it was necessary
spread, (so much do we count on the successes of the
slander & speeches of the slander) that my
The pen was sold; that is the only refutation.
of my works that one has ever hafardce.
Mor, poorly educated! And from the very appearance of
writings where I shed light on the follies of the day, the char-
Latins lost their credit, the men of
good faith, from some judgment
of their mistakes. We saw them return to their
ordinary occupations those whose greed
had been awakened, roused by the noise of so much

false gains, & which, under the Pi- headband

,

ignorance, alternately executioners and victims,
expose themselves to doing or enduring a thousand unworthy things

To delete my book, wasn't that an attempt to punish me!
And what idea would that give of me to the wise men?

the means by which it was claimed that he should be discredited, for a long time-
time a sad experience held them not on guard
against the natural defense & the direct consequences of
What words does the administration use? I wanted to close the
I want to furnish this feandale, too familiar to all the rulers.
Mendes, but the leaks were very unfortunate; for the
St. Charliftes regained courage and resumed their actions.
& destroys as much as it is in them The bint that I once made
to my country.

` e €

scams. .... Since the government
It has hindered my useful work, is that any wonder?
to know that the deplorable disease which is dragging us down
Was she so busy that she was an infant?
wreaks havoc with more fury than
Never?

And indeed, if one reflects on the means
employed to cure her, we will be forced to do it.
to come to the conclusion that they could only have a cons-
to treat the one they proposed, that they
see what they have produced produced.

The lack of public spirit which we will make
reached for a long time that we will not have
no constitution, but whose government
at least he should defend himself against this flaw
and our first vice; & it is by abdicating,
by trampling underfoot all public spirit, all
view: general, any universal morality that one
wanted to suppress speculation. Nothing could be more certain.
more personal, more limited than the
the way the future was envisioned; nothing of
more inconsequential, more odious, more
unfair that the one we dealt with was the paf
Let's be clear. Bad faith...
£té employed as a means, as a
legitimate reason to destroy what should not

4 {

not only to be suspected; that it was necessary-

roof, fur-tout as soon as the real culprits of-

vote refter unknowns, fegarder only
like the gaps in ignorance in people's minds
light, not very calculating & mifes in fermentation-
tion by greed. From then on, the government-
He was led astray, deceived, and fell into errors.
errors; he went into details that he did not
could shed light on, which the courts should
to know them; & in his haste, not having
for guides that are quite vile bankers
to be both judge and party, he ordered what in
faith itself was not merely unjust, but
unexecutable.

What happened to this misunderstanding?
than a good theory & general views
euflent avoided. The sick were cured of
their dizziness by an evil fans compared-
more serious. Someone who thought he was from Phon.
neuron, seeing that they didn't even want him
sn fuppofer, a laiffé-là l'honneur & cherché
to reconquer through bad faith, what he
They remove decrees, judgments, arbitral awards
trages, where the principles of good faith
were entirely priced according to preferences
torn away by the intrigue. There are some administrators
ftrations as individuals. The pure man

|
|
|
|

yes €

It is often wrong to despise those who do not do so.
No. But finally he can do it, fans ceffer
to be respected by those whom he...
prife; it is the privilege of virtue. At the con-
Milking a corrupt man never shows any
contempt for no one that is not returned with
ufure. Now, in these deplorable circumstances,
the administration does not use anything from refpe@table
In none of her ways did she do anything but
further loosen the bonds of Phonnêtetė pu-
public & particular; each one, of its opera-
tions bearing the mark of arbitrariness &

private interests, nobody fears at-
today the march of the great princes
pes; each one has managed not to defecate
to have the authority protect the fottife; the cupi-
a prefated state free from the fear of losing
by her imprudence, and struck against a
Dishonor is null and void as soon as honor is no more.
knows no bounds to what it can do,
ofer.

I don't need to justify what
before going into the details of the operations
which made the end of the year too famous
1785. I do not want to give in to wickedness
the pictexte to accuse this work of being fans
neceflité la fatyre des perfonnes, pendant la

7 sr

My beneficial influence is my sole goal. Leta-
the bleau that I just ejected, will strike by fa
truth, all impartial observers will be given
therefore a benevolent attention to the new-
new developments, to new observations
such that a crisis so alarming only makes
too necessary.

I fled convinced that he was only doing us one thing
choice between two alternatives.

On one hand, it presents a confirmation
more or less imminent defrosting by the
more fatal, more unexpected, more irreparable-
rable of all the catastrophes, that which is
a true dilution of society.

De Fautre la reflource d'une conftitution
which suddenly puts the public and regi-
nerateur instead of incendiary battles &
devastators that selfishness leaves to itself
delirious.... Jofe challenge the most ha-
bile to propose between these two alternatives a
an environment that is not a palliative, and certainly
We must be refreshed by it.

Demonstrating this truth is the purpose of this work. Never did a more important subject call for a more rigorous examination: This is not the issue here of theoretical abstractions, or definitions, which,

OF 2.

more or less impassable, should hardly to be considered only as engineering managers nieux which envelop useful truths, He This is an imminent evil, and an insaunt; it concerns the duty and honor of the royaume... Ôôüi, OF THE KINGDOM. The furies of” Paggiotage makes them such that one should not confiderrer as a particular accident of the capitale; they are the calamity of the whole of France. I will prove it using the theory of speculation; I will prove it through my history, through that of the fewer final results; because I don't lower myself I won't go down into all the tortoises of personal interest. They would find something better their place in a criminal registry than in a philosophical work.

Such, then, is the task I set myself- Today: THE DENOUNCEMENT OF AGIOTAGGED. A lot of more energetic writers, more eloquent, will deal better & more willingly third. the vapid and brilliant materials, which will be proposed for deliberations by the af. Celebration of Notables. Here the need, for information tion asks the man, surrounded by the ferocity necessary matters, and which can be supplied in time by the habit of deepening arid difficulties ' more than those who ordinarily do

eultive

DER,

They cultivate their raifon and their penfée. Happy fi facrifiant ainfñ l'éclat à l'utilité pour prix du feeling that makes me prefer a subject cebfcur to the honor of stating more oratorical truths, I am trampling on the power of public opinion, always virtuous when she is enlightened, cona between speculation, without the extirpation of which all `reform is impossible, since they require all-

your restoration of order in the finances
these "irrevocably shaken by this fiefdom"
peftilentiel.

AGIOTAGE comes from agio, Italian word cor:
broken, (x) which signifies added, surplus value, in
fus. I fe difoit dans l'origine de tout prix ex-
yielding the natural and primitive value of the things
fes, and particularly of a common currency
compared to another of the same name; of
bank money, for example, compared to
current money. It is also called lagiœ of the
Bank of Holland is at three or four for
one hundred, that is to say, one hundred bank florins
worth one hundred and three or one hundred and four current florins,

(x) Agio banco, del credere | per contra, Fc, Ê9e. &
many words of this nature fantasized from Venice
in the commercial jargon of the northern nations, of
Anfeatic cities, etc., and in ours,

B

Jae

In the cities of France where gold is somewhat
times more sought after than money, it is said that it
You have to give half a percent, one percent
d'agio, to convert écus into louis.

Initially applied to coins & to
changes this word dagio s'eft enfuite ctendu aux
contracts, public effects, everything in
the objects on which the trade of
banker ch likely to rise above the
pair. In this case, it is the final name of benefice, and this last word seems to have prevailed.
since speculation on coins & the
exchanges having become the main industry of
Jews, this circumstance has made the word speculation
an unfavorable expression.

Agiotage is therefore not fignifñie in literal terms
that the trade in effects subject to more or less
dagio, de hauffle, or de beiffe. Such a trade

could be useful and sometimes helpful; hon-
clear when the speculator sees no reason for it
pital than in a pafñlagere manner, to obtain-
to gain some interest in funds usually
employed in more productive trade; useful,
when by means of accumulated funds from a-
vance & à deflcin, il becomeoit l'intermédiaire
momentary between the government forced to embar-

) m0

borrow, & the capital or rentier, tooth fans
this intervention the funds could not have ar-
river that little by little, & successively in
these large loans. (1) In short, the ban-

(1) A fervent philosopher will be tempted to say that the a-
giotage fur les papiers qui viennent des emprunts
public repofe fur nne calamité, & que les palliatifs
that he brings there only causes a calamity of woes; for this
speculation that one would barely notice if these papers were not used
They were not in large numbers, which would only facilitate the
loans in circumstances where most often it
It would be a shame if they were rendered unfit, from the outset
that they fnrpaffent this part of the cash that the capital-
Taliftes would keep this strong fan in their coffers
of employment, they deprive agriculture, trade, pro-
as previously stated, and the silver fabrications which are
aided, extended, enriched their work; & if the loan has not
not for the immediate purpose of companies that favor
agriculture, commerce & manufacturing, plus
that he does not burden them, he hinders, he bruises, he mutilates the
strong in industry, on which true glory depends, I want
to describe the prosperity of states,

Lorfque the government on one side; agriculture, the
trade, the maunfa@nres of the other, fe difputent
Targent, he and put up for auction the price of the interest s-
rises, and it is in this smoky struggle that the speculators
they introduce themselves, [they appear to support, to bear, to crowd-
check the weight of the loan by the circulation of credit
which is established between them, but variations of
price to animate the Vagiotage industry, and from where

) x

quier who handled the negotiations of effects
public, was at the royal treasury what the

4

Will these variations arise, in the end, from the mobility of the
opinions on the various degrees of trust that it deserves
or does not deserve such and such a paper? The speculators have
Therefore, it's in our interest to maintain this mobility; she and the fuck
of their profits; fear and hope very much
means, as well as the abundance and variety of
Merchandise is favorable to trade, likewise
The speculator covets abundance and variety in all these steps
piers, three certificates of the disproportion between the dice:
penfes de là grande famille & fes revenus, Or, lime
The possibility of borrowing would soon have made this disappear.
disproportionate to the facilities offered by the pro agiotige:
run alongside, maintain, increase

In such a state of affairs, an industry whose
branches never reach the earth, this mother of
all the cards; a perfectly clear indication
ble to that of players in academies, fe makes the ara
bit of finance by the unfortunate rivalry that it
fnfcite à Pinduftrie pradu@ive, & aux beloins du gou-
government for whom all aid is becoming scarce,
expensive & difficult.

Stock trading as a trade among our innumerable people
Borrowing is very costly for the people; because at the same time
While he extorts interest payments from her, he re-
cherishes the necessary information to pay for them.

As for the effects of the restrictions, of the traffic

.that loans produce, is it proven that without the

public loans, the cash would be depleted in the
the prince's coffers and those of private individuals, and would do by -lì

Jaré

Large retailers and even small businesses are doing this.

to the factories they supply & fou-

Stolen from circulation? This fuppofñitian puts admiffable
that where the lack of light and safety would lead to
thefaurifer, (Even then, do the loans make a little-
(Impossible near; because credit supports trust.) When
There is light and safety; one can rely on the sole
industry, with its genius for commerce, to circulate
to all types of capital, without the aid of
Loans. And what a difference between these two strong ones
circulations? The one that commerce animates, creates fans
eefe of new values, she carries a bean everywhere
generating; while the circulation caused by the
Public borrowing is merely a sterile movement, a
time wasted on the true definition of money, of
the science and work that speculation abhors,

We attest to the wealth shown in favor of public borrowing,
the power of borrowing nations; but this wealth,
This power had begun before the loans,

Hey! Who will tell us that these forced operations are not hå-
don't try this inevitable maturity where the term is found
of the prosperity of nations. What is further alleged
valuable in favor of loans, is that they strengthen
in the short space of a few years the income of a
large number, and thus make prodigious possibilities
But does that even wefty effort do any harm? And
these operations can only be done by carrying out the entire
movement they give to a single point, perhaps-
one can imagine a good, comforting effect on the body po-
a legal dispute that should only aim for perpetuity,

J aa Y

hold until the arrival of the real one. con
trainer. (1)

Who can finally tell us the degree of power to which they would be
have fans arrived at the loans of these states whose brilliance dazzles?
Nature does not abandon the child whose ignorance...
Trave les mouvements, Sans dont il peut marcher; but
Fans of the cruel genes that were imposed on him, he would have walked
rather, with more strength, grace & agility.

This is essentially what Fon can say against the fyf-

the term of the loans, and these objections are very serious
Fans doubt; but in the current state of affairs, the big ones:
Subtle efforts are sometimes necessary for operations.
profer to those of rival princely families, and the men of e-
tat having found so far only the same as the borrowings
to make a great explosion of power possible,
cek a means that one must be careful not to mitigate, & of which
For this very reason, one must not be extravagant, Empé-
governments often borrow, and you,
You will render them great devotion; but do not prevent this
which favors borrowing if you are forced to have it
recourse; this would condemn the man to deprive himself of a
part of his fantasy, lest he abuse the rest, `

(1) We believe it useful to explain the different forms
My speculations in public effects. This theory is flawed.
will see all the more naturally its place here, as it is
generally very little known in France, & that she was in-
core was developed in no book, S

The first strong force of specializations that is exerted on the
actions & other public effects and that of simple capitals
taliftes that act without effort, by the sole use of
their real capital, that is to say, money which they can

Dee (

I] still have a few houses of this
kind in Paris; & although the fatal speculation in

difpofer, They buy when they anticipate a heatwave,
They sell when they fear hatred, they nefeign
no compromise point, they do not create any circular paper-
eulation, they don't need to try to make a-
gent, they only employ those for whom they already have free access
distribution, in calm times, and when the maffe
of marketable effects is contained in just hor-
This first blow from speculators should suffice.
to the needs of the place, But when the loans
font succedes with speed, lorfqwon allowed on to-
léré the furtive introduction of foreign actions for a
value of fifty million, & of company shares
national funds for over two hundred and twenty million, it ef
It is impossible that the negotiation of these effects will be effective.
closed within such narrow limits, and it forms a
second slap in the face from speculators,

It is mainly composed of bankers & au-very business people, among whom {e include the The people of Lyon and Geneva, who, against their capitals real people have the means to obtain money through the creation of nominal bills of exchange, of acceptances re-reciprocals, and other circulation papers that they make to count, either at the emergency bank, or at the individuals, with the funds they thus obtain, They buy government securities for cash, and resell them tooth for terms more or less distant from others speculators were quite confident in the heat for: the acquaintances yir at prices well above those to which Iys banquiers had bought them with cash.

h 3 €

feduife each day, it is necessary to hope that the race The whole thing will not make it extinguished.

These last speculators form a third clap whose operations prodigiously favor the haufle prizes by giving people the means to buy money, or at least to be in some strong ownership of the effects before paying for them, but also when their price furpafle what enlightened people regard as their reasonable value, these anticipating the bafle, dear-They try to take advantage of this in their speculations. So they sell to deliver the effects at some point in the future that they don't have, and are waiting to buy them until you Baiffe invites them there, or that the deadline of their markets the y force,

We can see that all speculation in public securities cannot fe réalifer qu'après deux operations contraires; un achat & a sale, nothing obliges the speculator to begincer by one of these operations in preference to the other, The sole opinion of the price event determines it In this regard, if he thinks the effects will be significant, he He buys first to resell later. If he thinks about On the contrary, that prices will fall, he begins by By selling, he benefits from the low price he can still find. And he ended up buying it when the opportunity arose. One of these operations there is nothing more recommendable or one more reprehensible than the other. They do not become truly reprehensible only when fraud is involved, which always happens when the paperwork is circulating lans furpañfe les forees naturelles des fpéculateurs; & Such is the unfortunate state of affairs in which we find ourselves atriveted, y

Father

©

7 f

These merchants do not deserve the name of a-
gioteurs, & such is the degeneration where the young
has influenced the morals of business people, that this
title can only be applied with juftefle to those
who, to further their speculations, employ
more or less guilty ruses, give
false opinions, misleading advice, dis
that they sell when they buy, that they buy
when they sell, they form: focictes
fictitious to make complete fools, follici-
offer extravagant privileges, or annihilations
odious laughter, absurd defenses, or
of scandalous permissions, and thus deceive
in turn the authority, the public & their own
accomplices, (1)

It is already clear that this word is an in-
swears; but he does not acquire all the infernal energy-
nale of transcendental lagiotage than in fon
monstrous coupling with his worthy aco-
lyte the Alonopole. It's the stock market grafted as the
monopoly & led by its true followers

(x) Thus, one would give a definition of speculation
quite right & very moderate, in saying that it is
the study and use of the least delicate maneuvers
to produce unexpected variations in Island price
public effects, and turning spoils to one's own profit
of those who were deceived, misled,

j) €26

which has produced the excesses we lament.
This art knows no bounds, it does not ref:
He respects nothing, he even disdains to hide;
he carries corruption not only in the fe-
cret des cabinets, mais jufaue sur les confins
of the empire of reason; it corrodes, it corrupts

everything he touches.

The main food of stock trading and certainly
a multitude of bearer papers whose form
makes negotiable items available to all, and whose
privileged companies solicited by the agio-
teurs (what they request, they always obtain)
days) flood the square.

And as if that weren't enough, actions.
of the discount bank, of the company of
Paris waters, of the new company of
India, from the Sé- Gum Company
négal, from the Amboife steel company, of
the ship dubbing company, (1)
influence companies against incendiary
dies, & I do not make what other compa-
gnies; for suddenly, my enumeration is
not complete; the speculators have done it again
coming from Spain shares of a bank established

_ (1) Recently extinguished due to prevarication.

Ju (

blie in Madrid, bad & poorly conceived, more
badly and even unfaithfully governed, for
increase the grim cohort of enemies of
our true industry, the quantity deplored-
poisoned caustics that defecate
our madman.

Hey! This last trait of greed doesn't
Doesn't he paint enough of all the excesses of which
Can she be held guilty? In vain I have de-
veiled the treacherous illusions of this bank,
& the maneuvers of the agents in France; en-
In vain have events vindicated my principles.
& verifies all my prophecies, even to the point of miracles.
ties. The cruel stock trading is more tireless,
more stubborn and above all more accredited, than the
The truth should not be active.

But should we be surprised? What is the
headquarters of all the companies that supply it?

Or, the estimation of their resources is done, of their resources? Where is their competence judged? Merce? Or where do we get information about their shares? in Paris, that is to say in this place of dissemination & of vertigo where one is unaware of the nature of all ecs chofes; where it is impossible to take care of them with leakage; where everything is lacking to acquire this kind of lights; where so many pañions that ferlie, oppose their progress; where by the

J 28 €

In the tumult of events and men, it is necessary
Believe everything, see everything, feel everything, all words...
Yes, I swear to the truth, the speculation that is taking place

In Paris, there were effects whose potential profit

misleads the imagination, can only engender the most abominable of industries. Hey! what com-
Does penfation offer, when -fon réfultat unique, their latest product is a frenetic game where millions have no other movement than to move from one wallet to another, fans nothing. to create, if it is not a group of chimeras

that the madness of the day parades with pomp, &

that tomorrow's will make vanish...

Agiotage fur the actions of an income in.
certain people could only produce ex- in Paris deplorable circumstances; it is important to trace the a picture of these excesses.

And first he threw the most fu-

nele in the trade of letters - of exchange.

Before the fatal revival of this game among we, that is to say, before the caiffre gefa;

The account would have been diverted from its definition, one does not connoifloit prefque dans la banque de Paris, re- with respect to bills of exchange, such as drafts & the remifes produced by the verfement & the res verification of state revenues, through purchases

what are the capitals doing with our public funds? Francois lifts, or foreigners domiciled outside from the capital, by the needs of travelers that every large city attracts, through its advancements short-term needs of which trade is in need in its operations.

There, the discount was misled by the administration. Bankers, falsifiers, did not have a rather open the game fur fes actions that this first maffe of letters-of- changed has become almost imnoticeable in comparison to that of the game gave birth. We thought we were exaggerating by eftimané to thirty million the funds that the bank of fe- The course could be used for discounting. Todaydhui, imagination would have struggled to conceive How many forged documents are in the hands of the Players? how many present themselves there and how many are admitted (1). They have absolutely diverted the aid of the caiffre des feuls objets que elle avait promis d’aider & de To protect. Let him show himself, let him deny us. the farmer, the manufacturer, the merchant who has some obligations to the discount bank!

Stock trading has prodigiously increased the price of silver,

(x) The cash account was discounted for more than three hundred thousand bills of exchange, and the paper that was presented to him slit eft eftimé à fix fois cette Tomme.

D CE

From the date of the establishment of trade-n

France was on a regular footing, from the introduction
some insights into this part of the economy
public & the creation of this correspondence
general dance of the commercial world which tends
fans cefe to produce uniformity of interest
money, it was never more expensive in
France. Calamous times, times of
war, they were leaving more money for trade"
François, & by confèquent to a lower interét that he cannot find any now.

In this regard, I appeal to the merchants of
good faith. That they disrespect for the service of
Ja gent agioteufe, the bankers of the capital
They do not stroll about, nor do they spread their nets.
in the kingdom to train everyone in Paris
cash. Hey! How thanks to the price that
The players put the game's instruments,
Wouldn't Fargent be cheap and rare in the
provinces? How did a French écu escape-
Does he believe in the schemes of speculators, or rather
to those of the intrepid bankers who are busy making fun of you
The game?

To judge the extent to which speculation has ren-
Dear money, we only need to evaluate the facrifi-
these extravagances of speculators, by those to whom

a SEX

t

fc would find strength z thanks to the movement
that they give to business, the man who ma-
not giote, but who for cou- operations
rants, would have needed to realize letters - of -
changes not yet due. Let's try to ren-
to be tangible, by an example, this explanation
important tion. i

You claim that bankers are protectors
stock trading & favorites of the efcompte caiffe
employ all available resources on their own.
the emergency bank.

The man who needs money must therefore

They resort to discounting capital.
were in the habit of providing their money to
five or fixed percent interest depending on the most
or lesser influx of cash, &
They would still blush to demand it openly.
any further.

'But in turn, they were initiated by the price that
The game has given money, they use industry,
and offer only against bills of exchange
royal effects, at the price at which they sell for
in the long run, while they use their money to
buy them for cash. That's their scheme; he
To achieve your result, you must follow with
some attention to digital details.

We propose to a capital to discount
good three-month letters of exchange?
a woman worth one hundred thousand pounds. In the efcom:
per capita at a fixed percentage per year, he should disburse
ninety-eight thousand five hundred pounds.
Instead, capitalists respond that they have not
no money, but by way of accommodation, he
offer at one percent profit, that is to say
for one hundred thousand pounds, ninety-nine
notes of the loan of one hundred and twenty: five million
for example, that he had procured at the market
four percent loss, or for four-
twenty-five thousand pounds. He who needs
of silver, she refuses, and gives the hundred thousand
books of bills of exchange for four-twenty-
nineteen banknotes of the loan; thus the capital-
lifte obtains a discount through this operation
five percent for three months, or an interest
twenty percent for the year,

And like the bearer of the bills of exchange
who needs money has only ever exchanged...
To trade one paper for another, he is obliged to
carrying ninety-nine tickets
borrowing from the bourfe where he is not given any
than ninety-five thousand pounds. The par-
private individual forced to make money with

bills of exchange not yet due, therefore
forced

OF

forced for the most honest speculation,
the most interesting, the most foreign to the agio-
stage, to pay the money five percent for
three months.

Thus, setting aside the harsh greed, the
culpable indifference to the means that speculation
inoculated into all the clefts of the fociété, it
force the one - even the one who does not play, to borrow-
ter for fes befoins du moment à vingt pour
One hundred Pan. What must, what can become,
Under such a regime, all regular businesses
to bind?

But your courageous arithmetic disdain-
Does it violate all moral trust, all in-
Interest of individuals? Tell us at least what
will do in such an order of things the fort of the cre-
said national trust in public funds
necessarily degraded?

Hey! Don't you see that excessive greed-
five of the players blafed on the necessary sacrifices
every day more and more in the rush, profit-
protection of public effects, since lagiotage
He himself made it a source of strength, so much so
that national funds have become for
exhausted speculators, what jewels, the

C

Dear
Diamonds, the fabrics are made for the diffusers who
They're desperate for money. That's how...
The effect of the state is lowering prices, while
foreign or enemy pressure is rising; that's it.
how it is absolutely impoflible that the
government does not borrow from the conditions
actions that peace should allow him.
Wouldn't one say, seeing "tolerate" & perhaps
cause such disorders, that the arithm-
political scientists determine that the most
The richest, most prosperous of kingdoms would do this-
him where, on one side, interest would be paid

enormous, while on the other hand, the game which
necflits these interests, would divert the work,
attention, the capital of the true refour-

These national ones?

The speculation that has distorted the character of Paris
trade in bills of exchange, & heated in
the kingdom, the price of money, therefore still
corrupted the trade in public funds, &
each day it aggravates the unfortunate inconveniences-
niens. Until the game's revival, we have-
I can no longer complain in this business than to
some conjectures, some prophecies
unofficial, or, if you prefer, some in-
tendencies to produce variations in
The fan prices are real. It was reserved for

Jes

nowadays to see this trade become the auxiliary
A chain of unrestrained speculation on the shares...
This is where new pro-
products of this infernal industry.

And first of all, what kind of men are in charge?
of this great movement, of these operations
extraordinary, violent things that decide at-
today, the interest rate of money, the price of
public effects, habits, rituals,
The customs of Parisian commerce? Who makes the
main actors in lagiotage?

But, shall I deliver men to contempt?
whose maneuvers were more suspicious than cons-
Do nudes escape legal proof? Some men-
my that the Fang, or alliances bring closer
several honest, esteemed, in-
terrifying even, and who have well deserved to.
the homeland? Shall I, without pity, engrave the shame of
these infernals who make bad citizens fans
doubt; but whose ignorance perhaps excuses
the crime? Ae: i

Ovi, the crime I am fleeing from is a crime public; the accusation must be. The law established point of punishment for this offense; the The society is responsible for punishing him; every citizen has

dfoit d'armer fa vigilance par une denunciation folemnellé where the accuser names himself, The crime and the culprits. For two years they ravage the kingdom with impunity; that they exat least punished by opprobrium the evil they have Done. Hey?! I'll tell you their names, these men. would pretend to see only declamations futile in the history of their maneuvers, they fe would boast of being justified by this fact that we didn't bother to signify them. 11 they have to sniffle to legally rise up against my reproaches, my afflertions, my work, so that if they do not They don't, their filence accuses them with me. H It is essential that among the challenges of lagiotage, we count it as one of the biggest, that he repofe fur of men known by the sole intrigue, foreign to the vocation of commerce, to all his principles, not participating in any way in this kind of general responsibility, which, Despite their jealousy, it binds all the coin merchants by the honor of their vocation, and the need continuous that they can have from each other.

So it must be said: the main players Barroud, formerly a notary, is involved in speculation; d'Efpagnac, the priest, the canon, the Grand-vicar, finally the abbot of Eppagnac; Seneff, the Count; Pyron, the meddler in the affairs of the

King, and so many others; Servat, the front man banal. This I don't do what Lalanne does: already famousbre in the Saint-Charles bank; Saint-Didier, Duplain de Saint-Albine; & so many others very speculators of the city, of the court, of all the states, some of which raise their funds in pro-tction, the others in industry.....

These are the ones who are tossed about in their agio-
millions of fans, fans order, fans
none of these forms of accounting which
laws have been in place in all countries of the world.
the importance, and that everywhere they have ordered.

And this to such men incapable of
fidelity to their commitments, which at each
deadline, forced to miss it due to need
of expedients, compel them to imitate them, & make
to bend the most necessary rules of the com-
merce; it is to such men that the ban-
Parisian merchants lavish, or rather profiteer-
kill the rescuers, because they can their
Sell at high prices! These are the pillars of speculation.
which all the newspapers are reporting on, which fixes
in Paris, eyes wide with astonishment from every corner
of commerce, which presents a business show
all actions contrary to common notions,
to the received principles, and which in the hideous

) sex

And rare times when he showed himself, he always
ended in major catastrophes! Here are the
men who deprive us of all credit, all confidence
loyalty, any influence. But that their im-
What are these deplorable consequences? Strange-
Gers in commerce, they have no reputation there:
tion; they will lose none of them. #outs of
They'll just have to go back into the darkness.
And perhaps by making a trophy of their detef.
celebrity table, dupes they slaughtered,
the difficulties they have created, the disorder
that they threw into business, thousands of ma-
nieres which they have made a name for themselves.

And do you want me to give you a
proof, among many others, of the necessity of
Reveal them? See what the excess of the most
Greedy Baffeffe made them conceive & execute-
to speculate. Take a look at the plan
of the most audacious & most extraordinary scam
vagrant that was ever formed. I'm crazy.
the eyes this secret plan, delivered by the imprudent
eagerness to acquire accomplices; this plan that a .

invisible hand seems to protect against the wall-
what it excites. (r) Jele liss jiy voice
affection comparable to that of obscurity
forests hidden from the pafans. I find there

(x) I printed it at the leak of this work.

traps set for a very similar purpose, of
treacherous primers thrown non-solely at the cu.
Speed, but in good faith, in good faith.
On every page, we play with fortune, with
the honor of the victims that they want to strip;
we complacently display this fragility of
The blur that was discovered in... I don't know what.
difposition of a ruling, the occasion & the means
to set a very clever trap, mainly
dreffé to attract & embrace the speculators
that the correct notions, the logical combinations
nebulous federates. This is not an examination of au-
a contempt for the intrinsic value of the actions; it is a methodical calculation of the price at-
which ones can be raised by the reforest
of the monopoly, and of the relations of this monopoly,
with the needs that have been created, and that we
will give rise to more. The context is being developed there.
the process, the steps to follow, the rules
which must be observed, and how the Vietimes
slaughtered by the knife of harsh necessity, they will be reborn
from their ashes, to rekindle the
even strong, until an entire ruin & generale, whose era is hidden in the future.
Everything was planned, everything was thrown into the
war plan hatched for the fuck of this
monopoly. The players at Baife make the

enemies. They are called blind players, because
that they hadn't anticipated this kind of attack.
A campaign plan is a pretty good idea.
came as if by inspiration to a person who
had the greater joy of carrying it out.
Conquest is the complete ruin of the blind.
Players put at the mercy of laflociation.

At the end, this brilliant undertaking is done:
This is nothing less than a case of hoarding.
of all the actions of the new company
of India, and of all commitments for it
to deliver, so that the affection may be all at once
the cave where you have to buy the stock, the ca-
verne where it is necessary to leave it, and that constraint
to arrive there with one's hands full, one is forced to
to further fortify the empty pockets. (x)

(1) Since these lines were written, the Abbot of Ef
Pagnac is said to have become the sole owner of this
hoarding. The act was drawn up and executed before a notary; it
pays the shares to the blessed society at a price which
enriches all members, which seems to be false.
that he has state revenues at his command. Because if that
neft pas, with what money will the speculator priest pay-
So, are they afflicted? He mortgages them on the product
of ations. But these products are always delayed, ton-
days made more difficult by the enormous interests that
He tells him about his loans and his schemes, when he
Will they realize it? And this monopoly; it's...

mM

Dar (

Trade rumors, some will say a-
volunteer pologiftes; each one is master of their own destiny
Money. Indian stocks are for sale;
Anyone who wants to or can buy them can. You don't have any.
If you want a hundred, we want them all;
To acquire them, we put them up for auction.
And after all, what is the final result? This
If one loses, doesn't the other win?

one. Í

Ah! That's where commerce is, it has to be done.
disappear from the face of the earth. But in at-
tending to have someone prove to me that this is the
In commerce, I say to hell with speculation that
gives birth to such projects, one gains what
the other loses; it is by a displacement entirely feminine
blatant to that which the thieves of great che-
min. I say there's nothing good to hope for,
not even personal security, in the city

where the author and the perpetrators of this operation
Businesspeople can raise their heads. I say
that after the existence of such a plan that I denuncio to the nation, we must no longer ask

maneuvers that he necessitates, that the abbot of Éfpagnac pre-
This tends to demonstrate great talent! Ah! I admire it!
perversion; I am horrified by that of the protectors
tors by means of which such a man proceeded, fou-
raises such a machine; but I know of no ta-
slower than the indifference of the means,

>g

What harms does speculation cause, but what harms
He won't. I say that if one is master of
his money, to the point of making him fervently desire a
Conspiracy... But no; those who have
their money, legitimately acquired money,
they do not use it to confpirer aufli baffement
against that of others..." ! Hey! To whom does it appear-
has this brilliant idea, to make it fall &
Thank you to the stock seller for delivery for comfort.
Sea Ja loss? To two well-known men
having started out in a career of speculation,
betting zero against millions; in pairs
men who, even today, some noise
that they boast of their successes, do not offer for
guaranteeing their flocculation, that the effects acca-
equipped with the ease of pawning them, &
the money that the federation brings them from others...
Such are the Abbot of Efpagnac and the late Pyron;
And it's two that one would say: They are masters of
to distribute their money! Some are their
affociés, a company whose capital can
to rise above sixty million, meft-
she doesn't have the fortune of these players in
such a report that this fortune no longer
than an atom?

But how can we carry out operations?
rations all at once immense & on

) €43

"fcandaleufes? Where do they get their fe?"

Course?... Honest reader! It is to this questiontion that I was burning to lead you. That's it that the evidence of evil would no longer leave excufe to the administration which would not deduct from among us the true causes of these degrading effects? For what tolerated affliction? rable will be given to this new industry of our bankers, ready to ufure & fur gages? Yes, at a very high rate, and very high rate. Without I doubt I've seen their accounts; but when Public notoriety would not indicate the results, when we shouldn't have our acCaparaisers pay up to twenty and twenty-five for a hundred the money they borrow; when the abbot d'Efpagnac would not carry this interest lightly exeff in increasing the price at which it was sold dra the actions; I ask: can we excufer foi-mééme de fe prêter aux opérations of such a society, other than by the tenThe appearance of a huge creature? We'll undress it, I I do it, I said it, we do business; but In the final analysis, what is it about? About conForming a loan for future use... I'll stop there, I won't I don't know how else to describe this odious gambling den; But we must have the courage to say it, and to say it again. a thousand times that he abhors, that he employs more millions that the richest trade in the kingdom;

Jise C

And I repeat, Pon would want an industry innocent put fublifter next to lagiotage to the point he has reached! One would like that the honest merchant, the craftsman with his refined morals ples, the worker with the modest wage, stifle the virtue of reflecting on this intoxicating spectacle of gains enormous, of tempting luxury, of born fortunes in one day, skillful fans, talented fans, fans advances, and did not want to trade their proFeflion is a pain, their job is obscure for such people Enchantments!....

But by what magic did we manage to to make the government at least infenfible to such strange scenes? By distorting everything all the concepts, by perverting all the words, all the ideas (because it's still there Pun des more infallible, like one of the most funeftes effets de l'agiotage ;) en lui perfuadant

that in truth, speculation can produce what.
These ailments, but that it increases circulation,

& thus contributes to heating, to extending the cre-

said; that thus, to stop the dangerous induf-
sorting of those who strive to make the
The price of the effects, we must tolerate, protect perhaps-
to be the maneuvers of those who strive to
to exalt them.

at

That's what we haven't hesitated to say & repeat-
for two years, that's what the legislator
seems to have believed. It is therefore infinitely important-
It's so important to appreciate this distinction of players to
to the heat & players to the bay, to prove
that it is purely fictitious, futile, derisory,
and that it was invented only to mislead the go-
government in times of difficulty when the
Speculators need to protect their assets.

Indeed, in the way we share them in
players at the hauffe, in players at the bauffle, we
one would think one was seeing two enemy armies fighting
with a relentless desire to destroy each other, or
two slaps of men following each other invariably
clearly a different fantasy, as much out of love-
clean, but only through the interest of greed. Eh
Well! This weft is nothing less than the real deal.
state of the chos.

The love of gain is undoubtedly the heart of
all these movements, but they would soon
followed by rest, if there were two parties fyfté-
matically opposed to one another; for finally
One of the two would triumph. He doesn't succeed.
anf. A verfatility as cowardly as it is perfidious,
a unique principle, that of non-hurling
to win, but to win rightfully or wrongly, that's the point.

which effectively characterizes the main Speculators. That's what, unless a remedy is found effective, promises the frightening duration of speculation until the explosion of the shameful calamities that he prepared.

The speculators who run all these gangs scandals, -make men profoundly corrupt; they studied everything the capitaltale offer of resources to the spirit of fraud to determine the nature of their operations. Blind fear, even blinder hopecore, the lightness of spirit that maintains at most to a high degree the multitude of distortions, make the Clement of their calculations. How with Can we support another principle based on such data? fixed in the mind of the speculator, that of tendre sometimes at the haufle, sometimes at the baifle, felon' The convenience of the moment?

Except for the same men who, in such a case. ftant, they talk about the players in the haufle like public benefactors & present the joueurs to the bafle like detestable confpira- Do the authors themselves play at being bluffed when Their interest leads them to do so.

There's more! The players often see in their meeting the means to make it flourish

any combination whatsoever, and for hope tou. disappointing days for the scoundrels that the bait of gain their fervor of link, they form affostrategies to better overcome difficulties; but as is characteristic of bad faith, eft Lacking a slap, we see them betraying the each other each time the plot that they they wardiflent, favor a useful & secret defection.

They are therefore absolutely sly, they Empty of defenses, the distinctions of players at the haufle & of players at the baiffle, as forming two groups of men, more or Less despicable, they work as au pairs, or rather

They do the same thing. They all take the effect.
sometimes forward, sometimes backward (1). (The dictionary
tionnaire fe form as we see) felon qu'ils
see a good opportunity.

Among the bona fide speculators, (because at
God forbid that I put them all away.
same line, & without a doubt it is of honor-
nets, since the gambling dens fall, when he
only a large number of players remain.) among
Some of the honest speculators do

(x) Slang terms: to take Pefit forward, that is
to play at the haulle; ex mriere, c'eft jouer à la baille.

They were taken in by their credulity for estimates.
exaggerated (and those ones are playing games;)
the others, (and these ones are playing at bluff,)
of their overconfidence in the triumph
of truth, of reason; for it is to this extent
that scheming is noble and useful; it thwarts
all the calculations of prudence & fageffe
when she stoops to take part. This ship
Not that their triumph was not undoubtedly sharp,
but sooner or later; & in
this uncertain space, Phonete man is crazy-
wind defeated by the rogue, the good logician by
The infernal, Pami of the true by the juggler.

However, this distinction between players and
the haufle & players at the baiffe was necessary-
to do to color the speculation in the eyes of the gou-
government.

Indeed, the player with the beating is Pen-
enemy of the state, the opposing defensive player
will do it, my friend. These Meflieurs wanted us to...
considered as one of the pillars of the chofe
The public is crazy about the players' names at the haufÿe.
"Patience," they said, "for the word 'players 4'."
as soon as we play for the good of the state,
Our function is ennobled. And as in
France, from the worst to the

better,

) 4th C

best company, leffronterie & le babii
serve as logic and science, pro-
'Tectation was for those who called themselves players
at the heat, the injustice & the perfection for
the so-called players at the baiffle.

Playing at being a slut in the odious forest that
that one wanted to attach to it, would make one seek to do
fall an effect beyond its real value;
& as the ever-growing value of an effect
whatever, eft, following these Meflieurs, the Pal.
ladium of the Empires, it is very clear that those
which tend to decrease this value by
cause plagues:

But men of good faith, that these
words have been used, have not thought that independent
dately of the extravagant pretension on the-
which players at the haufle base their axi-
me, hoping to make a stock fall to - def
mad about his worth, that's a madness that shouldn't be
to be dangerous. We calculate the value of the effects
depending on the chances of profit versus loss they
offer, and in this respect as much the exaggeration of
profits are easy, because a general distribution
It's difficult to hope for the favorites, as much as it is difficult
to present false fears and motives (1)

(x) I am not talking here about those menfonges grofliers that
They make the speculators run around to encourage their speculations.

D

DCR

to criticize the value of an ation, when founded
The price is not wildly inflated by speculation.

I appeal to experience. According to the
virtuous players at the haufle, I may in my

difeuffions fur la caifle d'efcompte , fur la ban-
than Saint-Charles, on the waters of Paris,
written to favor the game over the slug. (And
I will pray, while addressing these honest people, to de-
Clarier: what secret motives dictated what I
Publish now, what a bunch of speculators!
claim fervir, & how many players at the
(They would have given a lot to stifle this work.)
But if they have just received, then I have also provided
the way to prove that my calculations were
false, my observations are unfounded, my

I only said that there are no physics-based players at
the hauffe, nor physicist players at the baifle; but he
There are honest players, and dishonest players:
And dishonesty can be used to lower the price
even too high in a stock price, as if to make it rise.
A dishonest player is involved in speculation, that's what he
fig maker in gambling dens. For example, lorf-
that a certain man who is now among the
pretenders players at the hay, & whom we have just dressed
of a very large financial burden, when this man
had a new fanfare put in the English papers
to make the price of Indian shares fall than daue
very speculators make it rise, he did a terrible thing.

5th €

prophecies of pure chimeras; for when one
one does not write the truth, one can only be satisfied
of the lie. Well! Where is the evidence of
these false calculations, these flawed reasonings
that a particular interest would necessarily have me
Quotes? ... I'll go further.

Show me a single action that has
contained up to this point within itself the reimbursement
probable fact of the extravagant price at which one
They all carry them! Isn't that right up to now?
The loss of some that brought gain to others?
Don't the swaying or rap-
ports between sellers and buyers, which
So far, they've decided on the share price? See-
in their estimates something other than...
player combinations to create
Are these offers or artificial demands? And in
These combinations reveal the true value of the stock.
that which results from the enterprise it represents

The crack, isn't that what we're concerned about?
Less? Its price is so enclosed in
the movement of the game, which was barely created
sees the shares rise to a price that long
success of the company cannot even
give them. What am I saying? We sell them, we
buy them before they expire; also, it is necessary-
He expected to see the creation of shady companies;

D 2

DATE

Because what does reality matter? We only want...

»

actions.

Once again, if the value of an effect was
calculated by reason, it would finally arrive
The moment when the movement would stop. -The
additions sold for their income would do in
the hands of those who can wait for it, &
The speculation would die out. But far from the march
current trends in the field of human activities lead to this goal, the ftagnation eft is everything that speculators fear.
They must stir up the whirlwind (1); if it
Talentit, ils souffrent; s'il s'arrêt, son repos
their mortal; & dès-Jors ƚa raifon , ou la
Can they be in good faith?
raifon?.... In matters of stock trading it is imperiety. In the turbulent nation of the agioteurs, we point the finger, we deliver to the rider-
"He who bets is torn apart by slander."
for her; he alone is a player, the others
make fages.

If there were 'really' fyfte- players
matics at the baiffle, they would be born from the examinations-
managements of infants, of absurd pretension

(x) This is what in the Di@ionnaire d'Efpagnao, Ba-
Roud & Compagnie, we call Fewetter Lu Toupie,

to undermine values, always growing, that e-

-talent. The players are at their best. When the char-

Jatans want to sell twelve pounds for one crown.

fixed francs;"& that the madness of the day brings them

for buyers, it is quite simple that it is found

to. sellers who give a. coin for

fix books, & I don't see that, in this rapport, the: players at the beach are doing something

Neither particularly extraordinary nor particularly reprehensible.

But they sell what they do not have. (1)
I don't know of a single business where he

(1) A ruling of the Council states that by this operation,
traps are set for public faith, and calls for nothing from
similar sales.

I would like to be clearly informed why one
refuses to sell what one doesn't have, when one has to
time to deliver, that is to say, to procure the quantity
Has the property been sold? Has anyone sold it for delivery in the
same moment one hundred and thirty million of a loan, tant-
You say there are only one hundred and twenty-five of them? Did he sell
two hundred thousand aetions of St. Charles, while one
Wen created only 'one hundred and fifty thousand?' In that case, Fa-
The buyer and the seller are doing crazy, dangerous things, &
it is to give a very fatal importance to you-
to generize them by decrees, which enfeissent to a na:
tion that a promise is not one, & to the foreigners
gers that the François government can put in place
ticks the equally foolish and corrupt maxims, which
measured according to the suitability, whether well or poorly perceived, of the

ps `

#3

can't manage to sell today what we ef-
father will procure profitably tomorrow; thus all

The degree of respect that one owes to commitments is at the moment.
Hbrement & legitimately contracted.

But ultimately, isn't each seller responsible for...
of their own making? If there are some who have sold what they Pa-
They don't see it, it's the way he sells what he doesn't have
any supplier of any things that he
are requested. These entrepreneurs can be mistaken.
according to their means and their resources; but one does not
had not yet decided to punish them by looking
commc. nuls € infolites les engagements de ce genre. On
had not yet suspected that they were setting a trap for the
public faith. And to be perfectly honest, I don't give a damn about that
accusation that has been resounded at length and unintelligible
eligible. How, indeed, could the seller of 100,000 pounds
of the 125 million loan to be delivered at a certain date,
Could he have laid a trap for public faith, because in
bringing together the form of all sales for someone- `
that time may be, and whose number and terms make
also & completely ignored by Iui, we find
that they steal 125 million? The sellers have not e-
demment pů s'entente, pour ces abfurdes ventes; & ce
The exposed evidence demonstrates that the intention was not to declare them null and voic
such markets, which would alleviate the intolerable burden of
Excessive commitments from buyers, or making their fortune.

At the rest stop, I ask those who are willing to please
explain to me who in a country, where they make a big fi
The crime of selling what one does not have, has the credit, the right,
the authority to have the price listed on public papers
Defects that do not exist. Such are the news.
shares of the discount bank. (This is written on the za
February 1787.)

55

A merchant sells what he doesn't have. But what do they do?
The players at the haufle? They promise to
to deliver money they don't have. Do we believe that

when the Abbot of Eppagnac, or Baroud buy
twenty-five thousand shares of India, they have
thirty to forty million refte in their
Caiffe to pay them? And what about the players we've seen?
to borrow shares to deliver them,
Can't we see the Efpagnac company, Seneffe,
Pyron borrowed money at fifteen, twenty
And twenty-five percent interest to pay them?
In short, some sell what they don't have
No, the others buy what they cannot
not paying. Some expose themselves to the embarrassment of
to find the effect, the others to that of finding
Money. Which ones are the most guilty?
All the fans do it, no doubt about smoking their ca-
hospitals, their industry, their time, their activity,
their integrity in this deplorable game, at the most ef-
addicted to games. But if the offense had to be judged
of these two strong players in the reports
With public credit, isn't it obvious that
the need for money increases it everywhere
world, while the needs of effects do not affect-
temp that a few individuals.

And if it were true that, for the good of the state
We had to play and play at haufle, this should

D Ka

to be mainly on the papers of the em-
public loans. Now, all the speculators I have
named, and all those who live and will insane
Their banners do precisely the opposite.
We have seen that by studying these papers
To get money, they hold them at
Low prices, and the low price denigrates them. Was it
more to appreciate their patterns & their
ntanœuvres? If he was really in that pile
of scoundrels and devils, some gambler-
matic to the baifle, which judging the effects by
their intrinsic value, sold or bought them
tât felon ce qu'elle lui fusuggere, il devrait ven.
to sell stocks and buy bonds; because
In the first ones the capital is very high, &
the unknown interest; in the second, the capital
is low, & the interest is not only known,

but advantageous.

If the impartial observer of the vertigo of day can make the just horror of the chofe fur fes vrais agens, s'il peut confidéré in these disordered movements another object that the slightest speculation, he will understand that as much those who only seek their success in the game combinations, & do not make the fou- to be held only by forced operations > criminal- the, defective, must be treated as empoi-

public donors; as much in the deplorable crife where we are, those who fight them- sometimes try their motive, (and without a doubt it and players who were thrown against their taste in the Pinextricable labyrinth of the agio- tage) tend at least to preserve some notions fages, since their speculations do not are attached only to the empire they attribute to ECS concepts.

Well! These have been unfavorable or- green by the government, & that's the most It is a great crime of speculation to have won This success, because it supports true art- ment deftructeur de fe créer les amis, ap- Then, party leaders among those in power & in credit, among the depositaries of the authority; funereal art which in a country, where one does not have the freedom to write; where a decree of the council may to intervene in the markets, to disrupt them, the modify, annihilate them; in a country where none Contrary to this, no gathering of lights can equal- protected the minister against the traps that he tend those who have an interest in obtaining; (1)

(1) These confidences make the most important tance. The effects of speculation left to itself find a strong form of compensation in their own

(Hey! What greater interest is there than that which realizes
(The game is full of activity, where so many millions are at stake!)

nature. We have seen it (first note, page 22), all
The operation requires an apposition that balances it; because the
profit can only be made through the reflection of allotments
two. The seller is accused, through speculation, of having
operation tends to decrease the price of the effects it trades
fique, & to increase their apparent maffe. But weft-
It is also not true that when this speculator buys back
To fold, it operates the heating, reduces the apparent maffe-
rent from the effects, and thus absolved the excess he had
Occasional? That's why speculation is legally permitted.
In Holland it is completely tolerated, in England what-
that for other reasons the laws forbid it. Also
In ordinary times, is speculation very moderate?
in the country. The players are waiting to engage in these activities.
decisive moments which take place in the heat or of baik-
important events; but these great revolutions are rare.
ment assez fubites pour n'être pas plus ou moins apper-
questions before arriving; but in countries that enjoy the
freedom of the prefect, everything that is noticed is soon
public. Part of the effect of these revolutions takes place
so to speak in advance, & the speculators pru.
dens penvent éviter une partie de la storm.

It is not the same when, independently of
major causes of variation brought about by events
political, a simple stoppage of the council wrested by Pim-
portunity, obtained through the artificial arguments of
Speculation, which can never be fought publicly,
As soon as he has protectors, we practice on objects
privileged; involves the authority in all its forms

must infallibly cause the most misfortunes
Incredible.

Ah! Let us remember that in Law's time,
There was a lack of men who could fight
all the vain precepts of the moment, or if you
They want those who will do it. If they are exposed.
to do their reasons methodically and clearly
not to believe the magnificent promises of the fyf-
Even so, would it have caused so much havoc? Perhaps
clear ideas that one finds in memoirs
In these extraordinary times, one is tempted to
to believe that the talent to discuss these matters
abftraites, lacking then; but it is more pro-

It is still possible that talent feared the defpotifme under whose orders speculation ravaged the kingdom. If the voice of enlightened men

sharper to distort thousands of markets crazy contraries, faith & the figuration of the parts, for to change the times, in order to alter the conditions, to ruin one of the players' clubs in order to enrich the other. Under such a regime, prudence and fagacited in the operations are without virtue; but also a Is such an intervention always a revolutionary injustice? aunt, and perfectly suited to overturning any species credit is far from being useful. This is so obvious that I shouldn't believe it's a mistake G groflicre. We didn't make a mistake; we wanted to deceive.

\æœX

would have been free, if only the players' interest the slurring would have brought the effects of their vea true value, foreigners would not do. naked spying for the moment when they were supposed to realize our chimerical actions, take away our gold, the agent of our replenishments; France does not die summer devastated, ruined, degraded.

Hey! Let's remember, how the prin- These magnates and courtiers were fomenting at each creation these fatal papers that they do not could only pay the gains from speculation; how evil begat evil; how We went from one delirium to another; how the terror Faififloit les joueurs accredités & puiffans ; com- They were subjugating the administration by putting it. so much their personal interest instead of that of the state; how Law, himself at heart very skillful, and from which one could have drawn some lightres which have advanced us by a century; Law, which perhaps & probably never formed no other project than that of a fire truck founded on values that were false in the eyes of reason fon, trained, if this is not intoxicated by the defor- The practice of speculation led to nothingness. inéme for guarantor of the tickets, of the shares that he He believed without cefe, and who had no value but through play.

+ ona Li

A terrible example for all nations!
A terrible lesson for the present moment! Because it is
It is in vain that one would try to distinguish the times,
Facts and people. Modern man
who has seen, compared, and pondered the differences the most
finance experts; he who, through his experience-
his talent, and his morals are the most
suitable for reconciling the efforts of credit & the
eternal principles of the political economy
tic; he who is perhaps reduced to deploy-
to return today, and for the second time to have
given birth to the discount bank, in vo-
yant the excesses to which she is prone, & the exé-
the crable speculation it produces; this man my
It is often said that Law was deeply calculating.
the science of finance itself
She said she had made little progress since him. Eh
Well! Law lost the finances, the credit, the
refourses, the honor of my country, in fubfti-
adding palliatives to palliatives, by adding-
so many new reflorts to a machine fans
bafe, by giving fans cefe new food
to speculation. And how he let himself be drawn into...
To attend this deplorable orgy? By its unforeseen circumstances.
yance fur the leaks of the speculation delivered to heads
light and not very calculating, through cries, speak
clamor, through intrigues; whose? Jou-
EUR... Which players? Players

at the fire; there was certainly no other
very then. to.

But let us finish, (not the complete picture-
In addition to speculation, it would be necessary to write vol-
My thoughts and time devour me, Who would read them elsewhere?
their in this land of novels & fairy tales?) but
the broad strokes of what is important
So much to denounce.

If all honest industry, all moderation

In the challenges, all spirit of order, all repair-
judicious use of productive labor, all
economic factors make it impossible to ignore in a state of exaltation.
tion & d'ivrefle where speculation throws us; if
to all the drawbacks of the game & the most frightening-
born of games, greed, impatience, the evil-
true faith, disgust for everything that does not
Him, with his contempt for the law, one can judge what
must be its influence on morals and order
public... Do we want to know everything in one word?
It fosters a sense of impunity, the mother of all evils.
the offenses and of all the crimes, or rather
He needs it.

Who only split first, thanks to excesses
memes to which it is directed, speculation must
Forming a bulwark of protectors? But
Besides, why would we punish him? Why the

Was the government in a frenzy against those who were lay-
Are they being led to these terrible provocations?

What! You're forbidding me from buying or
selling crazy shares in certain forms, &
You're increasing the number of Cefle fans!
you continually multiply the para- beings
fit & voracious whose function is to puff
at my home every day at all hours, to ten-
to quell my greed! And, not content with unleashing
all these vampires, which you confess to, which
you order existence, as if interest
Getting rich wasn't enough for them to seek-
They are eager to multiply their falafels, you give them
Make it a necessity! It is necessary, through finance
that you impose on all these currency exchange agents,
(1) most of the viles & to this army of cour-
third, even more vile, it is necessary that, mad pain
They come to seduce me, to die of hunger;
They need to squeeze money out of me at all costs
price! Hey! How can you not see that from-
When will the markets take on any strong form?
That the most culpable combinations will
To be born and reborn? Let these men intrude.
are eager to make us all take turns

(1) Let us reflect for a moment on what it costs to the nation's mania for borrowing through creations of currency exchange agents,

Victims of each other? Ofez, punish me. of having sold long-term shares of which I I couldn't get rid of it any other way, fans, suffer A ruinous loss! Ofez punish my sailboat of having bought them, when a stockbroker whose existence is extinguished by you, the seduced, obsessed, tormented, and that forbecause he can only buy them on credit! Ofez punish other violations of your orders, while that other stops will make them necessary!… Speculation therefore had to add even more to these deplorable contradictions, among so many duties that governments impose on us, And so many provocations to violate them!

Yes, impunity in speculation is an ae of justice. It would be too barbaric to punish offenses that the administration should have foreseen, from that, carried away by the moment, she adopted & promulgated the Burfal conceptions, which far to strike at the cause of the evil, seem not to have had of the object rather than rooting it more firmly. For To punish the excesses of speculation, one must not have not excited; & even, to despise him, one must to have shown bitter disdain to these beings viles who ofent employ jufqu'à la menace, fi.

The authorities do not favor the tax they want.

lever fur le délire welle s'effort d'éteindre.
qs
THE

The excesses of speculation therefore necessitate impunity and everything that leads to it. They lead to contempt for the laws; the confederation immediate eft. ... What am I saying?... Dart of

To evade them is more disastrous than to violate them.
becomes a commendable industry. Hey! that
Shall I say it again? Look at the demeanor of the mid-
niftres of justice. The audacity with which
fe show all these heinous operations their
in impofe. They only ask to be able to ce-
to have a raifon appearance, to be dif-
thought of February, so much do they fear doing the
chain of the guilty! The defrauding of their eft-
stated. One of them represents the danger of
disrupt traffic; & the denunciation ex-
worse at the foot of the court. (1)... The traffic
lation! What! Speculation would create a circulation!
Ah! yes; it is indeed the circulating pestilence, of which
Contagion destroys all real circulation.
confume all industry, diffout, annihilate all
focal links, all the principles, all the rules
of good order. I will cite one last example,
And perhaps the most serious aspect of these conferences.

(1) The King's religion was even stolen. He was
said it concerned finances, items from the reflort of a
commillion; & Islands investigations which finally carried the
light in the dark labyrinth called circulation,
were hung.

E

The game is organized, fueled, directed by the
hands cleanest to spread the ills of
Paging for those very ones who make them
more innocent. This slap in the face of financiers ho-
having earned the Prince's trust, entrusted with
state officials, depositaries of the revenues,
distributors of these expenses, acquire through
This even represents a very large credit. What emolu-
men more generously fixed than theirs! The
Princemna? Didn't he want to tell them, by this
prodigality, to only concern himself with his own business
Vice? Didn't he want to turn them away from everything?
another makeshift project, by offering them one
very - brilliant in Ÿ income attached to their
Places?

Well! Speculation, from the moment the

discount scale in eft became the object, a exaltered the greed of several of them. The the credit attached to their positions seemed to them an infruit which they could not use for them leaves; they opened their caifles to perpetual loans, received, under false pretenses of public devotion, everything they wanted for them lend, and turned thus against the nation itself the result of his trust & his benefits. They do it, yes, they do it first have shown that it is possible to speculate on values

iz

immense. The vanity seft mife of the party, Buy shares by the thousands, (because at such men who govern the opinion of the strong, including Capitals abound, it was therefore necessary to to raise prices,}) buy shares by milto bind, to distribute millions of banknotes, was not For them, it was simply an operation of pure amputation. conformity to the toilet. Also they are throwntto anticipate any reform, in order to make it to abort. None of it could be accomplished. Fans are attacking the inflation of stock prices. & from then on we saw receivers, trefogenerals pervert the ideas of property, to demand a fantastic one, to threaten of ruin, if one did not accept the law of their whims, and join the end of the state to the fucEnough of their extravagances... Ah! Fie on credit! the state, fi the faith it owes to its commitments repo: feared the danger of overturning such chimeras. res, it would be necessary to hasten to carry out an operation; which, sooner or later, would be accomplished by the force of things, and with the most deadly aggravations.

But beware now, if you may the devotion to the King become they are a constantly growing fruit, that an emPrunt is only repaid through a loan much more expensive than fury:

companies, privileges, monopolies,
It turns everyone's heads, that the discount bank
moderation should be its defining characteristic,
put their services on a price and demand to be stifled
legally around her everything that could
to compete with her, to let her claim the prize.
exclusive village of walking his fish everywhere
the kingdom, to govern all its finances, and to al-
to plant flax, faithful to the spirit of the capital
duftrie agioteufe dans nos villes nourriciercs,
where we only know that of the com-
trade. The state has needs; it has been deprived of the
replenishment of the loan, at least it does not
not confound the exceflif rate at which the interest of
The money has gone up, we don't do it, or rather the
People who are listened to only show him through
a new creation of shares of the caifle d'et-
account, & the intrigues, the recommendations,
The stocks are already chasing these non-e- actions
core made, to go and sell them at the gambling den
lagiotage.

So these are our latest resources! & the
A return to the times of Law would not seem possible
than to the ambivalent imaginations, burdened with not
predict that evil will come!

No: no Frenchman saw in all foundation
the extent of what speculation was, (if any

6 €

If it were otherwise, they would all be guilty of
crime of treason,) & now that I-
register of the forfeits, it will chill the good with horror
citizens. To destroy it is to destroy the state, it is
reftaurer fes reffources, c'et pourvoir à fa sécurité,
it is restoring good order, it is returning to the government
government, dignity, authority, empire
to the laws their force; it is to prepare the way for the-
took public form, to strengthen external peace, the ren-
to work within families, to situate the
talents to their true use, the confidence
to decent and useful things. And in this mo-
ment, where we believe that we must ask
our fool too neglected what a son difflicts

ask his father for payment.
of these debts, isn't it time to put-
Shouldn't we be honoring rural industry?
not to push back against our fields the cash
that Paris abhors & abhors only for all
corrupt?

But this speculation that diverts industry
productive occupations, which take away from him
the means (r), which introduces between the lender

(1) A writing that was made to be polished under the title of re
flexions of a citizen on speculation EF leaks, makes the apo-
the logic of the discounting system, then threatened with an establishment-
ment in competition; & sure that it is useful to

7th €

And the borrower, whoever he may be, a future
enormous, which alters all the links of the fociabi-
this kind of innocence, which destroys all good principles, this
speculation that costs the kingdom of im-
menfes, wouldn't he make the unfortunate pro-
Produced from establishments that are at least useful? & this
Doesn't utility encompass all these evils?
Let us scrupulously take advantage of these states.
bluffing; perhaps they will change hatred
What does speculation deserve in a justified tolerance?
out of great interest?

FA

the state, in this qwellea, reduces the interest on money to four
percent, and provided an outlet for royal effects,

© The blow of this apology bears witness to a completely unfounded fact
False; interest does not decrease, on the contrary; & as for
With regard to royal effects, there is almost no capital left.
which is frustrating to keep them, given the movements of speculation
have changed their habits

This same document claims that the discount bank is useful
to the public, that the affairs of the inhabitants of Paris have qua-
doubled in the last ten years. Another absolutely false fact, The
The discount bank has established nothing but speculation; & as for
In business, we've seen why and how they do it

augmented.

It is no less contrary to the truth than credit bankers from Paris for the provinces has increased through the discount bank, the bankers of Paris do having become lenders as pledges of public securities, & the province can only provide this by also engaging in speculation.

D sn (

Ah! May the destructive enemy that I I flee to have no other refuge than in usefulness establishments that feed him! & the good ones citizens will soon have the consolation of the to see destroyed: for it is indeed here that by doing cefer la caufe , nous ferai délivrés de fes fu- Neftes effects, fans have nothing to regret.

Before demonstrating this truth, let us say, to be strictly fair, fans acceptance of people, that one of the main sources And perhaps the true primary cause of lagiotage who had perished with the son of Law, it is the same no less chimerical symphony, conceived by Mr. Necker, to provide at the expense of the war by means of continuous borrowing fans taxes. Yet he had so neglected to raise the price of contracts, that every contract the construction was impractical; yet he fu do only miferable little lotteries & other loans repayable at different times of a few years. Their shape differs them of a specific mortgage, but Mr. Necker furchargea ainfi la place d'effets au porteur, véritables elemens de l'agiotage.

If instead of these operations, in principles, which are in results, Mr. Necker

Due AC

had turned his fifcal genius towards impofñ- well-chosen tions which produced fifty millions per year from the beginning of the war; most of the loans would have been avoided. costly actions taken since then, and the state should today-

eight seven hundred million of capital & forty
five million less in income; that is to say
that the current deficit would not affect many people.
nearly half of what it is.

That is a very serious and serious reproach.
grounds for action by Mr. Necker's administration:
What childish vanity led him to this?
How could he have hoped that enlightened people would not
would not realize that reducing taxes,
it was simply making things worse, and if he
fe managed a reputation for skill & defense
political camouflage, by distancing the tax, iƛ
laiffoit to his successors, the most difficult task
and therefore even more meritorious, to acquit these
the same debts that he prided himself on accumulating?

How could Mr. Necker not have noticed?
that as soon as the state borrowed from companies whose
His current income couldn't even pay
the interest, Pimpôt exiftoit virtually, but
necessarily, whether it is declared or not.
Indeed, if the state had to keep its commitments,

x

) 45 TO

It was necessary to impose in order to obtain what
in the hypothesis did not yet exist; but then
The longer the tax was delayed, the more it had to be increased.
to lie because of the interest accumulated during
the delay. If even the state were to one day li-
By violating his commitments, he will not be liable for the tax.
was no less real, but only much
more unjust, much more absurd, because at
Instead of bearing the brunt of the entire nation's demands, he could not-
sees the form of bankruptcy reach crazy people.
the sole clap of the lenders. This confederation
fufiroit feule to dispel all fear forever
of forced reduction of public debt, crazy
an administration, I'm not saying so little
honest, but only so little enlightened (1).

(1) I will observe in passing that foresight does not pa-
should have been in any case the character of the administrative

Mr. Necker's intervention. He hadn't foreseen, for example
that a cauffe of eformpte could exifter in Paris. He even
foutenn brilliantly refuted the opposing opinion in a distressed
general of the East India Company in 1769, where he pre
while if we ever had the madness to attempt something like that
establishment, one would not find fifteen to employ there
millions, and that unemployment and losses would not deter
not four percent dividend to shareholders,

He did not foresee, in 1778, that by bringing in the
bauquicrs in the administration of the discount tax, it
would distort the establishment and convert it into a home
speculation,

After having inflicted this first cause of
the speculation that I had to continue until in
the overly-fedifying symphony of borrowings without hypottheque, which can only engender it; examinons impartially la caifle d'efcompte, qui
Pa reflufcité, which nourishes it, which is the hearth where
He will, fans, gain new strength.

A man of genius, struck by this ethannante abfurdites that Paris was the great fire
city in Europe that did not have an institution of

Even more recently, and since he has been in the retreaties, he did not foresee, in his long memory of the
coins, that a remelting of gold would become indispensable
fable. He even seems to have completely ignored that the
comparative value of the two metals being in a state
of continual fluctuation, it was impossible that the
Price changes in the markets, men bring aflent
not in the relative value of the species; of strength that it has
treatise on gold and silver as if they were one
firefubftance; ee who made this non-winding theory
imperfect, but we make a lot of connections.

He who might find pleasure in raising the faults
The testimonies of a famous man would find a vast field in
the examination of all the variegated memories which make up
the three volumes entitled: On the administration of finance
These are from France. Something we are far from thinking about.
but what I believe to be profoundly true is that Mr. Necker, worthy of a very great reputation as a writer
Vain, he deserves nothing but praise as a statesman.

this type, proposed in 1766 to the government
to establish a bank, and easily demonstrates that
the expansion of trade, the development-
the industrial sector, energy & universality of
The traffic will create the necessary leaks.
the laifle folliciter ten whole years; on Pe-
It finally costs money; but we mutilate our project; we
narrows the view, and a very small effect is made.
of a very large machine. It was still necessary to bra-
towards the clamor and the perfections of the people at
money, which they thought they saw in the generality of
assistance that a discount bank would provide,
unwelcome competition for those they sell
must do it themselves.

But soon the success of the establishment
The naive man informed the bankers. The plan to...
seize, in order to turn their faculties to their profit, & not to let her arrive at the facilities that she
should distribute, that by means of their in-
intervention always venal. From then on, the ad-
bankers, accepting agents, agents
judges of the paper admitted to the discount, look-
rent the relief bank as their domain;
& not content with the tributes which multiplied
in their favor regarding the circulations that this state-
The bluffing made it easier, they soon de-
authors, actors, and entertainers come to the orgies

Speculation. Soon the trade papers
seemed an object of disdain. The heat of
The stock price was an even more significant matter
unifying for administrators, whether they de-
The arbiters of the variations were coming. For oper-
To rectify this situation, it was necessary to let one glimpse of
large dividends; to obtain large dividends
of them, a lot of paperwork had to be done;
& this fervent paper itself to pay for ac-
offered at exorbitant prices, these chimeras fe produifant & fe devouring in turn, brought
the catastrophic scandal of 1783, which hasten-
rent again the incredible incompetence & the punisha-
the greed of the administrators of that time, who

for the most part those of today. They por-
their foolish, frantic mind went so far as to ask,
And they obtained it, to make paper money.

Mr. de Calonne courageously destroyed all
the vestiges of this dementia & the credit ref.
fufcita; but the administration was not changed
gee. The same spirit still dominated there: he has
This makes one more enterprising. Speculation
previously focused on the sole actions
from the caife d'efcempte, received another pasture.
Spain sent us the bank documents
of St. Charles, which is not a bank; Ca-
Barrus was imitated in France; we had a

E (

-the East India Company which only did one thing.
tite partie de son commerce dans les Indes;
a water company, forced to put its
hope in fire-fighting activities; a
another insurance company that provides assistance
from profit-seeking to those who are willing
{to get sharpened, & to trade shares that win
150 percent against affluence bonuses
10 fols per thousand pounds. All this nonsense
In business, these groper traps are a real pain.
fed, fanned by the administrators of the
bank of assistance, which discounts paper
circulation', which the bankers make them pay for
the use, & that they lend immediately to the players ef-
frenzied, duped or rogues of which it is composed
A paramilitary of speculators waging war on all this
who shows us wisdom, prudence and honesty
sharpness.

All these evils were caused by the caiffre
discount; & delivered to the management of bankers
in a city like Paris, it will not produce
never anything else (1). The first step to take

(1) We have seen the docile discount bank in appearance
"Tence to the personal interests of Mr. le Couteulx to lend"
to an importation of birds that in no way does it
devoit faverifer ; puifgn'indépendamment des autres

to cure the disease of speculation, the first
a way to rape it by its roots, that is a

As a consequence, this bizarre operation restored our exchange
disadvantageous with foreign countries; but the true aim of
Was this import well known? Are we certain?
which does not relate to stock trading, which we are trying to
see, the material of which we are still striving to increase, &
to the help that was being offered to him?

< The cash register is required to not distribute its billslets that in a certain proportion with the numeral
which is found in its coffers, and its profits are worth
all the larger the number of tickets, the more sufficient.
to spread is more considerable, since those who do not
cost him nothing, yield an interest of four and a half
percent per year. It is therefore necessary to make facriteria for multiplying tickets, and how the mulwill she tipliera fi ce wef by raffemblant dans fa caiffe tout
the money she can, since money is the
ticket generator in the proportion of one to three &
four-person meme?

But why shouldn't the discount bank have...
resorting to the pimps of Efpazne in order to fill their coffers
of crowns? What does it matter if this extraction is disordered?
since it does not reflect the effect of the balance of trade,
cause a real loss to the nation by the loss of fon.
exchange with foreign countries? This loss, neither do the
neither the speculators nor the speculators who will make it happen.

But, it will be said, this exchange rate disadvantage will strengthen
the coins in their coffers as they enter them for
to spread abroad; thus the purpose of this operation is toking missed. : ;

a complete and comprehensive reform of the administration of
The discount bank. It needs to be brought to mind.
of its institution; it must be forced not to occupy itselfper that of commerce, of factories; to mefcount that at fifty or ninety days
at most; never raise the rate of fon interet beyond four percent; to put of

Not at all: for it is easy to order the march of
so that the lortant ecn is always replaced by a
New product, new birds. Notice that...
pay them with banknotes, and distribute three times as many.
the eraser received. That a third of this triple eraser of
tickets return to the caïfle to withdraw the pro-
Produced by the birds, the other third parties do not
less in traffic, and they will remain there as long as the
fucceflion of convoys of piaftres Efpagnoles will not
interrupted.

False supposition, it will be said again, because the birds
would raise prices in Spain, and the crowns of fixed pounds
would cost the King more than a fixed number of pounds.

I don't disregard the fact that the discount account would stop for this
drawback. I only observe that in its purpose of
favoring speculation, she can do it, and probably she
will make the necessary preparations which will facilitate the issuance of these tickets;
In short, I'm simply showing what can
to become, what interests will infallibly become
national trade generals in the hands of the
caife d'efcomnte, as soon as she wants large profits,
and that in Paris the immoderate profits of a bank of fe-
Prices can only rise through speculation.

moderation in dividends, of the re-
fervent in his conduct, and especially in pronouncing
Never again will fans return, and fans are an exception to this fatal fate.
Circulation papers, the source of all our woes.(1)

`

(x) It's incredible that after my book, it's...
cash account, the administrators of this establishment-
they could have still managed to convince the government that
the circulation letters have the effects that must be expected
preferably a bank of emergency funds. What a man
Knowing the details of the business does not mean that what is specified is...
These powerful operations have ruined us all.
School banks and so many others?

An individual who places capital at a discount -
lands of which he is the owner, and which no one can take back from him

asking, undoubtedly has nothing else to examine but the
intrinsic strength of the bill of exchange, which is to be drawn
that she will pay, at least as soon as possible, or
late, and that he will lose neither principal nor interest. But that
is not enough for a bank that discounts with money
of others, for which she provided her payment commitments
wounds in sight, & that one pent: to ask him again, fi no all
at the same time, at least successively and in a short time,
Such a bank needs bills of exchange that it
foit füre de voir rentrée au leur expiration, parce elle
can never be certain in advance that his position
will allow them to be renewed.

And no, not only are registration cards useless.
to a bank of aid in a moment of crisis; but
they can cause a crisis which in these letters
never believed it would happen.

Qirelle

) 81 (

Let her learn to imitate the bank of An-
England, to whom these proverbs have the vanity of the

What and indeed the main & satisfying cause of
Credit from any banks? Isn't that the opinion
generally that they will be able to pay on sight those of their employees
Gags that will make them pre-fenced? We do well that they
do not keep all of their funds in cash; but
we support it, because good will dictate it, and that a
The law specifies the order, that they have in kind a pore
tion considerable of the women that they owe, & that the
refte eft dans leur porte-fenille en effets à court-term
who return daily, but that the contrary opinion
becomes established, to the point where one comes to fear that the species
In caifle, dried up by the initial requests, he does not ref-
tera plus to pay for tickets not yet returned
than circulation letters that one would have to wait for, &
whose event might prove that they do not
not all felines; don't you see that the tickets will
return to the bank & take out a loan which
will reverse? So it's not enough for a cauffe of el-
account that bills of exchange are the result of a certain return
taine; it is still necessary that this return to school be certain at the-
precise due date, stipulated in the effects, The example of
Ayr's bank in Ecofle is in this respect what one can

To cite something more irrefutable and striking. She had expected for considerable amounts of the effects of circumcision culation which all carried fur of the free and fran– lands these effects were therefore of the greatest strength intrinsic, but they had to be renewed each time The public soon realized this, and to conclude, with justifiable reason, that this bank could not

F

Judge (

compare often; that she may be angry that towards the time where the excesses of the Écoffe banks were to ameaer their deftrudtion, this patriotic bank ruthlessly refuted any image of the banquiers d'Ecoffle; that towards the time of the recasting of Por where the Jews exported the guborn of weight, she refused to admit at the discount every letter that bore the imprint of the fynagogue; that in 1782, when the Genevans acquired held all hands of funds from England or from France, on the prospect of a haufle to the peace; pretty much like they bought it in France ten million in rent for the thirty heads, that isthat is to say, not with their money, but with thishim that the acceptances of our bankers & the facilities to realize them at the discount bank their provided the means to borrow from our strongtife; the Bank of England rejected the papers

not to pay on sight the tickets payable on sight that she had put into circulation, in exchange for these papers taken at a discount, if they were presented in large quantities soon each carrier wanted to rush out so as not to be not excluded; they rushed to the bank; she was forced to to suspend payments and to make confidential fabrications suitable for borrowing the money she needed: After a few years, she was completely lithought; but the shareholders suffered a huge loss,

And the bank didn't even attempt to recover.

of traffic destined to be raised for the people of Ans
laws, a tax in favor of the citizens of Geneva,
And put an end to their voracious speculations. That's it.
what the discount bank should imitate; but
Such conduct supports principles; Pamour
of order, of personal de-interference, of
Public perception. All of this requires another...
organization, another fury, (1) a

(1) This is all the more necessary since one cannot in Paris as
in London, count on the public spirit that directs & fou-
He practically runs a bank himself. London, port
of the sea, London the first natural warehouse of the na-
the most commercially successful operation on earth, London,
whose inhabitants have a daily spectacle of the movements
In the midst of large-scale trade, London could only receive
& to preserve his tastes, his principles & his spirit. He
influenced all thoughts, all actions, all
the way of seeing, of applying all things in this
metropolis of the commercial world, because the habitu-
In general, tastes are dominated by factors influenced by education.
Men's opinions and decisions. Remark-
Moreover, what this spirit of commerce should have
in London an influence all the more powerful because it re-
receives a very great deal of energy from free constitutions.

In London, a bank could therefore hardly for~
from the field of commerce. Favored in its state-
Bluffing by a corrupt Prince, the Bank of Angle-
land was first enviable, perhaps as a source of resources
useful for prodigalities 3 but the numerous & true
merchants, whose London was populated, soon made

different composition; it is not necessary to put
men in opposition to their duties;
Those who drive a cafle should not
public y puifent fans bornes & fans cefle pour
their own needs, or for those of their
unbridled greed.

And beware that all the evils that have
Products from the discount bank would have been seized.
in time, or they would never even develop.

loppés, fi des administrations provincials, tutrices of the kingdom's inner prosperity, had warned the government that the money was rare in the provinces & why it was; why all the capital flows towards Paris; why our manufacturing cities were disstocked with cash, the main agent of their

to prevail in their interests, their needs, their schemes, And since the establishment of this bank, which deserves the first row against all, she did not fail to be gogoverned by the influence of commerce and public spirit who fertilizes it. England owes it, I won't say not fa propérité, this calculation is too deep to find place here; but not to have been overturned by the great things that the republican spirit attempts,

He lies and not the same in Paris, he cannot in to be the same. The Frenchman most jealous of glory

of this capital, he would say that it bears no resemblance whatsoever to that What do we mean by a place of commerce? &c. &c.

works; by what cause, for what purpose, to What interest was there? The money wasn't shared between four people. cent, a rate fixed by the interest itself, which has been bli la caife d'efcompte; pourquoi fon prix monroof at seven and eight percent in Lyon, in this large French industrial workshop; why the merchants, the traders, the manufacturers They were running to transform themselves into players in Paris... The provincial administrations would have claimed-against the somewhat relaxed and biased approach of assistance from the discount bank, main center of all these disorders; they would have asked fi the provinces. aufli were therefore not the royaume; they would have savaged us; ah! let us believe that they will still make us see them executed the plan which must, thanks to an exclusive privilege, 'thanks to all the favors prepared for speculation' in the absurd regulation. that have offered. foliciter the shareholders, or rather the small number of bankers who guide them; extend throughout France, the devastating game that the caife of elaccount introduced in Paris

Let's pay tribute to the East India Company, which did well.
fervi the speculators; & let us try to appreciate quickly-
dement (1) the usefulness of this mono- aflocation

C1) I say quickly, not only because more
details would stray from my plan, but & fur-ton

poleufe which gives speculation so much strength &
movement. The government is calling for
lights, they make daughters of the difcuflicn. I
I will therefore follow the government's intention, in
speaking freely about this privilege
exclusive; 'for it is not a question of tempering or
to rebuild, but to destroy, to overturn
this company, enemy of our friends, of our
allies, dependent on our natural rivals, tyrant from
the dawn of our main national manufactures
nales, who was never destined to live off anything but the
privilege of trading with India, even
'before going to India, & the game which is established-
sheltered from this privilege.

What could be the cause of his unconsciousness?
Possible recovery? To what should we attribute
'get this kind of amazing phenomenon
in a century of lights than would have been the
amidst the darkness of ignorance, the law which

because Mr. de la Cretelle has already told you about this
{an important topic in its Memorandum for manufacturers, Ece
Never was censure adorned with more grace, &
Ja raifon fecundée d'un plus grand talent, Je ne con-
I don't know a writer who could be more useful, and who
'deserves better to be encouraged to take care of the big ones
reforms that the public good demands,

X arC

Would it have killed the freedom of trade? If ever
the theory that condemns exclusive privileges,
fur-tout en matière de commerce, eft reftée vic-
torieufe of the phosphisms of private interest, or of the

lack of instruction and general knowledge; that is fur-tout dans fon application à la compagnie from India. It was necessary to trample at their feet the results of twelve years of conferecultures that have proven that freedom is suitable to the trade of the Indies as to all the shops; & above all, whatever suits her more than a monopoly. Why experience, this judge, whose political laziness map"Never," she said in vain on this Big question? The government hadn't decided for the regime of liberty, that after deep difficulties; why haven't we not published the new confidences that have Does it change the 5th century? Our rivalry with the Great Britain, she demanded a company pofted in India, to fight openly or. A fordment against the ascendancy of the English? it has been a long time since a body entirely at merchant, political & military, no remark. One of these functions will never fold well, Pune, fans that the other suffers from it, and that the spirit of order and the economy required by trade is incomcompatible with the benefits & the accidents

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varied, unforeseen aspects of offensive politics. The arthe ret who re-established the East India Company moreover, it contains no disposition that does not shows the most perfect abandonment of all others object only of commerce. And fie the state of inferiorrity, where thanks to our tutelary genius canto be, we find ourselves in India, gives genuine regrets, if one has a fincere intention to get back up; this is certainly not Faide of a merchant company, which does not move Never fans noise & fans be noticed, that Politics will approach a goal that we cannot It is no longer possible to achieve anything except with such circumspection: & secretly. But the government seems to have truly renounced this phantom of a well France, which in so many ways cost so much to the nation. I therefore ask again: forWhy didn't he leave me to the industrious shipowners? from our ports a trade which, handed over to the emcompetition, varied in all the forms, and prepared with India the exchanges ges, where our national productions taking the Place des Métals, Pauroient rendu Véritée-

productive? Was it feared that it might appear
point alfez de vaiffleaux François dans FInde,
(free trade had multiplied them, c'efk
(a fact beyond doubt,) wherever he ate us
of these Indian textiles which have become so precious

to our luxury? The company did not provide any.

never as many as the French ships dispatched
during free time...

But how to speak and remain silent at the same time?
To what extent do these questions, to which Popi-
The public union responded?... Yes, the restoration
the East India Company's fee is one of
these deplorable surprises caused by the intrigue of
personal interest in the management of the government,
And I need only the reasons as proof.
alleged in the very preamble of the judgment
who gave victory to this plot, then-
that they all contradicted by the facts and nature
of the people.

The experience, the government was told,
demonstrated that the cargoes from Europe were not
combined with each other, nor proportionate to the needs
places of their definition, were sold there at low prices
price... So you're saying that the company
France will be eager to trade with India.
or that it will combine with the companies
Anglo-, Hollandoifes, Suédoifes, Danoifes, Por-
tugaifes, Imperials &c. for supplies-
mens of the prefqu'Ifle, of the coast of Coroman-
del, of the Chinese empire? But one & the other-
Tre de ces suppoñtions eft aussi abfurde.

Do we honestly believe that these immense con:
trees are used for trading points like
our sugar islands, where some bales of seaweed.
European candles, a few casks of
Can wine be plentiful? To whom will perfuade-
are we to blame for the expeditions of our shipowners?
had been disadvantageous to them, if the spirit of

leak, of reason and calculation that makes science
trade would not have been able to remedy some
miscalculations, to accidents involving paving, their
claims against the new company
would make themselves heard? That one would take advantage of
highly value their profits to guarantee those
What will the company do?

The competition of His Majesty's subjects in
the markets of India there drove up the price of
purchases... But once again the com-
Will the French company then make the noise in
Linde? And what about those shipowners from whom...
an industry that should not have existed after twelve years
that approaching perfection, these shipowners
Don't they have a hundred other ways to go and do it?
Competition for the company's purchases? Garlic.
their productions from India, make - clles bor-
born in a specific quantity? Don't we
that manufacturing, when nothing hinders it, fe
Does it always ignore requests? What about the

manufacturers are multiplying even faster than the
merchants? What means to reduce the
number, and consequently to increase prices,
What if we only present one buyer? We're worried.
Even though he doesn't break the law, he's no longer being prepared.
fes befoins, & ce meft qu'à prix d'argent, qu'il
can make what we dread having to have
I'm offering. Oh! Until when will the lies last?
Will the monopoly's growers find credit in the-
close to the governments? Will they still want to?
ignoring that the influx of vendors prevents
The high cost? That's where many people go.
of buyers, there are also many sellers
deurs & de marchandifes? Isn't it in one
The word "answer" is all that is needed to answer everything, rather than asking, as
We've already done it, why bother with the undoings?
the advantages on which the preamble is based are real,
our shipowners have been watching the recovery of
the East India Company as a true cala-
Mite? If the competition makes them buy
dear, she had to make them sell cheaply;
It's a sure way to ruin oneself; and certainly it is
It's difficult to imagine how one can regret um
eommerce où Pon fe ruine.
i

But in how many details have we not Has the government gone astray? They've been told that some affortimens were poorly made, that he lacked

of a large number of linen mills, while there were some too much of another strong... What, would that make the information provided by intelligent traders € zealous ones who were convicted! Would they have donated by the Berard and Perrier families, Gourlade? I find that hard to believe. Directors fans, undoubtedly enlightened, of the company a@uelle, after having extinguished the fiefs of the previous one; ofcome perfectors by duty, (& they note it: pliffent zealously,) of everything that can cause something that casts a shadow on their monopoly, after having had themselves the greatest outcry: rance when they smuggled goods Candles from India; men also uninformed must have said that these inequalities of support were common to all companies, & the necessary effect of inequality of conformtions caused by variations in fashion; that two years should pass between them between a request in India settled on the state the quality of conformation in Europe, and the execution In response to this request, it is impossible to statenever blur the just proportions, of which the inobfervor provided an argument against freedom of this trade. For this, it would be necessary to bring closerdear India to us as much as Tallow, & This is certainly what the monopolists do not do they would not, even if they did the

masters; if it were in their power to remove The tallow so that the factories can enter in their monopoly, count on them not lackingThey would not.

It was said: a company will do the trading this with far more advantages than the particularliers, and these did not complain of any disadvantage. The company enclosed in the pure trade, did not need to be more favored It was noted that the individuals, from whom she had taken the place. And yet see under what conditions tions, those who have perfumed the necessity of the Monopolies have demanded it for themselves. See the The enormous ideas they obtained. their abandonment of fans in retribution to the stores of the nation, and not only did they annihilate the rights over the goods they import, but the state allows them to share those of which it charges foreign textiles that enter the kingdom by the very effect of the celestiality. What gratuitous bias!

But when this company would also... useful to the trade that it left little, it lost any right to government protection; fa its alleged usefulness, whatever it may be, disappears in the face of the evil that results from distorted stock trading given whose actions have become the sustenance.

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94 €

I ask, in fact: what is the compensation? just and natural management that the monopoly should have to the nation, if however it can be compensated image of a monopoly? Isn't it that the portions of interest in profits can from less be acquired by all those he has de– Are they profiting from their own industry? Well! The shares of India are being monopolized, They do it through truly despicable speculators. fables, by men, who deceive and victimize their own greed fights in defefpéres to postpone their loss. They are calling on their assistance, loans, and impose themselves every day there is an increasing need to sell the aeration at a higher price. The spectator An honest person can no longer acquire it except at the risk of... to lose; & if he is willing to take back from the hands of the East India Company a small part of this that she takes away from him, another company emulating The first one claims to be selling him the hope, to make him pay more than the actual cost.

But what am I saying? What am I talking about? Sharing

of actions, of equity, of relationships with the good
public. A simple private individual, an ob- citizen
fire, at least until the fame achieved by
fes délits, vienne d'acqui la maffe prefqu'en-
tiere des actions de cette focicte...... (C'eft

95 €
.

So, for an abbot of Efpagnac, we created a
East India Company! It's for an agio- priest
teur than industrious shipowners, of labo-
rieux négocians, des hommes recommendables ,
will have been stripped! Yes, it's for success
from your indefatigable greed, from your vanity
ignorance, of guilty presumption, of
criminal maneuvers, that a trade which
fe faifoit conformement aux vrais principes a
was handed over to a monopoly whose
the siege is in Paris! It's the abbot of Efpagnac, it's
this pure man, this useful and virtuous citizen,
who now shares the rights with the state
abandoned to this monopoly from which they fled-
'Become a homeowner!'

And what attitude does the administration have towards
The East India Company in this state of chaos?

Indeed, their very nature indicates this quite clearly.
The de-interference certainly did not make the
directors of this company. They obey
faithfully to their first principle, and one must
expect them to do what will make them
more. However, speculation is now the arbiter
of the price of all the major stocks, afluré-
They will not be disadvantaged by the speculation; & this
the much-vaunted trade of the Indies that it

it was necessary to take away from the freedom which he professed-
king, to give it to a company that has
many other sources of profit, closer-
nes, more abundant & safer, is no longer
that an accessory, a kind of fimulacrum to which
it will be necessary to give the various appearances specific
to toss the shares by all the faults mon-

ftrueux, forward €F backward, which cara@teri-
make the madness of our stock market.

I am not making a vain prediction here for
confirming what I said elsewhere, that speculation
corrupts the very enterprise that causes it.
The aid provided by the Indian administration
to the actors of the actions, despite the needs.
money prefants that she had announced, indi-
They are quite sure of how she viewed this operation.
a truly criminal act. ... Hey! How
resisting the temptation to find myself director of
the East India Company fans that it costs one
madman, but nevertheless with the property of two
One hundred fifty shares? How can one not appreciate
to plead against the speculation that produced this miracle,
& unpacked from its very first impulse, which we don't do
Not even hoping for trade with India?

However, the government's wish is
deceived. He attaches importance to the quality of director
a

a shareholding, to have a guarantor
of prudent administration. Futile precautions
tion! an infant of magic makes these actions
they are now only making a profit. They are not exciting
no longer the same interest. Another infant of
magic that he would easily help, will make them
fall. We can buy it back, to resell it
with advantage, using another circumvent-
What kind of weaponry is this industry worth?
What kind of quick feedback does Aufli provide?...

But also, by what fatal error did the government-
government would it grant the privilege of
The company? If he deemed it good in faith, he did not
could never have believed that it was necessary to link him with
speculation; and the cause cannot be separated
of the effect, he loudly pronounces the
destruction of the cause.

It would be in vain if one were to claim ownership of the pri-
vile; it's a misuse of words. Pay, or I must
to have the privilege of closing in my field

seeds of my choice; but alas, I could not
v ferer que des plantes vénenenfes , mon
field, or the right to enclose it, would make me
Soon removed. Everything subordinate to the good.
public; &, in the very countries where freedom
a greater latitude, a privilege not to be given
right to defend oneself, infant against the evidence of the

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the harm it produces, when that harm is general
& fans compensations; when, to tell the truth
In short, it is an infringement of property rights.
public.

To grant the privilege of trading in
India to a company, it was necessary to strip it of its assets
the maffe of the Francois merchants, to the very great
to the detriment of this trade. As for this evil
evident fe join the defrorders more
The obvious evidence of speculation, what more could one want?
To have the right to end this monopoly?

Besides, who could possibly complain?
Since a meeting of many capitals into one
a small number of hands is an advantage for the
trade, what does the company object to a con-
Currence? What does it matter to him that trade
of India was restored to his freedom? That the
advantages that were bestowed upon him were re-
common rights to all French shipowners
that the useless gifts of the royal treasury return
in this treasure, which does not need to be de-
Stripped of his squalor in a way that was sterile for himself?
Won't the company always be there?
in this free trade, like a merchant
uifé? And can the nation lose something
chofe to ee. than the company's competitors

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try to buy back, through industrialization, the
What are the advantages of the money she will have for them?

But they will all lose. -:.: Oh no! The
Marine will not lose. Everything related to the
mechanics of this trade will win; the officers
stonemasons, sailors, workers of a thousand kinds,
the forest owners, the farmers of
hemp, which I should have named first,
They will benefit. If the shipowner, his bondsmen, do not
They don't recover their capital, they will need
less why; & fans remove this trade 2
Freedom, experience will put him in the right frame of mind.
report that he attributes to the height of the things.....
O you, who look with such indifference upon these
futile movements that result from the game of speculation,
Can you claim against useful losses?
What would some shipowners do?

The most interesting company must, at
In my opinion, to be destroyed, as soon as it creates.”
speculators. But when she takes charge again
to wage war on industry, I ask madmen
What aspect of this company would be tolerable?
Listen to Alfare; listen to the manufacturers, listen-
tell the linen merchants to talk about these
greedy: harpies tirelessly occupied with falir
their food. Continued in their purchases at

G 2

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foreign companies, they see the new
East India Company to make purchases itself
Similar. Bluffed, mutilated in their rights
natural, in the property of their industry,
they see the prohibitive laws in force before
that the new company was able to receive its
Affortimens de PInde. They see her go looking for-
expensive in England, in Holland, in Lisbon,
in Copenhagen, merchants, to do
competition "those they were expecting & that they
They are still waiting for India. They see it, don't they?
happy to expel them from a business they
have been doing so freely for twelve years, striving-
This will further make their services more expensive.
Final liquidation. They see her follicate,

to obtain against them the rights of the most treacherous of the most tyrannical inquisitor. Yes, the généreux Francois, the Francois who adores the crazy ones verains, who see their happiness only in their glory, a Cté fourmis to these vile conceptions of monopoly!

But expect further improvements,
If you do not apply the quickest remedy,
the eiǐicace leaf.

These islands of France & Bourbon, these poffelons today so important, for little that you were still concerned about India, you

Jo Q

have you felt the need to favor them, to attract them a large population, to make it a veformidable dete, to protect at least your pavilion. ... Well! Let's do our com-
East India Company; it will soon make them a defert. This trade from India to India, which you you allowed these islands, which you owed to them to allow, is already, do not doubt it, & of More and more he will be the object of jealousy, he will-
cilitera will smuggle some muffeline with Europe, foreign ports will thwart the

precautions taken to limit to these islands the compermitted trade; & the company irritated by not having-
seeing everything chained together, will trample your feet Prudent and politically astute, she will not hide her importunities that when she has obtained the lin-
a prohibition you wanted to avoid...

You may search in vain; there is no remedy for ills suffered, no remedy for ills to come, & who will be born within this company; no remedy is possible, that his privilege does not It will be destroyed... He will do it: yes, I predict it with confidence; & rather than complain of so many dishonorable abuses against the nation,

of which he was Poccafion & the force, I would do
tempted to applaud these maneuvers where the rights
citizens & all public conventions

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were so shamefully raped, since they ran
finally reaching such a degree of absurdity that the
A remedy becomes inevitable. No, I have no doubt.
more than the very imminent triumph of justice &
of the reason. The East India trade,
will be returned to its true owners, their capable owners
able to direct it through competition to the good
of the nation.

But the fall of speculation would already make a
quite large. The obvious advantage of the state
eft that all commerce fe faffe avec le plus eco-
possible economy. Well! Confide only
money & credit used in the game of stocks
by the speculators; and see if it does not yield any profit.
Obviously, trade with India occupies
far too many resources, and that he removes this
unnecessary surplus to other companies all at once-
Perhaps very interesting, ...
Deliver, deliver to our maritime provinces, like.
all the others, to internal administrations
ricures; they will soon have, each in
their circuit, some particular industry to
exchange with cehe, of the Afie; & Paris where the
the headquarters of an East India Company is a derivative
lion, and not a commercial matter, will leave it in-
The 'genius tutclaire of the fatherland' will follow the laws
eternal nature of the creatures.

) 103 (

After the discount bank, after the com-
East India Company, other companies, homes
Speculation barely deserves the honor of being
named. It is a painful task to repeat
the same things, or to consult details
whose pen an honest man does not search
fans, some modesty. H must, however, epu-
iron, as much as it is in me, my subject... Eh!
What spectacle could be more hideous, in its darkness?
corruption, such as that of the water company,

For example! How could one fail to recognize the pre-
variation which inevitably arises at the end
administrations, as soon as they become
agioteufes? What this establishment could
to have something useful, if the march had been slow & gra-
The duration of success has disappeared. Never a principal object.
cipal no longer became a stranger to the actions which
the. represent; (1) never was it shown better

(x) It is currently the men of the cold
can decide if I had railou to say that it mattered
to the establishment of Messrs. Perrier, the share price
moderate restat, so that the new advances indispen-
fabulously necessary to achieve insane profits
& durable fuflent more easily agreed by the aetion-
naires; that the merchants of aétions wanted at the con-
to milk less in an infault, & at the expense of the dup-
pes, the hopes of a century; that to achieve this
Moiffon, they exaggerate these hopes, and make people believe

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uncovered this shameful juggling act which has
wanted to exploit credulity

that they provided an inexhaustible supply, at the price of this
that it cost next to nothing to open it. Such was the
The rumors of the speculators; and that's all I fought against:
as much as through provocations and threats
tyrannical, I was not ordered to develop my
soul & my courage. s

But do we want to judge the motives that have stirred this-
Ridiculous fermentation, of which I have been a victim?
Let us consider the following fact.

He had a child a few months before I started working on the...
water company, general distribution project
pure water EF falubre in Paris, (*) It's crazy the eyes
of the government, it is in Paris, it is with the permission
from the Minister of Justice, that it was printed. In
This memorandum, the undertaking of Messrs. Perrier, is infinitely
untreated. The use of pumps is generally criticized there.
fires to water the large cities. They perliffed there.
in particular the absurd project of bringing water into
all the houses in Paris, or even in their most
large part. We enter into very different areas.
in-depth investigations into the infertility of the waters that it can supply

every establishment located south of Paris, and there
promises in this regard DEMONSTRATIONS OF THE
FINAL EVIDENCE, IF WE MANAGE TO OBTAIN-
NIR PERMISSION TO PUBLISH THEM.... Well!
nobody complained, nobody made a claim; nobody

(*) Project for a CF bridge, hydraulic machine y for
ane general distribution of pure water EF Jalubre in Paris,
by M. Deforge, &c. &c. &c.

public. Where do these much-vaunted successes come from?
promised? What did we see in the last film?
shareholders' blee, fi ce n'eft l'obfcurité du
to undo & the vague statements of an admin-
tration which no one can account for, nor even to itself
nor to the public? And what will this device be used for?
precautions that the government employs for
aflurer Fexaditude of accounting? What-
au'un obferve dans cette affemblée , que le ché-
tif dividende qu'on ftatue furpaffe encore le pro-
duit who must pay it; the reply is: Eu!
WHAT DOES IT MATTER?

wa foutenu que M, de Forge fnt un mauvais citoyen ,
And his memoir is a reprehensible piece of writing. For me, I
flee all of this; and this met with no less than punishments.
very severe conditions that were being prepared for me to have my
nifefte the opinion that the price given by speculation to
Paris water shares do not include the price given by the
calculation & reason.... Why in the same water
A different treatment?… Why?… It's that
"Mr. de Forge only attacked the water, the enterprise, the
means, execution, product; & that I had not attacked-
What, me, that the speculation which is exercised on the actions of
fire pumps... It was those from which they were held to
the court at speculators' prices, and who wanted at the same time
Time to go to the city to wage war on speculation.
fe tronvoient en une embarras acéz vif, à l’apparition
of a work that would put these actions at their proper value,
since they had gone to some strong accountant
of their successes.

However, speculation on the waters, of which

The canals will soon make Paris the city
the worst paved road in Europe, fans that it is
better supplied, speculation not wanting to per-
drawing up this game table, imagine the mess-
to be carried out by an undertaking of fire-fighting efforts,
whose uselessness has been irrefutably demonstrated,
fans are talking about the very serious problems that are occurring in a few...
Wind reflected. But it had barely been proven
This, (the speculators have strange ways:
to respond to good books) than a new
insurance company seft élevé, or rather
that it was appropriate; & we have seen its renewal
to tell the story of the Spanish company
Philippines, whose shares were selling at
Paris, before it performed in Madrid, performed
elsewhere, it had only one at its difposition. That-
the insurance company against the
fires, are currently being reported to prefectures
triple their creation price, while it
has not yet a single confirmed influence.
How does the administration of a preferred company-
entirely illusory, would she respond to what
Can you maintain extravagant prices for your own profit?
Auffi, the expeditions of this one already hold
a distinguished place in the history of speculation.

And for example, this company giving in to
rice of creation one. Actien to the owner who
p € ï

made a certain woman, the ex- ȟauffe, sharpen up.
The unusual prices are due to the fact that many
influences can be made for several years
born, fans that it costs nothing to the affluent, to which
It can even yield a considerable profit. Eh
Great! Thanks to our small industry, this circle-
Confidence gave rise to a gambling den that violated the rituals.
of which Jean had the house built at his own expense
of Pierre, provided that he will leave him
The action promised by the company... And there you have it.
how we felt the need to attract attention
rer! That's how we proved it!... Hurry-
"You," some are told to make yourselves rush forward, &
you will have shares worth five hundred pounds
that you will sell for fifteen hundred!... Hurry,
are others told to buy shares of the
company of influence; for see the crowd that

comes to make himself aflutter.... Such is the logic.

What mere speculation! Such are the useful jobs.
of capital that was generated by that of the com-
water company, which by itself or by this
new speculation, no less important, indeed
in actual cash; credit in circulation
of forty million, (1) consecrated in appa-
reference to two truly absurd objects &
truly lost to the public, for

Q1} While they were only created for feize.
There

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national profpcrity, absolutely lost, fi

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excepted is a very small amount of information in com-
penfation from which one can count the penfées,
the time & industry of the individuals absorbed
through all these extravagances.

Add v, to give you a very good idea-
incomplete, funds 'agitated by speculation',
the continuous immersion of the bank's actions
than St. Charles, of which the greater part
and in France, where they occupy, both in terms of funds
deaths, than in credit circulation, more than
sixty million.

And don't think that if we don't bring
a quick remedy, for fever, Spain
That limit of successes against our finances. Our
Agitoteufe's fury could very well lead her to
try to extract new ones with our own hands
Trefors. Because, after all, Spain does not poff the
heaps of gold on which she seems afflicted;
in the deorganization of its political economy

that, she and like us to the expedients of the
day. And note that Spain has as its favorite-
To change these expedients an advantage that we lack-
that of our speculation. We offer him
something she wouldn't find anywhere else; because
We alone in Europe, women attacked by this

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dementia. What is it that causes something
new quackery invented in Madrid, no
come and make some new chimera shine at
our delusional imaginations? (1)

Whatever he may think, François's speculation, mad-
holds against the actions of St. Charles in Spain,
The personal interest of the Spanish speakers
combined with the needs of the royal treasury of
Madrid, decide on the operations of this bank-
gue. De queique nature qwelles foient, les
St. Charliftes Parifiens decree the dividends-
based on the principles of useful players
the haufle; for we feel that the theory of the players
a la baiffe, tending to push back this fund into
their native land, the skillful Spaniards differ
auli that the players at the baiffe make the enne-
put of the public good, & that the players at the

(1) I have in my hands an Efpagnol pamphlet, where he
weft is not a question of less than organizing the bank
of Saint-Charles de manicre to become the chamber of af-
unique furance of maritime trade of all the na-
world traditions. This project is very likely to resonate with
the Paris stock exchange, when Mr. Baroud deems it appropriate-
It is impossible to advocate it. Ah! Will we not be perfidious, fi
we undertake it, that this chamber which must for refu-
ür, aflurer à bon marché, poflede le fecret de conjurer
or to calm the storms?

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haue deserves ftats (1) for having found
the secret fi useful to glory & prosperity

(1) Indeed, one hundred of them sent to the Efpa bank-

gnole a long & heavy memorandum to prove that it fal- It is important to be careful not to follow, for dividends, the e- That's true about the affairs of the bahque, but the true state of speculation in Paris, where the aetions of Saint-Charles have need to be cast. This memoir is the result of a council of patriotic bankers held in Paris, & that the disputes between the royal treasury of Spain and the bank, & even more so the general complaints of the Efpagnol trade against this establishment, they were alarmed by the true situation. tion. The authors of this paper are tired of obfervor that they are not making players, but honest people Capitaliftes, who, full of confidence in the deep lights of the bank's directors, in loyalty of the Spanish government, enclosing foreigners, ent they invested their money in Saint-Charles stocks, like in a repository that is also useful. And in this quality of honest capital, of which it is impossible to doubt, as we see, they extend their hand, so that we gives them a dividend that does not discredit the aetion, 7 My information, & jnfqwici they did not mislead me- They inform me that the directors cannot to give dividends, to the can of the advertising of the bad- I was going to report on their affairs, but they had nevertheless rejected them. one of twenty-five pounds, that is to say, five percent {on the original price of the aetion, & that the memorandum of the The Parisian Senate had it increased to thirty-five pounds, of which Twenty-five should be paid, and they are not doing so. core, and ten pounds can only be requested in next July.

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nations, to circulate women prodigious on the foot of twenty to twenty-five

At the rest, I believe the fact of the bad situation of the bank of St. Charles has proven by the default of publication of the report, the final one, there is one any in the last general assembly. Meffiers the Directors since the publication of the Tubleau ruifonne the current state of their bank will not be affected by the current state of their bank. their figures. I'm just saying that the charlatan Cabarrus a beanconp & long spoken in this assembly; The newspapers are abuzz with praise for the thunderbolts he has heaped upon them. This great man, it is said, has modestly passed away in a room filled with the sound of tumultuous cries, which

Demandoicut for Ini magnificent rewards. If
it is simply believed that the conviction of the great iron-
vices, de fes vaftes Inmieres, caufoient ces acclamations,
I inform the public that it was Parisian speculation in
all its purity & its energy, Twenty-five actions don-
nent droit de fuHrage dans l'auguste affemblée de St,
Charles, and foreigners can vote there by proxy.
The French practices, and certainly he could have some
to have enough to fill the streets of Madrid with voters,
So, thanks to the hay from Cabarrus and his friends,
populated by the assembly, of these praise-givers by commiflon,
whose charlatans never neglected the refounding,
This scheme, combined with something else to exclude the real ones
shareholders, we reduce their number, so much
It was planned in Madrid, that a few people from the party
of the opposition are provided with an order from the King to
that they be allowed to speak. Although they had not been
However, the successes of Cabarrus still resonate.

Ye" 4

for the announcement.... Once again, astonish-
nose - you, money & credit are scarce
for anything other than speculation!
Be surprised if cash and other things arrive
men in Paris, to mingle in these games at
harm to innocent occupations! (1)

fufpendus, & the King did not make known his intention-
tion fur the rewards that are being asked of him for the illustration
follower.

We now understand the purpose of these handclaps
which have accompanied a decrease in fen-
dividend fibie. It’s about ocvalionating a certain height
in Paris during the activities of Saint-Charles, but the abbot
d'Efpagnae was more destructive, he saw in these actions
a way to get money. He bought them
very expensive in the long run, and resold very cheaply
counting, to help his hoarding of assets
from India,

I apologize to the leetarian for dragging me along these
Muddy details, but they make up the supporting documents of
the history of speculation, and can it be shown too clearly that it
It is infinitely important to take a firm stance &
Decisive against the shares of the Saint-Charles bank?

(1) A perfectly certain fact, that my information

very-a@ives & very-{erupnlenfes confirm every day,
And what deserves the most fervent attention is that the are
people are arriving more and more from the provinces, fans of appearances
more abundant, given the high price they command in the
In the capital, brokers are collecting money from all over the place.
comnicree, des attelicrs, @&c, &c. The interests, the sů-
the benefits they offer cast contempt on the profits

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I don't know the other companies well enough-
I don't have any ideas about it. I'm just making sure he does it again.
core some freedom in our establishments fur
the coast of Africa, & that the modest company,
who messes up the title of gum company
from Senegal holds a slave supply store, comes from
Destroy it. I only make sure its actions will be strong.
soon darkness; let us hold on to it.

Ordinary people, the Genevans, all come in droves.
to wage war on our money; these same Genevans who
have compromised our government throughout Europe by
the acts they obtained in favor of their debasement-
fanta Ariftocracy, After having frightened us with dishonor-
They are trying their best to rob us,

Bank corruption has reached its peak in recent times.
The price of silver .eft as settled for fon lower
price at one percent per month; & what is unknowable-
conceivable, that is, when we talk about the duration of this com- delirium
me dun état déven natural. J'apprends pendant Pim-
Preflion, that the famous twenty-fourth of February, abbot
d'Éfpagnac has taken out a loan of fourteen million
in banknotes of that one hundred and twenty-five million, at nine
percent profit, payable in December, &cau-
funded by shares in India, at 1400 pounds. This
loan resold at four percent, costs, including y-
taking into account the negotiation fees, eighteen percent by
Shorter-term loans are more expensive.
In short, the industry of people with money is a collection-
read by the future the losses that the players incur between themselves
These are cards for the game, nn lonisle.

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DELTA

reserve: and those which have been distributed,
created recently. for a million &
“half, already occupy a capital of about two
five hundred thousand pounds,

I'm just saying that other companies are waiting for us.
tooth, and that we must fear it every day (1)
as long as the speculators will practice
their art of manipulation. I only do what is necessary if we are reunited
all the capitals that they form together at the rate
of speculation the various companies which rou-
slow fur of actions, we will have a kind of en-
about three hundred million. Add to that all the
'objects that speculation encompasses within its domain,'

(x) It is also to be feared that all kinds of vein-
No one enters it, the King has revoked the privilege
the doubling of the ships, because it gave rise to
of counterfeit bills of exchange, perhaps to counterfeit bills
a@tions; & that this evil in comparison to this
General fury against the speculators' industry? But,
'Can we doubt that all these crimes of forgery will not re-
Roiflent? This prodigious circulation of letters - of-
change, royal bills, securities or bearer notes
Doesn't it facilitate all these counterfeits? When one
concluded a multitude of deals in which one delivers a
on the side of the share packages, and on the other side of the packages
of cash notes, when these affairs 'or these exchanges
They do so with a speed that is necessary, given their multitude,
How can we expect the fake not to slip through?

Rights (

Lotteries and their doubling operations
of which no example was yet known,
the devotions to the court to which they devote themselves
as we have seen, more or less the players;
& you will have, regardless of any confinement-
moral degradation, any idea of the harm that these
deplorable accumulations make our true references:
sources, to power a fully functional game
rile, & prepare for the shocks of which we
Let's look at the early warning signs:
Is it believed in good faith that the fall of

all these fortunes built on the moving fable illusions, intrigue & maneuvers, the most odious only cause small evils, Hearts, revolutions in commerce. . Of Revolutions in commerce! Hey! That's all, A terrible scourge! It's Pabus des jeux de hafard And the spirit of the lottery! This fatal spirit, came from Italy with the indirect taxes of conformation where federation, corrupted the morals, disturbed reason, caused misfortunes of the world & will continue to do so, as long as the plurality of the squires will ignore that all the Disorders of society diminish their authority, their power, their wealth; as long as a fage, virtue and vigor will not learn not to the peoples that every game of Hafard eft in H 3

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faith itself shameful, because it is not appropriate to the honest man, nor to seize at random of the property of others, nor to leave to chance that of the family.
n
'A truly pitiful game has, however, found some Apologetics. Large books have been written to provever that the circulation that it creates, that the fictitious wealth he was spreading, added much-to the power & splendor of states. We haven't seen that funds have been put into the game produce nothing, not even pleasure; assuming the most advantageous case, all must eventually be equal between players. who will at least waste their time, their intelligence ligence, and the advantages they had derived of a profitable use of their capital.

We made a mistake in choosing these players for merchants; on the contrary, they were unable to play that by withdrawing from genuine commerce.

We haven't calculated what loss it resulted in. for all of humanity of this enormous mafe of funds taken from advances for useful work, & occupied for so many years with a game of feRile and corruptor. They didn't calculate the loss for me. caused by the misuse of the spirit of so much

Jar A

good minds who have exhausted their strength in
of futile combinations, and bent their skill to
despicable ruffians.

If this game that captivated them, I didn't
had been introduced, they would have to continue their efforts
towards useful uses of their capital which
Rojent increased these very capitals, by fertilizing
the production, or facilitating the processing of fruit
the land, whose increase and distribution
These advantages truly add to happiness.
or, in other words, to the maw of the fubf-
pleasures and enjoyments of the human species.

The Dutch, or the big capitalists of
other European states do not like to leave
their rich leisure activities. Without the lure of gambling
papers, they would have tried everywhere to enter-
agricultural or commercial profits own-
thus named, profitable to everyone.
Marshes had been cleared of arrows, bridges
constructed, simplified arts, navigation
improved, economical machines in-
introduced, widespread falaries, new
outlets offered from all sides for goods, of
new jobs in all fields pre-
Mieres. Looking at the thing with this aspect,
we will see that the big games of chance, or

Jug(

expensive lotteries that render them useless,
And worse than the uselessness of large amounts of capital,
are even more formidable than the established-
men of the same kind that do not directly attack
the time & the bread of the little ones
gifts of folly, and which nevertheless make
quite worthy of the horror that they begin

one hundred to inspire generally.

What conclusions can we draw from all this? Should we-
he will prohibit all speculation and fight against
Free conventions? Not even when these
agreements are harmful to the contracting parties; for
their freedom is even more important than their
ticheffes. (1) But we must call upon the lights,

(x) This is what was done by so-called laws (*) &
extrajudicial commissions in defiance of the ordinances
These are the most precise, and of the courts. From the moment when
Yon wanted to disrupt the execution of legitimate contracts,

CŒ) ZE eft question here, note on page 53 of the Decree of
Council of January 24th, which declares the contracts of
bonuses, concerning dividends, etc., etc. of that of the 7th.
The following August, which renews the EF ordinances and regulations
regarding the bourfe, &F proferit Ls négociations abufives;
finally EF fur-tomt of that of the 2nd of October of the same year,
which appoints commissioners for the liquidation
futures markets, EF compromise of royal effects, cu
any others.

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ip books, the freedom of the prayer, leaves reme-
infallible against these deadly evils. It is not necessary

perfectly clear, & not susceptible to dispute.
a commission was needed, a treaty with the empire of the three-
bunaux, deftinge à fervir de pavois à la plns odieufe
partiality; a commission which, adhering to no principles
cicipes, could exercise arbitrary power according to the per-
fonnes, &/not according to conventions. Commif.
have been able to pronounce the nullity of free commitments
ment contratés entre majeurs, fans lettres de refei-
The final approvals were ratified. A ruling by the Confederation condemned the
nullity of all commitments whose holders do not claim
They wouldn't deserve the intervention of these commissioners! The good-
Faith has become in their hands a means of nullity!
11. It was necessary, in order to appease them, to plead without trial.
Insulting each other is hateful, arguing is contradictory! And
it is to color—so many odious dispositions that one has pro-
the spirit, the style, and what makes one shudder, the name.
auguste of the legislator! It’s this monstrous mass of initials
these absurdities that have been incensed by ancient pens,
which must be sold, and not even rented.

But it was said: it was a lesson in recklessness, & moreover, those very people who were able to find themselves embarred. by the execution of these laws, by the judgments of these commiflies, were found in the liquidation general rave about the end of their troubles,

I will not divulge here that these difficulties have had of fiction or of reality, of artificiality or of conformity to the nature of things. But what! could one count fur these lessons for imprudence, when she had the right to to say: He was just as fixed as because we changed

There is no legal punishment against those who abdicate. would give to the game's payment; it is necessary

Despite myself, the nature of its markets, EF introduced into the things of the circumstances to which I could no longer turn Tender! This way of liquidating markets, when If it were truly effective, would it then Morality or politics? Just as a tribunal was created of three Masters of Requests, that is to say, of Judge completely unrelated to this busy business, for fouf- to address the interests and disputes arising from speculation, to the judges, to the natural guardians of commerce, that Has the King not been proposed to erect a commission of: three bankers, to strip the courts of the connoisseurship of all feudal trials, on of fubftitution for example, under the pretext of reducing it maffe, to arbitrate them, and above all to accelerate the Outcome? Certainly, all the trials in the kingdom of fe. soon arranged thus; the litigants conse- would bind themselves with desire; everything would be repressed in compensation. and the one who made the decree by virtue of which they would appointed commissioners, could boast of having in Few moments purged, Va France of one of the cruellest Realities that ravage it. But, do you believe that with help of these compensations which the terror of the coni- business, properties would be more secure, freedom more integumentary, morality better honored, authority More darling, more confidence. Cemented?

This commifolio that we are being told about has only been a tri- arbitrary bunal of the newest as well as the most dangerenfe efpèce, (in other courts, the arbi- milk, if any exist due to a lack of legislation, fe

merely leading public opinion to deceive-
The punishment against them that never weft arms
vée, that of universal contempt.

at least decorates it with the function of repairing wrongs,
of avenger of innocence; here the commissioners could not
to give way to the decrees of the Council from which they derived their
existence, by tacitly declaring that they do not freeze-
they would only use it to support and help anyone who
would not want to fulfill his commitments, or whoever does not
unable to fill them, would nevertheless want to escape
to the legal forms established for public safety; &
what should unhappy men and the cho-
those who, through their misfortune, seem to belong to them ;)
Instead of curing it, it only spread the illness here and there.
& fubftitué one playe to another.

And how could she have done another thing? When the impos-
The strictest partiality would have been religiously observed,
which was impossible under perpetual preponderance
from a gambling banker, friend of gamblers, lender to
players, author of the Saint-Charles trade, this
Did this fatal commission not establish a content-
tion where it could not and should not be? A
Even an angel can only do harm, when fa mifion
to bring about war, and such is the function that one
had conferred on the commissioners. It was with the sword
of the defpotism that they were called upon to bring calm
where the nature of things brought back only order & the
peace. k

In a word, would you like to appreciate what they have done?
Cast your eyes on the bank, weary from the movement-
unexpected and unnecessary stops, degraded by wne

But how difficult it is to achieve.
dre to this day of restoration & of lights in
the order of things where we work!

tyrannical inquisition mad the eyes of commifilaires who
They understand neither his business nor his interests; humiliated by
the assistance they lavished on bad faith, as much
than to imprudence; ashamed of having had no honor

body type, no feeling of generosity, of well-
vigilance and fraternity to oppose so much injustice
Temir Avilic, dragged through the mud by contempt
of the faith of commerce, of the religion of contracts that
most of its members have admitted; by the re-
regime of ignorance which facilitates some paf- disorders
fagers & circumfcrits, all the rules, all the maxi-
my, all the principles, in which commerce &
The traitors only engage in petty theft and brigandage; and for
the height of humiliation and disgrace, the constraint of en-
To endure the presidency in this odious tribunal, I have already said
the predilection of the man who was to be excluded from it with
the most hay, from this Couteulx de la Noraye, pa-
head of the St. Charles bank, chief, confidant, for-
Look at the players at the hanffe, formerly too much foliciteur
famous for the retroactive decree of January 24, 1785, today-
today, volunteer commissioner to defend, fervently, fanc-
to act in bad faith & always ready to show
wherever he has the power to dishonor through his precepts, one
For example, commerce and merchants... There you go.
the oracle, the light, the organ of the commissioners for the
Liquidation of futures markets: how bankers
from Paris, which they were depotically provided with, leve-
Did they deform a noble and repeatable head between
the nations?

Den

The administration is embarrassed by so many
Specific facts! How could they not stifle them?
Not the general views? No minister has the time
to protect according to one's own conviction & fes
personal knowledge the efforts which con-
They are working towards a common goal. This multitude
of offices, of employees who, from a simple object
within itself form divisions, fubdi-
We live absurd and countless creatures, crush
skill, science, justice, rules, the
principles, the economy, income. Everything different
it seems insane the infinite number of hands that want-
necessities put anarchy in place
of a regular government, all the more so
great that every man makes himself pay according to his
befoins, & that the tariff for befoins of this ar-
a group of pre-appointed staff, occupied for two hours in one
day, eft dreffe in the place in France where the
Befoins make the most exaggerated & the expense more
ceüteufe.

When, by the immutable nature of things,
the prosperity, the happiness, the glory of the kingdom
would not be referred to administrations
provincial, these confederations are demanding-
would create a constitution, a form according to the-
what things need to be done, please
fe make themselves sufficiently good furies

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places, fans that the government needs to
compete in ways other than through protection
general duty that he owes to all citizens.

But how many other reports don't
Are they not indispensable, if we must
Finally becoming a true nation! Aufl long-
time. that a regular constitution will not organize
not the kingdom, we will only make one fociete
composed of different poorly united orders, of a
people fans prefqu'aucuns liens foaux, dont
each individual, occupied solely with...
particular interest, will wait for the decision-
the King's and his agents' fion that he will not
It's not possible to predict even the fact that...
simpler. The monarch of a large state must
to govern like God through general laws.
Our King will be able to do so, when the parties involved-
grants of his empire will have con- forms
naked; he cannot do so in the current state of
things.* He must be killed by these things.
specific requests. We have to wait.
special orders to contribute to the public good
public, to respect the rights of others, often
even to use one's own tools. Such a gou-
government might be suitable for an army,
but not to a large people aflis fur
The madman who belongs to him. Once again,

Y azs K

jufqv'ici we do not form a nation; we
women, an aggregation of united provinces, crazy
a single leader, but almost entirely foreign
manage each other, if they are not enemies. (1)

Our love for our King, that's how far we've come. prefect the feul bond of the French empire, the feul rallying cry of a hundred scattered peoples. But this love remains deep in our hearts so as not to pass away king than at the moments that invoke him; & perfonne unable to form an idea of a gou-
In a government like ours, it is impossible to to learn about the duties that bind the individual to the state. The unnatural opinion that the King cannot Seeing everything leads each person to believe that in their own The matter is not under the sovereign's watchful eye. Cha- that individual fe confidere as ifolated from the fo- society, the government was regarded as Pen-

(x) We can add that the same defunion which exists from province to province, one finds oneself within that- those that have a draft, or some rete de contitution, afflicted, a strong public wish. Com- profusion of orders whose claims are very diverse, & the interests very separate from each other & of this- them of the nation, they are very far from withdrawing from their states all the good that should result from it; & even these Jocaux's half-goods may be doing harm, because the countries that enjoy it are less likely to recognize the need for a reform.

hemi common, the name of the King he is named after; like a false formula; & the impotence of Refifting becomes the ultimate guarantee of obedience. How can one be devoid of the certainty of being protected? by a contingent order, each would not seek- Isn't he trying to deceive the authorities, to extort from them? money and favors, to evade the laws general, to induce him to particular decisions lieres, to reject focal charges fur fes Voifins? How could the revenues not be hidden? don't they? (1) How odious inquifition,

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. C1) How does the form of impofitions bearing only If a portion of the revenues were not present, would it not appear and not be- Would it not indeed become intolerable in the greatest name? taxpayers' burden? It could be increased as soon as we

will distribute it among all citizens' incomes; as soon as
Public outrage will have caused these claims to disappear.
tions that avarice has cloaked in the mantle of vanity,
& which have primarily induced the government to e-
to impose a multitude of taxes on all types of commerce
& of conformity; as incomplete taxes &
vicious in their perception and in their effects, do not
did not destroy & did not prevent the birth of infinity-
more wealth than they produce in the King,
or even to those whom he entrusts with their recovery!

Even the privileged themselves, when honor
Facts will have confirmed the theory, when the difficulty
will no longer encounter obstacles, will feel that a con-
a contribution proportionate to their wealth will do less

e

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which became necessary to discover them, did not establish:
Doesn't she believe there's a war between the rulers?
& the governed, under the guise & falsified appearance-
The possibility of a war between the King and his people?
Fatal and scandalous war, in which he is
It's almost impossible that the authority didn't tell me everything.
wrong days! For finally, in what infinity of oc-
Couldn't we tell him: THAT his-
DO I SEE? How can the government itself
Prefect of needs, wouldn't he deliver himself blindly?

onerous than indirect taxes, as soon as expenses,
pleasures, work, commerce, agriculture
will make free and free, (since they are owners
of the greater part of the land and crops, of the
greater figure of revenues, & charged by the na-
Turkish of the chofes of the most confidential part of the false
shearing fees, the kind that these forms of taxation require
fitent,) & that one could not, without a cowardly ab-
furdity, asserting scandalous claims that even
no real power was exerted anymore, nor did any tar-
to defend one's dignity in order to refute regular restrictions
res à la patric, commc fi ia plus grande dignité n'ét
not to whom the fervira will be best! As if the orders were to be followed-
superiors of the state should aspire to something other than
honorable distinctions, not exemptions in
matter of silver, degrading anxieties want of reason &

Patriotism for those who demand them, humiliating
in the eyes of prejudice and vanity for those who
excluded, onerous for all due to the reduction of
riches, and the means of bringing them into being!

to all the expeditions of the ufuriers, to all the
Illufions, to all the frauds of greed?

Yes, it's at the heart of the pro- administrations
vinciales, it is with the help of this fixed institution-
ple & fublime, that France regenerated by the
his sovereign's will, he will suffer
a stable, imposing form, worthy of the refpe
to their descendants, and will remind them without ceffe
as in his nation, the image of a citizen King.
Then the wishes of this great soul can be
granted, the power of public opinion
will come to meet at the sovereign power for
The fulfillment of the greatest challenges.

So, customs, this first link of the na-
tions, will bear their only blow, I want:
to tell the intru@ion prife in childhood of duties
of man in society. After not having had long-
time of methods, of establishments, that
to train geometers, physicists, and
Painters, musicians, we will finally have some
to raise citizens. We will thank
soon the provincial administrations of a
national intrusion, directed in a single spirit,
in political views, fur of unified principles
forms, where the study of the duties of the citizen, mem-

The mother of a family will form the foundation of all
THE

the others, row distorted according to the order of [eur
usefulness in their relation to the fociety.

Then, and then, it will be easy
to teach children everywhere &
fathers, that the properties, these rewards

precious gifts granted by providence at work
must be preserved, improved, used
& not played.

But since public education is all
days less powerful than the feduction, it is necessary
We must stop setting traps for greed, H must
destroy companies with exclusive privileges
& lotteries of any kind whatsoever; evi-
to end major loans; to reduce this burden
frightening circular papers that devour us 5
it is essential to remove the scepter of credit from the
speculators and their bosses, whoever they may be,

Hey! If they redo what they're doing, in fact,
the masters of the kingdom; what future would they offer
therefore enviate the good citizens in the crisis
where we are immersed, fleeing the years
the most disastrous that heaven has ever given us
Voices since Igig-time? At the moment when the
political circumstances threaten us with ora-
external difficulties; where there are problems, obstacles;
The expenses are worsening every day, to me-
fure that the resources diminish, with the con:

I

Finance, cash, capital, industry,
the term of a hateful tax, which the King swore to abolish
not to allow the extension... That
Would we see?

Miferable lotteries to convert our
returns in game chances! Some new overhaul-
old fools of silly proportions that hinder
increasingly our trade throughout
Europe condemns us to eternal reproach.
of ignorance or bad faith, & mule tan-
early on, the state's creditors for the state, sometimes
The state itself for its creditors! A criminal-
no return to crazy lifetime loans, something
the name by which he is disguised, despite the repudiation
folemnelle of this odious and pronounced blunder
For three years! A more criminal renewal-

using old loans to sink the company
core the pure fang of finance, by reopening
Wounds healed! An accumulation of fervor
to devour in anticipation of income in-
Core yet to be born! An increase in number
already so many farmers, governors,
revenues of any kind, which for
meager advances from the same funds they have
already borrowed, crazy, other forms will acquire
the right to devour the last remnants of the fub-

The people's flank! ...

dagi € |

With these despicable means, fans doubt
we will continue to maneuver for some time between the fe-
courses of the ufuriers & the diffraction of the courtiers
fans. ... But when these last & tricks re-
gains from a guilty party will cause confusion
but; when the general mistrust is refuted at
renewal of banknotes; when
the discount bank will become yet another
once the viime of his own excesses; when the
cushioning caifle, which could bring back
Pordre in the public debt, & showing some
minus the prospect of a major crushing blow,
will have been distorted, debased, converted into a
a hotbed of corruption through reimbursements of
favor sold for money; when a bri-
universal sizing will have improved all our references
sources; when all public & private credit in
The King's affairs will be exhausted, what will be done?....
Oh! What will the great men of the day do who
discovered in speculation the sources of the
Prosperity of empires? ... Will they evoke om-
the bre of the execrable Terray?... I stop, &
the leecher already finds me guilty for having
ofe to foresee the misfortunes that speculation brings-
king infallibly, if he could last.

But you, whom the father of the nation con-
called to deliberate on public matters, to
I 2

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You, the elders of these children, ah! do not treat no fanciful fears, my predictions are ter. Ribbles! Ofez show the King their probability throughout its entire extent! Ofez, tell him that we have had too many indices for the past three years what we should expect from the financial system These madmen, in which we live! Let it be a matter of fact. happiness and glory to the fullest slight vestige! That if the stock market is not stifled, &.l'animadverfon la most févere shown to all those who participate in the most deplorable of games, if the privileged companies don't do not destroyed, & the necessary companies foumifes' to a rigorous regime; the credit public, whose rapid and deep fall is also all the more difficult to interrupt, since he had more swiftly launched, & than that of our rivaux acquires more energy every day; the Public credit is lost, finances are irremedially disrupted, the resources taries, the inevitable bankruptcy. Tell him that He who professes other maxims cannot to be the enemy of the state; that Padminiftrateur to whom all principles of good faith, of fidcality to commitments, of refpe&t for the proPrivy is entirely unknown, should not teto manage the large chain of operations, from the comcommerce, public commitments & all

) 133 (

the properties. Tell him, and his virtuous heart will have no trouble believing you, that in the government functions, the ability excludes limprobity; that public figures whose morality and universally hateful must be repelledfes, whatever idea one might have formed elsewheretheir supposed talents; that the good saying does not dispel the good that was; that the madplefe of the mind, the ease of work, the graces of style, elegant preambles, the Beautiful speeches make just as many pieces of nonsense. viction against the minister who exhibits with art good principles, and those that evade or fail to grasp them in the execution... Tell him, deign to tell him finally that the citizen who of speaking thus & fe

To name, should attract some attention to the denunciation which he brings to the foot of the throne; because he could only find such courage in the feeling of great danger.

MOMENTUM

Operations by Father Abbot of Efpagnac, for Joutenir €©ÿ continue the monopoly of actions of the new East India Company.

N. will be able to exist in circulation that 17,000 old Indian shares, the 3,000 administrators being in custody.

By the decision of the council of September 21st To deny it, 20,000 more shares were created; but It was agreed that these shares would belong to the former: it was ordered in conference that on January 21st of this year, the owner of each past action would bring it to the comEast India Company, that he would make the payment there soolivres to pay half of the new action, which he would postpone until April 21st, & would make a new payment of the same formme to pay the other half of this action; However, it was stated that any person who would take advantage of the field of his right, feking free to pay both payemeris upon receipt, and to acknowledge the actions that would have benefited from this right in whole or in part in part; it was determined that one would do on each A stamp is issued for each payment, so that

the action marked by two striking stamps that she confirmed her right to a new one, rennarrow in the wake of these recent actions. --- The players at the beach, not having confided in the creation of the twenty thousand shares, which the furcroach the means she presented to them to crush the cash effect, they thought they were getting their revenge fur la chauffe fubite que cette création avoit occa-decovered much more than she could have to give it (because there are commitments for more) of twenty-five thousand shares.) The most astute do not not wanting to make these commitments before the feconde era of Peftampage which establishes the 40000 actions, have not granted the right to their count that from April 21st, the others more imPrudens, Bridge granted from January 21st.

This operation may be good in principle general, & near a time when the nutmerary fe referring to the ordinary, laiffe the place fans means, was already bad by circumstance where it was made.

A society then found itself the owner of twelve thousand shares, he consequently became very easy to seize the rest, & as it is mispossible roof to have new actions than by the old ones; this company keeping them until the April 21st, fans, make them eftamp, there wouldn't be any

—

of twenty thousand created than the three thousand of administrators that the players at the baiffle euffent able to acquire to fulfill the commitments of Janvier. But when the circumstances surrounding this operationration a été formeċe , eufent été plus à fon avantage, it was in itself too poorly combined so that she could have no kind of success, a creation of twenty thousand more shares, doublant the effect on the place, seemed to truth at At first glance, the players were forced to get warm. to double their already very respectable advances, And promised on their behalf to the players at the game, or insufficient resources, or discouragementment: but if one had wanted to consider the form that this creation had received, if one had paid attentiontion that one could make eftamp whenever one wantedlaw, part or all of these actions, that one could consequently, or to preserve the existence of the anancient ones up to the fixed times, or destroy it before those times; it would have been seen that creation did not fervoit than to establish on the same action, a double game, and that far from favoring the one who had exercisedThis is until then, regarding the report of the old ones, because that by increasing their number, it should have been born

ceffairement lui être très- préjudice bien.
that she left to each and every infant the
freedom to decrease.
The event has validated these reflections.

> ra

A person is quite happy to have one
the idea had the courage to pursue it from the end
from last October; the players at the buifle fleeing
the same principle that had blinded them, did not
He didn't have any trouble selling him more than eleven
a thousand unstamped shares.

11 It was enough to have created such needs for
that the effect took a great effort, when none of the
old shares would not have benefited from its right,
that none of the 17,000 had changed in nature, there
he had to supply 6000 more than he had in stock,
And this number was too considerable not to
to produce the greatest fermentation.

Particular circumstances have slightly altered
this position, but not enough so that with the
Flight and courage, it was not made so brilliant.
There are no longer 17,000 shares expected today.
that there are already 1100 who have enjoyed their right.

The number of these actions is therefore reduced to
15900.

As long as there are 1100 of them impregnated from.
double stamping, there must be some in the place
2200 new ones which, added to the 3000 from the administrations
5200 nitrators.

The state of the actions of India which may be
fur la place, eft donc en anciennes de 15900
. & in news of 5200. i
Of these 15900, the society has some among the following:

At Mr. Grenus's... + 1000
APPourrat. 2.40 CRT. 902
Mr. De Ro mai E i -ee O
Mr. Gonda. T. STT. 200
M Maller 100
MM. Girardot & Haller. 1000

Including Monsignor the Count of Se- |
neffe eft chargé, & quifont pla- >” 5400
born at:

At Mr. Mallet's, whose numbers

TOS Oe ONS o oo o ooo oo 600
At Mr. Lambert's, same. 150
At Mr. Larmoyé's, the same. 200

At M: the Costly, . . 734
At Mr. Lalanne's. a. 07

Total... 12100.
The force still has to receive at the end of the month from MAL.

to receive from N: shadow | Price | Result | Amounts to give
Meffieurs. \d'aéfions Fe fommes.\pour les éflampages
Leffert. aes 480,500 | 150,300
10011727
ain. ©
Germain 425 ae E 705,750 212,500
7511770

200 | 1690

Duplain. 350) eT

579500 175,000

In February

Rougemont. |200 1700 [340,009 |_100,000
Roger. 100 1600 | 160,000 50,000
From the 10th.

200 | 1600

Scherb. 500! Lool16oo 508300 | 150,000

~

to receive from aa Pa Réfultat | Sounds to give

AMefleurs. |V actions desfonunes.|for stamping

From the 16th.
i 200| 1680
Duplain, 700|200| 1640 | 1,144,000 | 350,000
300 | 1600

600,1650} 990,000 | 300,000
From the 19th.
Germain, |200 1702| 340,000 | €100,000
From the 25th.
Grimmounl. 100 1690| 169.0003] 50.000
Leffert. T1S 1600 | 184,000 50,500
Prudhomme. [600,2400 | 1,144,000 | 300,000]
In May 3rd,
Romey. 100 1750| 175,000 50,000
In April 30.
Rougemont. |300 1600] 480,000 | 150,000
Douplain. 200 1600| 320,000 | 100,000
Scherb. 150 1600! 240,000 | 75,000
Mallet. so 1600| 8o,ooo | 25,000
More than 700
I flee from myself by-
pledged donation-
ner for Ba-
round at the fo-
society, & which
make ci-
after, knowledge:

February 28th.

Redhead of the
Corb. 100 1800! 180,000 $0,000
Romey. 100 1790| 179,000 | 60,000
From Cofter. so 2000 | 100,000 25,000
DeLamande,|10o 1700] 170,000 50,000
ooa 20 0 100 1800 180,000 $0.000
Germain. 200 1800| 360,000 | 100,000
Leffert. $26,000

Total 5490... We must add to this figure,

gco in circulation at M. Mallet & de Bau-
place, belonging to Mr. de Montefquiou
being friends of mine.

500 from Lullin that belong to me.

100 from Chifat.

100 of Lamande ceded to Mr.

100 from Duplain.

Total 6890.
It is clear from this table that when all the par-

private owners of old shares

140 (

Indes would have provided them to the creditors of the
companies to pay off their debts, there would be some
another two thousand nine hundred and four thousand ten
that they would be forced to buy some of the company at
the price she would want them to pay.

The table of the players' position at the beaffe by
Reporting to the news, no less frightening,

By calculating over 15900 old ones, there cannot be any
to have only $200 worth of news. Of these 5200 there are

in kind. 5: 0 . + . « . e
At Mr. Pourrat's. 400 belonging to a
fociete.
At Ne Couteux 700 0277 ooo
At Mr. Devillas's, number 1350.

font donnes. 200 Idem. . .
At Mr. Devillas. Idem. 200 Idem. .
At Mr. Joannot’s. Idem. 250 Idem. .
The 5200 shares have been reduced to 3850.
There are some discounts available for February 8th & 15th.

Number] p; $
A Meefkeurs. Pi 2.7 x | Sums. | Result.

Gaillard. Mother) 1300 | 660,000 | 650,000

500|1340 | 402,000

Keyboards, [$sc {20011300 | 200,000 | 668,500
5011350! 66,590
350:1400 | 470,000

Ribs. 400| 50 PP 66,000 | 556,000
10911490 | 140,000 | 5.4 ooa
Campy. :/200|100/1350| 138,000 years
10011460 145,000
Baulieu. 200 | 100|1300 | 130,000 | 275,000
Mallet. 100 L3 156,500 jy 00
The Almond Do i LE
Prazu. 69 1230] 73,800 73,800
1092/1430 | 143,009
Romey. 49} 300| 1500] 450,000 | 593,000
DelaLanne. |200 1400 | 280,000 | 280,000
Grenus. '300 1400 | 420,000 | 420,000

To be received from,
Grimoud, end
of next month–

chain. o 140
ý S4 „77,000 77,000

4,300,800, 4,000,500.

Jigi (

There are 100 of them from Laman that I made.
counted by an individual
100 of Claviere, Romey order.
300 of Ribbs
200 to be received from Mr. Sabbatier, on the 3rd
this to be received at the end of the month

D

759
So, as of February 16th, there are 3460 shares here.

Of the 3850, I will therefore only need 90 for the
to have them all. But it remained to be provided at the end of
February in shares belonging to the same company.

By We Malles 2 ooo 200
By Beaulieu, guaranteed by
Meler ne . … ". , 26th
By Mallet father & son, efhté.
From February 25th... 200
On March 10th in Clavieres... 400
From Ribbs, efpté. of February 15, 300

es mm

Total I To

,

Without understanding, therefore, 6000 atlions ef-
accounting records of January 21st belonging to a
another company, 15000 accounts receivable as of April 21st
on May Day, for which all compromises were
in my hands, and so many others than the haufle
The effective consequence of this effect will determine, we see that

Dec

the players at the baiffle fous the report of nou-
new actions will be carried out throughout the course of
February at the mercy of the new society. Like
They must be among the first, according to the report.
of the old ones. According to the tables below - deflus,
It is easy to understand the advantage that there is in
to play at the game of the shawl on the action of the Indies, & this game
It's not very complicated, it's just not necessary.
sell a lot of shares right now
that we have to receive in order to have them all; to fe
to protect oneself consequently from the necessary money
to receive them, and to buy them first on credit,
enfuite au cash tout ce qui fe préfentera.

All the time we make purchases on credit

We must avoid compressing the effect by com-
allowing them to be made cheaper; but
One must be careful not to be in any situation
fixed by the price; the two companies must
they work well even though in the position where they are
find, that is to say in the certainty where
They expect to receive everything within two weeks.
the actions, whether old or new, to-
any forward sale at any price whatsoever ,
can only bring them benefits as soon as
The seller will be in a position to pay.

Because where the stock sold will actually make a profit...
between the hands of the one from whom it will be bought, or

Jpg (C

She won't do it: if she doesn't do it, the seller
plays openly, & he will do so at the time of Pef-
account, forced to snatch it from the hands of
companies at the prices they deem appropriate.
If it's there, then it's obvious that it's missing.
to those who, by the discount already given, make
obliged to provide them, & then it's on these
people who will fall under the harsh necessity of which
We just spoke. While shopping at
In the long term, we must focus primarily on those
where the numbers will be given, you must offer two
a percent more on the current price for in
to have such; It's a way of circulating
which costs nothing; the only drawbacks
that there is cause for concern, for this speculation-
tion, it is the violation of the deposits & the need
of money.

In relation to the first article, I propose
to the company of the old ones a well-fim-
ple to prevent any fraud in this regard;
ceft de laifler à la compagnie des Indes, the
shares that the bankers sent to Pef-
stamping, and to have each one handed over by
the company instead of these actions, a
simple recognition of the quantity they have
have in storage. : l

D

I propose to the other society to pierce them
hundred by hundred two punches
to stick a string into it which will be sealed by
both ends We are well aware that with these
Two precautions: the deposits cannot be
violated at the expense of a dishonor that-
No banker will want to incur this risk. Compared to
As for money, each society only needs it.
to acquire, firstly, the 3900 shares
reftantes; the {feconde les 3950: car, ce nom-
Once acquired skills are acquired, there is only her left who
en puifie vendre, c'est donc contraire de elle-
to the point that we are forced to buy them.

Let us follow, according to this principle, the path that
,
must follow the strength of the ancients, and let us see this
which she needs.

Of the 5490 actions for which he is responsible,
the company should preferably count all
simple commitments, because they are
of course we cannot dispute his
Ready.

) 145 (
Therefore, she needs to receive:

The 31st.
THE . 300 by Mr. Deleffert 630500
The... 425 of Mr. Germain 918250 P
Mr. Duplain's 350 €754,500 7743,250
Mr. Rougemont's . 200.
440009
February 3rd,
Mr. Prudhomme's 600. . . : 1,740,000.
Lengi.
The . 300 of M" Decherb. . . ;. . . . 658,500.
The ro.

Mr. Germain's . 200 440000
Mr. Grimoul's . 100 219000 1,549,000
Mr. Romey's . 2000 4653000

200 from Mr. Duplain 436000

COR RE 105$000 2,133,000.
500 from Mr. A... xo75000 ,
Fot.3875 Total. 8,823,759.

The former society does not need to
to complete all operations, that 8,823,750:

It must reach, by February 10th, fu-
before the state she has in her hands 8,255,000,
that I lent him for a fixed month and a year,
of these 8,255,000, there were 600,000 pounds.
of reimbursements to Mr. Haller 500,000 pounds.

K

) 146 (

for the stamping on January 21st, & $00 other
approximately for cash purchases,
of the 8,255,000 pounds, only a few remain.

6,650,000.

Knowledge is preferred, but it's worth 2,050,000.

to touch the lord one"... 27th
the 6th ee ea Se.

the 10th... i opinion + + + « to FEO T

And in letters that must be reimbursed |
the stamping costs, & to be counted | -
COPUNESRIgENT. » sw scearon o + » - MONK.

The 2875 shares to be received by the end of February,
{either because they are due, or because one lets
efcomptera, ne costent qu’6,690,750 liv.

We can therefore see that the company is between our hands, at
very little thing is needed, which is what she needs for.
to receive them, as for the 2,133,000 who make him
necessary items for the 1000 she is to receive the

15, we can rest easy, since indépendam-
of the three and a half million that Mr. de Seneffe borrowed, to talk about the renewal of circulation, in the case of bankers, who have threatened Mr. Count de Seneffe, the refusal; I already stopped from x to r5 February 1,800,000 lim in fus. Let's see what's needed for Pautre company.

£237

She is due to receive 2,260 shares on February 8th.
except that she has to pay. : +. +. 3,079,000,
And from the 10th to the 15th...860. that she owes
ROCCO CO, NN to te: 1,222-800

Total: 4,301,800

This company having fixed millions in money had value, therefore has two million more than he He does not need it for the present speculation. He is Therefore, it is obvious that both companies have the means, by February 15th, of making it disappear of the place all the old and new actions old women who still do it there.

~.s It is therefore obvious that, to suppose that all the shareholders carry them to the place, which can only be done by raising them at a very high price, it would still be necessary to... covered a very considerable number, faith in old; faith in new, although I love not included in the tables below - beautiful flow a series of commitments from which one can draw a a kind of party. The 1900 who form a difficulty between Mr. Deleffert and the society of old, & 700 from Mr. Razuret.

It is therefore evident that the two companies get along well, and referring each to their own

K 3

On the other hand, the actions that concern her, the players at bay they cannot avoid their loss; for of two chofes Pune: or those who have to deliver New shares will buy old ones. to make them stamp, or they will be satisfied to buy those that are currently available. In In this last case, we have seen here that we do not could provide, neither old nor new new, everything that needs to be delivered. In the lautre, all the needs of the moment in new would be filled, but some would form there larger ones in the older ones.

It is therefore obvious that it is useless to buy. to take no action in cash, that he fufhc fimit is helpful to keep your money ready, for receiving see those that are to be delivered, and that it is necessary, juf- that at that time, buying everything that was pre- will be offered by good salespeople, to termy which can be brought together by the discount, or lend whatever is asked of this maniere, but having hay to buy fur instead those that will be lent,

Note regarding this plan of operations.

I will not make any notes on this plain infame; it harbors such a deep corruption that it

imposes on an honest man the duty not to not even explain it; for in the end, the fury could- The public requires that no breakdown be given. too exact positioning of the fish.

Hey! What honest man wouldn't reproach the horror of reading this story phrafe who concludes this masterpiece of perversion fite? It is therefore obvious that it is useless to buy no cash payment, that he simply Jufit-

how to keep your money ready to receive those
who are to be delivered, &ÿ that it is necessary until this period
that you buy everything that will be presented to you on your behalf
good salespeople on terms that we can recall
approach by the account, OR LEND ALL THIS
THAT WILL BE ASKED IN THIS WAY, but
by not buying in place those that we
DU CAT DER

WE MUST LEND EVERYTHING THAT IS ASKED FOR
PER A... So the Abbot of Efpagnac & fes com-
accomplices lend shares, so that those who
They borrow them and sell them to procure them
money, forced by that very fact to become
players at the ball are thus victims

"Of sham friendship! ... What an infernal per-
fidie!

It reminds me of an anecdote that I think
duty to public education, and perhaps to

Abbé d'Efpagnac himself will make it his foundation
profit for personal intelligence.

Around the middle of this century, some famous {ce
English Jerats formed an association for
raise thieves and hang them on their
combined testimonials, in order to receive the bonus
of fifty pounds Jerling that the government
given per brigand's head.

The speculation surrounding premiums was as we see
The induftry of this society. The unfortunate
who composed it had, like the abbot of Ef
Pagnac, their war plan; they immolated,
Like him, more than one innocent person; they carried away
like him, more than one success,

They were finally discovered, and no law
Since they could then be hanged, they were tied up
to the pillory or the fury of the people tore them to pieces.

Full text of " The Roman Catholic Church Facing the Revolution "

See other formats

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THE ROMAN CHURCH

IN FRONT

OF THE REVOLUTION

VOLUME ONE.

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POPE PIUS VI

THE ROMAN CHURCH

IN FRONT

OF THE REVOLUTION

BY J. CRÉTINEAU-JOLY

WORK BASED ON UNPUBLISHED DOCUMENTS

AND ADORNED WITH PORTRAITS DRAWN BY STAAL.

Merses profundo, pulchrior evenlt
Horatii Carminum lib. IV, od. iv.

VOLUME ONE.

PARIS

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1859

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THE ROMAN CHURCH

FACING THE REVOLUTION,

The French Revolution began in opposition to Catholicism.
and for Democracy; the result will be for Catholicism and
against Democracy.

Joseph de Maistre.

BOOK ONE.

PIUS VI AND THE FRENCH REVOLUTION.

Europe in 1775. — A portrait of that era. — Anarchy in people's minds. before getting to the facts. — Voltaire and his century. — The Church and the Philosophy. — Means employed to overthrow the Roman Siege. — The Jansenism and its doctrines. — Its secret alliance with the Philosophers and The unbelievers. — The Jansenists, revolutionaries by instinct. — Their struggle against the Church and against thrones. — Impossible morality they preach to combat the common precepts of Religion. — Jesuits and Jansosnists. — Ecclesiastical Gallicanism and Secular Gallicanism. — • Difference which exists between the Gallican clergy and the bar. — Origin of Gallicanism.

— Cardinal du Perron and Bossuet. — Louis XIV and Pope Alexander VIII.

— The parliaments make the maxims of the Gallican Church into a code of insurrectionRection. — Jansenism in Holland creates Josephism in Austria. Emperor Joseph II and his ecclesiastical reforms. — Portrait of this prince. — His tendencies and his goal. — Upheavals brought about in Germany Magne by the laws enacted against the freedom of the Church. — Election of Pius VI. — His portrait. — Situation of the Roman clergy. — Jubilee of 1775.

— The Pope's Journey to Vienna. — The Prince of Eaunitz. — The Revolutions of Brabant. — The Emperor begs the Pope to intervene with the Catholics. Belgians. — The Pope yields to his prayer. — Death of Joseph II. — Scipio Ricci, Bishop of Pistoia. — Synod of Pistoia and Italian lawyers. — Conference of Ems. — Pacca, nuncio to Cologne. — Pius VI and Louis XVI. — Causes of the French Revolution. — The National Assembly and the major Principles of 1789. — The Church facing the Revolution. — Mirabeau and his contemporaries. — The God of peace and social progress. — In what way They are deceiving the people in a revolutionary way! — Thiers, Louis Blanc and MiChelet. — Pitt and Burke. — Spoliation of the clergy. — The Jansenists and the Lawyers draft the Civil Constitution of the Clergy. — Examination of this document

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institution. — Camus and Abbé Grégoire. — Parallel between the cruelties of The Inquisition and revolutionary tolerance. — Pius VI supporting Louis XVI and the French episcopate in their struggles. — Persecutions against the Church. — A tableau of the Terror. — The kings of Europe and the Pope in the presence of Scaffold of January 21st. — Apathy of some, courage of others. — Pitt does to propose to the Pope that he lead a crusade against the Revolution. — The Directory and the Roman Catholic Church. — Bonaparte's first campaigns In Italy. — The victorious general refuses to march against Rome. — Death by Duphot. — The Roman Republic is resurrected by the French Directory, French. — The former Oratorian Daunou and the Calvinist Haller. — Pius VI, prisoner of the Revolution. — Triumphant journey of the captive through Italy and the France. — His death. — Situation in Rome under the Republic. — Pius VI will be the last pope.

At the moment when the Sacred Gollege, gathered in Conclave,

on February 15, 1775, he was seated on the Apostolic Chair
Cardinal Jean-Ange Braschi, who took the name of
Pius VI, the Roman Catholic Church finds itself exposed to immense
dangers. By opening with adorned and mas- debauchery
quarries of the Regency to go and plunge into religious orgy
religious, moral and political life of the Directory, the eighteenth
century has carved out a unique place for itself in the history of the mind
human. Through its philosophers, who were thinkers of-
deplorably free, by its poets, who had only the in-
the inspiration of evil, by its writers of every sect as
from every country, which the genius of destruction intoxicated, by
its princes and by its statesmen, who, seized by a
culpable failure or cowardly complicity further-
Still unable to cope, they isolated themselves and thought only of their steps.
whether or their interests, this century was ripe for the
Revolution. It took place in ideas, in customs,
in the laws, in the government of peoples, before
to be embodied in facts.

Impiety, which until then had been an exception,
This translated into a rule and a fashion. Impiety became a
amusement that vice and sarcasm popularized. Of
Little by little it spread. The authority of the

sacred traditions forming the bond of souls, we acclimatized
Indifference and doubt pervade every family. The basics
historical accounts of Christianity were no longer accepted except
like a fabric of fables; its dogmas passed into the state
of absurdities. Debauchery and the
crime. After having breathed the spirit into every heart
independence, insubordination, and error were brought about.
this century, laughing as it bites into the bread of all infamies.
He had drunk from the Lord's hand the cup of his wrath;
he had drunk from that cup of drowsiness, and he had taken from it
down to the dregs.

Through the mouths of its false prophets and princes,
through the writings of its doctors and through the joyful debauchery-
the ages of his courtesans, by the apathetic sleep of his
pastors of souls, as if through the ceaseless activity of his
apostles of unreason, this century, which was inundated with pleasures
Sirs, before steeping him in villainy, seemed to say
to God, as well as to the book of Job: “Depart from us,
"We do not wish to know your ways." A contem-
to understand what was happening in the courts and what was being accomplished
wrinkled in the full sunlight of all literary works, one
would have been tempted to believe that God, docile for the first
once this sacrilegious command was abandoned, the men
my to a fatal intoxication. Depravity had just begun.

High up, imperceptibly it spread over the cities and over
the countryside.
At that time, the Nations, according to the word of the Psalm-
"mist, were filled with turmoil, and the Kingdoms lowered-
They were gradually losing the good of intelligence.
Sophists, armed with their humanitarian books, exercised
The authority of a despot with the baseness of a slave. They

they flattered the pride and weakness of kings; they adulated the

1.

whims of their mistresses or their ministers, in order to
to arrogate to themselves the right to corrupt the multitudes. They mar-
cherish, in prose and verse, the conquest of tolerance
rancidity and virtue; then they cast upon the world this
seeds of moral disorder and sensual perversions
suelles which has not yet borne all its fruit. They
proclaimed the emancipators of nations, the arbiters
supreme arbiters of justice and injustice, the avengers of all
rights and of all the oppressed, and, through an inconsistency
which they did not hesitate to make a rule, they proved-
irresistibly highlighted the vanity of pr-
human decency as well as the perfidy of hearts without
remorse. By attacking the Rome of the Pontiffs, to whom,
According to Bossuet, Europe owes its civilization, they do not pro-
They posed only a universal doubt as to how to replace it. Us
worked to demolish Christianity, as stu-
Cunning maneuvers demolish a palace whose plan,
the beautiful proportions and the whole thing, are totally theirs
unknown.

Pulled from an attic more by fortune than by
Talent, luxury, and pleasure were for them a
novelty. They couldn't get enough of it. Their pen,
which was a dagger or a whip; their works, which one
transformed into a cutthroat place, aroused in people's souls a
a host of passions that had not yet been given to
The world of knowledge. Enemy science imposed itself.
Its mission is to spread disbelief. It is riddled with sophisms.
epigrammatic, she set to work questioning
nature and make it fall into falsehood with the mo-
numents. After having tried to exhaust the various
sources of speculative and traditional knowledge,
she tried not to leave a single point of the

Christian faith. It dogmatized negation and professed the materialism.

The Lutherans and Calvinists had retained the belief and respect for the main facts that relate to the very foundations of Religion. The philosophy of the ten-eighth century did not believe itself condemned to this remnant of eguards. She had worshipped evil and undertaken, as well as the said Tacitus, to abolish human conscience; his coryThe pheasants did not hesitate, in order to better absolve their clients in the past, to pervert the souls of their contemporaries porains.

In this century, which reflected on nothing, but which He joked about everything, yet he still met some men my provident ones in all conditions of existence. They each had, from their own point of view, sinister pronostics to be heard. The voice of the Bishops, that of the Common father, were stifled under the cautious protests of conditional disobedience, or under the sarcasms of the impious, not even acknowledging their impiety seriously. Metastasio, that poet whom the Italians have sonamed their Racine, he is not intimidated by the meneither by flattery nor by words, and he describes the sentence in these terms. of its time:

“I see with extreme sorrow,” he wrote to his brother in 1761, spreading throughout Europe a A spirit of cabal and rebellion. False philosophers. want to free men from the yoke of Religion and of all dependence on authority. They strive to deto construct the principles that are the indispensable basis of the society. If Providence allowed, in order to punish us, the I would like to see the triumph of their anarchic systems. how they will find themselves in the midst of the upheaval

that they fervently desire. What they give usMoreover, for new discoveries, it is veryoutdated. But in the past, these pernicious doctrines did not could only harm a few depraved writers; atToday, thanks to a host of licentious pamphlets, they have become standard practice, fashionable science, and the moral code of elegant young men and women wits.

"Oh, poor humanity!"

This school of demoralization, which Metastasio indicates the march and progress, wanted to have once and for all rai-

The sound of all principles and all memories. The time had not yet come to take on a physical form in close collaboration with civil society. We needed the concourse of its leaders in order to achieve the proposed goal. We were- They placed sentinels and flatterers around them, then directed all the vital forces against Christianity of a century so rich in intellectual upheaval.

For over seventeen hundred years, the Christian idea was represented, led and governed by the success- Pierre's sister. To sow the seeds of anarchy in the hearts and sow discord in the faith of peoples, he It was necessary to break the bonds of spiritual power, to isolate little by little Rome, and separate it through hypocrisy or violence The cessation of all contact with nations. His new en- enemies hoped that by forcing the sovereigns and their ministers to enter into the plot, of which they constituted themselves they killed the moderators, out of respect, they said, for the thrones and out of tenderness for enslaved humanity, he gave them it would be much easier to triumph over the pastor su- first and to shake the Roman Catholic Church. They had read it well and carefully consider this passage from Fénelon; they did not ask

Nothing better than applying it! : "Everything that degrades in the imagination of the multitude, the authority of the Holy See, through an appearance of weakness, imperceptibly leads the peoples in schism; it is through this that zealous people become discouraged, and the party grows more reckless. The more one The more he suffers, the more he tries.

Armed with a recipe that they did not have firsthand, but that it was important for them to exploit it on the largest scale On a scale, the sophists began their work of construction by France, where irony permeates all the thoughts.

The Roman Church had undoubtedly defied enemies more powerful, she never met any more in- Solitarily clever. No one tried to attack him. on a specific plan. For example, Protestantism and of all sects separated from the Roman Communion Maine, they were careful not to confine the war to one or more misleading maxims. The circle of hatred to the point of mockery universal. To summarize in a single wish all the Having made their wishes, they borrowed from Voltaire the instruction which had to to serve as a starting and rallying point for maneuvers of thought or speech. Let us crush the infamous! was the A watchword given and received. Voltaire invented it. His

disciples, from all countries and all hierarchies,
They imposed upon themselves the duty to accomplish it. They hid beneath
golden words, the dryness of their souls—like the
master, they made sentimentality a means, of humanity an ambush and pity a fury.

This man, who without question was the least on earth

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[1] Letter from Fénelon to Father Daubenton dated April 1, 1714. Correspondence
dance, t. IV, p. 462 (Paris, 1827).

imperfect incarnation of the devil, pushed shame to the point
of a prodigy. With that inextinguishable laughter, the prerogative of his
marvelous talent, he sacrificed a long life to demon-
to know that all cowardice dishonors, according to the sublime word
of Tacitus. He scorned all the glories of France, he made
a litter of all ideas of patriotism. After having es-
Voltaire, it's time to slap God in the face!
he began to shatter with his own hands the cult of the past, this piety
subsidiary of nations.

An exceptionally looming figure looms over history
radiant, half angel and half hero, whom others little-
France envied him. Voltaire felt his powerlessness
to stifle the memory of God in people's hearts; he sought to...
cha, through all sorts of lewd images and slander-
depraved obscenities, enough to tarnish Joan of Arc, the immortal and
popular Maid. The English had only dared to do her
to burn alive at the stake in Rouen, he persevered, in
a nameless poem, to defile her dead and dethrone her
virginity. France, which no longer had time to indulge in-
gner, and who perhaps would no longer have found the strength,
She bowed her head before this apotheosis of vice. She did not back down.
no point before this expiation of unparalleled glory.

Voltaire had given the signal for an implacable war.
to all honest feelings. By glittering the men-
dream, by flattering perverse instincts, by putting a
masking his true opinions, and by casting a man-
This writer, the commander-in-chief, is steeped in his beliefs.
of the great army that was being recruited against Rome, had
He never imagined that by playing with the winds he would unleash a torrent of energy.
the storms. Whatever a man's pride, it does not...
It is not permissible to aspire to so many disasters; but in re-
Evolution, what a man of genius began, is completed.

often by workers who arrive at the eleventh hour. This man a genius would have disdained their mercenary services and their compromising assistance; a day comes when he is condemned to suffer them. Voltaire had paved the way. One a multitude of writers, whose names no longer even survive on the bottomless abysses of history, plunged into them after him. Then The Church found itself condemned for all these immoralities. hungry, who were going to load the truth with handcuffs and to put the human spirit, weary of itself, in chains.

The Holy See, that is to say the center of the Christian faith yours and the bond of Catholic unity, was therefore at risk to enemies who, in order to overthrow him, used all kinds of weapons. He was attacked with sarcasm; one He was undermined by reasoning; efforts were made to make him odious, by presenting it from the point of view of history and of human reason as the born enemy of progress social and universal happiness. Facing these men of the eighteenth century, which began by being fatifords of everything and which ended up being unable to do without You're welcome, the most misguided idea, wrapped in a good word or offered under an affectation of sentimentality philanthropic, was assured of making its way. The courtly elegance and backstreet gallantries made up her inevitable entourage. She advanced into the world, carried on the arms of grand ladies or comedians diennes. After visiting all the salons, she was going to lose in the provinces. It's barely a small number elite hearts manage to throw away a shred of purple on the rags of so much mindless misery.

These hardships had something so candid about them audacious, that Jean-Jacques Rousseau himself conbuttocks as the most habitual act of life, that, by

for example, to instill in mothers the duty to breastfeed their children, while exposing their own suitable for public charity. Tertullian and Saint Jerome the philosophers of their time called "animals" of glory; » Jean-Jacques will prove that those of all The eras, especially his own, deserve this blemish. "Everyone knows," wrote the Genevan sophist, that his system is no better founded than the others; But he supports it because it belongs to him. There isn't one only one who, coming to know truth and falsehood, would not prefer the lie he found in the truth discovered by a other. Where is the philosopher who, for his own glory, does not deceiveWouldn't he willingly perish all of humankind? Where is he? who, in the secret of his heart, proposes another object

What about distinguishing oneself? Provided that it rises above the vulgar, provided it eclipses the brilliance of its competitors, What more could he ask for?...

In this era so rich in contrasts, and where, between the most incomprehensible, but the most spiritual fo- In the latrines, the Revolution was carried out from above before... to descend to the lowest point, the ingenious frivolity of some serves scarcely any excuse for the blind negligence of others. The unbelie- Durability is the only, the true faith of this century. And when She sees all these sad heirs of the strong races passing by, striving to dishonor their families' reputations, History is always tempted to throw it in their faces old and prophetic curse: Filii heroum noxœ. Amidst the refinements of prodigious luxury, one He liked to let everything be questioned. We were beating in breaches notions of good and the principles that underlie States, under the pretext of achieving an imaginary improvement. They were turning all the constituent elements of

social order, in the foolish hope of arriving more safely to the destruction of the Church.

This plan had already been conceived a hundred times; it did not never encountered characters more suited to execute it. There were, in the palaces as well as in the judiciary, in the clergy as in the nobility, in the bourgeoisie geoisie and among writers, a new class which reveals, in its raw state, such a need for innovation, that only one thing surprised us anymore. Finding A few more virtues amidst the dung heap of so many vices seemed so monstrous to some and so intolerable to others, that never was a more relentless war undertaken against the few defenders of social principles. They were handed over their names and their works subjected to public ridicule, they covered with an indelible stigma of ridicule.

Those who, like Cicero writing to Atticus, had the courage to murmur in the bitterness of their pres- feelings: "See what ignoble death we perish by- sounds! » these, prophets of imminent ruin, succeed were instantly engulfed in thunderous mockery. Their cry of alarm was met with songs... popular queues or new bridges. We were inoculating a hot fever of rebellion, and the wise and prudent who, seeing the fire, wanted to sound the alarm, did not were more accepted in the world than as energumènes, whose dementia offered a new pastime. The Revolution was advancing, carried in triumph by the powerful

Earth's forces; and like all revolutions, It would be composed and strengthened by accomplished follies. by clever people, extravagances uttered by people of mind, and of crimes invented or approved by honclear people.

Voltaire had shaped the eighteenth century in his own image. He enlivened it with his thunderous, mocking laughter; he had instilled his aversions and inspired his morals. Voltaire had created a personal enemy whom he would destroy at all costs. It was necessary to destroy. The work that Julian the Apostate did not could only sketch out in its imperial omnipotence sublaughed at this imagination at work in a world. Christ had been defeated for too long by the Church; Voltaire began campaigning to erase the Gospel from the memory of men. He had the reign of his pride to offer to humankind and the empire of universal decadence to substitute for the reign of the Cross. With him and through him the corruption was presented as something original, and cynicism It took on the air of a witty remark. All his genius consisted of living as long as possible in stupidity human. He possessed the malice of the snake and the venom of the viper. His pen instilled in the masses a these hatreds which, like the dagger of the savage, conThey serve eternally, like poison. He didn't want to leave any God to no one, in order to be the idol of everyone.

In all ranks of society, he mentioned auxiilearies. He recruited them from the throne as well as from the lower classes. literary foundation. The Kings and their ministers carried at the forefront, like a precious jewel of popularity, the stigmate of his self-serving praise. When he had surrounded himself of these auxiliaries of disorder, as pointed out by the holy Apostle Paul, "of these self-loving, miserly men, glorious, proud, slanderous, disobedient to their ungrateful, impious, unnatural, envious fathers and their mothers peacemakers, slanderers, intemperate, inhumane, more lovers of pleasure than of God, and trailing after

1 II** Epistle of Saint Paul to Timothy, ch. 9.

them as captives of women burdened with sins and possessed by a thousand passions," he believed himself certain of success.

But Voltaire had no vocation for martyrdom. He aspired to kill the soul while respecting the body, his

envelope; and, at the end of 1768, in a letter to the mar-
From Villevieille, he was drawing up the plan of conduct which he
never wavered: "No, my dear Marquis," he wrote-
"No, modern-day Socrates will not drink hemlock."
"The Socrates of Athens was, between us, a man
* very imprudent, a ruthless quibbler, who had
» made a thousand enemies, and who defied his judges very badly
» remarks.

"Our philosophers today are more skillful; they
"do not have the foolish and dangerous vanity to put their
names to their works; these are invisible hands that
"Fanaticism is spreading from one end of Europe to the other,"
"With the arrows of truth. Damil, debased, has just mo-
» laugh; he was the author of Christianity Unveiled and of beautiful-
"A blow to other writings. We never knew; his friends told him"
They kept the secret, as long as he lived, with unwavering loyalty.
"Worthy of philosophy. No one yet knows what
" is the author of the book published under the name Fréret. We have
Printed in Holland, for two years, more than sixty
"Volumes against superstition. The authors are absolutely..."
"unknown elements, although they may boldly uncover themselves"
"Vrir. The Italian who made the Riforma d'Italia had no warning
"to go and present his work to the Pope; but his book has
"has a prodigious effect. A thousand pens write, and a hundred
A thousand voices are raised against the abuses and in favor of the
"Tolerance. Be very sure that the revolution that has..."
"This has been in people's minds for about twelve years, but..."
"not little used to expel the Jesuits from so many states, and has

Book One.

"He encouraged the princes to strike the idol of Rome,"
"which used to make them all tremble. The people are well
"Foolish, and yet the light penetrates to him. Be
"Of course, for example, there aren't twenty people"
"in Geneva, who do not abjure Calvin as much as the Pope,"
"And that there are philosophers even in shops"
» from Paris.

"I will die comforted by seeing the true religion,"
"That is to say, that of the heart, established on the ruin of the
"Pretenses. I have never preached anything but the worship of a
"God, benevolence, and indulgence. With these sentiments-"
"mentions, I defy the devil, who does not exist, and the
"True fanatical devils, who exist all too often."

A few years later, the doctors who had
tasked with killing the sick man, they observe among themselves the pro-
sandstone of philosophy. On August 13, 1775, Frederick II of
Prussia wrote to Voltaire:

"Everything you say about our Teutonic bishops is not <
"That's all too true; they fatten themselves on the tithes of Zion. But
"You also know that in the Holy Roman Empire the year-
"ancient usage, the golden bulla, and such other ancient foolish-

"Tises, enforce established abuses if one wants"

"To reduce fanaticism, we must not touch the bishops"
"questions; but if we manage to reduce the number of monks,
"Especially the mendicant orders, the people will grow cold,"
"And, being less superstitious, it will allow the powers to
» to dispose the bishops in what is suitable for the good of
"States. That's the only way forward. Undermining silently"
"And silently, the edifice of unreason is to force it to
"to collapse on its own. The Pope, given the situation in which he

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1 Posthumous works of Frederick II, King of Prussia (Berlin, 1788), vol. IX, p. 286.

"is found, is obliged to give briefs and bubbles"
"as his dear sons demand of him; this power,
» founded on the ideal of faith, loses as
"That one diminishes. If he is still at the head of the na-
"a few ministers above vulgar prejudices"
"If things go wrong, the Holy Father will go bankrupt... No doubt."
that posterity will enjoy the advantage of being able to think
"Freely."

This King of Prussia, who was at once a great warrior
rier, a great politician and a great despot, is busy
with Voltaire, from the depths of his palace in Potsdam, to pre-
to compare among other peoples the advent of free thought
Sisters. Protestant by birth, but an unbeliever by default.
and mocking by temperament, he congratulates the patriarch of
Ferney of his victories over the Church and the Pontificate.
"It is to Bayle, your predecessor," he wrote to him on September 8th.
September 1775, and to you no doubt, that the glory is due
of this revolution taking place in people's minds; but, di-
According to the truth, it is not complete. The devout have
their party, and it will never be crushed except by a force
major. It is from the government that the sen-
tence... No doubt it will happen with time; neither you nor
I will not be a spectator at this long-awaited event.

Frederick II did not stop there. He
He knew the princes and ministers of his time; he pres-
He senses their financial needs, he anticipates their desires
secret. By putting their finger on the wound of their greed,

He writes: "I have noticed, and others like me have, that the
"Places with the highest concentration of convents and monks are"
"those where the people are most blindly delivered to the
"Superstition. There is no doubt that if one succeeds
"To destroy these havens of fanaticism, the people will not become

"in a somewhat indifferent and lukewarm way about these objects that make
"Currently those of his veneration. It would therefore be
"to destroy the cloisters, or at least to begin to dimi-
» reduce their number. That moment has come, because the
The French and Austrian governments are in-
"debts, which have exhausted the resources of industry"
"to pay off their debts, without success. The bait"
)> wealthy abbeys and well-funded convents are se-
"Duisant. By representing to them the evil that the cenobites"
» do to the population of their states as well as the abuse of the
» a large number of cucullati who fulfill their pro-
» vinces, along with the ease of paying in part-
"tie their debts, by applying the treasures of these co-
"Communities that have no successors, I believe that we
would determine them to begin this reform; and it is
"to presume that after having enjoyed the secularization of
"Some benefits, their greed will successively engulf"
"The rest is lying. Any government that decides
"This operation will be a friend of philosophers and a supporter"
"of all the books that will attack the superstitions po-
"Pular and the false zeal of hypocrites who would like to be there"
» oppose. Here is a small project that I am submitting to the examination-
"men of the patriarch of Ferney. It is to him, as to the
"Father of the faithful, to rectify it and to execute it." The
"The patriarch may ask me what will be done with the..."
"Bishops!" I replied that it was not the time to...
"Moreover, we must begin by destroying those
"which inflame the hearts of the people with fanaticism. As soon as
"The people will become disillusioned, the bishops will become..."
"little boys whom the sovereigns will dispose of by the
"Time will continue as they see fit."

Such confessions, escaping from a conspiratorial royal mouth

opposing the principle of authority, they were causing to germinate in
the hearts of kings and subjects a vague desire for spo-
connection. Through his voracious activity, Voltaire took pleasure
to set off all these powder kegs. He granted amnesty, he con-
He condoned all depravities; he covered up all crimes
of the aegis of his name. So as not to be left behind by any

to excess, he openly sponsored lying, like,
In the seventeenth century, other writers of a firmer
talent and a higher conscience proclaimed the
truth. “Lying,” he wrote to Thiriot*, “is a vice
when he does harm; it is a very great virtue when he
It does good. So be more virtuous than ever; it is necessary.
to lie like the devil, not timidly, not
"For a time, but boldly and always."

This council, which forms the basis of the entire historical system,
Voltaire's philosophical and religious views were followed to the letter.
both by him and by his disciples. None of them
he confessed, in the secret of his heart, that there was a
A weapon even more terrible than slander. This weapon,
which is the truth, was bound to turn against them; but
then the time was not yet right. All that the so-
The phists were doing it, they seemed to be ordering the others around.
and the others obeyed with the fiercest contempt for them-
same. It is therefore not without dread that one enters
in this labyrinth of errors that a skilled hand in im-
postures were raised around the Holy See. The war, of which,
For more than sixty years, Voltaire was the promoter-
author, and to which, with tireless perseverance, he
dedicated the most brilliant faculties, is declared and ou-
green. He called upon everything in the universe for help

1 Works of Voltaire, (.LU, p. 326.

i. a

whole, feels the need to breathe the air deeply
of spiritual revolt and Christian insubordination
yours. It excites, it stimulates, it rewards, and yet
he would inevitably have succumbed in the struggle en-
pledged, if, deep in the sanctuary as at the foot of the
thrones, he would not have encountered less impatient auxiliaries
than him.

They are not, in fact, the apostles of unbelief.
advances that deal the most dangerous blows to the Church
reux. By providential permission, he may well
their being granted the power to corrupt a generation and to try
to build during an earthquake; but their ten-
Even the best-designed strategies always fail, because
the passions they develop have no roots in
the faith of the people.

They did not hide behind a hypocrisy full of
discretion. Like a parasitic plant, they had insinuated themselves-

They were trapped in the wall, and they had nurtured the hope of the
overthrow. Through a pride born of ignorance that afflicts them
all the unbelievers of the pen or of thought, they
had not wanted to know that in religion as in politics-
In reality, what is praised is not what is desired. They out-
They forgot that what we want is the only thing we don't
They didn't speak. They became too quickly intoxicated by their hypo- successes.
thetics, and they would have ended up like so many others in
a failure, if, in the same century, Jansenism, making
tacit or explicit alliance with secular Gallicanism
would not have lent philosophy its formidable lever of
subversion.

Sometimes a small cloud forms in the sky, not
larger than a man's footprint. This cloud,
almost imperceptible at first, it gradually spreads,

It develops, then suddenly it bursts and falls on the head.
improvident people. Jansenism was to the Church what
This little cloud will always be for man.

Jansenism embodied all the infirmities of the
sectarian. He elevated falsehood to the highest power.
of duplicity. He had made deceit his goal, of
Hypocrisy a means, perfidy a science, of
betrayal, a kind of grandeur; he was imbued with it, he
He infected others. He only knew how to lie and be cunning.
deceiving, promising, buying consciences at the highest level
price, and sell it at the lowest price. Born a traitor with all
Despite the appearance of honesty, he displayed a weakness
truly paternal to all those who, near or far
far away, they could one day become a stone in the Church
of scandal or a spark of discord. His smile res-
it seemed like a wound; that's why he was always seen to love,
like the desert tiger, licking the wound after having
done.

Cut off from Universal Communion by the judge
supreme in faith and works, to which they appealed
Sometimes as an abuse, sometimes as better informed, the
The Jansenists had been careful not to accept the sentence
focused on their doctrines. They reserved for themselves the explanation-
quer, while claiming that she was not hitting their
Neither their writings nor their intentions. Caught in perpetual, flagrant
the crime of disobedience; they never ceased to protest.
their enlightened devotion to the Roman Catholic Church and to the
Vicar of Jesus Christ. They proclaimed themselves to the four
corners of the world the most submissive children, but, by a
fatal blindness, the most persecuted* These children, whom a

implacable pride bequeathed to the Revolution, were found
to share the fate of Diomedes, who, at the siege of Troy, in

while pursuing an enemy, had the misfortune to wound a divinity.

This situation of victims in a state of waiting, to be awarded creating each day, and with their own hands, a halo of martyrdom, had already captivated more than one generation. indeed comes from times when pity for Terror changes in a kind of moral complicity, sanctifying heresy and legitimizing the revolt. But then it was no longer appropriate Jansenism waged this war at the Roman Court. ambush and skirmishing, small, repressive subtleties understandable and culpable deceptions that he had supported naked for over a century and a half. The Church was attacked taken by enemies who rushed from both Israel and Samaria. They were born to her in every corner of the globe; she de-covering the very place where she should never have looked. Jansenism imagined that the moment was opportune for to make everyone understand that the judgment passed on his doctrines was truly a just judgment.

Like those criminals hoping to escape prosecution because they killed the magistrate, the Jansenists, who believed always without proof and who always hated without provocation cation, threw themselves into the fray with the qualities and the inherent flaws in their sect. They had gone through the a double phase of enthusiasm and ridicule; they had exhausted the source of their beautiful genius and their miracles of the cemetery. Life and brilliance had withdrawn; he did not survive-was more than an expansion of immoral pride, debar-rid of all its ties, an expansion that merged with a feeling of hateful revenge against Rome. The Jansenists engendered the most detestable of all disbelief, that of hypocrisy. Facing this people French, so communicative and so cheerful, they were sad as

a friend's laugh at a success. This strange contrast was one of the most decisive causes of their proselytizing ism. In their speech, always imperious and sarcastic-They were liquid, they had something icy and sharp about them which, unintentionally, brought to mind the sword in the executioner's hand.

Separated from the common center, and persisting in saying so to each other the strongest supporters, the Jansenists were committed to the Church with all the more obstinacy because the Church to them demonstrated greater distance and distrust. They pro- yielded in the manner of the Italian bravo, which, fearing to attack a robust and well-armed man head-on, of approaching with all sorts of courtesies, he throws himself at him Suddenly, she closes his mouth and kills him from behind. They aspired to destroy the Apostolic See with its their own weapons. They wanted to bury it under its ruins, and, by some magical enchantment, reveal these ruins like a restored building worthy of the early centuries of Christendom.

“What good are our lights if we keep "Our abuses?" exclaimed Voltaire; and Voltaire started from this A philosophical exclamation to translate into court kings the papal primacy. The Jansenists, alongside the even in the same rut and never falling into it, exhausted all theological deductions and all the teachings of ecclesiastical scholarship. They claimed to beat in breaches Roman authority, ideally so formidable, of- during the eighteenth century, to temporal power and to the happiness of nations. The false maxims developed- They drew false conclusions. These sectarians knew, through long experience, which man does not like to to obey. Man experiences a secret, an instinctive pleasure, in

to revolt against a powerless authority. It's always with a proud joy he said in his heart the no serviam of the Holy Scriptures. So they began to run- to promote and exalt episcopal dignity, held in tutelage by the despotism of Rome. Then, moving on to another in order of ideas, without ever abandoning their plan of attack, They managed to reveal that the lower clergy, degraded of its ancient divine institution, was now nothing more than an order debased by the episcopate.

The core idea of Jansenism boils down to confusing, in the first man, nature and grace, reason and the revelation. So that, in the first man, there was no had no truly supernatural end called the glory, nor of any truly supernatural means called thanks, but an end and means that are purely natural to primitive man. Thus, in fallen and redeemed man, Grace was merely the restoration of nature, and the revelation, the very restoration of natural reason.

Based on the principle that when we go back to the source the waters are found to be clearer, the Jansenists are distressed

They took on the mission of reviving the customs within the Church
of venerable antiquity. Jeremiah weeping over the desol-
de-
pace, corruption, and ingrained abuses. In order to puri-
They defied the faith, suppressed the works. They mocked the
indulgences, they reformed suffrage and beliefs
on Purgatory. Irreconcilable enemies of morality
Released, they covered themselves in ashes like the Pro-
They were seen shedding tears, trained to feign
on the new doctrines born in the Vatican, and adopted
by thoughtless or presumptuous priests.

Saint Vincent of Leirins had observed in his time,

and his remark has never ceased to be true: "That one
had always seen in the Church that the more attached one is to
Religion, the quicker one is to oppose opinions
news. » The Jansenists should therefore not have e-
thundering opponents that the novelty of their casuistir
that aroused them from all sides. They posed themselves in re-
those who perpetuate wrongs, always armed with opposing views
dilemmas, ambiguous sentences, and retractions
even more ambiguous.

And the contradiction exasperated them, and it allowed them-
it was a daily ritual to crown oneself with the palms of a merchant.
tire to which no one thought of dedicating them.

However, this sect, which had begun by being
a dogmatic school, had gradually transformed into
a center of opposition. She was mentally rebelling.
both against the Church and against the State. Under the
outwardly religious, beneath an appearance of Christian rigidity
enough to make the Supreme Pontiff and his defenders blush
Sisters, she marched resolutely towards the Pulpit
apostolic. The innovators had maneuvered with a
such wonderful understanding, they had so admirably ex-
exploited all the lethargies and all the abasements, that
the dogma of the religious question became nothing more than a veil
good at most to hide the spirit of trouble and domination
nation which they possessed. By making everyone repeat
the echoes of the Catholic world, the words of faith, of piety,
of harmony and a return to wholesome traditions, they were
having managed to infiltrate deep into people's souls an indifference
absolute. From this point of view, they appeared as the
more valuable auxiliaries than unbelief could register-
to lie.
' ■ S. Vincenti. Lirin.; In commonit.

Also, in the disarray of his hopes and his
confessions, when Diderot recounts what happens to the sous-
pers of Baron d'Holbach, where every evening God is put
to the votes, discussed, rejected and denied as a malevolent being
healthy and useless, did the author of The Indiscreet Jewels really
He was careful to add: "We are here in a very philosophical, very Jansenist-
"Native, and not at all Christian."

Jansenism did not come to deserve it in a day
this singular panegyric. It still counted a certain
a number of well-intentioned followers, of these sincere faithful-
firmly attached to the party doctrine, and that Voltaire
flouted, after Jean-Jacques Rousseau had ex-
to bear long inconsistencies. These faithful, a kind of
visionaries that the miracles of Deacon Paris could not
never to be cured of a leprosy of inveterate obstinacy, for-
they led a small circle, harmless perhaps, but at once
They were certainly very prone to disobedience. Their speeches were
softer than oil, but at the same time they were
like barbed arrows.

Wandering without a shepherd through the meager pastures
of a controversy that endlessly revolved around the same issue.
circle, this flock felt itself, it admitted itself lost in the middle of-
The place of new aspirations. They had changed his
enemy and his fighting style; he did not lend himself
that with repugnance to the sacrifices that were demanded of him.
The religious disputes, the personal issues that he
They liked to stir things up and dwell on things, but their time had passed.
herd of immobile people, both in their sin and
in his aversions, did not want to understand that the
The century followed even more culpable errors. They
stopped at the edge of the path that separated them from the a-
bimo, and not daring to take the final step, they remained in-

m

decided, while the bulk of the Jansenist army surged forward
with a resolve towards even more disastrous conquests.

From the early years of the eighteenth century, in
In effect, Jansenism, as a sect, was no longer anything more than an assembly-
a group of men in open rebellion against both
powers. For the purposes of his cause, he created a
A church within a church, an independent state at its very heart
of the State. In order to properly appreciate this organization of the

gone, transforming into a civilian body, when it cannot to form a religious body, it suffices to study the Causa (juesnelliana; it is only necessary to examine the history of This controversy, which dragged on for over a century, and which, ultimately, results in a pre-planned perjury.

It is of little need to posterity to follow the Jansenility in the labyrinth of his sacred grudges and his political dreams. What is important to clarify is its theory concerning spiritual power and power temporal, a theory that must be expounded and established by evidence.

With the exception of the famous Abbot of Saint-Cyran, who more once let himself be seduced by vague desires to renovate In terms of social development, the first sectarians proved to be quite circumspect in elucidating their plans. Concealed- Did they share their thoughts? Were they more reserved? Or all they simply yielded, without realizing it, to the action for so to speak instinctive principles that had formed the the basis of their education? In any case, there is a notable difference between the great Arnauld, this tireless seventeenth-century warrior, and his disciple the orator- Nothing, Quesnel.

The Solitaires of Port-Royal, who poured the oil of the patience, good taste and erudition in the lamp of

their vigils and their persevering labors, cannot be imagined- never found anything but opinions adopted by them, one could- could one day have fatal consequences. He had It is difficult to believe that a path is no less beautiful, because that he might encounter some thorns in the hedges which border. Hardly this learned generation of polemicists And of writers, has she descended into the grave that he... raises another, substituting for genius with audacity, and rem- replacing the cautious timidity of his masters with a fervor of dialectics which reveals the party's secret to all.

In most of his writings, and primarily in the ninetieth of the 101 condemned propositions born from the Catholic Church, Quesnel did not back down from- before its principle. The consequences were just and necessary, once the principle was accepted; he derived them from it. with a logic that was more rigid than clever. Of these consequences... quences, it has since then and definitively formed the sap and the core of his doctrine on dual power.

The innovator discusses the power to bind and loose atta-

he went to the Roman See, and he expressed himself thus: "It is the Church
who has the right to excommunicate, to exercise it through the pre-
first pastors, with the at least presumed consent of
the whole body.

Thus, he is no longer the successor of Saint Peter and the
Prince of Shepherds, it is no longer even the Pontiffs
who, in the Church, receive as a right, a consecration
creation and an inalienable deposit, the power of excommunication
To deny it is the entire Church. The Church, thus defined and
presented, consists of the assembly of all the faithful;
and the first pastors, instruments or ministers of
The Church, in exercising this right, cannot use it
that of the at least presumed consent of the entire body.

Which is to say that not only simple lenders
very, but the lay people, men, women, old people and
children must be consulted and given the opportunity to
pronouncements on matters of faith, discipline, or
moral questions, difficult or tricky ones, always at-
above vulgar intelligences.

The following proposition is even more explicit. It is
revolt and the spirit of insubordination framed within a
Theological aphorism: "The fear of excommunication-
An unjust accusation should never prevent us from doing our
duty. "

Doing one's duty in this case means persevering in
the mistake; it is obviously raising the flag against the
Supreme Pontificate.

The audacity of such proposals could not-
quit the old age of Louis XIV than from the point of view of re-
religious. In all the halo of his glory, as at
amidst the disasters that signaled the end of his reign
At seventy-two years old, the Great King had never deigned
to dwell on the thought that an unknown priest, an obscure
Oratorian, would come at the same time to strike with a sharpened iron
on the Church's shield and on the fleur-de-lis escutcheon. This
The blow, a precursor to the duel, resounded approximately
uselessly to his ears; but at the Vatican he was planning
a worrying light on the moral situation of Europe
aunt.

Rome spoke; nevertheless the case was not heard.
She had as her support an imperceptible legion of es-
I took the quibblers and cantankerous types, who would have found a way,
through a series of loopholes and subtle distinctions, do

splitting hairs. The Jansenists were con-
damned; all that remained for them was to do their duty. They

They accomplished it to the extent of their obstinacy: they
revolted.

Quesnel explained himself. One of his disciples and colleagues-
workers, Abbot Legros, in a work entitled: Ren-
payment of Gallican liberties, he commented and elaborated
the master's aphorism. He brought out its consequences
quences, both in the spiritual and ecclesiastical order
than in the temporal or civil order. "The bishops,
he said, upon receiving from Jesus Christ the power to govern
ner, receive them as ministers of the Church to exercise-
cer in his name this power, the ownership of which resides in
the entire body of the Church.

The matter is clear and proven. The entire body of the E-
Church, Pope, Cardinals, Bishops, Priests and Peoples,
Peoples, above all, possess the primary and indisputable right-
table of governance. They can therefore preach, command,
To excommunicate and dogmatize. Above, or rather beside.
from the simplest or most vulgar Christian, the Pope and
Bishops only have the exercise of ministry.

According to this theory, the application of which, even in excess,
sive, will come at the good time of the Civil Constitution of the
Clergy, the government of the Church would be overstepping the mark
parliamentary. He would go straight to the republic-
than the most advanced. The dogmatic sect of 1715 did not
He makes no secret of it. "In this respect," he adds, "it is a matter of the au-
spiritual authority as well as temporal jurisdiction which
is in a republic.

Perhaps without knowing it, and certainly without wanting to.
then, ostensibly at least, the Jansenists pla-
They were on the same level as the Protestants. The doctrine
Some people rubbed shoulders with the errors of others, and Luther did not

1 T. V% p. 343.

Don't speak any more clearly than Legros. Luther said:
"Bishops and other pastors do not have above all the
other Christians than the only ministry that has been entrusted to them
put with the consent of the people. Let them therefore know that they
have no right to give us commandments, if

it is only insofar as we are willing to consent to it "of our own free will."

To better convey his thinking, development the most succinct and logical expression of Jansenist thought, Luther adds: "The pastors derive this authority from those of which they are the ministers, that is to say of the multistudy that chose them to act on its behalf.

The Jansenists agree with Luther; here they are who agree with the most fervent followers of Calvin. "I I believe, wrote Anne du Bourg, advisor to the parliament of Paris, the power to bind and loose, and to excommunicate and to absolve, to be given by God, not to a man or two, and thus to the whole Church, that is to say to all the faithful and believers in Jesus Christ.

In his Defense of Reformation > the famous minister Claude, Bossuet's opponent, uses the same language.[2]

By one of these predictions, the eternal prerogative of all the sects and all the nascent parties, Jansenism, isolated in the world, felt that soon he would miss the earth Under his feet. He needed support that was always available. to support its progress and guide it if necessary. This support was not found in Rome, the center of unity, nor in Versailles, where the State was still the King, according to patriotic tradition Louis XIV's formula. He was sought, he was evoked in the Parliaments.

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[1] De captivilate Babylonis, t. II, p. 282.

[2] Defense of Reformation, p. 353 (4b73).

These bodies of magistrates had, in the long run, become tiredguaranteed to render justice to the people only. The BreviThe Great King's imperial power silenced them; his Death emancipated them. It restored to them this role of rebels. with the law in hand, they had been so happy to play in the turmoil of the Fronde. There was no longer a prince de Condé, no more Duchess of Longueville, no more cardinal de Retz; Parliament was always in funds to procure mannequins the size of old Broussel or of Abbot Pucelle. Its members included Restless men, eager for novelty. To give to its systems a more energetic impulse, the Jansénism seized this point of support.

In order to reach the heart of power safely, it was necessary flattering the custodians; Jansenism improvised itself the courtier of the judicial prerogative. He elevated this prea prerogative above royal authority. The Parliaments suddenly found themselves invested with a kind of sovereignty neté. The origin of this sovereignty became intertwined with the very rights that the nation was taught to invoke or to reconquer. "And the public magistracy," he professed one of the sect's leading figures!, was herself in some way sort of a summary of the nation, that is to say, an abridged version of the powersee and the authority of the entire nation* »

Abbot Legros, who is the doctor and spokesperson for the party, one of these workers of destruction, not having even by name in history, thus completes this theothe power of parliament in opposition tacit with the authority of the keys and the scepter; "It is God, he proclaims % who granted, either by natural law b

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1 Testimony of the truth, p. 147.

2. Reversal of Gallican liberties, vol. I, pp. 344, 345.

either by a free concession, to the States and to those who govern, the necessary authority to repress injusticestics and violence. But this authority is more essential more attached to the company than to the leader who governs it Verne The Roman nation, for example, possessed

always the property of power, whether under kings, "Either under the consuls or under the emperors!"

And to make his thought more tangible, the publicist of Jansenism adds: "In monarchies, even hereditaryIn silence, kings are always ministers of God and of the republic.

A contemporary of Abbé Legros, a Jansenist like He, Bourgoin de Villefore, was not afraid to extend further far removed from the attributes of judicial courts.2 According to him, "the Magistrates in France are the judges, the senators, the assessors of the throne, who work in a way on equal footing with the sovereign, so that no one "No judge is above their rulings."

Those for whom the lessons of history are not not a dead letter will quickly understand that, in this leonine share, so liberally given to the magistracy and to the nation, Jansenism, dispenser of all these rights new, will not have condemned himself to oblivion"

Like all parties, whose strength lies in a dis-
perpetual bliss, Jansenism, which began with,
wanting to be the Church, is by turns and often entirely at the

1 It is easy to see that this is not a matter of divine right, but of the
current property of authority or power. Theologians
Those most opposed to the divine right of princes admit that as soon as, by
a free concession of the peoples, a prince received the authority to govern
In fact, the people have by that very act relinquished it and no longer possess it.
Furthermore, the doctrine opposed to this is called Richerism.

2 Secret anecdotes on the constitution Unigenitus, t. III, p. 21B.

both the People and the State. It confiscates, it summarizes within itself-
even the ownership of sovereign power is also radical-
in the spiritual order than in the temporal order.
It is through this usurpation, calculated to deceive
Jansenism encouraged the simple and encouraged the wicked.
achieved his goal.

Political questions had initially only been...
secondary. In principle, they were supposed to be awarded prizes.
and absorbed by the religious question, especially in a
time and with men of a lively and sincere faith. But
little by little these men, at the heart of whom a permanent state of
The spark of intellectual sedition had ignited the love of
In power, the spring of piety weakened. At these
haughty or hateful souls, exalted by pride, a do-
a more active mination than that of consciences becomes ne-
necessary. We have grown tired and disillusioned with the religious struggle.
A religious one that presupposes convictions opens up another
a more resounding arena. We walk tentatively towards
the unknown; but the hope of achieving it was a fixed idea.
Does it not, in fact, rest on the last, on the most in-
Veterinary of all the passions in the heart of man, the
A passion for command?

Always ready to absolve themselves of a crime or to forgive themselves-
to find fault, the Jansenists, in the making of their
dogmas about God and grace seemed to have taken hold
pleasure in driving human conscience to despair. Their mind
had such inexhaustible resources of malice that they-
would have invented a way to make a dove furious,
and that it wouldn't have cost them too much to teach
to a lamb the art of biting. We saw them pass by their
life to poison the holy water.

They had arranged for themselves a cruel, demanding, impious God

toyable, absolute, impossible, which, by prior decree,
condemned for eternity almost all beings to
to whom He had given life and reason. He is the God of
Calvin's form is mixed, but he remains the same at heart.
fundamentally, a God who, through the doctors of his law, cannot
to create only fanatics or unbelievers, deists
or atheists. Fanatics who believe themselves predestined or chosen,
unbelievers recoiling in terror at the sight of this divinity
Jansenist, who sacrifices the salvation of humanity to a whim
of his blind anger.

This dividing wall, erected by guilty priests
between the Creator and the creature, was one of the causes
less known, and yet the most decisive of this
unbridled and unregulated sensuality that is a stain on the
annals of the world. Fénelon already pointed this out in his time
to the severity of the laws. “I see,” he wrote*, “a great
a number of impious people, who, despising all religion, pass-
They nevertheless swore in favor of Jansenism. It is not necessary
This should come as no surprise. The fundamental principle of Jansenism
is that it is necessary for every man to constantly follow
his greatest pleasure, which inevitably precedes him, and
which irresistibly determines him towards good or evil.
Libertines are flattered by a principle so flattering to the
the most shameful passions. We feel it, they say-
they, that the pleasure of what is called evil is without com-
comparison stronger in us than the languishing pleasure of a
a sad and mortifying virtue. We will therefore follow the principle
of Saint Augustine and his most learned disciples, in
surrendering ourselves without shame or remorse to sensual pleasures.
Can one avoid an inevitable attraction?... All these godless ones
They favor Jansenism out of animosity towards religion.

1 Féru-Ion, Letter 2(53, f. III (1835).

With this depth of judgment and this exquisite
delicacy which makes the Archbishop of Cambrai a na-
In an almost exceptional fashion, Fénelon raises and decides
at the same time the difficulty. The difficulty, although trans-
Morally tainted, it nonetheless persisted. The Jan-
senators exerted an influence on the Revolution
questionable. To exercise it, they had to take on a
part of Christian society a strange ascendancy; it
It's good to go back to its source.

Barely formed for this life of controversies, struggles and
Through systematic denigration, Jansenism became a...
court of two kinds of people. They devoted this to him.
a kind of cult that is pushed to its absolute limits
of servitude. A great number of good people, of
pious men, going into evil without having foreknowledge of it,
were easily seduced by these unctuous geniuses-
dogmatic and full of courtesy, especially when
They spread turmoil among people's souls. These geniuses
they placed their smiles at attention. From the austerity of their ver-
and the eminence of their talents, they were composed
an indefinable halo. Their diplomacy, always re-
Signed in form, still rebellious at heart, was
a spirit of maneuvering used to penetrate others and to res-
impenetrable self. He allowed them to raise the water
on the oil, according to the words of Saint Augustine, to put
the light under the darkness, and to place the earth above-
above the sky. We fell asleep inwardly, then, in
the anxieties of dashed human hopes, we
allowed himself to be lulled by the dream of piously raf- innovations
refined. The first Solitaires of Port-Royal, who par-
They were thus formed, not very humbly, from humility.
a procession of illustrious names and shining virtues.

By a contrast which then escaped the unforeseen
From the Court and the City, this procession grew larger with all
the nascent unbelievers and all the sensualists in bloom-
reason. They denied God and felt enamored of a devotion
particular attention to the persecuted doctrine.
encouraged their passions and sympathized with their weaknesses,
while the common precepts of the Catholic Church
They constantly erected a barrier against it. The Jansenist system
It smiled on jaded hearts and voluptuous souls. By
Its rigidity made even the simplest things practically impassable.
The burden of duties. The yoke of laws was already being shaken off in thought.
We mentally rebelled against all authority.
Wounds of the heart exacerbated the wounds of pride.
It was deemed convenient to reject virtue, because
innovators, more ingenious than their predecessors,
liked to portray her as surrounded by difficulties
insurmountable.

Obviously, God's law was not that strict; but the
Once the prejudice was accepted, it was easy to deduce from it
correct conclusions, and Madame de Choisy was able to write to
Madame de Sablé (December 1655):

"Following the example of Admiral de Châtillon, I will not

Don't be discouraged in misfortune; I felt with
pain, the lightness of Madame la Marquise, which,
The Jansenists deprived me of the friendship that the Carmelites had given me.
had procured it for me from her. I beg you, malady, to tell him on my behalf that I advise him, in
friend, not to commit to saying that she no longer loves me,
because I am certain that in ten days, that I am
Forced to stay in Luxembourg, I would make her turn
The colors are in my favor. Let's get down to business.

1 Library of the Arsenal. Manuscripts.

"So she thinks it's wrong that I uttered a
A harsh sentence against Mr. Arnauld? Let her leave her
passion as I make mine, and let's see if it's right
that a private individual, without an order from the King, without a writ from the
The Pope, lacking the character of a bishop or a priest, meddles in...
write incessantly to reform religion and excite,
by this process, in people's minds, difficulties arise that do not
They have a different effect than creating libertines and impious people. I...
speaks like a scholar, seeing how the courtiers and
The socialites have been thrown off balance since these proposals
Grace: they say at all times: Hey! What does it matter?
as we do, since if we have grace we will be
We will be saved, if we do not have it we are lost.
due! And then they conclude by saying: All of this is
nonsense.

"Before all these questions, when Easter arrived"
saw them, they were astonished like clo- founders
ches, not knowing where to hide and having great scruples-
They are currently robust and no longer think about
to confess; they excuse themselves by saying: What is
Written is written. That's what the Jansenists did to
with regard to worldly people. For true Christians, it
there was no need to write so much to instruct them;
Everyone knows perfectly well what needs to be done to live according to
the law. That gentlemen Jansenists, instead of stirring
delicate questions that should not be shared
I would have asked the people, preaching by their example.
They have extraordinary respect, considering them
like good people whose lives are admirable, who
have the wit of angels, and whom I would honor byperfectly if they did not have the vanity to want to introduce
to introduce new things into the Church.

» I firmly believe that if Mr. d'Andilly knew that
If I had the audacity to approve only of the Jansenists, it would have been...
would give a good slap, instead of so many hugs
that he gave me before.

“I am not writing to you with my own hand, because I
take the waters of Sainte-Reine, which give me a
It's so dreadfully cold that I can't even stick my nose outside.
from the bed. But, madam, the anger of the marquise
Is she going so far as to refuse to give me the salad recipe? If so
If she doesn't do it, it will be a great act of inhumanity.
will be punished in this world and the next.

"I hope I can go to Luxembourg ahead of
Christmas; and look what an inclination I have for you, I
I clearly feel that I would be very happy to be more
early your neighbor. The news from Poland is always
bad. I sent you the letter that Desnoyers wrote to me.
I don't know if they want us to know the details of their
matters. That is why you do not name me; send back-
"Take the letter and believe me, etc., etc."

The impossible morality of the hardline Jansenists dispensed
therefore freed from all duty; she was acclaimed as a blessing.
She granted ample satisfaction to the voluptuary,
It served as both an argument and an excuse for them. It became in
at the same time the focal point of these curious minds, in-
quiet, lovers of new things, and always willing to keep
the cloaks of those who stone the righteous.

Saint Francis de Sales wrote: “We are having fun
sometimes so much for being good angels, that we do not tra-
"Let's not strive to be good men." This kind of
indefinite perfection, so naively characterized in these
A few lines, that was the scourge of the time. The Jesuits
they had quickly understood this; at the height of their

With their power, they were immediately able to unmask
the mistake. v They believed that the right to say anything entailed
necessarily the duty to hear everything. With saint
Jerome writing to Pamaca, they repeated everywhere: "The
Pure faith brooks no delay, and as soon as the scorpion
Apparently, it must be crushed.

The scorpion raised its head. Even before the Church
Had he taken the time to notice him, his audacity would have been noted.

by the Society of Jesus.

Like the night watchmen in Holland, who they shout: "Sleep in peace, the dikes are safe," the The Jesuits were, since the founding of their Institute, the They were the advanced sentinels of Catholicism. They kept watch, they fought with words, with advice, with the pen. They had the confidence of the Popes and the ear of the Kings. The austerity of their lives was the most eloquent reward. mandate of their charity. Their unwavering devotion the Apostolic See became a guarantee for the truth of their apprehensions. In them, the dominant consciousness- the heart is born; the cry of alarm, uttered by the disciples of Saint Ignatius, therefore, soon resounded in the Vatican and in the course.

But the Jesuits, like any corporation having in the entrails an active principle of life and influence, not They weren't afraid to go straight to the enemy. They were said to omnipotent, they were thought to be rich, we took everything for granted. naturally leading to hatred or fear. Prejudices widespread anti-Order sentiment was a source of attraction in favor of the Jansenists. They claimed to be persecuted and little known. The followers they had gathered in the world and among the secular and regular clergy are grouped they gathered around these martyrs, whose very voice was

stifled. No one asked if faith was involved and if Religion felt no offense. They refused to see, they saw only the Jesuits, relentlessly pursuing an adversary and bathing in their rage, because, repeatedly were they constantly silent, Pascal, in his Provincial Letters > their had made two hundred years of glory pay dearly Christian and immense apostolic works and litland.

In agreement with the Church on this, as on everything else, the Jesequels had judged that the world resembled these Christians hold of Corinth, to whom the great Apostle does not dare to offer solid food. These Christians were weak; they did not could only tolerate infant milk; Saint Paul He administered it to them. The Jesuits followed his example. This was a direct confrontation with Jansenism; Hence this relentless and merciless war that fills almost a century of the noise of its discussions. Hence this accusation of lax morals attached to the flanks of the Company of all the debauchees of the world, and paraded throughout the entire universe, by all the indifferent armchair critics, of the antechamber or of the bar.

At this date of 1775, the starting point where we Let us place ourselves in order to appreciate the causes and effects, the Jansénism had undergone all the phases of its apotheoses and of its decadence. Leaving aside the quibbles of seminaire, he had positioned himself on the terrain of politico- innovations ticks. At a time when, as Montesquieu says, "the discomfort of command was as tiring as that of obedience," Jansenism created a sect of democrates by libertinism; then, in concert with the Philo- against the philosophers and the Protestants, he launched himself full steam ahead into the era of social reforms and civil progress.

But the more skillful a man is, the more he rules his progress based on the means that chance offers him, and which, very often, are not the ones he had planned or Having been prepared, the Jansenists thus prepared to take up arms. of everything. They had many points of contact with the Calvinists and the Philosophers; they distanced themselves from them in proclaiming everywhere their instinctive and reasoned aversion for heresy and sophistry. They followed their trail and They anathematized them. Defectors from the Church, they conserved in the priestly uniform. In order to better deceive the Like all the faithful, they stubbornly remained united. when their secret wishes only aimed to destroy it.

A Protestant, but impartial, writer, Leopold Ranke, conceived and developed the same idea, because, in the eyes of History, truth is one; it needs neither subter- neither refuge nor reticence. Ranke therefore says[1]: "In France, The persecuted Jansenists only made further progress; In the end, however, they discredited themselves through their extra-superstitious holidays. We find their traces in Vienna and Brussels, Spain, Portugal and Italy. Their doctrines spread throughout Christendom. Catholic community, sometimes publicly, the most sustained wind secretly.

"Among many other causes, it was undoubtedly also this religious schism which fostered the birth of a an even more dangerous opinion.

"Year after year, it grew stronger and spread to both inside and out. The kingdoms of Europe... ridionale were based on the most intimate union of Church and State; a party was formed in these countries who formulated his hatred of all religion into a system that

[1] History of the Papacy, vol. IV, p. 484.

destroyed all idea of God, all essential principles
of power and society. A literature emerges, in
hostility towards the Church and governments, attracting
She possesses their spirits and binds them with indissoluble bonds.
lubles. It is evident that the various trends of this
of the time, they agreed very little with each other; the tendency of
The Reformation was monarchical in its nature, which is something that
I can't say about the philosophical tendency that began
very quickly in opposition to the State; the tendency
Jansenist remained attached to opinions that were
indifferent, if not hateful, to both sides.
Despite the difference in their ideas and feelings,
All these parties combined their movements. They children-
this spirit of innovation, which is spreading all the more
that his goal is less determined, that he raises his pretensions
tions on a more or less vast future, and which draws all
the days of new forces within existing abuses.
relied, whether he knew it or not, on what has been said
Pelé, the philosophy of the eighteenth century; the theories
Jansenists gave it a religious form and
more consistency. In all countries, in all the
During the course, two parties formed, one of which was waging war
to the Papacy, to the Church, to the State, and whose other sought
to maintain things as they were, and to preserve
towards the prerogatives of the universal Church.

Leopold Ranke is not the only Protestant historian
whose good faith is not easily deceived by the estaken from a sect. Schœll expresses the same thought and gives himself up
to similar developments. He therefore confesses!: "A
A conspiracy had formed between the former Jansenists and
the party of philosophers; or rather, like these two fac-

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[1] Course in the History of European States, vol. XLIV, p. 74.

their efforts tended towards the same goal; they worked towards it in
such harmony, one might have thought they were con-
They were confident in their means. The Jansenists, under the guise
of religious zeal, and the philosophers, by displaying
feelings of philanthropy, they both worked
to the overthrow of papal authority. Such was the admission-
the rule of many well-meaning men, that they
made common cause with a sect they would have
They would have been horrified if they had known their intentions. These kinds
"Errors are not uncommon; each century has its own..."

History will probably only accept it under benefit the banal excuse of the writer-diplomat; but at the same time she will take into account his vigorreuse franchise. Ranke and he come, each in the to the extent of its enlightenment, to clarify the action of the Jansénism; it is now necessary to show what part of Gallican party in this plot against the universal Church.

Rome, which knows admirably that perseverance in everything is an indescribable force, has constantly proceeded like the Ocean. After a storm, it resumes its nicalf. She obeys the eternal maxim of hoping against All hope and to resist always. Rome has abandoned to fret for a long time beside her the question of Gallicanism. Without ever having authorized or condemned it, She handed it over to the disputes of men, fully convinced that a day would come when faith would dispel this darkness complacent. The need for unity, so powerful and so enduring. in the heart of France, was bound to change this sooner or later doctrine, which has lost its raison d'être. The French NationIndeed, the French cannot fail to become this again. that, according to Yillehardouin's testimony, she will be in all the time, "the chief baron of Christendom." Let's see what that this doctrine was in reality, and in the eyes of the Church Gallican, who accepted the burden, and according to the jurisconinsults, who proved to be its most ardent instigators.

Gallicanism, stripped of all subtleties and of all the paradoxes which, depending on the circumstances and the men, they tried to form a procession for him, is the doctrine and the policy professing and containing the freedoms of the Church Gallican. This definition, which is quite easy to improviseThis, of course, raises more than one difficulty. as soon as we want to determine what these faour freedoms. In 1605, during the reign of good King Henry, the bishops of France were just as perplexed as ourselves on this question so often stirred up and so poorly resolute. They begged the King to settle what was was to call the liberties of the Gallican Church. In 1614, The Estates General addressed the same wish to Louis XIII. The Episcopate and the Nation therefore did not know exactly what what were these particular rights then, and that since then we proclaimed inherent to the crown of France.

In principle, there seemed to be agreement to make them consister and to summarize them in the exact observation of the anr

ancient canons; but this observation of the ancient canons, mentioned for the sake of the cause, was she a privileged person? the church attached to the only Church in France? the other churches Worse still, did they not have the right to enjoy it, or was it theirs? forbidden to claim them? Moreover, in the constitutiontion of the old French monarchy, this definition she herself could not subsist, especially when she was rapclose to the usual and general practice. Is this correct? Indeed, the canons of the old councils which ordain or allow designations such as abuse, knowledge- the possessory right to benefices exercised by secular judges, the regalia, the tithes, the rarity of councils, the judgment clerics in secular court and the succession of parents to Church property?

Gallicanism was invented solely to stir up the rest, and to demonstrate the truth of the beautiful maxim of Cardinal de Retz: "The rights of the prince and the rights of the nation never agree better than in the si"Lence." Gallicanism fulfilled its mission by sowing the trouble in the Church before introducing it into the State. To the objections raised against him, he was heard to eva- A reasonable response: "The liberties of the Gallican Church" consist of observing the old canons, against, or rather, despite the new constitutions of the Popes which have changed them or dispense with them too easily.

This answer is stereotypical everywhere. It has been fortransformed into an axiom and a principle. In this demonstration- eternally peremptory tion, the Gallicans have not forgotten that it was a mere detail. It never occurred to them to- rather than produce or cite these ancient canons, new papal constitutions abrogated, or whose They allowed themselves to dispense so easily.

They also failed to demonstrate that, despite the example of Saint Ambrose, separating the emperor Theodose of the Roman Communion, the princes and their officers cers can never be severed from the body of the Church; again, forgetting to prove that the secular judges had the privilege of ordering absolutions with caution, to provide for the benefits upon the refusal of the Pope or the Ordinary, and to establish the right of regalian levy, the amortizationment and a few other equally debatable points; More than ever, it's been forgotten to make us feel that these new maxims are of the old discipline, and that

These customs are so uniquely French, that they never acclimatized, in one form or another another, in foreign kingdoms.

Gallicanism took on the mission of defending and to avenge the old canons and the ancient discipline. Nevertheless, he was careful, in more than one circumstance, to display such severity, when the interests of prince or the ambitions of the magistracy were at stake. Were they, for example, commands, residences? generations in favor of pensions on profits or of their multiplicity, as well as of the regalia or the deciMy, we saw the Parliaments and the legal experts bowing down the majesty of the law in the face of the whims of greed. Their stops never failed, when they lasted to enshrine new abuses. So respect for the antiQuiet was now nothing but nonsense; he was not resuming his vipride and its splendor, which the Popes dared to challenge the holy ark of new maxims.

From this situation, taken in the heat of history, we can therefore infer that there were, almost from the very beginning of these kinds of freedoms, two distinct Gallicanisms: a GalSecular licanism and an episcopal or eccle- Gallicanism Siastic.

Secular Gallicanism undoubtedly owed its birth to sance to episcopal Gallicanism. But this unnatural son has so frequently, and in so many ways, compromises and/orTragé took his father's name, which today all ties of The family ties between them have been broken for a very long time. They each walk their own path. One clings on More than ever, through faith and martyrdom, to Unity Catholic one; the other allies himself with all the agents of discord

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1 The opinion of the French clergy on these freedoms imposed by the magi-

religious or political. He dreams on the ruins of the Church Roman, and often he advises in a low voice sometimes a civil pontificate, sometimes one of those phantom patriarchs, a beggar at the door of some temporary institution authority even more precarious than itself.

It was during the time of the Great Western Schism that the The name and practice of certain freedoms took place in

France. At that time, the Church was divided into rival camps. ChaEach of these camps had its own leader. Pontiffs inenthroned in the capital of the Christian world, pontiffs proproclaimed in France, and treated in Rome as antipopes, all needed, to support their dignity or their quereal, to accumulate large incomes and to create for oneself Powerful friendships. The only way to achieve this double

translation and by the bar, was so well pronounced that Monsignor DuIau, the illustrious archbishop of Arles and the great martyr of September 2nd 1792, did not hesitate, even eleven years earlier, to repudiate them solemnly. In a remarkable little book entitled Dissertation his-
In a toric on the four articles, Abbot Lepointe, a former Jesuit, reports This fact, proving quite clearly what the spirit of the Episcopate was at that time and the clergy. Father Lepointe recounts:

"Around 1781, Messrs. Gaude, printers from Nîmes, wrote me two times to commit myself to continuing Y History of V Gallican Church. They had intending to create a new edition and continue the story. I confess that I didn't feel capable of playing a role in the literary career at on the Longueval, Brumoi and Bertliier side, and which I feared with The reason is the narrowing of distances. However, a half-hearted desire to Taking up this work made me take a step that was likely to promote it success. As the eighteen printed volumes had been dedicated to French prelates, I also tried to gain the support of the clergy for the future. of France. Monsignor the Bishop of Carcassonne presented me with: a memorandum to Cardinal President of the Assembly, and I was informed that this Eminence would communicate in the next session. Knowing full well that His Grace The Archbishop of Arles would have more influence than anyone else on the decision, I was I went to his house early in the morning to warn him; I had barely begun to articulate the who was bringing me, that he told me he would never consent to it. I reminded him-

the goal was to impose and collect numerous contributions actions on ecclesiastical domains, and to attribute them to to drink the snack under one title or another, annates or reserves.

The clergy frowned upon it; they endured it with impatience with the heavy burdens imposed upon him. The UniUniversity of Paris, which at the time enjoyed immense credit in the Church and in the State, he complained of the parsimony with which favors and benefits were distributed to him fices. She meets with the clergy to implore their intervention of the King, the Parliament of Paris, and the nobles of the kingdom. It was under Charles VI, amidst the upheavals of the France, where this system of muted hostility was introduced, and an evocation of ancient canons and customs. Hardly Starting from this point, the theologians and jurists

I felt that, regardless of the proposals that the printers from Nîmes, a powerful minister urged me to continue this history. Let him show himself, the prelate resumed briskly, I will speak. As I expressed some surprise, he was kind enough to enter into explication, and, in a conversation lasting over an hour, he painted a picture a quick overview of the whole history since roughly the time of Father Berthur had remained until recently, taking care to mark in passing with a note of disapproval the events that seemed to shock his delicatesse. I couldn't report his words exactly, but he pa- It was said that it was while speaking of the share that the bishops had pike to Louis XIV's quarrels with Innocent XI, he told me — You see. that the clergy cannot attach its support to a history of this nature ture. "If you wish," he added, "write memoirs to serve as historical records." History of the Gallican Church, at your own peril and fortune; but, for the sake of histor Indeed, it will surely not appear, as long as I live, with a dedication- effective to the clergy. 11 It is needless to say that I left this conference pe- born of the feelings that this great prelate inspired in all those who had the advantage of knowing him, and that I am quite ashamed today to be so little able to report on it. I communicated the result to printers of Nîmes, and since then I have heard no further talk of continuing Y His- the history of the Gallican Church.

mainly, they quickly came up with the idea of opposing this which was called a counterweight to papal authority. he first used it in mixed or pure materials discipline. Little by little, after having done the proces at the Holy See, to call into question the authority of the Con- ecumenical councils. The last one, that of Trent, was not Not received regarding discipline.

The first attempt at open resistance took place in 1438 in the assembly of the Gallican Church in Bourges. There, one examined, moderated, accepted, or reduced to one the sole body containing the principal decrees of the Council of Baiae, considered ecumenical against the reservations of profits. Under Charles VII, the following was formulated, affirmed, and published: pragmatic sanction, which was hailed as the charter Gallican liberties. Adherence to them was required under penalty of... to incur the wrath of the king or the indignation of the parliaments.

Later, Louis XI and Francis I repealed this pragmatic; but as it has been received for a long time than to bow one's head before the immorality of the acts committed-- folding constitutes an act of great political prudence, the es- Its influence from this century has permeated all future centuries. sometimes hovers over the future like a pang of remorse, more often as a testament to patriotism and of independence.

In order to avoid certain temporary abuses, The Church in France invoked the support of the secular arm. She prostrated herself beneath the sword; she remained there, even when that sword was transformed into a bailiff's rod. When the crown of Saint Louis was replaced by a lawyer's cap, the Gallican Church saw itself condemned to the harder, to the most shameful of servitudes.

The origin of these freedoms therefore dates back to the schism;

would believe that they originate from it or that they return to it always, as if by an imperceptible slope.

Nevertheless, during the Wars of Religion, when Calvinism and the League divided the kingdom in two Rival and enemy camps, the Clergy and the Sorbonne itself- even became more closely attached to the Royal See- hand. The imminence of danger preserved them from an apo- legal stasis. This separation had been avoided in the great crisis of Protestantism; at the Estates-General of 161 4, Cardinal du Perron, acting as interpreter of the Catholic France, established, in a harangue which is yet another model of eloquence and a rule of conduct, the only true principles to follow, according to him*. In

1 Cardinal du Perron was a friend and advisor to Henry IV. He is known for the breadth of his talents. On January 2, 1615, after having refuted an article proposed by the Third Estate on the independence of the cou- With regard to any foreign power, the cardinal expressed himself thus:

"The third point remains, which is whether the princes having done, or they or their predecessors, swore to God and their people to live and to die in the Christian and Catholic religion, come to violate their oath and to rebel against Jesus Christ, and to declare war on him open, that is to say, they not only fall into a pro- manifesto confession of heresy or apostasy from the Christian religion, but even go so far as to force their subjects into their consciences, and undertake to plant Arianism or Mahometanism, or any similar infidelity in their states, and there destroy and exterminate Christianity, their subjects may be mutually declared absolved of the oath of loyalty that they have done it to them, and when this happens, it is up to whom it is appropriate to declare under. Now, it is this point that we say is contentious and disputed, because our article contains the negative; namely, that there is no case in which the subjects may be absolved of the oath of loyalty they swore to their princes.

"And, on the contrary, all other parts of the Catholic Church, even even the entire Gallican Church since the theological schools there were those established up until Calvin's arrival hold the affirmative; namely, that when a prince violates the oath he has sworn to God and his subjects jets of living and dying in the Catholic religion, and not only

At the same time, Pierre Pithou was trying to promote it. dormouse of others.

Lawyer, writer and magistrate, Pithou, although Catholiclique, had Calvinist blood in his veins. He was opposition, progress and liberalism of the seventeenth century. An honest man in thought as well as in heart, he allowed himself to be blinded by the desire to limit and define the rights of the priesthood contrasted with those of the Empire. His work entitled: Liberties of the Gallican Church cane > was only published long after his death; enWas the first edition suppressed in 1639? by Cardinal Richelieu. But this work, persecuted at its origin, this very persecution gave it a flavor of forbidden fruit which immortalized its success, and by conthey follow his theories.

makes Arian or Muslim, but goes so far as to declare war on Jesus the Lord of Christ, that is to say, even to the point of compelling his subjects in their forcing them to embrace Arianism or Islam, or something else For such infidelity, that prince can be declared deprived of his rights. as guilty of felony against the one to whom he swore his oath of kingdom, that is to say, towards Jesus Christ, and his subjects to be absolved in conscience and to the spiritual and ecclesiastical tribunal of the oath of loyalty that they lent him, and that in this case, it falls under the authority of the Church resident or in its head, which is the Pope, or in its body, which is the council, to make this declaration. And not only all the others parts of the Catholic Church, but even all the doctors who have been in France since theology schools were established there, have held The affirmative; namely, that in the case of heretical or infidel princes, and persecuting Christianity or the Catholic religion, the subjects could to be absolved of the oath of allegiance. By means of what, when the docThe opposite trilogy would be the truest in the world, which all the others If parts of the Church are arguing with you, you could not hold it at most until for problematic matters of faith. I call problematic doctrine In matters of faith, any doctrine that is not necessary is of faith, and of which contradiction does not oblige those who believe it to anathema and loss of communion.

Pithou clearly and unequivocally professed the gallicasecularism. He was the creator and regulator of this doctrine, he met panegyrists and students in all ranks of society.

The clergy themselves were seduced by these maxims, who, by skillfully flattering vain onlookers national authorities were preparing, willingly or unwillingly, for a separation next between Rome and France. This separation will not- It was neither in the wishes nor the desires of the people. the people were bound to the Catholic Church by all ties of ties of Respect and faith. The Clergy, in its general assemblies, noted in magnificent terms of devotion "his unwavering obedience and filial submission to visible head of the universal Church, vicar of God on the earth, bishop of bishops and patriarchs.” These assemblies The wheat-clad Roman Pontiff hailed "the infallibility of faith, which, they said, had been seen to last unchanging in his successors to this day.” Nevertheless, these protestimonies, whose sincerity never wavered, did not only very secondarily modified the given situation. It was bound to lead to the memorable declaration from 1682.

Abbot Le Dieu writes in his Journal[1] that he holds from the Bossuet himself said that it was Colbert who inspired the purpose of the four articles. According to this same confidant Bossuet, Colbert alone, would have determined the King to accept them, and, as the abbot said, God has the right to be believed

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[1] In the Journal of Abbot Le Dieu, vol. II, p. 8, we read: “In the During the trip, we talked about the assembly of 1682. I asked Mr. de Meaux which had inspired the clergy's proposals on the power of the Church. He told me that Mr. Colbert, then Minister and Secretary of State, The comptroller general of finance was truly its author, and that He alone had persuaded the King.

In such matters, it follows from his admission that the act more authorized, and the keystone of Gallicanism, is the work of a secularist. The lawyer Pithou condenses it into a form of doctrine, Minister Colbert lends him the official stamp of approval. government. It is under these auspices that Gallicanism is subject to the sanction of the Clergy.

Eight years later, in 1690, the elderly Ottoboni, Pope under the name of Alexander VIII, gathered around his A congregation of twelve cardinals on their deathbeds. With the majesty of a great pope, the firmness of a young man and with the eloquent skill of a Venetian, he told them: Deficiunt vires j, sed non deficit animus. Then, as for

to prove that his courage had not abandoned him at the same time
While the forces, Alexander VI11 read to the Cardinals
the constitution, multiplied by death, which death did not leave him
Not enough time to publish in the required format. Before
And after Alexander VIII, other Pontiffs spoke as
him; none of them noted heresy in the four propositions-
tions. They always remained subject to distrust ca-
Catholic, always accepted and sponsored by the advers-
Church officials and by the architects of the revolution.

In a time when obedience to a king such as Louis XIV
spread a certain veneer of grandeur over acts
Even tainted by servility, it is evident that the Episcopate
French, of which Bossuet became the mouthpiece, had neither the intention
nor the desire to infringe upon the rights of the Roman Court.
Louis XIV, although bearing dignity to an excessive degree
sovereign, her pride in royal patriotism, would never have-
but agreed to no longer see a father figure in the Pontiffs,
object of his filial veneration.

Heresy was abhorrent to that soul so profoundly
Catholic. As a Christian and as a monarch, he

judged with a severity that biased historians have
could not blame; but this severity, to which the Revolution
French came so explicitly to agree, pre-
it originated in an admirable sense of conservation-
national tion. The Parliaments, not having and obstinately
not having the same monarchical and religious instincts,
were careful not to keep the question within the circle
that Louis XIV and the general assembly of the clergy would treat him-
They were.

Dazzled by the prestige of omnipotence of the Hugh-
nots, united with the philosophers and the Jansenists, surrounded
each judicial court, the Parliaments had allowed
to resume at the outset of Gallican liberties. The right to re-
For them, showing respect was a need that tired the royalty.
by humiliating him. As soon as they realized that the struggle
against spiritual power would offer them the same
advantages, without compromising them in the eyes of the Nation,
They eagerly seized this new lever. Apart from
a few old and respectable names, isolated in their
virtues, like a Stoic at an orgy, and Protestant
By their silence, the majority of judicial courts began
in flagrant hostility towards the Apostolic See.

Saint-Simon, who shared these feverish impatiences
of the Roman yoke, and who nevertheless lived very healthily

things when he didn't look at them through the drapes- the details of his ducal and peer's mantle, announces the com- the beginning of the reign of lawyers. We therefore read in -her Memoirs[1]: "The dress dares everything, usurps everything and do- "Mines everything." This prophetic word, uttered like a cry alarm in the middle of Louis XIV's century, found only unbelievers, because the invasions full of turbulence-

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[1] Memoirs of the duo of Saint-Simon, vol. XI, p. 135 (edition do 4 829).

religious fervor within the bar, already dragging down the judiciary on a leash, they were not to pass, in the eyes of the authorities, culière, than for the frolicking of the legal profession in gaiety. Using the weapons of reasoning or satire, one would attack- It was the Roman Curia. It was shown, always and everywhere. everything, greedy and deceitful, invasive and corrupt. Under the pretext of saving Gallican liberties, each daily jeopardized by encroachments or by the mis- I will want the Pontificate, one trained in pride, or rather- Early on, the weakness of kings was a pedestal of infallibility. The quarrels between the Priesthood and the Empire were rekindled in complete peace. Only the word was still on the accuser. sation. The roles were reversed; the lawyers did not defend- They no longer did, they demanded. They no longer gave themselves Their clients chose Rome as their enemy. Out of loyalty. At the throne, they tried to shake the Holy See, and one would have said that, to compensate them for their hatred without For reasons, Providence granted them blindness as mitigating circumstance.

The power of the monarch. Efforts were being made to detach the King from the Pulpit. apostolic, and to isolate him in his precarious authority. His virtues were praised, his vices were addressed. If necessary even, we would always have been, following the example of the lawyer Pierre Dupuy, willing to forgive, that is to say to encourage To rage against a crime or an injustice. Pierre Dupuy had said: Princes sometimes do shameful things. which cannot be blamed when they are useful to their States, because shame being covered by profit, one "We call it wisdom." Pierre Dupuy held this singular lan- pledge in 651. Throughout the reign of Louis XIV, the bar,

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1 Apology for the publication of the evidence of the Gallican Church.

who was not yet thinking of making the opposition monarch-

chicique, contented himself with professing such accommodations-matters of conscience. He placed his hatred or his prejudices under the safeguard of a devotion that transcends the limits of servility. Dupuy, one of the pillars of the E-
The Gallican church had established this principle of subjection, avowed gle; his successors turned it into an instrument of flattery for kings and of incessant war waged against all that came from Rome. In this complete blossoming of anar-
religious dog, the role of courtier was used as
of a veil that hides evil deeds.

Jansenism, as well as Gallicanism, was a
a simmering hostility threatening all established powers. The a-
The lawyer was either a Jansenist or a Gallican. Depending on the circumstances, he made of deism, unbelief, sentimentality or of intolerance. He displayed the fiercest independence or
He allowed himself the most illegal pranks, to make
He called Catholic doctrine odious.
Ultramontanism.

To make a niche for the sacred, following Rabelais's words, became the constant preoccupation of the jurist and the ma-
Gistrat. The liberties of the Gallican Church, misunderstood and, when misinterpreted, provided ample material and always plausible pretexts for discussion, at least-
to rule on or reject decrees issued from Rome. The teaching-
The amendment of the four articles was declared mandatory. It was
It is permissible to ignore God's commandments. Under penalty of pious treachery or lèse-majesté, it was necessary to profess in the pulpit, in schools, and even in the confessional
sionnal, these four articles, palladium of national immunities-
national and flag of future emancipation. In France, where men always had more power than the laws,

and where no one knows how to live freely and no one can be a slave.
This troublesome and honeyed opposition was necessary-
It was a way of appealing to popular sentiment. It was, in a way, a first edition of the great principles of 1789, pu-
suppressed against spiritual authority. They taught subservience there.
conditional mission, or rather, the revolt was stammering there.
Those who loved change embraced this doctrine, which seemed to descend from the throne to limit the principle of obedience.

The healthy part of the Clergy, therefore the immense
The majority, it was not long before, as early as the seventeenth century, realizing that the country was being led into a false way. Cardinal du Perron had uncovered this project to
Estates General; Abbot Fleury, the judicious historian of

The Church leaves no doubt about these impatiences of the pastoral yoke. “If,” he said, “some foreigner, zealous for the rights of the Church and little inclination to flatter the powers that be temporal, wanted to make a treatise on the servitudes of The Gallican Church, there would be no shortage of material... If we examine the authors of the palace, and particularly Dumoulin, we will see a lot of passion and injustice, Even less charity and humility.

And in one of his wisest and most profound discourses- In this course, the same ecclesiastical historian summarizes his entire work. thought: "We must," he exclaimed, "tell the truth. These are not not only foreigners and supporters of the Court of Rome, which weakened the vigor of the ancient discipline and diminished our freedoms; the French, the King's people, those very people who made that name resound the loudest

* Fieury, Liberties of the Gallican Church, rpuscule, p. 108 and 412.
2 Discourse on the freedmen of the Gallican Church, p. 79.

freedom, they dealt it harsh blows by pushing the "The King's rights taken to excess."

To de-Catholicize France, and, on the ruins of its Church, to make the four articles triumph, of which he does not- it would not be more difficult to extract a civil constitution that a federal or unitary republic had not been a A plan neither conceived nor premeditated in advance. We were no longer in the dreams of Admiral de Coligny or the Grand Duke of Rohan. Like all human events, this idea develops She was immersed in the world of passions. Everything was an ally. After annihilating the Holy See, the leaders Parliament hoped to be able to enslave without hindrance The Church in France. The Church hampered and discredited, we was now only located opposite the throne. The throne had to inevitably sink where the Church had failed.

With the war of ambushes and underhanded tactics... declared to the Roman See by secular Gallicanism, it Bishops and councils were no longer needed. The magistra- It compensated for everything; it distorted or confiscated everything to further his ambitions. Bossuet had already pointed this out. a tendency towards Cardinal d'Estrées. He wrote to him!: "In my sermon on the unity of the Church, delivered at the opening of the Assembly of 1682, I was indispensablely obliged to speak of the liberties of the Gallican Church, and I I proposed two things: one, to do it without any diminishment of the true greatness of the Holy See; the other, to explain them in the way that they understand them our bishops, and not in the way that they understand them our magistrates.

In 1804, in a report addressed to Emperor NapoleonLeon by Abbot Bernier, Bishop of Orléans, and one of the

[1] Works of Bossutt, vol. IX, p. 275 (4778).

negotiators of the Concordat, the prelate expresses himself in these terms:

“Besides (I say this frankly), we mix with our freedoms far too many maxims of the ancients byelements. They are given as the palladium of the Gallic Churchlicane, while they are merely the pretensions of some Jansenist presidents and lawyers, or rather independents, who wanted to defy the authority of the Church and of the monarch by new maxims. It is to these outrageous maxims that we must and the murmurs of Rome and internal discontent regarding clergyman.

This distinction, so persistently established, of a part between the Clergy, which accepts no solidarity with the nascent heterodoxy of the judicial courts, and on the other between the bar fighting for the defense of Gallic libertiescanes, despite the Gallican Church itself; this distinctiontion[1] exists more than ever. Frayssinous, Bishop of HerMopolis, consecrates it with these words: "Let us draw from here the Sound doctrine from pure sources. I will say it without mincing words. that we should not seek our freedoms in legal documents of lawyers, more jurists than theologians; nor in maxims without solid foundation, which can be denied with the same ease with which they are asserted; nor in a jurisprudensity which formerly tended to invade everything, and which did not "To put chains on the ecclesiastical ministry."

These chains must have been quite heavy indeed. conscience and to the dignity of the Pontiffs. The magistrates, protectors born of the liberties of the Gallican Church, had, as much as they could, they attracted all the causes to themselves

[1] The true principles of the Gallican Church, p. 43 (1818).

clerical. Sensing that it would no longer be possible for them to They fought against the Papacy through the Bishops the Bishops through the lower clergy. They multiplied the appeals as abuses; they arrogated to themselves the judgment of the purely spiritual matters; they decided on the admission administration of the sacraments; they decreed accusation the priests who did not obey their orders; they did to burn by the executioner's hand the decrees of the pasdiocesan authorities. After having thus moved the boundary markers which separating the Priesthood and the Empire, they took on the task to sow the most learned confusion in the Church and in the State. They wanted to break the tiara of the Supreme Pontiff, in order to later force the King of France to lay down his crown ronne at the registry.

The usurpation of all power was so blatant that, in 1738, when the Pope, happily yielding to the wish of the whole world, placed Saint Vincent de Paul on the altars, and bestowed the honors of canonization upon this hero Christians of humanity, Jansenist priests of Paris joined forces with Gallican lawyers to have it suppressed these tributes of respectful admiration. The bubble does not was neither directly nor remotely within the jurisdiction of the parelements; but there was incidental mention of the nova* popularizing the miracles of Deacon Paris. He did not no further action was needed from the two allied parties to formulate- to hold a consultation with the lawyers of Paris at subject of a bull entitled: Canonisatio Beati Vincentii to Paulo. With a gravity that perhaps had well its ridiculous aspect, the lawyers asserted "that the de- The flaws in this judgment authorized the priests to form opposition regarding the registration of all letters patent that one might be surprised to see in favor of this bubble, this

which would not prevent, at a more opportune time They did not pass the roll call as an abuse.

The King scorned this marvelous audacity; France also. But when, in turn, God was decreed to accusetion, and categorized as one of the disadvantages of sociaux, the lawyers of 1793 completed the work begun by their predecessors. Vincent de Paul, first of all, was no longer that a great citizen, he was subsequently raised to the dignity of humanitarian sans-culottes.

The magistrates were paving the way for political independence. by freeing itself from all religious subordination.

At that time, there was on the siege of Paris an illustrious and saintly archbishop. In concert with several other prelates as virtuous and as far-sighted as he, he did not tremble-

Christophe de Beaumont, whose charity is one of the glories of eighteenth century[1], was not intimidated by the threats nor mockery. He knew that boldness never lost anyone, and, like Saint Ambrose, he cried out with a faith that overcame all insults: Ubi PetruSj ibi Ecclesial... He was persecuted, he was exiled, he was made from him a type of ignorance and fanaticism.

Those who, in the name of a God of peace, called the peoples to justice and liberty, began by to outlaw. The Church in France refused to imitate them in their system of usurpation. After intentionally- Having been separated from the Chair of Peter, they detached themselves from the obedience owed to the bishops. They marched to the conquest for a kind of civil cult, to which the four ar-

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[1] On the day of Archbishop Christophe de Beaumont's funeral, the The women of the people said to one another, "This worthy lord! If a "If the poor man asked him for a gold louis, it would be enough to bring him back."

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Articles, commented on by the bar, had to serve as a basis.

And this was so well understood that, in the very middle of the Revolution, in 1795, a work appeared in Frankfurt... titled: The Gallican system reached and convinced of having been the first and main cause of the coming revolution to de-Catholicize and dissolve the most Christian monarchy yours, and to be today the greatest obstacle to the counter-revolution in favor of this monarchy.

This book, which does not bear an author's name, accuses a vigorous talent for dialectic. Without pushing the consequences to the extreme, he deduces them from principles, he explains with a rare knowledge of the subject. Under the blow of events, and faced with disasters, he ac- He criticizes Gallicanism, and, on page 59, he asks:

"How will the Gallicans ever be able to compensate for this?" Excuse such attacks? But how will they especially to justify the accusation of having contributed, cooperated primarily and directly, as much through their for example, that by their system, to this revolution inunbelievable, of which we are the victims, and which is not in by its very nature and audacious rebellion, that a direct and pronounced revolt against the priestly authority dowry and the royal authority of Jesus Christ himself? For it is

Jesus Christ is the one whom the impious revolutionaries desire.
above all things, and if it is in their principles
monstrous and in their detestable views of working
with all their might to the overthrow of the Holy See and
of all the thrones of Christendom, it is only in order to a-
to nullify, if they can, the dual authority of Jesus-
Christ, of whom the Sovereign Pontiff and the Christian kings are
respectively custodians, and that they exercise in his
name and as holding its place. Now, the Gallicans can-

They flatter themselves that they have nothing to reproach themselves for in this regard,
to have in no way contributed to this mystery of iniquity? Dare-
Would they really claim it, would they really dare to say it?
after all the attacks they have made on this double
authority ?

“Indeed, have they not, while confessing, while exalting—
both the priestly authority of Jesus Christ in itself,
Have they not shaken this supreme authority? Have they not shaken it?
Didn't they cause the most violent shock, by dis-
ultimately placing sovereignty in the hands of the Sovereign
Pontiff to whom Jesus Christ entrusted its fullness and
principality, by tearing it away from it, by taking it from it with
obstinacy, to make it pass, to make it reside in the
the body of bishops, who, according to them, represent the Church,
and on which they make the Sovereign Pontiff dependent, even
as Sovereign Pontiff, who, no doubt, is not
not fit, or not worthy to represent the Church
of which he is the supreme leader, although he represents as
like Jesus Christ himself? And as for the degree, the me-
confident in the authority they were willing to recognize in this
visible head of the Church, have they not restricted it, weakened it?
blie, hindered, to the point of rendering it null in practice
that, by claiming, by demanding that the exercise be
regulated according to the old canons, that is to say according to ca-
largely abrogated in the Church, and which has not-
wielded more authority than these messages pleased.
gentlemen, to attribute it to him? Now, by stopping, by chaining
thus arbitrarily exercising this remaining authority,
Haven't they, in turn, made things problematic, arbi-
milking, and thereby nullifying, the essential duties of the
subordination that is due to him? That is to say, in short,
that, while recognizing the priestly authority of Jesus-

Christ in herself and in speculation, they have ab-
sworn and truly annihilated in practice and for

practice: Confitentur se nosse Deum, factis auiem neglove (Title I). And it was at this price that they established and maintained held their criminal liberties; it is thus that they raised the first ones, the banner of revolt and rebellion against the priestly authority of Jesus Christ, and that they prepared and fostered its complete ruin and annihilation. total dismantling in France. Because the authority of the Sovereign Pontiff once weakened, depressed, made hateful and almost nowhere by the Gallican system, it followed that the authority episcopal must have felt imperceptibly, to the greatest extent The same reason: the same waste, the same losses, the same declines, and that in the end all ecclesiastical authority-that was to pass into the hands of the civil power; And that is indeed what began in the very time of our parliaments, and what was to be consumed in one "A more expressive manner during a time of revolution."

On page 68, the anonymous author gives his thesis of larger proportions, and he shows how one isolates the kings on their thrones, so as not to leave the Church to them anymore for support.

"According to the Gallicans, the throne of the Most Christian Kings" It was therefore no longer founded, supported on the throne of Jesus-Christ, identified with the throne of Jesus Christ. He had no no other foundation than natural religion, than the deism, with no other support than enthusiasm, than opinion national, and the French people were no longer to see and not lives more in his king, the successor of Clovis, of Charles-Magne, of Saint Louis, and the representative of Jesus Christ, but the successor of the Pharamonds, of the Clodions, and the representative-"feeling from the God of nature" Thus, the most Christian kings

were excused from paying homage to Jesus Christ of their scepter, their crown, all their rights; their coronation it was nothing more than a pointless ceremony that no longer meant anything nothing, and the oaths they swore there as subjects of Jesus Christ, as the custodians of his royal authority, that a vain formula which no longer obliged anyone to do anything*, and not-only they no longer belonged in any way to Jesus Christ, like Roissy, not only do they no longer last, like kingSj, neither to his Church nor to religion, but they were not no longer bound, even as individuals, nor to recognize neither to profess the other.

In this confusion of all wishes, and in this prostration of all powers which has just been indicated Broadly speaking, the Priesthood and the Empire were undermined by a relentless conspiracy. The secular Gallicans believed in it-

they held their hands; they managed to make common cause with
The philosophers and the Jansenists. It's this mixture
mocking skepticism on one side, and calculated hatred on the other
on the other hand, which gave birth to Josephism, the first application-
the cation of all these systems combined to overturn the
the stone upon which God builds his Church.

“However diverse the herbs may be, everything is covered in
"Loppe under the name of salad," said Montaigne in

[1] "Also, when Louis XVI ascended the throne, it was questioned-
regarding the ceremony of his coronation, his council deliberated on whether this
the ceremony would take place, as it was generally regarded as inu-
tile and superfluous according to the Gallicans. However, it was decided to affirm-
m*tive, and Louis XVI was crowned, but the preacher took care during the
ceremony to prevent the striking consequences that could be drawn from it
in favor of the temporal kingship of Jesus Christ, and of dependence
of our kings with regard to this royalty, by announcing loudly in pre-
the astonished public, and in accordance with Gallican doctrine, that
This ceremony was neither obligatory for the king nor essential to his
charge. » [Note by Anonymous Author.]

his sparkling style of judicious crudités. By his ass-
milations, by its tendencies, and by its need for in-
Innovate in order to destroy more surely, Josephism
took to professing the purest arbitrariness. This arbitrariness
was to realize his dream of religious independence and
political renewal. Josephism participated in all the
With systems in turmoil, he seized upon all the theories,
and, possessed by prodigious pride, he tried to drown
The lamb in its mother's milk. Josephism proceeds
Therefore, it relates to Jansenism and the philosophical school. It is a
intrusion of the secular element into the government of
the Church, and a reaction from the civil public against the priesthood. On
It differs from Protestantism on only one point.

In countries where it is the law, Protestantism absorbs
the religious idea within the civil idea. The sovereign is entirely at
He is both monarch and pope; he holds dual authority.
Among Lutherans and Calvinists, as well as in An-
England, the struggle between the two powers does not exist
No. In Catholic states, on the contrary, it is found
two completely distinct authorities, one supernatural
and spiritual, the other natural and temporal. In the Middle Ages
At that time, religious authority enjoyed all its rights, at the
less so in principle. In Germany, it was only at the time
of the House of Swabia, and in France under Philip the
Bel, that the antagonism between the temporary power began
Porel and the papal power. This antagonism again.

does it only appear in the acts of the judiciary?
because the long struggles between the Priesthood and the Empire, pres-
that are embodied in the names of Guelphs and
Ghibellines, never aimed to weaken or attenuate-
to change the exercise of pastoral ministry. In the midst of these
such complicated wars and this labyrinth of rights so

controversial, the principle of the Church's authority super-
He always had faith. He was alive in the heart of the people.
He was respected and revered among sovereigns. He still reigned.
in the minds of Kings, who, carried away by whim or by
driven by passion, they indulged in thoughtless injustices, then
sooner or later, as if by instinct, they returned to obedience
subsidiary.

With the rise of Protestantism, and the bloody ex-
those who signaled the new sect, the states that remained
faithful to the Chair of Saint Peter attached themselves more
more closely than ever at the center of unity. In Germany,
as in France, it was no longer a question of arguing about the
nature of such and such an act, on the character of a fact more
or less legal. Faith was endangered by heresy.
triumphant; in the common peril, the Catholic princes-
The empires turned their eyes towards Rome. The Revolution,
Whatever its flag, it was always for them that wind
which breaks the dead branch and hardens the living branch.
They became Romans out of the need to safeguard their
beliefs threatened and their states deeply troubled.
The accession of Henry IV to the throne of France brought about a
a kind of reaction against the League, whose spirit had
was eminently ultramontane; but the genius so perspi-
The Béarnais's cace did not leave Gallicanism for long.
Secularism grants the right to compromise with error.

The disputes were concentrated in certain schools of
theology; they took refuge in some parliaments,
who believed they were entitled to grant them asylum
hardly silent. They barely deemed it appropriate.
to raise his head, when, in his troubles with the
Pope Innocent XI, Louis XIV went further than anyone else
from his predecessors the claims to his crown.

Matured by experience and adversity, the King did not delay
point to returning to more equitable sentiments. He would have
even erased all trace of its divisions with the Headquarters

apostolic, if seeds of revolt had not been placed in hearts.

Jansenism had developed; unbelief propaged quietly. The alliance of the Huguenots, of the Jansenists and philosophers who took refuge in Holland, comwas beginning to bear fruit. After creating printing presses merchants in several cities of the United Provinces, they flooded Europe with obscene books and pamphlets irreligious or based on cleverly falsified stories. They called themselves Catholics, by creating dynasties of eusurper bishops and a line of priests always prohibited, but still able to explain their rebellion. In her entrenched camp in Utrecht, this impersensitive minority, which still skimps on its obedience, does not He never measured the opprobrium at the Roman Siege and the revolt to the people. Insubordination had its price; it found its place, as did the cor- doctrines breakers.

All weapons directed against the Church and against the Thrones were forged in this arsenal. To render the woundedsure incurable, Jansenists and Philosophers used poisoned arrows. The doctrine of some substituted the sectarian to the Pontiff; the philosophy of others elevated man above God, and put the State in place of the Church. They had started from opposite points; they did not delay to merge in a common interest. They felt that the link of papal authority was weakening under their ceaseless efforts. They applied themselves to spreading the relaxation the change in morals as a consequence of their actions.

From Holland and France, their conspiracy spread to beyond the Pyrenees and in part of the Italian peninsula link. Its promoters were the ministers of the Kings and the opponents of the Society of Jesus, working offiheavenly to its ruin, so that everything would be corrupted at once, From middle age to the youngest generations. Gift Manuel de Roda in Spain; Pombal, the Grand Marquis, in Portugal; Tanucci in Naples, Cardinal André Corsini in Rome, became the most active emissaries of the complot. The fall of the Jesuits inevitably left education youth in the hands of universities. The element secularism was going to dominate, at the same time, from Amsterdam to Lisbon; it was introduced into Austria under the guise of the medical school.

Like all political or religious opposition,
The Jansenists of Holland had created a school of men-
my handymen, who would have dug themselves a hole-
min, right where there would have been no land. At this
At school, talent was much less valued than
the plot, but it served as his passport to the outside world.
This was how Jansenism penetrated Vienna, and how it
introduced himself at the court of Empress Maria Theresa
to give rise to Josephism.

Anatomical studies are still in their infancy.
in his Empire. Boerhaave, the famous professor of
Leiden has just died, leaving his disciples a part
of her renown and medical science. Marie-Thé-
This testifies to the desire to have two practitioners with her.
graduates trained by Boerhaave's lessons; she puts for
The only condition is that they be Catholic. The doctors
Girard van Swieten and Antoine de Haen were among them.
herd, so small and so restless, that they grazed in

the schism of the bishops of Utrecht, rebels from the foundation.
Van Swieten and de Haen are appointed; they have barely entered
in the Empress's confidence they begin their
a process of purification on one side and proselytizing on the other.
This task is very simple: it consists of disregarding little
to gradually eliminate the Jesuits as a teaching body, to eliminate them
gradually, and then, by sponsoring re- projects
university form, we must manage to substitute for the Epi-
Scopat and the Company, the still unpublished perpetrators of
Van Swieten is the driving force behind all these projects. He has found
in the capital of the Empire a few isolated Jansenists;
after having gathered them in a cenacle and strengthened them in their re-
instinctively, he shares with them the dignities of teaching
gnement. Abbot de Stoch is president of the faculty of
Theology, Riegger professes canon law and Martini the
Natural law. The Jansenists had a foothold in Vienna;
They will soon dominate there through Josephism, at-
which they grant in advance letters of great nature-
lisation.

Empress Maria Theresa, this great statesman
which, according to Frederick II of Prussia, was his most constant
opponent, did honor to his sex and to the throne, was in
all the splendor of her glory. She reigned by her virtues in-
core more than by her rights as heir to the house of
Habsburg, whose name she confused with that of
The House of Lorraine and the House of Guise. This princess, who,
in this century saturated with sensualism, reproached himself
time she devoted to sleep, because, she said, it was

hours wasted for her people, this princess watched over their well- with a mother's eyes more than on that of her family. She put her power in the service of the Church, and, to safeguard caCatholic in her vast possessions, she was ready to all the sacrifices. It was nevertheless during his reign that strange doctrines infiltrated the Episcopate and into Universities.

In Germany, the revolt of minds was not to proyield, as in France, through wordplay or by sarcasm. This light machine-gun fire, striking down the Saint-Seat and falling upon the Priesthood in sparks of fire of artifice, would have had only weak appeals for these Germanic heads, so square and so fond of the syllogism or of the quarrel. They needed the dialectic of the school, the seriousness of the demonstration and the minor points of The table with which Luther adorned his theology. The Protestants continued their war against the Papacy; in order to confuse public opinion, it was judged opportune to join this war, while separating the new cause of the Lutheran cause.

The Jansenist idea had penetrated to the heart of Germany Magne; Gallican principles had spread there. Indriven by vague desires for separation or dreaming to weaken the Chair of Peter through hostilities that do not-were going to go to the very edge of heresy, some bishops ambitious individuals paved the way for innovations. This path was opened by Jean-Nicolas de Hontheim, Sufi bishop fragrant from Trier. Under the pseudonym of Justinus FeBronius, this prelate raises the flag against the Roman See; then, in a book where the least elegant of Latinities! Febronius, who, rises to the level of the strangest theories, aims to restore unity in the Church, throws itself into full hands of confusion and discord.

Febronius had compiled rather than invented. In this

1 This book is thus entitled: Justini Febronii, jurisconsulte de statut presenti Ecclesiæ et legitima potestate romani pontificis, liber singularis, ad reuniendos dissidentes in religione christianos compositus. (1763, Broth.)

work, nothing belonged to him personally. The good and the true ones were detached from Bossuet's works; the bad ones or the forgery came from Protestant and Jansenist circles. It was the contradiction juxtaposed, and, with an imunsettled confidence, professing doctrines that are- They were destroying each other. Febronius had collected a host of ambiguous materials to reconcile all the systems; but his supposed reconciliation did not go to nothing less than the schism of which, in several passages of In his book, he teaches the recipe with indulgence. highly unorthodox. This episcopal document was indigestible. in substance and incomprehensible in form; nevertheless He arrived so promptly that he was greeted with shouts of joy. of enthusiasm and transports of grateful joy. The error was displayed in such a convenient way; she accumulates milk on the Roman Pontificate, so many paradoxes, born of so many impostures, that this borrowed name of Febronius still survives in history, when, for very long- For many years, the work itself fell into the deeper darkness. This work suffered the fate of cercertain flowers that wither after producing their first fruit, and which remain after the thin, dry bark, to which However, a trace of perfume remains.

“Men,” said Machiavelli, “are slower to to take what they can easily have, rather than desiring. what they cannot obtain. — The German Bishops' Conference read the sad experience of this maxim. He needed of a wise reform; he could ask it of the Saint-

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1 Machiavelli, Stor. di Firenz., t. I, p. 175.

The seat, which certainly would not have adjourned it; but, instead To perform an act of submission, it pleased some prelates to commit an act of rebellion. Canonists such as Oberhauser, Sonnenfeld, Zallwein, Barthel, Born, Eybel and Van Espen encouraged them. These canon lawyers and legal experts, sympathetic to ambitious greed, they wanted their to soften the harshness of this path to Heaven which one must climb barefoot and empty-handed; they pushed them to the abyss. Febronius, who would later repent, had agitated by questions fraught with storms; the storms erupted as soon as Emperor Joseph II saw himself, by the death of Marie-Thérèse, in a position to implement her plans of ecclesiastical reform.

The very night the great Empress expired (November 29)

November 1781), the new Emperor wrote to the Prince of
Kaunitz: "Until now, I have only known how to be an obedient son-
"Health, and that's about all I knew." For
for his happiness and for his glory, Joseph II would never have
I must have forgotten it.

This prince, who held to the very heart of the Church
Roman by virtue of his dual family, he tried to detach himself from it.
by all the sophisms of pride mixed with a real
passion for the public good. He was loath to believe in the pa-
the role of the Apostle, saying: "Let what appears in God
A folly is wiser than the wisdom of all.
men. His intelligence, which, like the sea, is in
The calm, even in the midst of the storm, was a rare production
of nature, had elevation and grandeur. Its
His intentions always seemed upright, and his character
always full of energy. He wanted his children to be happy.
peoples; but in his own way, without consulting the genius of
1 Epist. B. Pauli, prima ad Corinth., I, 25.

different races, the spirit of the times and the repulsions of nature
factors that his need to improve anyway would
to move. Joseph had such a propensity for everything or-
ter, that noble and proverbial simplicity of his ancestors
this soon degenerated in him into a mania for
to single out.

In the solitude he had created for himself at the foot of the throne of
his mother, the Emperor had absorbed all the chi-
philosophical mothers; he had superficially approached
grounded in jurisprudence and social economics. Delivered near-
that, unbeknownst to him, he was following the treacherous advice of the Jansenists, of wh
Yan Swieten formed a small circle of ardent admirers for him.
His admirers, Joseph II, indulged all their whims.
of an adventurous imagination. In the grip of fever
reforms, he forgot that it is important not to approach them too closely.
Dear as fire: not too far, for fear of having
cold; not too close, for fear of getting burned. To establish the
freedom of conscience, civil and political liberty, the Em-
Pereur knew no other instrument than ^arbi-
Pure milking. The Emperor would tolerate no more resistance
from the Church, which he was stripping, than from the
loyal populations, whose vows he did not heed and
whose systems offended all Catholic instincts
liques.

The philosophers had sought, in the eighteenth
century, a sovereign after their own hearts. Frederick of Prussia
He used them and only used them when he saw fit. The pre-

Joseph's supplication led him astray to the point of presenting the despotism of its benefits as a new era for humanity. Jansenism and Philosophy have nothad been able to tear the principles of Religion from his soul Christian; they tried to undermine all her beautiful

qualities. Of this spirit, shining in the darkness like a phosphorus that shone without illuminating, an activity was carried out intellectual and physical vigor that allowed itself to be intoxicated by its His omniscience, even more so than his omnipotence. When this leaven of revolt against the Church had indeed fermented in his heart, Joseph II was urged to associate to all easement plans prepared by its masters very or by his flatterers. With the sceptre of the Caesars for lever of destruction, they hoped to degrade the Roman Catholic Church Maine, both in his doctrine and in his works. Jansenism sought to isolate it from all contact with Christianity. to hold and make of the holy city, the sorrowful city, an esa kind of modern leper colony, where the memory of the Papacy would struggle, in this valley of death, with the shadow of his vanished power. Without calculating that he was still It is no longer possible to realize the dream of all the apostates than to build the dome of Saint-Pierre with the dust of the Along the way, they sought to elevate the naiveclothed in imperial pride.

The Revolution is not yet ready for France and for Italy. The Civil Constitution of the Clergy does not exist Not even in embryo. Suddenly it reveals itself deep inside. of Germany; the hasty reforms of Joseph II in offer Europe a first edition. Joseph II proclaims that the Catholic religion is the dominant religion in his states; but, to demonstrate this, he awakens all the passions buried under the ashes of the Guelphs and the Ghibellines. The Empire declares war on the Priesthood, duringthat the Holy See is being challenged by all the novators.

In France, the clergy was made unpopular by unbelief. lity, born of universal mockery; in Germany, Jo~

Sephardi II attacks the authority of the Church through the science of Administrative oppression. It's the law in hand, the law. which has just been improvised for the needs of the cause, which serves as a rule for all these measures taken suddenly blow and piled one on top of the other by hatred or by the violence. Joseph II had canon lawyers disguised as fanatics. and jurists who had become philosophers, who formalize in public acts the dissolution of the hierarchy ecclesiastical. It has prelates, such as Archduke MaxiMilian, his brother, like the Archbishop-electors of Mainz, Cologne, Salzburg and Trier, as d'Herbestein, Bishop of Laybach, who encourage these acts; it has magistrates who sanction them and midnistres who are responsible for their execution. Therefore, nothing remains more to the Emperor than to command his people to be happy, according to the order, and to accept improvements thoughtless rations with enthusiastic submission. The Emperor does not speak, he does not argue, he does not accuse. No, he acts. Let's see him in action.

His firm intention is never to break with the Roman Church, and, in less than a year, this prince has so widely used his right as legislator and his proprofession of reformer, which he does not leave standing a a cornerstone of the edifice built by his ancestors. Everything has been undermined by laws; everything is shaken by countless decrees. But, in this universal upheaval, the infaThe utopian tigable is alone in applauding himself, as if he had just to renew the face of the earth.

As in all human affairs, he had without a doubt more than one abuse slipped in amidst so much of opposing interests and among such disparate elements. The Holy See had reported them to the authorities more than once.

spear of the Germanic Caesars, as to the wisdom of Empress Maria Theresa. These abuses were more than of a kind; but was it really necessary to uproot the tree in order to To prune it? Was it necessary, especially at a certain time? also troubled, to proceed by spoliation in order to arrive to a supposed distributive justice?

Joseph II did not take the time to make such reflexions. His bishops, court prelates or favorites of the Jansenia, did not see in their outcry against Rome, that a future liberation from all obediencediscipline and complete regularity. None of them understood that this war was inevitably going to turn into their harm. They were rebelling against the Church, their mother church. in order to give their prince a token of loyalty. The prince accepted these obsequious devotions and he... served as an endorsement which he would have very well could have happened.

An edict of general tolerance, a tolerance that must be allowed to infiltrate customs and never dedicate by law, was the revelation of Josephism. This edict, dated of October 4, 781, is worded as follows:

Convinced of the pernicious effects of all violence exerted on consciences, and essential advantages of a truly Christian tolerance, His Majesty Im- The perial and Royal Apostolic decrees that the exercise deprived of their religion will be permitted to all its pro- subjects testators of the Helvetic confession, of that of Augsburg, as well as to all its subjects of the Greek religion, in all parts of the Austrian monarchy where They are present in sufficient numbers.

Those who do not profess the Catholic religion will not will not be required to take an oath using specific formulas.

contrary to the principles of their sect, nor to attend the processions and ceremonies of the dominant religion.

"By conferring offices, the sovereign will have no with regard to the difference between religions, but only to the capacity and aptitude.

"Mixed marriages will be permitted."

“No one shall be punished because of their religion.” unless he violated civil law.

It was equality descending from the throne to confound all sects and all dissidents in the same A feeling of fraternal governance. This innocent dream Joseph II's reign was, in the eyes of his advisors, a dawn of anti-Roman happiness. The Emperor tolerated everything; he was persuaded that in order to be consistent, it was important to put the Catholic Church, apart from this very generous principlement posed. And Joseph II suffered this affront! And in his moment- his mania for legislating, he delivered the Holy See to d'auda- Holy hostilities!

In the space of a few months, this great demolition man Abuse has reduced the Church to nothing more than a corpse. Here he has He was upset there and eliminated it; everywhere he leveled it. He is a precursor of indefinite freedom, but a precursor who delights in being overtaken by the slavery of the Sacerdoce. His bishops or his subjects may correspond with whomever they please, except with the Vicar of Jesus Christ. He regulates the oath of some, he combines the obedience of others. He emancipated the religious from all kinds of Institutes; soon he will no longer want either cou-winds, nor novices. The Church's possessions tempt his greed governmental; it confiscates them in the name of its tolerance. Joseph II is a legal article that extends indefinitely. and which strikes everything indiscriminately.

His iron hand unfastens the doors of the monasteries poorer; she forces her way into the rich abbeys. He has already secularized two thousand twenty-four religious houses-his. The Capuchins, the Premonstratensians, the Carthusians, the Dominicans, Carmelites, Trinitarians, Franciscans Cains, Servites, Camaldolese, Clearings and the Benedictines no longer exist throughout the Empire except as isolated individuals. The state took charge of administering their goods; he appropriates them. The temporal power of the Church makes part of the public fortune; and what will be renewed in the same circumstances in France, Spain and in Piedmont presents itself in Austria. The needs of the State are larger, his poverty is more clearly seen, his debt increases in proportion to the assets he confiscates. On one hand, he wastes it on the other, or sells it at a low price. in order to create new interests and a new class of unlicensed owners.

There are bubbles which, like that In cœna Bomini^ do not not suitable for Joseph and his love of the domination, others which, like the Unigenitûs^ne bull, will He pointed to his prejudices. These bubbles are decreed by him. so to speak, of taking possession of the body. The priests who in accept the indisputable validity and are judged in court of the Emperor and by the Emperor himself, pronouncing thus his judgment, on April 25, 1781: “The two mem-ecclesiastical members of the commission of inquiry, who have dared to support the bulls In cœna and IJnigenitus, and to make Their resistance was a crime against their superiors at the seminary. will be severely reprimanded, and one of them—who occupies the position of chancellor of the University of Olmutz, will be... "Title."

The lender, who should only have concerned himself with business

He liked to descend to the lowest places, the highest ones. Joseph II decided definitively, but without reflection, the the clearest or most delicate questions of the conscience and the law. He studied, according to his biases, the cause of the Church and that of the Supreme Pontificate. He renders a judgment on all these points of history, the consequences of which astounding examples are drawn from Vol-'s Essay on Customs Be quiet. Now you will see him distract himself from these treatments. so serious, by abolishing the processions, by reconnecting the number of feasts, by prescribing the order of services, in regulating religious ceremonies, masses, and pomp funeral rites, the manner in which salutations should be said, and by informing the sacristans of the quantity of candles he It must be turned on during services.

This meticulous persecution would not have found JuThe link to the indifferent Apostate; she appeared to Joseph as something perfectly natural. He was only surprised to encounter opposition where he had hoped to give rise only to a proHe founded recognition. He confined the Church within the circle of Popilius; at every moment he tightened this circle; and his most persistent idea was to cry out about ingratitude of the clergy. The clergy did not lend themselves to change as abrupt as they were radical; he recoiled from laws which completely altered the economy of the Church. facing this plunder, rather poorly disguised under the name of individual liberty and human progress, the Clergy was frightened by Josephist tendencies and this need to perperpetual of contemptuous confusion that reigns in the conthe Emperor's entourage. There weren't only courtiers without in the priesthood. In Austria, in Hungary and in the Netherlands, Cardinals Migazzi, Bathiany and de FranKenberg resisted at the head of the Priesthood. They resisted

with prayer, with complaint, and with reason; but their moderation did not conceal either the apprehensions or the dangers.

The Emperor could not escape these remonstrances; to avoid those of the Apostolic Nuncio in Vienna, he He forbade entry to the palace. In the name of the Father, he... Garampi addressed a letter to Joseph II; the prince Kaunitz responds, on December 9, 4781, with a defishing where, with each syllable, the insult in the thought peIt is excessive and overflowing under a veneer of ironic politeness. in the words: "The Emperor was not mediocre surprised, wrote his chancellor, to find in the note Monsignor Garampi, the Pope's nuncio, a rebuke cast upon His last decrees. His Imperial Majesty read them, in his own words, that no prince ever remained in The Roman Catholic communion had not considered extending so far removed from the exercise of his authority. Monsignor the Nuncio, unintentionally, no doubt, allows one to draw from one's expressions let us acknowledge the odious consequence that by extending its power Until then, a prince ceased to be Catholic; it seems even wanting to indicate the possibility of circumstances strong enough to release the subjects from their oath of Loyalty. The Emperor is only willing to attribute it to excessive zeal. His Excellency the Nuncio ardently supports such a step, and believes it was done without the Holy Father's knowledge. He would even have kept silent, if it had not come to his attention that His Grace the nuncio had communicated his note to some bishops of hereditary states, and even foreigners. Consequently, His Majesty orders the Chancellor to Replying to Bishop Garampi:

"That the abolition of notorious abuses serves religion;

"That if such abuses had been inherent to religion, It would have completely lost its venerable character, and that far from being received with the pious eagerness that deserve the moderation of its principles and the excellence of His morals, the interests of humankind, would not have allowed it to adopt it;

"That the abolition of any institutions that do not re-not only guard the conduct of souls belongs to the temporal sovereign. From this number is the discipline external to the Church, and above all that of the regular clergy-to link: an establishment of human invention, since it is proven that, ignored by the early centuries of the Church, the monasteries owe their creation to the munificence of princes.

"As a consequence of these certain rules, His Majesty Imperial was not only permitted, but compelled by his duties, to take the direction of everything that does not Don't look specifically at the dogma and the inner workings of consciences.

"Therefore, this is not an alteration of religion." What Monsignor the nuncio seems to fear for the faith exists only in his imagination too vividly struck.

"It is the specific order of His Imperial Majesty that the chancellor of the court and state has just executed by the present, in order to put Monsignor Garampi in a state to conform his future conduct to it and to give a witness-earning the personal consideration of Her Majesty for "His Excellency the Nuncio."

At the time when a prince of the House of Habsburg had just come, with a light heart, to throw this disturbance into the Catholic universe, and alter, on its own authority, the constitution, essence and liturgy of the Church, Rome

He was seen as a target of all kinds of enemies. He was had imposed immense sacrifices; she had accomplished them folds in the hope of a peace that had been promised to him always, but it was constantly refused him. Of all the sovereigns of Europe, from the Most Christian King to the Catholic or Most Faithful Kings, His Apostolic Majesty only one had not yet continued the Pontificate of her exiagencies or his threats. Suddenly it's the emperor of Germany itself, which, breaking with the past and the avenir of his family, brings to the Roman See the harshest attacks. You can feel that the Revolution against the Church is coming at measured paces, almost step by step, or rather by book obscene or philosophical; and this Revolution, to which The Kings and the People seem to be mentally applauding, It is the son of the great Marie-Thérèse who takes pleasure to unleash her.

He unleashes it, annihilating all ecclesiastical powers. Siastics, the only safeguard of religious conscience. If this revolution doesn't break out immediately, he's preparing for it. at least in a foolproof way, by stifling the vopriestly cations, by dismantling the religious orders and by turning the priest into a kind of administrative machine preaching, at the time fixed by the regulations of police, a kind of morality of which the Gospel will be estamlooted from the offices of the Court Chancellery and state.

Captivated by his dream, Joseph II became intoxicated of an ideologue's ambition; he delivers to himself a A man of action. He reforms, reforms, reforms always; then, in his moments of rest, he awards himself the halo of empire restorers. In his actions the more tainted by illegality, arbitrariness or recklessness,

Jansenism, Philosophy, and Secular Gallicanism

they only saw measures dictated by the healthiest
reason. They admired the Emperor; they praised the free
a thinker who, no longer being Catholic, had not en-
However, this core principle was not pronounced in favor of either Luther or Calvin.
But while these cruel praises were about to tickle
the proud weaknesses of Joseph II's heart, a so-
Verain, who was his master in the art of war as
In the art of ruling, Frederick the Great wrote, regarding
edicts that stripped the Church and the monasteries of their power:
"The Emperor continues his secularizations without interruption-
tion. In our family, everyone stays as they are, and I respect that.
the right of possession on which the company is founded.

Joseph II seemed to be hurrying to live in order to hurry to
legislate. At the instigation of a sect, he was subjected to the
moral violence, this prince gave his name to a per-
systematically organized security. This persecution,
transferred from Port-Royal in Holland, she took shelter under
the imperial scepter, as if to humiliate all kings. The
sect, which unexpectedly rose to omnipotence through Jo-
Seph II, had brought about strange upheavals in the
ecclesiastical or civil hierarchy. It destroyed the self-
the order of the supreme Pontificate for the benefit of the Bishops; it
tends to isolate the Bishops, and to sow discord between them and the
Secondary clergy of the seeds of discord. The administration
The Josephite tradition will always know how to maintain them; for, to
these terminals which, in the offices, will cough their im-
Paperwork-based piety will be an eternal source of bliss.
philosophical. But that's still not enough.

The disorder, which an emperor improvised in a few

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[1] Works of Frederick III, King of Prussia, letter 226th, to d'Alembert.

pen strokes, can be repaired with another souvenir
rain. The Church is accustomed to miracles; it is a matter of the
prevent or at least surround them with difficulties
almost invincible equipment. The breach is open.
to calamities: it is important to make the wound always
gaping, so that it may not be permitted to any human hand
to cure her. The Austrian, Belgian and Lombard clergy
He stood up to the storm; we let him resist and fight.
Then Joseph II was condemned to sign edicts which ren-
compulsory religious education. These edicts prepared-
will thus give to the Empire a generation which, in its priests
very and in his family fathers, will know how to force reason
natural to triumph over the Christian symbol.

It was on this crucial point that the struggle began fiercely.
and ardent. Tertullian said long ago:
“The more odious a truth is, the more he who does not disobey it”
A mule makes itself hated; but a sure way to please
Those who persecute her do so by disguising and altering her.
rer. » The Bishops and Clergy of the Empire did not believe
not bound by such considerations. They had seen
the administration or the armed forces place the sequestration on
the convents, and expel from these retreats those who are there
were confined to devote themselves to endless studies or
to the contemplative life. The religious orders of women
had been no more respected than the monasteries
of men. The sanctuary was subjected to pillaging.
legal, and he had only protested with an excessive resignation
often silent. When the Priesthood felt itself affected
in faith, in hope and in charity of the ave-
At first, he understood that a great duty lay incumbent upon his cousin
rage. We wanted to make him a mute spectator of the per-

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[1] Apologetics, p. 52.

version of souls, then eternalize this perversion in
instilling it in the hearts of young people. "God, as well as
'speaks the Apostle', had not convicted wisdom of folly
of this world; he had not destroyed the wisdom of the wise.
and demonstrated the uselessness of scholarly science.” The Clergy
prepared for battle; he fought with the weapons of the
prayer and reason.

The new education plan that Joseph II is outlining for
the Levites, as for the young men destined for
world, it is the absorption of all religious ideas and the
victory of indifferentism, proclaimed from the pulpits
academics by materialists. Without consulting the
Apostolic See, the Emperor modifies or changes at his
according to the boundaries of the dioceses. Its system applies-
that according to the needs or rather according to the whims of the mo-
He appoints to bishoprics or he dismisses them; everything seems to him-
The arrangement is made as soon as he adopts or discards a man.
resistance was not serious; this prince imagines
that it never will be. His edict of March 30, 1783 on
The general seminars2, finally opened his eyes.

At that time, there was in Germany, as well as in
In France and throughout all Catholic countries, a system-
an educational approach that met all needs
It favored all wishes and developed all talents.
“A little-known fact,” writes Mr. Michel Chevalier, “is

that, since the Revolution of 1789 and the suppression of the
religious orders, we have regressed considerably

1 Epist. B. Pauli prima ad Corinth., I, 49.

2 These general seminaries were established, the first in Vienna, for the
Upper and Lower Austria; the second in Prague, for Bohemia; the third-
the sixth at Olmutz, for Moravia; the fourth at Inspruck, for Tyrol;
the fifth at Pavia, for Austrian Lombardy; the sixth at Lou-
vain, for the Netherlands, and the seventh in Pest, for Hungary.

in terms of secondary education. Before 1989, the number of islands
students attending schools was three or four times higher than
which is what it is today. So there was a greater
number of scholarships in a single province, in the
Franche-Comté, for example, which there are none of today
throughout France.

"Without wishing to slander our century, and without returning-
suspected of bias in favor of the old regime, he
I may be permitted to say that today it is more difficult
than formerly to a capable but poor young man,
to emerge intellectually. Every child who announced
of a happy disposition was easily distinguished by the
Clergy, and obtained not only easy admission but also...
tuition in one of the many colleges run by the or-
religious teachers.

"Thus, the most liberal creations have been immo-
fought, in the name of freedom, in the war of extermination
that our fathers declared in the past tense.

This war, of which the former disciple of Saint-Simon
Joseph II, despite himself, regretted the effects, declaring it to his
people; he did it to the clergy of his empire. The fall of
the Society of Jesus had deprived public education
of masters and doctors, also deeply versed
in ecclesiastical sciences as well as in the study of
Belles-Lettres. To this first disaster, which the Revolution
nascent solicited as a benefit and imposed as
a sacrifice she could be content with, Joseph II
added a series of incalculable misfortunes. These semi-
seven general offices were established in
each major center of the Empire; there, and only there, of-
the theological manna was to be distributed. It was forbidden
to the Bishops to confer holy orders on postu-

other than those who would have spent five years in
these clerical training barracks.

The infringement on the freedom of the Bishops was direct; the
the blow to vocations inevitably resonated in
all dioceses; the choice of professors no longer allowed
even doubt about the consequences of such a plan.
It was met with indifference, and even more often with immorality.
that Josephism granted the right to educate the youth
to the virtues of the priesthood. The Jansenists finally elevated
their normal schools. To fill them with di- teachers
From them, they traded in apostate monks; they organized
They mocked the press of men of bad morals and of
worse doctrines. These adventurers of theology,
of which Rome said with the apostle Saint John 1: “They are sor-
They were from our midst, but they were not of us.
because if they had been on our side, they would certainly have
"Those who stayed with us" set to work.
They simplified the dogmas of Christianity so well and the
the moral of the Gospel, that, in order to rise to the occasion
From such a teaching, all that remained was to abolish the
family through divorce legislation.

Until that day, education had been free; it was
priced like a common commodity. It was imposed on everyone
students, whether clergy or lay, a costume of
A philosophical-military fantasy. It was on this occasion
that Mirabeau exclaimed in his Prussian Monarchy2:
"Good heavens! So we also want to dress souls in uniforms?"
Form! That is the height of despotism, its refinement.
the biggest.

Of all religious and social institutions, there is no

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1 Epist. Beati Joannis apostoli prima, II, 19.

2'On the Prussian Monarchy, by the Count of Mirabeau, vol. II, p. 96.

Only the family remained standing. Joseph II raised a hand
always unhappy about marriage. He stripped him of
his holy character; he changed this union of souls into
a kind of temporary civil contract, authorizing the
divorce and rendering illegitimate children eligible to succeed-
This regulation of adultery was the ruin of
Christian society. Suddenly thrown out of its
her ways, she felt shaken to her core and mutilated
in paternal power. The father was deprived of the usufruit of his sons' estates; and as the Emperor had

He developed his own theory of equality, decreeing that a
The same shroud, that is to say a bag, was sufficient to contain
the mortal remains of all citizens, rich or poor-
People, nobles or serfs. He had set prices for education; he taxed
the absence. Travel outside the Empire was only possible in
paying a tax. If the absence continues, the confiscation-
tion struck at the stay abroad; the law punished as well
the emigrant whom the magistrates who will not have prevented him-
It was necessary to cross the border.

The example of Joseph II was contagious; in the pro-
In the Rhineland, it was endured reluctantly, and the
people said with Isaiah I: In silentio et in spe erit forti-
tudo vestra. This silence and this hope, invoked
as a force, they must not betray it. In Bavaria,
The Elector, Maximilian Joseph, was not expecting this
Courage from on high. The Emperor was making himself into a miracle worker.
In revolt, Maximilian imitated him with demonstrations.
with wild enthusiasm. The Revolution, which was not coming
quite quickly by the sophists, was precipitated into its
It is sometimes governed by kings, sometimes by their ministers.

1 Prophet Isaiah, 30:15.

v had Pombals at every court: one finds a dimi-
Kaunitz's nativity scene near each throne. Naples had
its Tanucci, Parma its Félino, Madrid its Campoma-
Munich had its Montgelas. These statesmen have
thirst for innovation; they highly aspire to overturn
the Roman Church in order to proclaim upon its ruins the advent
The emergence of a new spirit. A deep-seated evil reveals them-
They experienced it; but they did not know it.
It is at most that these blind courtiers of an ephe-
Mother Popularity believed in God, their faith reserving
for all the dreams of the Enlightenment. The Count of Mont-
Gelas was one of the most fervent followers of this school.
was waging war on the monks; but he covered with his pro-
Detection of any secret society.

The Secret Society does not lay its traps against the
thrones. She leaves to the kings' ministers the power to
to kill Religion, because the Illuminati of Germany like
The philosophers of France are quite convinced that,
Once the Roman Catholic Church is debased, there will be nothing left.
easier for them than undermining thrones. The spirit of
revolt, with the pride that engenders it, was embodied in
It was a matter of the heart. This social attack was therefore premeditated.
for a long time; it was carried out openly; one could
grasped the framework in this unspeakable need for expansion

an innovative idea that all the princes were obsessed with. According to the Job's words: "They go along convoluted paths;
They are walking on air, and they will perish.

Cardinal Caprara was then fulfilling the functions of Apostolic nuncio in Vienna. He was a clear-sighted diplomat-Seeming, but flexible. Evil frightened him. In the es-

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1 Job, c. vi, 18.

To remedy this, he rather liked to employ useless or dangerous palliatives. Nevertheless, in October 1787, Caprara himself is frightened by the excess of perversions teachers of whom he is an unavoidable witness; and in a secret note, addressed to Cardinal Nephew, Braschi-Onesti, He expressed himself in these terms: "My dispatches to the secretariat-State assets can fall into unreliable hands; this which has already happened. A person's trip to Rome which inspires my complete confidence enables me to clarify for the Holy Father several obscure passages of the above-tell me, "dispatches?"

"Here we continue to wander, without a compass and without..." rudder, on a sea bristling with reefs; and the pilot no longer notices the dangers to which he exposes us. poses only those he himself runs. The Emperor has He played his part; he had his last word. He has no more bou-uprisings to be carried out; restless minds grow weary of this stagnation. We want something new; we are looking for it. everywhere; and as Joseph II himself is powerless to To satisfy this passion that he has aroused, he is accused of dragging progress into the rut of routine. This prince, who has destroyed so much, is unpopular with those who want to establish destruction as a system; one activates Therefore, disorder is used in order to reach a goal more quickly. still unknown.

"It is no longer in the mysterious conferences of the chancellery that this goal can be achieved; the administration is overwhelmed, the government itself feels swept away by a secret force. The first generation he had fashioned now enters the world, and (I shudder) (by dwelling on this hateful thought) this generation has More vices than education. It is an evil of which the

effects had been anticipated and which can be repaired by changing

giant of direction; but, what seems irreparable to me,
And what will inevitably happen is morbid action.
spread throughout Germany by various sects
of Illuminati, of Perfectibilisles, of Freemasons, of
Seers, Spirits of the third heaven and Swedenbor-
giens that multiply.

"As it was my duty, I, in addition to an occasion-
Sion, tried to point out to the Emperor the danger that threatens
monarchies, if one day unexpected events or
a social crisis gave a body and a flag to all
these shadowy affiliations. His Imperial Majesty has re-
written in a discouraged tone and full of fears that she
He also clearly saw the danger, but it seemed impossible-
It was impossible for the State Chancellor to avert it. Thus, after
Having fallen into the hands of the impious, the imperial throne can
to be swallowed up by fanatics whose capital crime is the
Contempt for God and the folly of a new Jerusalem. The
Prince of Kaunitz (I must give him this credit here)
in no way do I share these strange doctrines, but
They nonetheless make many proselytes in the
high nobility, in the magistracy and in the various
branches of public administration. We are talking about horror
bles initiations, and a certain Adam Weishaupl, cano™
Bavarian jurist and legal scholar, quite renowned in the
New universities, enjoys, among young people and
even in the world, of a celebrity that terrifies
view of the future. This Weishaupta was, it is said, the master and
the initiator of Mr. de Montgelas and Baron de Knigge
in the mysteries of the Great Work. They announce a
The Human Trinity, an Earthly Exegesis, and Miracles
without end, of which they alone are the authors or witnesses.

"This love of the marvelous, or rather the miraculous"
would find me rather indifferent, because we live in a
a time when apostolic recommendations are hardly
more listened to than the divine precepts of Jesus Christ;
but, under the cover of all these imposture-laden wonders, he
hidden within are pernicious doctrines and maneuvers
guilty. At the heart of these groups or sects,
There are, as far as I know, nothing but daydreamers or
Enlightened ones. A more practical, more... school is forming.
consumed by activity, and which will not stop in this
Eden of hyperbolically sensual pleasures and
Disappointments that were all too real. This school had taken our sacred place.
Mother Church as her focal point; from the Church, she passes
to the thrones, and (if I am well informed, as I have some-
(what reasons to believe it) she doesn't presume too much of her
forces by daring to prepare his people of followers for a re-

political evolution. The Emperor, who consoles himself by saying
that his famous system was not understood, is evident
I am not very reassured about the tendencies of these new enemies.
thrones; however, he has, at least he claims, certain-
certain reasons to remain convinced that these clouds amount
These men will not attack Austria. He believes that this is not
not from the heart of Germany that the lightning will spring; but it
do not consider it impossible that it will erupt. At
Amidst his moral anxieties, we see him gradually reve-
to dwell on the past and give unjust measures a direction-
a fairer tion.

"The provocatively hostile attitude adopted by certain
discontented individuals and some minds whose independence
increases in proportion to the fact that governments feel
weaker or disorganized, is a perpetual subject of a-
tears for the good Catholics, whose numbers are increasing

lies through persecution itself; but one must not
to be astonished by their powerlessness. Today we cannot-
It would neither unite them nor derive material strength from them. Without
In doubt, their courage will be revived later; nevertheless the
danger approaches; for,* of all these senseless dreams of 1*11-
Luminism, Swedenborgianism, or Freemasonry
nism, he must bring out a frightening reality. The vision-
The old guard have their time, the Revolution they foreshadow will
his own. When the day of darkness comes, I am well
convinced in advance that the mystical boat will withstand the
the storm's efforts and that it will survive; notwithstanding
This, the Holy Father, whose word is so persuasive, does not
Will he not feel he owes it to his pastoral and royal ministry to
to protect the monarchs and keep them alert against
calamities that were, so to speak, foreseen? I have nothing to con-
seiller, nothing especially to teach the representative of Celui
which is salvation and life; I am content (as it is
my duty) to expose the truth of the facts and the pain of
my premonitions.

The fears expressed by Caprara had long been
time shared in France and Germany. The
Josephism had stirred up all the simmering anger.
against the social order, than idleness, ambition
or ignorance, which deep within certain souls, perpetuates
doomed in perpetuity to the abject worship of violence and
success. The mysteries and conspiracies of Weishaupt and
Knigge were partially revealed, and people were astonished by the
protection which the religious and political Illuminati cover themselves with
They were right. The princes, who dared only very rarely
It is possible to be forgiven for the happiness of their birth

through great qualities, and the prestige of power through major services, exhausted their prerogatives to

to place under the orders of these charlatans of darkness. Dukes sovereigns or electors, Catholics or Protestants, they accepted only lies as the truth of the times future. The earth trembled beneath their feet; and, in a voluptuous drowsiness, which was a complicity, they did not did not bother to inquire about the causes of these comments underground movements.

Their courtly intelligence did not rise above this level. The German Union, of which the theologian Bahrdt was the inventor, pursued his goals, relying on a One side focused on crime, and the other on vice. This Union, which stemmed from all the secret societies and which ababsorbed into its mysterious ramifications, had given to all his agents and his dupes the most singular of words of order. The Society of Jesus was abolished by Clement XIV, and for fifteen years it has only existed in history. But with the approach of the perils of which the Siege Roman Catholic Church is threatened; the Fathers, proscribed as a body, do not don't bother to make their personal cause a source of ecclesiastical discord. Instead of crying out at Heaven: Vindica sanguinem nostrunij, avenge our blood, they tireless athletes only think about joining the svice of the Church to avenge justice and reason.

Three men, Fathers Feller, Jacques Zallinger and Zaccaria had descended into this burning arena; then, with their former brothers from the Institute, Pierre de Doyar, Navez, Ghesquier, de Saive and Corneille de Smet, They defended Rome in this War of Unity. taken with innovations*. This dedication, therefore

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[1] Oa reads in the Historical Memoirs of Cardinal Pacca, vol. I, p. 103: "In the disputes that arose between the nuncios in Germany, of From 1786 to 1792, it was again the former Jesuits who presented themselves

to speak from beyond the grave, had, in the eyes of all these missioncharacteristics of selfishness, something so prodigiously inconceivable that, in order to neutralize its effects, the Union German and the Illuminati found only one way.

Josephism provided them with teaching and monoadvertising hub. Through their university chairs or by

They control the press, they monopolize public opinion.
Academies, seminaries, law schools, of
medicine and science, printing presses, chapters,
learned societies, everything falls under their purview, everything is within their jurisc
within their remit. It's a shadow government.
which operates amidst the worn-out gears of an administration
a self-destructive force, weaving itself together. But the progress of this
multiple sects are not as fast as its spec-
Frances. Joseph II is worried about the unrest; his
brother and his heir, Archduke Leopold of Tuscany, pro-
claims that the goal has been missed. A pause is manifested.
celebration both in the clergy and at court.

This hour must be decisive; the Secret Societies
will ward it off by imposing a password that re-
ponders on everything. In one of his works on good pe-
Riode, the Oratorian Theiner introduces us to this conspiracy, which
Later he himself will take up the underlying theme: "Who-
conch, he recounts*, allowed itself to fight the least of
world against this torrent, was treated as a hidden Jesuit or
confessed. The name Jesuit henceforth took on the most
odious. It was synonymous with scoundrel, murderer, and in-
He is an enemy of religion and a disturber of the public peace.
traversed Germany from one end to the other, and became

in the lists against the enemies of the Holy See. They came to enlighten. and for-
to convince the faithful through sound and victorious writings.
1 Hist. des inst. d'éd., by Theiner, t. II, p. 31.

the general watchword every time we wanted to do
noise or getting rid of dangerous men. That one
that the propaganda of the Illuminati and the partisans of the
light had only once dealt with Jesuit was irrevo-
lost cable; nothing could erase it at his place anymore
this task, and to restore his honor and credit. That
of terrible troubles, of blatant injustices
committed at that time using that name! If one wants-
milk to take away the love of a Protestant prince's subjects,
we were content to spread the rumor that he had near
He was a Jesuit, and he wanted to become a Catholic. If
they wanted to overthrow honorable ministers or high-ranking officials
incorruptible officials in Protestant states
or even Catholics, all we had to do was say that they were
Hidden Jesuits. The scholar who was thought to be a Jesuit,
However pure her conduct, however profound her
science, could not obtain a professorship anywhere; he was
forced to return to the darkness and pay homage
to the illusion of the century.

These Illuminati, whose Josephism exalted the feverish impatience, no longer even deigned to hide their projets. The world seemed ripe for a revolution to them. In the presence of kings and peoples, they call themselves in their writings “a legion spread throughout the entire universe, a legion that swears hatred to all cults, death to all "Priests and all tyrants."

Faced with this distressing spectacle, the people invoked a Supernatural help. Kings surrendered; peoples, so as not to fail in their own defense, they submitted their cause in the hands of God; then, in his mute despair, Catholic Germany, eyes turned towards Rome seemed to say to him: Salva nos, perimus.

PIUS VI AND THE FRENCH REVOLUTION. 1.7

The new Pontiff granted to Christendom was, by the splendor of his virtues and the gentleness of his character tère, worthy of standing up to the storms that threatened the Pierre's boat. Born in Cesena on December 11, 1717, he was raised in the love of God; he grew up in the service of the Church. Benedict XIV had shown him a particular affection. eternal; Clement XIII honored him with his confidence, Clé- XIV of his suspicions. This triple consecration, a solemn guarantee of talent, probity and justice, was the determining factor in his election.

Barely acclaimed in the Conclave, Pius VI erupted among the Romans, enthusiasm and demonstrations of respectful tenderness that should never be exhausted Ser. He was handsome, rich in the gifts of God and extravagant in his tastes. He spread it quite naturally Around him were kindness and pomp. He was admired, at the- such as the Basilica of St. Peter, dominating from its majolly stature, an entire people gathered and praying at her feet. We loved him lavishing gifts in the Vatican galleries. the graces of his mind and the charms of his erudition artistic. It was Leo X resurrected, but without Raphael and without Michelangelo, Leo X who, to accomplish the The great things he dreamed of had to be limited to em- to beautify monuments and to bring life back to ruins.

In those days marble and stone were less difficult to shape or implement than the genius of the man. Pius VI found in Winkelmann an archaeologist who understood and interpreted his thoughts. The Pio-Clé- Museum Mentino opened. Immense works of art began. took. The sacristy of Saint-Pierre was finished, and the assai- The problem of the Pontine Marshes was resolved.

We had studied to tear from the hearts of Christians the

prestige and even the memory of pontifical magnificence cales. We were trying to stop believing in spiritual supremacy. ritualistic, its political influence was openly denied. The generation of that time had not seen the first years of the reign of Benedict XIV. Of his two successors immediately, she knew only a relentless struggle, and concessions without glory and without profit.

For this generation threatened by so many calamities, Rome was to exist only in history. Rome was dead, as much from philosophical sarcasm as from from a Jansenist deduction than from universal indifference saddle. And suddenly, when the governments of Catholic sovereigns allow themselves to be congratulated on their victory guided by triumphant philosophy, a new Pope It attracts all eyes, it commands all respect.

The Catholic princes, ill-advised, or rather ill-advised advisors, never ceased to wage a silent or passive war. attempt at the papal throne. Failing that, the monarchs separated from the unit, they traverse prodigious distances. As in the third book of Kings, there came people from all countries to hear the wisdom of Solomon and Gustav III of Sweden, and Paul of Russia, and the princes of the House of England, leave their palaces, in order to saread in Peter's successor the happiest image gentleness within strength.

But amidst these religious celebrations of the soul and of these elegant pleasures of the mind, of which he was the dispenser- The orator and the ornament, Pie Yi was like a victim who has She had already been sprinkled with water to be sacrificed. The tributes not all of the letters addressed to him dated back to the Holy-Seat. They couldn't possibly redeem themselves in his eyes. the contemptuous abandonment that the upper classes displayed to

with regard to the Apostolic Chair. Pius VI, in order to be acceptedable to follow the Romans' inspiration, he readily agreed to follow their teachings. expressions of his love of the arts, but he was the Pope. the outpourings of his faith,' he was therefore saddened to see the Church widowed by her pastors and orphaned by her children.

According to the words of the Psalmist, the nations rose up and the peoples conspired in their folly, because the Kings and the great men of the earth had themselves revolted and united against the Lord and against his Christ. But, in the bitterness of papal thought, there was even deeper despair. Under the impact of this demoralization that was eating away at hearts, the Clergy had

He could only partially resist the social solvent. His courage he had weakened, his faith was growing weary of the struggle; he succumbed to hardship or temptation. The futility of his efforts...

Once this was demonstrated, it could be seen collapsing in on itself.

refused to be outraged by the scandals, some of which

His superiors portrayed him as both victim and witness. This prostration of all moral energy, one of the most obvious symptoms-characteristics of the time, had not escaped the vi-

the Roman Court's keen perspicacity. While deploring this strange weariness of the mind, she felt it herself-

even the effects.

Under the audacious pressure of the combined sects, the

The clergy had gradually become disillusioned with heavenly matters.

immense disgust for priestly duty was seeping into the Church; he took possession of it in the name of progress and the lights of modern civilization. Prayer becomes-

Hypocrisy is born, and zeal becomes a crime. In a century which, from its beginning to its end, produced so much fanatics of disbelief, we blushed at the fanaticism of

The Apostolate. From Rome itself, where so many heroic Pontiffs

voices had spoken, commanded, and conquered.

to advise silence and to permit cowardice. The

The secular clergy had allowed an open war to be waged against

Regular, and he didn't yet realize that he was reused to pay the costs. He resembled those shepherds which the Prophet speaks of, who sleep when the flock is in danger, and to those sentinels who are dozing off felt while the enemy launched a final assault on the citadel.

Faith in the perpetuity of the Church was neither altered nor obscured. The triumph of error had not been pushed as far; but, by abusing this temperamental character-ment and conciliation, the eternal prerogative of Rome, on

had reached the point of making the doctor doubt the efficacy of

effectiveness of its remedies. The torrent was too widespread and

Too impetuous to resist. It was whispered.

to flee the fertile valleys, and, after arranging a shelter on the mountain, to silently contemplate the flood devastation. The Vatican, even in the days of his toughest battles in honor of principles, not He had never considered haste a factor in his success. Gregory VII, Innocent III and Sixtus V knew, in a perfect measure, procrastinating with the difficulties. They do not They didn't break the obstacle; they liked to turn it around. But at Rome, where they always seem to want to persuade us that we proceeds from the reed rather than the oak, these condescents traditional dances, these slower rhythms so conducive to the The maturity of the decisions was then invoked by the some see it as a sign of weakness, and others as evidence of apparent complicity.

We had not entirely protected ourselves from all contact with innovators. More than once the atmosphere of the

Sacred College was furtively and unwittingly imbued with the Jansenist contagion. Cardinal Passionei had it there brought under Benedict XIV; Cardinal Marefoschi in development The germ was planted under Clement XIV and Pius VI. The con-concessions wrested from the Church, public iniquities or secret sacrifices imposed upon him, the painful sacrifices to the- which she believed she had to condemn herself to in order to achieve this peace receding as one hoped to grasp it, all present- The sophists had incalculable chances. They had

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around the Vatican a more powerful party through its activity than by numbers; this party took it upon itself to demoralize- to bolster courage, by feigning fear at the excesses of fanaticism.

The ancient Romans, that royal nation, populum laie, recjem, were indeed indignant, in the secrecy of their demeasures, of this drowsiness maintained by cutapoor maneuvers or a need for rest related to the betrayal. Except for a few providentially exceptional cases- In their traditional matters, the Popes have always seemed to ignore that the te- Deserved was the genius of extreme circumstances. their eternal procrastination, moderating and tiring all They managed to overcome their impetuousness and to to often use them to serve the triumph of justice and of truth. But the Apostolic See found itself facing so many of enemies, that his unwavering forbearance would become one more danger. It was being abandoned in France, in Germany Magne, in Spain, in Portugal and in Italy, with fury of impiety. No one dared to stand up in her defense, And around the Vatican, there was no shortage of advisors. cowards whispering in the ear of the Sacred College, and recommending patience, the most common virtue of Romans.

Pius VI did not believe he should subject himself to so many menagestures. Hardly had he ascended the throne when he opened, with a Jubilee solemn, the treasure of his indulgences. Nevertheless, in announcing the good news to the bishops of Christendom, He did not hide the sorrows of his soul from them. "After he said, having spread darkness everywhere their impiety, and as if torn religion from the hearts of These corrupting philosophers, these men, also try to to break all the bonds that unite men together, and with those who govern them. Raising their voices, they loudly proclaim that man is born free, and constantly repeat that he is not subject to the empire of whom that is; that society is but a multitude of menmy ignorant people, whose stupidity prostrates itself before Priests who deceive them, before Kings who oppress them ment, so that the union between the priesthood and the emAccording to them, the worst is nothing more than a barbaric conspiracy against This so-called freedom that is natural to man. Who doesn't see that such monstrous extravagances and so much other similar delusions, covered up with such artistry, which further threaten public peace and tranquility, that there is a delay in suppressing the impiety of their authors, and that they are all the more pernicious for the souls of the wretched their doctrine, which was obtained at the price of the blood of Jesus Christ, Like gangrene, it increasingly spoils what is healthy. and slips into the hearts of Kings, and (which makes us (horror to say) insinuates itself even into the sanctuary?

The blow was direct; it only grazed the skin, because the words of the Vicar of Jesus Christ were covered by senseless clamor. But as there is in man, even the most perverted, a certain degree where the conscience, this Jubilee, witness and precursor of so many

social crises did not leave the Church without consolation. Faith seemed to awaken in their souls; it was as if she marked the final stage of carelessness to proscription tion or to the scaffold.

As if Pope Pius VI had a premonition of evilshours with which his reign will be crowned, here he is, for

to ward off the ill will of Joseph II in Germany,
He decides to become an apostolic pilgrim himself. It is said
that the populations are already indifferent or gangrenous
of philosophism, and that the Emperor does not precede
public opinion, but that he follows its impulse. Since
For a long time, the Popes only saw the world between the Who-Rinal and the Vatican. Events separated them from
the rest of the earth, and they lived in isolation, in dignity
that was respected by tacit agreement. To the ills
Pius VI wants to provide a remedy for the extremes he foresees.
equally extreme. He is advancing towards Vienna.

In the state of mind, this journey can exert
a considerable influence on the affairs of the Church and
of Germany. The Catholic princes and the Sacred Heart,
the law itself tries to oppose it through respect-killer rebukes. That was the inspiration and the wish of
Pius VI. He overcame the difficulties, he had an answer for everything.
the objections; then, from the capital of the Christian world to
the capital of the Germanic empire, it was, so to speak
Carried on the arms of the people. The bishops and the great
They formed an official procession for him, the people composed of them for him-were another who must have singularly altered the ideas
innovators. The people, who had flocked from the depths of the provinces, knelt in the path of the one who mar-

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1 Essays of Montaigne, vol. I, p. 263.

He cried out in supplication. They burst forth in testimony of faith and
in transports of joy. It was something better
than a triumphal march. In this filial eagerness
multitudes, whose history, even the most biased, has
devoted to naive outpourings, there was such a profound awakening.
statement of Catholic beliefs, which, whether willingly or unwillingly,
Joseph II was obliged to join in. His mind,
was not up to the task of the soul.

To be a reformer in his own way and to give himself
With the airs of a philosopher- prince, this sovereign had taken pleasure in fron-of what were then called the prejudices of fanaticism
outdated. The Empire had waged a sneaky war in Sa-Cerdoce, and the instigator of this war found himself forced
to disarm in the presence of the Pontiff. We had promised to
to welcome the Pope only with one of those studied courtesies
said, which are often a lack of deference; it was necessary
change tactics, under penalty of incurring animadver-public sion.

A writer hardly suspected of excessive affectionate venerationtion towards the Roman See, Count Alexis of Saint-Priest himself testifies to this moral violence perpetrated through universal piety in the face of the Emperor's anticipated disdain.

“The good Viennese,” the historian recounts*, “did not take It was hardly worth inquiring whether the Pope was picturesque or worldly; but, filled with a naive faith, absorbed In a pious ecstasy, they didn't know how to... They were captivated by this holy sight; they thronged to the churches, in the streets, in the squares where Pius VI was to pass. The Despite police intervention, the accidents caused by the conthe refocusing of a huge crowd on a single point

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1 History of the fall of the Jesuits, by Count Alexis de Saint Pris', par r de France, p. 238 and 239 (Paris, 1844).

They were making new announcements daily without slowing down their zeal. Twenty or Thirty thousand men followed the Pope's carriage or... placed them under the windows of his palace, asking him With loud cries, he blessed it. The Danube was populated of boats laden with pious souls. Finally, the conThe course of the most distant provinces was so great in the capital, where a temporary famine was feared.

"This joy, this enthusiasm, displeased Joseph II; He felt resentment, perhaps even fear. sensed that he was not dealing with a philoSophe; and, while pursuing his plans, he believed he should to provide convincing evidence of his Catholicism. One He had been plagued by persistent eye pain for a long time. Muffled murmurs attributed it to his disbelief, and Some voices even asserted that if he did not reconcile With the Holy Father, God would strike him blind. Terrified From these rumors, he sent, as a votive offering, golden eyes to convent of Maria Zell, and charged the nuns to pray for his eyesight. That's not all, he felt obliged to take communion solemnly from the Pope's hand, and served it at the Last Supper. He did even more: Pius VI, in an address in Consisthe toire, had forgotten to celebrate the Emperor's piety, a very simple and natural oversight, which Joseph II demanded the repair. He wanted a sentence favorable to this problematic piety was inserted into the discourse imprime. "

The people, who know very little about petty squabbles, Reau and changes in the law, had remained uninvolved in upheavals that occurred in ecclesiastical discipline.

He did not grasp its significance, and the innovators delighted in it.
were hiding it under the cloak of sweet words-
reuses, and behind the label of economic progress and

social. But the people would have instinctively understood it as an outrage
done to the common Father. It was therefore necessary for Joseph II to re-
found himself, that is to say, a true Habsburg-
Lorraine, in order to position itself publicly at the level of the
universal veneration. The Prince of Kaunitz, his chan-
cellar, took it upon himself to offer the Emperor all the revenge-
secret things which his philosophical pride believed he had
need. The one whom King Frederick II of Prussia nicknamed
Ironically: my brother, the sacristan, had convinced himself
that this trip by the Pope would be the final blow to
the Roman Church. Confused in his hopes, he had to
to form a procession for this moral authority which advanced through-
towards the imperial states, having as their only army two
or three Italian prelates and a blessing for a golden word-
Dr. Joseph II graciously accepted his unexpected defeat.
due; Kaunitz never consented to submit to it. This mi-
nister of Maria Theresa, omnipotent under the Emperor
his son had made a point of his hostilities against the Church.
instrument of rule.

A great lord of the eighteenth century, a diplomat who
skillful or fortunate wind, but character distorted by adulthood
lation and captivated by vanity, Kaunitz would have disdained
to reckon with God. And, in Paris, we had seen it
flatterer of the Marquise de Pompadour and vassal of Voltaire.
He had held power for so long that he looked at him
dait as one of his individual attributes. Embodied in
He considered himself indispensable to the cult of his own person.
and taking pity on the other men, he had come to...
to create a world apart, of which he improvised the Atlas. This
old man, who was trying to couple the German morgue
and French conceit, did not believe in the Gospel, but he
tried to deny death. That word resonated poorly with him.

ears; therefore, it was forbidden to pronounce it in his presence.
To avoid this, the courtiers and secretaries of the chan-
Court and state officials were ingenious in inventing peri-
phrases. It was in these terms that the death was announced to him.
From Baron Binder, his oldest friend: "We can no longer find
Baron Binder.

The baron could no longer be found; from that day forward, Kau-

Nitz forgot to ask. This whimsical mind put a kind of ridiculous pride in defying the Pope. Piety the people forced Joseph II to bow before the pilgrim apostolic, Kaunitz plotted to rise again more rogue and more impertinent than ever. The respects which Pius VI was surrounded by cheers that followed him in Vienna and everywhere, became a torment for this man so famous for his arrogance. He took his revenge by pursuing- before, even under the eyes of Pius VI, the course of his re- anti-Catholic forms.

Josephism, brought into the world by a few Jansenists of Holland, was defeated by popular demonstrations res; Kaunitz did not deign to let them have the last word. An imperial edict of May 30, 1782, made known the uselessness prayers of Pius VI, and the contempt shown for the will of the masses. The tolerance of Joseph II and his The minister translated himself, organized himself into persecution. The per- The sect disguised itself under a heavy irony; it emprunta has the characteristics of an epigram and a rhyming couplet. The princes of Europe, inattentive to the revolutionary movement tionary, sharpened, from the depths of their palaces, innocent- Centers of mockery against the Chair of Peter. As in In Horace's time, the source of all plagues came to...

1 In volume XI of Grimm's Correspondence, p. 61, we read these s:x

core from above; the princes amused themselves by making it overflow- Last on the homeland and on the people!

Hoc fonte dericala clades

In patriam populumque fluxit.

Pius VI had obtained only empty concessions, pres- that were withdrawn as soon as they were granted. In his interviews with the Emperor, conversations which the Pontiff speaks of in these terms at the secret Consistory of September 23, 1782: “Every day we had conferences, and things they dealt with each other there, on both sides, familiarly and at the- amiable, but with great warmth; there is nothing that we* did not explain freely, openly, not having in view of what our apostolic office required of us lic and the interest of Religion, and there is nothing but the Emperor- "If reur did not listen attentively and calmly;" in these During these interviews, the Pope expressed his concern on more than one occasion. of the state of Europe. He was frightened by the trends that the es- He took to mockery and spread error; and Joseph II... would be sure of the Pontiff, and, through sophistry or games of

words, he tried to persuade her that the monarchs of-
were going to march with their century.

A few years later, the century had moved so far.
quickly, even Joseph II himself, exhausted from the race,
he appealed to the Pope to stop the Revolution.

rhymed verses, poems, proposed by the Count of Provence, who was later
King Louis XVIII, and filled by the Marquis de Montesquiou:

It is in vain that from Rome to the banks of the Danube
Our ancient mufti is coming at a little gallop.
Today pumice stone, formerly cube stone.
He used to distill absinthe, now he distills syrup.
From his old barometer, observing the tube,
11 must see that we lose everything when we demand too much.

* Odes, 3, VI.

Belgium was then an integral part of the States
hereditary titles of the House of Habsburg. Joseph II had
imagined imposing on these provinces, Catholic before
everything, the yoke of its tolerance and its innovations. Without
consult the moral needs or the character of the di-
among the various nations, Emperor Joseph had believed that he could-
would also do so with impunity, in the Netherlands as in Austria,
to modify or alter at will the customs, the affections
and the religious leanings of these regions. The phi- spirit
The philosopher had driven him to violate the pact sworn by his
ancestors and by himself. Tormented by the itch to ensure the
Joseph didn't take into account the happiness of others in his own way.
neither obstacles nor differences in customs. He decreed
Liberalism, in religion and politics, with for-
tyrant's mules. It was through despotism that he proceeded.
at the introduction of the new features, and without calculating that the
resistance could be a duty of conscience or of
Patriotism, he decrees, his good pleasure would be a law
for all his peoples. He cast them in the same mold.
of philosophical abstractions, this mold had to make them
All in uniform and grateful.

11 had diversified, in Austria and Lombardy, the
within the ecclesiastical hierarchy, he desired that it should be so in
Brabant. Every day a new edict brought new-
new changes in religious orders, in the
marriages, in education, in confraternities, in
the festivals, in the processions and in the ecclesiastical properties-
ticks. He eliminated, he created, he decreed; Belgium
had no choice but to obey the imperial order. The Belgians...

that, patient in its insubordination and not yet having the experience of revolutions, accepted only with repugnance France, the clean slate made of its privileges and its liberties

religious orders. The clergy protested, and although seeing at its head, Cardinal de Frankenberg, Archbishop of Malines, he felt the seeds of fermenting within him revolt. Frankenberg, a character full of integrity, of firmness and moderation, he aspired to reconcile. Part ininterested in the debate, and nevertheless a respected mediator, he endeavored to calm discontent and open the eyes of the Emperor's eyes. His efforts were not to succeed, because the Emperor was relentless in his plans, and the Belgium did not want to humiliate itself for long.

The suppression of the University of Louvain and the creation-the formation of a general seminary, where theology was to be taught by professors seconded from Vienna, and dierected by a Jansenist named Stoegger, were the signal of the struggle. Bishops were exiled, priests were persecuted very; they set about torturing consciences. They made themselves a toy of public peace, and, by an inunderstandable, Joseph II, whose every inconsistency was a passion, he devoted himself to reforming instead of thinking to be kept. Deaf to the opinions of some and the prayers of others to others, he persisted, he stiffened in his unthinking tolerance Shit. He had said that the Netherlands would submit "willingly". or by force under the yoke of his philosophical principles; he did call to violence. It was no longer to kings that he it was up to him to exercise it.

Joseph II supported the demagogic movement; he is carried away by it. He fanned the flames, the fire overwhelmed him.

The Revolution that broke out in France, and which, from Paris, will soon have repercussions throughout the world, and is being carried out in the name o
Philosophy allied with Jansenism. In Belgium,
The flag she is displaying is that of Religion.
Louis XVI will, of his own free will, grant to his subjects

throws away all the privileges they were persuaded they had were starving, and Louis XVI would perish, a martyr of his genereuse initiative. Joseph II will also succumb, but the Belgium, which killed him, according to one of his statements to the marshal Prince de Ligne, Belgium will have nothing to reproach itself for. neither injustice nor ingratitude. ^ His revolt, as well as that of 1830, has only had bad luck; it is badly inframed. It is done to safeguard the Catholic faith; she finds herself absorbed in this terrible insurrection conthree Gods, whose signal France gives.

Imbued with his system of tormenting the Church and the reduce to a state of servitude, but even more imbued with Joseph II did not abandon his idea of imperial omnipotence. stopped at the thought that it might provoke resistance legitimate. He contested the authority of the Roman Catholic Church over souls; he does not allow anyone to question the power he claims to usurp the public conscience. The conscience revolts. The inaugural pact is violated; the States of Brabant proclaim Joseph II deprived of his rights, and a religious wars break out at the moment when unbelief announces that the reign of Christ is over. This war of religion, undertaken on the eve of storms, had for two prominent lawyers: Van der Noodt and Vonck. Abbot Van Eupen represented the clergy there.

This is not the place to recount the events military and the internal unrest that occurred as an inevitable consequence. The spirit of factionpara of this country; but when Joseph II became aware of these training sessions, when he understood that Belgium was going perhaps detaching himself from his imperial crown, the CatholicThe lique was found in the sovereign. His entire life had wasted in an impossible struggle. We had seen him put

H2 BOOK ONE.

his faith and his name in the service of the enemies of the Papacy. To subjugate the Roman Catholic Church, he had diminished respect due to the laws by the strangeness of those he invented. In 1783, if we refer to the knight's account d'Azara, the Spanish minister in Rome1, the Emperor coneven had the plan to break completely with the Holy See, and to patch up an ideal schism.

Seven years have not yet passed, and this great a reformer, brought down by the Revolution he prepared, in desperation, he throws himself into the arms of The Church. The time for witty sarcasm is over. Anti-Catholic jokes are no longer in vogue; JoSeph II is grappling with difficulties of all kinds. In this unforeseen peril, Joseph II appealed for interventionThe Pope's tion. With his hand weakened by suffering, this prince, still in the prime of life, but who has consumed in sterile attempts, address to the Sovereign Ponthe offered a supreme prayer. It was to shake the Church that he began this crusade of innovations; he begged the Pope to interpose his authority. Pius VI, who was more far-sighted that he, Pius VI, who has already forgiven so much, writes to Bishops of Belgium, January 23, 1790: “We Let us hasten to offer our care, to dispel these fatal [events]. divisions; we owe it to our love for our dear son Joseph, elected emperor of the Romans and your sovereign, who, himself animated by the spirit of concord, desired to We took this step; we owe it to our affection. for the illustrious states and peoples of these provinces which have always deserved so much credit from the Catholic religion, that

1. Historical and philosophical memoirs on Pius VI and his pontificate, by Bourgoing, former Minister Plenipotentiary, vol. I, p. 331 et seq. sales.

The Holy See has always regarded them as its children more expensive. We are addressing you, who, not being- members of the Church of God, you must participate in our solicitudes We certainly know that in this Revolution you had no active part, and that you always You remembered that your duty was to reconcile a just obedience to authority with the pastoral obligation- It is our duty to maintain the Religion intact... It is equally important to us- It was well known that the states of this nation, throughout this period of time, have never been animated by feeling- nor did they have any intention of rebelling, nor of overthrowing the authority of the sovereign; but that, without ceasing to depart from the Just respect due to Caesar, without ceasing to applaud his With fair intentions, they asked for nothing more. otherwise, we would put an end to innovations that seemed having been introduced against his express will, although under his name, and especially against the rights, customs and statuts of the nation... The remonstrances emanating from the various States attest to these provisions. Well, venerable brothers, what you have so rightly and earnestly desired, which the States have implored with urgent prayers, and now the Emperor grants it today. his own movement. He informed us that he had de- he clarified, without any restriction whatsoever, that he left it to the bishops the full and complete exercise of their rights, both in relation to at the episcopal seminaries, as for all matters ecclesiastics; so that everything will be put back in the First state. We hope, trusting in goodness. of the Emperor, that the same declaration will take place in the rest of his domains for the greater good of the Religion. He also assured us that he had declared without restriction that he would leave safe and intact in the future

rights of the orders of the State and the people, restoring from this
at the moment, in their first state, their privileges and con-
a constitution, with a promise to forget the entire past; in a way
that there is nothing left to desire for the peoples of these pro-
Vinces. Now, therefore, that the causes of these great
the problems no longer exist, the problems themselves must
cease... Let the people return to their prince obedience-
the right due to him; that the rights of the Church remain
rent intact; that those of sovereignty be inviola-
bles; that the prerogatives of the people be maintained
in their purity; that studies regain their brilliance
in the University of Louvain; that we may finally see reborn
in these regions obedience, love, joy, the rich-
"Here, finally, is peace and tranquility."

These words of advice, worthy of the Pontiff and the Father, should have
to be listened to; but it was too late. The United Belgian States
had precipitated the break and proclaimed their independence
dance. They were already playing at the sovereign congress; the aristo-
cracy and democracy, represented by two lawyers,
were pleading against each other. The two parties agreed-
they were as little as a club of demagogues organizing the
fraternity. These United Belgian States were emancipating themselves in, the
discord. They were allowed to cross for a few hours by river-
personal and liberal fictional works, then they fell,
in conquered provinces, under the iron fist of the Republic-
that French, which applied all its decrees of spo-
binding, proscription and servitude* For donation of
A joyous entry, the Revolution loaded them with chains.

On February 20, 1790, Joseph II died, having recovered,
in death, the holy traditions of his family and the
good feelings, including an unfortunate need for fame
could never manage to strip his heart bare*

The Sophists, who predicted the reign of the unbeliever-
bed, they went away announcing to all the winds of heaven that
the Roman Church had had its day, and that it would die
a path of consumption in their arms. They didn't want
no more Pope. Jansenism, Gallicanism and Joseph-
Phism had not yet reached that point. A bishop of Rome
well bound in his impotence, and reduced with
sterile respects to exercise his ministry in the countryside
Roman Catholic Church did not frighten them too much; but to this bishop
improvised and fallen, they measured the air, the sun and the es-

They were confining him at the Vatican gate, in order to to be able to govern the Catholic universe themselves, and the to lead to the abyss by subterranean paths. Some Prelates, corrupt or seduced, lent a hand to mysterious innovations. We had grown tired of faith, of work and deeds. We grew weary of rest, when in Even in Italy, the impatience of Scipio Ricci tore apart all the sails.

This bishop of Pistoia had ideas when he found them. was going to borrow, and talent when one consented to him to give in. Leopold of Tuscany, servile imitator of Joseph II, his brother, had designated him for the episcopate, because that progressives described him as a docile ininstrument in the hands of Rome's enemies. Leopold has a bishop sanctioning and legalizing all his projects of ecclesiastical reform, updated and executed without consult the Supreme Pastor. This bishop has surrounded himself with Italian jurists and lawyers, who, following the example of Tamburini, Zola, and Palmieri, their masters, know legitimizing all usurpations, by applying all the laws against torture. The Grand Duke and the Bishop support each other by the other. Secular authority hides behind initiation.

episcopal initiative; this initiative draws new strength in the prince's encouragement. She mentions complicity in the Kingdom of Naples, in the person of Serrao, bishop of Potenza, was also fully prepared; like some other Italian prelates, but Jansenists, to free themselves from papal authority.

Honest mediocrity rather than its fleeting brilliance Ricci, more than to private virtues, is He gives or accepts the role of reformer in the process. abolished the worship of images, he proscribed the adoration of the Sacred-The Heart of Jesus changes the rites of the Church, alters the discipline, then modifies the teaching. To arrive at to reinstate the use of the old canons, so dear to Gallica-In this movement, we see him placing himself under the protection of writers. Jansenists, all, according to him, pious and learned martyrs of the truth. He establishes in his episcopal city the printing press meur and the publisher of works condemned by the Church, and in At the beginning of these works, Ricci announces that he intends "to to expose the unjust pretensions of this spiritual Babylon tuelle, which overturned and distorted the entire economy of the ecclesiastical hierarchy, of the communion of saints and the independence of the princes.”

It is Luther resurrected, but Luther not apostatizing.
in order to better deceive the simple-minded.

The Tuscan people were not up to these sacrifices.
bequests, sponsored by a sovereign, and acclaimed as
acts of heroism by the opponents of the Pontificate. The
The people murmur, they are indignant. Ricci, intoxicated by his popula-
philosophical rigor, is unmoved by these murmurs nor by
this indignation. He rebelled against Rome, he
does not understand why his flock disobeys his
orders, or closes his eyes to the light, of which his intolerance-

rancc seeks to flood it. The clergy follows the example of
faithful. Ricci, in 1786, convened a Synod; he introduced there-
led the jurists of the University of Pavia. There, bra-
before the Church and its leader, he preludes a draft of
Civil Constitution of the Clergy. He had long been at
Schism, he is heading towards heresy. He therefore proclaims that
the Holy Spirit dwells in the midst of the Synod, and that his prayers
keys become those of God himself'.

Ricci had set a fatal example. In a century where
Terror thought he could do anything, he came to bring his
contingent of scandal and its bundle of thorns for trou-
to disrupt the Church's peace. He invented, or allowed to be invented
before his eyes, denunciations, acts more or less
legalized by injustice, and accusing of hideous obscenities
nities. It is Diderot's Nun put on trial-
ball, or the comedy of the Visitandines translated by anticipa-
tion in indictment[2]. Scipion Ricci died in 1810, the
Some say he is reconciled with the Holy See, others say he is not.
repentance. Nevertheless, his attacks live on, and
that they still find apologists.

He was the first, after Febronius, to be placed on the salt-
Letter, the successor of Peter; he had dishonored the Church,
by outrageously violating morality and insulting piety. They did,
He will long be considered one of those model bishops.
of tolerance, charity and virtue, (as they dream of them)
the unbelievers of all countries, the indifferent of all
systems.

A few days earlier, another assembly had
held in a village, then unknown, on the banks of the Rhine.

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[1] Opening address of the Synod, p. 143.

[2] See the Life of Scipio Ricci, compiled from autograph manuscripts

by the prelate, by de Potter, 3 vols. in- 8°.

The Archbishop-electors, swept away by this wave of rebellion The lion that was climbing towards Rome had also experienced the need to mingle with the movement of the century. They tendwere trying to make the tree branches turn green again, while putting the axe and hatchet into the roots. At Ems Therefore, four delegates from these prelates: Heimes, bishop d'Audona and suffragan for Mainz; Becker, official for Trier; Tautphoeus for Cologne and Boenicke for Salzburg, discuss, propose and adopt a plan of ecclesiastical reform. This plan was born from a thought of inepiscopal subordination.

In Luther's time, and at the height of the invasion... armed with his doctrines, two archbishops of ColoThe group had separated from Unity. One of them, GebHard Truchsès had renounced his faith and taken a wife. The trouSkin wandered without a pastor. The Church of Cologne was about to perish. because he offered no one to safeguard the principles. Rome sends a nuncio. This nuncio rallies around From him the scattered Catholics. In the common peril, he establishes certain jurisdictional rights and privileges which were not contrary to either the discipline or the decrees of the Council of Trent.

Two and a half centuries of obedience and peace have consacred this state of affairs; but in the disturbances preadorned with such care, the presence of a Nuncio in the middle of The location in the Rhineland provinces hinders the activities of the sectarians. Maximilian of Austria, Elector of Cologne and brother of Joseph II refused to receive Barthélémy Pacca, delegate of the Apostolic See. The other ecclesiastical electors adopt this approach, and the council of Ems drafts the new doctrine, which the Archbishops claim impose.

This doctrine was, more or less, the negation pure and simple of all papal primacy and the mixture of all duties. The council abolished, transcribedHe would add to it, according to the electors' pleasure. He them invested the Keys with power, he attributed to them, to expenses of the universal Church, an absolute independence read. If the Pope did not hasten to confirm the developments Thus emancipated, these bishops, said article 2, "would find in the old discipline means of to maintain their office, under the protection of the Emperor.

The priesthood took pleasure in denying or destroying self-
spiritual rite of the Priesthood. By the most abnormal of
contradictions, he placed himself under the yoke of the Empire, at-
which, by virtue of his secondary authority, he confers the double
power.

Pacca was one of those men such as the Church knows
always bring it up during times of hardship. He had the
courage and wisdom, perseverance and erudition. He
saw more clearly than the Archbishop-electors in this
Untimely uprising. He spoke with this mo-
united deration to the force that is the tradition of language
Roman. His opinions were scorned, his fears were smirked.
His alarms were blamed. Those who sleep cannot
to suffer being awakened; and in the historical memoirs
From the pronouncements of Cardinal Pacca, we see how much this awakening owed
to be cruel to the voters.

"The changes introduced into ecclesiastical discipline"
siastic by Joseph II, thus expresses the former nuncio to
Cologne[1], had undoubtedly, against the intention of this
monarch, boosted courage and rekindled the ardor of

1. Historical memoirs of Cardinal Pacca on the Cologne legation,
p. 13 (Paris, 1841).

sectarians and those with ill intentions towards the Church; so
that they were openly and publicly demonstrating their way of
to think, as well as their hatred against the Catholic clergy,
and especially against the Holy See. They printed in
the states of the Catholic princes, various works which
contained so many slanders and gross insults
against the Pope and the religious orders, to which the nation
Germanic owed so much, from a spiritual and temporal point of view
porel, that they aroused disgust even among Protestants
Honest. Prudence, duty, and self-interest.
demanded of the German clergy, in these terrible and pe-
in dire circumstances, which the archbishops and bishops,
as well as all members of the hierarchy, attached themselves-
increasingly felt at the Apostolic See, and took the
defense of the Roman Church, to which they owed the
power which they enjoyed in the empire; for they de-
were well aware that the sophists and the perfidious Janses-
nists proposed to shift onto them, with a new-
such force, the slanders and arguments with which
They were attacking the Pope's power. But in this circum-
Constance once again proved this axiom true: "The children of

"Darkness is more prudent than the children of light"; and the enemies of the Church succeeded in fomenting between the The Holy See and the archbishops electing this division and This debate, which scandalized the good people, caused the The clergy gained public esteem and paved the way for the funete catastrophe which, in 1803, stripped the Church of Alle-Magne of its honors, its privileges, its riches and its ancient power.

These episodes, detached from Josephism, and by making touching on the disastrous consequences, revealed the The source of the evil, without indicating the remedy. To these spirits,

seeking, like Tacitus' Nero, the things impossible, and in search of a fictitious improvement to paralyze The good that was happening, a revolution was essential. Most of the sovereigns had wanted every bishop was pope among them, and that the Pope was now nothing more than a bishop.

Only one king, still young, had resisted all the suggestions. Surrounded by blind or complicit ministers; Mail, laughing at everything; Turgot, inventing the eco-political economy; Malesherbes, openly protecting social progress and Philosophy, its apostle; Necker, a Calvinist from Geneva, based public credit on an impending bankruptcy, and of the Cardinal of Loménie, preparing for apostasy and suicide, through contact Louis XVI had not had everyday interactions with sensualists never deviated from the path of honor.

But, with the attributes of a power that is still boundless, This monarch was convinced of a discouragement without measure. He was, like Cicero, more inclined to fear-to dre the disastrous events than to hope for happy re-results. In his weakness, there were many weaknesses. He bought them all back out of a deep love for the little-ple and by a delicacy of probity that borders on the sublime blime. More than any other prince, he could have said with Charles Y the Wise: "I know no happiness in lordship, except for one thing, which is the potential to do

"Good to others." He never knew how to be a king to defend his authority; he never forgot it, when that of the See Roman found himself under attack. Only he was unaware—and his Ignorance of revolutions is excusable — how much one A small fire can light wood. He was content to be good. when he should have, to ensure peace and happiness of all, to be like the set square used by architects texts, a set square which is not only just and straight by herself, but who corrects and makes just all the things to which it is applied. Eraser for Pius VI, Louis XI had no crimes, errors, or vices to reproach himself for; Nevertheless, the old Pontiff and the young Monarch will to atone, in their innocence, for the sins of their predecessorssisters. They both possessed that certain something, that sense of completion. that misfortune brings.

The Revolution, prepared on all sides at once, was about to burst. No human hand could no longer able to conjure it. The Pontiff's invincible firmness failed. as well as the monarch's inexperience. According to the Cardinal de Bernis: "Braschi had a completely fran- "It was from France that his most cruel tribulations.

This century-long revolt, shedding faith from his fathers as from an unwelcome garment, has something something so profoundly sad that it frightens one, even before the Terror, to see him wander off in search of various and foreign doctrines. Always finding it ready to put his foot in the stream to splash a belief or a virtue, we follow it, going like a blind along the walls, groping his way along, like if he had no eyes, bumping into something at midday, like if he were in darkness, and plunging into the obscurRitualized like the dead. Then suddenly one feels seized at heart of one of those painful pityings that the disasters.

Along with the decadent Romans, this century did not form that a wish, he was only expressing a desire: Detvitam^ det Opes y that we be given life, that we be given the

"Wealth!" he exclaimed. This century had fallen in love with this sweetheart of rest which imperceptibly gains over souls and ends by making inaction appealing. After having awakened all the evil instincts, dormant at the heart of human absurdity Maine, he set off to conquer the unknown.

The Nobility, which thinks neither of its ancestors nor of its descendants descendants, no longer even has the pride of a position since long lost. It displays a complete disregard for respect and of all faith; it celebrates the love of humanity, it im-

provides pastoral care to culminate in the Terror. In the
abuse of all kinds of minds, she always opens the
wings, without ever being able to take flight.

Through an incredulity born of the excess of sophistry and of
pleasure, we find ourselves simultaneously abandoned by God
that we deny, and by the men whom we tried to corrupt-
to break up. Then, driven by an incomprehensible vertigo,
we throw ourselves back into the love of the marvelous and into the
swaddling clothes of superstition. Paris disdains to bow down.
before Providence; Europe, following Paris,
He lowers his reason before the Rosicrucians. The Gospel is
having become a closed book; they are hailed as apostles of the
social regeneration: the followers of the occult sciences.
Mesmer, Cagliostro, Jacob Boehme and Martinez count
disciples even among the princes of the Church. Cazotte
Gassner makes adjurations; he evokes the spirits of the
Nebrae; Lavater puts his followers in contact with the
invisible powers. Believers in the new Jerusalem-
velle that Swedenborg indoctrina, freemasons, char-
Latins or visionaries, try to surround themselves with everyone
the prestige of white or black magic. That of
Chaldeans, even theurgics themselves, have their followers. One aspires
to everything that is false, obscure, fantastic, or supernatural.

Even the most inconceivable dreams are accepted with apology.
covetous teeth; these dreams are at this very moment
proven truths. Weishaupt, Zwach and the Count of
Bassus founded schools for enlightened individuals. They mixed the mys-
tact in politics; they unsettle minds before acting
to destroy bodies; they create phantoms to dominate the
Lodges, and magnetism appears as the light of
the unknown. We need distraction, gold, refinements-
new sensual experiences at any cost, and no one
dare not apply to oneself this very true saying of Bonald: "Nothing is
closer to ferocious customs than a people whose customs
are voluptuous.

We had reached those times when the body of nations did not
It can bear neither the pains nor the remedies. And, something else
It's painful to admit that it's necessary to say, without the kings and
Princes and honest people wouldn't have known much about it.
Whom can they blame to be indignant? These kings and princes.
they themselves sullied their history; they seemed to be doomed
in defiance of their own memory.

Evil grew like a trial spreads under the
hand of a public accuser. Evil was pleasure, he
was the law. Although it had been proclaimed by the ancients

that an entire people could not be punished by any human hand, one instinctively felt that the punishment was coming. It was not right, in fact, that those who were without justice or without pity, remained without punishment.

No country had ever taken it further than France culpable disdain for its historical and Christian grandeur yours, and the contempt for centuries' experience. France traded his glory for an idol. Which attested to the strength and the merit of his old customs became a cause of disapproval. The nobility and the people allowed themselves to be per-

to believe that in order to regenerate everything, everything had to be destroyed. believed that on the ruins of the old monarchy there was nothing could be easier than replastering an entire world nine. So they began to greet the promised land before the Crossing the Red Sea. These fools of constitution and of reform, so numerous in revolutions, resemble always to the giant of Ariosto, who is chasing after his head. In that head was a hair that his enemy wanted to tear it out. In order to obtain it, he decided to cut the head. That hair, that was the abuse pursued by the hon- are true apostles of progress.

But the Revolutions, which are the crime of a petty name- They blame everyone and never offer an excuse. Instead of demanding a necessary pardon, they don't need than new foods. The National Assembly, barely assembled, would coordinate them all, as well as the prejudice- the authority of the Church only at the expense of the throne. The throne does not oppose- offered no resistance; they seemed to be showing him charity. of a kind of conditional forgetting. It was thus possible to direct against the Roman See and against the French Clergy the first stirrings of enthusiasm for the revolt. We hadn't known to free oneself from all modesty towards those who free themselves They shunned all scruples. The Empire and the Priesthood they bore the penalty for their condescension.

Everything is immutable, everything holds together, everything is linked in the Church, its faith, its principles and even its way of combat. It is Virgil's Capitoli immobile saxum, poetry's place in history. It would have been reckless. It was deemed more prudent to attack the Church openly. tooth to lead him to destroy himself with his own hands. We wanted to have him undermine, without his knowledge, the building consecrated by so many generations of pontiffs and priests.

At the Estates-General, which soon became the Assembly
In the Constituent Assembly, the Nation was represented by its three
orders. Constant and traditional practice dictated that
each order voted separately; the Nation petitioned the
Clergy and Nobility to amend these principles. In the name
of a God of peace, ■ — a sacramental phrase that does not age-
will never read, as long as the Revolution has anything
to be wrested from us by hypocrisy — the Clergy is summoned to
to renounce one's privileges.

The high clergy, whose foresight is awakened, resist
to prayers that are threatening injunctions. The
simple priests, whom we have attacked through every sensitive fiber of our being,
lend themselves more readily to such a concession.
They allow themselves to be told that universal happiness is attached
to the annihilation of intermediate powers. The fra-
The ternity must prepare the way for equality, and since the
The nation is preparing to form a people of brothers, shouldn't it
not that the clergy should take the initiative for a rapprochement
so desirable?

The clergy were defeated in the name of this God of peace, whose
The Revolution was so cheap, or rather he deluded himself.
even, according to Montaigne's forceful expression. Without
wanting it, without knowing it, at least in the most nam-
breuse and the healthiest part of its members, it imposed itself
the yoke of a sham majority. From that moment on,
the era of what were called the great principles of 1789 was
open, and France became this vast reservoir from which the
the bloody waters of the insurrection spread over the
worldwide.

A single assembly, with no other counterweight than the
the vehemence of its speakers or the imperious demands
"He controls the street, the State, and the Church." In this

Assembly, where the architects of ruins already combine
Despite their efforts, there are some men who make a point of...
Moralization: a need and a pedestal. Mirabeau dominates.
this phalanx.

Its powerful breath stirs revolutionary passions.
Like the storm that shakes and bends the trees. The vices
From his youth have penetrated his bones: but, deep within this
Superb and corrupt nature, there still remains, as in
the germinal state, principles that would have been very difficult for him-
City of abdication. Obscene writer or demolishing tribune,
Mirabeau admirably represents the eighteenth century

on his deathbed. He is, unbeknownst to him, the most complete type of
this French nobility which, after having renounced all its
beliefs and scorned all his memories, goes generous-
how to die for his God and for his King, on the scal-
false, in chains or in the wars of emigration and
from Vendée.

When Mirabeau found himself surrounded by these men who
boasted of being the sole representatives of the People,
when he measured with his eye all these credulous mediocrities
And all these ambitious betrayals filled him with a chill.
and at the head* The anticipated excesses of the Revolution in him-
They breathed the idea of Power. At this decisive moment, his
Pride even encompassed religious restraint. In 1790, one
He heard him say: "No, gentlemen, the watch will not work.
It may make some noise, but it won't leave a lasting mark.
"It doesn't tell the time. The main spring is missing."

In the eyes of this promoter of disorder, who did not know
not enough time to separate from some pre-stains
of the first and of these selfish appetites, which vice had de-
Placed everywhere, what does this great spring signify? Mirabeau
he revealed a little later. "We're being lost," he exclaimed, in

dividing us too much, instead of showing us the urgency of
unity and power.

This Revolution, at its dawn, provoked in the soul
of his only statesman and his most important orator-
petty monarchist thoughts and polite remorse
Catholic zealots. Mirabeau had seen it in action
and judged the men who were walking in search
of a new France. He had scrutinized the loins and the
The heart of the various parties; he knew their strengths and weaknesses.
weak. Contempt for humankind served as his substitute for
last virtue. With that supreme insolence which is the
a particular mark of his genius, he disdained to believe in
his contemporaries, because he had worked with them. His
contemporary, indeed, freed from the halo of patriotism
their splendid brow, which is always adorned by the
A grateful revolution, they were able to prepare great things.
crises and work towards a massive levelling; but
they never knew how to rebuild with the wreckage of the ship-
Frage. Lost, adrift in a maze of utopias, they do not learn
They focused on legislating instead of building a society.

The majority of this Assembly was decimating itself, becoming impoverished
she herself twisted by the disjointedness of her plans and by
the infatuation with limitless power. It was destroying the

throne piece by piece, and she didn't even want to shake it-
1st. There were, as in all parliaments, these
fundamentally honest natures, but timid and irresolute,
who, with a secret inclination towards good, love to
to take root in evil. We were drowning in an atmosphere-
sphere of ineffable parades these brave bourgeois of the small
town, these simple country priests and this crowd of
innocuous nobodies, who stun their pen-
seized with words, and who blind their conscience with

lies. They were intoxicated by the triumph of their om-
collective powerlessness; and, as in France everyone dreams
equality from above, they were persuaded that the night of
August 4, 1789 had only abolished titles of nobility for
to make the most obscure individuals into a people of Montmorencys.

But, amidst all these vain outgrowths
aimless and directionless, he encountered men who
the plans were perfectly defined, and who knew about them-
better where they were tending. We made ourselves a
Public opinion is spring-loaded; its movements are slowing down-
They knew or accelerated at will. They kept time.
on the main principles of '89, an instrument full of com-
pleasure boating, around which we play all the variations that we
It wants, and it makes all the sounds requested of it.
strived "to subvert and destroy the foundations of
our monarchy, which was, according to the word of our ancestors-
very, so well and wisely planted by the will of
God. "

The Jansenists and the Gallicans, old ma- prosecutors
dressed, always full of their little skirmish war
against the Church and the King, wanted to proceed with caution
decency and reserve, then discreetly apply the question
ordinary and extraordinary. They enjoyed distilling
their hatred in small doses, in order to make it penetrate more
before, among the masses. They gave themselves to themselves.
the advice that the Roman emperor whispers to his boss
their sole ambition was to strike the Church of
in such a way that, following Caligula's recommendation,
She felt herself dying. "Ita ferij, ut se mon sentiat l. Les
turmoil within the Assembly, combined with excesses

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1 Suetonius, History of the Twelve Caesars, vol. III, p. 98.

from the street, did not allow for the extension of these adjournments ments, which diluted the bile of Jansenism in the vinaigre of Gallicanism.

Fear is the beginning of barbarism. The party philosophical, having no more considerations to maintain, no longer even having timid allies to drag along in his wake, he proclaimed He finally announced aloud the arrival of his masters. He did The People's fear of the Royalty, the Clergy, and the Nobility. Through a bold calculation, he frightened his own people with all the fables that he saw fit to put into circulation. A Rome, the ornaments from Hadrian's tomb served weapons against the Goths. The attacked civilization was trying to throw marble columns and bronze statues at the head of the new barbarians, which did not prevent them not to penetrate the heart of society.

In order to dominate the Assembly and inspire these terbeneficial arguments, which ensure the enslavement of discussion and the servitude of voting under the name of liberty, a riot daily was necessary. It was important to maintain under The terror gripped the bishops in their dioceses, the gentlemen in their castles, the honest citizen of every conditiontion in his family. This riot must have the license of its appearance in the public squares of cities and in the background from the most remote hamlet. It will be national by the cocard and cosmopolitan in intention. The riot was decreedteam, organized and disciplined with such a rare understanding of the matter, which, in their history or rather in their Apology for the French Revolution, Thiers, Louis Blanc and Michelet cannot help but applaud the impostures that they reveal.

In 1789, no one knew what pretext to invent to have the opportunity to create the national guard, the solvent

the most active of the order and governments. "Everything to Suddenly, Mr. Thiers recounts*, letters began to circulate, and, crisscrossing France in every direction, announce that the bandits arrive and they cut down the crops before their maturity. People are gathering from all sides, and in a few days the whole of France is armed, awaiting the brigiants that never arrive. This stratagem, which made unthe revolution of July 14th, by provoking the arthe nation's leadership was then attributed to all parties, and since then it has been mainly blamed on the People's Party, which collected the results. It is surprising that we

thus rejected the responsibility for a more ingenious stratagem
"No one is guilty."

To lie to the people, to deceive them in their isolation,
exploiting his credulity to lead him into crime, all of that
In Mr. Thiers' eyes, this is merely a more in-
genius as guilty. Louis Blanc professes the same doctrine.
trine; he abuses the same recipe, and he says 2: “On February 28th
February 1791, the day designated for the discussion of a new
the emigration law had arrived. An emotion of a character-
An unusual color was painted on their faces; it seemed
that a mysterious finger pointed to everyone, beyond a law
Similar, something terrible... In the morning,
on the very false, but very actively spreading-
due, which had been transported to the dungeon of Vincennes
4 weapons and ammunition of all kinds, and that it existed,
from the Tuileries to this dungeon, a secret underground passage through which the
the king and his family had to escape, the people of the fau-
The towns, powerfully shaken, rushed to the fortress to
"Demolish it."

1 History of the French Revolution, by A. Thiers, vol. 1, p. 4 37.

2 History of the Revolution, ^a. Lckjs B.aix, t. V, p. 205.

9.

Thiers and Louis Blanc reveal the tricks of the trade.
bent with the aim of deceiving the people by slandering the
court; Michelet will explain how a pre-
The assassination plot, partly linked to the conspiracy to specify...
to depict the events between June 20 and August 10, 1792.

“How were we going to do it?” said this historian*,
To resist in Paris? The first thing was to...
to be master. But Paris did not have Paris, as long as the friend
Prussians were in the Tuileries. It was through the Tuileries-
reasons why the war had to start.

"Will we obtain from a people, thus far inexperienced,
a moment of generous anger, a violent outburst of he-
Was it Romanism that caused this sublime madness? That was highly doubtful.
This people seemed too wretched, perhaps brought down by
the weight of evils. Grangeneuve, from the Girondins, in
the fervor of his fanaticism, he asked the capu-
Cin Chabot, that he would blow his brains out, that evening, in the corner
of a street, to see if this assassination, of which one would have certain-
The court, having accused them, would not decide the move.
The unscrupulous Capuchin friar had taken charge of the matter;

but, at that moment, he became afraid, and Grangeneuve proled all night, waiting in vain for death, and desolate of not being able to obtain it.

The patriotic deception and the revolutionary ambush are as expertly organized as the national guard and the Spades section. In every town there is a club, ' This club publishes a newspaper. With the help of these two mechanics... new movements, a cou- • an electric current that spreads enthusiasm or fear, and who measures hope or disappointment as he sees fit. wants to gradually lead the French nation to repudiate

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1 History of the Revolution, by J. Michelet, vol. III, p. 542.

itself, its own history and its own cult. We breathe into the beehive, in order to enrage the bees.

To entice the people and get them used to it, they loot some churches as a prelude to the spoliation of the Clergy; We burn down some castles in order to arrive faster. to equality. They teach the army, through wine and... Lost women, for disobedience is the holiest duties. The property of the clergy is confiscated, it is suppressed-religious orders are abolished, titles of nohurt.

When all these preliminaries of the so- decomposition The civil acts were accomplished when the King saw the revolt and the murderer wandered through his Palace of Versailles, under the protection of all these majesties of disorder; when he All that remained for the martyr of royalty was the right to countersign his dishonor or to witness his dis- At the deadline, an English minister could rightly say to the House of Commons: "I congratulate my country in advance." high destinies to which the French Revolution just called him.

By uttering these words, he demonstrated a rivalry. shop window rather than an expression of a grand thought public safety, Pitt was then condemned to not seeing the events nations only with English eyes. Burke, better inspired, did not confine itself to this mundane British interests niques. Already anarchy, despotism in turmoil, had lay hands on everything that was noble or sacred, and Burke laments the fall of France in these terms! "The age of chivalry is over. The age of the sophists, Economists and calculators succeeded him; and the Europe's glory is extinguished forever. Never, no, ja-

[1] Revolution of France, by Eim and Burke, p. 133.

but, we will not see this generous loyalty towards rank and towards sex, this proud submission, this obedience, this subordination of the heart, which, in the Even in servitude, they retained the spirit of an exalted freedom. ted! The natural ornament of life, the inexpensive defense nurture of nations, this nursery of all feelings Courageous and heroic endeavors... all is lost. This sensitivity to principles is lost, this chastity of honor for which a stain was a wound, which inspired courage by softening the fenxcity, which ennobled everything it touched, and which, in vice itself lost half its danger in him "Which will remove all its vulgarity."

When the great English Protestant publicist arrives to examine and judge the confiscation of clergy property, He expressed himself thus: "The tyrant of England, Henry VII, which was no more enlightened than were the in Rome Marius and the Sullas, and who had not studied in your new schools, Henry VIII only knew instructionthe invincible nature of despotism; one could find in this vast arsenal of offensive weapons against human rights. When he had resolved to plunder the abbeys, like the club The Jacobins plundered all ecclesiastical property, he comthreatened to establish a commission to enter the examination men of the crimes and abuses that prevailed in these comcommunities. Its commission, as expected, included truths, exaggerations, and... in his report lies; but, falsely or according to the truth, she reported on the abuses and crimes. However, although the abuses could be corrected, although the crimes the actions of a few individuals should not lead to the forfeiture-

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[1] Revolution of France, by Edmond Burko, p. 207.

the structure of an entire community; and as in this century of darkness, it had not yet been discovered that the proPriesthood was merely the product of prejudice; all these abuses (and (there were quite a large number of them) were not looked at dice as a sufficient basis for pronouncing the confiscation, which was the goal we wanted to achieve. As a result, Henry found a way to obtain a formal resignation of all these assets. All these ma-arduous tasks were employed by one of the tyrants the most determined that history has ever recorded, as necessary preliminaries before he could laugh quer (by corrupting the members of its two Chambers) servile, through the hope of gaining something from spoils, and by the promise of a perpetual tax exemption) to request confirmation of these unfair practices by an act of Parliament. If chance had reserved this tyrant for our time, four technical words would have did the whole job, and would have spared him all this embarrassment- nothing; he would have needed nothing more than a short formula for enchantment: "Philosophy — light — Freedom — human rights.

These lessons of history, dictated in 1790 by a A profound sense of justice, they were destined to remain sterile. speakers and newspapers, the only plague which, according to RiVarol, Moses did not dare to strike Egypt, they claimed the power to bind kings with chains, and the great ones of the earth with iron bonds. The man's feet covered- They would do evil; they hastened to shed blood. The Devastation and desolation were in its path. They were coaxed the people's most trivial passions. Stupidity was indulged. human; she was taught not to know how to tolerate either the neither royalty nor liberty.

The National Assembly had given the signal for excesses; she soon found herself swept up in the whirlwind stirred up by She. The law had broken down the doors of the convents. She forled the monks and nuns to return to the world; She enticed them, she lavished upon them the name of brothers and of sisters led astray by fanaticism, to train them to apostasy.

It was necessary to invent a solemn consecration of the opprobre. The most infamous clubs held their sessions in the churches of the Jacobins and the Cordeliers. The Revolution seized these names to inflict them- to his henchmen1. One was a Jacobin or a Cordelier by the The right to crimes. Then the preeminence of evil passed all entirely devoted to this double platform. The Assembly was not allowed constitutive that the derisory authorization to register and to sanction the motions of the clubs.

All these creatures, burdened by a soul, are they got rid of it as quickly as possible, by proclaiming themselves

[1] When the Dominican Friars, in other words the Dominicans were called to France; the University of Paris gave to

young students of this Order the church and the house of Saint James. This church was located on Rue des Grès, between Rue Saint-Jacques and the college of Montaigu. From there they were named Patres sancti Jacobi. The People, who do not understand Latin and who abbreviate everything, called them Jacobins. This name is so odiously popular that the new Brethren The preachers never considered reviving it. It remains in the possession of the Revolution.

The Franciscans, especially those of the Great Observance, were par- They are all called Cordeliers in France, and here's why. The Franciscans accompanied Saint Louis on the crusade. In an encounter, these reli- The nobles vigorously repelled a party of Saracens. When the knights, who had witnessed the battle, came to report to King, they could never say the name of these religious men. They were funereal. Vincii. The knights designated them by the name Cordeliers. From this came came the name Cordeliors.

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mant the French People, like the mud that rises from The pond thought it was water. There were no more ghosts for To frighten people, they invoked the patriots. Cardinal de Retz, who knew about it said: "When it comes to sedition, everything This makes her believe it, which increases it. Consequently, we gave the riot formidable proportions. It was made Right, duty, and power. Spoliation became a title. to civic duty; and in this Saint Bartholomew's Day Massacre of all the privileges, but one thing was forgotten: to apply to the lawyers, legislators enacting these measures, the law Cecina, who, in Rome, forbade them to have hands.

Legal theft was sanctioned. Royalty stripped itself bare. itself lost its prestige; the Nobility lost its prerogatives gatives and its property, the Clergy was condemned to almsgiving. The politicians of the Assembly believed that a time of ar- Perhaps retiring would be a good and useful thing. They hear- were republicans as advanced as Governor-Morris, the United States minister in Paris, asks how France would find a way to carry all the freedom she took upon herself.

These questions, presented in the form of advice, do not They were not only worrying about the future. We had debased the majesty of the throne, killed the nobility and impoverished the Clergy. They felt the need to rest a little at amidst the accumulated debris. But the ruin of the Church, consumed in a few hours, did not satisfy everyone appetites. In the eyes of the greedy and the hungry, spo- The alliance tolled the death knell of the clergy; the Jansenists, However, they did not judge it that way. The Church reduced to the For them, begging was a spectacle of revenge and

a gentle consolation; nevertheless they needed something else
thing. They knew quite well his perseverance and his vitality

it was necessary to know that she would recover sooner or later from a half-
What a disaster. Silver wounds are not wounds.
deadly. The hatred of the sophists and lawyers was in-
Dormie, that of the Jansenists, watches, harsher than ja-
But they left it to others to plunder the Church;
They reserve for themselves the pleasure of dishonoring her.

Disdainful of these grand tournaments of eloquence in
which Mirabeau and Abbot Maury, Cazalès and Barnave
raise questions of life or death for the people.
the Jansenists, holed up in the offices of the Assem-
national battle as in a citadel without walls
triremes, they only form a wish, they only pursue one
idea. What do all these passes matter to them, indeed?
of weapons, where words are the sword? They do not like to use...
They seek only with the dagger; they search coldly, methodically
that the vulnerable spot. It was. of this calculation of advice-
the aftermath of the ruin that brought forth the Civil Constitution
of the Clergy.

The Jansenist Camus, or rather the pious Camus, according to
Mr. Thiers, the conciliatory Fréteau de Saint-Just, nicknamed
by Mirabeau the gossipy Fréteau, Goupil de Préfeln,
Treilhard, Lanjuinais, Legrand, Martineau and Durand de
Maillane, eight forensic experts or lawyers, gathered and combined
their efforts. Official or unofficial members of the Committee
Ecclesiastics of the Assembly, they develop, they direct
all his votes. A few prelates and the Abbot of Montesquiou
are chosen as if to counterbalance the exaggeration-
tion and the abuse of Gallican liberties that Jansenism
enthrones. Among these prelates is Jean-Marie Du-
Iau, archbishop of Arles, whose talent is no more
No doubt about it, courage and piety. Dulau was appointed to
unintentionally serve as a flag and cover the mar-

Chandise. His name is popular and respected. He will give
to the commission this degree of authority and trust which
She feels the need. But Dulau, supported by François
de Bonal, Bishop of Clermont, by Charles de Mercy,
Bishop of Luçon, by the Prince of Robecq, the Marquis of
Bouthillier, and by the priests Vanneau, Lalande and Grandin,
struggles with such logic and perseverance that he exhausts himself
the tenacity of the Jansenists. It even compels silence

the loquacity of lawyers.

These preparatory skirmishes were perhaps the
harbingers of defeat; Camus and Treilhard the con-
swear by imagining a plausible pretext to compose themselves
a more docile majority. Treilhard then comes to complain
to the Assembly of the excessive workload to which the Committee
The clergyman is bound. In order to remedy this inconvenience-
They deny, which delays the Constitution of the Clergy, so vividly
desired by the nation, Treilhard proposes that we add to
The Commission has a number of new members.

Camus and Treilhard's wish was granted, as
It had been agreed upon beforehand; and this first round of
the lawyers' parliamentary maneuvering did not change the
discussion, but he shifted the majority.

That was all the Revolution could demand; it
obtained it.

The lawyer Chasset, the economist Dupont (of Nemours),
The Carthusian monk Dom Gerle and three priests, whom demagoguery
will soon change to constitutional bishops, Massieu,
Expilly and Thibault are the main auxiliary members
liaires of the Ecclesiastical Committee. The Assembly did not grant him-
demanded more light, but a schism framed in
a bill. Dulau and his friends withdrew.

Two years apart, we find them again

in each other's presence. The lawyers who wanted
restoring the old cannons are Girondins or Terro-
rists. The priests, who claimed to bring the Church back to its
primitive purity, they assassinate the King, they publicly renounce
lie to their God, or end up contracting a species
of legal marriage. Dulau is the first martyr to fall
at the Carmes under the blows of the September Massacres.

Therefore, there are two distinct parties within this Assembly.
decisive. One, to remain true to his principles, does
courageously sacrificing his fortune and his life;
the other, in order to fuel envious or greedy passions,
advances towards progress and dishonor with cries
of joy. Cautious, argumentative, and loquacious, these priests and these
lawyers, pooling all the efforts of their pa-
Their aversion to the Roman See, they do not resemble
not bad at terminals that would want to insult a pyra-
mide. They only seek to rely on freedom to
to make the Righteous fall into their traps, because the Righteous

It is inconvenient for them. They are at work, let's see them manito publish their Civil Constitution of the Clergy.

In a few months, the Assembly had made proDiges of upheaval in the Church's economy. The On August 4, 4789, tithes were abolished; on September 27, Catholic churches are being deprived of their vases. sacred; on October 18th, monastic vows do not exist Furthermore, on November 2nd, the Nation is declared the owner of the Church's property; on April 13, 1790, he lost the administration transfer of these assets. The clergy are made into state employees, in order to enslave the priests through their needs for each day, and gradually transforming them into clerks moral policing services. On July 12, the Cona constitution whose origin we have outlined.

With a calculation of profound deceit, its authors realways rushed to attack the dogmas directly. of Christianity, which the unbelievers, their accomplices, do not ceased to be at stake. To tamper with the faith would be, According to the Jansenists, to awaken the anxieties of the People and to provoke legitimate distrust. The People are not yet It is ripe for this eagerly awaited work. It must deceive him and lead him astray by an insane slopesible. We therefore set aside the dogma, until further notice. useful opportunity, and they ingeniously use every kind of subterfuges, to dismantle the spiritual government of the Church, while shouting from the rooftops that it was being raleads back to the ancient canons and its primitive beauty.

In order to vividly grasp the spirit of the masses and to to associate with the regeneration of the Church, it had been decided that the election of their pastors would be returned to the people. This principle, accepted as the basis of the project, is an advance and A lure. The people fell for it. They were being deluded. of its future splendors, tears were drawn from him on His past calamities, he was intoxicated by his omnipotence. current. The People, dazzled, subjugated, see in all these changes usher in an era of equality and fraternity, emerging from the chaos of his supposed servitude. He applauded. with hand and heart; then, when one offers to one's naive enthusiasms the Federation's celebrations, as passWhether it's time or a toy, we manage to steal from the Church the authority she received from God.

The principle of democracy in the state, barely proproclaimed, they are trying to forcibly introduce into the Church the principle of Presbyterianism. The King was now nothing more than a countersignature machine, they want to enslave the Bishops to the same stupidity. The former constituency of France

was in turmoil; the territory and boundaries were reversed
dioceses. Metropolitan sees and bishoprics are abolished,
We create others. We pronounce extinction and death.
legal of chapters, abbeys, priories and all
benefice titles, other than those of metropolitan sees and bishoprics
and cures established by the Constitution.

This Constitution decides and promulgates that the evo-
those who no longer need to address themselves to the Pope for this
to obtain confirmation. They write to him as if he were the chief
visible to the Church, only as a testimony to unity
of faith and communion that they must maintain with
him. It is up to the metropolitan, or the most senior bishop of
the district forming the diocesan metropolis, which it
Canonical confirmation must be sought. The bishops and
The priests are elected by the same electoral body that appoints them.
The members of the departments and districts. The bishop
cannot exercise any act of jurisdiction, insofar as it concerns
awards the government of his diocese, without having de-
released with his usual and permanent council. His vicars
can only be removed from office with the advice of this council and
by a decision taken by a majority vote. The
Parish priests have the right to choose their own vicars.
among the priests ordained or admitted into the diocese by
the bishop; but his approval is not required.

These are the fundamental articles of this Constitution.
tion. This is the schism in its nascent stages, the schism elaborated by
the Protestant Reformation, and developed in its consequences
extremes by the Jansenists, but the schism had already begun.
by law, a scandal and an oddity of which history had not
no example has yet been offered. According to these past theories in
laws, all power no longer comes from God, but from
man. God is absorbed, erased, he gives way to an elect-

sovereign elector. This elector, who is the first person who comes along,
represents Christian society; it will be its organ, and,
By decree of December 24, 1789, idolaters and Jews...
Muslims, Calvinists, and unbelievers of all
caste or any profession, are voters and eligible to hold office.
Nearly; the clergy alone takes no part in the election.
thus dates back to venerable antiquity and the primitive
Church.

The power of the Bishops was not much, the
The Pope's power is reduced to nothing. Communion
with the Holy See was limited to the simplest of forms
mules. The Sovereign Pontiff learns from her what has been
settled outside of his jurisdiction. He is stripped of his authority.
and France, which owes its faith and its bishops to Rome, the
Constitutional France separates itself from the mother church.
France breaks all ties with the center of the Unity ca-
Catholic.

Born from the long-established alliance between the
Jansenism and secular Gallicanism, this Constitution
had eternity for her, has forever the constitutions
the most ephemeral tions. She was struck at birth
of legal blindness and religious anathema. She knew

[1] It would be impossible to recall in a note all the consequences
your botffonnea or extravagant of such a mode of elections. What is
Passing through Toulouse is enough to give its scope. We read in Y Antidote
universal, p. 48:

"The first ballot having been invalid, the electoral assembly wanted to..."
to do a second one, without giving up. Several voters, who did not want
not to lose the pleasure of the show, they told their friends that in case of be-
Care, we'd find them at the comedy. The need arises. We run to the comedy.
media. An actor, tasked with giving his opinion, steps forward to the edge of the
theater and said: "Gentlemen, the voters present here are hereby notified that..."
They are waiting at the cathedral to conduct a second vote and create a
"succ. esseï r des apôtres."

science.
L'

accused both by the Church and by reflection; but the goal
that we had hoped to reach could no longer escape
to the revolutionaries. They were going to dishonor the clergy.
French, by forcing him to swear an oath to such a
violation of all ecclesiastical laws, or dispersing it
and dedicate him to almsgiving, if he listened to the voice of his con-

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The hour of danger was approaching; the vast majority
of the Episcopate and the Clergy did not hesitate. Under the pre-
club sion, spewing blasphemies and threats-
Regarding these deaths, the Bishops and Priests were unanimous.

They rejected with eloquent indignation a serment that imposed the schism on them[1]. They were placed in the alternative of subscribing to perjury or being abducted of their dioceses and parishes. This sacrifice was consumed, and the Church of France destroyed in its principe and in its action.

Impiety immediately set to work; it produced new bishops. The people of the Revolution elected them; Charles-Maurice Talleyrand of Périgord consecrated them. It-more than enough was needed to bring bad luck to such a person an assemblage of vices and betrayals.

This tiny minority was turning away from God, as if the The Lord's hand suddenly shortened so as not to to be able to save more, and as if his ear had become harder to hear. The Constitution The clergy attributed to its bishops and priests ver-civic duties , in exchange for their priestly duties. Less than two years after its promulgation, its bishops and his priests passed under the yoke of apostasy or of municipal cohabitation. Those whom the guillotine spared... repented later, or tried to maintain themselves in The Church as a stumbling block and a source of scandal. This is what the revolutionary idea has always admired-understood. So it's no surprise to see all liberal writers vouche for orthodoxy immaculate from this nascent schism, which could not be fertilized than the ridiculous.

In his History of the French Revolution and in that of the Consulate and the Empire > Mr. Thiers, who often gives Emperor Napoleon a lesson in tactics, reveals himself, in his spare time, to be more of a theologian than the Pope. The Pope and the Church have spoken out on this issue, which was even emptied, before any decision was made, by contempt with which the people welcomed its intruders. People, Church and The Pope was mistaken. Here's how: "The Assembly, in reforming abuses, said Mr. Thiers[1], did not encroach on ecclesiastical doctrines nor on papal authority, then-that the constituencies had always belonged to the temporal power. She therefore wanted to form a new division, to subjugate as in the past the priests and bishops

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[1] Leaving this session of January 4, 1791, where the Clergy refused the Oathing with such noble energy, Mirabeau said: "By my faith, if the The profit is ours, we must admit, the honor is theirs.

to the popular election, and in this respect it did not encroach
than on temporal power, since the ec- dignitaries
clesiastics were chosen by the King and appointed by the
Pope. This project, which was named the Civil Constitution of the
Clergy, and who slandered the Assembly more than anything else
that she had done, however, was the work of the deputies
more pious. It was Camus and other Jansenists who,
wanting to strengthen religion in the state, they sought to
to bring it into line with the new laws. It is certain

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1 History of the French Evolution, by M. Thiers, vol. I, p. 232.

that, with justice restored everywhere, it was strange that she
was not the case in ecclesiastical administration either
although elsewhere. Without Camus and a few others, the mem-
members of the Assembly, educated in the school of philosophers, at-
would have treated Christianity like all the others
religions admitted into the State, and would not have been concerned about them-
cut. They indulged in feelings that in our
New customs dictate that it is customary not to fight.
even when they don't share them. They therefore supported
Camus's religious and sincerely Christian project.
The clergy rose up, claiming that they were encroaching on the self-
spiritual authority of the Pope, and appealed to Rome. The principal-
The basic principles of the project were nevertheless adopted and also-
They were immediately presented to the King, who asked for time to...
refer to the High Priest. The King, whose religion was enlightened
recognized the wisdom of this plan, wrote to the Pope
with the sincere desire to have his consent, and to
to thereby overturn all the objections of the clergy. We shall see
soon what intrigues prevented the success of his
wishes. "

The sovereigns that the voice of their conscience or the
Predicting future calamities halts on the fatal slope
concessions are inevitably controlled by
intrigues. They are given alms quite generously.
good intentions, but they are declared to have been achieved and con-
defeated by moral ineptitude or weakness. For their evil-
At this point, they all have an entourage that enslaves them to its
wills or a cabal that loses them.

The Revolution grants itself, by right, a monopoly
of lies, and she mentions historians who, like
Mr. Thiers finds "this stratagem more ingenious than
guilty.” But the Revolution only allows its own

to pardon cowardice, and to take under protection From their pens, the perfidy from which she can profit. The Holy See condemns the Civil Constitution of the Clergy; the The clergy of France rejects it as an attack on self-to the integrity and indefectibility of the Apostolic See. Mr. Thiers declares that they are all mistaken. A man who took to This Constitution, a very large part, one of the bishops instituted by her, Abbot GregQire, is not entirely as absolute as the panegyrist of the Revolution, and he said: "In this Constitution, I consulted "Come, the Pope's authority is not pronounced enough."

Gregory, this man of vast ecclesiastical erudition that, but whose head was an upside-down library and the style, a continuous parenthesis, testifies to nothing He shows no regret, no remorse. He was crafting a his conscience, a kind of bastardized Catholicism, Gallican, if you will, but independent of the Church: something approaching the civil pontificate that he will dream of later Abbot Gioberti; nevertheless, Abbot Grégoire arshore to the conclusion that strikes everyone, except Mr. Thiers. Let us add, to be fair, that at twenty-five years old of interval, when reason begins to come to him with With white hair, the writer of Liberalism is not also explicit. In his History of the Consulate and the Fifth Empire, Mr. Thiers is much closer to the opinion of Gregory, that of his own. He contradicts himself; but does not does not retract yet, and he expresses himself thus: "The Relireligion was obviously one of the things with regard to thewhich the Revolution had crossed all boundaries

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[1] Legitimacy of the civic oath, by Abbot Henri Grégoire, p. 25.

[2] History of the Consulate and the Empire, vol. III, p. 196.

fair and reasonable. Nowhere else were there so many fix. "

Then on the next page he adds: "The Assembly conconstituent j driven by this taste for regularity so natural to the spirit of the reformers, assimilated, without hesitation, the admission The transfer of Church authority to that of the State. There were diosome were too broad, others too narrow; she wanted that the ecclesiastical district was the same as the district administrative conscription, and created a diocese per department

ment. Making all civil offices elective and judicial offices, she wanted to make them elective as well ecclesiastical. This arrangement seemed to him, moreover a return to the time of the early Church, where the bishops were elected by the faithful. She abolished at the same time the canonical institution, that is to say the confirmation of bishops ques by the Pope; and of all these provisions she complaid down what has been called the Civil Constitution of the Clergy. The men who acted in this way were motivated of very pious intentions. They were true believers. bleak, fervent Jansenists, but narrow-minded, stubborn in their theological disputes, minds consequently extremely dangerous in human affairs. To completeTo find fault, they demanded that the French clergy lend oath to the Civil Constitution. It was giving birth to a a matter of conscience for sincere priests, and a pretext for malevolent priests; it was, in a word, "To prepare for a schism."

"Camus's religious and sincerely Christian project," this project, which Mr. Thiers, in his History of the Revolutiontion paints such a touching picture, only prepares one schism, according to the very testimony of the author of the Consulate and of the Empire. The schism is the attack on the unity of the Church,

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It is the peace of consciences and the tranquility of nations implicated is the civil war introduced into the sheepfold and threatening the flock. Rome owed it to all protection and light; it was his right and his duty to defend herself. By defending herself, she safeguards justice. tice and truth. It offers to all the trying devotions towards a consecration that doubles the strength and revives the courage. That is what the Revolution, in all its intermites and its peripeteia, had the most pressing interestready to prevent, which she has constantly condemned at in the name of a God of peace.

She was born to be a lamb, she is forced to become tiger. She had peaceful and virtuous instincts; the Fanaticism, intolerance, and slander change all these beautiful sentiments in packages, not finding a valid excuse that in the apotheosis of a patriotism exalted by the dangers. She was determined to remain Catholic and Christian; she is first forced to make herself a weapon of a legal schism, then to move without transition to the atheism in laws and customs. A learned hy-

Pocrisie developed this dual theme; he does today
an integral part of democratic ephemerides. We do not
They no longer reason, they are the only ones we swear by.

Because what we must never forget, what we must
always and everywhere to compare with tolerance, with
Progress and fraternity were promised, but brutality prevailed.
Fanaticism is delirium in the form of barbarity, blazing forth
as soon as the Nation renounces its prejudices and walks
with the century. At the heart of all written or
In the professed, one inevitably finds tears of com-
hypocritical demands and pains, to soften the
peoples on the wars of religion, or to inspire to

humanity has a holy horror of the excesses committed in the name of
of faith.

The revocation of Fedet of Nantes, the dragonnades and
The missionaries in their sturdy boots from the Cévennes are,
with the Spanish Inquisition and the St. Bartholomew's Day Massacre, a
frame on which everyone embroiders inexhaustible declamations
wounded. Some authors, even Catholic ones, have never
dared to address such a thesis frankly. They have re-
He was brought to justice. In order not to compromise too much.
their commercial popularity, they have quite innocently es-
tried to have, they too, their little stone to throw at the re-
political impulses of Louis XIV and religious foresight
Philippe II's gieuse. Few, very few writers of our
days have dared to say, with Frédéric Ancillon in his Studies:
"The only role that could befit the majesty of history-
the only one who can retain his magistracy
holy and necessary is to judge actions in themselves.
same, and to always bring them closer to the eternal principles
"Pipes of the righteous."

Ancillon, despite being a Protestant, spoke thus and
acted in the same way. The timid and the revolutionaries
will never have such scruples. For them, the foundation-
The lie of all justice will never be the truth.

We admire their eloquence as little as possible,
sprinkled with harmless interjections and hesitations
embarrassed; but will we be allowed, we
who only consent to walk in the ways of good
meaning and truth, by asking a few simple questions
to public opinion entrepreneurs?

The Priesthood and the Empire were wrong, in your opinion, to
to crack down on the Albigensians, the Waldensians, the Camisards, and

all those who broke away from Unity. The Compelle intrare, which gave rise to so many fine speeches and caused so much to spread across the globe, so many floods of philanthropic ink, was a violation of divine laws, an outrage against the conscience. History, odes, dramas, and novels make it so. Faith. That's very good; but then why don't you apply- Do you only express this indignation towards popes or princes? Why have you never, like Tacitus, had these flashes of distributive justice, sudden and terrible, which cast a terrifying light on the abysses of human heart?

Is it possible that those who invented and maneuvered- would still be at Are your eyes those of the apostles of tolerance? Do they, too, they would not have sought, through all sorts of threats and torture, to stifle public opinion and to understand What about pious resistance? Haven't we seen them adore an educated youth in ignorance, and fomenting these delusions of the mind, proceeding, by the most savage of inquisitions, the staging of the social paradox and of Deified disgrace? Haven't they claimed, haven't they proven not every day that, in order to achieve sovereignty of But are they allowed to dare anything against everyone?

You discover, you ardently lash out at the fana- ancient times. You declare war on it. Without truce or mercy, and this, in the name of your immortals principles of 4789, guaranteeing, you say, freedom re- religious and political equality and civil equality. But then for- What don't you see, why don't you tell us? Do not keep quiet about crimes of all kinds, persecutions of every species, of which these immortal principles were the cause Or was it a pretext?

It is beautiful to shed historical tears over misfortunes that date back several centuries, more beautiful in- core of arousing pity in the nascent generations over calami- These are often imaginary or exaggerated. Why remain silent? in the face of these evils which we witnessed, and of which he It is still possible for us to track the victims. of their blood?

The "Force them in!" is an attack on the dignity of

The man and the citizen. So be it; but then what do you say? of this National Assembly requiring an oath which repugnant to conscience? What do you think of these authorities? These new men, sword in hand and blasphemy in hand... mouth, impose this same oath on every bishop, on every priest, to any nun, under penalty of dying of hunger or in exile? Where are they, in your stories or in your novels, the accounts of these spreading persecutions from the castle to the cottage, and go back to the humblest from presbyteries to the most sumptuous of episcopal palaces? On what page do we hear you condemning these crimes, and saying with Livy: Crudelitatem damnatis., in crudelitatem ruitisj you condemn cruelty and you indulge in it- Give it yourselves?

In all the provinces of old France, in Celts mainly, who were fortunate enough not to have- I never saw Jansenists as spiritual leaders, there are Hardworking, peaceful, and faithful populations. Faith their fathers' is for them a consolation and a hope They believe in God; they believe instinctively. to the infallible supremacy of the Pope; they venerate their bishop; they love their priest, whose word and charitual sums up the Church. Their virtuous instinct is wary of these multitude of rights with which the Constitution burdens them, because without ever having heard the name MaChiavel, they know as well as he does that "men do not do good only by necessity; but as soon as they have a choice and the freedom to commit evil with impunity, they do not They do not fail to spread confusion and disorder. » &1 * t>ii

Suddenly, at a nod of legislative approval, this People must renounce his ancient beliefs. He was poorly enlightened. Without his consent, we make him happy in spite of himself; it will be necessary that, fro willingly or by force, he submits to the blessings that are bestowed upon him. against his will. jq euQ S eoaomaoo sf b sn%uqm These felicities consist of armed expulsion of every priest who has the courage of his faith, and in the advent- the liar of an intruder or a swearer, that public contempt welcomes in advance, quite convinced that by its morals The intruder will not defy the voice of the People. The unbelievers- dules, who never set foot in a church, there finally enter in the wake of the constitutional priest, and the Silence reigns there, as in a tomb. The crowd 7a followed his true pastor into the valleys or into the forests. ïoifibnoo auov ^

Through its unwavering constancy, the crowd protests con-
to be innovations that repelled him. This madness, which
are the true people, the working, fighting people
praying and obedient, he is outlawed and declared incapable-
capable of governing himself. He has just been freed.
of a yoke that hardly weighed on him; tu-
constitutional officials who, through the harshest of services
His studies will teach him the happiness of being free. He said
and repeated throughout France the words of
The Gospel: “He who does not enter by the gate into
the sheepfold, but who goes up there by another

[1] Machiavelli, Discourse on Titc-Live> 1. I. i]f>\ liOYfi 3IIB3 1B*>

"This place is a thief and a robber." These words are
heard and understood; the thief ignores them, and he mau-
said the sheep who flee from him and do not know the voice
from abroad.

The overflowing of faithful priests has begun—the
The marriage of the jurors is celebrated in the parish church.
transformed into a temple of Reason. Those who do not attend
not to these doubly national holidays are declared sus-
respects. They are deported or massacred, they are violated
or they drown them. Age is no more spared than sex.
Humanitarian fanaticism, hands full of good deeds
he corrupts, he preaches social progress; he declares war
to convictions and thought. He wants nothing to remain
standing; he crushes or mutilates. He leaves the wolves in re-
pos, and he organizes in the countryside and in the cities
long hunts for priests. He replaced the Cal-
by a tree of liberty. He orders that his popu-
A group of brothers and friends bows before this tree, and
adores the first prostitute who comes along who will be the same
occasion goddess of Reason and License. This po-
Pulace did not have enough money to have
vices; the Revolution teaches him the rudiments of crime.

All of this was seen, but not all of this was said, or
at least all of this found a national excuse in
the indulgences of history. In order not to disturb
his biased admirations and his great citizens of
Convention, history passes by with both feet together and with eyes closed-
She feigns ignorance of these prodigious attacks.
rer, or, on her good days, she makes up for them: sometimes
she even approves them by the supreme law of necessity.
City, the last excuse of tyrants.

History takes these privileged ones under its wing.

"sedition at all levels," which made a stepping stone of proscription, and who tortured beliefs for to soften them. She makes a bulwark of her admirations to low-level Herostratus, terrorists kept in the spirit of wine, or fierce lovers of equality, always ready to buy the most frivolous of distinctions at the price of all the packages. History was not ashamed to accept and to glorify such shames. She accused, she accused- Saint Dominic and Torquemada will remain so for a long time to come. Philip II and Louis XIV, the bloody Mary Tudor and Pius V. But fear nothing: she will never have anything but her defending themselves, a word of blame to stammer against the countless excesses of the Revolution.

The Revolution was provoked, it merely... Answer 1. She wanted to do it peacefully, constitution-

1 On September 2nd and 3rd, 4792, the massacre of the Bishops, Priests and prisoners held at the Abbey, the Carmelites and in twenty other places, bloodied Paris. Three days later, on the 6th, the general council of the The municipality of Nantes decrees the following, which is signed by the citizens Joyau, Aimé, Payen, Donnet, Dufrexou, Gandon, Robineau, Halgan and Le Tourneux. This decree, which is a final semblance of humanity, resur- he cites the lettres de cachet in large numbers; he makes all the revocations pale in comp The Edict of Nantes and its prelude to drownings:

"The council, considering the danger that threatens the homeland and the the ills to which it is exposed today are partly the effect and the following the criminal maneuvers of the unsworn priests; that it is It is evident that these men have sworn to destroy their country, and that no consideration will never be able to rally them to the cause of freedom and equality;

"Considering that their expulsion from the kingdom is desired and requested" long ago, all good citizens considered it the only way to to restore inner peace;

"Considering that this expulsion has already been carried out for several months, if the wish of the representatives of the Nation had not been stifled by the perfidious power charged with the sanction and execution of the laws;

"Considering that the People eagerly await the implementation of the

naturally and in its own way, the happiness of the Church, of the monarchy and the people. The Church, the monarchy and the

The people did not understand her. She saw herself in the cruel
the alternative of succumbing or invoking a power of
darkness still unknown. She placed herself under the invocation
of this power, having as its elements and as its strength
attractive everything that was previously considered worthless in the universe.

She called upon perjury and vice, selfishness, for help.
and greed, sloth, and pride. All these have
arranged to meet around her, here in the form of ora-
popular demonstrators, there under the carmagnole of patriotic de-
ragged. From the four corners of the world, this collection of va-

gfifib aéoi, will kill 'ml

law; that, justly angered by the woes heaped upon his head by this horde

malevolent, he burns to be freed from it, and the slightest delay could

to drive him to take justice into his own hands, as happened to

Paris and other places; rîfifl

For all these reasons,

"The departmental council, deliberating in the presence of the general councils"
generals of the district and the commune of Nantes, and heard the public prosecutor-
General Syndic has decreed and decrees the following:

Article 1. Starting tomorrow, the commissioners of the three administrations will
will return to the seminary and the castle of Nantes, where the
Priests or non-juring clergymen of this department who are there
are surrendered willingly, or who were brought there by force.
mée, and will notify them of the law of August 26, which orders their export;
They will order them to prepare to leave the kingdom within the specified timeframe.
by the said law.

"Ait. 2. The commissioners will make it clear to these clergymen that
the administrators are willing to follow the literal execution with respect to them
the decree of August 26th; but that the ferment of minds is such
that it would be very imprudent of them to deviate by the in-
Furthermore, the safest option for them is to prefer the sea route.
to go to any place they wish to establish their residence.

Article 3. The commissioners shall declare to these clergymen that they have
to dedicate themselves within twenty-four hours, at the end of which we will come
to receive their statements; that time is of the essence, and that their safety would
compromised by a longer delay.

gabonds, unnamed poets, ambitious lawyers, lost women, greedy philanthropists, journalists impure lists, of hissing actors, of enthusiastic naives progress, snitching doormen and debased nobles, treacherous priests, parasitic speculators, scheming begrievous, ruined cosmopolitans, young madmen, and mothers, composed this separate France whose DeMagogie will continue to sharpen evil instincts.

The tribunes of Athenaeum or Academy, the orators of alley or history, producing republicans under the Monarchy and the communists under the Republic, are taken for this kind of France with enthusiasm Easy to explain. They legitimize his excesses in the hope to seize the profits. That is why the Civil Constitution of the Clergy and all the revolutionary laws naires find admirers or apologists in a story fabricated for the sake of a passion or interest.

Pius VI and the Sacred College had studied with a ever-increasing anxiety during the various phases of the Revolution resolution. In Rome, better than anywhere else, they know that The defining characteristic of societies and empires that are destined to end is to To foresee nothing, not even their end. Ignorance of the past veils the future, and the Pope was no longer able to admit that the The French nation was teetering on the brink of collapse. In this movement-disordered turmoil of hearts and thoughts, through these feverish agitations of struggle and pain, the soul of The Pontiff was not shaken. His brow remained pure and serene like a beautiful autumn sunset. In Each of these complications brings sadness and One more despair, he understood that a large reserve It was imposed upon him. Rome initially condemned itself to silence, to allow passions time to calm down. When

she judged that the time had come to break this prudent silence was Upon his arrival, Pius VI, on March 29, 1790, addressed the Sacred-College, assembled in secret Consistory. After having explained to him-He mourned the afflictions that weighed upon the Church of France, he adds:

"When we learned all these things, did we We could have suffered so much and not raised our voices apostolic against these guilty decrees, by which They want to destroy religion, and we don't see it. that too much, breaking off all communication between the Holy-The seat and the kingdom of France? The prophet Isaiah does not He apparently disapproved of our silence, he who said: “Woe to me for having remained silent!” But in what ways? What terms could we break it off, and who should we contact?

To the Bishops: Are they not deprived of all authority? plunged into terror, and forced, for the most part, to abandon to their seats? To the Clergy: is it not scattered, humiliated bound, unable to reunite? To the Most Christian King himself- Indeed: is he not stripped of his royal power? submitted to the Estates-General, and forced to sanction all their decrees? Almost the entire nation, seduced by the phantom of a vain freedom, obeys like a slave this As- a group of philosophers insulting and attacking each other between them like rabid dogs; she forgets that the salvation of empires rests primarily on the Christ's doctrine, and that their happiness is never more assured that when obedience to the King is the effect of the full consent of all subjects, as taught Saint Augustine. Indeed, the Kings are the representatives of God to do good; they are the sons and the supports of the Church; their duty is to love her as a mother and to defend his cause and his rights.

"We know for certain that the important mission of It is our prerogative to speak, to warn, and to exhort; but we are convinced that our voice would resonate in vain in the ears of a misguided people, and whose masses, delivered under license, constantly running towards the fire, to pillaging, torture and massacre of good citizens, and violates all the laws of humanity. We still know that we must be wary of further irritating this multitude and to drive her to even more heinous crimes. Saint Gregory the Grand teaches us in a striking way that the siLence is not always irrelevant. Examining what There is a time to be silent and a time to speak, there is establishes the distinction; then he adds: & We must study- carefully determine the opportune moment for that a discreet mouth opens, and which one where the Discretion must be maintained. Who doesn't know that... Saint Athanasius remained silent, and even fled. of Alexandria at the time when that city was in the grip of The rage of the persecutors? He wrote, in fact: "Let us not be neither impetuous enough nor reckless enough to attempt the Sei"gneur." This is the same approach that Saint also followed. Gregory Thaumaturgus and Saint Dionysius of Alexandria; that is what the most skilled interpreters of sacred books.

"But it is no less true that silence" that which keeps the one to whom the duty of speaking is imposed does not It shouldn't be forever. He should only keep it until... that he can break it without danger to himself and to the others. This is what Saint Ambrose teaches us when

He said, “Now David remained silent, not forever, but
for a time, not without interruption, and with all the
world indistinctly; but it did not respond to its

neither the enemy who insulted him, nor the one who provoked him.” As for
to us, as long as our voice cannot be heard
To the French nation, what must we do? We address-
to serve God and to raise our fervent prayers to Him
and multiplied.

"In the meantime, we have made a judgment about you"
to deliver this speech, so that people know that we
Let's not ignore all the attacks being directed against the
Religion and against the rights of the Holy See, and for dis-
declare that the silence we have maintained should not
to be attributed to negligence, much less to approval,
but only to the conviction we have that this
Silence is necessary for a time, and until
other circumstances, which we hope to have soon
to arrive by the grace of God, allow us to take
"Usefully speaking."

Faced with the excesses of anarchy and the ou-
tragedies suffered by the Church, moderation and dignity of
This language has something paternally solemn about it.
Pius VI seems to have seen into the future. He has prescience.
misfortunes await him, and, a martyr already prepared
for the sacrifice, he communicates to all his writings an ac-
a hundred inimitable resignations. His style flows like the
waters of a beautiful river. Those who preceded him on the
apostolic throne, those who followed him there, all had, they
will all hope that their struggles will not remain
afflicted with sterility. This hope will not deceive them any more
that he not abandon Pius VI; but that one, privileged by the
pain, had to atone, like Louis XVI, for fatal
complacency or depravity that were not the
his own. He therefore resigned himself to the punishment without having par-
He participated in injustice. A devoted victim, he fought only

so as not to accuse Rome of inertia or exhaustion.
Nec terremus; nec timemusj, said Saint Ambrose, so sweet
and so strong in his gentleness. We do not want to ef-

*, but we are not afraid, repeated Pius VI; and
His calm, dignified demeanor was the eloquent commentary

of these words. ?/b <[j0[l jaGh^B fl^

In the difficult circumstances in which the King had placed himself, between his religious duty, which he never wanted to depart, and the new political principles that it followed Louis XVI needed a guide and a friend. The old Pontiff supported the young Monarch; he inbreathed the courage of resignation, since a feeling incomprehensible mercy made Louis XVI forget

Ifj, it is not without reason that the leaders of the peoples of- the sword. In the presence of this Constitution, of which all the His vices were known to him, and he was forced to sanction them. Through all sorts of moral torture, the King hesitated and re- The French episcopate, rallied by the common danger, had gone into the breach; he fought with energy and with talent for preserving Christian unity. Louis XVI admired these generous efforts; however, his timidity- turelle made him seek advice or direction in an even higher authority. He was waiting for Rome would have ruled on the matter. Pius VI spoke, but His brief letter never reached the monarch. It was intercepta perfidiously, in order to leave the King to grapple with his religious conscience and his political uncertainties.

Harassed by the riot, exhausted by the interrelationships- Laughing, betrayed by some, slandered by others, and not finding that prayer brought solace to so many tribes lations, Louis XVI signed with the thought that he was conjuring from

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1 This brief is dated September 22, 4790.

greater misfortunes, for never did a prince desire less knowing that energy is always the final word in all business. We were just waiting for this moment to leave To the Constitutionalists their complete freedom of action. Pius VI had inflamed the zeal of these pastors of souls, which were violently separated from the flock entrusted to their care. By his briefs, by his letters, by his example above all, he encourages, he excites this multitude of bishops and priests faithful until death. These bishops and these priests will endure it while blessing God and bidding their last respects to the Supreme Pontiff.

In the dispensation of heavenly treasures, Pius VI did not openblie point that he has, even among these Athanases of the Clergy French, sheep who no longer listen to the voice of the pas-teur. While shining the iron above their heads spiritual censures, he grades the punishments according to the offenses; he threatens, and yet his charity does not cease to be gentle, patient, and paternal. He lists them to some the burning coals that sacrilege and the nullity of acts of jurisdiction exercised by them amass on their consciences. To the others, he announces their ruin prochain. It's no longer forty days that are fixed. nevertheless, as by Jonah; Pius VI triples the longanithe prophet's moth. When this period has expired, the punishment will not begin yet; for, cries the Pontiff*, "Then again we will be filled with sorrow, we will weep-" We will groan, we will moan, we will feel our insides to dry out, as if our own members.

The one that Bossuet, in his admirable Sermon on The unit, so aptly named "the leader of the word and of

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* Brief dated March 19, 1792.

"the conduct," he had pronounced from the pulpit of Pierre. The bishops, the priests of the Church of France, measure the depth of the precipice towards which the JanSenism and Gallicanism drove them* Bishops and Priests bow before this speaking column of the faith, whose oracles are gathered like manna heavenly. They are called upon to dishonor themselves. They must swear an oath to the Civil Constitution of the Clergy, under risk of starving to death, because the salary granted is at The price of perjury. From one end of France to the other, the The clergy rises. They refuse to obey laws that are repugnant to his honor and undermine the integrity of the Headquarters apostolic.

The arena is open to martyrs; they will rush in. singing victory hymns.

The Comtat Venaissin and Avignon were the domain of Sovereign Pontiff. The Revolution seizes him, and immediately Jourdan Coupe-Tête appears at the entrance to the Icehouse. He inaugurates in papal territory the massacres which must, in every century, to make the paper on which they will be told.

There is no longer any shadow of armed resistance, no more throne, no more intermediary powers. The Parliaments are crossed off with a stroke of the pen from the list of con- bodies established. They no longer exist, not even in memory. The ma-

The scribe, who did so much for the Revolution, is destroyed by the Revolution. The priesthood, which fought against it, is Exiled or captive. A few traitors alone or guilty. Timidities, lingering on the path of concessions, hold them. instead, while awaiting their national condemnation to abjuration and marriage. Only these bishops and these relapsed priests, whom the common sense and faith of the people take*

Whether mocked or pitied, they wander in their temples. lonely like lost souls. After disobeying at the Church, they feel struck by the unanimous disapproval Verselle.

At best, they can gather around them some indifference. In the ranks of these ecclesiastics, we count everything that made Gallicanism strong secular, everything that served to constitute the Jansenist party. It was Oratorians like Poiret who took hold, by right of conquest, of the principal parishes of Paris; of the Oratorians again who, like Daunou, Isabeau and Fou- They lend a hand to all crimes. In their resistance In their opposition to the Church, the Oratorians had as allies the Doctrinaires and the Genovefans. They have them as accomplices. of their priestly abjuration.

We wanted to go back to the old canons and to discipline Primitive Pliny. Bishops and parish priests are appointed to the plurality of voices, through the vote of the people. This people apart from that which has been shaped by murder, it sinks senselessly He faded into death like a decrepit old man. takes solemn possession of the disgrace, and, not excusing or rather, honoring only his own excesses, he does not admit He responds only to his passions, to his hatreds. He is As a citizen, he is a voter, he is an informer in his section. as he will be a juror of the Revolutionary Tribunal, in pairs francs per day, all crimes included.

Demagoguery creates a clergy to suit his needs. a clergy he elected, and to whom he imposed his vices, in hastening to adopt all of their own. This clergy, still more quickly ridiculed than condemned, product the effect of a caterpillar on a rose. It can do nothing for He is not for others. The good flee from him, the wicked from him.

They despise them. At most, on the day of vengeance Heavenly and human angers will find hearts

to pity him or to teach him how to wash himself of the op-
honest in the face of death.

Jansenism had taken the principle of its
Constitution. Jansenism was quickly superseded, and
Camus himself is indignant at the disdain he sees himself subjected to.
The Jansenist movement feels it has corrupted too much. By what-
some of its leaders shuddering at the sight of these simulacra
of ecclesiastical elections, where unbelief and debauchery prevail
His sister had only one vote in the ballot; Jansenism confesses
defeated and outclassed. Like the Girondins, he always
the opposite of what he announced, and perhaps of what he
wanted, at least in the least gangrenous part of
its members.

The bloodshed was abhorrent to the Girondins; they put
their eloquence at the service of workers in the as-
assassination.

Freedom was their idol, they created tyranny.

Regicide seemed to them a crime and a wrong; they
were led to kill the King.

The civil war appeared in their speeches as
the most unforgivable of social attacks. Once
Having been sidelined or depopulated, they declared civil war.
that they could not even sustain in the plains of the
Normandy. These Marius of words, defeated without glory,
found their Minturnaean marsh in the abyss of a
hopeless despair.

They were heard complaining about the injustice of men
and the ingratitude of revolutions. They were indignant at being
outlawed by the vulgar culprits they had elevated
in power. They sowed corruption, they reaped-

read in]'ign6minie. They had had the pride of the
destruction, the most ridiculous of all forms of pride. They
died, and Montaigne's words were once again fulfilled.
Once: "Those who set a state in motion, thus
the author of the Essays expresses, are readily the pre-
First, absorb into its ruin. The fruit of the trouble does not de-
He hardly dies from the one who stirred him; he beats and confuses
water for other fishermen.

Fortunately, Providence allowed what was
true in Montaigne's time, it became even more so, and more so than
never, during this French Revolution, where men

They seem to eat each other like fish.
had consecrated crime, and crime brought shame upon him all
what she did for him. She had surrounded herself with figures
kneaded in the mud; she had made the most terrifying-
tables appeal to the most appalling passions. All the
orgies of thought, all the depravities of the intellect-
They crowned her with a crown of shame.
the outpourings of her drunken fraternity, she would go, plan-
everywhere there were trees of liberty, stunted poplars
decorated with ribbons, and which must be adored under penalty of
dead. Everywhere their branches produced only
guillotines. The guillotine was like the sun, it rose
for everyone.

When nature afflicts humanity with one of those winters
rigorous and groundbreaking, the ferocious beasts leap from
their hideouts, then wandering to the gates of the cities,
They seek to devour the first passersby. Under the
During the Reign of Terror in 1793, society was condemned to the same
phenomenon. She suddenly saw people coming out of certain dives
vile creatures surreptitiously named, and
who, without this horrible shock, would be forever

remained plunged in their native darkness. The Revolution-
tion, this tender mother in a red bonnet, unmuzzled these
ferocity. She gorged herself on the blood of her sons every day.
And no one resisted, and everyone obeyed the ty-
Ranic outlaw. This submission to the executioner does not
This can be explained by the idea that at the time in France it was worth
It is better to face a single death than to dread them.
All of them. Few men were chained to servitude,
They all chained themselves there voluntarily. As well as under the
During Tiberius' reign, the Terror forcibly broke all relations
human actions, and the more relentless the cruelty became, the more the
Compassion was forbidden!

Through the resurrection and liberation of peoples,
that she undertook on a fixed-price basis, we saw the Republic
to temporarily and conceptually burn down foreign prisons,
and she filled the Temple, the Concier- with victims
gerie, les Carmes, l'Abbaye, le Luxembourg and all the
palaces and all the churches. She slaughtered men
in order to rejuvenate them; she was shedding the blood of France
to regenerate it. She banished all memories and
changed all the names. The Hôtel-Dieu was called
House of Humanity; there was Marat Street, the street of
Citizens, the street of the Sans-Culottes, the Lucrece- street
Avenged. When the ransacked churches did not become
clubs or fodder stores, they made some

temples of Reason, Equality, Hymen, of the Old age, nature, or commerce. We changed the names of the cities, the calendar was turned upside down, and at the In France, as with families, nicknames were imposed which were all, in a way, a mockery and an outrage.

It was a source of shame for so many centuries and so many men.

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[1] Tacitus, Annals, VI, 19.

heroic, erasing everything that consecrated their titles by Respect for posterity. It was a confession that the weight These immense memories weighed heavily on this generation. prepared for all acts of cowardice and ignominy by its emancipators.

Sometimes they dressed in the Greek style, sometimes in the Roman style. This poor France, disinherited from Heaven and the Monarchy. He was forced to embrace atheism for God and to face the guillotine for sovereign pontiff. Silence was a capital crime, and the Denunciation was a patriotically sanctioned profession. The law made it so. All French people suspected of being suspects. They covered up From laudatory adverbs, they decked themselves with enthusiastic adjectives The massacres decreed in the name of the People. He invented only one way to make men equal: It was a matter of cutting off their heads, in order to establish a faster-lying, on deserted ground and in the night of tombs, the grim equality of nothingness.

As in the time when, according to the energetic words of Isaiah, “God, the Lord of hosts, removed from Jerusalem and of Judah, courage and strength, all the strength of bread and With all the force of the water, the people revolted. The great They rose up against the powerful, and the rest of humanity... some against each other; the child rebelled against the old-"lard, and the lowliest of the people against the nobles." They killed The living were exhumed, the dead were dug up. Life was lived in the pulpits. Ajax of crossroads or theater, who, after having tried to diminish earthly magnitudes, dared to defy God himself. They had been carried triumphantly Voltaire and Jean-Jacques in the Pantheon. Marat, too, had its apotheosis, the ultimate expression of extravagance in anarchy. Dugazon, Trial, Ronsin, Grammont,

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[1] Prophet. Isaiah, 111.

Collot-d'Herbois, Monvel and a thousand other actors,
having learned in the acting trade how one de-
came factious, were the Corybantes of these bacchanalia
of impiety. Saint-Just, Robespierre, Carnot and Barère, fa-
makers of little social verses, academic philanthropists
half, enjoyed crossing over, on a covered boat
of ribbons and roses, the river of blood they made
to flow.

One of their disciples, driven by a passion for logic
to the point of cynicism, he was not afraid to say: "We must, of-
ask those of '93, a broad conscience that does not erase-
They do not, on occasion, enter into an adulterous alliance, the faith
public order violated, the laws of humanity trampled underfoot
the Constitution covered with a veil to do the job
of the Revolution.

She needs all of that so that she can, in
knowing the facts, working towards happiness in one's own way
universal and social regeneration. We must give it
grants excesses of any kind to be perpetrated or glorified
to verify. He must be allowed to build mountains
of human victims based on piles of
corpses. The Revolution, which wants to destroy all abuses,
overthrow fanaticism and destroy the family through divorce,
has no other conditions to offer. That's the market.
that she puts in your hand; she can do nothing if we don't
He does not allow himself the right to lie and terrorize.

The Revolution is the obscure, gigantic and formidable-
daunting image of death. According to Milton, it has a semblance
of a crown on a semblance of a head, with a howl
similar to that of the infernal dogs that bark endlessly nor
It ceases around the belt of sin. It's a monster

1 Social Revolution) by Proudhon, p. 71.

formless, born of chaos and hell. Homer, the regicide.
thus depicted the time of Cromwell. The Committee of
Salut Public was careful not to modify its report.
She was the same, with all the filth, as a hundred
Years of corruption added to its inherent corruption.
In the third canto of Gerusalemme conquistata,
a poem by Tasso that Jerusalem Delivered has made us forget,
We read an octave, a dark prophecy, the most terrifying
revolutions carried out as a whole and in its
Details. The poet speaks thus:

La France adorna or da natura ed arte

Squallida im di vedrassi, e in manto negro,

Ne tempio illeso, o inviolata parte,

Ne loco da furor rimos) integro:

Vedova la corona, ovunque sparta

Le sue sostenze, et il regno affïlitto ed egro:

Délia stirpe real reciso e manco

It's pretty cool, and it's full of anger.

"This France, so beautifully enhanced by nature and
through art, one day we will see her pale, defeated and covered
of mourning. She will not have a temple that is not violated, not
a retreat untainted by fury. The crown will be
A widow, her treasures scattered, the kingdom sad and ailing,
Finally, the most beautiful offshoot of the royal tree will be cut down.
cut off and the stem struck down, »

It was in 593 that God inspired Tasso with such verses.
cruelly prophetic. The poet had seen it all; he had
everything revealed, and he announced the calamities to France
Futures. The Temple prison, the scaffold of January 21st,
the unspeakable miseries of the young Louis XVII, the proscription
tion of the dynasty, nothing is missing from this odyssey of
misfortunes, not even the fate of Cassandra.
1 Gerusalemme conquistata. (Rome, 4593, in-4°.)

The Parliament of Paris was stirred; it condemned the prophecy.
of a decree of removal, as an infringement of rights
of the crown and to the unwavering loyalty of the French.

Two hundred years ago, to the hour, the Par-
crushed by the Revolution he had called for
vows, his hatred and his inconsistencies, witnessed
the fall of the throne. He saw it, he shared its mys-
terrible pains, and, on the scaffold, he accused himself of his
blind spots.

The nation had legally assassinated its King; it
murders his Queen, and a voice, which will rise up to con-
to melt human pride, is being heard in Paris.
She shouts at every intersection the greatest joy of
all the joys of Father Duchesne.

Voltaire had introduced these expressions into the familiar style.
low-level or pimp-like actions that one should not encounter
counter that in bad places. He used it, the father
Duchesne abuses it. In his journal, it is in these terms
that he announces the execution of Marie Antoinette: "I saw
The female veto's head fell into the bag. I would like...
f...., to express the satisfaction of the sans-culottes,
when the arch-tigress crossed Paris in the car at
Thirty-six doors. Her beautiful white horses, so well
variegated, though well harnessed, did not lead her,

1 “I am accused of being Count of Ferney,” wrote Voitaire on May 20
1760 (vol. LVIII, p. 413 of his Complete Works), that these Jean-f...----
If they come to Ferney, I will put them in the stocks. Don't go
I wouldn't presume to write to you: To the Count, as Luc (Fré-
Deric II), but write: To Voltaire, Gentleman in Ordinary to the King, title
which I value, a title that the king has preserved for me with the functions; for,
Good heavens! What people don't know is that the king is kind to me.
It's because I get along very well with Madame de Pompadour and Monsieur le
Duke of Choiseul, and that I fear nothing and that I don't give a damn, etc.

but two nightingales were harnessed opposite
Master Samson, and they seemed so pleased with con-
contribute to the liberation of the Republic, which they seem-
they said they wanted to gallop to arrive earlier at
fatal place. The g, moreover, was audacious and inso-
slow to the very end. However, his legs gave out.
what at the moment of making the switch to play by hand
hot, no doubt fearing to find, after her
death, a torture more terrible than the one she was about to face
to suffer. His cursed head was finally separated from his neck.
crane, and the air resounded with cries of: Long live the Republic-
blique, f »

This extraordinary language, imposed on eighteenth-century France
century by its reformers with blows from the guillotine, it is the
Cynicism diluted in vocabulary. Licensed assassins
They disowned their souls, they dishonored their nature.
they trembled before one another, but they did
to tremble before them. We didn't cry, we didn't write.
No, because the eye dried up with fear, and the pen too.
as if a scorpion slept under every stone.

The patriots, the demagogues, who called themselves
The sans-culottes had come with the mission of breaking the
chains of fanaticism and slavery. In prisons,
they condemned to death by starvation those who did not redeem
not at a golden price the right of savage sovereignty that the
Revolution was setting prices. The Revolution was creating a sky of

1 We read in the Table of Prisons of Toulouse under the reign of RoBespierre, a decree of 4 Ventôse, Year II, thus conceived and signed: Groussac, Mayor; Michel, secretary: "The prisoners will be forced to pay in the cash box of citizen Estelle, treasurer of the administration, in the twenty-four hours following the publication of this, namely: the prisoners of the Visitation, the sum of thirty thousand pounds, and those of the Carmelites, that of five thousand five hundred pounds; what will be done with them?

iron and a bronze earth, and, by one of these anomalies which she loved to lavish, she presented herself as leader and for the apostle Robespierre, the man who had said: "Kill "This is a method worthy of tyrants."

This lawyer was so cold he could make the marble of the chambers cough. Pulcres. With every sentence that fell from his mouth, we were tempted to believe that he took pleasure in distilling vinegar to ice. He inaugurated the Reign of Terror. After having proclaimed at the foot of the scaffold on January 21st that Louis Capet would be the last of the Kings, he made people shout in all the churches in France that Pie YI was the last Popes.

The Republic, one and indivisible, believed it had its reasons we are for this. Through an operation in which she was seen nearShedding all appearances of legality, she removed churches, gold, silver, iron, marble, in short, everything that she could carry away; the rest was destroyed. She left not on the ground the smallest vestige that could remind us of She has no idea of religion in her heart or mind. She arhe stripped the woodwork and sculptures from the walls and the vaults; she transformed the bells into large coins; she made a clean slate of the priest, the altar, God and the Christian.

On the platform for speeches at the Convention, and as if to more directly associate the law with these saVages impieties, a donkey, wearing a mitre and clothed wearing a cloak, he crossed the Assembly amidst laughter and blasphemies. There were, in every corner of France, an altar to the fatherland, as close as possible to the scha-

trains jointly by such means as the administration shall deem appropriate, and no"especially under penalty of total food deprivation."

1. Parliamentary History of the Revolution, speech by Robespierre, t. X, p. 66.

false. On these altars of the fatherland, more inexorable and more
bloodied like those of Tauris, they presented the
spoils of fanaticism, including some brothers and friends
had not deigned to accommodate themselves. With songs mo-
As queurs, all these treasures of piety and re-
knowledge. An honorable mention was a right ac-
ropes to plunderers as an incentive bonus.

These destroyers, providentially struck by imbecile-
civity, they had believed that by breaking the throne and debasing-
By the altar they were thereby tearing away from conscience
of the peoples and the monarchical faith and the Christian faith.
Heirs to Philosophy, Jansenism and Gallica-
secularism, they were fulfilling the last wish of all
these powers of anarchy: they accomplished it without
pity and without remorse.

But what was bound to happen, and what no one on earth
What no one would have dared to foresee happened. The churches were no more.
Rich, they were more sacred than ever. They were
Naked, they were always full. There was no more
pump, the prayer rose over the rubble.

In the intoxication of pleasures and innovations, France
had been caught off guard. His nobility, which had not known
To live, to learn to die. We had fallen asleep in disbelief in
the palaces, Catholics awoke in the prisons and
on the scaffold. Like Lauzun-Biron, Custine, d'Épré-
Mesnil, Dillon, Mal Esherbes and Beauharnais, each
he made a profession of faith out of his repentance, and of his sufferings
These women deserve a tribute to the God who forgives.
These gentlemen, these magistrates, these generals, thought
that to die for the King was to die for oneself and
for the family, which does not die any more than the
kingdom. Only they were putting in a kind of last

coquetry to the point of dying as they had lived, a rose at the
mouth. We would improvise a witty remark in front of the court.
revolutionary. We exchanged pleasantries at the foot of
the scaffold; one had to climb it with good taste and fall
with grace. He was still the Gallic gladiator, but the
a gladiator armed with Parisian nonchalance.

Heavy guillotines were erected in all the cities;
Liberty and Reason carried around more portable ones
deep in the countryside. They were massacring in Arras; they were killing
by famine in Toulouse; they were slaughtering people in Marseille; they
drowned in Nantes; burned in Reims; made of Lyon the

Commune freed by all the horrors of a siege; They were tried in Angers; they were shot in Toulon, which was Absolutely the same thing. Everywhere death was welcomed as an expiation or as a blessing. In mar- In a song of torture, the men sang the Te Deuni; The women modulated the Salve, Reaina in chorus.

When this immense hecatomb of nobles, of the people and of the priests was consumed, when the blood had flowed like water, and the number of victims was like the sand of the sea, the Revolution, which had left atheism taking the bit between his teeth, understood that it was necessary to regulate- to raise anarchy. Then the good Lord, changed into a Su- Being first, received a certificate of existence, pending his certificate of civic virtue. Then, since we only needed of a cult, the most natural, the most philosophical possible- It was possible, so everyone was granted the right to make their own. provided, of course, that the Catholic religion, apostolic, Roman, would be forever excluded from choice.

To glorify the persecuting Caesars, their courtiers Imperial authorities kept announcing the extinction of Christ*

Christianism and to have medals struck which were to to immortalize this great act of justice. On these medals we still read: Nomine Christianorum deleto. The Revolution tion had formed the same wish as the Caesars; only her medals were engraved on the ashes and on ruins. The Caesars and the Empire are gone! We search- Let's now consider whether the Revolution has a harder life than them.

But what we discover without difficulty, and not without pain- The terrifying thing is that the history of the Caesars, even if etched in stone, Tacitus and Suetonius, is out of step. In order to accumulate on the Roman world this collection of stupid pride, of senseless cruelties and incredible follies beginning to Tiberius, to end up under Heliogabalus, required the power to... more despotic, exercised for two centuries by a succession of monsters. In a single year, a few sophists, opening a boutique of emancipation in the Paris market, lawyers ignored for their talent and priests too Known for their vices, they surpassed them in excesses. of bloody imagination all the imperial madnesses. Through them, the collective crime reached such proportions, that in the eyes of certain complicit admiraltive, it rose to the sublime heights of patriotism. The adulation was never pushed so far with regard to the Neros

and of Domitian, once God's justice had them
left to be killed by a vulgar hand.

There is nothing better than what France is doing.
Well, nothing could be worse than what she's doing wrong. It seems
that this nation, privileged above all others, must eternally-
She is destined to rush headlong into extremes.
all the glories; the Revolutionaries condemn her to
She bears all the blame. She takes all the initiative, she suffers.

all the reactions. Of all the men summoned by the
Whether by right or by chance, she governs it, she makes gods
or scoundrels, depending on her whims of the moment. She
It is pleasing to both humiliations and apotheoses. Between the Capi-
sheet metal and the Gemonian Games, there is never any interval for his
inconsistencies.

In unspeakable astonishment, Europe had contemp-
pled indulging without restraint in immeasurable Saturnalia.
Europe had seen priests who swore allegiance to the law, like the abbot
Grégoire, to come and declare from the tribune "that all the
Dynasties are voracious races, living only for
human flesh, and that the history of the Kings is the martyr-
"Lodge of Nations." She had learned that, after the war,
In France, religion and the monarchy were, in
At a more or less recent time, the war established in
principle against all religious and political authority, and
Europe had folded its arms, without even wanting to de-
to ask where this torrent would stop.

A formidable insurrection against the scaffold had
The Vendée uprising broke out in the western provinces.
was standing. Without weapons, without ammunition, without leaders,
Without tactics, she advanced into battle, that is to say, into
martyrdom, with a sublime courage that will never be surpassed,
surpassed; for, as a demagogic writer said:
"There is one point in France where royalism was heroic,
the Vendée," and the Vendée was left to its own devices!
His soldiers, like the Maccabees, were still fighting
more by their prayers than by their weapons: Per orationes
congressi surit; and before these gigantic efforts which ho-
would uphold the monarchical principle, the monarchs would tu-

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1 Monitor, session of September 21, 4792, p. 1125 and 1130.

2 History of the French Revolution, by Michelet, vol. V.

rent. Believing themselves, as if perpetually struck by the lightning, they did not understand that, during and onAfter such a harvest of attacks, it would be necessary to give to Republican France, in expiation of its ouinner tragedies, glory outside, but glory believing that liberty is carried in the folds of the tricolor flag lore. Before being defeated by arms, Europe moNarcissique was terrified by the eyes. Her steps, heavy through sleep, were slow and uncertain. She was sinking. of despair at the sight of this demagoguery to which all Crimes and all manner of happiness came as desired. Demagoguery constantly spawned monsters, and he did not never offered himself a royal Hercules or a monarchical Theseuschic to purge the earth of it. Europe resembled these patricians of old Rome who, through heroism unprecedented in their baseness, presenting their four members to slaves of the Caesars, had the resignation to suicide or binds death in the hot bath, without having the courage to Life in peril. We were silent in the face of annihilation; a The old man alone displayed the fearlessness of all.

Like Louis XIV, instructing his son in the art of regner and formulating for him the true maxims of governmentnement in this masterful style which retains its name, Pius VI was also able to say what the great King wrote on the power a people attributes to itself: "The more you give it grant, so says Louis XIV*, the more he claims; The more you flatter him, the more he despises you; and what he is once in possession is held by so many arms, that It cannot be torn down without extreme violence.

These wise words of advice, given by the grandfather and reproduced in another form by the Sovereign Pontiff, had

1 Works of Louis XIV, vol. II, p. 27.

They were listened to respectfully, but could not be followed. Pius VI then had no choice but to publicly glorify the martyrdom, by denouncing the assassins. This sublime audacity, of which the The Pope appears animated, there is a protest from the Prince and an act of the Pontiff.

“Louis XVI,” he said in this address, “the most mamagnificent perhaps, and certainly the most saintly audaciousLouis XVI, greedy of the Roman Bullary, was condemned to The death penalty, and the sentence was carried out. What

What men have therefore rendered such a judgment? Had these maneuvers prepared him? The National Convention-National, which had established itself as its judge, did it have the right to do so? No or This Assembly, after having abolished the monarchy, the best of all governments, had transported public authority in the hands of the people, incapable to listen to reason and not follow any plan of action, without discernment to appreciate things, settling the most of his decisions, not on the truth, but on his warnings, fickle, easily deceived and easily fooled to incite evil; ungrateful, presumptuous, cruel, and who He makes a game of watching human blood flow, of feasting on it of the torture and agony of his dying victims, as in antiquity he rushed to bloody spectacles of the amphitheater.

Then, amidst her sorrows, addressing this France, which he loved so much, the Pontiff exclaims: "O France! France, which our predecessors proclaimed the mirror of the entire Christian world and the unwavering pillar of faith, you who walked, not in the wake, but at the head of others nations, in the fervor of Christian piety, and the submission to the authority of the Apostolic See, how much to-Haven't you strayed from us today? What an attitude...

This site blinds you to the true religion, and has pushed you to outbursts of fury that place you at the forefront among the most cruel persecutors? And yet could you, Whenever you want to, ignore that this religion is the firmest support for empires, because it is she who re-bonuses and abuses of power by those who govern, And what about the license in those who obey? Also, that's why... those who oppose the rights of royal authority aspire to overthrow it, to the annihilation of the re-Catholic religion.

"Once again, O France! You to whom, you said, he-A Catholic sovereign was needed, because in this way the will-They were the fundamental laws of the kingdom, you had it, that Catholic monarch, and by the mere fact that he was Catholic-"You murdered him!"

The man, the Christian, the prince, each in turn prayed and wept. The Pontiff finally dried his tears; he stood up in his intrepid majesty, then, seized by a sudden and Prophetic inspiration: "A day of triumph for Louis!" he continued; for we have confidence that the Lord, Where did he get this courage that defied persecution and makes it superior to suffering, called it into her bosom, changing for him an earthly crown, alas! if frail, and lilies soon withered, against another crown imperishable, woven from those immortal lilies that adorn the "Front of the blessed."

This is the sublime challenge that an almost eighty-year-old man... genaire, having no support left but a scepter of reed, door, in the midst of the Terror, to the unleashed Revolution-born. Pie YI found in her heart and on her lips words that are a hope, cries of the soul that reconcile with humanity. While the Pope sacrifices himself-

1 finished • "

France was committed to justice and truth, but what was it doing?

What was Paris saying?

On January 21, 1793, the Republic erected its guillotine. tine on the Place Louis XV. At once accusatory, Judge and executioner, she awaits her royal victim there. For On this day of grim expiation, the people of Paris... raised. The Revolution had already made him witness more than one catastrophe. On October 6, on June 20, on August 10, on On September 2nd, she put his hands in the blood. the initial enthusiasm following the storming of the Bastille, the The people have moved on to the deceptive joys of federation. After denying his God and the worship of his fathers, he place opposite the scaffold.

This people, until then the most witty courtiers of kings his masters, borrows from the Revolution everything that will to his malcontentious whims, to his innate taste for barricades, to his eternal need for opposition and his glories from the Marquis de Tuffière shop. The nobles; the Parisian bourgeois received applause for the proscription which leaves him in first place. Someone stripped the clergy of their possessions; efforts were made to ruin them to undermine public opinion through sarcasms of impiety or by apostasy made into law. The Bourgeois of Paris, who likes to reason even with God, approved all with the eye and the hand.

At the dawn of the Revolution, he showed himself to be enthusiastic like poets, greedy like a usurer, credulous or Fearful like children. He joined this large a harvest of disorder and paradox that Philosophy

and Jansenism gave rise to it. He took pleasure in bending the
majesty of law under the whims of brute force.
In these delirious flights of fancy, the people of Paris, panting

of equality, became intoxicated by the pains of an imagined servitude
naire. The disordered precepts of all his Jambli-
those, affirming only doubt, were translated into catechisms
chism, that is to say in a philanthropic novel.

He had been deceived. By a marvel of stupid credulity-
In bed, he took pleasure in being deceived and in knowing it; but, the
On January 21st, he was afraid of his own work. This fear, which
It was a holy remorse, stopped like a last
A kind thought for the family home. There, dismayed and
speechless before his weeping wife and children,
The bourgeois of Paris felt remorse on their foreheads, tears...
my, real tears in my eyes, a cry of des-
hope or indignation in the heart. Arranged on the bou-
Leviard, and having become a national guardsman again, he lends himself, pale and
resigned to everything the Revolution demanded of him, he did
of order in honor of crime; he bears arms to
villainy escaping power by force.

France, which, through all its forms of courage,
committed so many cowardly acts, had allowed himself to be dethroned, imprisoned
at the Temple, to judge and execute the most honest man of
Kingdom, the monarch taking gentle pride in
to anticipate all improvements. In the
one hundred thousand citizen soldiers, intelligent bayonets that
Paris threw itself onto the pavement, not one in-
courageous intelligence to demand accountability from the Gains
of the Convention of Abel's blood that they were shedding.

In this multitude that had been pressing in from the prison
From the Temple to the nameless square, there was not a
conviction to protest. The attack had something
of legality. Those who, throughout the history of France, fu-
They always remained hostile to the law, they respected it
when she was monstrous. The Parisian, disguised as

The soldier believed himself free from all remorse. Although in
revolution it is often more difficult to know its
The Parisian knew this duty, and he
He recoiled from his accomplishment. He accepted the disgrace.
which the executioners awarded him as a civic honor. Then,
From this fateful hour, the capital of the Kingdom

was marked in the decrees of Providence as the city where, according to the words of an elder, disorder and whirlwind would forever expel all foresight conservative. The Terror quelled popular outrage. areas, and, in those moments, it is impossible to know to what degree of degradation does a people allow to descend his heart. Nevertheless, he always proves to be very patient for the torment of others.

Pius VI had better vision; Pius VII had a more sound understanding. appreciated the situation that the Kings of Europe and that the The French themselves. The sovereigns wondered, as in the 29th chapter of Deuteronomy: "Why the The Lord treated this country in this way, which is why he did "To unleash his fury with such violence?"

And Pius VI replied to them: "Because they abandoned the covenant that the Lord had made with their fathers, when he brought them out of Egypt, and they served and worshiped foreign gods who were unknown to them, and to the worship for which they were not intended.

The Kings of Europe had been caught off guard by the Revolution like children by the rising tide. They initially denied the danger, then they were seen. smiling at the embarrassments that fell to their good brother of France. Finally, caught off guard, some tried to By making a pact with her, the others strengthened themselves in their stA precision to be afraid of them at their leisure. Since

ISi BOOK ONE.

For a long time, the Kings of Europe no longer had any contact with each other. of common link, more center of unity and action, more of an omnipotent moderator, who calmed anger, dissipHe paid off distrust, settled disputes, and acted as guarantor. of good faith as well as of everyone's word.

Violently separated from the Church by Protestantism, or brought about, through the culpable maneuvers of their midnisters, fearing the influence of the Papacy, the princes They had isolated themselves on their thrones. They only understood each other to allow evil to be organized around them, and to make of force against the Roman Siege. By a series of circconstants that history has never bothered to to study or that it sought to obscure, the Chair of Pierre had gradually become unaccustomed to his legitimate influence. time. This influence that it exerted in the Middle Ages turnedconstantly arises for the benefit of the people, including the Popes Interpreters and tutors were formed. They were always able to stipulate, pray or command last for him. Each pontiff then had the right to say and to do what Gregory II wrote to Emperor Leo. }nQySL' entire West, he sent him with a holy freedom, has its eyes turned towards our humility... It tells us look at how the referee and moderator of the tranquil- public order... If you dared to do that, Fessai, you would... would find us ready to carry you right where you are for to avenge the insults of your subjects in the East.

This power, which was a hindrance to the monarchs and a benefit to the people, had most often been exercised by the Pontificate with admirable moderation. His authority was a counterweight and a protection, to some extent- It is also a stimulant. The army of the double prestige of the virtue and spiritual power, it drew the soverains and nations under a common flag, and the Crusades and the Battle of Lepanto, and the Great Leagues They formed at his voice. In the name of the Pope, the Legates They roamed Europe, imposing war or peace. they discussed with the princes, they negotiated with the republicans religious, they served as a link in all the differences surrenders. Feared or respected mediators, they smoothed things over. the obstacles, and everything was done for everyone to consecrate everyone's rights. The entire universe rested safely under science, wisdom, justice, and courage Christian Rome.

Through the thousand twists and turns of history, the Siege the apostolic church had never lacked men to replace to fulfill this great role of universal fatherhood. The famine strong characters and eminent minds is never felt around the Chair of Peter. The E- the church, constantly renewing itself and choosing its pontiffs, his cardinals and prelates at the highest and lowest at the bottom of the social ladder, always has at his disposal extensive capabilities that can meet all needs.

But when Lutheranism and Calvinism had divided Europe and changed its way of being, the Church com- realized that she would gradually have to fade from the political movement. litigious. It was no longer a question of being a Guelph or a Ghibelline, and to discuss with the House of Swabia the prerogatives- issues of the Priesthood or on the ambitions of the Empire. All these rivalries from another age crumbled before a a more pressing need. Rome wanted to preserve the Ca- Catholicism in a dangerous crisis. Rome resigned itself to let kings and peoples debate among themselves the questions purely temporal tions.

His calculated, but deliberate, abstention had the

appearances of moral decline. By renouncing the exercise of an authority that fostered power and obedience In sance, the Popes had performed a sacrifice. No one They paid no attention to them. They spoke only in the name of of the power of the Keys; they no longer concerned themselves with anything but matters naturally subject to their examination. This was this moment chosen to accuse the Church of encroaching in the temporal domain. They shut themselves away in the matters of conscience; they kept themselves apart from everything political debate. We never wanted to convince ourselves that This abstention was serious; so they imagined doing fantasy paintings of their past preponderance. The desire was that the kings no longer have any ties with each other. nor agreed: they were taught to distrust the Pope and to be to distance oneself from the Church.

We went further. The spirit of the age, which was in marching and progressing like all the minds of the century forced the kings of the earth and their governments to to humiliate ecclesiastical power and keep it under control, while it will always be wise policy to leave believe that religion is independent. The authority of princes, legislators, and magistrates is only possible, and perhaps sustainable, when these The same peoples have the right to look at Religion as the source and first of all authorities. This thought, innate in the hearts of the multitudes, is for They offer consolation and hope. By the same token, she becomes a support for thrones, for there is only what is powerful which gives strength or which adds to it.

Politics, therefore, brought down the thrones it had claimed. to grant their wish. By frightening them with a pontiff like GréGore VII, or like Julius II, she gave birth to the princes

the idea of governing themselves, and especially for themselves. This thought of selfishness should have been forced upon them. tale: they didn't even notice when the danger approached. They were deprived of that constant vigilance active which, in times of peril, united them under the banner of the Church, and pointed out to them the enemy comThey were the ones who had to be struck down with words or with the sword. remained disunited, uncertain, forming only wishes

sterile, or only reluctantly lending themselves to impotence
healthy combinations. Homogeneity no longer existed in
the council of monarchs, she went over to the revolutionary camp
revolutionary. The monarchs had disdained or weakened the
the only influence that could subdue the democratic idea;
None of them felt the need to resort to Rome,
as at the source of every principle.

For reasons of wisdom that elude the common people,
Rome seemed to have lost interest in all the issues
political. We had seemed to fear his activity and
suspect her dominance; she restricted it to matters of
Faith. Especially since Benedict XIV, she had seen herself
unjustly attacked, the more she had sought to show herself-
very conciliatory and reserved.

Instead of lulling philosophical doubts to sleep, this
Their delaying tactics had excited them. To hear them tell it
The Revolution, Rome was nothing more than a ghost, but this
the phantom could still exert an influence on the multitudes
prodigious rise. It was tacitly agreed in the
council of Kings that the progress of the century and of civilization-
tion opposed any intervention by the Pont-
supreme certificate. However heretical England might be, it
Pitt did not share this error. He had reflected on the
moral and political consequences of the revolutionary event.

He made himself its personal enemy; he sought the means
to unite Europe against the preachers of demagoguery.
His tireless perseverance was not concealed.
obstacles of all kinds, including such an alliance
surrounded; but he thought he had overcome more than one difficulty by
proposing to the common Father to place himself at the head of this
holy league.

Pius VI outraged and threatened at the podium of all the clubs
and in all the theaters of France, had deemed it necessary
to take some precautions in preparation for the invasion
anti-Christian. Rather, to safeguard the borders of
the Roman state, which was established to house the Holy Apostolic See,
he had ordered military measures and a concentration-
assembly of troops around Rome. He had with him
Cardinal Maury, a vigorous man, who asked nothing
there is no better way than to continue the crusade by force of arms.
His eloquence had made its mark in the National Assembly.

The cardinals in the Pope's inner circle, Albani, Zelada,
Antonelli, Gerdil, Busca, old Bernis and the young pre-
Latin, Hercules Gonsalvi, were, by their character or by

their backgrounds, all willing to support a coalition monarchical. Pitt had been made aware of these dispositions. He knew the vicar's personal courage of Jesus Christ. He knew that extreme evils require to oppose even more extreme remedies; he therefore believed that the kingdom of God could still be of this world. The kings hesitated or trembled. Even those who had weapons in hand, they fought only for the purpose to reach a transaction, the least dishonorable possiblepossible, but, above all, the most profitable to their interests of the moment.

Amidst all these royal collapses, Pitt enterssees that the only way to defeat the revolutionary idea, It is to oppose it with the religious idea. The ambassadors English in foreign courts are ordered to approve to exalt, to cite as a model the attitude and vigor of the Pope. These diplomats are following their instructionstions. Soon the praise of the Holy See and the urgency of reto know the Pope as supreme head and ostensible link of the league against the Revolution are found in the mouth of all British ministers.

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An informal negotiation opened in London between the the cabinet of Saint James and the émigré prelates, at the head among whom was Arthur Dillon, Archbishop of Nargood. William Pitt wanted to put the big image of the The Papacy faced the Revolution; it hoped to take advantage of it. for his later views. A correspondence without caAn official statement was made on this matter between the cardinal de Montmorency-Laval and Arthur Dillon, then François de Conzié, bishop of Arras, wrote, in May 1794, to Cardinal de Bernis.

"Since my last communications from Germany, he commands the old ambassador of Louis XV and of Louis XVI near the Holy See, I received, upon my arrival Here is a note from Cardinal Zelada, Secretary of State of His Holiness, and I have spoken at length with Mr. Pitt about his content. The minister expressed to me a sincere and proexpresses admiration for the vigor displayed by the court of Rome; but he told me very frankly that, without wanting making a broad monarchical coalition a partisan affair religiously observant, he believed more than ever in intervention The Pope's position is essential in the present circumstances.

With his prodigious common sense, Mr. Pitt fits in very well in the reasons that the Holy Father develops; but he de-

would like the Roman Curia to apply to the entire world the measures it has taken with a view to a republican invasion blicaine on the Papal States. Mr. Pitt thinks that he It is impossible to oppose the revolutionary torrent than by throwing the whole of armed Europe against him as a bulwark. His His ideas about this coalition are these. He told me: I don't He is not asking the Pope to personally involve himself in the... leading a political crusade or preaching it as Urban II. Those times are past; and, if I do not regret them not as an Anglican, I can well, in the situation actuelle, not having the same feeling as a man and as a British minister, responsible for to ensure the preservation of a shaken Europe. The coalition-the actions we are working on, in the name of order social, are fought and thwarted by vested interests individuals. In addition to one occasion, I have already seen the courses of the continent to back down in the face of differing opinions and of worship that separates us; I think that a link com-The world should unite us all. Only the Pope can be This center. It has Italy, Spain, Austria, and part of it. of Germany at hand. His authority, momentary-weakened by regrettable causes, can very easily to regain lost prestige, especially when the Prussia and Russia, in concert with England, there-will lay hands.* The uprising in the Vendée, which is more of a religious war than a political war. indicates that in France one could still, in several provinces, to find such devotion. I therefore believe that the Roman Curia could and should play a beautiful role amidst the upheavals.

"Based on the observation I took the liberty of making to him of the age of the Sovereign Pontiff and his way of judging the

events, Mr. Pitt added that he understood and approved-had this reservation; that it had been wrong to hold the Papacy in isolation, that she was a force with which he It was always necessary to take into account, and that the governments of-they would reproach themselves for this ingratitude; but, he continued, In the face of common danger, there is no longer time to let ourselves to engage in pointless recriminations. By the agents of the gou-government abroad and by those I sent to Rome, I know the Pope's good intentions and those

of the Sacred College. Since the beginning of the troubles
From France, the Pope never had a moment of hesitation.
He spoke, he acted with unwavering firmness
Praise. Catholicism is destroyed in France. Oh, play on
all the theaters, The Pope's Marriage, and all the mo-
the most odious queries. At the same time, we proposing, in the middle of the Convention, the threat of my assassination.[1] My
Life is short, and England is not lacking in it.
men to replace me; but to these men, attack-
people like me who adhere to the conservative principles of societies
Human beings, we lack a powerful lever.
too divided by personal interests or by views
politically, Rome alone can make its voice heard.
biased and free from any external concerns.
Rome should therefore speak out to the extent of its responsibilities.
much more than his affections, which no one doubts.
A papal bull, presented to Catholic courts by
legates to Lalere, announcing the holy war, the
War against anarchy would produce a great and beneficial effect.
It would arm sovereigns and nations; it would found

[1] In the session of the Convention on August 7, 1793, Citizen Garnier
(de Saintes) proposed to decree that Pitt was an enemy of humankind,
and that everyone had the right to murder him. – N

an indissoluble alliance, the only way to resist the saue
vague enthusiasm for demagoguery. I had long
conferences with some of your émigré bishops^
There are several still in their mature stages and which...
would be quite ready to support our views, if the Pope were to
associated. Why wouldn't we use them?

"I replied that, on an order from His Holiness, the
The French clergy were ready to make any sacrifice;
but, I ventured to add, assuming that the
The Court of Rome deems it appropriate to join a coalition
Based on this, I believe we should not entrust to
émigré bishops held the high offices of legate or nuncio
apostolic. One would see in this choice a £rai& framework
çaise; and above all, Rome should be left with its iiiib
tiative. – That's exactly how I understand it, repli^iile
minister, and if the Pope decided to send legates
At Catholic schools, I know my country well enough to
to respond in advance that they would not be received with more
respect is shown in Vienna or Madrid as much as in London itself.
Religious differences fade away in an immense
common peril. If the Pope agrees to publish the bull of
coalition, an English fleet will cruise along the coasts
from Italy to protect the Roman states, and this fleet

will also carry an extraordinary ambassador^ of His Majesty near the Holy See to honor the head visible from this indispensable alliance.

"That, in short, is the account of my interview with him." Mr. Pitt. Your Eminence will see that he does not back down from no obstacle, and he knows very well how to overcome them. The The proposal that I am able to transmit has nothing - officially, it's the result of a particular conviction if one might want; but for those who know Mr. Pitt and his tenacity, he

there is no doubt about Parliament's support for a semblatant project. Parliament is under the influence of the ministertre, and, like the minister, he professes the deepest Horror for all the crimes with which France is being defiled. I saw Lord Moira, Mr. Windham, Mr. Burke, the most infatigable and the most eloquent opponent of the revolution. They all believe with us that such an august manifestation could have incalculable consequences. But at Rome, where there is counsel, light, and guidance, will beDo we share the same opinion? Sir and HRH the Count of Artois, to whom I had the honor of submitting this project, the apfully prove it by letters. The Venerable Monsignor Asseline, whom I consulted during my brief travels, in desires fulfillment, but without hoping for it, he tells meHe does not believe that the time has come.

"Knowing only by hearsay the character of the personnages and being in regular correspondence only with Monsignor Consalvi and Monsignor Galefïi, precious witnesses I dare not, given the royal affection of Madame Adélaïde, nor to express an opinion, or even to formulate a wish. Business Relations with Rome are always very delicate, and, in my position the exile's condition and especially in that which the august one makes me I would not want to lose the trust of the Count of Artois. that beyond the mountains one could think that a French bishopçais sought to play politics at the expense of Holy See. Our policy is to suffer after to have struggled; Rome's role is to show us the way, to encourage us along the way, and to bless us at The arrival. These reservations made, ex intimo corde, I must do Your Eminence should note that Mr. Pitfc's proposal It seems to me to contain many advantages and very few of disadvantages. The Roman Curia is undoubtedly aware of this.

not the fate the Convention intended for him; one day or
The other, the Vatican, will fall prey to our revolutionaries.
And what will become of the Pope? I care little about that.
papacy, knowing full well that it will survive; but the Holy Father
touches on old age; the moral pains that afflict it
blent can have a deplorable influence on his health.
The Holy City occupied or taken by storm, and the Pope dead.
Where will the conclave be located, where will it meet? All these
questions that I am trying to resolve and which, in Rome, must-
The wind often presents itself to minds, making me incline
for Mr. Pitt's plan. England, in this circumstance-
stance, sees only the temporal interests of Europe, and
his own, especially compromised; but today these interests
are confused with other, more sacred ones. Wouldn't it be
Is it wise to pay somewhat close attention to it?
Mr. Pitt, while discussing the possibilities with other prelates
of his proposal, put forward the idea that in the event of an invasion
planned from the heritage of Saint Peter, the Pope and the Sacred
Colleges could safely retreat to
English ships, which would transport them to Sicily, to
Madeira or the Balearic Islands; the chosen retirement location
would be protected from a surprise attack by the fleets of br-
tannic. England has shown itself and continues to show itself every
day, towards the French clergy, animated by such a holy and
such generous delicacy, that I would think I was doing an insult to
humanity, suspecting this of an ulterior motive
the people around us, we, the outlawed bishops for
our faith, of all kinds of pious homage and care
paternal.

"I don't dare to insist further on all these points"
Rome is a better judge than I. I pass on to
Your Eminence, the main details of my interview

with Mr. Pitt, and I beg you to submit them to the Holy-
Father, in order to fulfill the mission I am fortunate to have...
"They were disappointed to have been put in charge."

This communication, which was not lacking in insight...
"Neither efficacy nor foresight," Cardinal de Bernis replied.
June 10, 1794:

<(The Most Holy Father, in the last audience

which he deigned to grant me, he wanted to read aloud himself
voice and before the Cardinal Secretary of State your letter
last. In the midst of all the torments that overwhelm her,
His Holiness was deeply moved and showed himself to be very-

grateful for the sentiments Your Majesty expresses
was the interpreter. The Pope wishes you to bear witness to this.
He expressed his sincerest gratitude to Mr. Pitt.
with such eloquence of heart and language that I
I can only very faintly convey to you the impression that
I felt it. The Most Holy Father appreciates it with a
High wisdom, he understands all the dangers that surround him; he...
He knows them, he's been anticipating them for a long time. His unwavering
Constance will know how to brave them; he has the martyrdom of duty to
to endure: he prepares himself for it through prayer. Mr. Pitt has kindness
to offer him, if necessary, guaranteed asylum under the
protection of the British flag. His Holiness declares
that she would happily accept this honorable asylum, and
that the Sacred College would follow him there with full confidence.
But the Pope believes he cannot and should not allow the tomb-
beautiful of the holy Apostles whom forced and constrained; his reso-
The irrevocable solution is to wait, at the foot of his crucifix,
the enemy coming in the name of the Revolution.

"The papal government has taken, to the extent
of his resources, the military precautions which were
suggested to safeguard his beloved subjects; but

It falls outside his policy, nor his wishes.
fomenting wars that are more or less just. More than per-
His Holiness deplores the unspeakable excesses of the
what revolutionary France indulges in; but these excesses,
It is not up to the sovereign Pontiff, who is always a father,
that it is their duty to punish them with temporal weapons;
The Holy See may have the will, but it no longer has the
power* While admiring Mr. Pitt's active energy,
The Pope resigns himself to the spectacle of evil, and waits to be part of it.
the victim^^98£jei3 im 7^q{ïie«ïJ9«j $& j#q Up tiBjioqmi
iBÏSéih^ coalififRP»i^Rfc^0CCUPe Ie gouvernement britan-
The government
The pontifical court is quite willing to adhere to it and to lend it to him, spn
competition: for him, it is both a right and an obligation; but
For the moment, His Holiness does not wish to go any further
before. The Papacy was too often criticized for its interference in
the quarrels of kings and peoples so that the Holy-
The seat may still provide material for unacknowledged blame.
stunned or guilty of reprisals. The Pope cannot
no longer having to order or wage war, even just war.
He preaches; all that remains for him is to suffer the consequences.
•iiioPjBfiBt'y a Not enough unity, not enough homogeneity
among sovereigns, and especially in their councils, for
hoping that the papal intervention would be effective
desired. Mr. Pitt, who is negotiating with all these uncertainties
royal or ministerial, must understand, better than

no one, the sense of dignity of which the Holy Father is animated.

To place the Pope at the head of a coalition, made up of Catholic or non-Catholic kings, and to do to render homage by these kings to the power of the Keys that they had so long disputed or refused him, was a

project of uriëTfitffe^titëîligence. The Papacy alone, in fact, could have triumphed over the revolutionary idea. For this to happen, it would not have been necessary to distort his character for a long time or diminish its power over the masses. The project designed His arrival in London was therefore too late. His accomplishment was impossible; for if, at a given hour, it is always- It's easy to shake a people out of their torpor, but it's not The lethargy of princes will never be like this. We had circconscripted the papal initiative. To revive it, he it was important that she could be tempered again in the crucible of the tribeslations, and that terrible events would come to castrate ^pride of the enemies of the Church. That was the thought of fKë VI, he only concerned himself with realizing it in an intimate setting union with the Sacred College at the iùi Tff0(i >' luoonoo

"ul(Lél old Pope does not hide that the days of His reign is numbered. After having had so many words encouragement and perseverance to be given to the EpiScopat and the French clergy, after having supported them in this four-year struggle, crowned by martyrdom or Despite his exile, Pius VI did not believe his task was yet finished. With a voice made more brilliant by the approach of dangers, he extolled those who die confessing their faith; he wants to watch over, like an attentive mother, the becare for all the outcasts. Bishops, priests, nobles and people, wandering across Europe without bread and without clothing The revenues from Saint Peter's estate are greatly weakened. Pius VI imposes upon himself every personal sacrifice. the most rigorous to provide for so many glorious miseries.

He offered royal hospitality to Mesdames Adélaïde and Victoire, aunts of King Louis XVI. To all the exiles that piety or the chance of events leads to the States

To the Church, the Pontiff opens his arms and his heart; he He shares, he gives, he lavishes.

His inexhaustible charity reminds the earth, astonished by so many wonderful results, that watchful eye, which speaks of the prophet Daniel, and whose eyelids did not grow heavy Never. It seems like the miracle of multiplication Bread has become the most common thing in Rome, which was never a stepmother to anyone. Pius VI consoled, he has rescued in his states; it is necessary that his consolations and his Relief extends wherever misfortune occurs. and devotion. His hand, already trembling, never ceases to write. He urges, he implores the princes and the bishops. Italy, Spain, and Germany to form a coalition in holy generosities. He passes his soul into the soul of all the faithful, and, renewing the era of the primitive Church, he wants there to be only one in Christendom one heart and one mind.

At the sight of this benevolent solicitude, imploring of each and every one of the asylums to shelter the outcasts, monetary donations to prevent them from dying of Hunger, the universal Church applauds by imitating her. CatheQueen II of Russia made available to the émigrés well at beyond what the Pontiff's prayers seem to ask. Heretical England opens a credit to the French clergy of hospitality, which she will continue even through the desasters. Since the day she separated from unity, England has only had relations with the Holy See hostile. Pius IX has spoken; England lavishes its treasures to honor a religious consistency that she does not have imitated.

Revolutionary France had little faith in a a similar demonstration. Pius VI provoked it, Pius VI had to to suffer the glorious punishment. Rome was the point of target of all demagogic or impious ambitions. Displaying the flag of the insurrection on the Capitol building hand and place the red cap on the head of Saint Peter the bronze statue seated in the middle of the basilica was the vow of All clubs, the dream of all fools.

Only war could establish the religion of nothingness. in the capital of the Catholic world. They were fighting then. on the Rhine and the Pyrenees. The Vendée military absingle-handedly absorbed and devoured the main forces of the Republic. The Committee of Public Safety, which could well to invent in the Moniteur fourteen fabulous armies, not the It didn't go up as quickly as the scaffold. He slaughteredHe vilified his enemies and his friends; he slaughtered himself or he would banish himself, always to the applause of the people'; but war, to liberate nationalities oppressed or to annihilate kings and priests, was not neither in his intentions nor in his calculations.

1 Bertrand Barère, the Anacreon of the guillotine, who so fiercely beat my-naie on the Place de la Révolution, was the eulogist of all the crimes. He excused them, he admired them everywhere. Nevertheless, Barère was in turn outlawed, and he heard the people, once so hungry for his carma-oratorical magnolias, howling his death with mocking songs. That day, Barère was just by chance; he cursed the people who had raised him, and in his Memoirs, told by two revolutionaries [Memoirs of Barère, published by Messrs. Hippolyte Carnot and David d'Angers, vol. III, p. 28, Paris, .4843), he exclaimed: "With the French people, one must only slander the useful men, only to lose them forever. These Frenchmen, from Paris on-everything is of such a nature, such carelessness, such selfishness, that with pamphlets and newspapers they would lose themselves, and proscribe in six months all the great men of Plutarch, if nature were barbaric enough and generous enough to give it to them as a gift.

Facing the scaffold of January 21st, and all the crimes ordered or legitimized by him Barère, this man presenting you as an unrecognized Aristide and in second-hand Scipio, Barère invoking Plutarch, that's the whole thing Morality and the style of the Revolution 1

The Revolution may have tried to assemble an army without... discipline and lack of organization: this army must necessarily-to appoint a leader and a master. After having decreed Victory or death, we must finish, like the old Sar-Mates, by worshipping a sword. This idea, unbearable. to the demagogues, inspired in them fears that they would not con-They were proud of the guillotine. The Republic killed its generals. so as not to be suffocated in their embraces. Lau&un-Biron, Beauharnais, Custine, Dillon, Lucknetè^ old gentlemen; Bouchard, Beysser, Westermann, and so many other children of the people were in turn his^ She was crippled by her premonitions or her terrors. She had fear of a sword; she suspected she would perish by the saber. It was therefore only against his will that*ëHê undertook the conquest and plunder of the Etenafe nations managers, whose liberation she proclaimed. JîoJfjGfhfiq

It was not given to the Convention and its terrible Committee of Public Safety to begin the Papal States. Following the first victories in Italy of the genei&l BonapaHie is ordered to seize the patrk monk of Saint Peter. The general evaded this order and he proposes an armistice to the Pope. This armistice left the the papal tomb standing, but it inaugurates the spoliation of Rome and its museums. The Church and the State are struck by a enormous wartime contribution. This contribution, inter-fully paid, this was not enough for the Directory, which, having entered

two orgies, indulges in the joyful pastime of installing
to be in all the churches of Paris the worship of the theo-
eb eoiôioujJ xuob /libi^O te iffofioînA bi£n< ;q

1 By article 8 of this treaty of 5 Messidor year IV, the Pope must deliver to
The French Republic, one hundred paintings, busts, vases or sails, your choice
"1© the sullied Republic, which notably demands the bronze bust of
Junius Brtilus-, and relinquishes in the marble of Mareu* BruU;?.

philanthropy, one of whose members, Révellière-Le-
Paux is the inventor. He needs the Pontiff's dishonor.
supreme and the debasement of the Apostolic See. It is demanded
therefore, Pius VI annulled and retracted all his Briefs re-
related to the Constitution of the Clergy. >i !<yiobfi ib<

This Constitution lasted only for a speech; it did not
is no longer part of the laws of the Republic. Virtual-
Although abolished, it only served as a hyphen for
to move towards legal atheism. The Directory is not concerned
for so little; he has a passion for ridicule and love
fanatical about egalitarian rapprochements. Also, by decree
dated 8 Ventôse, Year IV, he orders en bloc the fer-
measurement of a gambling house, a cabaret, the church
Saint-André, an anarchist club and the theatre
of rue Feydeau. The Civil Constitution is also his
perfectly indifferent to the freedom of citizens and
the honor of the country; but the Constitution is a thorn in the side.
under the Pope's bedside table. The Pope must sanction it.
by an act of public apology, even though it does not exist
more. And the Directory persists in demanding "that the Saiofr
The seat revoked its acts since 1789, as having been
surprised in his religion by common enemies. » oqoiq

With a knife to their throats and the Republican army at
at the borders of the apostolic heritage, one prayed derisory-
Pius VI offered the Revolution this new pledge of
Peace and love. The circumstances were so difficult
that he did not want to give in to a perfectly natural impulse
outrage. Twelve Cardinals were summoned and consulted.
by him. Leonardo Antonelli and Gerdil1, two lights of

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1 When in 4773 Clement XIV reserved Sigismund Gerdil as car-
dinal in petto, he designated it in these terms: Notus orbi, vix notus Utbi;

the Church, two of those men whom the desire for reconciliation tion will never make one weak in the face of duty, etforcefully uphold the immutable principles of politics sacred. The Congregation of Cardinals unanimously declaresstated that "the Directory's request is inadmissible," that this is an attack on the Church at its very foundations, and that the The Pope must suffer martyrdom rather than violate the laws of the Church.

This was to enter into the secret aspirations of Pius VI and to give the august old man the advice he desired. The Sacred College offered him a glimpse of a pro- martyrdom chain, the Pope simply replied: "Let no change nothing to this resolution, and we will support it, even if it cost us our lives.

The Directory declared the Pontiff tainted with fanaticism. The Pontiff had spoken, had acted within the limits of his rights and responsibilities. He didn't want to disavow himself, he could not. It was claimed—as one claims still without proof — that he was surrounded by schemers and factious minds; and that, dominated by some, deceived Because of others, he no longer had freedom of action. In order to restore this freedom to him, the Revolution marched his army on Rome.

At the beginning of his career, Bonaparte, who was not yet neither someone nor something, has only a vague premonitionmoment of its future greatness. Nevertheless, let us prinreligious symbols placed deep in his heart, or calculation of great political significance, Bonaparte, at the head of The Republican army prefers to run to noble combats than to attach his name to the sack of Rome or to the

characterizing in these few words the high reputation of the writer and the humilitant of the Bar nabi te.

ruin of the Church. He is loath to improvise as executionerauthor of the Directory's revenges and to associate with sacrilegious vows of unbelief, flattering themselves to finally see The last day of Catholicism. Oppressing the Pope and... to make lawyers a scourge, is a shame to which Bonaparte wishes to withdraw, without compromising his commandate. On October 21, 1796, he wrote to the Cardinal Mattei: "Save the Pope from the greatest misfortunes; Consider that, to destroy its power, I need than the will to do it.

To these threats, which nevertheless opened a port in
The storm, Cardinal Mattei replies: "The sovereign
Pontiff, custodian here below of the maxims of which Jesus-
Christ set the example for his faithful disciples and for the
The whole world has always sought ways to maintain
peace and harmony in Christendom, and he has worn
of himself to all the sacrifices that moderation
more complete was able to allow it. When France, bou-
raised by the unfortunate events that afflict her with-
Then seven years, which saddened his soul and his heart, he
remembered that he was by profession the father of Christians; and then-
that he saw that the children of the Church were immersing themselves in
the most dreadful errors, he thought that the ways of
gentleness was the only thing he had to use, hoping
that it would please God to cure them of their blindness,
and to lead them to just and reasonable maxims.
It is as a result of these principles that His Holiness, making
self-denial of all that is temporal, had lent itself to
considerable sacrifices to preserve the peace of
the State and the Church with France. The successes of your
The Italian army has blinded your government, which, by
an intolerable abuse of prosperity, not content with having

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and he still demanded that the Pope perform the sacrff of his anthology
and those of its peoples whose administration is con-
entrusted to his care, demanding of him the overthrow and the
total destruction of the foundations that constitute the principles
of the Christian Religion, of YÉvmgm(àëWWëim\&
of Church discipline. welrfcoo Indasiuq iup te

His Holiness, dismayed by these intolerant claims
rables, she gathered herself in the bosom of God to ask-
to the Lord that it pleased Him to enlighten him on all this
that she had to do in such an unfortunate situation.
It was undoubtedly the Holy Spirit who inspired her in making her
remembrance of the example of the martyrs; and, after having feèlfrî
cited in vain that the Directory lent itself to condMoîfe
reasonable, the Roman Court had to prepare to
war: it is up to all of Europe to decide who provoked it.
The death you would frighten us with, my-
General, the happiness of eternal life begins.
good people; it is also the end of prosperity.
youths of the wicked, and the beginning of their
]*& remorse has already begun,
"^fr^ctre army is formidable, but you know even
you yourself that she is not invincible; we oppose her-
will be our means, our consistency, the confidence that
gives the good cause, and, above all, Dieri's help,

that we hope to obtain. We know very well that the incredulous people and modern philosophers ridicule spiritual weapons; but if it pleased the Lord that Your barrel, in the case of deploying them, your phalanges would undoubtedly a disastrous experience of their effectiveness. I I agree with you that the war you would wage against the Pope would be of little glory to you; as for the peril that you

You wouldn't believe you'd find there, our trust in God does not allow us to believe that there were any others besides for

y#us and pflflr^iliftte^I Jaob Jfôtonètj
*[fh WmtmWh&m mWSÂ^Pfà^ which, makes that of Your letter. You desire peace; we desire it. more than you. Grant us reasonable terms. and that might suit our loyal allies, and that you find- You will see both sides willing to subscribe to it. From its On that side, His Holiness will make every sacrifice to obtain it. which will not be contrary to his ffâffl^qQmùtâ an iefc .^iôjÇîft^s let us dare to believe, General, that in your In particular, you are inclined towards the principles that justice Humanity inspires estimable men, and I ^S!ftrteWours delighted by smm^mf^W^MRiM^ to the salutary soul of R#,fif01f 1U03 Bf ^MdmnoBÏm -owiq jsl ibne » Cardinal Matteî. » moo

-name çt tbuo/ aoov Snob Jliofti̇̈ &1 .sèjup

King Pie VI was surrounded by enemies. The Revolution did not ca- It neither fulfills its purpose nor its hopes. The Church, threatened in his rights and seeing his territory invaded, appeals to her allies. She invoked the protection of Austria, and Cardinal Busca, Secretary of State, and Prelate Joseph Albani, conveyed his prayer to Emperor Francis. The The prayer was not heard, or it was evaded by the baron of ïhugut. :orf ô| 6fl(3U?b

At the head of his troops, Bonaparte advances. The vic- the church follows its flags, but in a time when the priests Those very faithful to their God did not find in the Republic French people, rather than persecutors, in a time when the pontoons of the island of Rhé, Cayenne and Sinnamary, are rem- folded every day by these lawbreakers, by principle of conscience, J^onneur, Bonaparte, of his

of his own movement, grants them protection. Pius VI

covered the exiled priests with his aegis; Bonaparte them
covered with his sword. By a decree dated from Macerata, the
27 Pluviôse, Year V, the victor ratifies the most widely accepted wish.
song of the vanquished.

This attitude was not without danger. It was a decisive one.
so much so with the provisions of the Directory and the hosti-
revolutionary events, which no one could explain at the time
In Paris, demagoguery and impiety were already celebrating
the fall of the Roman Siege; in Italy, the general of the ar-
The victorious army wrote to Cardinal Mattei: “Some
anything that could happen, I beg you, sir, the car-
dinal, to assure His Holiness that she can remain in Rome
without any kind of concern. Prime Minister of the
Through religion, he will find, in this capacity, protection for himself and
for the Church.

Bonaparte obviously thwarted the plans of the Di-
rectorate. Bonaparte thwarted all the projects of
adversaries of the Church. The Treaty of Tolentino impoverished it-
It is true, he knows. This treaty completed the stripping of her
artistic treasures and most of its territory
ritual. But, amidst these harsh conditions, faith
remained as intact as honor. The Chair of Peter
was not overturned. Pius VI was no longer required to
fraternized with the constitutional apostasenes, and Bona-
parte stopped at the gates of Rome, as for mon-
tor that he would always be its respectful defender.

The Revolution understood nothing of such things.
deferences. The Monitor himself sought them in vain-
He was unaware of the causes. They eluded him; the Revolution took hold.
his revenge.

The Roman people loved the Papacy, which was their strength.

its glory and its wealth. The Papacy is almost for
He has a family inheritance. He proudly counts them all
the immortal names emerging from the obscurity of the cloister or the
modest functions of the priesthood to arrive at the power-
supreme power. But, in this time of upheaval, he
lawyers and scholars had met even in Rome,
doctors, artists, disgraced nobles, misunderstood
tents, idle or ruined, who dreamed of making a fortune-
democracy on a pedestal. The Directory could not defeat the
Bonaparte's instinctive reluctance to seize the
capital of the Christian world. Through sheer artifice and
suggestions, the Directory imagined it would be easy for it
to triumph, without its general, over Catholicism and the

Papacy.

In Ancona, a few French soldiers, encouraged by
The commissioners of the Republic get to work;
They usher in a new era. Anarchy replaces the
conquest; the fanaticism of impiety paves the way for all the
excess. Misery was profound in Rome and in the state.
The instigators, whom the Revolution managed to enroll-
Gimenter, strive to sow discouragement everywhere
and irritation. Pius VI had only a choice of evils,
And, by a rare stroke of luck, he had preserved the Church. Pius VI
He is therefore still, and more than ever, the father of the nation.
The people of Transtever and the inhabitants of Monti acclaim him
always as the savior of the people; but the agents of
The Directory incited the Italians to insurrection, among whom they
They make henchmen or accomplices. In the streets of
Rome, the Carmagnole and the Ça ira of 1793 popularized
their refrains. We read on the walls of the cupboards where the
The wishes of the Revolution are no longer concealed:
Non abbiama pationza,

Non vogliamo (iu cminerza,
We do not want Saint,
Ma egualianza, e liberîa.

Such were the songs that resounded in Rome.
reign of a few fanatics of Italian progress and humanism
The Masonic order was beginning. French booksellers, a
A Jew and some Roman patriots form a conspiracy
to proclaim the Republic. This plot is discovered;
Others succeed him. The Pope is dying; it is necessary to pro-
fitter of this moment, then, in anticipation of death
Next, arrive, with Brennus shields made of bag and rope.
to replace the tiara with a red cap.

Already, on January 13, 1793, two French citizens,
Flotte and Bassville, secretary of the legation in Naples, have,
through demonstrations as unusual as they were odious, tried
to provoke the Roman people. The people rise up.
But it's against the agitators. Bassville falls wounded.
mortally. In his final hour, he confesses his guilt and
proclaims his repentance. Bassville will nonetheless be eternal-
one of those martyred heroes of the Revolution,
who exploits lies so well, will always exploit the
dead.

On December 28, 1797, events had, despite-
The Directory, however, accused them of this.
slowness. In order to hasten them, he had ordered the riot

permanently. The riot, led by the students of The French Academy is playing its part. It is attacking the papal troops. The riot, repelled, can take refuge gier in the embassy palace, which she made her Headquarters. Joseph Bonaparte, Minister of the Republic-Duphot, the republican, and General Duphot, leave the palace.

1 Lesjibr.ires were called Bouchard brothers, and the Jew, Isaac Ascanel'i.

is killed in the melee. This death, certainly very explicitcable, and above all very forgivable, provided to the Revolution tion the pretext so long sought. As long as it is a factious minority, the Revolution has as its principle of to demand, to insist on the rule of law. It is necessary that it covers the rights of people and the henchmen it needs. Once victory has been achieved through violence or surprise, The Revolution knows no other decree than its own will. Force, arbitrariness, and terror are the elements constitutive of his power.

Two and a half months before this insurrection, on October 1st... In October, the Directory wrote to Joseph Bonaparte, his Minister Plenipotentiary to the Holy See: "You have Two things to do: 4° Prevent the King of Naples from to come to Rome; 2° to help, far from retaining the good the dispositions of those who would think that it is time that the reign of the Popes should end; in short, to encourage the momentum that the people of Rome seem to be moving towards freedom.

We like to think that the ambassador of the Republic French had not followed such instructions to the letter tions, authorizing diplomatic ambush and transformation a man dressed as an international riot police officer of a sacred character. Nevertheless, the insurrection fomented by the Directory, it erupted in Rome under the protection of The French flag was lowered. Duphot had fallen victim to the less than an imprudence, and, in May 1804, in a dispatch to the First Consul, Cacault, successor of Jo-Sebastian Bonaparte, near the Holy See, is not afraid of to push justice further. "You know, thus that I, he asks Napoleon, have the details of this de-A deplorable event. No one in Rome gave the order. to shoot and kill anyone: the general was im-

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Cautious; let's be clear, he was guilty. There was in Rome

A right of people, just like everywhere else.

The Directory knew this as well as Bonaparte and
Cacault; but he needed an accident to legitimize a
attack. We have the version of the Minister of the Republic-
French republic; Cardinal Consalvi will give that of the
papal government, of which he was then the Assessor of the Delia
congregaziorie militare, or the Minister of Arms. They
are identical. Consalvi, in his unpublished memoirs, ex-
explains the death of General Duphot as follows: "This young man,
An ardent and great republican, he attempted to incite a revolt.
in Rome to overthrow the papal government. Five
about a hundred people had gathered under the
windows of the French ambassador (whose name was Joseph)
and was brother of General Bonaparte) shouting: Liberty,
Long live the French Republic, down with the Pope! Duphot n'hé-
Sita did not have to go down, to put himself at their head, and to the
to lead an assault on the nearest soldiers' post:
It was the one at Ponte-Sisto. The soldiers initially held themselves there.
closed in; but seeing themselves insulted and attacked, and not there
Finding themselves unsafe, they advanced against the popu-
She did not give in; the soldiers felt they were in a
awkward position; one of them fires a shot. The fate-
kindness, or rather Providence in its hidden designs,
He wanted that single blow to reach the middle of this mul-
General Duphot, who was in the lead, was laid dead.
The frightened crowd scattered, and the corpse was buried.
the following day.

"This death, although accidental and caused by a
an act of pure self-defense on the part of the soldiers, provoked
on the side of the victim by the most culpable project, threw the
government and the entire city in the largest

PIUS VI AND THE FRENCH REVOLUTION. i\\

consternation. The result of this attack could not
to be universally known at the moment. Also the
villains, upon hearing that the assault had been launched,
that the revolution had broken out, they rose up in insurrection.
Gunshots rang out. In various places in the
In the city, attempts were made that were unsuccessful, thanks
to the promptness of the military arrangements which were
taken by the authorities... One of the first things to do was to watch
to the safety of the person and the ambassador's palace
of France, and in a short time everything regained its appearance
ordinary. Nevertheless, the following day, the ambassador left-
Frenchman; no prayer from the government, no offer
their complete satisfaction could not keep him in Rome.
We had to be, if not guilty, at least responsible.
"Blessed by the fact."

The Pope has nothing left but the freedom to suffer; the
Cardinal Doria, his Secretary of State, increased them by aug-
overcoming evil through the humility of her prayers. The Royal Court
Maine was as innocent as the people and the army of
this unforeseen event; it had to be accepted as a case
due to force majeure. Doria and Joseph Bonaparte lost
Both of them were at the head. The Directory and its Minister of Foreign Affairs
foreign, Talleyrand, apostate bishop of Autun, profi-
They are suffering from this double weakness.

Cardinal Doria had just succeeded Cardinal Busca,
whose vigilance and ferocity demagogues feared-
mete. Doria, former nuncio in Paris, believed herself to be in the obligation-
mission to serve French interests, even when they
were revolutionaries. He served them, and probably at the
beyond his wishes. His abandonment of all individual authority-
He knew the old cardinals and the young prelates. He left

the Holy See at the mercy of a few insurgents, because

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the army, which had just loyally done its duty,

found herself accused and disavowed.

The Directory usually didn't have much more energy.
What initiative! He was content to live from day to day.
to proscribe a little and intrigue a lot. It was the im-
morality diminished by ridicule or shame, and trying
to atone for the crime by squandering the for-
Public tune. Barely had the news of the general's death broken.
Is Duphot announced in Luxembourg that the Direc-
The village is covered in mourners, and mourning is imposed on the
homeland and is quick to adopt concerted measures
In advance. The French army is ordered to march.
on Rome. Bonaparte no longer commands it; it will have
So, the misfortune of getting there.

Faced with the imminent danger, the Pontiff, even more
weakened by moral pain rather than suffering
He physically gathers what little strength he has left.
it breathes new life into his government; it
surrounds himself with the Sacred College; then, convinced of its futility
Faced with all resistance, he ordered his troops to retreat.
in front of the French, in order to avoid bloodshed. The

The French enter the capital of the world without a fight.
Christian, and General Berthier, who triumphs, inaugurates
the Second Republic through this expansion of the college system:

"Shadows of Cato, Pompey, Brutus, and..."
Cicero, of the Hortensius family, receive the homage of the French
free in the Capitol, where you have defended so many times
the rights of the people and illustrated the Roman Republic.
These children of the Gauls, with the olive tree of peace in their hands,
come to this august place to restore the altars of the
Freedoms erected by the first of the Brutus family. And you, people
Romain, who have just reclaimed your legitimate rights,

Remember the blood that flows in your veins! Throw
your eyes on the monuments of glory that surround you-
nent! Reclaim your ancient grandeur and the virtues of
"Your fathers!"

In the name of the free and sovereign people of Rome, a
delegation of Jews, foreigners and mercenaries from the
Revolution, representing the spirits of Cato and Pompey
and the Brutus figures mentioned by the future Prince of Wagram.
Vice-Constable of the French Empire, dares to inform Pius VI
that he has been stripped of all his temporal rights. He is informed
that from that fine day onwards he is nothing more than a simple ci-
toyen. This first insult goes unanswered. The gene-
Ral Cervoni, governor of Rome, has the audacity to offer
the august victim the national cockade, which will invest him with
all civil rights. “I am not familiar with them,” replied Pius VI,
no other uniform for me than the one the Church gave me
Honored. You have complete power over my body, but my
My soul is beyond your reach. I have no need of
boarding house. A stick instead of a crosier and a simple habit.
suffice for the one who is to die under the hair shirt and on the
ash. I love the hand of the Almighty striking the
shepherd and flock. You can destroy the dwellings-
the living and the tombs of the dead, but Religion
is eternal. It will exist after you, as it exists-
He was before you, and his reign will continue until the end
times.

This refusal falls within the revolutionary predictions; it
gives the signal for all the looting. In the name of Democracy-
Universal Church, a Lazarist, apostate and regicide, John
Bassal, and a Swiss Calvinist named Haller, president
to these abuses, which do not only affect the
public treasury, on museums or on the fortunes of the parties-

clerics. The Pontiff is stripped of everything that belongs to him. personal. He is insulted, he is abused, he even goes so far as to... even sharing his clothes in her presence, like The deicides shared those of Christ. He is made to attend to the proscription of the Sacred College. The Roman Republic imitates her mother and her sister from France; she confiscates, she exile, while awaiting permission to slaughter. The cardinals Albani, Busca, of York, Mattei, Gerdil, Antonelli, délia Somaglia, Rinuccini, Braschi, Archinto, Roverella, Archetti and Borgia suffer the fate reserved for Supreme Pontiff.

The citizens, whom a partial disorder improvises, had Flattered to be free, the Revolution arranges to make them more than slaves; she disguises them as extras, The Revolution had given them hope that after having put the By getting their foot in the door of civic infamy, they could put the hand in the spoliations organized by the Directory and by its commissioners. It forces them to contribute as the others to the salvation of the fatherland.

Rome, emancipated but ruined, makes its first ap- the promotion of liberty, equality and fraternity, triple chimera that is unified in death, and which, since the The beginning of the world engenders more martyrs. than executioners. Pius VI, a captive, will travel as far as the Calvary, the path of the cross laid out for him by the Revolution.

There are three perfect phases in the life of this Pontiff- distinctly; they all lead to his glorification. By ascending the throne, by reigning like a father, he is the admiration of his people. An apostolic pilgrim, he trapoured Italy and Germany amidst all due respect Catholics and Protestants. Then, when a ra- The goddess of old age covers her shoulders with white hair.

The Pontiff is called upon to render to God a supreme witness gnage. It seems that, like Saint Peter, having just offered to Jesus Christ the twofold consecration of his love and of His devotion, Pius VI heard, he collected the words which were addressed to the Prince of the Apostles by Christ He himself said: “Truly, truly, I tell you: When You were younger, 9, you used to belt yourself and you would go where you wanted; but when you are old, you will extend the hands and another will gird you and lead you where you will not You won't want to.

And the Evangelist adds: “Now, he says this to emphasize by what death he was to glorify God. And, after having Having spoken this, he said to her, “Follow me.”

The successor of the Apostles acted like Saint Peter, He followed.

In this body weakened by age and suffering, He displays a magnanimity of courage that would make others envious. hero. His pure gold crown was tested in the furnace-Seven times ardent tribulations. Nevertheless, Every word that falls from her lips is sublime; each smile of resignation that the martyr gives to princes and peoples thronging in his path, will be a blessing or a sign of happiness. It was removed harmfully tally, so that, as in the Passion narrative, he There should be no unrest among the people. It is being hidden from all eyes; there was hardly anyone around him who-devoted servants. At the moment he is about to leave Rome forever, one of those Jesuits whom the storm destroyed Perses presents himself to Pius VI. "Speak to me frankly, said the Pope to Father Marotti, secretary of Latin letters:

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1 Gospel according to Saint John, ch. 21, v. 4 8.

Do you feel brave enough to go up with me to Cal"Vaire?" And Marotti replies: "Here I am, ready to follow the steps and the destiny of the Vicar of Jesus Christ and of my soul Verain L. » •

The peoples, whose eyes had long been accustomed to crimes and disasters, they were not surprised Not much left. However, upon seeing this old man, having strength only to bless, having a voice only To forgive, people are moved by one of these genereuses pities which prepare the restorations and make comto take up the faith. People greeted the Pontiff as he passed by, they kneeled before him; from all eyes flowed tears Tears of tenderness or veneration. More than one At times, even the common Father found himself forced to intervene to rescue from death the satellites that were escorting it and that the outraged crowd wanted to massacre.

Step by step, that is to say, from pain to pain, the victim being dragged to sacrifice passes through All trials. Trials produce hope. Italy, where everything is Catholic, even the sun, has become inbowed before this uncrowned brow, but on which resplendit the triple majesty of old age, misfortune and of virtue. Italy protested against the outrages of exile.

These protests are an insult to the Directory. One of its members, a lawyer, hunchbacked and deformed like a bag of nuts, but theophilanthropist, La Révellière-Lepaux, obtains from his accomplices in the government the trans-The Pope's visit to France. There, at least, they hope, the

1 The Archbishop of Corinth, who was Cardinal Spina; the prelate Caracciolo; two secret chamberlains, Calvesi and Morelli; Father Fantini, his confessor; Abbot Baldassari and Father Pie de Plaisance, composed the wandering house of the imprisoned Pope.

The old leaven of priestly fanaticism will not ferment to refute all their predictions.

The procession of the imprisoned Pontiff enters the In the Alps and in the mountains of the Dauphiné. Deep in this province, which gave the signal for innovations, there there were rough peasants, simple shepherds, and women... tedious, that the conquest of civil equality and of the Religious license must have been charming. The sky is filled with apostasis, the atmosphere becomes imbued with a mocking increduality. The Revolution applauds itself for abducting a dead pope or alive, and to show it to the people as the last vestige-stem of expiring superstition.

The people have grasped the lesson, but in the opposite way. He told him he was free; he uses this freedom to... kneeling by the roadside. It was legislated for him and decreed that there was no other God than the one whose The nation made its own choices at will and in the long run, "no more Pope, No more heaven, no more hell. At the sight of this poor man old man, who can barely raise his hands to bless, this The people yearn for their God; he covers with the most touching Homage to the vicar of this God.

Despite all his constitutional thefts and pillaging at At home, the French Republic is reduced to begging. The shortage of the treasury is something so inexplicable that the Revolution finds itself forced to leave to the charge of its prisoners the costs of their forced transfer. The Re-Evolution is ruthless and shameless. appealed to the base passions of his people, in order to to sorrow the patience of Pius VI; the Pontiff does not intend to... Throughout his journey, he only encountered filial voices: he only meets... respectful tenderness. Authority wants to obey superior orders she received and opposing so many

Incredible demonstrations. The authorities remain baffled. in his powerlessness.

On the road that led to Calvary, the God-man found no willing hand to help him to carry his cross. Simon of Cyrene, who was returning from fields, saw this burden imposed upon him. Happier than his Master, the Pontiff-King evokes devotions everywhere. Passion Day precedes Palm Sunday, and Pius VI, dying but consoled and edified, was able to exclaim: "All of this proves that faith is not dead in France."

Her exile and her wanderings awakened her in the hearts.

The common Father, exhausted by pain and defeated by The emotion finally arrives at the citadel of Valence. The paraLysia wins over all its members, and the Directory still wants that he walks. Pius VI does not resist; it is the doctors who oppose this ruthless transfer: they declarerent that the dying man has only a few days left to to live. The Pontiff indeed died on August 29, 1799, at the age eighty-one and a half years old.

The Lord had given this great Pope the knowledge of saints. His feet walked constantly in the way right; he was zealous only for what was good. That is why, as it is said in the Book of Wisdom, God restored his long works venerated in the eyes of all, and glorified them of a final crown of honor.

There was no longer a Pope, there was never to be one again; No more Church, therefore. The Revolution rejoiced, with the Directory, to reign at the Capitol and to command last at the Vatican. She congratulated herself on having dispersed the Sacred College, and thus make any conclave impossiblepossible. The days marked by Philosophy united with

Jansenists and civil constitutionalists were arriving at a pace precipitated. The Roman Catholic Church was about to fall apart. like an old wall that no longer (was, when everything at Suddenly the course of events changed with rapidity. providential.

Pius VI died on August 29, 1799. Less than three Months later, the Directory in turn succumbed under

the laughingstock of France and before the sword of General Bona-
The Directory wanted to corrupt everything; it is dying from
His corruption. He sold everything, bought everything, debased everything. He
allows itself to be auctioned off and bargained over like an object
by chance. It falls into decay, without even giving
dung; and, on its ruins, General Bonaparte founded a
new government.

On 18 Brumaire, Year VIII (November 9, 1799), anarchy
France, in ideas and in deeds, was defeated.
Europe would finally breathe a sigh of relief from this long turmoil.
of immorality. As if to offer a consecration to so much
With justifiable hopes, the Conclave met in Venice on
December 1st of that same year, which concludes the eighteenth
century.

Meanwhile, what was happening to Rome, delivered into the hands of
The first joys of his republican liberation?

By calling all peoples to revolt, by pro-
proclaiming or offering themselves as the liberators of the nations
oppressed peoples, the French demagogues had attributed to themselves
a singular mission. They were creating republics where
There were kingdoms; they killed the republics by-
everywhere they were legitimized by several centuries
of duration. Switzerland, Genoa, and Venice have disappeared. The poor-
The truth of the Republic of San Marino alone preserved it
greedy people afflicted by the Revolution; but a rep-

a Cisalpine republic, a Parthenopean republic, and a
Roman republics rise in Milan, Naples and
Rome, on the ruins of thrones.

The French Revolution, which organizes within itself the
Brotherhood forged by the scaffold, preaching concord to all
These sisters are enemies. She cannot keep them alive in
Peace, she enslaves them. It is impossible for her to grant their
disparate wishes; she conflates them in the same catastrophe
stanza. It allows them to no longer have a God; one
congratulates them on displaying the utmost disdain for the Re-
religion; but, willingly or unwillingly, one must pass under the
level of abuses and atrocities. The Revolution
takes up arms in support of the peoples it proclaims
oppressed; she never delivers them except in Marseille-
ease. Only she always makes them pay dearly for it
map of liberation. One is only a republican at this price.
There. The foreigners, who were playing the role of the old Romans,
They subscribed to it without difficulty. Immediately after departure
Thus, under Pius VI, the era of civic prosperity began.

The French army was to offer Rome an example of
all patriotic virtues; civil war breaks out
within its ranks. There are squanderers who enrich themselves,
and honest officers who are starving to death with their
regiments without pay or clothing. The tax collectors of
The army displays a less ostentatious luxury than their plunder.

1 We read in the History of the Abduction and Captivity of Pius VI, by
Abbot Baldassari, p. 248, provides the following details on the atrocities committed:

"The agents of the Directory truly displayed a rapacity of
Vandals. At the Vatican, they not only seized the paintings, but also...
statues, cameos, marbles, columns, they even took juice-
than to nails and locks; so that a national Institute, which one imagines-
Gina then created, having wanted to hold her sessions in this palace, was
forced to have the nails and locks that had disappeared replaced.

Berthier relinquished command to Masséna. The officers
violating all forms of discipline and subordination
military actions to safeguard the integrity of the flag.
They gather at the Pantheon, which has become their Aventine Hill.
They deliberate, they protest against their general, they acc-
accuse them of "banditry and extortion." They say
"that the Venetian territory, and especially Padua, is a
a fertile field where the most evidence can be gathered
numerous examples of his immorality.

The army was building up its reserves, the general made his proclamation
He is indignant at being slandered and misunderstood. As
Scipio, whom he mentions very little, but whom he quotes frequently,
Masséna simply replied: "Let's go to the Capilole
to give thanks to the gods for the victories I have won
carried. » '

While the general ideally travels the Sa- Way

Thus, this superb residence of Roman pontiffs, where the
masterpieces by Raphael and Michelangelo, and everything that Greece and
Italy had produced something more curious, which presented itself to the astonished eye as
a deserted and devastated dwelling, and this was the work of a civilization
that had been so praised! (Botta, Storia d'Italia.) The authors of such
Were these acts of vandalism not worthy of a republic that had had the pen-
was it their idea to elevate sans-culottes to a virtue? Here is a sample of their impos-
modesty. Despite all the looting, despite the enormous taxes paid by
the Pope, the new Roman Republic was soon reduced to asking
Almsgiving. It was declared in the forty-fourth issue of the Moniteur
from Rome, that "the public treasury is empty, the loss and waste of funds
"national, sad legacy of the inept and rapacious administration of the government-

» past circumstances forced the provisional government to resort to the for-
"Private funds to obtain some assistance." In memory of all
the prosperity bestowed upon the Romans, a medal was struck
with these words: Berthier, restorer Urbis; Gallia, salus generis humani.
These enemies of all virtue at least had the merit of having made a
"Good epigram."

1 This address, dated Rome 9 Ventôse, was presented to the Directory.
It is inserted in the Monitor.

created, the inhabitants of Trastevere and Monti benefit
the division introduced among the French to display
the banner of the insurrection. Vial takes command
troops, and once again military discipline
triumph of despair. Cardinal Albani exercises in
The Velletri mountains had a great influence. These mountains
loincloths are raised to the cry: Long live the Madonna! Long live
The Pope! Murat, with his usual impetuosity, pushes
his cavalry upon these masses, advancing towards Rome. He them
Having reached Castel-Gandolfo, he routed them.

Romans, leaderless and almost unarmed,
had fought bravely against the French army.
The Italian patriots, who were careful not to take
They take part in the fight, abusing a victory they did not earn.
won. They take up residence in the Capitol as government
provisional. Under the name of Emulators of Brutw> they found
a kind of Jacobin club. Lucrezias of the counter-
gangs and Cornelias of the makeshift variety join it to work-
to work towards the emancipation of women. The Revolution, which
has only one mold and which, despite the differences in characteristics
morals and customs, wants to drown all men there, im-
establishes its laws and customs.

The Romans, a wittily caustic people, and
wielding the Epigram even better than the stylus, do not con-
never felt like taking these evocations of the seriously
past* They had witty remarks to mock things
stupid, and acerbic jokes to clear their
honor* The Revolution is not fond of familiarizing itself with
the licenses of the mind; she is always afraid of being the one
victim; She nevertheless let the inhabitants laugh at her
resurrections, and she continued her work. As with
among all peoples, there was among some Romans the a-

death of progress and the desire to reform abuses, love

and desire that make everyone tremble with the fever of revolutions
lutions. These beings, predestined to sentimental foolishness
or to incurable bourgeois vanities, will always
the most active instruments in each combination of
mess.

All civil institutions of the Pontifical government
Tax breaks are eliminated. Their advantages, their abuses even
are in perfect harmony with the genius of the few-
The Revolution, which concentrates everything, in order to do everything-
Mining creates thousands of civil servants.
National Guard is established; it oversees the return of
burdensome taxes that overburden the state. There are no more
no more commerce, no more transactions; only misery reigns
amidst the ruins. The heritage of Saint Peter is
divided, fragmented into departments. It has its own constitution.
based on one of the ten or twelve spares that France
possessed.

When all this disorder was regulated and initialed, a
A French soldier made the bad joke of returning to
Rome, its consuls, its senate, its censors, its aediles,
his tribunes and lictors. An Oratorian, more famous
Daunou, one of the..., was not known for his impiety as much as for his writings.
commissioners of the executive power in the Papal States
Caux, honored with a certificate of civic virtue the
seven new consuls. Two used to be enough for
to govern the world; it took no less than seven
to obey the call from the Directory"

The Roman Republic, barely born, was to be judged
very sick, for at his cradle he was surrounded by three me-
doctors, combining, with their health functions, the medical-
a third of consuls. A midwife, named Angelucci, the

presides1; a renegade monk, Faustin Gagliuffi, begins to
the head of the tribunate. Of all Catholic institutions
Only Propaganda remained standing. An order from one
Unusual brevity destroys it. This order is thus conceived:
"Commissioner Halier abolishes Propaganda as
"A completely useless establishment."

The senators of Rome, whom a Domitian of the crossroads
could have done better than ever to deliberate in order to know
What sauce should he put on the turbot, the senators con-
They enshrine in law this firman of a Calvinist.

The Inquisition and the Holy Office are abolished. The tribes-
They will sit and judge publicly. Therefore, we write

In Moniteur2: "The trial of the detainees takes place in the most
Big secret. Today all is quiet. Rest is restored.
public affairs, the course of business, are in no way disturbed by
the army divisions. Masséna, who did not withdraw,
As had been wrongly said, continue to command. He
form of clubs and public instruction societies: on
Much is spoken and written. The sovereign people do not delay-
will not be able to extricate himself from his stupor; but, for
The present is still too steeped in ignorance.
The priests are becoming increasingly hypocritical, so as not to let
to completely escape their empire. They have resumed their habit
long, which they previously disdained to wear. The fanaticks moan, the guilty tremble, and the rich
"They pay. That, in short, is the picture of Rome."

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[1] We read in the Moniteur under the heading of Rome, 1 Germinal year VI,
The following news item: "Consul Angelucci, a famous obstetrician-surgeon,
enjoys great popularity. He published a notice announcing to
his fellow citizens, whom his duties as chief magistrate will not prevent
not to assist suffering humanity, when one believes one needs to
his ministry as a midwife and surgeon.

[2] Rome, 47 Ventôse year VI {Moniteur).

To condemn such tyranny, accusing herself-
Indeed, Tacitus would not have used other terms. Haller and Daunou reign in Rome under the name of seven con-
They are ridiculous. They dictate to an inept senate the laws that
will promulgate. The tribunate is responsible for announcing each
morning to the Catholic universe the regeneration of the city
Holy. Rome tears away the swaddling clothes of fanaticism; happiness
Being republican makes her forget that she is the capital of
Christian world. Everything that was ignoble, proscribed everything that
who was illustrious1.

The newly manufactured Cincinnatus, escaped remnants
from a nursery of parricides, could well, in their
ceremonial speech, awarding oneself such praise;

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[1] Cardinal Gonsalvi recounts, in the unpublished Memoirs on the various
periods of his life, his exile and that of the main figures of Rome.
These Memoirs contain the singular tribute that the Roman Republic
took pleasure in restoring equality:

“I was supposed to leave for Civitavecchia, where there were already seven or eight
cardinals and various prelates. We were all destined to do
sailing to America; we were relegated to Cayenne Island. However-
but we did not dare to go that far, and we were only condemned to the
deportation to a place of each person's choosing, with perpetual defense,

under penalty of death, to return to the states of the Roman Republic.
This sentence was received as a grace of life, granted to the condemned.
born who march to the gallows.

"I choose Livorno, hoping from there to be able to join the Holy Father;
But just as I was about to leave, I was arrested again, thrown into prison from-
for several weeks, escorted back to Rome, and finally it was decided to ex-
I went to Naples. I had in my hands for a long time the general's order to do
leaving that same night, and all together, the individuals designated on a
list containing twenty-three names. Given the principles of equality which re-
In those republican times, the twenty-three names were jumbled together.
mixed. There were eighteen galley slaves, a religious man, two lawyers, and an officer
of the old government; my name was thirteenth on that
list.

“In Albano, we were taken to an inn, and we had to
dinner all together.

But these praises were belied by the facts, beli-
tied down especially by proscriptions and terror. Re-
Armed uprisings erupt on papal soil. One would have
said that the Romans were still harboring this silence of the great-
anger and great terrors of which the historian speaks
Latin.

The towns of Ferentino, Veroli, Terracina, Ala-
Tri and Frosinone rise up to cries of "Long live Jesus!"
And Marie! They're being machine-gunned, set on fire, and put in
bag.

The countryside does not want to humiliate itself under a yoke
Foreigners. They are oppressed in the name of freedom. Equality
cults make them slaves to atheism, and in the end
The Republic, even the Roman Republic, is for everyone.
Impoverishment accompanied by dishonor. The countryside
organize a war with knives against those who come-
They bring them cannon war.

The Romans regained their independence. They did not
They don't want foreigners to tyrannize them, fraternal-
neither midwife consuls nor renegade tribunes
to parody their old story.

They have taken away their Pontiff-King; they fight as
the Vendée uprising. They succumbed like her; but
Their defeat is still a profession of faith. The day
is not far from where the martyrdom of a pope, where the prayers

The blood of some and the blood of others will bring her forth triumphant
of all disasters, because the Church has always known how to operate
Wonderful things in death. For her, no more night
The darker it is, the closer the light gets.

END OF BOOK ONE.

BOOK TWO.

PIUS VII AND NAPOLEON.

The Sacred College, dispersed, is unable to reunite. — Alliance of Russia, England, Austria and Turkey against the Re- French public. — Souwarow's campaign in Italy — Conclave at Venice. — Manuscript of Cardinal Consalvi. — Election of Pius VII. — The Marquis Ghisleri, envoy from Austria. — His confidential mission to the Pope. — Consalvi, Secretary of State. — Portrait of Pius VII. — His return to Rome as told by Cardinal Consalvi. — Battle of Marengo. — Bonaparte understands that a return to religious principles is necessary. — His pre- First openings in Rome. — The Revolution retreats before the first Consul, and changes tactics. — First negotiations relating to the Concordat. — The First Consul wants to deal directly in Paris with Cardinal Con- Salvi. — Bonaparte and Consalvi. — The Cardinal's account of these negotiations. — Signing of the Concordat. — The Constitutional Church formed into a club. — The policies of this party. — Its lies and doctrines. — Abbé Grégoire and the French Church. — The intruder Vernerey and teaching by the Saints Fathers. — The Pope, condemned to omnipotence, forces the French bishops to to resign from their seats. — The French episcopate and Abbot Bernier. — If- Religious destruction in Europe at the time of the Concordat. — Joy of France Upon the reopening of the churches, Napoleon had himself proclaimed emperor. Negotiations with Rome for the coronation. — Pius VII in Paris. — Meeting of the Grand Sanhedrin. — He declares that the Jews have never been persecuted by Rome. — Napoleon and Pius VII. — The regicide Alquier, ambassador of France near the Holy See. — Alquier's maneuvers. — Address that the The Pope addresses him. — Bonaparte seizes the Papal States. — Excom- communication issued against the Emperor. — Pius VII prisoner. — The car- Dinaux in Paris. — Interview between the Emperor and Cardinal Consalvi. — Account of the cardinal. — Bonaparte's marriage. — Red cardinals and cardinals blacks. — Exile of the black cardinals. — Consalvi at Reims. — The Council of Paris. — Protest of the council demanding the Pope's freedom. — Atti- Study of the French clergy in the face of Napoleon. — Etienne de Boulogne and François d'Aviau. — Pius VII in Savona. — The English want to abduct him. — Account by Cardinal Bemetti. — The Pope's translation at Fontainebleau. Pic VII, isolated, 'signs the so-called Concordat of Fontainebleau.' — Pacca, di Pietro and Consalvi. — Letter from Pius VII to Bonaparte. — Secret address From Pius VII to the cardinals. — Annulment of this Concordat. — Mr. Thiers and his History of the Consulate and the Empire. — Pius VII is released. Fall of Pempare. — Return of the Pope to Rome. — The Pope and Europe. narchic reaction to Napoleon's captivity. — Restoration of the Church. — The

Cardinal Consalvi in London. – The Prince Regent and Consalvi. – Consalvi at Congress of Vienna. – Death of Pius VI. – New attitude of the Revolutiontion opposite the church.

The French Revolution, which, through sit-ins and uprisings constitutional, bestowed eternity upon so many ephemeral things mothers, had announced to the whole world the end of the Pontificate supreme, and the eternal enthronement of the Republic Roman. The Executive Directory, meeting in Paris, had constituted the jailer and almost the executioner of an old man, with the avowed aim of hastening the widowhood of the Church. With Pius VI dead, it was humanly impossible for the Sacred The dispersed college convened in conclave. Everything had been Thus prepared, thus resolved long ago. The men tasked in France and Italy with ensuring the success of this the conspiracy displayed such zeal and such threats, that Everything seemed to be working towards their triumph.

The Senate and the Roman People, the famous SPQR of old eagles, so cruelly translated by the ironic so little that rierij were much more protected by the fran- army French than by love or respect for their citizens emancipated. Every morning they crowded the Sacred Way which leads to the Capitoline Hill: unfortunately, one day in the itheir happiness, its consuls, its censors and its The tribunes took the wrong road. Instead of turning towards At the Campidoglio, they disappeared amidst the rubble. of the Tarpeian Rock, closer than ever to the Capitole.

In the eyes of the apostates of Paris and Rome, every master was good; they followed the nearest one without worrying about the better. They had set and multiplied their traps. so that Pius VI would be the last of the Popes, as well as Louis XVI was the last of the tyrants. They were counting on

the uncertainty of the princes, regarding the self-serving calculations of their ministers and on the exhaustion of the people. The Kings had never been able to agree, never knew how to unite in a holy brotherhood of efforts, in order to wrest Europe to the convulsions of war and the perpetuation of anarchy shit. But, as Bossuet says with admirable raihis: "The future always turns out very differently than we do not think, and the very things that God has revealed things happen in ways we would never have planned.

After the various attempts against which failed William Pitt's genius, these manners did not even lull plus Christian and monarchical hopes. Faith The Church did not waver; it resigned itself. Deprived of She waited for her pastor in exile or in tears. that Providence saw fit to signal his action. The ProHis evidence did not fail him. Providence made the events serve him. political movements leading to the triumph of the Papacy; the revolutions the resolutions of empires contributed to the accomplishment of heavenly designs.

Since Bonaparte's first campaign, Italy groaned under the yoke of the Directory; but Bonaparte, then in Egypt, could no longer defend its conquest. What until now has been the impossible becomes Suddenly, the simplest and most achievable thing. rivalries, misunderstandings, hidden ambitions, of sad miscalculations had, since 1792, maintained between The cabinets of the powers, a fatal division. Their arwomen, lining up and getting beaten by each other after the others, had not produced a great captain nor a great military achievement. Suddenly, Emperor Paul I, from Russia, places itself at the head of a formidable alliance.

Souwarow, his field marshal, marches across Europe of the race, and, in the plains of Italy, he extends his hand Austria on one side, England on the other. McDonald'sNald, Moreau and Joubert are fighting against this new adversary Saire. After heroic battles, Macdonald is defeated At the Trebia, Joubert succumbs to Novi, and the infidelities the victory forces the Republicans to abandon the country. On September 30, 1799, as a consequence of these successes, as prodigious as they were unexpected, the English, united to the Neapolitans, seize Rome; then a fleet Ottoman forces take control of Ancona.

Long ago, the barbarians of the North crossed the Alps to to sack the city of the Caesars; the ships of the Turk, infestedboth the papal shore and forced Sixtus V to protect Behind thick walls, the Madonna and the pious treasures of Lorette. Today, twenty peoples, astonished by the link who bring them together, march to liberate Catholic Romelique. In this countryside, where everything is wonderful, the fearlessness of the vanquished, as well as perseverance of the winner, there is no trace of ulterior motive or of calculation. Extraordinary thing! The princes forget their disagreements, the ministers no longer remember their Passions: all are fair, all are moderate. Good-Soon ambitions and interests will regain their dominance; But at that moment, everyone is dominated by a thought. higher. It seems as if the sky, deigning to contribute to their work of reparation inspires in everyone a profound sense-administration of justice.

Russians, Englishmen, and Turks improvised-seized the allies of Catholic Austria; by a subsequent not interrupted by victories, they open at the Sacred College the doors of the Conclave. The Cardinals, sheltered by the bayonets

Souwarow's nets, emerge from all the places where the de-Magician banished them. They arrive in Venice, where Bonaparte, master of France's destiny through his coup d'état of On 18 Brumaire, he will be careful not to disrupt the election which is getting ready.

The French Republic and its Directory dethroned Pope Pius VI and persecuted the Roman Catholic Church. The Republic-The republic no longer exists in name; the Directory has sunk to universal acclaim, and twenty-two Days later, the Conclave assembled peacefully.

In the midst of this gathering of princes of the Church, all purified in the crucible of tribulations and having all passed through Exile, or suffering, is noted as a secretary from the Conclave a prelate whose name will soon be one of the glories of the Apostolic court: this prelate is Hercules Consalvi. A protégé of the Cardinal Duke of York, Henry IX of a Fictional England, the last of the Stuarts; the most courtier a regular visitor to Mesdames de France, Adélaïde and Victoire, in their misfortunes so nobly borne, Consalvi the par-

[1] It has often been said that Cardinal Consalvi was the son of a peasant of Toscanella. Without attaching more importance than the cardinal himself by chance or by the privilege of birth, we believe we are performing an act of historical justice by letting him recount the origin of his family and his name. This passage is taken from the Memoirs on the various periods of his life. Consalvi explains it this way:

“I was born in Rome on July 8, 4757. I was baptized under the name of Hercules, in the church of Saint Lawrence in Damaso. I am the first of four brothers and one sister, who died in infancy with my three-sixth brother. My parents were Marquis Joseph Consalvi, from Rome, and the Marchesa Claude Carandini, of Modena. My ancestor, the Marquis Gregory Consalvi was not Roman, but from the town of Toscanella.

He was not a Consalvi either, but a Brunacci. The Brunacci family
was one of the noblest families of Pisa; it has been extinct for only a few years.
in two women, the last of this family. About a century ago
and a half that one of the Brunacci of Pisa came into the ecclesiastical state, and

He ran a brilliant career in the prelateship. He is one of
those in Rome who supported the energy of Pope Pius VI,
and who, in the most difficult circumstances, held
Heading through all the storms.

The events were exceptional; history dictated it.
that men were crowned with the same halo.
It was therefore on Consalvi that she shifted all her interest.
the election. Several French, Italian, or German writers

settled in Toscanella; it is from him that my ancestor Gregory descended
Brunacci, as evidenced by the testimonial letters of his birth,
and those of his ancestors extracted from the parish registers. The family
Consalvi, of distinguished status, but not belonging to the nobility
Roman, resided in Rome. The last of them, named Hercules,
left his inheritance to Grégoire Brunacci, with the responsibility of taking up arms
and his family's home, as evidenced by his will. Thus,
Grégoire Brunacci became Grégoire Consalvi. Enriched by the wealth of the house-
His son Consalvi, he settled in Rome, where my father Joseph was born.

"Upon the death of the two Brunacci ladies of Pisa, my family could have..."
inheriting part of their property; but the abolition of trusts,
decreed in Tuscany by Grand Duke Leopold, had preceded. It renmade this acquisition somewhat dubious.

“I paid no attention to it. The desire to acquire has never been my passion.”
Sion: moreover, my existence, without being opulent, was sufficient for a modest
maintenance, thanks to the various incomes from the positions I have held succeasingly. Thus, placed by a favor of heaven outside of
Without any vanity or ambition, I never had the idea of doing conto be born that I was a Brunacci and not a Consalvi, when jealousy or
The ignorance of my titles led people to speak of my family as a family of
new nobility, and not old like the Consalvi were not.
I could easily have refuted these accusations or errors. Convinced
as I am, the most precious nobility is that of the heart and of
actions, convinced at the same time of the falsity of these allegations, and
convinced that I was indeed a Brunacci, and not a Consalvi (which I-
(and they knew very well), I scorned these rumors, which I could
to bring down instantly, by bringing my offspring into the open
of the Capitol. I did not change my point of view, when the position
The higher elevation I reached later made the path much smoother for me.
Do it.

Mands have seized upon, each from their own point of view, this Conclave on foreign soil; then in stories, which are sometimes innocent tales, sometimes polite fables ' tics, arranged according to the needs or whims of the narrator- Consalvi, the rating agency, prepares and directs the future selection process with a profound skill. The knight Artaud de Montor, in his History of Pius VII •> Mr. Thiers, in his History of the Consulate and the Empire, make him speak, make him act as the regulator and moderator of all participants pants to the vote. Consalvi was more modest and more veridiculous.

During his exile in Reims in 1812, he wrote about the events in which his name is associated with notes or memories. These memories, which are the true story, history stripped of all embellishments and all the more or less questionable assessments, should not to see the light of day only when the holy memory of Pope Pius VII would be attacked. It is in these terms that, in his will- In a handwritten letter, Cardinal Consalvi made known his last will. It is carried out today, thirty-five years after his death; and one of the rarest fortunes of my writing career will be, after a few others similar joys, having been associated with this a work of historical justice and pious reparation.

The handwritten documents of this great statesman are entrusted to me.[2] I therefore leave the secretary of the Conclave

[1] Cardinal Consalvi died in Rome on January 24, 4824.

[2] These documents, which it might not yet be appropriate to published in their entirety, they are in the Ilalian language, entirely written in the hand of Cardinal Consalvi, signed and annotated by him. The cardinal divided them into four parts.

The first is entitled: Memoirs on the conclave held in Venice in 4800;

to explain how the events unfolded. The realsemblance will gain at least as much as dignity from The Church. We are translating from the original text.

"Of the forty-six cardinals existing at the death of ' Only thirty-five people were able to intervene, according to Pius VI. By ma- women, whether from old age or other causes, were em- The cardinals whose names follow were caught: Bathyani (who died during the Conclave), from Frankenberg, of the Rochefoucauld, of Laval - Montmorency, Ranuzzi, of Rohan, Migazzi, Gallo, Sentmanat, Mendoza and Zurlo.

"We waited for Cardinal Hert-" zan, who was also to occupy the position of refeaturing the imperial crown.

"The government of the German emperor appointed the meeting place was the convent of Saint-Georges, in the island of that name; he granted a sum of 24,000 écus Romans for the expenses of the Conclave,

“I had been in Venice for a long time, an exile.” of Rome and accused of the crime of loyalty to the Church and to my sovereign. I had been an auditor of the Rota; I was all naturally appointed as secretary of the Conclave, and The cardinals entered it on November 30, 1799.

"After a few days, the polls seemed to indicate that Cardinal Bellisoni would be elected; he was gathering already eighteen votes; after him came Cardinal Mattei, who had ten.

"Cardinal Albani, Dean of the Sacred College, committed then the fault of allowing Cardinal Hertzan to send

The second: Memoirs or recollections of the concordat signed in Paris on July 15, 4801;

The third: Memoirs on the marriage of Archduchess Marie-Louise;

The fourth: Memoirs on various periods of my life.

a letter, in order to consult the Austrian Chancellery to find out if she would give her exclusive to the cardinal Bellisoni. However, the response from the Viennese court was delayed. a lot. It was a pretext on her part. She desired very keenly that there was no other elected Pope than the Cardinal Mattei. More than anyone else, it was believed, perhaps-to be wrongly disposed to ratify the cession made by the Holy-Seat of the three Legations. This cession was wrested by France at the Treaty of Tolentino. The chances of war gave the three Legations to the imperial army, and the The court of Vienna wishes to add them to its hereditary states. from Italy.

"That is the only great and sole reason that made to postpone the election for several months. This reason would have delayed even further, if the urgent needs of the Church and the fear of scandalizing the faithful The cardinals finally decided on a kind of compromise.

"It was therefore agreed that those who supported the party Cardinal Mattei's choice would determine the decision; but the Pontiff would- The signatory was believed to belong to Cardinal Bellisoni's faction. Things happened this way; and Cardinal Chiaramonti was unanimously appointed on March 14, 4800.

"The new Pope was to be crowned on the eighth day after his election. The governor of Venice pre- appeared to have received neither orders nor a response to his request for this ceremony. Consequently, he declared he could not- see allow it to take place in the basilica of Saint-Marc. He also refused to cover the costs of the Ceremony. The donations and generosity of the faithful made it possible. saw and beyond. The exaltation took place in the church of Saint George, with a huge crowd. The In the evening, the whole city lit up; the government did nothing.

» By order of his court, Cardinal Hertzan insisted a lot with the Holy Father, with the aim of making a name for himself- The cardinal, secretary of state, was an imperial subject.

The Pope, who for several reasons did not accept this choice, nevertheless did not want to begin his pontificate by a refusal of the first request addressed in the name of the gou- government in whose states the Conclave had found hospitality. The Holy Father simply replied, "that, Not yet having a state, he did not believe he should choosing a Secretary of State with whom he felt no affection need; and that, for other matters, he would employ the prelate secretary of the Conclave, continuing his functions tions with the title of Secretary to His Holiness.

"The Viennese court (and here we note in terms very deliberately making this distinction, just and necessary, the court of Vienna and not the Emperor, whose dispositions per- His sonnelles were excellent; but his ministry, that is- that is to say, mainly Baron Thugut/who knew how to forbid access to the emperor's residence to anyone who could give to Her Imperial Majesty information on the true state of affairs. Thugut, in short, acted in the spirit of Kaunitz and Joseph II). The court of Vienna therefore made, from the very first days and through Cardinal Hertzan, very earnest appeals to the Holy Father for the de- to conclude by first undertaking a trip to Vienna.

These requests were not heeded, because in these events Such hasty decisions meant that no one should have tied their hands. side and not expose the Papacy to further affronts "Like in Kaunitz's time."

Consalvi's account, as simple as it is instructive, is ac- It doesn't really work with all the fine speeches and scholars. calculations that history attributes to him; but he reveals to us what

History had never known before; it was the action of José- trying phism, after all the upheavals of which the The world was the stage, to resume against the Church its work of silent persecution. In his Memoirs, which the posterity will only know today, when all the ac- directors of these great historical scenes will have since Having long since descended into the grave, Consalvi hastens to establish a dividing line between the sovereign and the minister. He doesn't want the imperial family to be confused with riale with the court of Vienna or its Chancellor advisors- Lerie. Later in the story, we will see, as the to note Consalvi, with all sorts of authority and precaution, that this distinction was as accurate as necessary.

The cardinal continues in these terms the revelations which History has kept the secret so well:

"Then Marquis Ghisleri arrived in Venice, in qua- His Imperial Majesty's ambassadorial commission. The envoy of Thugut, rather than the Emperor, first made me con- to be born that the government of Vienna, after having forced the French army to withdraw, occupied itself, and to in turn, the former Papal State up to the gates of Rome. After the French left, the rest of the heritage was in the hands of the Neapolitan troops, who also, they pretended to want to retain at least a part.

"The imperial government was, according to the Marquis" Ghisleri, quite willing to return to the Holy See the provinces he had conquered by force of arms, with the exception, however, of the three Legations of Ferrara, of Bologna and Ravenna. These provinces had been de- volumes to the French Republic by the peace treaty of

Tolentino; the imperial government understood the con-

to serve as having ceased to belong to the Holy See.
Thugut demanded a new investiture by confirming-
tion of the previous one, and in compensation for the remainder of
the State, which he claimed to be ready to leave to the Holy Father.

"From these strange revelations, we understand what was
my surprise. I tried to make Ghisleri feel com-
His proposal was indeed superfluous and insulting. Bad-
Despite everything I could tell him, he persisted in wanting
that it be brought before the Holy Father. I declared to him
that the Pope would never condone such an outrage.
Ghisleri persisted in explaining to me the dangers of refusal,
and in particular with regard to the restitution of the remainder
of the Papal States. Defeated on this point, the envoy of
Thugut made another request. His government
He would be content, he said, with two of the three Legations. I
I persisted in the same refusal.

"I had given this absolute and formal refusal on behalf of the
Sovereign Pontiff. Ghisleri himself reported the aforementioned
proposals to His Holiness. The Pope responded with a
formal demand for full restitution from all States
of the Church, including specifically the Legations. A
official dispatch, written by me to the Minister Baron de
Thugut, and a letter in the Pope's own hand addressed to
the Emperor[1], were directed towards Vienna, in order to give
no more weight was given to the request. Letter and dispatch did not receive
There was never any response whatsoever from the Imperial Court.

"The Holy Father, seeing that he would wait in vain, said to

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[1] Note in Cardinal Consalvi's hand: "Everything that is said in this
written about the Viennese court during the time of the Cuiclave was the work of
Minister Baron Thugut, who succeeded in closing all avenues for
to reach the Emperor himself.

Ghisleri, in another audience, these remarkable pa-
roles: "Since this restitution is so stubbornly refused,
also governed by Religion and by justice,
The Emperor should think carefully about this. It is because by putting-
both in his wardrobe clothes that are not
him, but in the Church, not only will he not be able to get away from it
to serve, but they will also transmit the moths to his
his own clothes, that is to say, to his hereditary states.

Ghisleri, who knew how to restrain himself, did not respond to
this argument of the Holy Father; but, running immediately
At my house, he complained about this language, and said with a
extreme irritation: "The new Pope is a good spirit"

He is a novice in the field, and he knows very little about power. of the imperial household, because, in order to introduce the ringworms in her wardrobe, she needs a lot, a lot, beautifulcut. "

"The event soon proved the words of His Holiness. Two months had not yet passed, and the battle The Battle of Marengo (June 14, 1800) caused Austria to lose not only the Legations, but also Lombardy. The French victories only slightly diminished the postsessions of the Empire.

"The Austrian ministry feared the involvement of the people and the respectful cheers in the Legations, if the Pope were to cross them. Thugut therefore opposed this that the Sovereign Pontiff should take the overland route. The BelLona, an old, poorly equipped frigate, had to be used for the voyage by sea to Pesaro. This journey lasted eleven days. From Pesaro to Ancona, it continued by car; and at the moment where the Holy Father arrived in this last city, the newThe young woman of the Marengo defeat also succeeded. The consequence of this memorable battle was the cession

simultaneous throughout Piedmont and Lombardy up to the Adige.

"The Marquis Ghisleri, at heart an honest and rereligious figures accompanied the Pope on behalf of the Emperor. Upon learning of the disaster, he couldn't help but tell me, with tears in her eyes: "I unfortunately see sto fulfill the Holy Father's prediction; yet she had It seemed impossible and outrageous when I had overheard in Venice.

"The official return of the territory to the Holy See" from Pesaro to the gates of Rome took place in the town of Lorette. A few Austrian troops aloneThey remained garrisoned in Ancona; then soon they returned to Venice by sea. The Pope continued in souverain his journey from Foligno, and he arrived in Rome July 3, 1800.

"The Neapolitan troops, who were still there," came to meet him. His entrance was a true triumph. He went to pray in St. Peter's Basilica, to the tomb of the Apostles, then from there he went to the Quirinal, where on the evening of that same day General Nasalli, at in the name of the king of the Two Sicilies, he restored the territory to him. route from Rome to the borders of Naples. Under pretext to occupy the capital of the Christian world as military post, Nasalli, despite my prayers, did not consent never to withdraw its troops. It took the treaty of Florence came to force the hand of the Sicilian government. Later still, this government decided to evacuate The Duchy of Benevento, an enclave within the kingdom. Neanless so the Neapolitans retained civil power there. No longer daring to prevent the installation of the pontifical authorities In their official capacity, they sufficiently demonstrated, by their actions, this that they would have liked to do in more favorable circumstances favorable.

To prepare for this return, to which Cardinal Consalvi makes us attend, it was necessary to overcome difficulties of every kind. They no longer came from the Revolution French: Josephism, which administered in Vienna and at Naples tried to create a thousand obstacles. Thugut and Acton, claiming to be the interpreters of the Germanic Caesars and the Bourbons of Naples, were stingy with the Papacy who, with no other strength than his moral prestige, had more contributed that their armies contributed to the triumph of the principles social. But the Baron of Thugut, raised in the school of eighteenth-century sophists, successors of Kaunitz, friend of Ghoiseul, of Pombal and of Florida Blanca, condamned the sad pride of not humiliating his reason under the hand of a divine power.

Hating the Revolution more for its effects than for its He felt himself caught in the middle of contradictions because of his causes. the most blatant. By his public actions, he was destined to to condemn or combat demagogic maxims; by its secret aspirations, he desired its success. Minister of a a Catholic and legitimate government, it had for its part- the mission of protecting the threatened Church, and of ensuring the security the rule of the throne. His ideas did not agree with his interests. In this alternative, and in order not to compromise everything compromising at the same time, he began to declare war on the Revolution and the Church.

Thugut was maneuvering the Austrian cabinet on the the most important questions as well as the most delicate. He hesitated when he should have acted; he acted when he should have. He had to remain neutral. He coveted possessions of the Priesthood, at the very moment when the Revolution threw

his focus on those of the Empire. Such a policy,
For him, the science of paperwork had truly become a skill.
double standards, reflecting the character of Austrian diplomacy
an appearance of Josephian slyness, of which she was
long steeped in, and which alienated many from
noble hearts. The House of Habsburg had as its aim-
special mission, in the midst of the turmoil, to safeguard
religious and monarchical principles. Thanks to a
deviation which, under the reign of Emperor Franz Joseph
seph, will be largely bought back, the Austrian Chancellery-
The female dog persisted in her conciliatory attitude.
towards the Revolution, and indirect attacks against the
'Holy See. By such a disastrous tactic, obviously
Having just left the encyclopedic workshop, Thugut had compromised-
He put more than his faith into it; it seemed as if he were striving to expose
the honor of his masters.

The Pontiff granted to the universal Church in circum-
such extraordinary constants is, by the purity of its
life, by the eminence of his talents, and by a singular
An expression of morbid gentleness painted on her face,
the height of the misfortunes and glories to which the
Providence destined him. Gregory Barnabas Chiaramonti, born
born in Cesena on August 14, 4742, he was initially a Benedictine monk.
bishop of Tivoli, then of Imola, and cardinal. Parent of
Pius VI, honored by his friendship, and having, through happy
qualities, won the esteem and almost the tolerance of the me-
In terms of songs, Pius VII may have had rivals. He would have been
It's impossible to call oneself an enemy, so full is the milk of kindness.
Humanity overflowed from his heart. He did not believe in evil.
His throne, which already possessed the gentle majesty of an altar,
was naturally surrounded by respect and love.
A law of clemency seemed to rest on his lips. He

Typ. Henri Pion.

THE PAPK PIUS VII.

he stole from envy without shrinking from glory, and his
The spirit was so high, that there was never any room for the
small things. Chiaramonti proved more worthy of
honors that he is ambitious to conquer; honors
did violence to his modesty. To see him, and especially to hear him-
tender in his apostolic palaces, one arrived very quickly
to convince oneself that the kingship of Christ, written on his

clothing and on her own body, she radiated even more vividly in his soul.

By taking on the burden of the tiara, this Pope, at with such a clear gaze and such an expressive face, had ac-
He reluctantly accepted a heavy responsibility. He had come to an era of upheaval and crisis where men,
Even the best among them stubbornly refused to understand. in order to be excused from doing good. There were crimes of all kinds to atone for, monstrous injustices to re-
to prepare, touching misfortunes, noble exiles to consecrate-
Pius VII had understood all of this, too, in his encyclopedia. accession clique, dated May 15, 1800, and addressed, according to custom, to all the bishops of Christendom, he does a large share to those who suffer. "We are experiencing, he said, with profound sadness and deep sorrow in his heart-
astounding those of our children who live in France; we we would sacrifice our lives for them if our death could to bring about their salvation. A circumstance diminishes and softens the bitterness of our grief: it is strength and constancy that several of you have shown, and which have been imitated by so many people of all ages and genders and of every rank. Their courage in not sullying themselves with a servant illicit and culpable, in order to continue obeying the decrets and to the sentences of the Holy Apostolic See, will remain eternally engraved in our memory, as much as the

cruelty, renewed from ancient times, with which one continued these faithful Christians.

It was in Venice, during his dispute with the minister from the Austrian court, that Pius VII, turning his gaze towards France, he tried, with gentle words, to to maintain some, to strengthen others, and to pre-
To prepare for all an era of peace and reconciliation. Oc-
cut into the interior of his Rome to heal the wounds-
still bleeding wounds that the Revolution brought to
The Pontiff makes no secret of his position to either the Church or the State.
Salvation or ruin will not be born solely from France.
The life or death of peoples seems linked to a movement the order of his armies, to one of the thousand shocks that throw
This country is at its extremes. France seemed tired. of anarchy; in its exhaustions as in its shames,
She felt a genuine need for order reborn within her. moral and material.

By having fun destroying the idols with his own hands

of blood and mud, which she was forced to descend into abjection.
civic and constitutional sacrileges, France
A happy present and confident future.
Under the protection of Bonaparte's sword, new
destinies unfold before her, and the First Consul,
whose victory at Marengo cemented his authority, desired to con-
to consecrate, through a sincere return to God and his Church,
the work of repair that his genius undertakes. He res-
respects the Holy See; to ensure it is respected, he says to his
messengers: "Treat the Pope as if he had two hundred
"A thousand men under arms."

Four days after the battle, on June 18, Bonaparte
wrote to the other two Consuls: "Today, despite
I'll tell you what our Parisian atheists might say about it.

grand ceremony at the Te Deum which is sung in the metro-
Milan pole.

In order to carry out this act of high politics by-
More than courage, one had to be something other than a
happy soldier. The next day, Bonaparte crowns the
solemnity of his first Te Deum, praying to the cardinal
Martiniani to serve as his interpreter with the new
Pope. He defeated anarchy; in the hope of consolidating
He bases his edifice on Religion. He asks
to Pius VII to second his efforts, and to help him restore
and to pacify. This unexpected opening, made on a
battlefield, had to go straight to the heart of the Sovereign-
The Pope. Barely back in Rome, the Pope responds
that his dearest wish is granted; then Consalvi, re-
dressed in sacred purple and appointed Secretary of State,
begins negotiations with the French government.

Twenty years ago, in Y Histoire de la Vendée mid-
Literary, we recounted this triumph of the Christian faith
On revolutionary impiety, we wrote:

"The First Consul may well have let it be said that he
would be a new Monck; but it wasn't a role
secondary which was supposed to smile on this general, whose ge-
The scope was as vast as the ambition. With ideas ad-
admirable in their power and social organization, Bona-
Parte thought that on the ruins of anarchy, a child
of the Revolution alone could rise. To compress
the turmoil of evil passions, and to restore to the
France, its rights so long ignored, its duties so
Long forgotten, a man of iron and intelligence
was necessary. This man needed no ancestor but

[1] History of the Vendée military, by J. Crétineau-Joly, vol. II, p. 460
and following (4th edition).

his victorious sword. He had to, by energy or by the
seduction, to draw these desires into its new path
rebels for ten years against all yokes. Bonaparte, great
an even greater warrior and administrator, he imposed himself on
these party factions which, in order to bring about the triumph of misery-
unstable constitutions, dragged France along in the wake of
their deportations. He took it upon himself to investigate the
ruins, to heal the still bleeding wounds, to ren-
to restore the country's dignity, to put the government back in the
head of civilization, and to rebuild everything on the
old foundations that demagogic ideas had shaken-
He regulated force to achieve order.

"What the Vendée military had done with the insurgency-
tion, he tempted him by persuasion, he accomplished it by the au-
dace. The prestige of his victories fascinated the people; he
dB took advantage of his influence over minds to bring them back
to the ideas of faith and monarchy. This soldier, still so
young, and whose life was spent in anguish
of republican misery or in the intoxication of
triumphs, from what source did he then draw the principles
that he resurrects with such authority? How can this gene-
ral, lulled by the sounds of religious apostasy, raised" in
scandals of all kinds propagated by images
sick ginations, was he able to understand so quickly that there are
Things that never die? This is where it's revealed
The influence of the Vendée was fully felt by Bonaparte.
wished to build a new social structure in which he would
the cornerstone; but, without taking into account the obstacles
inevitable reactions that the various sects would provoke in him, not-
health through all the phases of ridicule before arriving at the
negating all forms of worship, he admirably grasped that there was no
had no stable power other than that of which the Re-

Religion was the foundation. It wasn't in Paris yet.
defiled by the shameless profanations of the deities of the past
tionnaires, it was not the provinces that, with indifference-
rence, had let the storms rage above their heads
of impiety, the mockery of the cult of Reason, which he
asked for advice and support. No doubt, faith was not
extinguished in the hearts of populations who had not had the
courage to resist tyranny. She slept alone-

ment; but in the Vendée, it was vibrant, it had en-
fantasized about martyrs, and produced miracles of self-denial
and heroism. With each peace proposal that one
addressed to the peasants mutilated by the Convention, hunted down
like wild beasts by the Directory, these noble pri-
Those vilified by oppression had only one answer. This
The answer was a lesson for Bonaparte's genius:
"Give us back our God!" said the Vendéans. It was
a protest that seven years of appalling calamities,
sacrifices of every kind and unknown glory, could not
to stifle. The First Consul saw that this was not by
a motive of heroic daring or by courageous madness
that the royalists had renounced all happiness
servants to face all kinds of misery.

"This man, whose gaze was so penetrating, and who
had exhausted a question at the very moment when one was looking for-
This man appreciated the scope of his work.
and the moral consequences of the great act of insurrection
monarchical union. In order to be at peace on the throne that he
reserved for his ambition, and to wrest from the hands of the
Vendée, the weapons that previous pacifications had not-
had been able to bring her down, he dared to give her complete satisfaction
faction. In the midst of this mocking and skeptical society
who had trembled under Robespierre's incorruptibility,

who had smiled at the corruptions of the Direc-
The First Consul gazed with admiration at these
such strong and pious characters of the Vendée standing out
with such purity of this painting of all the depravity-
human actions. His profound thoughts lingered on some
and on the others. On one side, we saw the peoples who
had accepted everything from the hands of the Terror, everything, even
the denial of God; of P, another, humble farmers
who, on the corpses of their families and on the ashes
still steaming from their cottages, they required nothing for
The only compensation is the freedom to pray to God. Between these two
Given the clear divisions, did Bonaparte have any reason to hesitate?
Didn't he know that the apostles of atheism under Chau-
depending on the circumstances, they would be either devout or impious.
at his leisure, and that he only had to give an order to be
Obey!

"To the generals of the Republic, to the tribunes whom the
democracy had shaped its exaggerations of equality,
He lavished gold and the promise of noble titles: • it was
the salary reserved for these patriotic acts of selflessness, to
these lovers of human rights, whose measure he had.
But to the Vendée, to this religious population, that

In his military enthusiasm he proclaimed a people
of giants, he surrendered his faith, firmly convinced that he could not-
would never be able to rally consciences to his authority as long as
This high level of satisfaction would not have been granted to them.
The Vendée and the revolutionary demands had not
no other rights to claim. The Vendée proved
that her efforts had not been in vain; she proclaimed-
He insisted that it was not for the purpose of narrow selfishness.
that she had risen up, but in a thought of moraii-
religious and social faith formation. The First Consul to him

He won his case; he resurrected Christian France.
that the blood of the Catholic western provinces had ra-
redeemed from the depravities of impiety, and he resurrected her at
profiting from monarchist ideas. The alliance of religion and
the monarchy is indeed too intimate for a people
being simultaneously revolutionary and Christian. The de-
Magogy excludes faith.

v It was under the influence of this ever-present thought
to his mind because it is true, that Bonaparte treated
with the Vendée leaders; he understood their repugnance
that they felt compelled to serve a political cause that was not
Not theirs. At the dawn of greatness, he even respected
these repugnant feelings; but, in agreement with the Royalists on
He left the major religious interests to time or to
persuasion, the task of winning his loyalties, which he...
viait.

"The First Consul," wrote Abbot Bernier on February 15th
February 1800, is an extraordinary man, who feels by-
in fact that all the sacrifices made by the Vendéans
can be condemned to sterility. When I tell him
piety and acts of courage of which I have been more than once
The witness's face lights up; one would think he was jealous of
These soldiers whom he did not command. He told me more than one
times: "I would be proud to be from the Vendée;" and he asks me

It was only for their princes that our peasants
thus faced all dangers. I replied that the
The Bourbons certainly had their share of such devotion.
ly, but that the majority of peasants do not
fought as well as because their

to faith and to their priests. More than once he has already told me: “I
I will give them all back: shouldn't we do something?
"For those who have done so much for religion?"

I am certain he will do it: perhaps no man has ever
"So well understood the scope of things."

Without knowing Bonaparte personally, Pius VII,
with the sagacity of an Italian and the foresight of a leader
The Church, in general, passed the same judgment; it pre-
It is a pleasure to place the same hopes in him. They arrived
having come to power just a few weeks apart,
They were allowed, while deploring the past, to dear-
dear to rebuilding the future. Strangers to the latest
They came to put an end to the struggles. Bonaparte
Invoking the moderation of Pius VII, the Pope appealed
to the soldier's Christian sentiments. Both were studying
the means of dominating the Revolution, by weakening its
prestige.

The Revolution had seized upon even the most imperceptible things.
avenues of power; she occupied them through her henchmen or
by its usufructuaries. While obeying servilely, after
having tyrannically commanded, she trembled before
the sword, in order to better raise her head in front of the tiara.
The Revolution humbly placed itself at the command of the pre-
First Consul; nevertheless, this submission was rather
in both form and substance. We were going to meet the
Bonaparte's desires; one could guess his wishes, one could enter
in his ideas; one could even carve out a place for oneself in the sun
of his glory; but, through a series of deceitful obsequious gestures, one
hoped to link his goodwill towards the
Roman siege. The Revolution had made the sacrifice mo-
She was made aware of his cruelties and his licentiousness: she did not consent
never give up the hatreds and prejudices that she
nurtured hatred against the Church.

In this era of sudden rises and falls
sudden again, a civil authority, whatever it might be, did not

must have seemed temporary to these men who, since
Seven years had broken or degraded everything. A riot
happy, a change of opinion or a punch-
gnard, could, from one moment to the next, plunge back into the
France and Europe in the abyss of demagoguery. With
the Church, such guilty hopes were not per-
His marvelous vitality was revealed in the very midst of it.
persecutions. A triumphant Pontiff succeeded a
Pontiff who died in exile, to a Pontiff whose coffin,
solemnly returned to the Christian Basilica, served
From flag to reconciliation. Then, on the ruins amont-

concealed around this ephemeral Republic, the Chair of Pierre still dominated the world, as if to attest the sterility of the wishes and efforts of anarchy.

To directly oppose the will of the First Consul, it was losing, without any appreciable benefit, the chances that the future still held in store. It was therefore resolved to obey officially and to obstruct, through all sorts of insecret schemes and calculated distrust, the movement religious figures, of which Pius VII and Bonaparte gave the signal. Impiety pretended to give up the fight. After a camloincloth of public sacrileges and bloody profanations Afterwards, she went back to her tent, but she left on the ground of partisans more tenacious than she. The Revolution had found in Jansenism and Gallicanism secular, having become a constitutional church, allies that failure was no more deterrent than apostasy. Revolution yielded to them the floor; of their inveterate hatred Against Rome, she made herself a shield.

The reconciliation of the Holy See with France was the overthrow of all anti-Catholic projects. BonaThe party has spoken; all that remains is to submit ostensibly

blement, and to cover the path with hidden traps which the Priesthood and the Empire must ultimately achieve desired.

A man of whom Bonaparte, Consul and Emperor, had had the idea of making him his independent advisor and monitorprivate tutor, he explained to him, even at that time, the difficulties concerned about his situation. Fiévée wrote to the First Consul [:

"Political Republicans are almost all..." people—quite respectable because of their integrity, but that the The unfortunate results of their attempts were all the more surprising. that they have not converted them; therefore they will do it again whenever they find the opportunity.

"Incapable of making a movement on their own" Decisive for their cause, they are preparing this movement, and When he has an abortion, they appear to justify it with their speeches and by that ascendancy conferred by probity. All the works that today deny the Revolution in his violence, while continuing to praise political principles the techniques that brought them, originate from the hands of the republicans Citizens of opinion. Provided that no one is killed, or that one kills very few, we see them following all the situationstions that can give their opinions a chance;

but they do not belong to any government; their
kingdom is not of this world.

"These men are more dangerous than we think;
in all circumstances that could be decisive,
we saw them present themselves as intermediaries between the
factions, and prolong the Revolution with false con-
ciliations, which perhaps they were not fooled by. I don't
No doubt the current government has often

1. Correspondence and relations of Fiévée with Bonaparte (1802-1813),
t. I, p. 14 and following.

encountered on his journey, and, if I were bolder, I would have-
I would assert that he must have been more embarrassed by their tempo-
measures taken by the most active parties.

"The republicans of interest, I mean the revolution-
men consecrated by the blood they shed, have become
politicians since they can no longer show their fury.
Called upon for almost every position, some even
to trust, being able to guess the plans of the leader
The state, far from showing opposition, they are putting in place
warmth to ensure its success; but, in silence, they
cause to fail what they seem to support, or, when
This is impossible for them; they are diverting public opinion.
from the joy of a present good to striking her with fears
come. This tactic may explain how the first
Consul was always an acquirer, through astonishing victories
Nantes, a popularity that seemed destined never to end
to finish, and of which no trace was found for some
weeks later. The message from these men is that one must use
Bonaparte, and, to achieve this goal, to exalt all his
passions rather than trying to calm them. Foreigners
Those who visit France are mostly surprised to see that the
The first Consul inspires less enthusiasm there than in
outside. This observation, which is true, and which I had
I had the opportunity to do so in England, for several reasons
that it would be interesting to look into. I will stop at the most
natural.

"The Revolution having exaggerated popular expectations"
laires and having produced only greater unease, the
The people, always fooled by those who exalt them, were waiting
so many of his flatterers, that nothing can be done for him who
approaching what he had been promised.

"He hopes, however, that every government which will happen and bring about the happiness with which he had been flattered. Also, eight days after the general peace!, people were wondering at Paris, what good resulted from it! Such is the people that the Revolution has formed.

The internal situation, captured in the act by a writer deeply versed in the secrets of politics Having left, he thus reveals himself to the First Consul. This situation has its difficulties of all kinds. Apart from the materialists from the Institute, which, after having broken down France, strive to chemically decompose thought, and who shudder with anger at the mere mention of God, he arises from everywhere, from schisms and divisions. The constitutional clergy, on the one hand, persists in its usurpatory tendencies and in this moral disorder which wounds Christian society to the core. On the other hand, the Faithful clergy are beginning to raise their heads. The scaffold and The persecutions decimated him without weakening his zeal. could never separate him from the Roman Catholic communion; This perseverance gives him strength and a title.

Having remained on French soil, the priests had, in the the secret of their charity, words of patience and hope to whisper in the ears of the flock whose guard their is entrusted. When the satiety of crime finally brings a Little peace and quiet, these priests reappear in the midst of towns and countryside; they reappear with a halo sanctified by suffering. In churches without enclosures rooms, without altars, without ornaments, and where every stone the temple is still covered with images of lust They only speak words of peace; they do not preach They say that forgiveness of insults is necessary.

But this clergy has no leaders. The holders of the bishoprics--

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1 The Peace of Amiens.

Many French citizens died, were exiled, or emigrated. After having worthily borne the burden of the bad days, they wait, in the calm of their consciences, for it to please to the Holy See to reward their devotion with a solemn act of justice. Pius VI encouraged them; his successor Can the emperor on the throne abandon them?

Thus, Fiévée is not afraid to reveal it to him with a rather rare frankness, Bonaparte did not feel

master of all his movements. The Revolution dominated him.
born against his will. All the while allowing him to be pacified by victory
and to govern by the brilliance of intelligence, she knew
nevertheless impose indirect conditions on the one who
no one was bothered by him. He had barely arrived at the helm of the
business, he had seemed to want to follow the advice that
Cardinal de Retz gives: "The great secret of those who
Entering the workforce requires first and foremost capturing the imagination
men through an action that some circumstances
that makes it special.

"In less than a year, he had performed miracles."
According to the word of the prophet, he found the peoples man-
kicking up dust like snakes, and terrified
(like the beasts that crawl on the earth. By energy
acting on his own will, he takes it upon himself to calm these ter-
| reurs, and he succeeded. Peace had just returned to the
minds, he wants to make it enter into consciences, because
He firmly believes that everything that cooperates in the rest of
the Church and the liberation of Religion contributes
thereby contributing to the salvation of the Empire.

The engineering corps' mission is to preserve or restore,
when he comes too late to create; Bonaparte restored-
He knew, then. He always recovered happily when he
followed his inspirations; unfortunately sometimes,

when the impetuosity of his character and the pride of the
victory delivered him, unbeknownst to him, to the suggestions of the
schism or demagogic intolerance.

Joseph Spina, Archbishop of Gorinth, was summoned to
Paris with Father Caselli, in order to open negotiations
relating to the Concordat. The issues to be resolved are
as difficult as they are numerous. The questions of per-
These sounds clash with matters of principle. The fact is that...
every moment encroaches on the law; the lie
substitutes for truth, and paradoxes try to beat
undermines ecclesiastical power. Eraser in all
the important transactions, it rises with every step of the
misunderstandings, demands, compromises, uncertainties
attitudes, rapprochements and distrust.

Spina and Father Gaselli spoke as con- theologians
summoned; Abbot Bernier, the priest of the Vendée Militaire,
was the Consul's mouthpiece. Joseph Bonaparte and Crétet
do not appear yet. There was no agreement on the
things nor about men; suddenly the First Consul,
whose very natural slowness tires one's forbearance

Having quickly become exhausted, she decides on a masterstroke. Cardinal Consalvi enjoyed the most intimate confidence of Sovereign Pontiff; Bonaparte wants the Cardinal to come in person in Paris, in order to remove all obstacles and to smooth over all difficulties. On the orders of Pius VII, Consalvi sets off.

The man of the sword and the man of the church will find themselves face to face. We'll see if, as in the holy Scriptures: "The patient is better than the brave, and if He who tames his heart triumphs over he who takes cities.
1 Proverbs, 16:32.

I

N^Sà

Typ. Henri Pion.

CARDINAL CONSALVI

PIUS VII AND NAPOLEON. 257

Although both still young, they possessed, to the highest degree, the genius of politics, the coquettishness of women, and the The consummate caution of veteran diplomats. Like all the great Italian minds that Machiavelli admired, all two are not simple, but half swans, half foxes. Bonaparte is bold by calculation and audacious to cool-headed. With his eyes that flashed like lightning and his His lips, heavy with thunder, reach the sweetness through feigned abruptness or borrowed violence. He threatens victory, in order to seduce more surely. Its austere beauty possesses no less authority than grace. He is armed with sarcasms, stinging like hell-stone nale; it looks like a gold mine, sometimes liking to cover itself of fake stones.

Consalvi, insinuating like a perfume, knows how to make herself a duty never to neglect the art of useful complaisance, provided they are honest. Perfected nature with the most exquisite kindness, he lavished everything to assist within him lies the extreme desire he has to please everyone. In his words as in his attitude, one recognizes the senator. Torius, the decor of a patrician from old Rome. His handsome head, who will never bow down before force or before

Hatred radiates with restrained frankness and serenity. intelligent. Seeing him, you feel that no man has ever been born will not show a wiser application of skill in virtue and calculation in righteousness.

With Bonaparte, he will look at the minor incidents like victims that must be sacrificed to the great business. They both know admirably, when they Those who wish to do so, take the ear of corn in its proper sense; nevertheless the ambitious concerns will never make us forget the Prince of the Church, that all that is done well is done

always early enough. When these two men are going to meetworm in the presence, trying by all the charms of the spirit of diminishing their flaws in favor of their qualities In terms of titles, we will see which one will develop the better this temperament of hope and patience, vethe statesman's true temperament.

Most contemporary authors, in analyzing the negotiations that preceded the Concordat, adopted the version that the Intruders and the Jansenists had inInterest in disseminating. The facts are pretty much everywhere. they are the same; they differ only in the way they fuappreciated rent. For almost sixty years, we haven't understood that only one party; that it is finally permitted to the story of giving the other person a voice. Thanks to the namesFrom numerous previous works, we know of what the way the events unfolded and were judged by the Gallicanism and the Revolution. Let's now listen to how Cardinal Consalvi exposes and elucidates them. For it is A serious witness is one who has seen; this is a more serious one. even though he who saw the events and took part in them a certain share. The best of all is the witness who recounts, in the peace of his conscience and in honesty of his heart, the affairs he directed. The cardinal expremium therefore as follows:

“Writing these memoirs almost after” eleven years of intervalle and without having the relevant documents in front of them on the subject, not only will it perhaps lack some facts and circumstances that are no longer present in my mind took hold, but it could still happen that he slipped in some error, an uncertain date or something else seemsNonsense. Nevertheless, nothing will be found there, for sure. that which is very accurate and very true regarding the substance,

and finally, it will be revealed with what instructions
tions and what fidelity each of the two parties proceeded
in this negotiation, one of the most important of
the history of the Church.

"Returned to Rome on July 3, 1800, and barely recovered"
in the possession of the patrimony of Saint Peter by Austria
And in Naples, the Holy Father was immediately besieged by new
fears, because, after the Battle of Marengo, the
The Republic of Piedmont and Cisalpine Gaul reappeared until...
than at the borders of the ecclesiastical state.

"Through Cardinal Martiniani, Bishop of
Vercelli, the Holy Father was invited, on behalf of the first
Consul, to be sent to Turin Monsignor Spina, archbishop
of Corinth in part, inf., to deal with him matters
of religion in France. Monsignor Spina, who had followed
Pius VI in Valencia, was therefore directed to Turin, with orders
to hear and report, con ordine di sentir ee refe-
laughter. While Spina waited in vain in Turin for
to deal with the First Consul, suddenly he is re-
qu'de aller en Paris, où Bonaparte assigns him ren-
Dismissed. Monsignor Spina took the road to Paris, em-
leading as theologian Father Caselli, general of
the Servite order. I no longer remember if he had the
time to first apply and obtain a response
Answer. In Paris, he received only offers.
unacceptable; difficulties were raised upon difficulties, without
nothing real or that could be favorable to Religion.

"But then, unexpectedly, Mr. Cacault arrives in Rome,"
without any official title, without direct responsibility to negotiate,
but nevertheless negotiating and managing the affairs of the Republic-
French republic. Mr. Cacault was personally a
A rather good man, and already very well-known in Rome. His lan-

This pledge initially gave the Holy Father hopes,
because each of his words guaranteed excellence
slow preparations of the French government. During this
Meanwhile, negotiations with Monsi- continued in Paris.
Gnor Spina. We were hardly making anything but proposals.
unacceptable, and yet the situation was
such, in France, that the smallest concession would already have been
accepted as a benefit. The government of the Re-

public opinion argued, he exaggerated this argument to...
to achieve one's goals faster and concede as little as possible.
He kept repeating "that the Pope's persistence in
His refusals would produce extremely amoral consequences.
res not only for the Catholic faith, but also
for the temporal dominion of the Sovereign Pontiff.

"These threats surprised the Holy Father; she did not de-"
They did not encourage them. The Congregation of Cardinals ad hoc
supported him in the lath. Even if it meant risking losing everything
In his temporal domains, he was very determined not to compromise
on no essential point. If necessity compelled him to do so,
He preferred to sacrifice everything else. Monsignor Spina
received his instructions in this regard; I drafted them under the
eyes and almost under the Pope's dictation.

"Amidst this waiting and uncertainty,"
Monsignor Spina received no reply. On these en-
Mr. Cacault notified that if, within five
days, we had not signed the draft Concordat drawn up
in Paris, and this without the slightest change, without the most
Indifferent to amendments or restrictions, he, Cacault,
had to leave Rome immediately and go to Florence, his legation, to General Murat. This departure
ipso facto notified the break between the Holy See and the
France,

"To obtain a delay, or at least to have
While waiting for a reply from Paris, I did all that
that it was permissible to do. Mr. Cacault retreated into
his instructions, which, he claimed, he was forbidden to
to deviate from any point. The Holy Father was content
to say with his usual placidity: "I retract my case
"Into the hands of God."

"The proximity of French troops and the malicious acts"
the arrangements of some agents of disorder do not
gave too much cause for concern in the event of a breakup. Finally
Mr. Cacault suggested, then insisted on, the immediate departure for
France, the Cardinal Secretary of State. I had to go from
my person in Paris; the First Consul demanded it, and
We couldn't fail to get along. It was, re-
Cacault was farting everywhere, the only remaining evasive means for
to prevent the overthrow of the authority of the Holy See.
Whatever one might say, it was a necessary step. However
It was agreed that in order not to arouse suspicion among the people
or to some dissatisfied people, no trace of a break, the mid-
The French minister would leave in the same car as me.
We were supposed to travel together to Tuscany, and the

Things happened thus: I left Rome on June 6, 801, terrified by the heavy responsibility that would weigh upon him on my head.

"After a two-week trip, during which I only took rest in Florence, Milan, Turin and Lyon. I arrived in the early hours of the night, from Rome to Paris, overwhelmed with fatigue and still unaware of what The way we would have received the news of my mission, having vainly awaited en route a response to the communication the action that had been taken by the State Secretariat Monsignor Spina as soon as my departure had been decided.

I went to stay at the hotel where this prelate was lodged with his theologian, Father Caselli, and I couldn't find any subject of consolation in the account they gave me of the state of things.

"My first thought the following morning was to into form the first Consul upon my arrival, and to ask himder at what point I might have the honor of seeing him. I asked him at the same time what costume he wanted me to introduce myself. This request was necessarysaire, because at that time the ecclesiastical habit in Paris, as elsewhere in France, was an absolute thingout-of-use lument. The priests were dressed as the secular clergy; the churches consecrated to God were dedicated to Friendship, to Abundance, to Marriage, to Commerce, to Gardens, to Fraternity, to Liberty, to Equality and others deities of democratic reason. None were visible. outward signs of religion. Republican ideas were still in full possession of all the uses of the sosociety. Everyone was given the title of citizen: he was given to me during the journey, well that I should be clothed in the insignia of the Cardinalate. I had not I didn't think I should leave them for a single day, although I did This demonstrates more courage than prudence. In the capital of France however, and especially in presenting myself both in front of the head of government, it is obvious that the matter required a certain circumspection on my part. tion. I didn't want to give up my clerical garb, but I also didn't want to display the Cardi- insignia nalat to some unpleasant accident.

"To forward the aforementioned requests, the abbot..." Bernier acted as my intermediary. This clergyman had was one of the main leaders of the Vendée, in his struggle heroic against the Republican government. The same ecclesiastical had later been the most active instrument of the pacification of the royalist provinces, when, deprived deprived of all outside help and overwhelmed by the most atrocious violence of an infinitely greater force, they had should consider themselves lucky to be able to accept the conditions peace terms less harsh than those of the new government conSular, in his own interest, had had the wisdom to to offer them. The fortunate intervention of Father Bernier in such an important matter had put him in favor with of the government, which, having decided to appoint a newborn-negotiator, from the very first openings with Monsignor Spina had wisely chosen him over any other, because he combined within himself the knowledge of the subjects clergymen, the negotiator's skill, and reputation of a man who, on the one hand, could not be suspected of Holy See, no less for the purity of its principles than for the cause he had supported, and which, on the other hand For his part, he had every interest in not losing his recent merits that he had acquired from the government to which he had rallied during the pacification of the Vendée. This ecclesiastick, which until that moment had always dealt with Monsignor Spina, having scarcely received the news of my upon arrival, he hastened to visit me, and it was through him that I sent to the First Consul the communication which I just mentioned.

"The First Consul's response was more prompt than someone who desired a certain interval between arrival and presentation, less because fatigue from the journey as well as lack of time for to obtain some necessary or useful information, which could at least serve as a light and a rule for him

in an initial interview. Father Bernier returned immediate with this response: "That the first ConHe would receive me this very morning, at two o'clock afternoon, and as for the costume, which I was supposed to come in "Cardinal as much as possible."

"This response, which I found unpleasant because of its excessive..." great promptness also put me in an awkward position by not making no mention of Monsignor Spina, who, not having yet been presented to the First Consul, he I didn't think he was allowed to accompany me, which put me obliged to go completely alone, to my great displeasure, given the novelty and my comcomplete picture of the situation I was in. As for coming as cardinal as I could, I did not feel at- a kind of embarrassment. Although I understood that he wanted me to attend the hearing in great distress red tane, I reflect that the cardinals do not present themselves were in this costume only in front of the Pope, and that it was through abuse only that some cardinals went so far dressed at the court of the sovereigns, of whom they were subjects birth. I therefore resolved not to present myself until... short black dress, with stockings however, the barrette and the red collars, as cardinals usually wear outside their homes, when they are not on duty.

"At the appointed time, the master of ceremonies of the Cour is at my hotel, as Abbé Bernier had told me warned; he took me in his car, and, alone with I arrived at the Tuileries. I was ushered into a sa- along the ground floor, called the ambassadors' lounge The master of ceremonies told me to stay there. for a few moments, until he had given notice of my arrival. I remained alone, seeing nothing around me.

I was left with nothing but profound loneliness. I had probably been indeliberately introduced by this silent and solitary side of the palay, so that at each step my surprise would be greater, and greater also was the embarrassed impression that should naturally be the result. And indeed, the master ceremonies resumed shortly afterwards, and having informed me that I could proceed to the hearing of First Consul, gesturing towards a small door which overlooked the vestibule of the grand staircase of the pa- But I truly felt the same surprise as he did to experience a sudden change of scenery in the theatre when from a cottage, a wood, a prison, or from In any other similar situation, one suddenly moves to dazzling spectacle of the most magnificent court and the more numerous.

"That was the day, as I have since learned, when it took place at the Tuileries the grand parade, which, at that time, renewed every two weeks, and which were attended the three Consuls who represented the government, the heads of state, that is to say the Senate, the Tribunate, the Body legislative bodies, high-ranking palace officials, ministers, Generals and other orders of the State, and a number immense crowds of troops and spectators. The first Con- Sul wanted me to go to the hearing for the first time once in this solemn circumstance, in order to give me- to give, I believe, an idea of its power, to strike me of astonishment, and perhaps also of fear. He will not be

[1] This is the account of the presentation of Cardinal Consalvi to the first
frnsul, and their first meeting at the Tuileries. This account comes from the
Cardinal himself. Mr. Thiers, always so well-informed about the great
events, even down to the smallest details, have a completely different version.
rent, and he arranges things this way:

“Cardinal Consalvi arrived on June 20 (1 Messidor) in Paris. The abbot

It's not hard to imagine that a person arriving in Paris
the previous night, without being warned, without knowing anything
customs, traditions, or personal dispositions
the images before which she appeared, and which was re-
dée in a way as the author responsible for the
the negotiations pursued up to that point had yielded a poor result.
must have felt from such a device, as imposing as it was...
expected, a deep emotion and even the most visible
embarrassment. Unable to imagine that my first au-
I would be given permission in public, and completely ignorant-
Regarding the circumstances of this parade ceremony, I
I thought that this multitude, which filled the vestibule and
the staircase, had rushed over out of curiosity, having learned (without
that I could imagine how) my presentation to
Tuileries. The sound of drums at the highest marks
rooms, staircases, living rooms and anterooms, all
filled with richly dressed figures, the great dignitaries
silences that crowded there, and that it was impossible
not to recognize them by their costumes and attire.
filled me with ever-increasing surprise.

"I finally arrived in a living room where I saw only one person-"
The sonnage who came to meet me greeted me without...
to say a word, then walking with me and preceding me-
Dant led me into an adjoining room. I didn't know
So who was this character? I learned later.
that it was the Minister of Foreign Affairs, Mr. de Tal-
leyrand, a name all too familiar in the events of the Re-

Bernier and Monsignor Spina rushed to receive him, and reassured him-
to review the First Consul's arrangements. The costume was agreed upon in
to which he would be presented at Malmaison, and he went there, deeply moved by
the idea of seeing General Bonaparte. The latter, well warned, took no chances with the i
to add to the cardinal's troubles. » History of the Consulate and the Empire, by
A. Thiers, t. III, p. 255 and 256.

evolution so that I need to add to it here. I thought that he had just introduced me into the first office Consul, and I reassured myself with the hope that I could Finally, to be alone with him. But what a surprise it was, when—that, as this last door opened, I glimpsed in a vast hall, an immense multitude of characters, disposed as if for a dramatic turn of events! At the back of the In the room, the various bodies were symmetrically arranged. of the State (which were, as I have since learned, the Senate, the Tribunate, the Legislative Body and the high courts of the magistrates), and on the sides, the generals, officers of all ranks, ministers, senior civil servants of the State, and ahead of everyone else, detached and iso-three characters whom I later learned were the three Consuls of the Republic!

"The one who was in the middle took a few steps alone towards I, and it was only by conjecture that I sensed Bonaparte, a conjecture soon confirmed by his attitude of Minister Talleyrand, who, always at my side, introduced myself to him. I then wanted to say something to him compliment him and tell him about the subject of my trip; but He didn't give me the time, because I was barely there. He immediately spoke to me, and said in a tone In short: "I know the reason for your trip to France. I I want the conferences to open immediately. I'm giving you five days, and I'm warning you that, if, at the end of the fifth day, the negotiations do not are not finished, you will have to return to Rome. whereas, for my part, I have already made up my mind about such a hypothesis.

"Such were, without another word, the first paroles that Bonaparte addressed to me, with an air neither affable

not abrupt. Then he fell silent, waiting for my reply. I said then: "That the dispatch made by His Holiness of his prince-The chief minister's presence in Paris was proof of the interest she led to the conclusion of a concordat with the government French nement, and that I flattered myself with the hope of being happy enough to finish it within the time frame that he desired.” Either that this first answer did not give him would not have been displeasing, even if he had not conceived an idea of me too unfavorable, seeing that with the grace of God I I was not disturbed by the unusual spectacle. of this imposing apparatus, that is, that he had resolved in advance, to do after our meeting what he actually did, Nevertheless, after this exchange of our first He suddenly got to the point with these words, and for more for half an hour, in the same attitude and in front of He spoke to everyone about the Concordat, about the Holy-Seat, on Religion, on the current state of affairs, and even on the rejected articles, with vehemence and an inexpressible abundance, without anger however nor harshness in language. I answered everything with this that I felt I should say, without any mental turmoil (I repeats, by a special grace from heaven and in no way by my own merit) and leaving no complaint against Rome without a proper justification. This is not the place. the place to report everything he said on this occasion: That is not the purpose of this writing. But I cannot help butsin by recalling only one thing, solely as an indication he gave from that moment of his aversion for the religious society I am about to discuss. He said, therefore "which he could not see without astonishment and scandal" the Pope's union with a non-Catholic power as was Russia, manifested by the restoration the Jesuits at the request of Paul I (who had just finished (by a tragic death). This union, he added, must obviously to upset and offend the Catholic King, thenthat it is designed to please a schismatic sovereign. I replied with great candor that he had been very poorly informed on this matter, given that if the Holy Father had not thought it necessary to refuse the Emperor of Russia the He had not reinstated the Jesuits for his states. acted without the consideration his mother commanded him affection and his high regard for the King of Spain, and that the proof lay within the interval of several months elapsed between Paul I's request and the sending of the Bull, which had only been sent after the The Pope would have made sure that the Spanish court would not find there no grounds for complaint.

"After a few similar responses from me to many other things he told me in that first In a public hearing, he ended by repeating "that we begin-This would therefore immediately halt negotiations, not having he had no time to waste, given the big business he had in "Hands." Then nodding at me like He greeted everyone, then stepped back a few paces to the place where were the two other Consuls and dismissed me from the sort. I then made a bow (as I had done at my entrance) and I left the room, accompanied by Mr. de Talleyrand to the place where he had come to my meeting. From there, the same master of ceremonies ac-He accompanied me and drove me back to my hotel.

"Not a single day passed without Abbot Ber-
Denier came to see me. He told me "that he had received from the first
Consul ordered negotiations to begin immediately-
tasks, which were to be completed within five days,

and that, failing a conclusion after this deadline, I could
to leave again. He added that the government wished to con-
to give in detail the Pope's reasons for the refusal
to adopt the Concordat project purely and simply
presented in Rome by Mr. Caeault. » It was the same pro-
a proposal that the Pope had rejected when Monsignor Spina
I had passed it on to him. I had made known the reasons for
his refusal, as well as the reasons for the amendments and the
modifications that had been made and that France had
rejected. Abbot Bernier "wanted to have from me on this
the object a memorandum that he would have to submit to the first
Consul the following day.

"Not yet twenty-four hours had passed"
since the moment of my arrival, after a journey
faster and the most devoid of any rest, including
that of the night, and I had to indulge desires that
orders appeared, so as not to give, from the com-
At the beginning, there was no cause for discontent, and so as not to
not to alienate the mind of the man who was in command and who
was already used to encountering no obstacles to his
wishes. I reserved my refusals for what would be intrinsic-
seque on the subject whenever the matter required it. I
I therefore believed I had to go over everything that was...
personally, and I promised that it would be done.

"The Memoir, the fruit of a night's vigils, was submitted"
the following day to Abbot Bernier, and through him to Mr. de
Talleyrand, who was then to communicate it to the pre-
First Consul. The purpose of this Memorandum was to justify the
rejection of the draft concordat as it had been sent
by the French government, and to show what there is
there was something reasonable and fair in the modifications
demanded by the Pope. I pointed out there that the Pope,

at the same time as he gave in to so many things, not
he gained nothing on his side, reduced as he was to being content
of the mere re-establishment of Catholicism in France, without
none of the prerogatives he had previously enjoyed there,
and that he still possessed in all the other Catholic states
liques. I concluded that if, for an object as large as

the restoration of religion in France, the Pope of-
He was going to consent to all sorts of sacrifices, he could not
to be reduced to that of principles, which, in matters of
Religion, were invariable and never allowed
that error or false maxims were substituted for
the truth and the laws of the Church.

"The result of this dissertation was not a happy one. Far from it."
to recognize the reason that guided the Pope in his
refusal to subscribe purely and simply to the fran- project
The Spanish; far from admitting the truth and importance of the sacrifices
the tricks the Pope was doing by simply being content with the only
the change he had made, the minister's report
to the First Consul, upon presenting him with my Memoir, was
as brief as it is strong and significant, and singularly unique
to turn him against me and to confirm his idea that
my zeal for the cause of the Holy See was especially excited
through my personal hostility towards the government
French. Mr. de Talleyrand wrote in his own hand to the
margin of the first page of the Memoir I had written
These words, which I saw later, were spoken by the First Consul
myself, when the Memoir passed into the hands
by Abbot Bernier: “The Memoir of Cardinal Consalvi
has pushed the negotiations back much further than any other.
the writings that preceded it.

"Such an unfavorable report, although it greatly displeased-"
The first Consul, however, did not slow down the course

negotiations. I have already warned that this document did not have
not at all intended to report its content, nor to-
to delve into the substance of the matters that were discussed there, in
reproducing the reasons that determined the Pope and his
agents to adopt or reject such and such clause.
Since all of this is located in the offices of the Secret-
State silence and detailed relations of the
negotiation that she received, I refer you to it. The purpose of this
The writing is to give the story, I would say the external one, of the
negotiation, and not the internal history of the case, ex-
accepted this part of the background, which has too much connection with
the interior or with some related event
(as we will see later), and that we would not pass,
without prejudice to the intelligence of the principles of conduct
who guided me in these circumstances. I am content-
based on a few observations.

"The work involved in these negotiations could not have been more
stubborn; although they were not finished in
the five prescribed days, each of the additional days was con-

always stunned, like the last one. One can easily imagine
What fatigue and discomfort surrounded each conference!
and each report to be written. It was necessary to pass the
nights and still find the time to change, to correct
what we had written before handing it in. Besides the con-
I had two daily meetings with Abbot Bernier
with the First Consul in a private meeting.

"Throughout this entire affair, I was able to-"
how to visit the other two Consuls and the minister
foreign affairs (at whose house I once dined) and to the
ministers of Spain and Austria, without seeing the others and
without hardly visiting Paris.

“When I worked with Father Bernier, I was in

the most disadvantageous position; for, in everything that
presented some difficulty, he always assured everyone that he could not-
was not going to decide anything; that it was impossible for him to adhere to
my reasons, however obvious they may have seemed to him,
obliged as he was to refer it every day to the first
Consul. As for me, on the contrary, I was never
permission to send a letter to inform and consult
the Pope, under the pretext that one should necessarily
to conclude the following day. My capacity as plenipotentiary
I was told that this exempted me from any recourse to Rome.
when they were afraid of hearing me prove that nothing of
Nothing like it had been seen in any treaty, and many
less so in matters of Religion, where, lastly
Analysis shows that it is the Pope, and not his representative, who is the
master and regulator.

"Nothing helped to make these negotiations less
bitter, even less likely to obtain better conditions
lures for religion, no more all the facilities
possible, nor an obvious spirit of conciliation, nor a
reasonable eagerness, as well as all sorts of
selflessness. Indeed, the Church and the Holy See
not only made the most enormous sacrifices
of money, territory, prerogatives and rights;
but I never proposed anything in these negotiations
temporal object, such as the recovery of provinces
lost, the repair or relief of ill-
months that the Church had suffered.

"Finally, no effort was spared, certainly,"
No care, no effort, no good manners,
no demonstrations of firmness and vigor which
could, depending on the circumstances, lead the matter to the

The best possible ending, given the possibilities in which one finds oneself-

France was, the character of the one who governed it and the combined efforts of the unbelievers, the constitutional clergynel, as well as all enemies of Catholicism and of Rome.

"The best testimony to all of this is undoubtedly..." that of the two representatives of Austria and Spain loincloth, and especially the first one. The Count of Cobentzel was, as is known, the minister of Emperor François, sent expressly to Paris to deal with Jes af- He then went onto the rug. He came and pressed me several times. of all his influence to complete the Concordat. He repeated to me- it was constantly said that if the First Consul did not arrange not with Rome, if he definitively broke away from the Head of the Catholic religion, the fire and the resulting ruin would not be limited to France, — although this single loss was incalculable for the Church, — but that the First Consul would want accomplices in his defeat tion, in order to lessen the impression in the eyes of the people and the horror, and to prevent its unfortunate consequences to his authority; that he would gird the hand, as he had said more than once to other governments, and led- Germany, Spain, Italy, and the Switzerland, Holland, and all the countries where his influence was felt Power already boundless and irresistible. The ambassador Austrian listed all the fatal consequences of a such a revolution, both for Religion and for the State. He did- knows how to highlight the immense difficulty, not to say the impossibility of repairing, in such matters, the losses already consumed (as history teaches) and experience), even in the supposition of some change, which at the time did not appear in all its forms points of view that are in a very distant place. It me

conspired, for the very good of Religion and the di- towards States, to attempt everything that was decidedly not impossible for the ratification of a concordat without which The universal ruin was irreparable.

"These observations and prayers, all too true and all too based on the current position and the nature of the regulator of common destinies, did not make me for-so much as not deviating from a single line of my instructions nor from my homework. I felt its full force, I discovered its full force. the importance. Nevertheless, they had no other effect than to confirm me in the determination that was imposed upon me the Pope's own orders, namely: not to break the negotiations and not to reject the Concordat, because that I would not have obtained it as well as possible, but not to conclude it either, by going beyond the instructions that had been given to me, and which I have as mentioned above.

"It is always with this perspective in mind that I have continued," for about twenty-five days (I couldn't predict- (to refine further), the conferences with Abbot Bernier, being perpetually assisted by the prelate Spina and the theo- I worked in collaboration with them; they attended all the interviews, gave in common With me, every day, the answers to the proposals of Abbot Bernier, and together they determined the objections to present to him. This is not the place to say what efforts, What anxieties these conferences caused, what obstacles... Incredible keys were found there; what were the claims of the French government, in what ways? Traves was placed the one who acted for the Holy See; for This is not the main purpose of this writing, as I have said at the outset. There is one point, however, that I do not

then pass over in silence. It's necessary to justify not so much the one who dealt with the Concordat in Paris (the matter is already made by the reformed concordat project in Rome before my mission, although it was rejected by the Government French, failing several concessions for others objects) that the Holy See itself, which believed itself in the inevitable necessity of adhering to it, after having exhausted all imaginable means and efforts to de- I will turn the French government away from this request. I want to talk about the matter of the resignation of the former bishops.

"The First Consul had declared from the outset that he it was essential to reduce by at least half the number of the former bishoprics in order to be able to endow the new, with regard to the usurpation of ecclesiastical property- that we had to consider irremediable, unless that no one should try to see it as an insurmountable obstacle to the restoration of Catholic worship in France. He had declared again in a stronger and more immutable manner that the new government had no confidence among the titular bishops, supporters of the old government nement, for which they had generally emigrated to the continuation of the expelled dynasty; that he had no intention whatsoever of following price that they occupy the new seats, apart from those who, having resigned, would then be named appointed to new seats by the Government area, to which they would be indebted. Before I had been sent from Rome, the Pope had made efforts unspeakable things to divert the Government from this claim, but the Holy Father encountered resistance invincible. The French Government formally declared- the fact that a concordat would never be made, and consequently that the Catholic religion would not be re-established in France, if the Pope did not get involved in one of the articles keys to the Concordat (as seen in the draft of the government), to have the former bishops given their resignation. In case of refusal, the Pope was obliged to declare their seats vacant and canonically institute on the new sees the bishops appointed by the new the government, in the name of its sovereign authority.

"When the Pope was convinced beyond any doubt that he restoration would only be achieved at the price of this article of the Catholic Religion in the Populous Provinces of France, he had yielded, albeit with the most extreme bitterness, due to the force of circumstances, and this in the opinion unanimous of the Sacred College. He considered the very great good or the very great evil that would result from the restoration the ment or the non-restoration of Religion in this country, not only for France itself, but for the states that it would bring into its party, during- that this decisive defection of the Catholic Church would take place lique. He also considered that, assuming that the an- These bishops refused to contribute to such a good. immense and prefer their own interests to those of Religion, that fact alone made them unworthy of being... for them, disastrous regard for Religion and the Church. Moreover, the history of the Church offered striking examples of this conduct in similar and even less frequent cases urgent.

"These considerations had therefore decided the Holy Father" to accept this article, even before I had left Rome. But I knew how cruelly that thorn tore his heart. I therefore did not let, in the course of the negotiations- ciations of Paris, to attempt all the labors of Hercules (allow me an allusion inspired by the name that I wear) to persuade the First Consul to renounce it. It was in vain that, in our private conversations, I tried to... I forced him to taste one of all the reasons that I could imagine for that purpose. In vain I represented to him- I felt that the ancient Bishops, before him, were recalling them. at the head of their Churches, would have every obligation to him gation, and that this bond, joined to that of the oath they They had to lend him money, they assured him of their loyalty. When I seeing that all these arguments were useless, — he replied- done by others who claim to be drawn from the nature of the heart human, and consequently of stupidity, as he expresses himself. First, there is reason to flatter oneself that they would change their hearts and would attach themselves in good faith to the new government — I tried out a pattern that seemed likely to embed it to wear. I relied on the maxims professed in France. I argued to him that the much-vaunted privileges and the those famous liberties of the Gallican Church were about to receive by this fact a blow which the histories of the country do not contain They certainly provided no example. Have it filed by the Pope, by an act of his supreme authority, four-twenty or one hundred French bishops all together, in case where they would refuse the demand for the resignation of vo- the legal proceedings imposed on them, to detain them without trial, without judgment, to replace them with new ones, if, I was saying, it's not unfair, because of the end we wants to achieve, it is certainly to attribute to the Pope on the Churches of France have an authority such that it is sufficient for to bring down the great colossus of its freedoms and privileges They were so highly praised. And it was true.

"I also pointed out that if the Holy-Siège had been driven by the desire to exercise this supreme

authority in a country where she had encountered so many re- resistance, instead of opposing so vigorously, as At the request of the First Consul, I was playing the Pope at the- should have gladly seized this opportunity; but, I added, his just respect for Bishops, so deserving of the Religion, through their conduct during the Revolution, made him... know how to desire the opposite.

"Nothing shook the First Consul. All I could..." The outcome was that the Pope would formulate the Brief according to his wishes. by which he would ask the Bishops for their resignation volontaire. And certainly the Brief was subsequently written in the

the most honorable form, and the most unofficial, and the most affectionate as one could wish for them. But it was imIt is possible to arrive at a point where no mention was made in This brief outline of the necessity where the Pope would be, in the case of a refusal to override by virtue of his supreme authority, in order to achieve the good of the restoration of Religion in France. I had suggested it, so as not to offend them, in the request itself. The First Consul objected that, without this insinuation, none would give the resignation desired outcome, and that then the exercise of absolute power on a much larger number would become more violent and would make more noise.

"What a cost this Concordat has cost the Holy See!" I will only say one thing, which is that the price of all his sacrifices, the compensation for all his concessions, the counterweight to all his suffering was always the certaintystudy of the total extinction of the schism and the abandonment sincere of the constitutional clergy, that the Government French promised in the most solemn manner and the more authentic as the effect of the Concordat, if we parcame to write it.

"Through unspeakable fatigue, suffering, and angoisses of all kinds, finally the day arrived when it seemed that the desired end was reached, that is to say, the conclusionsion, as to the substance, of this same draft treaty amended in Rome, which the French government had repushed before my trip, and which had prompted the order to Mr. Cacault to leave Rome within five days.

"Abbot Bernier, who carried every evening to the First Consul shared the results of the conferences with us and informed us of his membership, when he managed to obtain it, after the pathe most persuasive roles and the greatest efforts, anNonca finally one day (it was July 13th) that the The First Consul accepted all the articles discussed, and that Therefore, we would subscribe to both the following day. similar copies of the Concordat. After its signing and that of the Pope, these copies were to remain in the hands from each of the two contracting parties. He asked me if I wanted to sign alone, then the brother of the First ConJoseph Bonaparte, whom he claimed to place on the same rank that I would sign on the side of the French Governmentçais; that if I wanted to associate with other people in Regarding the signature, I had to indicate how many and which ones. so that the Government can choose a name for it - equal and of the same quality. I replied that I could I will probably sign alone, since I arrived last

My position and my status gave me the right to intervene at any other previous agent; but that I wanted to acknowledge the credit goes to whoever worked on this major negotiation before me, and to cause no one any displeasure. I added that I would therefore have the prelate Spina and the Theologian Caselli. Father Bernier told me he was going to wear my reply to the First Consul, and that, in the morning next, he would come to tell me those that the general would have chosen to sign, which was to take place in the day. He warned me to prepare a copy of the Concordat already agreed to put the signatures there respecttives, like him, would, for his part, make a copy of it similar.

"The following morning, he told me that" The First Consul had appointed Councillor Crétet to to be the equal of the prelate Spina, and himself, Abbot Bernier, to respond to Father Caselli. He added that it did not seem decent to hold the ceremony of the. signing such a solemn and interesting document in a hotel like mine. (I lived, with the two other delegates, at the Hôtel de Rome.) Bernier proposed to me, and it was the First Consul's desire to lead me, with my two colleagues, at Joseph Bonaparte's house. I was there consented, setting aside any non-indiunthinkable. He said he would come and pick us up himself. shortly before four o'clock in the evening, in order to drive us at the agreed place, "• where," he assured, "we would finish with a quarter of an hour, having nothing else to give than six signatures, which, including the compliments, do not "They don't even require that much time." He showed us then the Monitor of the day, where the government had done announce to the public (note this circumstance) the The matter was concluded with these words:

“Cardinal Consalvi succeeded in the object that he…” brought to Paris.

Bernier added that the following day, July 14, where was then celebrating the biggest festival in France, "the PreThe First Consul wanted to proclaim, at a public dinner of three hundred covers and more, the happy news of the signing of this solemn treaty, which prevailed by manyblow to the Concordat of Francis I with Leo X, by

the importance of restoring religion in France,
after the unprecedented shipwreck of the Revolution which ve-
born to burst.

"A little before four o'clock in the afternoon, Bernier"
He arrived, a roll of paper in his hand, a roll that he did not
He elaborated, but said it was a copy of the Concordat
to sign. We took ours, as agreed,
and we went together to the house of Citizen Joseph
(as they used to say then), brother of the first Consul.

"He received me with the utmost courtesy."
tesse.

"Although he had been ambassador to Rome, I had not
I haven't had the opportunity to be introduced to him, being still only
Prelate, in the few days I stayed in Paris, I did not
I hadn't met him, despite paying him a courtesy visit.
as to the brother of the head of government, because he re-
shot quite often in the countryside. So it was the pre-
the first time we saw each other. After the first com-
With compliments, he invited us all to sit down at the table.
that had been prepared for this purpose, and* he also said himself,
as Father Bernier had done: "We will finish this quickly,
having nothing else to do but sign, since
It's all over already.

"Sitting around the table, we devoted a moment to
The question of who would sign first. It seemed
to Joseph Bonaparte that this honor was due to him as
brother of the head of state. I pointed out to him, from the ma-
the gentlest touch and with the necessary firmness in this
meeting, that my quality as Cardinal and representative
The Pope's order did not allow me to take the second row

in the signatures to be affixed; that in the former government
In France, as everywhere, the Cardinals enjoyed
knew of an uncontested precedence, and that I do not
I couldn't give in on one point, not looking, my
no one, but the dignity with which I was clothed. I give back to
Joseph, this justice, which after some difficulties, he did
very graciously retired, and asked me to sign the pre-
first. He was to sign the second, then the prelate Spina, the
Councillor Crétet, Father Caselli, and finally Abbot Bernier.

"So we set to work, and I went to take the
feather.

"How surprised I was when I saw Father Bernier!"

offer me the copy he had made from his roll as
to make me sign it without examination, and by throwing it
with my eyes, to ensure its accuracy, I noticed-
were aware that this Concordat was not the one whose commissioners-
respective managers had agreed between them, of which was
agreed the first Consul himself, but a whole at-
tre! The difference in the first lines made me examine
everything else with the most scrupulous care, and I as-
I was sure that this copy not only contained the pro-
jet that the Pope had refused to accept without his corrections
tions, and whose refusal had been the cause of the order given to
the French envoy to leave Rome, but, moreover, that he
modified in several places, because certain things had been inserted there-
certain points already rejected as inadmissible, before
This project would have been sent to Rome.

"A process of this nature, undoubtedly incredible,"
but real, and which I do not presume to characterize,
— the thing, moreover, speaks for itself, — a sem-
The blatant procedure paralyzed my hand, ready to sign.
I expressed my surprise, and stated clearly that I did not

I could have accepted this sheet at no price. The brother of
The First Consul seemed no less astonished to hear me
to pronounce myself like that. He said he didn't know what to think about everything
what he saw. He added that he had heard it from the mouth of
First Consul that everything was settled, that there was no more
than to sign. As I persisted in maintaining that the exem-
"Plaire" contained something entirely different from the Concordat decree.
He could only reply that he had just arrived from the countryside, where he
dealt with Austrian affairs with the Count of Cobent-
zel; that being called precisely for the ceremony of the,
signing the treaty, the substance of which he knew nothing about,
He was brand new, and believed he had only been chosen for legal purposes.
to be conventions accepted by both parties.

“I wouldn’t dare, today, to assert with
I wasn't certain whether he was telling the truth or lying.
I would then recognize it more readily; but I have always been inclined,
and I am still inclined to believe that he was ignorant
entirely of these things, so far removed did it seem to me from all
dissimulation in what he did during this internment
A good session, and without ever contradicting himself. Like the other one
Commissioner, State Councillor Crétet affirmed
equally, and protested knowing nothing, and being unable to admit
what I was saying about the diversity of the writing up to
which I would have demonstrated to them through the confrontation of
two copies; I couldn't help but turn around
quickly towards Father Bernier.

"Although I have always sought, in the course of the
negotiation, to avoid anything that would have tended to suspend
the discussion and to give pretext for irritation and the
In a bad mood, I told him that no one was better than him.
could attest to the truth of my words: that I was very-
surprised by the studied silence I saw him maintain on this

point, and that I was expressly calling on him to tell us
shared what he knew so well.

"It was then that, with a confused air and an embarrassed tone-
Once he'd had enough, he stammered that he couldn't deny the truth of my
words and the difference between the concordats that were proposed to
to sign; but that the First Consul had so ordered,
and had assured him that one is in control of changing so much
that we haven't signed. Thus, Bernier continued, he demands these
changes, because, all things considered, it is not
not satisfied with the agreements reached.

"I won't go into detail about what I replied to a si
strange discourse, and by what arguments I demonstrated
How much this maxim, which can always be changed before
Having signed was inapplicable to the current case. What I
I noted it even more vividly; it was the mode, the sur-
I used employees to succeed; but I resolutely protested
that I would never accept such an act, expressly
contrary to the Pope's wishes, according to my instructions
and my powers. I therefore declared that if, on their side, they
could not or would not subscribe to the one whose
It had been agreed, the meeting was going to be adjourned.

"The brother of the First Consul then spoke. He
tried in the most urgent way to press on
the consequences of breaking off negotiations, no
less for Religion than for the State, and no less
for France, this large part of Catholicism, that
for all the countries where its omnipotence was felt
influence. We must make, he repeated, every attempt
imaginable ways to avoid surrendering to us, who are present,
responsible for such cruel disasters. We must succeed in
to understand each other and to get as close as possible;
It must be done, that very day, because the conclusion

The Concordat was announced in the newspapers, and that one
The signing must be proclaimed at the grand dinner the following day.

hand.

"It wasn't difficult," he continued, "to understand"
what degree of indignation and fury (those are his words)
would become enraged by a character that yielded to no obstacle,
like that of his brother, if it were to appear, in the eyes
of the public, having inserted in its own newspapers a
false news about such a serious matter.

"Joseph Bonaparte therefore implored me to
attempt at least, on that same day, an accom-
in any way. Seeing me an invincible rep-
gnance to discuss the plan contained - in the copy of the
government brought by Abbot Bernier (I had asked myself,
in the answers I gave him successively,
as absolutely determined not to touch this plan
already rejected by the Pope and definitively excluded from the outset
virtue of negotiation), he had no difficulty in
to discuss the plan already adopted by my exem-
to please. He believed that we should try to change him
so that it might be hoped that the First Consul
agreed to receive it. The weight of the reflections he had-
born to do, and the great politeness of his tone and his
mannerisms in what he objected to and replied to me, me
did, in the opinion of the prelate Spina and the theologian Caselli,
who were to sign with me for the Holy See, con-
I finally felt ready to begin this work. I resigned myself to it.
less in the hope of succeeding, given my determination
unchanging nation of not departing from a point of the
the substance of this plan which was rejected after having been accepted,
so as not to appear ungraceful and unreasonable-
nebulous, by rejecting an attempt at accommodation

on such a serious matter, an attempt that was proposed to me
with exquisite urbanity.

"So we took hold of the plan of the copy that
I had brought it, and we started the discussion towards the
Five o'clock in the afternoon. To understand how much
She was serious, how precise, how much debated...
ceasingly on both sides, how laborious, comp-
very painful, it will suffice to say that it lasted, without interruption
no break, without any rest, for nineteen
hours in a row, that is to say until noon the following day-
before. We spent the whole night there, without sending back or
neither the servants, nor the cars, as happens when
We hope to finish this matter within hours, which is in
train. So it was noon. We managed to agree on
all articles, with one exception, according to the content of the

plan amended in Rome, then accepted in Paris, with what-
these non-substantive modifications, and finally rejected ino-
pinned down by the first Consul in the manner that I have
described. We had managed to reach an agreement again on all
the articles according to the content of the old plan, by means of
The new modifications are also non-substantial.
which the Holy See was not to be displeased to the point
where things stood.

"But we couldn't agree in any way."
on an article whose amendments by the Government
The French were getting to the heart of the matter, or, to put it better,
managed to formulate a maxim that the Holy See
could well suffer in fact (as was
arrived and arrived again), but that he could never
to approve (canonize) as a convention.

"We could not possibly have agreed"
cord on this article, and the hour was about to strike when the brother

the first Consul had to attend the
review and report back to him on the signature. It would be im-
It was possible to report all the attacks that were then carried out against me.
true so that I would comply with the government's wishes
French on this article. I was being begged to give in, in order to
that the brother of the first Consul did not have to pass it on to him
The fatal news of the breakup.

"Nothing could persuade me to act against what was..."
my homework. I remained firm in my negative stance, but I
I proposed a course of action which I indicated was the only one that was suitable for me.
permitted. I declared to them that, given the impossibility I was
to adhere to what not only exceeded my powers
see, but it wasn't even in accordance with our maxims,
I would sign the rest of the Concordat, leaving in
question this article, the decision to which would be referred to
Holy Father. I offered to send a letter for the information-
mer of the motives of the French Government and my ob-
projections against, promising at the same time to do
to faithfully and fully highlight the necessity where
believed it was the Government that wanted this article, given
the demands of the circumstances. I pointed out that, the Con-
cordat cannot be published before the ratifications res-
In terms of prospects, this reservation had no adverse results. It
did not even prevent the conclusion from being announced in general-
sion of the case, because it was not presumed that, re-
reduced to a single point, the Holy Father, united with the Government
French ment, in a mutual feeling of good
agreement, did not find a conciliation joint.

"That," I added, "is all I can do without man- I must attend to my duties, and I cannot go beyond them. with one step.

"The validity of my reasons could not fail to

to strike a blow at the spirit of the brother of the first Consul as with the other two. So we stopped at this method term. The article in question was detached from the part acaccepted by mutual agreement; then a copy was made of everything Concordat that we had settled in this eternal session, so that it could be immediately handed over to the First Consul by his brother. He told us that neither he nor the two other delegates could not believe themselves authorized to sign a Concordat as different from that of the first Consul had ordered to be presented, without him seeing him first, He flew to the Tuileries, where they were waiting for him; that he would return with the answer within an hour, or even sooner; but that he trembled at the thought of returning with an answer that was too stupid to indulge our common desires, after such a long, such a long time It was a terrible and bitter task. He left, and we remained there. wired with fatigue, sleeplessness, and anxiety, while waiting the decision.

"In less than an hour he was back, revealing on his face, the sadness of his soul. He reported that the pre- The First Consul had flown into a furious rage at the news of what had happened; that, in the impetuosity In anger, he had torn the sheet into a hundred pieces. of the Concordat arranged between us; that finally, ceheeding her prayers, her requests, her reasons, he had consented, albeit with unspeakable reluctance, to accept all the agreed articles, but only for that one that we had left unresolved, it had also remained inflexible rather than irritable. Joseph added that the First Consul had finished, by instructing him to tell me that he, BonaParte, he absolutely wanted that item, exactly as he had it. had it written in the copy presented by Abbot Ber-

to deny, and that I only had one of these two options to choose from,

or accept this article as is and sign the Concordat? or break off all negotiations; that he absolutely meant to announce, during the grand meal of this day, or the signing or breaking off the deal.

"One can easily imagine the consternation"
sent us a similar message. There were still three hours left.
until five, the hour of this meal where we all had to
to attend. It's impossible to list everything that was said and
by the brother of the first Consul and by the other two,
to convince me to satisfy him. The picture of the horrible
The consequences that would arise from the breakup were among the most
dreadful; they made me feel that I was going to ren-
to be responsible for all these evils, either towards France
and almost all of Europe, either towards my Sovereign himself-
even and towards Rome. They told me that in Rome I
would accuse me of inappropriate rigidity, and that I would be given
the wrongdoing of having provoked the effects of this refusal. I feel-
I was going through the anxieties of death, I saw rising up before me
All I was told was: I was (it is permissible to
(to confess it) like the Man of Sorrows. But my duty
He prevailed; with heaven's help, I did not betray him. I
I persisted in my refusal, during the two hours of this
struggle ensued, and negotiations broke down.

"Thus ended this sad twenty-four-hour session"
whole hours, starting around four o'clock in the morning
the previous day, and closed around four o'clock this
unhappy day, with great physical suffering
as we understand it, but with a much more
great moral suffering, and such that it would be necessary to res-
to feel it in order to form an idea.

"I was condemned (and that was the cruel circumstance)"
of the moment) to appear in an hour at this pompous dinner

I had to face, in public, the first shock of the im-
petulant anger that was about to stir up, in the heart of the ge-
General Bonaparte, the announcement of the break that his brother
was supposed to carry it to him.

"We returned to the hotel for a few moments; we
we hastily did what was necessary to present ourselves
to ter properly, and we went, my two companions
Gnons and I, at the Tuileries.

"We had barely entered the living room where he was standing
the First Consul, a salon filled with a whole world of
magistrates, officers, high-ranking state officials, ministers,
ambassadors, the most illustrious foreigners, invited to this
dinner, which he welcomed us in a way that's easy to imagine, having
He had already seen his brother. As soon as he saw me, he cried out, "The

a flushed face and a disdainful, haughty tone:

"Well, Your Eminence, you wanted to rom–
Pre! So be it. I don't need Rome. I will act on my own–
Even. I don't need the Pope. If Henry III, who
didn't have a twentieth part of my power, knew
to change the religion of one's country and succeed in this pro–
jet, much more, will I know how to do it and will I be able to do it myself? In
changing religion in France, I will change it in
almost all of Europe, everywhere the influence of
my power. Rome will realize the losses it will have
Do it; she will weep for them, but there will be no remedy.
You can leave, that's the best thing left for you.
You wanted to break up, well then! So be it, since
You wanted it. So when are you leaving?

"– After dinner, General," I replied calmly.

"These few words caused the first person to startle"
Consul. He looked at me very fixedly, and with vehemence
To his words, I replied, taking advantage of his astonishment-

ly, that I could neither exceed my powers nor
compromise on points contrary to the maxims that pro–
The Holy See is under attack. In ecclesiastical matters,
I added, we can't do everything we would do in the
temporal things in certain extreme cases. Nonob–
Given that, it does not seem possible to claim that
I wanted to break with the Pope as soon as we got together.
stretched across all articles, with the exception of one, for
which I asked that the Holy Father himself be consulted–
even; for his own commissioners did not reject this
proposal.

“More conciliatory,” the Consul interrupted me, saying that he
he wanted to leave nothing imperfect, and that, or he would conclude
on all or nothing. I replied that I didn't have the
right to conclude on the article in question, as long as he
would want it exactly as he had proposed, and that I
would not allow any changes. He resumed very sharply
that he wanted it exactly as it was, without a single syllable less or
Furthermore, I replied that, in that case, I did not under–
I would never cry, because I couldn't in any way–
nier. He exclaimed: "And that's why I'm telling you that
You wanted to break up, and I'm considering the matter
as finished, and that Rome will realize it and pour
Tears of blood over this breakup.

"While he was speaking, he found himself near the count" He turned to Cobentzel, the Austrian minister. with extreme vivacity, and repeated to him almost the same things as to me, stating several times that he would do, changing ways of thinking and religion in all the states of Europe, that no one would have the strength to resisting him, and that he certainly didn't want to be alone in to do without the Roman Catholic Church (that's his phrase), which he puts-rather depicts Europe as being in flames from top to bottom, and that the The Pope would still bear the blame and the punishment.

Then he suddenly mingled with the crowd of guests, repeating the same things to many others. The Count Cobentzel, dismayed, came immediately to me, and began to praying to me, begging me to invent some means to avert such a calamity. He did not describe to me that too eloquently the certain consequences which would result for Religion, for the State, for Europe. I replied that I saw them all too often. that I was sorry about it, but that nothing could make me to subscribe to what was not allowed for me. He confessed to me that he understood perfectly well that I was right not to betray my duties, but he was surprised that we could not discover some means of reconciliation, and fall Okay, when there was only one item left in question. I replied that it was impossible to fall agreed, and to reconcile, when one claimed to be obstinate-how not to subtract or add a single syllable to the article in dispute, as the first one expressed it Consul, since from then on it was impossible to achieve what customary practice in all negotiations, to knowing that each of the parties, taking a few steps, we They finally met. We opened at that moment the dining room, and we sat down to eat, which broke the interview.

"Dinner was short, and you can imagine that I didn't taste any of it." Never a more bitter one. Back in the same drawing room, the count de Cobentzel resumed the interrupted conversation with me. The First Consul, seeing us talking together, approached next, and, addressing the count, he told him that he was losing his time, if he hoped to overcome the minister's obstinacy of the Pope, and he partly repeated what he had previously stated.

previously, he put the same vivacity and the same force. The count replied that he begged him to allow him to declare that he encountered not obstinacy in the minister of the Sovereign Pomtàfe, but indeed a sincere a desire to make things right and extreme regret for this a break, but that in order to reach a reconciliation, it was It was up to the First Consul alone to open the way.

"How?" he replied sharply. "It is," he continued. the count, to authorize a new meeting between the comtheir respective ministers, and to kindly allow them to to find a way to introduce it into the controversial article some change suitable for satisfying both parties. Then, added Cobentzel, I like to think that your desire to bring peace to Europe, as you have asked me to doThe promised wind will convince you to renounce this determination. nation to suffer no addition, no subtraction referring to this article, especially since it's really a calamity to consume such a regrettable rupture for "Just one item, once everything else has been adjusted."

"This speech by Count Cobentzel was accompanied" of many other words coming well from the mouth of a truly shameful court, all full of politeness And by grace, which he was very skilled at. And he maneuveredtrua with such wit that the first Consul, after "Some resistance," he cried, "Well! In order to..." to prove that *it is not I who wishes to break up, I agree so that the commissioners will meet tomorrow for the Last time. Let them see if there's a possibility of reconciliation. things; but if we separate without concluding, the breakup is considered done, and the Cardinal will be able to leave. I also declare that I absolutely want this article

"as is, and I do not allow any changes." And thenHe turned his shoulders over us.

“Although these words of Bonaparte were contrary to diction with themselves, since on the one hand it us allowed us to meet to discuss a citizen's conciliation, and that on the other hand, at the same time, he demanded the article as is, without any changes, which excluded a conciliation; however, unanimous agreement was reached on take advantage of the opportunity to meet and see if we don't would not find some bias in the arrangement, in the espFrance (if we could manage it) to convince Joseph, his brother, to to bring him there himself. The Count of Cobentzel, who was dealing Joseph, in charge of Austrian affairs, was very well regarded. He spoke to her warmly, all the more warmly because he he himself seemed to sincerely desire to avoid a break. It was therefore agreed to hold, the following day, at At precisely noon, in the same place, this new session, as we had held the previous one, which was so bitter and so disdeplorable.

"I won't recount how I spent that night." painful, but I cannot remain silent about how much they have increased my anxieties when, in the morning, I saw him enter my In the room, Prelate Spina, with a sad and embarrassed expression, and that I heard him confess to me that the theologian Caselli came out of his room, where he had come to tell her that he had reflected all night on the incalculable consequences the traps of the rupture; that they would be more than 100% fatal to Religion, and that once they arrived, they wouldwere going to be irreparable, as the example proved of England; that seeing the First Consul declare that he remained steadfast in his refusal to admit of changes in the controversial article, it was determinedundermined, for his part, to consent to it and to sign it as such; that he did not believe the dogma was harmed, and that he thought that the circumstances, the most compelling ones ever seen, justified the condescension that the Pope would use in in this case. There is no proportion, he added, between the small loss from this item and the imthe month that would result from the breakup.

"The prelate Spina declared to me that, since Father CaSelli, a much more learned theologian than him, thought Thus, he lacked the courage to assume the responsibility. the potential for consequences so fatal to Religion, and that it He, too, was resolved to accept the article and sign it. as such, adding further that if I judged that their signature Their knowledge could not be given without mine; they did not hide it from me. not that they saw themselves as having the need to protest of their membership, and thereby to guarantee themselves against the responsibility stability of the consequences of the breakup, if it were to take place.

"I cannot express the impression that they made on me and this statement, and the idea of finding myself abandoned alone in the fight. But if that surprised and grieved me The excess, however, did not overwhelm me, nor did it shake me. point in my resolution. After searching in vainI was trying to persuade them both, realizing that my reasons were not in their weight balance to equal to the consequences that terrified them, I ended up To say that, not being myself convinced by their reasons, I couldn't go there, and I would have to fight all alone. in the conference; that I was simply asking them to rensee at the end the protest of -their adherence to this article, if, failing to reconcile the matter, one was forced to break off. Which is what I was resolved to do as a last resort. although with great sorrow, rather than betray this which, in my mind, was my strict duty. They They promised it, and furthermore assured me that they would not letThey wouldn't support my reasons to the end, would they? that they did not want to persist in it at the time of a breakup.

"So we met at the hotel of the brother of the first Consul, and the discussion began at precisely noon. If this The session was not as long as the first, assuredIt wasn't short, though. It lasted twelve hours. consecutive, because it ended right at the half-time mark night.

"At least eleven hours were devoted to the discussion of this fatal article. To fully understand the afTo do this, it is essential to enter (on this point alone) in the intrinsic nature of negotiation. I will study it. to bring the greatest possible clarity, while remaining in the the brevity of the story, which does not allow for developments Elements of a theological dissertation.

"The two things we had looked at in Rome as the two pivots (i due cardini) of the Concordat, and as the two conditions sine quibus non, as we say ordiPrimarily, were the freedom of Catholic worship and the puthe legality of its exercise. The state from which it was exercised was considered more as People only came to the one they were walking towards. And, speaking In truth, it was still too early to form an idea of this toLeranism of all cults, and of the Catholic cult as well of others, whom we then saw. We admitted that it was of indispensable necessity that was expressly stipulated these two essential conditions in favor of Religion, which were worth and justified all other sacrifices that was demanded of the Church and the Holy See. I will say incore that, even assuming the prediction of this tolerantthe ism I just mentioned, one would not have believed it any less in Rome that it was necessary to require these two conditions tions, because experience has long since demonstrated

that, in practice, this much-vaunted tolerance promotes
all sects, except the true Church. By this to-
universal freedom of any other religion, the government
The secular government aimed to subject the Church to its laws. Under the
fallacious pretext of an external episcopate of the Sovereign ca-
Catholic, in his capacity as protector and advocate, he pre-
tended to make her a slave and dependent on his domain
Absolute. If this way of acting had already taken such a firm foothold
before the French Revolution, as evidenced by the
The reprehensible laws of Emperor Joseph II, it is clear
that we should have feared it much more, after a crisis where the ir-
religion, impiety, contempt for the sacred hierarchy, and
especially from his head, the existence of clergymen
which has become precarious, and I would almost say servile, through the spo-
the linking of their landholdings made it much easier
suppression of freedom of worship and of its ministers.

As for the publicity surrounding his practice, the same reasons-
sounds added to this hateful fury against the real
Religion. It is indeed the sharing and the characteristic sign-
only unbelievers, sectarians of all kinds,
Libertines, even Jews, all equalized and even favored
in the exercise of these alleged rights of citizens, of
Public officials and magistrates. This sharing
made it essential to ensure freedom
and the public practice of worship through a formal and so-
lennel. For these reasons, it had been desired in Rome that the
freedom and the publicity of the Catholic faith were proclaimed
included in the Concordat. And it was believed all the more to be born-

necessary, that all efforts made to have the
The Catholic religion, the state religion, had not led to
nothing, although they had been most animated. The Governor-
ment always argued that the fundamental basis of the
Constitution, that is to say, equality of rights, of persons
sounds, cults and all things in a word, there
opposed, and in such a decisive way, that one had to
to look at it as a great victory to have, I would say
The Concordat I made was more of a struggle than a hard-won victory.
a statement that at least the Catholic religion was in
France is the religion of the majority of citizens.

"I said all that first to demonstrate with what
force and for what reasons it was desired in Rome that in
the Concordat, freedom and public worship were ex-
hastily stipulated. I will now say that, during
The negotiation, I did not encounter any difficulties.
targets (although I've encountered many) to do
to decree freedom. Perhaps the government thought

already laughing then at appearances and simple noise of this commitment, which he was forced to include in the Concordat, by annihilating it entirely through these laws organic matter that was never mentioned during the negotiation, not even long after, and of which later I will have the opportunity to speak.

"But as for the Cult's advertising, the opposition..." were infinite, inexpressible, invincible for the proto put indefinitely. The main argument, which kept coming back under a thousand shapes and a thousand colors, all more vivid and more strong, and, to tell the truth, quite sincere in part, was the absolute impossibility of exercising public authority everywhere. in all matters and practices of the Cult, especially in towns and countryside where the number of Catholics

was inferior to that of the sectarians and enemies of the CaCatholicism. They would not fail to insult, to... to prevent public processions and ceremonies which take place outside of churches and external practices. Catholics would naturally oppose it; the Public tranquility would therefore be compromised, especiallyall when, in the excitement of the early years, The Government would not have the strength, nor the will to have weapons in hand every day against his pronearly administered, of which the recent Revolution had shown the nature and magnitude of the power. The Government He concluded that it was impossible for him to accept an indefinite cult advertisement; and, by imposing a restriction that he deemed absolutely necessary, he formulated in the following terms this article so often referred to and so strongly contested: "Worship will be public, conforming to However, police regulations must be observed.

"But for several years now, the Kings' legal experts" They had made their demands all too clear to us. on the hypothetical right of the prince to regulate worship exterior, to which so much extension was then given In practice, the Church was not exempt. in almost nothing or even in nothing at all of the legalsecularism. I therefore had to, through experience, understand sovereignly this indefinite and so elastic "in conforming. » With all sorts of motives, it was necessary to fear that by virtue of such a convention, signed by the Holy-Siege, the police, or rather the government, did not interfere of everything, not subjecting everything to his discretion and will, without the Church ever being able to claim, always as a result of the convention "by complying." That's why I had steadfastly refused to adopt this article.

At the same time, he effectively subjugated the Church and offended the
principle by its mere acceptance.

"The Church can sometimes, as everyone knows, or by
prudence, or charity, or powerlessness, or by
other just reasons, to tolerate in fact the violation of
its laws and its rights, but it can never au-
authorized by an agreement. While refusing me by the
more just reasons for this indefinite and so broad restriction
of the Cult's advertising, which was no less offensive
the principle that harmful in fact by the same
Extending, I felt the strength of some of the rays
sounds, (if not all) which were pushing the Government
to want it. I had proposed various temperaments that
The Pope could take action, in conjunction with the Consul,
especially in the early years, when the excitement re-
the revolutionary element still remained so formidable, as if by
for example, a Papal Bull to the Catholic Clergy
France, in order to refrain in the early stages from certain
certain public ceremonies, where the sectarians were
more numerous and more intolerant: or an article
additional with a time limit, and the declaration-
tion of things that the police would have the ability to prevent
only for the reason stated above; but the
The government had always persisted in its idea.
had rejected these expedients and all others like them. When
He seemed convinced by the reasons I presented.
in order not to admit its restriction, however indefinite and if
Extended in the advertisement article, he was saying to me: "Eh
Good! If the Pope cannot accept such a restriction
indefinite and also broad, that we pass the article under si-
"Lence, and renounce all publicity for the Cult."

"For me, if I hadn't received the most extreme orders"

I am about to formally publish this article, I confess that
I would have adopted this position, that is to say, I would have absolutely-
I omitted the article, convinced that the very nature of
things would have at least made you give, in the course of
time, in the Catholic faith as well as in others,
this extent of publicity that one could expect from
the restriction of: "By complying with the regulations of
police", without it being necessary to stipulate it, at the risk of
to touch a principle. But the orders I had were not to
I mustn't omit this article; the positive things were too much for me to...

allow me to violate them. I asked to be allowed to send a letter to Rome, with the aim of obtaining or the the ability to completely disregard the article or to ar- to arrange the thing in some other way. I am told- The passport was constantly being flung open. In this situation, I had therefore always opposed it, even if it meant breaking off the relationship. as I have explained, admitting this restriction, which was brought up again in the previous meeting, by the the will of the First Consul, after having been rejected, when we had managed to agree on everything, through Abbot Bernier. And even then, was it True? Wasn't it rather a pre-prepared ruse? Weren't we counting on the surprise, and the new data by the Government of the conclusion of the Concordat, and that of the signature to be published in this grand meal of Would a party break my resistance?

"That was the essential point of the matter when we began the second session, the outcome of which would decide of the fate of Religion in so many States, and to produce such serious consequences. The question then became which- that bias which, added or subtracted from this article, the made it admissible for both parties. I cannot af-

to confirm with certainty if the French commissioners had the order to work there, or to continue demanding admission pure and simple sion of this article; but if I must judge according to the words of the First Consul, by allowing the new session, as I reported, and according to the the most stubborn resistance of the commissioners to lend themselves to Whatever the change, I have to believe that they were ordered not to participate in any way. What Be that as it may, we opened the new discussion, of which The duration — eleven hours by clock — will tell how much it It was serious, arduous, and incredibly difficult. I won't recount it. not everything that was proposed and rejected in turn, it is unnecessary; but only what, after this discussion, brought the matter to a conclusion.

"This is what the commissioners always repeated." French against my unwavering resistance, against my positive, and ever-renewed, protests of not not to sign, even at the risk of the most terrible consequences frequencies, the article in question, in the mode and terms that the Government demanded, because I did not want to authorize, by formal consent of the Holy See, the slavery of the Church, in this obligation of duty comply with police regulations. They assured that I was giving too broad an interpretation to those words.

as if they brought with them an addiction
absolute authority of the Church over secular administration. They added-
said that this was entirely false, and that the Government-
ment had no such claim whatsoever; that I do not com-
I didn't grasp the true meaning of the word "Police," which,
According to them, this was the cause of my mistake and my resistance.
untimely rebuke. The police, they asserted, are not
the government itself, but this single part of

the exercise of governmental power relating to
maintaining public order. This tranquility
public access, they added, is also desired by the Church.
although by secular power.

"The endangerment of public tranquility compromises"
puts the salvation of the people, which is the supreme law, as one
as is commonly said. To procure and maintain peace, inter-
Reason is a necessity, and necessity has no law
that one could oppose it. Public tranquility would be
certainly exhibited in France, if, after freedom, the
innovations, equality of rights introduced by the Revolution
tion, and after the immense changes made in the
ideas as in customs and traditions, were allowed in
any place to carry out all sorts of public practices
Worship. In some localities, one will be able to do all es-
a kind of external worship practice without any risk;
but in others, and especially where members of
Catholic faith would be in the minority, the exercise of pra-
Religious tics would provoke insults, brawls, the
internal wars, massacres, which would compromise
Certainly, public tranquility. Only the Governor-
ment is able to know in which places and in
what circumstances can occur, with or without risk-
questions, the publicity of worship, that is to say the exercise of its
practices and ceremonies outside of churches, because, in the inter-
In a laughing place, you can freely do whatever you want. They
concluded that the Pope was being too sensitive.
that he even claimed to do something unjust and harmful, to
something foreign to his ministry of peace, when he
required, especially in the early days, this indefinite
freedom of worship. For such freedom cannot be granted
thought that in more peaceful times, and to countries that

have not undergone such a complete revolution of ideas and
customs. Therefore, it was out of the question to establish it in the
circumstances in which France found itself, without causing

to unrest and even bloodshed.

"I was responding to all of the commissioners' objections."
that, although they speak the truth in large part, if not in
However, the article, in its content, did not present
no restrictions on objects or time, and that by
there, in the extension of this restriction that we put on
the publicity of the Cult for given reasons, we were-
imposed a restriction of such a bad nature, of so much
of importance, of such real harm, that I should not
absolutely admit it, unless there is a restriction, for
Thus, to speak of the restriction itself, did not render it innocent.
fair and therefore admissible. But we didn't want
not, on the part of the Government, to hear talk of res-
restriction tightened, and therefore no progress was made.
Finally, a last dilemma overcame the commissioners of
Government, who found nothing to say in response.

"I objected to them: 'Either one is acting in good faith, in affirming-
the motive that compels the Government to exercise
in the advertising of the Cult the restriction to comply
according to police regulations, is the imperative maintenance of
public tranquility, and therefore the Government cannot
not and should have no difficulty in expressing it
in the article; or the Government does not want us
he expresses it, and then he is not acting in good faith, and he shows
that is why he wants this restriction, in order to subjugate
The Church does as it pleases.

"Caught in this dilemma, the commissioners replied

that the government was acting in very good faith, that it did not

did not claim to enslave the Church, but only to guarantee
i. 20

public tranquility; that it was not necessary to
to express it in those same terms, because it was already
contained in the word "Police", which has no other meaning
than that of regulations intended to maintain the tran-
public quality. I replied that this was not true,
at least in all languages, but assuming that it
And so it was: “What difficulty and what trouble,” I continued,
Is there a need to explain it more clearly in order to remove
any misinterpretation that is detrimental to freedom
of the Church? If we are acting in good faith, we should not raise
this difficulty; and if we raise it, it's because we're not of
good faith.

"Increasingly pressed by this dilemma, and unable to-"
Before triumphing over it, they said to me: "But what use is it?"
"Do you find yourself in this repetition?" (Because they support-
(They always felt that the word "Police" stated it sufficiently.)
– “I find it extremely useful,” I replied; “it is
by clearly restricting and explicitly stating
the obligation to ensure that religious advertising complies with the rules
Police matters, by that very fact, exclude everything else.
because inclusio unius is exclusio alterius. It is because we “assume it”
The Church did not submit to the will of secular power, and
that we do not violate the principle by not having it signed, in
In this case, according to the Pope, what cannot not be, because
que necessitas non habet legem.

"The strength of these arguments and the innate resolution-
shaky in which the commissioners saw me of
not to accept the Government's restriction, if the
The government did not accept the restriction I added.
to his own restriction, finally allowed them to gain access, in
protesting, however, that they were not responsible for the assen-
The First Consul's time. He had indeed defended

that anything be added or taken away from this
article. I pointed out that they could make him the
report and postpone the signing until the next day, only if he
accepted...

"At this point, the brother of the First Consul spoke up"
to declare that he knew him too well not to be a-
confident in advance that, if he were to consult him on this point, he
would refuse to ratify the addition I had made. But,
Joseph added, the only way to get him to accept it
(although, he repeated, and again I do not promise to
To succeed, it's about bringing him the ready-made solution. From my
On the other hand, as I want what's best and therefore conclude-
Regarding the Concordat, I feel obliged to say honestly
That's what I think.

His conclusion was that it was better to sign the article.
final in that same evening, given that if the First Consul
he didn't want to accept, he could do so by refusing his
ratification; that, as for the indignation he would feel,
He could, as a brother, expose himself to it with less danger.
ger, and that he was taking the matter upon himself. This statement
reassured the other two commissioners, who were not concerned
not to risk going against the orders they claimed to have
receipts. It was thus decided to subscribe immediately. The
two who were with me, and who would have accepted the ar-
The article, as it stands, was more than satisfactory.

to believe in an amendment and a new restriction
that they did not expect to be welcomed by the other
part.

"We set to work making the two copies of the

The articles were thus adopted. Approximately one hour was spent on it.

Midnight struck when the six commissioners affixed

their signatures in the order indicated above. That is

as well as the Concordat was concluded and signed, I mean
the only articles it contains. He never said a
In his word, he never agreed on anything else.
than on the aforementioned articles. This must be pointed out here in order to
which I will have occasion to say later. As we separated
rant of the brother of the first Consul, to return each to
his respective home, he had told us that he would make us
to know the next day whether the First Consul approved the
new draft of the much-controversial article, which he
He had many doubts; but he added that he would make every effort
possible ways to obtain it, and that he did not give up on hoping-
rancid that "the thing once done (as he repeated)
(Often), the First Consul would not want to undo it.
I instructed him to declare to the head of government that,
In the case of an absolute refusal, I would never sign the agreement.
a simple and straightforward article, and that I would leave, whatever the cost.
to happen.

"It's easy to imagine the anxiety with which I waited,"
the following day, a response of such great importance.
I finally learned from Joseph that the first Consul had been
very angry about the amended article, which he initially refused
to approve it on no account, but finally, thanks to
thanks to the repeated requests and endless prayers of his brother,
especially to the most serious reflections that he presented to him
on the consequences of the break, the First Consul,
after a long meditation and a long silence (that the
subsequent events explained sufficiently), accepted and
ordered that I be informed.

"No sooner had the news of the signing of the Concordat been received than..."
she said in Paris that the joy was universal, except
among the enemies of Religion joined with the Clergy con-
Constitutional. The foreign ministers, and more specifically

The Count of Cobentzel came to offer me their congratulations.
tions, and also their thanks. They considered a
such a matter also as their own, because of
its notable influence on conservation and tranquility
of their own states.

"I asked to see the First Consul with my colleagues-"
gues in order to return, after the signing, a respectful
tribute. The audience was granted for the following day;
we also found there the three commissioners who had
Signed on behalf of the Government. The reception was courteous.
Amid these mutual declarations of satisfaction,
in the thought that the conclusion of the Concordat would ensure
the restoration of Religion in France and the good
harmony between his Government and the Holy See, I
felt obliged to point out that, throughout the course of
this thorny negotiation, neither in Rome, nor in Paris, nor before,
nor after my arrival, had the Roman Church ever pro-
uttered a word in favor of his temporal advantage;
that the mere sight of the good of Religion had brought him
Holy Father to undertake and conclude the Concordat, without
to mix in no self-interested view, although the Holy See
would have suffered very great losses as a result of the Revolution
lution, and that he had so many reasons to speak of it. “His Saint-
Tété wanted, I added, to prove to France and the world
that the Holy See is slandered when it is said to be moved by
temporal motifs. He also wanted to highlight the concessions
ions and the sacrifices made in the Concordat under the protection of
the accusation of the wicked. The wicked, in fact, at-
could have said that it is not spiritual good, but the
temporal advantages that determined this peace treaty
religious, if we saw that on the occasion of the Concordat the E-
The church might have gained some advantage or some territory.

I added in closing that, having fulfilled the purpose of my mission...
sion in Paris by the signing of the Concordat, I was obliged
to cause no delay in my return to Rome, where I
reminded me of all sorts of needs and my burden of
Secretary of State and the orders of His Holiness. I announced
Therefore, I told General Bonaparte that I would be leaving very soon.
of days.

"The next day I was unexpectedly called by the pre-
First Consul, without knowing the reason. Being at the hearing,
I couldn't have guessed it from his first
words. They rolled over objects foreign to the Con-

cordat; thus, for example, he required a lot of information on the state of affairs in Rome, on health of the Pope, on past and present affairs, on the finances and other similar matters. So that, in My ulterior motive was, I thought he had called me because to make me talk and learn useful concepts relatively to the views he might have had. While I was well attentive to answering all his questions in a which could not be harmful, I finally saw, after an artful language circuit, that these were only detours, and what That would be the real purpose of this interview. He dropped it From his mouth, this phrase, as if by chance, and as if something of no importance: "I am embarrassed (o difïicolta), after the new diocesan boundaries and in the the appointment of the new Evos, having to choose them in both parties of constitutionalists and non-coninstitutional.

"Extremely astonished by this idea, I took to I continued speaking, and expressing my astonishment, I he told him that he knew very well that the Constitutionalists were not not in communion with the Holy See; that the Concordat had been done precisely for the supreme reason of putting a term' to the schism i and that the Civil Constitution of the The clergy having been condemned by the Holy See, the juTheir intruding relatives could neither be named nor admitted for pastors of these churches. Bonaparte replied coldly-the fact that reasons of state did not allow him in any way dismiss the Constitutionalists entirely, because that they formed an extremely large party, and that he he necessarily had to take some of them; but that he would first require them to accept the Concordat, which implied the disavowal of the Civil Constitution of the Clergy. I immediately set about demonstrating to him that it was a mistake. to believe it, because the Concordat made no mention of this Constitution, as it is already subject to prohibition by the Briefs of His Holiness. Now the simple acceptance the establishment of a Concordat, which does not mention the alleged The Constitution does not in itself imply that it is held to be erroneous, but something essential to enter into communion with the Holy See; for one can believe that one renounces the said Constitution as being replaced by the Concordat, in the same way as a law or a An order succeeds and replaces another, and not not as being condemned, declared schismatic and erroneous. I also made sure to point out which The choice of such pastors would be scandalous, what a little... They would inspire confidence in the people, even in confession.

health and retracting their mistakes.

"But this reason made no impression on"
the spirit of the First Consul, because he always supported
that the reason of state irrevocably forced him to have
some consideration for the Constitutionalists, including the party
was powerful; that this very thing would smooth the way for

of the Legislative Body and other judicial bodies to
the acceptance of a Concordat, which found as much en-
mentioned that there were supporters of the Constitutionalists, re-
kept by them as having supremely deserved
of the Revolution. Not to mention, he added, the others
opponents of the Concordat due to irreligion, and who are very-
Many, certainly. I was forced to return to the pre-
his first argument, which had no reply. I told him-
I clarai that without a doubt a retraction was necessary.
positive of the error embraced by the Constitutionalists;
that, without this, the Pope would never grant them instruction
canonical tuition, even if they were named; because it does not
he couldn't do it, he shouldn't, and that certain-
He didn't want to. Seeing himself being pressed so closely,
The Consul exclaimed that he could not demand of them, by their
a public retraction, such a mortifying humiliation,
such a sacrifice of self-respect and honor.
But, I replied, in matters of Religion, these con-
amazement is vain or superfluous; and, on the contrary, it
It is honorable to confess one's mistake and repent of it.
After very strong resistance, and for reasons and circumstances-
teeth that would take too long to list, he finally said that he
In desperation, it was necessary to devise a formula that
hit them as little as possible and did not injure them.

"I hastened to reply that, if we could search
to avoid harsh words as much as possible, he was
It is impossible not to express oneself clearly, regarding the
the substance of the thing, without reflections and without double meanings.

"Well then," he asked, "what is the substance of the thing?"
that must necessarily be expressed?

"It's about accepting," I retorted, "the judgments emanating from them."
of the Holy See on the Civil Constitution of the Clergy.

After much debate: "It will suffice," he said, "to agree"
accept the judgments emanating from the Holy See, without naming

the Civil Constitution of the Clergy, which is included in
these judgments, and we will thus avoid a shock that is not
necessary and which is too violent, such as the act of
formal designation.

“No,” I replied, “it is essential to designate her,”
precisely to focus attention on the judgments
that we accept, and not allow for loopholes,
to false statements after the fact about the meaning of a
general acceptance. This formula is by far the gentlest.
that one could imagine for the lyrics, but she spec-
simultaneously specifies the substance of the thing. Without
This formula, the acceptance of their nomination would be im-
possible. Nevertheless, I keep repeating, I added-
I, how much better it will be not to choose them, when
even if they were to retract, and for the reasons already mentioned
mentioned.

He persisted in refusing, for the reasons stated above,
and concluded by declaring that he would oblige those who would
appointed to the formula he had spoken of. That's how
ended this stormy hearing, in which (note-
(e), after the signing of the Concordat, he spoke of doing
certain constitutional bishops, when he had a hundred times
previously assured that he was abandoning them entirely.

"In the three or four days that I still stayed at
In Paris, I had no other specific audience. I
I only saw it the day before my departure, on the occasion
from a journal in which I participated with the Diplomatic Corps,
as is customary. I intended to say a few words to him, in
taking leave of him again, just as before
of a departure, since I had this opportunity to see him again.

But when he entered the room, and, as was customary,
He began his tour as sovereign with the Diplomatic Corps-
matic, at the head of which I found myself as having
The first step, he looked fixedly at my face, no
he stopped neither to say a word to me, nor to charge me
to greet the Holy Father in his name, nor to make myself the
less politeness. And perhaps wanting, through this lack
absolute attention, to show the public what little regard he has
made him a Cardinal and of the Holy See (after he had
(having settled his affairs), he spoke at length, deliberately without
doubt, and spoke of completely indifferent things with
the Count of Cobentzel, who came after me, and then
with the others in succession. Afterwards, he went down to the review.
I did not wait for his return to the living room, as did
the others; but I left immediately.

Once I arrived at my hotel, all I did was...
my packages for departure, which was set at the beginning–
the night. Suddenly, almost at the moment of
"Get in the car," said Father Bernier, "to announce..."
that the First Consul absolutely wanted, in order to avoid
the difficulties that might arise, that we consult with each other,
before my departure, on the content of the Bubble which, according
The custom was supposed to accompany the Concordat. We had already
The Bubble was discussed in the sessions; it was agreed that
various things that the First Consul did not leave
to include in the treaty (because, he said, being two
who spoke in the Concordat, he and the Pope, he did not
could mention them, because of circumstances which
were particular), would be inserted into the Bull, where
The Pope speaks alone. Father Bernier made me understand that
the First Consul now wanted to know from a
precisely the substance of the Bubble, and also the
expressions of at least the main things that one finds there
he would say, because that was of interest to him in the last respect.

"It was pointless to demonstrate the impossibility of
write a bubble in a few hours, complain
in a way of always acting by surprise and proving
that I wasn't allowed to do the Bubble, but the
Concordat. Bernier objected to the first two difficulties
that I could postpone my departure, and on the third that
It was also in the Pope's interest to reach an agreement on this.
and to eliminate difficulties that do not resolve themselves
He added so many others, not just at a distance as easily as up close.
reasons (the strongest of which was always willpower) that he
I had to go along with it. I declared very loudly that it was
The Pope is always free to approve or condemn the
the content of the Bull that we would have agreed upon. We put the
hands to the task, and the work lasted eight hours devoted–
cutives.

"I saw in this fact the goal that the first one had set for himself"
Consul. He hoped to surprise me in those moments of
press and arrive at what was not inserted, even in the
Bubble, the things he didn't like. But he didn't succeed
hardly in his design. Except for a certain point
whose reason I demonstrated in the situation in which he found himself
France, I stood firm so that certain things that the
The government would not have wanted them to be included in
the Bull; and so it was in the drafting. I asked
to Abbot Bernier if I were to be assured that the first
Consul would not find anything to criticize in the work that

we had just done together; he replied to me: “Be- Very sure, because I had the powers to combine the the way it happened, although one might have wished even more, but your resistance has only allowed this.

He eventually returned to emphasizing what we were already agreed, that is to say, on the time when one was to send In Paris, the ratification of the Concordat. "The most The positive view of the First Consul, he said, is, as you know you know, to publish it (let's note this down to keep the (I'll remember this when I talk about this publication later) as soon as ratification is received; the interest of the Religion and the state do not allow the slightest delay.

"I promised to put all possible speed into the journey, without regard for my personal convenience, then the the greatest care in the examination of the Concordat that had to be done in Rome to ratify it. We We parted after eight hours of a laborious session. went to rest; and I, without tasting any of it, I got in the car and quickly headed towards Rome. It was July 23rd or 24th, if I remember correctly. deceives.

"The Pope's review of the Concordat" was to take place in conjunction with the Sacred College, in order to to be able to ratify it afterwards, after consulting with his advisor, according to the custom accepted for important matters, and this one was certainly one of the most serious. Such an examination does not Therefore, it could not be superficial: this consideration... made me travel day and night. I only stopped in Lyon, in Milan and Parma. I quickly reached Florence, where I I was planning to take a little rest for a few days, visit the commander-in-chief Murat and the mid- Mr. Cacault, who were waiting for me there with the most lively worry. I hadn't yet spent a few hours at Florence, a French courier is contacting me, to make me (let us also note this) new and very pressing instances of flying to Rome, because it was of the highest order

importance for the first Consul to have as quickly possible ratification by the Pope, in order to publish the Concordat, which could not be postponed without immense dommage, as they said in the dispatch.

"I had to give up the rest I had promised myself"

Florence and get back in the car without delay. I took my
race towards Rome, where I arrived, I can say without exa-
management, more dead than alive, overwhelmed by (fatigue and
sleep, and my legs were so swollen that I couldn't sleep
to stay upright (the same was true of my poor brother)
and my two servants). I arrived on August 6th, day
which just completed the two months that had passed
since my departure, because I had left Rome on June 6th.

"This is not the place to recount the inexpressible kindness"
the Pope, his tender welcome, and the approval-
tion that he deigned to give to my conduct, of which I had
sent all the details by special mail to
my departure from Paris. The operation that required the most
serious activity, to respond to the very keen urgency
The First Consul's task was to send the ratification to Paris.
within the agreed timeframe. The Pope believed it appropriate, in such a serious matter.
the matter, of not being content with simply convening the Congregation
of the Cardinals, who had been employed there since the beginning of the com-
beginning, but to consult them all. They distributed
Therefore, each Cardinal received the Concordat and the documents
necessary for the exam, after making copies of everything
with extreme care and promptness. Then having had
the time, suitable for studying the subject, the Congress-
The general assembly of the entire Sacred College was assembled in
the Pope's presence, in order to offer him his opinion on the ratification-
cation.

"There were really only two articles that made a

subject of discussion. All the others were perfectly
essentially identical to the Concordat plan which had
was determined in Rome before the break (it was his non-
acceptance by the French Government which had given
(This refers to the claim made by Minister Cacault and to my trip).
Having succeeded in Paris, at the cost of the most arduous hardships and
of the most bitter concern, to get these articles accepted by
the Government, except for a few modifications in the
non-substantial parts and in expressions, one does not
found no obstacle to the Holy Father confirming them
mast and ratified them. The whole difficulty was thus reduced to
these two articles, for which one could doubt whether the
modifications made in Paris did or did not affect
not to the substance of the articles already written in Rome, in
the project I was working on when I left.

"Firstly, it was the article that looked at the publication-
City of the Cult. The words Cultus jmblicus had been added.
eritj, these others: “Habita tamen ratione ordinationum poli-

tiœ, which would be recognized as necessary for tranquil-
public order"; (I don't recall, as I write this,
the Latin words of the last part of the bill).
Secondly, the article that looked at the promise of the E-
church not to claim the property of the clergy taken in the
Revolution, and in which they had abolished in Paris the
restriction to only goods sold, as can be found
was in the copy of the project already rejected by the Government
-French government.

"As for this second item, the goods sold and not
Once sold, there was no opposition in the votes. All
opined that the substance remained the same, that is to say
the concession, or more precisely the non-claim by
the Church of its possessions, although, in the article arranged at

In Paris, a larger portion was lost. All con-
came to the fact that, however desirable it might be to see the Church
to return to a part of his property, the part that was not
sold; nevertheless, as this could not be achieved, it
The Concordat should not have been broken for this reason, because
that a weapon would be provided for slander against the Holy-
Seat; that there would be grounds to proclaim that reasons
self-interest had prevailed over this great spiritual good of
restoration of Religion; that this was the price of
sacrifices made in the Concordat, as if the Church were
more eager to recover some of her possessions than
to procure the salvation of souls, by restoring, in the
vast and populous regions of France, liberty and
the advertising of the Catholic faith, and by turning off the
schism. This article was therefore approved by a unanimous vote.
nime.

"The same was not true of the other one regarding advertising."
Of Worship. The restriction required by the Government
French displeased some Cardinals, despite the restrictive-
tion of this restriction that we had added to it. The
Opponents admitted that, subject to this restriction
or explanation of the restriction imposed by the French Government
In Spain, the principle was safe and intact. They admitted in-
core that one had to take into account the police regulations
in the publicity of the Cult, in those things that tranquil-
public order necessarily requires; that it was a necessity-
blindness that could neither be denied nor condemned. But they
said at the same time that they feared the abuse that the
The government would do it in practice. We were going to-
to chain the authority of the Church and to get involved in
things that did not concern public tranquility.
This is what led some to judge that it should be rejected

absolutely the addition made to the words cultus publions erit
and a few others. They said we should at least,
to give the meaning of addition a much more
expressly specified, by adding the word "only,"
and say "for the sake of public peace alone," or em-
to take other similar precautions. By bringing together the
votes against the article, both from those who wanted the
removal of the addition that others who desired
with a few changes in the wording, we counted in-
about twelve votes, unless I'm mistaken, because I don't have a single one of them.
to come precisely, after a ten-year interval; but that may
to know from the records of this Congregation; and I
I can only be wrong by one or two votes, more or less
less.

"The largest number of votes (it increased, if I don't
Don't be mistaken, at around nineteen or twenty) was for
the opposite opinion. These Cardinals declared that certainly
It would have been better if the Government had not demanded
this addition; that the efforts made to avoid including it there-
introduce, as seen in my story and in the
the negotiation documents proved everything we had
tried to achieve this better; but, since it was not
It was impossible to achieve this in any way; it was not necessary.
examine the matter from the point of view of the best, but well
consider whether, despite the modification made to the addi-
The principle of government intervention was still under attack.
What the opponents did not claim, they admitted
quite the opposite. They added that it was necessary to see if,
because we couldn't achieve a better outcome that no law could achieve
or principle does not forbid giving up, one had to break a
Concordat which contained nothing less than the restoration-
the formation of Catholicism in France, and its preservation in

almost all of the rest of Europe, because of the defection of the
France would infallibly divert it in turn. They added-
they further stated that, in this state of affairs, they would judge
highly reprehensible agents of the Holy See who
would break down because they couldn't achieve the best.
After presenting many other arguments, they
voted in favor of ratification.

"The Pope had remained silent, in order to let the li-
freedom of discussion and suffrage. When the Cardinals
Having finished speaking, he gave his opinion, which was

entirely in line with that of the majority. He says that
That had been his thought, before he had their opinions.
The Holy Father further emphasized the impossibility of obtaining at-
a modification in an article on which there had been
So many debates, as could be seen from the report of the
negotiation; that it was necessary to renounce, although at its
Regret, at the thought of making new attempts on this
point. Approval and ratification were therefore official.
cielles; and thirty-five days after signing, if I do not
I'm mistaken, they arrived in Paris via an ex- courier.
extraordinary.

"Everyone hoped that this letter would bring, to his
back, the news of the publication of the Concordat, that the
The French government announced it wanted to do everything possible to...
as soon as he learned of its ratification. But that was not the case.
Not so. Instead of this news, we received very-
strong reactions regarding the content of the Bubble. The
The First Consul was essentially saying that, although everything had
This matter was settled between myself and Abbot Bernier to his satisfaction.
faction, he had nonetheless made new re-
bends. He was no longer satisfied with them. He felt that, in

This timed bubble, we were still saying too much about it, that he wanted

that many things had to be removed from it. It was necessary that the
Congregation, intended from the outset to deal with these matters
to do, meets again. The spirit of conciliation which
animated the Holy See and the desire to prevent slander
denies spreading the idea that if Religion were not restored in
France, the fault lay with Rome, made them concede, by comparison
Port à la Bulle, several points that I didn't believe
neither the power nor the obligation to grant, and which I had refused in Paris.

"The same thing happened with the measures relating to the
priests' marriages and other attacks committed by
clergymen against the laws of the Church, in the time
of the Revolution. As a result of repeated legal proceedings,
born in Paris, but all subsequent to the Concordat, and
On the advice of the aforementioned congregation, the Pope marched on
the traces of Julius III, in the reconciliation of England-
land and by separate Briefs, intended to be published at
the era of the Concordat itself.

"On the one hand, we didn't receive the news of this..."
publication, and on the other hand, requests relating to
Concordats were multiplying daily. One of the principal-
Pales was the dispatch of the Cardinal-Legate; I had already been told

maintained, in Paris, not as something that should preceding the publication of the Concordat, but which was indeed due to follow her. However, after my return to Rome, the The government made urgent requests for... sent it immediately, arguing that many measures that it was appropriate to take at the time of publication The Concordat's provisions required the authority of the Legate. did not forget to emphasize how much his presence would useful to the Holy See.

"Speaking in Paris about the person on whom the choice was supposed to fall, the First Consul said he absolutely wanted-

Cardinal Caprara lies. On the representations that I I addressed him, drawn from health reasons and others that could- were trying to prevent his arrival, he kept repeating that he desired- Caprara would say, and that, in the case of an absolute impossibility He read it, he asked Cardinal Joseph Doria. The Pope, no Having no other option, he decided on the first one. and sent him to Paris. The subsequent events explained and justified Bonaparte's request and our repugnance. I I do not claim to attack Caprara's intentions, that I have every reason to believe them pure. But his maxim was, throughout the course of his Legation, that condescension only she could save Rome from complete ruin, both for the spiritual as well as the temporal, given the quality and the character- the state of one whose will was omnipotent. "It is necessary, Caprara kept saying, stay on your feet at all costs. Because if you fall once, you never get back up.

"With this maxim, he legitimized an infinite number of things." which they in Rome would have preferred he hadn't done. acted without first taking orders from the Pope and some- even against his orders, believing he was doing the right thing by a false judgment. Consumed things no longer had need for a remedy, and the Pope's demands were always useless; his recall could never be carried out, although it has been ordered more than once. This is enough on this digression.

But neither the ratification of the Concordat, nor the Bull com- combined to the satisfaction of the joint French Government- nor the sending of the other briefs we have discussed. the Legate's, were not sufficient to initiate the the long-delayed publication of the Concordat itself. Several Months passed again without her arrival, and without that we knew the reason for this delay.

Finally, at Easter the following year,
almost ten months after the signing of the Concordat, the
The cause of all these delays was revealed. A volume was published.
bearing the title Concordat in large print. The various
The articles of the treaty were neither numerous nor long; but at
following them and on the same date, an in-
a compilation of supposedly organic laws.
organic laws were supposed to be part of the Concordat, and
be contained in the approval granted by the Saiiu>
Siege. These laws, truly constitutional, overturn-
know roughly what the new building we had taken so much
of punishment to be imposed. What the Concordat stipulated in favor
the freedom of the Church and of worship was called into question
by Gallican jurisprudence, and the Church of France of-
was afraid of being reduced to slavery again.

"The Holy Father hastened to protest. In order to mon-
to state very explicitly that he condemned these laws orga-
naughty and that he didn't even want to let them have the appearance
Having been approved with the Concordat, the Pope made
print and distribute everywhere his address to
Consistory held on the day of the Ascension of Our Lord.
It was on that day that the Holy See had published the Con-
cordat; and, in his address, the Holy Father did not fear-
It was not wrong to say: "that the consolation he felt
the restoration of Religion in France was owed to him
However, this was due, though quite bitterly, to organic laws, which
had been written without his knowledge, and especially without
that he would have approved them.

"There would be nothing easier for me than to
to go back to the origin of these sad laws. I could explain-
I will go into the main details of their manufacture; but I
I still believe it is inappropriate to lift the veil on certain questions.

"Lions that are too personal."

Cardinal Consalvi spoke, and through him,
The Church, ever so discreet, grants privileges to
history has the right to finally reveal the secret of the negotiations
tions relating to this treaty of religious peace which we have sur-
named the Concordat of Granite. These memoirs, of which, to
On his deathbed, the minister of Pius VII was still revising
each page as if to bear witness before
God, that he had altered no fact, distorted no character

neither torment, nor yielded to the bitterness of exile or to bad
joys of revenge, these memoirs do not allow the
doubt. Consalvi, whom we finally know and whose...
Consalvi will better appreciate genius and courageous tenacity.
He meticulously recorded, preserved, and bequeathed them in such conditions.
precautionary principles, which in our eyes change everything
to everything that history has shown up to this day, even the most
impartial, believed to be the truth.

In the midst of these negotiations, for the success of which
everything is a danger or a stumbling block, the first
Consul turns out to be exactly as one imagines him, imposing
everywhere and constantly his will to do good to his
In his own way and in his own time. He deals with, he discusses, he reasons
sword in hand. It seems he enjoys penetrating
the field of ideas and on the terrain of faith with the
with the same impetuosity with which he throws himself upon a conquered country.

Bonaparte, himself somewhat Italian, and knowing how to sea-
Vigilantly, when the lion's skin is too tight,
to sew the fox's there, Bonaparte was not surprised, nor
was irritated, not bothered by these necessary delays,
of these necessary delays, that in order to better cover
to open his retirement. He demanded with loud cries, he som-

master with terrible threats; but full of composure
of reserve, of affability or of spiritual abruptness that
The Cardinal deployed his actions according to the moment, but above all the
a deep sense of justice and duty which Bona-
parte was then animated, immediately bringing these together
two skilled jousters. They wanted, by means
different in their characters and positions, arri-
to one of those well-ordered governments, where, thus
as Bossuet said, "widows, orphans, and pu-
Pillars, even children in their cradles, are strong.

The expedients of the most flexible diplomacy were
brought into play by an audacity that considered itself invincible
target; they were paralyzed—or relaxed by an energy
hiding under an appearance of weakness or leaving
I went there in awe. This struggle, to which the precious accounts
Cardinal Consalvi's presence was making us witness, and was about to end up...
to start again soon under other pretexts; nevertheless,
during these battles of thought and speech, the Revo-
The spell had not fallen asleep. It had breathed into the heart
from his supporters, avowed or secret, the fire of discord;
She fueled it with all sorts of calumnies and sub-
terfuges.

Forced to accept some cult and submit
his official reason was the belief in a God that Bonaparte
takes it upon himself to proclaim, the Revolution has taken a step in
back; but she does not admit defeat. After having
ruled by terror and atheism, it is visible
trying to perpetuate his reign through fraud or by
duplicity. Condemned to impotence in practice, she
she gets up, she sustains herself through her obstinacy in the
schism. The schism was for her a way to stir things up:

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1 Politics drawn from Holy Scripture, vol. I, p. 4 36.

she throws it like a burning stick of discord in the middle of
these thorny negotiations.

Based on the principle established in 1517 by a lawyer, the
Revolution, in 1801, spoke the same language as the Par-
the Parisian court in 1517, at the time when King Fran-
Pope Francis I settled ecclesiastical affairs with Pope Leo X.
ques of the kingdom of France. At these two times so
separated by dates, yet brought so close by events-
ments, a public prosecutor said: "The Concordat, of
Whatever name one might wish to bestow upon it, it will never be
that a violent act in which two powers mutually-
"They granted what did not belong to them."

The Revolution aligned itself with this doctrine.
In order to hinder any kind of transaction, she resurrected-
silenced the constitutional Church or allowed it to act,
that is to say, to scheme with the manifest aim of achieving
still in chaos. The first draft that comes along can very easily-
It can easily overturn a state, but its reconstruction is
a divine work. Efforts were therefore made to stop this
work. With his prodigious common sense, the First Consul
does not ignore that true things are always so sim-
ples that they never fall into men's heads
to the system. He distrusts ideologues, he loathes them
instinctive; but he sometimes sees poorly, when he finds himself
placed under the fire of their self-serving flattery.

Claiming to bring together two things for too long
Separated, power and freedom, he aspired at the same time
time to be confused in the same thought of unity the ortho-
Doxie and the schism. He forgot that the soul of a bad
The priest is as hard as hell and that stubbornness in

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1. Indictment by Advocate General Lelièvre to the Parliament of Paris,
in 4,517.

Terror is the consequence of incurable pride.
Bishops? These priests of the Constitutional Church are...
stubborn and at the same time characterless, the worst kind of
stubborn. France and Rome, Pius VII and Bonaparte, were...
tooth, hand, to put an end to the turmoil in people's minds. In
The aim of maintaining this unrest was for the apostates of 1790 to...
They decided to form a so-called national council.
competition between the two Churches was clearly de-
Once born, the Intruders began to support her with weapons*
their scope.

This Council, or rather this club, is meeting in Paris, the
June 29, 1801, as if to counterbalance the Sacer-
doce and of the Empire. It's the bat in a ray
of sunshine. Already, on several occasions, and notably in 1797,
These bishops and priests, under the name of [name missing], have reunited.
conspirators, then, in a culpable obstinacy, they don-
their perjury gave rise to a kind of legal consecration.
Divided on all points of doctrine and law, they did not
agree that when there is a blow to be struck on the
Apostolic See. They strike this blow, without pity, thus
without remorse; afterwards, they return to their obscurity
native, seemingly referring to themselves as belonging to the Roman Church
what Jeremiah said about Babylon: "We have cared for
Babylon, and she has not been healed. Let us abandon her and
that everyone return to their own country, because the condemnation-
the nation she deserves has ascended to heaven and has
"Raised to the heavens."

So they moved away, sowing dissension everywhere.
and spreading everywhere their blasphemous writings or their
corrupt newspapers, they strove to be popular
in spite of the people. Indifference or contempt was their

1 Prophet Jerem., chapter 10, verse 9.

inheritance. This inheritance did not frighten them. Thrown by the
Revolution in lost sentinels, they did not give up
never to serve the cause of error. It was their life; they lived it.
attached themselves with all the more obstinacy, as they felt-
The hour of justice was coming.

The reconciliation of France with the Church was for
They faced defeat and punishment. They deserved it.
It was hard for them to endure it. They were seen summoning the assembly and
the rearguard of all intrusions into synods

first, then in provincial councils. They pre-
thus tended to give more splendor to their assembly con-
Constitutionally episcopal and priestly. "The first
Consul, recounts Mr. Thiers*, had granted this authority
sation to stimulate the zeal of the Holy See and to make it
They sensed the danger of its slowness. In this meeting, they spoke out...
nion a lot of very nonsensical things about customs
of the early Church to which the authors of the Constitution
Civil authorities had wanted to bring back the French Church.
he professed that episcopal functions should be
conferred by the election; that, if this were not the case
completely, it was necessary at least that the First Consul
chooses the topics from a list presented by the faithful of
each diocese; that the appointment of bishops should
to be confirmed by the metropolitan population, that is to say by the
archbishops, and that of the latter only by the
Pope; but that the episcopal institution could not be
left to the discretion of the Holy See, and that after a delay
determined that she had to be forced: which was equivalent to
the complete annihilation of the rights of the Court of Rome.

More invariable in their errors than the historian in
his assessments, the Constitutionalists of 1790 persevered-

1 History of the Consulate and the Empire, vol. III, p. 261.

would support their return to the ancient canons; only-
they had allowed themselves a slight change in their
ecclesiastical title. The Revolution made them bishops of a
department, Loir-et-Cher, Landes or Somme
For example, Grégoire, Saurine, Desbois, and all their
colleagues are resuming the Church's usual practice. According to
the former capital of their dioceses, they call themselves bishops
from Blois, Amiens and other episcopal cities.

Natural death, the scaffold, marriage, or apostasy
without constitutional hesitation, they produced vacuums
immense within their ranks. To supplement them and offer without
no doubt a pompous example of equality, the bishops decided
the fact that priests will be admitted with a deliberative vote
tive. The doctrine of the presbyteria- was flattered and advocated
nism; it naturally bears fruit. The
Bishops complain about the spirit of independence and anarchy.
shit that ravages their dioceses; the priests respond
that in the presence of these oath-takers, consecrated by the revolt, and
in insurrection against the Pope and the legitimate pastors,
They are perfectly entitled to assert their wishes and
their ideas. They don't ask for this permission: they
impose it, under threat of provoking a new schism.

calf in an old schism or to separate from the com-
heterodox communion. The faithful were already quite rare,
The priests were talking about deserting. The episcopate constituted-
tional feared finding himself in the most complete isolation-
complete, when he vowed to fight against the Church
universal. He stepped back.

These internal debates were irritating; the Revolution did not
She could soothe them, so she tried a diversion. A few
Tuscan priests, worm-eaten remnants of Scipio's sectarians
Ricci, and two Piedmontese lawyers, claiming to be the mandated ones

Representatives of the Italian clergy and people rushed to the
the name of this Clergy and this People, who had no idea
hardly, to fraternize with the schismatic Church. He was offered
in a small format a second edition of the ridiculous deputy-
tion of humankind at the National Assembly; the club
Gallican accepted it as a blessing. In order to characterize
in a very precise way the trends and the goal of the
At the meeting, Desbois, Bishop of the Somme, placed on the order of
The Oratorian Quesnel's maxim of the day. The Church constituted
The tutional approach was born from Jansenism; it was returning to it.
It was therefore established "that the fear of excommunication
"Injustice should not prevent us from doing our duty."

Following the example of Pius VI, the Pope had already more than once
once addressed to this rebellious clergy and making of his rebellion
The lion is a demagogic matter of conscience. The Constitution-
They had scorned these paternal advances. The Revolution
lution, who no longer dared to speak aloud, but who knew
to still act discreetly, taking these contempts into account.
affected. Turbulent and misguided priests, they were striving
to stir the leaven of evil passions. With their
encyclicals, their pastoral instructions, their declarations
human rights doctrines and their eternal outrages at
Roman seat and in truth, they still applied to
to irritate minds and to stir up the world, when the world,
tired of sterile struggles, he longed for rest in the recon-
universal ciliation.

Cardinal Consalvi did not appear to notice
the existence of the so-called Council, and -Bonaparte, who possess-
admirably seduced the art of judging men, knew
tacitly thanked the minister of Pius VII for his skillful dis-
creation. Bonaparte wanted to regulate the various par-
tis under the guard of his sword. It was his hope or

his dream; but a great politician even when he dreamed, the
The first Consul had not concealed from himself all the embarkations
nothing that the Intruders were expected to provoke in his government
repairman. In the harmony of powers that he proposes
To establish it, he needs to merge the old society into the
new. He attempts to bring about, through an order of things exceptional, like his genius, the fusion of rights and
interests, truths and utopias, persecutors and
the persecuted.

In this thought, there was an undeniable feeling-
a man of generosity and justice. Pius VII was worthy
to understand it; he joined in. But this feeling,
what had actually happened disrupted the calculations of the Revolution.
tion. The mutual sacrifices that had to be imposed on one another or com-
Asking others was not within everyone's reach.
intelligence and integrity. Bonaparte knew
It has been a long time since we knew what to expect regarding the civil clergy.
When the Concordat was signed and ratified, an order from the pre-
The First Consul closed the club. Like the lawyers of
lost causes, and which try to win some
time, by being ambiguous about the procedure and by misrepresenting
the subject of the dispute, no protest was made; no one obeyed; one
made a show of separating based on a report from a certain
Moses, Bishop of Jura. In this report he is often
question of Rome, "of this treacherous and cunning court"
who takes advantage of everything. If the Pope, we read there again, declares
Regarding our vacant seats, we will tell him that he doesn't have the
right, and that they are fulfilled more canonically than that
of Saint Peter.

The Revolution must have been pleased with its clergy.
Before dissolving their assembly, its bishops found-

1 Acts of the Council, vol. III, p. 4 45.-

there is still time to act as rebels or to...
triotes. Moyse protests, and Grégoire records it in the minutes
the warning to Catholics "to remember that they
are citizens before being Christians, and French before
of having been admitted into the Roman Catholic Church.

Of all the theories and scandals that the
The constitutional clergy fomented it, but only one survived.
material error and at least two singular principles-
links. Here is the error, as propagated by one of the
the very authors of the Civil Constitution. Count Lanjui-
written in 1817 2:

"To extinguish this schism, Pius VII had offered..."
Bulls and the cardinal's hat for the Greek bishops
goire and Saurine; but the majority in the Directory followed-
had a plan to persecute religion and only favored
Theophilanthropy.

Pius VII offering to the Directory to recognize as
bishops, two intruders who are even exempted from repentance,
Pius VII, intending to clothe them in the royal purple,
Maine, it was truly an incredible spectacle. On the
testimony from a contemporary and friend of these two
men, all the historians who followed him, have ac-
accepted and reproduced the same version. According to the circumstances
In these passages, the Pope is either blamed or praised for this act.
Qualifiable. The Directory alone remains responsible for the crime.
of intolerance; and the revolutionary idea is indignant at having
she herself put an obstacle to the alleged degradation
of such high dignity.

The most decisive answer Ton can give to

1 Acts of the Council, vol. III, p. 241.

2. Assessment of the draft law relating to the three concordats, by JD
Lanjuinais, p:jir do France, p. 17 (Paris, 1817).

such an assertion is found in the comparison
even dates. This connection has never been made.

On 18 Brumaire, that is to say November 9, 4799, the
The Directory was annihilated. It fell to the acclamations of the
All of France, and Pius VII was not elected Pope until March 14th
1800. Between the fall of one and the exaltation of the other,
there are more than four months between them and a century of
distance.

The two unique principles are the invention of a
The so-called French Church, and the suppression of classical authors
music in education.

One of the members of the Council of 1797, named Ponsi-
gnon, — because there are more synods than years in
the existence of the Civil Constitution and its jurors, —
was tasked with drafting a new sacramentary. This Pont-
Signon was the episcopal vicar of Clement, bishop of
Seine-et-Oise. Ponsignon was promoting French patriotism
to the point of complete ignorance of Latin. The need
He was innovative. He administered the sacraments in French, he

officiated in French, and finally he created the French Cult. Plu-
The bishops and parish priests adopted the practice; then Grégoire, who would be one of its most ardent promoters, the
transmitted, after the July 1830 insurrection, to the abbot
Châtel.

Ponsignon had the idea of having the mass sung and the
Vespers in rather poor French. Vernerey, another
intruder, still sponsored by Grégoire and his members,
formulates a second project, in this last Council, which
will be the swan song of the Constitutional Church. This
An educational project for young clerics was adopted in
in favor of the schools; but already there were no more schools
to implement it. Vernerey thus develops his plan:

“It would probably be,” he said to his companions, “to pretend to
dant fathers of a council, an excellent method that
the one where I, without any difficulty and without a new job,
the Latin lessons would simultaneously adorn the students
of ecclesiastical knowledge, which, at that age, is acquired
would see it etched in their memory in indelible marks. For
For this, it would suffice to substitute the explanation of ecclesiastical authors-
chosen siastics from that of secular authors, and of the
arrange in order of ease of Latin. Also the Congregation offers you the option of having a document designed and printed
a collection of this kind, in the style of extracts from Chompre, to be used in clerical schools of Latin. With help
from this collection, as it will be presented to you, the students will con-
will be born, so that they will never be forgotten, the principals
brief facts from the ecclesiastical history of the first six
centuries; they will draw even more knowledge from it
theological at a time when the ancients had none
Ordinarily, no idea. It's an effective way and
perhaps unique in inspiring more generally the priests
very much the taste for the study of ancient religious monuments
gion. It's less about seeking linguistic purity
Latin specifically, rather than putting students in a state of
to understand ecclesiastical authors. No doubt we
will find a fairly pure Latinity in Saint Leo, in
Sulpicius Severus and in Lactantius, nicknamed the Cicero
Christian; but even if one were to lose something on the side of the genius of the
language, this loss will be more than compensated by
the significant advantages that will result.

Through this twofold innovation, including the ingratitudes of
bias or plagiarism do not sufficiently take into account
constitutional schism, the Revolution offers a hand, of a
on the side, to Abbot Châtel, ridiculous primate of Gaul, and of

the other to the Theatine Ventura, fiduciary heir of the intruder Vernerey, for the anti-classical education system. Abbot Châtel was resurrected and saw others die again between his arms the French Cult. From the year 4824, Father VenTura, in search of pretexts for future opposition, raises a question exhausted, even by Brother Jerome Savonarole, the revolutionary Dominican of 4495. This despoti- that the Florentine reformer wanted in education for young people, the study of the Holy Fathers was substituted for that of the historians, orators and poets of the anti-pagan l. The Theatine Ventura was careful not to indicate- to seek the sources of such a doctrine. Those who came After him, in good faith or bad faith, they took as their model about his discretion. This oversight must have been due to his ostentation. humility is a cruel, gnawing worm.

In 4844, at the fall of the Empire, we still find The demagogic Church. Abbot Gregory, who was not more bishop of Loir-et-Cher than of Blois, was count of the Empire and senator by the grace of Napoleon Bonaparte.

One can always expect from a bad priest what one will never have the right to demand anything from a dishonest man ordinary.

To escort Louis XVI to the scaffold, the Convention and the Paris Commune resorted to an apo- priest Stat. Jacques Roux was chosen, and history has told us with With what perverse brutality the wretch carried out this evil- a third that would have made a hangman's servant blush.

When the Imperial Senate dared, on April 3, 4844, to don-

[1] In Perrens' Life of Savonarola, p. 135, we read: "The teaching- The teaching of ancient languages was beginning to no longer draw from CiceTon, Horace and Virgil, but in Saint Leo > Saint Jerome and Saint Augustin.

to the vanquished lion the last kick of the untrained titude in servility, he thought that a swearing bishop only one could draft a deposition, a masterpiece of baseness. This bishop had more than once, through gross- His flattery pushed the Emperor to secularize the Church. Together with the former Oratorian Daunou, he had declared in 1810 that "the abolition of the earthly power of Pontificat was one of the greatest benefits that Europe could

"Duty to a hero [1]."

The hero, thus challenged, had only understood that half, and often he had exclaimed like Tiberius: "0 "The infamous ones! More enslaved than anyone would like!" As early as 1812, the bishop, count and senator, while feeling around, with a admirable punctuality, the reward for his lucrative sinecure, is busy drafting the decree, which is to affect the great man once fell. In a note from 1814, now lost Among Grégoire's papers, we read: "Since "For two years I had been preparing a plan for my downfall."

It was merely a matter of hurling insults at an expi- power Gregory was unanimously chosen. He acceded left his mission as Jacques Roux had fulfilled the His own. Guilty of the same betrayal of the Church, their mother, these two men arrived almost at the same infamy, one by the Place de la Révolution, the other by the Luxembourg Palace.

This Church, as we can see, was good at everything? Everything, except for the good. She felt supported on one side by the ex-Bishop of Autun, Talleyrand, who mocked her, and by the former Oratorian Fouché, who kept her in reserve for

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[1] Historical essay on the temporal power of the popes.

[2] We read in the Universal Biography, vol. LXXX, p. 405: “The acle of "This decline was the work of Abbé Grégoire."

revolutionary possibilities. These two ministers had all the qualities which, according to the times, elevate a man to power or to the gallows. With this double chance, too deserved on one side, and on the other, they used the The schismatic clergy, like a spring. They are allowed- it was a matter of opposing, if not in a clear conscience, at least in processing security; but that is not, in the eyes of the Sovereign Pontiff, the insoluble difficulty.

In agreement with the First Consul, the Pope changed the former demarcation of the dioceses of France and the countries annexed by victory. On the ruins of the old Gallican Church, a new kind of Church, and most of the holders exist incore. These Bishops, scattered in Italy, in Germany, in America, Spain, and England are atoning for the crime of their loyalty to the Roman See. They fought, they have

They suffered, they devoted themselves to the voice of the Supreme Pastor.
Pius VI maintained them on this path, Pius VII en-
courageous in this struggle: and, captives, exiles or martyrs,
By their example, they preserved the
Clergy and the People.

Between the exhortations of the Chair of Peter and the blood
of the massacred priests, he survives, the unwavering perseverer-
the faithful's willingness, attesting to their docility towards the exhortations
their respect for the persecuted. Rome was united.
It was a testament to this courage; Rome accepted this solidarity.
he neither dared nor wanted to part with it, because it was in Rome
especially since we know how to honor faith and misfortune, in Rome
although the deposit is preserved with pious care
universally followed rules. Rome has always said
with Pope Saint Leo the Great: "It is the harmony of
all the parts of the body that make it a single whole, full

of health and beauty; and this harmony cannot subsist
that by the agreement of all those who form it, but prin-
"mainly through the union of priests."

However, following disturbances of all kinds, including the
France was the stage; this union was impossible. The Epi-
Scopat, exiled as a Catholic, made it his duty to
to remain an émigré as a royalist. The religious question...
complicated by a political question, and the Holy See, which
over the past ten years he had seen so many extraordinary things,
of insolence, audacity or villainy, arriving in France,
One could, without exaggeration, expect other shows.
The name of Henry VIII had often been mentioned. One in-
invoked his example as a threat; the Cranmers
would not have been any harder to find than the Thomases
Cromwell.

In his Napoleonic ideas, Louis Bonaparte, today
Napoleon, the current Emperor of the French, wrote: "Napoleon, in
arriving on the world stage, saw that his role was
to be the executor of the Revolution's will.

The title of executor of a will presupposes a death,
And Bonaparte, who stifled license, did not kill the spirit.
demagogic. He softened him into obedience; he coerced him
to give his conditional resignation; he silenced him
heavens and servile by showering him with wealth and honors:
But, instead of opening his estate, he had to close it.
Bonaparte had the authority and prestige of power;
He allowed himself to be deceived in his repair plans by a mi-
a burning desire for conciliation. To bring the Pope along, he evoked

the shadow of Henry VIII. This shadow, hovering above of all the schisms already consummated and of all the indifferences in embryo, were to produce in Rome an impressure favorable to the First Consul's plans. The

the threat to separate from the universal Church was rather a game of his imagination rather than a carefully considered or deliberate plan. Bonaparte wasn't there yet, and he never would be. there; nevertheless, as he liked to break down all obstacles on his way, he refused to be delayed by the justified uncertainties of Pius VII

In the letter that Bossuet wrote and which was addressed by the famous Assembly of the Clergy of 1682 to the Bishops From France, we read: "There are circumstances where it is necessary to take counsel of necessity, and, in the great In business, one never neglects opportune times with impunity. ports and favorable opportunities.

When the Gallican Church, in its most luminous hour, posed the dilemma of necessity; she hardly expected it that a day would come when this double-edged argument would be invoked against her, and that secular Gallicanism would beg the Pope to apply it even to the detriment of his prelates. Events are always less inconsequentialquents than men; and the Church of France, which had believed it could limit papal authority in matters temporal, one saw, through a harsh experience, in the oblithe mission to place Roman supremacy even higher that this supremacy did not want to rise. In the transactions-religious decrees of 1801, it was Cardinal Consalvi who alone remembered the Gallican liberties and who avenged them of consular oblivion.

This inconsistency of secular Gallicanism, forced to to rely, as a last resort, on the unwavering loyalty of the Chair of Peter, did not escape the Bishops emisandstone. Therefore, it is no surprise to read in their complaints canonical and very respectful: "Moreover, we will not-

1. Canonical and most respectful claims addressed to our most-

We certainly laugh at nothing we've seen of what we complain about. if we had shown the slightest respect for the freedoms of the Church

Gallican, and one can never be too astonished by this
that the same government which forced us to come to
operations so destructive of these freedoms, at the time
where he published so many innovations, which he included among the
These abuses constitute an attack on freedoms, franchises, and customs.
of the Gallican Church.

To escape the chaos into which the Revolution tightens it as
the anvil on which they constantly hammer, the Gallic Church-
Cane appeals to the Pope; against his will, she condemns him to
omnipotence. Bonaparte seized a dictatorship.
military and civil; then, in the name of Gallican principles
which he believes he is professing, he is investing the Pontiff with a dictatorship
spiritual power that Rome had never exercised. Appeals are being made.
to the fullness of apostolic power. In order to save
Christianity in a religious crisis, this power is raised
sance above all rules of discipline 2.

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Saint Father Pius VII, pages 18 and 19 (London, 1803, new edition).

1 Article 6 of the organic articles states: “Cases of abuse
"These are an attack on the liberties, freedoms, and customs of the Gallican Church."

2 Charles de Brosses, president of the Parliament of Dijon, has, in his
Familiar letters written from Italy in 1739 and 1740, vol. II, p. 100, makes a
a picture as curious as it is accurate of the situation, as the requirements
French authorities imposed their will on the Roman Stege. What was true in 1740, was
still under the Concordat of 1801, and always will be. "It is necessary, since I
I am on this chapter (the power of the Pope), so says the president of
Brushes, let me give you an excerpt from a conversation I had in
last place with a man who has infinite wit and knowledge
"Your French," he told me, "are strange people. No nation ca-
The Catholic Church no longer pretends to despise the authority of the Pope, and none of i
allocates more, when she needs it. If you come to ask
the Court of Rome, whatever order it might not have considered issuing,
No matter what objections are raised, you place the power of the
Vicar of Jesus Christ. You must be sent off immediately; nothing more

Rome resigns itself; and, in the affliction of his soul, the Pope
I am addressing this to the emigrated Bishops.

They had offered a magnificent testimony of devotion
loyalty to the Church and fidelity to the Throne. Despite the
fortune, these courageous hearts had stubbornly clung to hope.
In this strange eventuality, their priestly conscience
found themselves in opposition to their political beliefs. Most
They generously consumed the sacrifice; others hesitated
They were silent; a small number resisted. This resistance was taking shape

Its source lies in a deep conviction. By addressing
to the common Father, they spoke to him in a manner worthy of
their authority and their virtues:

“Most Holy Father,

"We do not conceal from Your Beatitude the grave
pain that afflicted our souls, as soon as we received
Your Holiness's letters, dated August 4-5, 1801,
This second of his pontificate. This pain is so pro-
based on the fact that although there is no greater duty for us
dearer and higher than listening as much as it is in our

Simple. What is it that the Pope cannot do? It is the French fury. And
Then, when the order is issued, you take it to France to your parents.
elements that cause us a thousand indignities. However, when the brilliance is achieved,
we are in some way bound by an honor to support what we
we have done; wouldn't it be up to you to know if what you are asking is
Does it comply with your state's laws? But at the same time, you
refuse in your country to have the slightest deference for anything that
emanating from papal authority in spiritual matters, it seems that you
You wanted to attribute unlimited power on this same point, either to your king,
either to your clergy. They come to us seeking consolation against
things about which we would have remained silent, and, when we
We have given, and you attack us; you accuse us of being the
authors of your dissensions, of which you yourselves are the sole cause. You
You're wrong.

power, with complete deference, the advice of
Your fatherhood, however, leaves us with this same pain.
not only uncertain and fluctuating, but also we
forced against our will to temper our obedience.

"The power of these letters is such that if they obtain-
They never do what they prescribe, in a single instant
all the episcopal churches that exist in France
will become widows. Your Holiness does not inform us,
And to freely confess the truth, we ourselves do not
we cannot conceive how the sudden widowhood of all the
churches of this vast empire will produce the salutary effect of
preservation of unity and restoration in France of
The Catholic religion. Certainly the experience of all
The calamities that are tearing the nation apart clearly demonstrate all this.
that we must fear evils and misfortunes which
will result for the Catholic Church from this simultaneous widowhood
tanned and universal: the way to avoid these ailments
can only be opened to Your Holiness by an assembly
wheat of all the bishops of the Gallican Church.

"We don't want to speak like that to make ourselves heard." that it is painful and unpleasant for us to take a step in back through these times of pain and mourning; to On the contrary, in our weakness we would experience a consolation for each of us, and an ineffable happiness for all, seeing us relieved of such a great burden-water (if indeed it were permissible to think of any consolitude and some happiness, after our minds have were broken under the weight of so many evils). But the right to Our ministry seems to be asking us not to suffer that we may never easily break this bond that has united us to the churches immediately entrusted to our care, by the providence of God, most good and most high,

“We earnestly implore Your Holiness to consent- to ensure that, in a written document that will be transmitted to him without delay- Therefore, we may be permitted to explain and elaborate further the arguments on which we base our feeling. However, filled with confidence in Your Holiness's truly paternal affection As far as we're concerned, we hope it won't determine anything. more on this matter, until it had had an impact, with with all the fairness and prudence of which she is capable, the reasons that sons will give before such a pious father.

"Prostrate at the knees of Your Beatitude, we Let us implore with all the strength of our souls the blessing apostolic: we are the most devout and the most-obedient sons of Your Holiness.

"London, September 27, 1801."

This respectful request from thirteen exiled bishops for the faith raised insurmountable difficulties. He was It is impossible to convene a Council, even more impossible to consider, in such an instance, an assembly general of the Gallican Church. There was no longer a Church; that's at best if there were any faithful left.

The Concordat, as it had emerged from the hands of Bonaparte and Consalvi, appeared at the Revolution as the at least temporary ruin of her hopes. She could neither mitigate nor delay its effects; it conceived the idea of mysteriously turning his pro- She reflected the impetuous nature of the First Consul. He therefore recruited accomplices; each, to the extent of his passions or his interests, drove Bonaparte into the the way of requirements. It was calculated that by doing so we would the Roman See, odious to the émigré episcopate, and which one re-

would cast a seed of suspicion or division over France
a sion that might bear fruit. A letter from Abbot Ber-
Denying the Cardinal Secretary of State leaves no room for doubt
on the projected plan. Bernier had played a double game pen-
during the Concordat negotiations; he was still playing it.

“Your Eminence,” he wrote on October 6, 1801,
must have received the de- acts in successive shipments
mission of the sworn bishops. They must have been for the
the heart of the most holy Father and for yours a sweet con-
Solitude and a fine reward. Our premonitions of
Paris, which Your Eminence allowed me to present with
They are coming true, just as we had always hoped.
The French episcopate is proving itself worthy of its ancient glory,
of his past misfortunes and his present trials. He
immolates himself with his own hands with a sublime abnéga-
tion, which His Holiness must be deeply moved by, and which the
The First Consul admires aloud. But there is no longer any hand-
Heeding to doubt it, resistance will arise in Angle-
land and perhaps in Germany. The refugee bishops
in these two countries mix a little politics with the af-
religious practices. They differ, they temporize, they re-
throw themselves onto impractical proposals, and they serve
thus the cause of the common enemy. Asseline, Dillon and
Conzié worries me most of all. Three points from
From different perspectives, these are the three leaders of the resistance.

"In the private conversations that Your Eminence has
deigned to grant me, I spoke to him with frankness
which she encouraged, and with a sincerity that she possessed
kindness to acknowledge. I have often expressed my
the most secret feelings, and political events
to which my name is attached, do not allow me
not perjury. x\u amidst the most serious incidents of the

civil war, I understood that we were walking on a
dead-end road; and as soon as I was given the opportunity to see a
Being somewhat unclear, I felt it was my duty to align myself with the principle
savior of order and religion, including General Bo-
Napoleon was the emblem. I competed, according to my abilities,
to the restoration of the laws, and God is my witness that,
even while appearing to maneuver in our so laborious
lectures on the act to which your name is attached
In such a glorious way, I had only one goal: to arrive
in concert with Your Eminence at the completion of the Con-

Cordat, which raised so many difficulties. Today, I
I would like Your Eminence to allow me to give him
a simple opinion, with the deep respect I profess
for a prince of the Church, and affectionate admiration
that I feel for him personally and for his genius.

"The Revolution does not lay down its arms; it seems to at-"
to anticipate an unforeseen event and place one's hopes on it
in a case of force majeure. It has hints of co-
and imprecations against the bishops resisting the
prayer, much more than at the command of His Holiness. Well!
These imprecations are a feint of war and a means
to push the First Consul into regrettable acts.
No one, as you know, exerts direct influence
on his will or his decisions. That's how you
You defined him so aptly and so spiritually: man
of thoughtful spontaneity. He feels very keenly the need
to put an end to all the unrest; he wants to calm
France and force it into a great moral rest, after so much
terrible shocks. The Concordat offered him the most
a sure way to achieve its goal, so Christian and so praiseworthy;
But this Concordat, Your Eminence knows better than
I don't have everyone's approval. He has ad-

public associations like the defunct Constitutional Church-
nelle; he has others hidden, and which are thus many
more dangerous. Two men in particular, including Your Emi-
Nence learned to defy herself in Paris, constantly, throughout
sort of possible means, to push the first Consul
to always demand and never give in to the Pope.
Your Eminence knows by
heart, because she refuted them with her frankness in the dis-
cussion, by his loyalty in his actions and by his promptness-
study in the resolutions.

"In a thought that was as Catholic as it was patriotic, the
The first Consul resolved to resolve all the difficulties
relating to the Concordat. This intention is used to
to incite him against the court of Rome; they would like to make him pe-
to be violently opposed to the Holy Father's decisions, in order to
that it was said in exile that the Pope no longer has freedom
of his assessments, and that therefore the bishops are right
not to comply with what is asked of them. The second
Consul, who is fully aware of this tactic,
revealed it to me and to Mr. Portalis; but we have not
did not consider the moment opportune to warn the pre-
First Consul. He ardently desires that everything be arranged.
for the period he specified; everything that abounds in this
This makes sense to him, and the enemies of the Church use this

means to weaken or distort the great act that we
we have consumed. As long as the émigré bishops have not
not having adhered to the Concordat through a pure resignation and
Simply put, the reconciliation of France with the Church will be
dead work; nothing will be complete until the
Schism and exaggerated faith will be confused in one
same feeling of respect and obedience towards the
Vicar of Jesus Christ. Haste may be necessary-

The fact that one puts oneself in relation to the court of Rome is the
governmental of the First Consul, but it is not a
an act that is personal to him.

"Your Eminence knows the position; it is at his per-
well-proven spicacity that I address confidentially-
safely and securely. There are obviously things around the
First Consul of the people who have an interest in dragging him away
of the path he so gloriously forged for himself. These people
are the remnants of all political or ungodly systems
that the Concordat came to overturn some upon others
Very. Revolutionary passions are not stifled,
They wake up; by a fatal series of circumstances-
These, in the minds of the good, can sow seeds
my of malice or mistrust towards the Apo- Headquarters
stolic. That is, without a doubt, their principal
but. The Revolution is represented in the provinces
Catholic bishops, his first victims, such as
hecatombs that the Pope drags at the feet of the first
Consul. She extols their resistance, because she hopes
to derive positive results from it one day or another. If this state
Things continue, there is no doubt that a
a new schism completely opposed to that of the Constitution
civil.

"Until it is possible to submit this to the
first Consul, and to make him experience the inconveniences
In my humble opinion, I dared to believe that Your Eminence would know me
perhaps some appreciation for speaking with her in all confidence
fiancée. It would therefore be good and beneficial to act in isolation and
individually on some prelates, and of their mon-
to openly discuss the unfortunate situation in which
The Church and France could fall again. These prelates have
All of them possessed great virtues, many great talents. I

I know that the Holy Father has a very special tenderness for them.
eternal, and that Your Eminence professes with regard to them

an esteem based on justice. But under the necessity
which embraces us, these virtues must extend to
the heroism of Christian sacrifice, and that they adhere to
instead of letting yourself be forced. It will be much more
worthy of the Sovereign Pontiff and the episcopal body; the pre-
First Consul, who is never one to miss an opportunity to admire the
fine characters and acts of devotion, will not be forgotten
not these unexpected allies. We seek to dominate
the Revolution or to weaken it: it is the natural enemy
of the Church; that the Church not be divided at the time of the
success.

"It is in London that the seat of the epi- opposition is located
Scopale; Your Eminence alone can triumph over it. Therefore,
Without their knowledge, the émigré bishops will have
gave a terrible blow to the Revolution. May Your
Your Eminence deigns to strongly emphasize this fundamental idea.
mental, and they will appreciate the intolerable situation that
"What they want to do to the Church and to themselves."

This letter from Abbot Bernier was for the Pope a
a new source of worry and torment. The Church
Rome had seen the Revolution at work; from everywhere it
A cry of horror arose against Demagoguery. Everywhere
Indeed, it had brought about, along with the dissolution of morals,
contempt for religion, hatred of authority, terror, theft
legal and servitude, under the pretext of emancipation.
To perpetuate or maintain the storms, to always stir things up, was,
From that time onward, the tactics of the Demagogues. Bernier has...
Consalvi had guessed it, and thought he had found a way to paralyze her.
Ser. Charles Erskine, Roman prelate, was charged, on the \\ no-
November 1801, on a special mission to 'the

French bishops residing in London. This mission, to
which was not unrelated to the letter from Abbot Bernier,
its aim was to verbally inform them of the po-
the situation of the Holy See, the need to extinguish a too long
schism, and the indispensable need to revive Religion
of its ruins.

The Pope was trying to make the Bishops understand
that, having become impossible due to events,
they must not have wanted faith to resign itself to the
same impossibility. Erskine had orders to insist, to
to pray, to conjure; but exile, which, like hunger,
is undoubtedly a bad advisor, did not leave to the u-
the unanimous support of the Episcopate for the honor of a spontaneous sacrifice
Tired. Some, perhaps confusing the saints too much
obligations of the Pastor of souls with a duty of faithfulness

monarchical order, did not hesitate to discuss the vow
the most ardent of the Supreme Pontiff. The magnitude of evils
the Church's was incalculable; the Pope submitted to the ne-
the need to deploy power proportionate to the immensity
city of disasters, and the religion of the people was saved.

The Concordat of 1801, as a whole as in
Its details, it was certainly not a perfect work.
There were unavoidable gaps, calculated omissions, and
almost frightening concessions. The misfortune of the times
was such that the Church, the pillar of truth, had granted
everything that did not offend either faith, doctrine, or the
morals. Seeing further than the Bishops, because he
was placed higher, the Supreme Pastor understood that this
It is not only for the sake of historical admiration that
God sends providential men to earth.

We had to accept the First Consul and the restorer
without getting too bogged down in details about the methods. Following Caesar's example,

He was led, through flattery, to believe that men
They had to submit to his words as if they were laws. In short,
In a very short time, he had achieved this personal glory.
nelle, the most precious reward of all the work
of man, and he put it at the service of the Church. He par-
milk to restore to Religion its vanished splendor, of
to restore public worship to its former regularity, and to
to spread the teaching of morality and all the
homework.

For this teaching to become universal and popular-
the area, the First Consul was confident he could resurrect the
feelings of justice, inner peace and subordination
tion. The abolition of divorce, which was in his wishes,
would restore to marriage, and consequently to the family, a
dignity long lost. The door of the Daughters of
Saint Vincent de Paul, those of the Missions seminary-
Foreigners and members of the Brothers of the Christian Doctrine, were going
reopen. In the midst of the twelve-year hurricane, everything
had perished or had been threatened with destruction. The Pope
felt the resolve to rescue as many as possible from shipwreck
Possible solutions: given the presence of so many different duties,
Could he have hesitated?

The situation was as extraordinary as the men.
Evil had triumphed everywhere. Rome, whose policy
The traditional approach is to condescend paternally to all
honest transactions, accepted the relative good that was offered
fresh. She lent a friendly hand to those who, out of need

or by temperament, were prepared to rebuild. His
voluntary or forced concessions preserved Christendom
stemming from a religious crisis, an inevitable consequence of
So many social crises.

It was not only in France that the outdated spirit

The tionary had corrupted. All of Europe had placed itself
under the yoke of demagoguery; and Europe was cruelly atoning-
the catastrophes due to a chimera of regeneration-
tion. Endless wars, terrible upheavals
had ushered in the triumph of the preached doctrines
through equality and fraternity. Italy and Germany
had become the battleground for armed struggles.
Lawyers, sworn midwives, but patriots, of
university professors, ruined nobles, and a few
relapsed clergymen, in Italy as in Germany
Magne and in Belgium, fomented opposition against the
Holy See. This school of thought, even more so than that of
sacristy, soon turned into open revolt.

The contagion of philosophical systems spread
under the guise of Jansenism. Princes blinded by
pride, like Joseph II, had made a glory of themselves
human in their affected contempt for the Apostolic Chair-
that; this glory killed them at the very dawn of the Revolution-
tion. The Italian or German governments had
protected the uprising that incredulity was attempting
disguised under the trappings of indefinite progress. These gou-
Governments were swept away in the whirlwind. A weak
Their resistance only served to demonstrate their obsolescence. They
had believed that by sacrificing Rome to modern ideas,
They thus gave fire a large place. The dreamers, who
inspired such confidence in them, were the first
to raise the banner of rebellion.

In the universities and dioceses of Italy, the
jurists and priests, who had shown themselves to be the most
hostile to the Church, they did not hesitate to join forces with
Enthusiasm for dissolving principles. The Sovereigns
fostered the spiritual revolt against Rome; this re-

The turnaround is to their detriment. Philosophy has created
From the wicked, wickedness breeds rebels.

Soria, Palmieri, Zola, Tamburini, Eustache Degola,

Molinelli, Scotti, the bishops Serrao, Ricci and Solari ac-
accept and formulate the right to insurrection. Italy has
nurtured by her eternal dream of liberation and unity;
She is applauded by some of her lost children.
at the fall of the Roman Siege. Italy then saw its camps
its cities flooded with blood, its towns covered in ruins; then
The armies of Europe divided the spoils among themselves.
wonders of the arts accumulated in its palaces and in
its museums. Italy had aspired to be free; it falls
under the harshest of all despotisms. The missionaries
the most active instruments of its independence
of his servitude.

In Turin, Milan, Genoa, Venice, Bologna, and
In Florence and Naples, the need to innovate had as its corollary-
the natural area the need to create a social position.
It is found by stroking the victor; one begins to his
continued. The victor marches under the flag of the Revo-
He stripped the churches, he proscribed the clergy.
faithful, he put confiscation, the unbelie-
hardship and pillaging. Triumphal arches are erected at
victor; the people are forced to pay for these celebrations with a
strange brotherhood. They try to persuade him that, if he
is not yet free, his reason and his conscience must
to feel at least free from the heaviest tyrant-
nees. The Papacy died in Valencia in the person of
Pius VI; the revolutionary idea will never resurrect her.

In Italy, the moral upheaval was immense.

The people had resisted, because the people do not give up their possessions.

as quickly as an ambi- priest
I. n

more than a scheming jurist; but in Germany,
the disorder appeared under even more conditions
worrying. Josephism was spreading its ravages everywhere.
Emperor Joseph II, who died on the eve of the crises of which he
became the leader, but did not have the strength to stop the torrent that he unleashed without realizing it. The torrent had engulfed him,
And the war at the Roman Siege became a reality.
Protestantism allies itself with the Josephites for the
continue.

1. In Germany, one still encounters scholars who
have the infallible panacea to regenerate the world, and sur-
everything to bring down the Chair of Saint Peter. These scholars,
starting from Lutheranism, arrive from the very first stage

to the most absolute indifference. They invent systems
and philosophies, create new exegeses, im-
They appoint themselves school leaders without disciples, and march on, the
Blindfolded, discovering unknown globes.
freedom of examination pushes the reli- license to the extreme
gieuse. We pride ourselves on erasing a dogma;
We become intoxicated with happiness by distorting the truth.

The Empire had succeeded in sowing internal discord
in the priesthood. The Catholic clergy, held in check
or weakened by burdensome laws, no longer has enough self-
Rite for fighting successfully. The lessons of
Rome's advice is as despised as its counsel; no one listens.
His prayers were ignored, and his threats were disregarded. It was an opening
Protestantism was an arena in which they could not
descend only against opponents who are already half-defeated.
Protestantism uses and abuses its new right to
war.

The philosophers of the eighteenth century had, in
In France, everything denied and everything reviled. In Germany, the

The sophists of Lutheranism take it upon themselves to explain everything.
Kant appeals to pure reason against revelation, and,
in the obscurities of his metaphysics, he leaves no trace
Swimming in nothingness. Protestant theologians, again
bolder than the thinker of Königsberg, set out
duty to shake the very foundations of all religion.
Doerderlein, Steinbart, Ernesti, Eberhard and Semler in-
lift morality's sanction, Christianity's mi-
scrapers, and to the Gospel its divine character. There is no more
No more precepts, no more mysteries, no more faith; man is
quite naturally thrown into the arms of the Revolution by
Tolerance formulated as dogma. During the 4th grade lesson
this Revolution, which sometimes slumbers as if to re-
to regain its strength, France has sometimes employed
One means, then another. Here, weapons have opened the
The way to principles, there, the principles prepared the way
to armed conquests. In their flight, these two
cannonballs and oars sometimes lighten each other, and sometimes
they strike at the same time; nevertheless the two elements
The elements still exist and are inseparably linked.

The Revolution had drunk from the philosophical cup, and
She had gotten drunk; but she wanted all the people
shared her intoxication. As in Italy, she introduced him to
It was carried into Germany by cannon. The cannon was the cor-
rectification of these anxieties of the soul, of these aspirations to
a vague independence and a chimerical perfectibi-

The Revolution transformed Germanic naiveté.
as prostitutes of unreason; she weighed upon the peoples of
the full weight of conquest and immorality. Thanks to the
According to the word of their doctors, the people had hoped for
cloudless bliss; the Revolution fashioned a heaven for them
desert and a forbidding land. By one of those good instincts

that develops uprightness of spirit, the German nation
gradually returned from these vain abstractions and from this
hollow metaphysics, which was made into a law for her. She had
asleep, indifferent, or atheist to the deafening noise of
sophisticated declamations; she wakes up full of faith
and of repentance under the hand of misfortune.

Misfortune, in Rome and in France, had produced the
same results. A ghost of a republic, evoked by
doctors, lawyers, and some apostate priests,
had passed over the Holy City. He had sown around the
Seven hills of shame and death. The wind of betrayals
had breathed, and a prince of the Church had not judged himself
of strength to resist it. Cardinal Vincent-Marie Altieri
abdicated the sacred purple at the moment when danger ap-
was approaching. A small number of prelates re-engaged in
this fatal path; but the Roman people had not yet suffered
the yoke of such pusillanimity. The people had become embarrassed-
He was remarkably persistent in his faith; he received his reward for it.
by acclaiming the new Pontiff, who, by his mere arrival
vée, freed him from all his native oppressors or
foreigners.

Pius VII has just been, in an almost miraculous way,
elected pope, and to recover the patrimony of Saint Peter;
for, as Bossuet says: "What seems to be drawn from the ha-
"Sardin is secretly guided by the hand of God."
At the same time, the Revolution, which relentlessly attacked its glo-
his predecessor, who made him bear all the crosses,
bows before the tiara. The Revolution would like to discipline itself
To flex and regulate herself. Before accepting herself
As an established power, it must sanction itself.
his own eyes by a blessing of the Pontiff. The re-
1 Politics drawn from Holy Scripture, vol. I, p. 520.

Reconciliation is announced and sealed by the Concordat;
Let us see with what feelings France and Europe acknowledge it.

picked.

It was finally given to the land of Saint Louis to establish the
to assess the outcome of his revolution, and to calculate its losses and
profits. It had held constituent assemblies and le-
She was devastated; she had neither constitutions nor laws left.
had proclaimed the brotherhood of peoples, and the peoples
they slaughtered each other. To enrich the Nation, it had de-
The Clergy was plundered along with the Nobility, and the Nation was dying of
Hunger at the bakers' door, reduced to nothing due to lack of grain.
to desperate unemployment. The Revolution had dethroned
God, who massacred the priests, deified all crimes,
and legalized for all bad passions a certificate
of civic responsibility.

On the ruins of churches, or in the altered temples
in clubs, new ora- appeared every day
tors, howling parodies of humanity, their hands covered-
green with blood. One was only a great citizen after having
sullied any virtue whatsoever. The Philosophers of the Tenth-
eighth century had tried to kill Catholicism in
detail; the first generation to graduate from this school
Outrages and errors killed all beliefs en masse.
She left standing only the atheism organized by the echa-
false; she only sponsored certain books that were intended to be
propagating one through the other. These were the Origin of Cults 3
The Spirit of Religions, the Anti-Priest, the Ruins, the War
of the gods and the Dictionary of Atheists, works deploring-
flawed from all points of view, and that the government
directorial took under the protection of its vices.

There was no longer a society, no more beliefs, no more
Homework, no more brakes. Following these misunderstandings-

358 BOOKS he.

Due to the decline in public funds, the public treasury had diminished.
like private fortunes. Money became a
scarcity and paper money, a bankruptcy, liquidation
by guillotine or deportation. The agri-
culture, industry and commerce did not even exist
no longer a name. The Terror took its place after the war.
civil; the extravagances, the tasteless luxury of the Di-
the rectory and the abuses of its agents, granted by-
Misery had every right to exist. Misery reigned supreme.
ruins.

During these ten years, the memory of which will never perish
but in the hearts of the people, — for it is the shame of-
laid in blood, — the experience of the immortal princes-
The 1789 census was conducted on a vast scale. We are

starting from universal brotherhood to end up in war
general. Liberty was supposed to break all despotisms;
It ushers in anarchy in turmoil, the anarchy of the penal colony.
elevated to the status of patriotism, the anarchy of the gutter is becoming...
declaring civic power. Equality was going, through a new
social contract, perpetuating on earth the golden age of rights
of man; equality throws all races pell-mell into
the same contempt, and in the most exaggerated of all the
prostitution. France had been surprised and violated; the
The principles of '89 were powerless to console her.
this unfortunate passion overexcited his military vanity
heroism, the epic driving force behind all his adventures, cause
eternal from all its disasters. Then time itself, which
never managed to bring the French people to maturity, seemed to put
part of the effort to prove to him that glory always ends
by being momentarily right.

Glory had preceded reparations, Bonaparte vowed
to conflate them all in a single act. The Concordat

was ratified and proclaimed law of the state. Then, on April 18th
1802, Easter Day, the old basilica of Notre-Dame,
having barely escaped the devastation and sacrilege, could,
by saluting the peacemaking soldier, she too celebrates the
The resurrection of the Church. It truly was that day.
that the Lord had done; Catholicism trembled and
rejoiced within him.

Ten years of titanic impiety and endless outrages
to God as to the common sense of the peoples are completed in
A Te Deum of thanksgiving. Demagoguery, defeated.
and not converted, she kneels, but does not repent.
under the blessing of the Cardinal Legate. The People alone are
happy, because, understanding nothing of the reluctance and the
He only stops at the denouements, resorting to subterfuge. Alone, by
religious demonstrations, he lavishes on the first
Consul expressed his feelings of gratitude. Upon seeing him again
its bishops, its priests, deported by the Revolution, and
brought back to the threshold of their churches by the victorious hand
The People mourn a child of that same Revolution
and prays. Isn't all his eloquence in the
tears and in prayer?

He returned to his parish church, wondering what-
sometimes having forgotten the way, and learning it again
children, to whom, during the journey, he stammers a pre-
First catechism lesson. The survivors of this
at the time, — and there are still some left for port-
their testimony, — attest with history what mer-

These early changes produced this return in the world
unexpectedly close to God. Shuddering with horror at the excesses
of all kinds that the Revolution caused France to commit,
the world had imagined that this country had been sudden-
deprived of moral sense, and that, struck by dizziness, he

could only lead to the abyss through decomposition itself
of its intellectual elements. Suddenly the world
He wakes up, and he learns that the eldest sons of the Church do not re-
They no longer shame their mother. The temples are reopened and the
Worship is free. Priests, exiled or captive, return
to the Christians whom they nourished with the word of life, and
The Cross still stands where the trees of liberty
they believed they were planting eternal roots.

Witness in Paris to this miraculous return to God, and
seeing the Church emerge, like Lazarus, from its tomb
anticipated, Friedrich Schlegel, the great German critic,
is captured at the heart of a thoroughly Catholic thought. It is through
the upper classes that evil spread across the earth; this
It was the learned men who became the spokespeople for the demo-
realization. Schlegel, with Dorothy Mendelssohn
woman, understands that this incredible spectacle of a people
Renouncing his errors cannot be lost. Schlegel allows himself
to lead to the religious movement that the Concordat pro-
evokes, and that the Genius of Christianity, by Chateau-
Briand, develops in the masses.

The work of reparation is being carried out by France. The writing-
vain protestant becomes Catholic in Cologne, in 1803;
then he inaugurates this apostolate which will bring together at the center
common to so many brilliant minds. The Philosophy of History
A major work, and one which, by the breadth of its vision,
proceeds from Bossuet's Discourse on Universal History,
was the banner that rallied the intellectuals around Schlegel
agencies weary of doubt. The poet Werner, Adam Mul-
the first, the Count of Stolberg, and later Louis of Haller, the
painters Overbeck, Esslinger, Frédéric Hurter, and all
A host of illustrious writers and artists have lived,
some in the intimacy of the émigré priests, others

under the spell of the stories that popularized so many verses
Schlegel fosters in everyone the feeling of faith.
The one who dominates him. This proselytizing of talent is communicative.
nique throughout Germany by the Concordat of 1801.

Machiavelli said: "There is no more certain sign" "of the ruin of a state through contempt for divine worship." France returned to her God with such magnificent fervor. of faith, that finally the people explained how She had not been swallowed up in the storm. This spec- The strange and mysterious tackle struck every soul. 'The man became agitated, and God brought him back to his ways. Amidst the applause of nations, there is now only one one flock and one shepherd, for dissidence, almost individual or isolated, are lost in the unanimity the number of endorsements or acclamations. The Gallic schism- She refused to confess her crime. The humiliation of a defeat, which becomes a triumph for Rome and a subject joy for the faithful, offends the old pride of the Jansenist nism; it irritates the hateful passions of the constitutional clergy tutorial.

In the eyes of the First Consul, disobedience sacer- Dowry is no more a duty than the most sacred of duties, that of a civil insurrection. To its generals as to its administrators, he imposed a directive; it must be res- to respect. The Jurors respected it, while trying to to impose mental restrictions, or to give rise to difficulties of form. These restrictions and difficulties do not- in no way extinguish the source of the principle; time is left to chance. the task of erasing the wretched discords that the Revolution- tion strives to maintain in some souls. The intruders those of 1790 had gone through all the phases of contempt

1 Discourse on Livy, 1. I.

public; they were, according to the word of Isaiah: “like a a sea without fixity or rest, whose waves cast "On the shore, only foam or mud." They were there. left.

But by a rather singular coincidence, the Concordat, which nullified the Civil Constitution of Clergy, aroused unexpected opposition among the populace the most devoted to the Church. The extremes are tou- will fall once again, and those who had the con- science, the most delicate, like those who had none Not at all, they saw themselves, from protest to protest, driven to the same conclusion. The schism also emerged rather than an excess of insubordination fidelity; disobedience led to the same rut as the attachment. The Roman Catholic Church was not disturbed by these opposing tensions. She had given in a lot in order to preserve intact the deposit of faith. The essential point was preserved, she only concerned herself with calming things down.

The Revolution always has dispensations to grant to perjurers who serve her. The Constitutionalists were allowed to submit to the Pope, and to explain this submission mission according to their whims or interests. The abbot Bernier secretly helped them in this shady business; This was an act for which Rome made him atone, by not granting him- never received the honors of the purple he coveted. But deep in the Catholic provinces, in the Vendée In particular, the military resistance was more conscientious. and therefore less formidable. We had fought for the faith. Bishops were honored for their renewed faith. exile; and one could see a sizable minority from the Epi* Scopat to take refuge behind an obstinacy whose The principle had something loyal about it. The Concordat,

negotiated by the Revolution, could only be the de- development of the revolutionary idea; therefore, he had to, in a more or less direct way, tending towards the des- Church instruction. The Pope had been misled; the energy one of these faithful ones still dares to compensate for his weakness. A very small part of the clergy places itself at the head of this silent opposition which, after having suffered so much For the King, nothing could be better than to suffer in- core for God. She was designated by the name of little Church; however, this schism, born of an exaggeration of Virtue gradually died out for lack of food. History He even forgot about it.

Amidst the dazzling display of an authority without limits, the First Consul then found himself, like the The Holy See, under attack from extremist parties. In Rome, where The Popes have always known when to yield or resist, these oppositions, divergent in their principle and in their But, they hardly worried the Apostolic Court. It has, in its traditions, the secret of men and parties; It is through endless delays that she spares them or that she wears them out. The Church's patience borrows something something to the eternity that is assured to her. The more she sees herself The more she is attacked, the more she tries to moderate her opponents. through its own moderation. This calculation, which would be human- skillfully, if it did not have a divine source, it offers to Pontificate: an ascendancy recognized by all centuries. Rome She places her hopes higher than the earth: she confides in to a wisdom that will never deceive her. She delights in leave it to time to soften passions and to calm- sea the disagreements. The First Consul was not That's it.

The work of double restoration that he aspired to do

Marching together did not lull his enemies to sleep. Us se
On the contrary, they awoke; they became overexcited at the noise of
His victories were like the news of a glorious peace.
it was no longer permitted to overthrow his power, or to
To question him was to attack the man himself. Ceracchi,
Demerville) Topino-Lebrun and Aréna threaten him with
their republican daggers, at the very moment when the
the infernal machine of Saint-Régent and Limoëlan must
kill it with its explosion. In the slums of the royal-
Lism, like the surface of demagoguery, is something to ponder.
assassination attempts. Bonaparte escaped them only through a series of events.
of fortunate circumstances. He is rampant, and with good reason.
against the assassins; but these attacks do not stop him
in its race. In order to reconcile all interests and
bringing all the dissidents together, he made forgetting a
Duty and amnesty, an instrument of peace. The gates
"France is reopening to all exiles." The nobility
The emigrant returns to her property not sold by the Nation.
and the republicans of the previous day, staunch apostles of the e-
equality, can already try their hand at the role of dukes or of
counts of the Empire. A new aristocracy emerges from the
the very core of democracy.

Bonaparte imposed silence on hatred, whether written or spoken.
It didn't compress it. More powerful on the outside than^
the Holy See, but less solid than him, he liked to pre-
to hasten the outcome. His fever for action drove him to
He broke down all obstacles; they were reborn under his hand.
These obstacles were of more than one kind; they held
as much to the fluidity of the French character as to the foreign
the vicissitudes that the country had gone through.

In order to more surely dethrone anarchy and to
To seize his last hope, Napoleon believed that in

founding a fourth dynasty and having it crowned
through the Pope, he would fulfill his vows. First
Whether Consul or Emperor, Napoleon sometimes promised himself,
He never gave himself up. This perpetuity of the Church to tra-
towards the centuries, and which marks all its actions with a seal
of supreme reflection, weighed like an indirect reproach
in the spirit of Bonaparte. As great on the battlefields of
battle that in governmental conceptions, this

man considered himself small, drawing a parallel between his impetuousness and the wise temperaments of Rome. He had religious instincts and almost unbelievable passions magpies. We sensed that sooner or later his outbursts his will, directed against his will towards a goal that was abhorrent to him, were likely to precipitate him down a fatal path.

The Cardinals, Consalvi especially, held the Pope in defiance against his own affection. Pius VII was happy. to express to Napoleon his grateful admiration. Napoleon had done a great deal for the Church, Pius VII did not He didn't want to reduce her to ingratitude. Nevertheless, in his gentle firmness already put to severe tests, he loathed having to constantly make sacrifices without comthought for the Church, and sometimes even harmful to its cause. The organic articles, added after the fact to Concordat, by a secular pen, were a bone thrown to the Revolution; they provoked suspicions and intranquility in the conscience of the Pontiff. Bonaparte, without stopping to calm them, requires that Pius VII grant to the CarDinal legate Caprara the full powers necessary for to deal directly with him with matters relating to Italian Concordat. It's only if Consalvi knew, thanks to his Roman diplomacy, to establish equality of forces between temporal power and spiritual power;

Therefore, no one can hide from the Vatican that the Caprara's incurable condescension will be exploited in a way that was disadvantageous to the Church. Pius VII resisted, and it was through the ambassador himself of the First Consul in Rome that the course of action indicated is that of the Pope will not part again. On July 28, 1802, Cacault wrote to, his government: "I must inform you that the Pope summoned me to a special hearing, to to publicize a dispatch he received from the cardinal Caprara, dated July 3, in which was inserted a draft Concordat between the Italian Republic lienne and the Holy See.

"The Holy Father was deeply saddened by the decision to refuse" to Cardinal Caprara the powers he requests from him for to deal with this matter.

His Holiness told me: "We would like to never do anything to refuse the wishes of the First Consul, but let us not does not throw out of bounds, out of the measures of what the The Pope can do it. There were reasons that will justify us. still within what has been granted to France, where however- in our condescension towards some bishops which cause scandal through writings, including newspapers are filled has already had a fatal drawback which This exposes us to many criticisms.

"What we did with regard to France was necessary, and will be a merit for us before God; but The Sovereign Pontiff is the custodian and guardian of the laws, rules of the Catholic religion. We do not want- Let's not disturb the world by declaring no species war against the temporal authorities who abolish instireligious tuitions, but we could not be the first The Pope is acting against our laws, our principles. How can he-

would it be possible for us to adopt, by a Concordat with part of Italy, new upheavals- new, new suppressions, and a sub- doctrine revival of the rights of the Church?

"The First Consul persuaded us to establish, in concert with him, the best possible order of things for the France's attitude towards religion. France has shown in Its inhabitants possess a fundamental morality beyond praise. returning to religion after such a terrible shock Absolutely. France and the First Consul deserved it all. But why today want to make common and generalized? general, which is truly due only to extraordinary merit. The dinner of the French Nation and its leader?

"If we sign the Concordat that is being proposed to us with the Italian Republic, it would be necessary to sign it the next day a similar situation with all other powers. Thus it would be the Pope who would become the promoter of a new reevolution, after the one from which we are emerging, and to which a the necessary calm following so much disorders.

"I did my best to calm the mind of the Pope, by making him feel that the First Consul knew as well as the sovereigns, who themselves do all reforms without the assistance of the Holy See, which 1 authority The Consul would make any changes he wanted. but that his love of rules, principles, and his Respect for the conscience of the people made him reseeking the Pope's support: that too much rigor in Maintaining the old rules exposed Religion, in what is essential to it, at much greater losses, and than the progress of Protestantism, perhaps more comfashion for governments, would become every day

there was more to fear if the Pope refused to give his approval to
views of temporal well-being and necessary political economy
to countries ruined by war.

"The Pope answered me from the bottom of his soul: 'Alas!
We find true peace and true rest only in the
Government of Catholics, subjects of infidels or
heretics. The Catholics of Russia, of England,
from Prussia and the Levant cause us no trouble.
They are asking for the Bubbles, the directions they need-
care, and they proceed after that in the most
peacefully, following the laws of the Church. But you know-
Consider all that our Predecessor had to suffer from
changes made by Emperors Joseph and Leopold.
You are witnessing the attacks that are being launched against us every day.
days by the courts of Spain and Naples. Nothing so
How unfortunate it is today for the Sovereign Pontiff. He is
guardian of the laws of Religion, he is its supreme leader;
Religion is a structure that some want to completely overturn.
the parties, while simultaneously stating that we respect them
the laws. They think they need us to operate without
the subversions cease, and it is not considered that this is
our conscience and our honor, which refuse all
These changes. We reject them with temper, with anger.
Our objections: the requests come to us almost all-
days accompanied by threats.

"We had flattered ourselves, sir, that France
now having in her possession what constitutes the ambition of the au-
very powerful, it would be in perpetual harmony with
the Holy See. We still rely on this great good,
from which depend the perfect tranquility of minds and the a-
death of Religion in the vast expanse of France.
However, if the First Consul brings the

innovations, there will no longer be any way to hold out in Rome, and
This great man surely has no intention of us
to lose and to make us the object of accusations and
reproaches from all the churches of which we are the head.

“I will now submit to you, citizen minister,
Some thoughts. The prevailing mindset at present
The leadership that governs everywhere is in discord
awful with the feelings of a Pope like that of au-
today, whose heart is good and pure, whose spirit is
righteous and wise, but animated by religious ideas and

an accomplished theologian. This good Pope, whom you would like as I would know, if you knew him, is of an infinitely natural nature-sensitive nature; it is affected by all contradictions and the least danger. The spirit of Europe's cabinets is not kind to His Holiness, who has no confidence and support that in the first Consul, whom he fears of to displease beyond anything I can tell you.

"Seeing the Pope's poor health and sensitivity, I I must inform the First Consul, who certainly does not want to cause a respectful religious man to die of grief table, that it is necessary to solicit him to do what one wants without upsetting him too much. So many things have already been granted, that by pushing too hard beyond this point one could to drive not only the Pope to despair, but also the old cardinals who are over eighty years old, and who they say: "I am going to appear before God, to whom only I will have to account for it; and what do I care about the power of the France!

"I have persuaded the Pope to consult on the proposal"

to send his powers to Cardinal Caprara, regarding the

Concordat with the Italian Republic. 11 there was a

Assembly of the Pope's chief advisors; I have done all

My efforts to bring about a good decision were unsuccessful. It was possible to obtain full powers. The cardinal Caprara receives very extensive instructions, in which one recalls-raises the objections that oppose his request.

These words of Pius VII, transmitted to the First Consul by the man of her choice, are an early revelation events. In the ongoing interest of society Christian rather than in that of his power, BonaParte has done much for the Church, but the Church has not point shown ungrateful towards him. By combining their forces, the two powers have achieved pacification hearts. The revolutionary idea will no longer circulate. world; and yet what the most penetrating minds have, along with Cardinal Consalvi, already glimpsed in the te-The darkness of the future is gradually being revealed. Demagoguery, Defeated on the surface, she will retreat behind the sword itself. who tamed her. By flattering Bonaparte's passions, by evoking, against the prestige of his authority, the ghost of

the old papal supremacy, it will bring about pacifi-
leader to declare war on the Holy See. The roles se-
will have been reversed, but at least the Revolution will not have
He neither wasted his time nor his effort.

Bonaparte professes the most supreme contempt for the
sophists of whom she boasts; Bonaparte will be, despite
his repugnance, gradually led to make cause
common with them. They claimed, sarcastically,
through corruption and lies, overthrow the Chair of
Pierre and thus deliver the world to all the debaucheries of
Intelligence. One man alone forced the Revolution into
his own camp. He made her retreat just as her des-,
breasts were about to be fulfilled; the Revolution takes its revenge for this
man. She would never dare to turn him into a Voltairean

or as an ideologue; she cherishes her ambitions; she...
It stirs in the heart that after having been Charlemagne, he does not
He must not resign himself to the role of Louis the Pious. Thus
will develop this struggle where territories replace-
will spread the ideas, and in which, under the pretext of specifying
or to resolve questions of political law, we
will come until the absorption of the Holy See.

This struggle, of which Cacault's dispatch is the first
clue, will never have, neither in the heart nor in the will
Napoleon's proportions of the anti-Christian war
done to the Church by Demagoguery. The Priesthood and the Em-
worse will certainly be divided on points of the
of the highest importance; but the Empire, while threatening
of schism or separation, will only ever tend towards
triumph of his political thought. Religion and morality
remain outside the debate. Confined between a Pope and
an Emperor, the dispute will never affect the faith of
peoples. The Revolution has sown further discord; that
Will she benefit from this new attack strategy?

Napoleon Bonaparte declared himself emperor. With all
France wholeheartedly supports the major state bodies,
voice and gesture. It seems that, through his obedient followers-
with enthusiasm, she wants to embody for him the right to dispose,
as absolute master of his fortune and his freedoms.
France is tired of the turmoil and the crime. She has paid the price.
so dear to his dream of 1789, that after having lingered in the
She turns to worship the hand of justice of her Kings.
a sword and to remake it into a scepter. The First Consul
dictated laws to him; she charged the Emperor with their execution.
cution. She reserves for herself only the right to applaud and the
permission to admire in silence.

The Pope could not have asked for anything better than to follow

the example of France; but to exceptional events
In terms of official functions, Napoleon felt compelled to offer consecrations.
more exceptional. He desires that, unlike all
the customs of the Roman Curia, the Sovereign Pontiff comes
in person in Paris, in order to sanction, in the eyes of the
Religion, of Europe and of the People, the fourth dynasty
whose foundations were laid by military glory.

It hasn't even been five years since an octogenarian pope,
led by a few gendarmes, from brigade to brigade,
He suffered captivity and death on French territory. At this
a spectacle prepared by his orders, the Revolution had
Throbbing with joy; Napoleon proposes to the Holy See a
A resounding revenge. The new Charlemagne does not want
to go and receive the gift in Rome, in the Basilica of St. Peter,
the religious consecration of his power: he needs to strike-
more directly influence public opinion and legitimize by
as needed, in the eyes of all, the sovereign authority
Raine. Napoleon loved pomp and splendor. The extraordinary
was his life. He was quite convinced that the seduction of the eyes is
even faster than that of the ears, it makes itself a
the joy of showing the whole world the modern Leo III
who crosses the Alps to bless him in a solemn ceremony
without precedent. The idea was grandiose. It evoked an-
souvenirs; she made shine, before France, the
old crown of the emperors of the West. It does not res-
It was more than just a matter of sensing the Pope.

Negotiations, which history has not yet fully recorded.
revealed, they open simultaneously in Rome and Paris.
In Paris, they rushed headlong into difficulty; they resolved it.
was, even though it had not yet been officially presented
heavenly. People rushed to throw flowers, while waiting-
Dante's fruits, following in the Pontiff's footsteps. In Rome, there was hesitation

t
Again. Considerations of more than one kind share

The Sacred College. Repugnances and polite affections
Ticks are emerging; but, in the current state of affairs, the unusual
the approach is so completely related to

the unprecedented circumstances, which the Pope hastened to ob-
to temper according to the Emperor's wishes.

Charles-Maurice de Talleyrand, Bishop of Autun, had,
in 1790, at the dawn of the Revolution, employed the last-
The last days of his episcopate were spent preparing prelates
intruder, then he contracted a legal marriage. In 1804, Tal-
Leyrand, the former minister of the Directory, is still halfway there.
Napoleon's minister, and in a letter where debates are discussed
killed by him all questions relating to the journey of the
Pontiff, we read: "His Holiness has nothing to fear from
old parties that divided France for so long.
she will barely have taken a few steps on French soil,
that she will realize that these parties no longer exist. All the
united hearts will fly to meet her, and the men who
paid the most dazzling tributes to the remains of
Pius VI, who died in captivity, will be venerated with rapture
his worthy successor enjoying in their midst the heu-
rich fruits produced by his wisdom and moderation.
The most precise orders will be given so that the re-
reception of His Holiness in France be worthy of the great-
honor of the sovereign who invites him and of the sublime dignity of
head of the Church. Everything will be handled with the same care
What delicacy it takes for His Holiness to find at each
at the moment, whatever may be necessary, useful, and pleasant for him.
His life is not in any danger whatsoever. They are
too dear to Her Majesty and to France for them not
do not ensure the preservation of these precious days.

"His Holiness will receive a letter of invitation such as

the desire, or by the hands of Cardinal Fesch, or
by those of two prominent members of parliament.

In Rome, where everything is weighed by the weight of the sanctuary and of
Human dignity was a matter of very natural distrust.
against similar reversals. Proverbial skill
the Apostolic Court had never been able to lend itself to
similar accommodations of conscience. The soul so delicate-
Pie VU's timid demeanor was frightened, and not without reason.
In these expressions of respect to which the Emperor
forced the Revolutionaries, who had become the great vassals
With his crown removed, the Pope saw only what he was supposed to see.
See. The Church, which may derive some spiritual benefit
of such extraordinary complacency, yielded neither to
objections, neither to the predictions, nor to the admonitions which he
were addressed in the form of advice.

The coronation of Napoleon (December 2, 1804) is in the

Memories of Europe, a memorable date for more than one Title. A few months earlier, the Duke of Enghien had perished in the ditches of Yincennes, under the bullets of a council of war, who seems not to have been very aware of the bloody act with which the Revolution charged him. She willingly, this Revolution, to publicly disappear from-before the Emperor, but she demands secret deposits. The The Duke of Enghien was shot; who can say if Pius VII is not intended to serve as a hostage to Democracy, on its own soil where was Pius VI his victim?

These apprehensions are public in Rome; they forwould eventually touch the soul of the Pontiff. The Cardinal Consalvi saw Napoleon up close; tt judged him. Consalvi rassure the Pope. The Pope is crossing Italy and France in the middle of place of holy outpourings of piety and tenderness tributes of veneration.

History, which, like the popular of all, time and all countries, loves the splendor of the holidays and pleases in the splendor of the ceremonies, reproduced the various episodes of this triumphant journey. History has rarecounted, in all its details, this unique solemnity. Painting, music, and eloquence have immortalized her. David painted the coronation scene; Lesueur composed the music for it. Mass; Fontanes, a few days earlier, had, at In the name of France, congratulations and thanks were extended to Pius VII, who joined in to its new destiny. Nevertheless, the festivities are not always just celebrations; the speeches, even the most Delicately inspired, they change nothing in a situation. The Sovereign Pontiff was in Paris; his mere presence... stirred up passions. This people of the Revolution, whom we had said, so proud to shake off all the yokes, he took them back one after the other with bursts of national pride and Christian sincerity that would make the heart of a prince leap and the soul of a Pope. The People formed a pera small procession of cheers and respects. He was accompanied He accompanied us in the streets; we followed him into the churches; we kneeled as he passed; people begged for his blessingtion with childlike smiles. The sweet name of Saint-Father soon became as popular in Paris as in Rome 1.

[1] The Concordat and the Coronation, which was, so to speak, the political corollarythat this great act of religious reconciliation aroused among the contemporary with the repulsions and sensitivities which, in France and abroad from France, translated into more or less witty epigrams. In London and Paris, correspondence was produced daily. Crete. The work of royalist agencies, these letters attacked the bishops who submitted to the wish of the Sovereign Pontiff, and we read in

holding one of those newspapers: "One rather remarkable thing is that the four (bishops) who had broken away from their colleagues had been indicated by public voice as having to obey the mandate of the first Consul, from the very first moment Ion was informed of the arrival of the brief

A contemporary of that era, an esteemed writer for his virtues as well as for his political works religious and philosophical matters, Abbot Proyart recounts, in a a previously unpublished letter, the marvelous effects produced by the head of the Church. On January 23, 1805, Abbot Proyart written to Princess Sophie of Hohenlohe:

"You know what we see, that Rome is in Paris. One cannot imagine the profound respect that... The presence spires in all places and to everything that approaches it

of the Pope. The four former prelates are citizens of Boisgelin, of Cicé, of Noah and Osmond. Their friends say that they did not follow in this a matter driven by their conscience; we are willing to believe them. We will be very pleased to inform our readers shortly of their beginning in Frascati or at the National Institute; for we learn that these new citizens resolved to closely monitor their response (which, like As one might expect, he must stop in Paris, in order to enjoy himself more quickly. (the praise and rewards they deserve), and on Monday, September 28th December, the day immediately following the ten-day period granted by Bona-Parte, they went to Mr. Otto's at the same time to do their work civic duty, and to seek the good offices of the minister of their new sovereign. It is even added, but we do not guarantee it, that Mr. Otto graciously received these important recruits, and made them hoping that they would receive acceptance during the night of October 5th to 6th their submission, and that, in the following decade, his government reli-Gieux would send the brigantine Le Déserteur and the praise the ungrateful, to bring them back to France, them and the priests they will be able to solicit.

The news writers have given their opinions. In a book entitled: Political Memoirs and Diplomatic Correspondence of Joseph de Maistre (Paris, 4858), a book which, rather singularly, is published with the attachment of the Liberal government of Piedmont, some fragments of letters are found which this government is undoubtedly trying to use as a weapon. In one of these fragments, dated March 9, 1804, page 137, the Count of Maistre is said to have written from Saint Petersburg: "It appears, through reports undeniable, that there is great discontent in Paris. As the Pope gives rosaries, and since everything is fashionable in France, a fashion has been created in Par Rosaries. Every prostitute has her own. The French were in the month of January, pistachio-colored, which was pronounced "Pie se tache" (Magpie stains). People ma of His Holiness. It can be said of him precisely that the Seeing is a sermon. One cannot imagine an exterior more simple, more religious, more heavenly, and everyone is Okay, if we were to choose a vicar of Jesus Christ to an air of gentleness, serenity, and amiable cheerfulness, one would need sticking to Pius VII. We also know that his exterior is but a shadow of the inner self: a mortified life, prayers of at night, daily abstinence, etc. He also has some firmness; having learned that four Bishops had flattered themselves

quite nicely done by the fellow, who indeed is only that, let it be said to his glory. But it is no less a very great public calamity than a a man in a place and in an era that would demand a great man. "

These jokes, of rather dubious taste, often escape the more sincere and to the most respectful devotions. They do not irritate the Roman Court, and above all they never make it change its plan or attitude. Allow me, in support, to cite a personal example relating to such miscalculations.

In 1846, when I was finishing my History of the Society of Jesus, I I asked Cardinal Bernetti to kindly provide me with certain documents provisions relating to the ordinances of June 16, 1828. These ordinances, arbought back from Charles X by Liberalism, struck the Jesuits with a a kind of prohibition and proscription within. Cardinal Bernetti, then Secretary of State to Pope Leo XII, had put an end to it, by a note remained famous, at the meetings and negotiations of the French Episcopate. To the request that I had taken the liberty of addressing to him, he replied by these terms on January 14, 1846:

"The Nuncio in Paris will give you, my dear friend, all the documents" that you asked me for, and more, because the Holy Father wanted to add some from his own reserve; but I am putting to this shipment a The point is that you will find a way to publish a letter of the Abbot of La Trappe, who, in wanting to attack me as favorite and cardinal-nal-clerc, does me too great an honor, since he places me on the same line that my illustrious master and friend Cardinal Consalvi. This is not, you You can feel it clearly, neither through false humility nor pride do I desire that This letter should be made public. The good Trappist monk expressed his deep regret to me. and apologies; but as these epistolary furies are renewed every times when the Church does not believe it should serve or approve passions,

because they had not retracted their statements, he told the Emperor that they would not appear at the coronation in his presence, and they had forbidden to appear there and ordered to choose between submission that which the Holy Father demanded, or deposition. Three signed willingly, the form he presented to them: the qua-

The third requested a special audience, which the Holy-
Father granted it. He explained himself as he wished; the Pope told him
He gave his reasons, which were very easy to give. The man did not
He did not give up. Then the Holy Father raised his eyes and hands
to heaven. Instantly the stubborn man falls at his feet, melting into

interests or calculations unrelated to its purpose, it follows that our friends the
Those who are most welcoming are, on occasion, the most vehemently opposed to us.
Anger evaporates with the excitement of the moment, and goodness remains.
The most submissive children of the Church often pull it with four horses
to make her walk in their direction. She wants to go on foot, but in the
her own, quite convinced that one day or another this meaning will be that of the grognons, impatiens, and untimely returns. These returns arrive without us
to be astonished; and you yourself will not be astonished when you receive my little
prayer, which you will grant as that of your best and most
"old friend."

Such was Cardinal Bernetti's request. His wish was granted, and at
page 206 of the sixth volume of Y History of the Company (edition of
4846), the letter from Father Antoine, abbot of the Trappist monastery of Meilleraie, was
where the cardinal secretary of state is quite badly treated. It was his revenge;
This is now an explanation and an answer to many complaints
sharpened in jokes, or taking the form of outrage.

“How much it would be desirable,” the Trappist wrote to the Archbishop of Amasie, administrator of the diocese of Lyon, that all the lords should see as
you the danger that is run, and the traps that are set for Religion and to
The Episcopate! The gathering of all the bishops of France formed a mass
so imposing, that it crushed all the so-called liberals; they had
moreover, unanimously uttered a solemn word which seemed to be
close all access to any concessions unworthy of their character and of
Their principle: We cannot be posed; and behold, the machinations of the ministry, the
the meddling of a petty lawyer, the chatter of a favorite, of a cardinal-cleric,
which perhaps was won like the Caprara or the Consalvi, comes to sow
alarm, unrest, and division.

tears and begging his forgiveness. The door of the anti-
The room opens, and the crowd inside witnesses
the scene.

“Another time, as he entered the large ga-
the series of paintings that follow his apartments and
reigns from the Royal Bridge to the New Bridge, while
that the crowd of spectators surrounding him asked him-
As he gave his blessing, a great commotion arose further away.
He inquires about what it is, and he learns that there is a threat
a young madman to throw him out the window, because he was obs-
He tends to keep his head covered. He walks straight towards him and
he said to him with extreme kindness: "Sir, the blessing-

The actions of an old man have never harmed a young man
man.” The foolish, or the impious, instantly falls to his
feet and accuses himself of madness.

"All the provinces of France, who came to the coronation by
Members of parliament paid their respects to him and
spoke in a very Roman Catholic, Protestant manner,
despite the temporary eclipse, a work of terror and of
Weakness, their hearts had always remained in Rome. Plu-
gentlemen made professions of faith such as could have
dictate them to the most zealous supporters of legal primacy
the tradition of Peter's successors, and never the Chair
papal grievances have not been avenged by so many mouths of the pla-
heterodox attitudes of Febronius, Joseph and
Eybel, etc. Even supposing that there were things to reduce
these demonstrations compared to driving, always
Is it edifying to see such unanimous testimony, a
recognition also motivated by the purity of the faith. Without
doubt that faith in works is dead, and that we
We cannot pray enough that the works will be revitalized
through faith. It is also a good thing that all of France is
came to protest in front of the government that she is and
wants to remain Catholic.

France, having recovered from the initial violence inflicted upon its
religion, understood it that way; and, in negotiating the Con-
Cordat, Bonaparte had shown himself to be even more profoundly polite-
tick than faithful Christian. At the same time he translated
in a single word his entire thought. Abbot Bernier, bishop
of Orléans, in concert with Archchancellor Camba-
Ceres and Fontanes, combined a journey that must provoke-
that a large Catholic demonstration. This demonstration-
This will prove that the Priesthood and the Empire embrace each other.
sincerely in justice and peace. It is about doing
to accompany the Pope, via Emperor F.
military, then in the Lyon region and Provence. The idea
first seduced Napoleon; but, after a few moments
After some thought, suddenly changing his mind: "No, not, no
"No," he replied. "The people would travel a league to see me."
He would do thirty of them to be blessed by the Pope; that's not
"What I want."

Pius VII was surrounded everywhere by tributes. These tributes
The magicians did not alter his usual gentleness in any way, but
They also leave intact the radiant feeling of dignity
in his entire person. Baron Denon, conservative
from the Louvre galleries, is responsible for monitoring the Souver-
The Pontiff in the monuments he wishes to visit.

When the Pope was brought into the Tuileries Museum:
“Your Holiness,” Denon said to him in a low voice, “will find
Perhaps here are objects that will sadden his eyes.
"And what then?" asked Pius VII. "Paintings, paintings..."
statues, monuments of ancient art, he added timidly-
the conservative; they were once in Italy, what-
"Some even in the Vatican."

The Pope raises his eyes to heaven, and with a gentle air
and prophetic resignation: "Victory," he said, "is slow-
He had led them to Italy, but victory deposed them.
"Here. Who knows where she'll take them one day?"

Barely eleven years had passed, and battalions of an-
Glaswegians and Prussians, invading the Louvre museums,
come, weapons in hand, to carry out their mission in this same palace
the papal prediction that resounded under its vaults.

The whole of France was moved by this image of the
papacy conflating all parties into a single bene-
diction and reconciling them all with a blessed smile
Genitality. The Revolution, powerless to understand, more
powerless to control this movement, she tried to throw
a few stones on the triumphal way that the
Visible head of the Church. The intruding bishops fought until-
that at the last minute of sophistry and subterfuge. They
they had to submit and admit their mistakes: violence
Since that was no longer appropriate, the schism resorted to malice.
of the school. He bargained for his obedience, grieved the heart
of Pius VII, but could not extract any concessions.

The Emperor finally realized that the Pope reigned over
souls, and that he left him only the power over
the bodies. The Pope demanded nothing, but, in his entre-
particular ties with Napoleon, he recalled the pro-
masses said in half-spoken words or implied; and before
to return to his beloved Rome, he wished to finish the
Temporal affairs. The best part of the territory
the pontifical patrimony had been dismembered from the patrimony of Saint
Pierre; the legations were aggregated to a shadow of
Italian republic, which will merge into a new
kingdom annexed to the French Empire. The Pope requests the
restitution of his provinces as a right and a duty.

The Emperor refused, while giving hope of compensation.
possible sations; but, amidst these refusals, inflexi-

bleak at heart and full of filial condescension in
In terms of form, it's easy to see that illusions exist.
gigantic forces absorb his powerful faculties. Napoleon
He so rarely considers relinquishing his conquests that he constantly seeks them out.
to meditate on new things. His domination, like that
Alexander dreamed of some unknown worlds:
Instead of granting the Pontiff's prayer, he is already courting the
the idea of making Rome the second city of the Empire.

The Pope was consulted on a proposed fu-
tur, either in Avignon or in Paris. He was given a glimpse
the advantages that the Church would reap from such a
combination. Pius VII simply smiled, as one
smiles at impossible things; but these confidences,
Having escaped from learned indiscretions, they disturb the King-
Pontiff. He is frightened by the Emperor's ambition, he is frightened
further fuels its warlike fervor. By
all sorts of affectionate tenderness, he therefore seeks to
"to put the lion to sleep; but the lion cared little for
to be rocked by an old man in the arms of his vic-
past toires.

Already Emperor of the French and King of Italy, he destroyed
like a toy, the Germanic body. To this old building,
so imposing in its duration across the centuries, it substitutes
a confederation of the Rhine, of which he is the absolute master
under the title of Protector. In the North as well as in the South, he
decrees that such and such a sovereign house has ceased to
reign. The royal families of the Two Sicilies, of Porto-
gal, Tuscany, Hesse-Cassel, Brunswick and Es-
The pagnes are stripped of their hereditary states; the
Hollande is a French province. He distributes all of this.

as appanages or prefectures to his brothers and to his
sisters. To renew the face of Europe as she sees fit, her
armies are marching at a run from Lisbon to Berlin,
stopping for a victory sometimes at Austerlitz and at
Jena, sometimes at Eylau and at Friedland, from where they attend
triumphant at the Tilsit meeting or at the conferences of
Bayonne.

Napoleon is sufficient for everything; his voracious aptitude em-
He stirred everything up. He calmed passions, except for that of the
military glory; he took it upon himself to lull the
hatreds; he dealt with Rome and drew the Pope into the ca-
hospital of the Empire. There he was, on October 30, 1806, as-
Paris seems to be the great Sanhedrin of the Jews.

These Deicides, eternal outcasts whose wandering life is one of the most striking testimonies to the truth of ChristChristianism, were subjected to a thousand persecutions, since From Vespasian to Voltaire. The Emperor had them pose questions; he awaits the answer. But the great SanHédrin has a perfectly natural opportunity to be fair, he He seized it. They were still talking about the Pope's visit. and its kind tolerance. The great Sanhedrin, rerepresenting all the persecuted, knows that it is not This praise should be addressed only to Pius VII. Philosophy and history slandered the Chair of Pierre. They said that the weak and oppressed had never found protection with the common Father, and that very often the Jews were victims of the Apocalyptic Siege Stolician or of the Holy Office. The Jews finally have their say; a public expression of gratitude emerges from their assembly. Isaac-Samuel Avigdor, deputy for the Alps-MaRitimes, delivers the following speech:

“The most famous Christian moralists have defended

persecutions, professed tolerance, and preached chafraternal rite.

“Saint Athanasius, Book I, says: ‘It is an execrable heresy to want to shoot by force, by blows, by the imprisonments, those who could not be convinced by the reason.

“Nothing is more contrary to Religion,” said Saint Justin "Tin, martyr, book V, that constraint."

“Shall we persecute,” said Saint Augustine, “those who Does God tolerate it?

Lactantius, in Book III, says on this subject: “Religion forReligion is no longer the answer; we must persuade, not convince. to coerce; Religion cannot be commanded.

Saint Bernard said: "Advise, but do not force."

"Thus, since Christian morality teaches everywhere love of neighbor and brotherhood, ignorance and a habitual prejudice alone could have given rise to vexations and persecutions of which you have often been the victims times. This is so true that these sublime virtues of humanunity and justice have frequently been put into practice by truly educated Christians, and especially by the worthy ministers of this pure morality that calms the stepswe are suggesting and insinuating virtues.

"It is as a result of these sacred principles of morality"
that, at different times, the Roman Pontiffs have pro-
They welcomed persecuted Jews into their states and
expelled from various parts of Europe, and that the ec-
Clerics from all countries have often defended them.
in several states in this part of the world.

"Around the middle of the seventh century, Saint Gregory
defended the Jews and protected them throughout the world
Christian.

"In the tenth century, the bishops of Spain opposed
the greatest energy to the people who wanted the masses
to create. Pope Alexander II wrote to these bishops a
a letter full of congratulations, for the wise conduct they
had insisted on this subject.

"In the eleventh century, the Jews, in very large numbers-
in the dioceses of Uzès and Clermont, were then-
well protected by the Bishops.

“Saint Bernard defended them in the twelfth century,”
from the fury of the Crusaders.

"Innocent II and Alexander III also protected them"
element.

"In the thirteenth century, Gregory IX preserved them,"
both in England and in France and Spain,
great misfortunes with which they were threatened; he defended, under
under penalty of excommunication, to compel their conscience and to disrupt their celebrations.

"Clement V did more than protect them: he facilitated their lives."
still the means of instruction.

Clement Yi granted them asylum in Avignon, then
that they were being persecuted throughout the rest of Europe.

"Around the middle of the same century, the Bishop of Speyer
prevented the release that the debtors of the Jews demanded
were forcibly removed, under the pretext of wear and tear so often repeated
Renewed.

"In the following centuries, Nicholas II wrote to the Inqui-
a situation to prevent him from forcing the Jews to embrace
Christianity.

"Clement XIII calmed the concerns of the fathers of families"
alarmed about the fate of their children, who were being torn away from
wind from the breast of their own mothers.

"It would be easy to cite an infinite number of other actions"

charitable acts which the Israelites have performed at various times,
the purpose of the duties of clergymen instructed in these matters
men and those of their religion.

"Only a strong sense of humanity could have given, in
all the past centuries of ignorance and barbarity, the cou-
the rage that was needed to defend unfortunate men,
barbarously abandoned to the mercy of the horrible hypo-
crisis and fierce superstition.

"These virtuous men could not, however, at all
At most, one can hope that their philanthropic courage will
this sweet inner satisfaction that the works of cha-
fraternal ritual makes pure hearts feel.

"The people of Israel, always unhappy and almost
always oppressed, never had the means or the opportunity
to express his gratitude for so many benefits;
gratitude all the sweeter to express, because it
it owes it to selfless and doubly res- men
pectables.

"For eighteen centuries, the circumstance in which we
let's find out who is the only one who has come forward to do
to know the feelings that permeate our hearts.

"This great and happy circumstance, which we
owe to our august and immortal Emperor, is also
the most suitable, the most beautiful, as well as the most glorious-
laughing, to express to philanthropists of all countries,
and especially to the clergy, our deepest gratitude
towards them and towards their predecessors.

"Let us hasten, gentlemen, to take advantage of
this memorable era, and let us pay them this just tri-
but of the recognition we owe them; fai-
sounds resounding within this enclosure, the expression of all
our gratitude; let us solemnly express our sincere

thanks for the successive benefits they have
"It fulfilled the needs of the generations that came before us."

The assembly applauded this speech. It voted to impressure and insertion following the minutes of the February 5, 1807; then it adopted the decree that we reproduceduisons [1]:

"The deputies of the Empire of France and of the kingdom from Italy to the Hebrew Synod, decreed on March 30th, filled with gratitude for the successive blessings of the clergy Christian, in past centuries, in favor of the Israelites from the various states of Europe;

"Full of gratitude for the welcome that various pontiffs (popes) and several other ecclesiastics have done at different times to the Israelites of various countries, then that barbarity, prejudice, and ignorance combined persecuted cut off and expelled Jews from within societies;

"They stop the expression of these feelings" recorded in today's minutes, so that it remains forever as an authentic testimony of the gratitude of the Israelites of this assembly for the benefits that the generations before them have receipts from clergymen of various European countries;

Furthermore, they stop at the fact that a copy of these sentiments will be sent to His Excellency the Minister of Religious Affairs.

The tolerance of the Roman Catholic Church was proclaimed by the organ of the Sanhedrin; at the same time, the Revolution, draping history in its irreligious lies, foments against the Apostolic See a new uprising of boucliers. Daunou and Grégoire, Dulaure and Sismondi, Lam-Bretchs and Volney take it upon themselves to evoke the ghost

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[1] Minutes of the sessions of the assembly of French professional deputies sant la religion juive, p. 169, etc.

of the Inquisition; they open the way in Llorente in the-
What will this Spanish priest enter, whose works are better known than apostasy. The Revolution felt that Emperor Napoleon is no longer the man of the Concorddated 4801. His great fortune is already for him a great servitude. He has secret aspirations that...

inevitably lead to declaring war on everything that
opposes his will. The intoxication of power has gone to him.
at the head, and, later, when he is on the rock of
On Saint Helena, he will witness this intoxication himself.
will say: "One cannot lie down in the bed of Kings without
"To gain madness there: I went mad there!"

According to the word of the Holy Scriptures, the warrior con-
The queranter made the leaders of Judah like a burning brand
that we place under the wood, like a torch among the
straw, and he devoured all the peoples on the right and on the left
surroundings. The Revolution is watching for the opportune moment.
To provide an excuse or pretext in advance for
imperial ambitions, it forces history to make itself the
complicit in his self-serving calumnies. The Emperor exposed-
He knows his crown and his life are at stake in the face of all perils; he
wanted to reign in the Vatican as well as at the Escorial, at the Tuil-
leries as well as in Potsdam. Wasn't it necessary, in order to accelerate-
To reverse its fall, to resurrect the religious question? The Re-
The revolution had preserved and maintained the army
dissolving secret societies. She warmed up some
Freemasons and Philadel members; she counted on them.
more than one general officer as an auxiliary. She dared
even organizing discreetly, within the administrative machinery
trades, disaffection and mistrust.

To draw Napoleon into a quarrel with the Holy Roman Emperor
Sitting is not a very difficult thing. At every step it appears

an obstacle; each event brings a new tension-
nelle. To imitate Charlemagne, Napoleon claimed to be
by right and in fact the natural protector of the Church. Consequently-
sequence 'he orders his troops to suddenly occupy
Ancona, in order, he writes, "to put this place in safekeeping"
to be defiled by the Greeks and the Muslims.” His
Brother Jerome contracted a marriage in America which...
put aside the Emperor's plans; the Pope must break this
Marriage, legal in the eyes of the Church. The Emperor is in
war with all of Europe; he demands that his adversaries
be enemies to the common Father. Neutral by po-
sition and especially by the burden of his pastoral ministry',
The Vicar of Jesus Christ cannot, he must not re-
renounce all communication with the Catholics of
different states; the Emperor makes it an obligation.

He wrote to her on February 13, 1806: "All of Italy will be
subject to my law. I will not touch in any way the independence-
dance of the Holy See, I will even make him pay for the de-
think that the movements of my

army. But our conditions must be that Your Holy-
Teté will have the same regard for me in the temporal realm.
that I bear for her spiritually, and that she will cease
unnecessary consideration towards the heretical enemies of
the Church, and towards powers that cannot do it
no good. Your Holiness is sovereign of Rome, but
I am its Emperor. All my enemies must be the
his own. It is therefore not appropriate that any agent of the
King of Sardinia, no English, Russian or Swede, resides
in Rome or in your states, nor that any building appear-
holding to these powers enters your ports. As chief
of our Religion, I will always have for Your Holiness the
filial deference that I showed her in all circumstances

constants; but I am accountable to God, who has
kindly agreed to use my arm to restore Religion;
And how can I, without groaning, see it compromised by
the slowness of the Roman Curia, where nothing is ever finished, where
for worldly interests, vain prerogatives of the
Tiara, souls are allowed to perish, the true foundation of the
Religion? Those who leave will answer for it before God.
Germany in anarchy; they will answer for it before
God, those who are so zealous in protecting ma-
Protestant marriages, and want to force me to tie my family
with Protestant princes; they will answer for it before
God, those who delay the dispatch of my bulls
bishops who are abandoning my dioceses to anarchy.”

These provocations, under which the abuse of force
"He disguises himself rather poorly," the Pope replied on March 21st:

"Sire, let us lift the veil! You say that you do not—"
Don't worry about the independence of the Church, you say that
we are the sovereign of Rome; and you say in the
at the same time that all of Italy will be subject to your law.
You are telling us that if we do what you
You don't want to, you won't change appearances: but if
you understand that Rome, as part of Italy-
lie, either under your law; if you only wish to preserve
appearances, the temporal domain of the Church will be re-
subjected to an absolutely subservient and servile condition, the souve-
The sovereignty and independence of the Holy See will be destroyed.
And can we remain silent? Can we, by a si-
inence which would make us guilty of prevarication in
our office before God, and would overwhelm us with shame
concealing the announcement of the me- from all posterity
sure of this nature?

"Your Majesty establishes in principle that she is the Emperor-

Father of Rome. We respond with apostolic frankness.
lique that the Sovereign Pontiff, who has been such for so long
for many centuries no reigning prince
has a similar seniority to his, the Pontiff,
Having become sovereign of Rome, he neither recognizes nor has
never recognized in its states a superior power
to his own; that no Emperor has any right over
Rome. You are immensely great, but you have been
elected, consecrated, crowned, recognized as Emperor of the French and
no, not of Rome. There is no Emperor of Rome; he
cannot exist if we do not strip the Sovereign-
rain Pontiff of the absolute domain and of the empire which he
He practices alone in Rome.

These fragments of correspondence, exchanged between Pius VII and Napoleon clearly define the situation. The situation is complicated by a particular disagreement, which erupts in every affair between Cardinal Consalvi, secretary-State secretary, and Cardinal Fesch, French ambassador. One is an accomplished statesman, the other a priest narrow-minded, but honest, and which raises all a kind of irritating question to confuse them pleasure. Consalvi made the Concordat; Consalvi decided the Pope to crown the Emperor; Consalvi enjoyed himself in Rome and in the world of immense reputation. Napoleon the-time and does him the honor of fearing his talents. He has the ear of the Sovereign Pontiff and the trust of the Sacred College, — two things that don't always meet days together. — Fesch seems jealous of this brilliance and of this popularity. He must know that habit is the recognition of the elderly, which Consalvi is necessary to Pius VII, both as a friend and as a minister. Fesch persists in overthrowing the rival whom he thought he should grant

to his vain preoccupations. Uncle of the Emperor, he is indignant, like his nephew, at finding a opposition to his desires.

Consalvi, it must have been, was accused of inspiring the Pope, the firmness of his resolutions and the serenity of his language. Consalvi had broken more than one spear with the First Consul; the Emperor did not forget him. It was for he was a dangerous man; the Cardinal's retreat was decided, but Fesch's preceded it. Fesch did not He didn't lend himself to all demands; he liked to resist even to the Emperor. To properly establish his new position-regarding the Holy See, the Emperor wants a obscure agent replaces as French minister to The Pope, a prince of the Church honored by his lineage. Baron Alquier succeeds Cardinal Fesch.

From the Oratory novitiate, Alquier had moved on to the barReau. A Jansenist and a lawyer, he had two titles to be revolutionary; he was so with all the aggravations of Cowardice. Regnault (from Saint-Jean d'Angely), his friend, Alquier's portrait is described in these terms: "He is criticized "Great cowardice and a lot of laziness." He He adds to this report: "He's easily frightened, and in "When the danger strikes, I doubt he'll keep his head."

At the Convention, during the trial of Louis XVI, the Doubt had not even been possible. Alquier was one of these numerous regicides of the worst kind, which fear incited them to crime. They claimed to be judges, and they had no Not the courage of justice. Alquier voted for the King's death. whose innocence he recognized in his heart; then Bonaparte, who would not have approved of such a couThese were worthy abandonments of virtue, but who used them at need, gave this coward the mission of frightening the Pope. Alquier was tasked with demanding the revocation of the carDinal Consalvi, who resigned from his position on June 17 4807. Cardinal Casoni, in his seventies, was appointed proSecretary of State, as if to clearly indicate that the Pope reserved the position and title for the minister of his choice.

In this struggle that begins between an isolated Pontiff of all his advisors and the Emperor's unofficial agents, who will use his undeniable authority to examanaging his desires and anticipating his orders, violence and cunning join forces. They combine their efforts to trap Pius VII. When we fail, we blame him or accuse him of lacking dignity. personal or to give in to nervous irritation. detached from the Church's heritage, piece by piece, the last provinces that constitute independence The true, essential safeguard of the Holy See. incessant passage of French troops through the Roinagne, — troops that are deliberately forgotten and not paid, — burdens the treasury and impoverishes the state as well as the partiesculiers. Benevento and Ponte-Gorvo are seized, to to make it the prerogative of Talleyrand and Bernadotte. seeks from the Pope and the Sacred College every kind of squabbles. They want to keep one under guardianship, the others under

Suspicion. Incessant skirmishes of words between- These concerns are being addressed. Napoleon formed the plan to be emperor of the West. He says the scepter weighs to the feeble hand of Pius VII, and that his head will have quite enough of a tiara to wear.

Alquier, with its arrogant or saccharine forms, was more the chargé d'affaires of the Revolution than the representative of Napoleonic France; and it is here the unfortunate nature of the situation, which can only tend to

to worsen. Alquier made contact with some officers of the Papal Army and especially with the deMagogues, who longed for the good old days when the Republic- The Roman Republic granted them the right of life and death. on their fellow citizens. These officers claimed to be indignant to be peaceful soldiers of the Pope at a time where a Caesar, such as Bonaparte, decreed victory. These tribunes, having lost even the modesty of servitude, complained of being governed by stifling priests systematically, they said, all the generous apirations.

To stimulate these bouts of warrior fever and give a body of secretly plotted betrayals, Alquier took treacherous measures. A division of the French army- The French must, under the orders of General Miollis, do the February 2, 4808, its entry into the capital of the world Christian. This division is going to Naples, assures 1- one officially; but Alquier is spreading the rumor quietly that it is destined to occupy Rome. A pretext for her would be necessary to legitimize or at least to to excuse such a blatant violation of territory. Forged orders are being distributed in the barracks. alleged orders will emanate from the Holy See. Accusations will be leveled against them. Cardinal Pacca and Cardinal Consalvi will be there, as will... The latter had already been implicated in Duphot's death. Papal soldiers will fire on the French troops. at the moment they seize the People's Gate. The Pope is warned, the plot fails; but Pius VII, whose diplomacy tried to make a lamb, wakes up lion. The man naturally transforms into hero. On January 30, 4808, he gathered around him the Sacred College and the Prelature; then, vested in his cope

pontifical and seated on his throne, he commands to introduce-to escort Alquier, summoned to the Palace by a note from the SeState creditor. Alquier presents himself, and the Pope... These words are addressed to:

"You are one of those who voted for the death of the King of France. This heinous crime was bound to fill the the rest of your days and make you change your behavior in political events; it's quite the opposite that you did.

"You have attempted to compromise the Holy See," We ourselves and our faithful subjects, if divine mercy She hadn't come to our aid. We know everything, you knowYou? We know everything, and we forgive you.

"Tell your sovereign that, trusting in his sacred words, we have embarked on a journey well arduous, for the sole purpose of forming a single Church, leaving the Holy See without its Head. He failed in every way; But it wasn't us he broke his word to, it was farewell.

"Tell your sovereign that ascending this throne, for us it's the same as trampling underfoot a floor. Tell him we are unshakeable. If He never wants us deported; he only needs to give an order. But let him know that we will not be more than just a simple Benedictine monk, Gregory BarNabe Chiaramonti. Tell him that, in this case, the real The Pope is elected, and he himself will proclaim it. (Hear-) Are you ready? Go on!

Pius VII had uttered these words with an accent of A dignity that allowed no reply. He descended from the throne, and, followed by his court, he withdrew majestically, leaving the French ambassador so confused that he

could never, adds the handwritten account, find the door to exit.

This scene, which has not yet been recounted, was, like all great things, at once simple and sublime. It sums up the character of Pius VII; it shows What was his firmness? Alquier understood it only now. then; but then it was too late. On February 2nd, the FranThe Italians entered Rome without a fight; they seizedrent of the Castel Sant'Angelo, of the main posts, of the printing companies and all public establishments. Such as to take possession not only of the city, but

even the person of the head of the Church, the canons
were robbed in front of the Quirinal Palace, his residence.

The Pope is a prisoner in his own palace; he has
more than freedom from his pain. In order to give him back his
An even more bitter situation: all the Cardinals are exiled.
or Prelates who are presumed to be courageous enough to support
his courage. Consalvi is being held in custody, and the isolation...
The papal ceremony begins. His secretary
the State resists, by its orders, all the abuses of
detail. The prosecretary must relinquish his functions to a
another. Cardinal Casoni is replaced by the cardinal
Doria, then by Gabrielli. Gabrielli succeeds the cardinal
Pacca.

The new minister is not one to be intimidated.
He is intimidated by threats. He knows how to talk, he knows how to act. Affran-
free from all illusion, because it is free from all self-interest,
Pacca, in his austere modesty, displays a sober
common sense and an intrepid spirit that never gives up hope. (Linked)
from a close friendship with Consalvi, he, like him, ap-
He highlighted the danger of the situation. Consalvi is sidelined; Pacca
He deputized for Pius VII. The pro-secretary of state will be

Prudent and resolute; orders are given to arrest him. The Pope
he presents himself; he personally covers the suspected minister
of loyalty. Without hope of living, without fear of dying,
Pacca devoted himself. His devotion will be the glory of his
name, for he truly belonged to the race of these privileged people
through which the salvation of Israel is accomplished.

This struggle of a few old men against the oppressor
Europe is taking on ever-greater proportions every hour
tions. These old men, whitened by prayer and by the-
study, they say like Saint Paul1: “The weapons with the-
The weapons we are fighting against are not those of the
flesh.” They have neither people nor army to oppose the invasion
hoisting. One would think they were abandoned by God and the
men; but they do not abandon themselves. They
They have the courage of unanimous resolutions, and they do not fear
They boast neither of death nor captivity. Victory has
led Napoleon to the heart of Germany: the Au- empire
Cheating is shaken. On May 47, 1809, a decree, dated from
Schönbrunn Palace, suppresses the tempo- power
The papal court. This decree declares Rome an imperial city and
free. It will be promulgated on June 41; but the day before,
Pius VII, by a notification to his beloved subjects and to
All of Christendom protests against the usurpation of its
States and against the precarious compensations by which

They want to humiliate the Holy See. This act is thus
formulated:

"The dark designs of
enemies of the Apostolic See! After the spoliation vio-
slow and unjust of the most beautiful and the most considerable
portion of our domains, we see ourselves, under individual circumstances
under false pretexts and with an even greater injustice,

1 Epist. B. Pauli, II Cor. x, 3.

stripped of our natural sovereignty, to which is
closely linked to our spiritual independence. In the middle
From this persecution, we find solace in thought
that we are not struck by such a grave disaster nor at
because of no offense towards the Emperor or towards the
France, which has always been the object of our tender and paternal affections
such solicitudes, nor for any view of world politics
deaine, but only for not wanting to betray our
duties and our conscience. Pleasing men and offending-
Serving God is not permitted to any of those who profess the Re-
Catholic religion, much less so to the one who belongs to it
the leader and the interpreter. Obliged as we are, with regard to
of God and the Church, to transmit intact all our
rights, we protest against this new dispossession,
and we declare it null and void: we reject
with the most energetic and formal will
any endowment that the Emperor of the French would have
the intention to assign, either to us or to the members of
Our Sacred College. We would cover ourselves in disgrace.
in the eyes of the Church if we made our sub-
assistance from the very hand of the one who took it from us.
We abandon ourselves entirely to Providence and to
the piety of the faithful, and we will be happy to finish
in the deprivations the painful career of our sad
days. We adore secrets with profound humility
God's inscrutable secrets. We implore His mercy.
on our subjects, which will always be our joy and our
crown; and after having done so in these circumstances
Painful, all that our duties demand, we
we urge everyone to always preserve the Religion and the
Faith, and to unite with us to conjure with groans-
With words and tears, between the vestibule and the altar, Father

supreme enlightenment so that he would deign to change the con-
"Theirs of our persecutors."

This notification was only the prelude to a measure
much more resounding. In anticipation of eventualities that the
the Emperor's character and the tendencies of the Revolution
must make us understand, the Quum memoranda bubble has
was drafted by Cardinal di Pietro and by the
Father Fontana. This Bull does not directly affect Na-
Poleon, but she fulminates anathema against the plunderers
of the Apostolic Chair and against their adherents. Napo-
Leon abuses his power to strip the chief of
the Church; the head of the Church uses spiritual weapons to
to repel the aggression. And again, at this supreme point of
in the debate, he tries, through a thousand acts of courtesy, to prove to Na-
Poleon believes that the wounds of an old friend are preferable.
to the fraudulent caresses of a secret enemy.

During these years of inner turmoil and complic-
calculated cations, Pius VII and the Sacred College were ame-
born, by the very force of circumstances, to admit to themselves that the most
The greatest of all weaknesses is to fear too much
appear weak. Faced with this conqueror who traverses the
The world at a breakneck pace, the princes of the earth, silent
Out of fear or servility, they hastened to desert their
because; the Roman Court believes that it should not suffer
Such prostration. She is rather raising a cry of alarm.
what a challenge; this cry finds an echo in all the con-
Science. Napoleon wanted to wound the Papacy, he wounded himself.
himself. He surrounded himself only with blind instruments.
pushing obedience to the point of baseness; this obedience-
His insanity leads him to acts he condemns, and yet...
and he assumes responsibility before men.

On June 19th, the Emperor was still unaware of

the bull of excommunication, and he writes to Murat: “I
I informed you that my intention was that the
that the affairs of Rome were conducted swiftly, and that one did not
offered no resistance whatsoever. No sanctuary
must be respected if one does not submit to my decree,
and, under whatever pretext, one should not suffer
no resistance. If the Pope, against the spirit of his state
and the Gospel, preaches rebellion and wants to use
the immunity of his house to have circulars printed
Laires, we must stop him. The time for these scenes is over.
Philip the Fair had Boniface VIII and Charles V arrested
Clement VII was held in prison for a long time, and those people had
does even less. A priest who preaches to the powerful
temporal discord and war, instead of peace,
abuses his power.

This letter, which would weigh so heavily on Napoleon's destiny...
Leon, does not contain the formal order to seize vio-
the person of the Pope and to offer him as a spectacle
to Europe as a resister to the Emperor's orders.
But we lived in a time when it was very difficult to
to meet men who are not afraid of displeasing
to better serve. In those days, the survivors of
The Revolution had admitted to themselves, with Tacitus*, "that a pou-
"Seeing in extremes is always poorly assured." In order to undermine
even more so this power, their obsequiousness turns to
perfidy. Napoleon speaks of arresting the Pope; his gene-
Raux and his agents in Rome are plotting an ambush.
attempt a night attack on the Quirinal, an esca-
A burglary; then a gendarmerie general,
named Radet, penetrates, with armed force, as far as the
Supreme Pontiff.

1 Tacitus, Hist., 1. II, xcm.

The abduction is complete; Pius VII and the Cardinal
Pacca are prisoners. The Revolution said that night
at the gates of the Quirinal, through the mouth of one of his henchmen
who was leading the plot: "Here is the last Pope who
"If you pass under that gate, after him there will be no more."
The Revolution, which has always flattered itself with this chimera,
takes the sovereign and his minister out of Rome, without
to have even designated the place of their exile. There were fears that
The anger of the Trasteveres; one would like it to be possible
to deceive the piety of the people crowding around the
captive. He is shuttled from Rome to Florence, from Florence to
Genoa, from Genoa to Alexandria, from Alexandria to Grenoble.
It is a relic of the pontificate, wandering from city to city.
at the mercy of his jailers, and who everywhere awakens with the
feelings of faith, the most painful impression.

Napoleon could and should punish his agents; their exa-
His overzealous management went beyond his will. He imagines
that a retreat will compromise the ideal of its
omnipotence. After secretly blaming him, he ratifies os-
tenbly the fait accompli. "I am angry," he wrote of
Schœnbrunn, July 8, 1809, to the Minister of Police,
That they arrested the Pope: that's utter madness. It was necessary
arrest Cardinal Pacca and leave the Pope alone.
Rome; but ultimately there is no remedy, which is
It's done. I don't know what Prince Borghese will have done;
But my intention is that the Pope not enter France.
If it is still in the Genoa river, the best in-
The right where it could be placed would be Savona; there is

a fairly large house where he would be properly until we know what it should become. I don't I do not object, if his dementia ends, to his being renvowed in Rome. If he had entered France, make him retrograde on Savona and San Remo; have his correspondence. As for Cardinal Pacca, do it inclose at Fénestrelle, and let him know that if there is a Frenchman murdered as a result of his instigations, he will be The first one to pay with his head.

According to General Radet's testimony, the captive, whose dementia was only supposed to end with the Empire, he retained, in moments so full of anguish, the calm of his dignity and the kindness of his smile. To the peoples who give birth They fell in his path and, prostrate in the dust, They tearfully ask for his blessing, he gives it The Christian's watchword was proclaimed aloud: "Courage and "Prayer!" he cried; and the multitude, as they moved away, repeat with him these words, which are consolation and Hope. Finally, after aimless races and travels without direction, Pius VII arrives in Savona. We have it deprived of his advisors and friends; he has no commun-It has no connection with either the outside or the inside. It is isolated, He is sequestered, and is given neither ink nor paper; to make his captivity harder, they prevent him even to correspond with the Episcopate.

Christendom is orphaned, and yet the Pulpit Pierre will not be a widow. Plunged into solitude and Perhaps seeking her, the Pope neither asks nor accepts no distractions. To all the proposals that the au-When imperial authorities submit to him, he always responds with These words of Tertullian: "I am free, I have no other master than the almighty, eternal God, who is also Caesar's master." And from his lips, which are the depositsites of science, and from his mouth from which fell the knowledge of the law, neither complaint nor wallripe. To have consistent conduct, one must start of an invariable principle; Pius VII relies on the word of God himself. Consalvi had taught him, through his experiencerience, that in diplomacy as in business one must know to forget a lot. The Pope is admirably willing to this oversight; but, under no pretext, would Pius VII have considered to make it prevail at the expense of the Holy See.

The Emperor has the Sovereign Pontiff in his power, he He also wants to hold the Sacred College under his control. In 1798, The Revolution dispersed the Cardinals, and this dispersal Their clumsy attempt at coordination allowed them to assemble in conclave. Napoleon takes his views further. If death comes to him-To raise Pius VII, all the princes of the Church must... allow themselves to be guided in the election by his imperial will. He therefore forces them into exile in Paris and to raise, by the brilliance of Roman purple, the splendor of its festivals nuns. Grief in their hearts, the Cardinals obeyed to the instructions; but one day duty was seen as opposed to tion with her, and duty prevailed.

The Cardinals were gathered, or rather interned, in the capital of the Empire. Napoleon boasted of exercising power over they the authority of his power, and perhaps the prestige more dazzling than his genius. Consalvi arrives in turn, but Consalvi turned white before his time, for as Pliny the said of Trajan: "The gods seem to have made no prior to maturely whiten her hair, than to print on his brow more majestic.” In his Memoirs, the CarDinal recounts the presentation of the exiles in these terms. The one who issued the order of exile. The account of this hearing The Napoleonic era is a page of history.

“We were,” wrote Consalvi, “five Cardinals that the Cardinal Fesch presented, on that day, to the Emperor all Only five arrivals this week, namely: the

Cardinal di Pietro, who came with me, and the cardinals Pignatelli, Saluzzo and Despuig. Cardinal Fesch had placed them apart on one side in a semicircle; all the The other cardinals were on the other side. Following them were the great ones. of the Court, the Ministers, the Kings, the Princes, the PrinCesses and Queens, and other dignitaries. Behold, the Emperor-The reur arrives. Cardinal Fesch steps forward and begins by introducing him first, who is Cardinal Pignatelli. The five of us were lined up in order of preMinority of the cardinalate. To Fesch saying: "It is the cardinal Pignatelli,” the Emperor replies: “Neapolitan,” and he He passes it by, without adding anything. Cardinal Fesch pre-He sent the second one, saying: "Cardinal di Pietro." The Emperor paused briefly and said to him, "You are inGreased. I remember seeing you here with the Pope.

"On the occasion of my coronation," and he passes by. The
Cardinal Fesch said, while presenting the third: "The car-
"Neapolitan," replied the Emperor, and he
He steps forward. Cardinal Fesch presents the fourth and says:
“Cardinal Despuig. » “Spanish,” replies the Empe-
reur. And the Cardinal replied: "From Majorca,"
as if he were disowning his homeland.

"The Emperor passed by; when he reached me, he cried out"
before Cardinal Fesch appointed me: "0 car-
Dinal Consalvi, how much weight you've lost! I wouldn't have thought you
"Almost unrecognized." And speaking like that with a great
With an air of kindness, he stops to wait for my answer. I
I then told him, as if to explain my weight loss:
"Sire, the years are piling up. Ten have now passed."
since I had the honor of greeting Your Majesty.
"That's true," he replied, "it's been almost ten years since you..."
You came for the Concordat. We did it in this

same room; but what was its purpose? Everything has gone away
Smoke. Rome wanted to lose everything. We must admit it,
I was wrong to oust you from the ministry. If you had
If he had continued in that position, things would not have
have been pushed that far.

"That last sentence caused me so much pain that I couldn't..."
I could hardly see anymore. However much I might have wished to be
He was well received by Napoleon; I would never have dared to believe that he
had come to this. If it would please me to hear it
to publicly attest that he had been the cause of my eloi-
At the ministry, I was struck by the fact that I heard him state
that if I had stayed in that position, things wouldn't have
I hadn't gone that far. I was afraid that if I let this pass...
an assertion left unsaid, so that it would not give rise to public scrutiny.
to conclude that this was indeed the case and that I would have
betrayed my duties, as was the natural consequence of it-
turelle.

"Under the influence of this fear, I did not consult
that my honor and the truth. Instead of showing me-
I was very touched and grateful for his kindness and this confession.
so extraordinary and so significant for a man of his
character, admission made by accusing oneself of having been at fault
Moving away from the ministry, I found myself in the harsh ne-
necessity of responding to a most absolute assertion of
its part by a most forceful and significant reply
fictional. So I said to him, "Sire, if I had remained in this
"If I had been there, I would have done my duty."

He stared at me, made no reply, and then
Detaching himself from me, he began a long speech, going
from right and left, in the semicircle that we form-
miners, listing an infinite number of things against the con-
the Pope's and Rome's conduct for not having adhered to his wishes

lontés, and having refused to enter into his system, things
which are not to be reported here. After having spoken thus
for quite some time, and being near me,
In his comings and goings, he stopped, then repeated a
second time: "No, if you had stayed in your position,
Things wouldn't have gone this far.

"Although it was quite sufficient to have contradicted him once
However, still driven by the same motives, I dared
to do it again and reply: "Your Majesty
Believe me, I would have done my duty.

"11 began to stare at me. Without replying-"
Then, he detached himself from me and began to walk back and forth again.
continuing his speech, making the same complaints
on Rome's conduct towards him, on what Rome
no longer had those great men who once had
illustrated; and then addressing Cardinal di Pietro, who
was the first at the beginning of the semicircle, as
I was at the other end, he said, for the third
times: "If Cardinal Consalvi had remained Secretary of State,
Things wouldn't have gone this far.

"When I heard him repeat those words a third-
For the umpteenth time, I won't mention my courage, but my little
caution on this occasion and excessive zeal
My honor made me cross the line. I already had it
I was upset twice: he wasn't speaking to me then like...
Previously, it was quite far away. Nevertheless, at this
During the rehearsal, I left my place and advanced to the-
Near him, at the other end, I said to him: “Sire, I have
I have already stated to Your Majesty that if I had remained in this
"If I had been in that position, I would certainly have done my duty."

"To this third profession of faith, if I may thus
He began speaking, no longer able to contain himself, but staring fixedly at me,

He burst out with these words: "Oh! I repeat, indeed, I must
would not have allowed you to sacrifice the spiritual to the temp-
porel. » In his mind, he was trying to convince himself that

I would have agreed to his wishes rather than expose the
the interests of religion are at risk of being broken.
with Rome. That said, he turned his shoulders at me; which made me
He restored me to my place. Then he asked, in a few words,
to the Cardinals who were on the other side, if they had
He heard his speech. He then returned to the five of us, and
standing close to Cardinal di Pietro, he said that the col-
The Cardinals' council being almost complete in Paris,
we had to start examining whether there was anything
something to suggest or request for the smooth running of business
of the Church. He added that we could meet in
as a consequence, or all at once, or some of the principals
principals among us. He explained shortly afterwards what he meant-
done by the principals, they were the most versed in the
theological questions, as was evident from the antithesis
which he did by saying to Cardinal di Pietro, to whom he was addressing
this discourse: “Grant that in this number there may be I
Cardinal Consalvi, who, if he is ignorant of theology, like me
he supposes, knows it well, is well versed in the science of poli-
"tic." He concluded by requesting that the resolutions be handed over to him.
tions through Cardinal Fesch, and he withdrew.
The marriage of Emperor Napoleon and Archduchess
Princess Marie-Louise of Austria is declared. By rai-
theological and moral sounds, which are not within the scope
In this work, the Roman Catholic Church opposes divorce or
to the repudiation of the Empress, a divorce that the officiality
The diocese of Paris made the mistake of legalizing it. Since the day before
From the coronation, Josephine is, before God as before the
men, the legitimate wife of Napoleon Bonaparte. The

Pope Pius VII, at the request of the Empress herself,
on that day demanded that Religion sanction a union
which was still only civil. Josephine's wish was
granted; the Church does not want to, it cannot adhere to
considerations tending toward nothing less than making re-
to base the indissolu- on a whim or on political interest
The holiness of marriage. The Pope is unable
to raise their voices; the Sacred College will make its si-
Lence. Gonsalvi acts as his interpreter: ... "We knew
that there would be four invitations, the cardinal recounts in
His unpublished memoirs on the marriage of the archduchess:
the first one in Saint-Cloud; the Emperor was to present
to the Empress, barely arrived, all the great bodies of
the State; the second one still in Saint-Cloud, to attend the
civil marriage; the third at the Tuileries, for the ma-
religious marriage; the fourth also at the Tuileries, in order to
to receive all the major bodies of the State, the sovereigns
being on their throne. After much deliberation between
We thirteen, it was agreed that we would not surrender

not at the second and third invitations, which regard-
they performed the marriage, that is to say neither to the marriage ecclesias-
tick, for the aforementioned reason, nor to civil marriage, because
that we did not deem appropriate for Cardinals of a-
to authorize, through their cooperation, the new legislation which
separates such an act from the nuptial blessing, as one
he calls it, regardless of what that act itself
gave rise to regard as legitimately broken the
Previous link, which we didn't think.

"We therefore decided not to intervene at the second
nor at the third meeting. As for the first and the
Fourth, we saw in it only an act of deference and
respect, sheltered from the difficulties that arose from marriage:

It seemed to us that we could take this step
near Napoleon and the archduchess without recognizing them
to be born there as husband and wife. It was considered that he
it was necessary to soften as much as possible what was harsh
in the demonstration we were going to make against the Em-
fear, in front of all of Europe, by not attending
his marriage. It was necessary to try everything we
we could, in order to prove to him that we were only refusing
the impossible. Feelings were divided on the qua-
third point (and I was one of the stubborn ones to say no), by the
fear of a public scene, as is customary
to say. Which the Emperor's violent nature did not
that we might have too much to foresee, after we had failed to
second and third meetings. It was not the case
even for the first time. The reasons for voting yes having
also prevailed with respect to the first invitation, we
concluded, by mutual agreement, not to divide ourselves in
a circumstance where it was so important to be united and to
to maintain our numbers in their entirety. The reason that
the prevailing one was, in contrast to the one we just
to indicate, that of appearing in the first and fourth
The meeting provided the Emperor with a means of passing, to
less in public, regarding our absence from the other two, or
as being due to accidental causes, or as
having escaped him (and we thought he would act this way);
because it was in his interest not to cause a scene
such a delicate matter.

"We received all four invitations. We went"
everyone was at Saint-Cloud on the evening of the first ceremony. Pen-
while we waited in the main hall for the arrival
of the two sovereigns, I had to withstand one of the most intense assaults.
vivid and which gave me a deathly sweat. We were all

assembled: Kings, Cardinals, Princes of the Empire, the dignitaries
ministers, when I found myself approached unexpectedly
visited by the Minister of Police, Fouché, Duke of Otranto.
I had met him on my first trip to
Paris, and he had taken a great liking to me. I owed him
a very noteworthy pardon granted to a person whom I
I had recommended him at the time. During my ministry, he
had always made me greet the French who came
in Rome; he spoke of me only with enthusiasm. In
my arrival visit (the only one I paid him during the
(I spent five months in Paris during this second trip),
He gave me the most honorable and friendly welcome,
spoke of all the difficulties that had occurred, in the
attributing it to my departure from the State Secretariat. The deli-
The caesura of my character had compelled me to answer him
frankly (which he refused to admit) that he
would have happened just as easily, because I had always been
myself, and that I would always be of the opinion that one should not
could do what was required.

"That evening, he took me by the hand and led me
in a corner of the living room, and asked me if it was true
that some Cardinals wanted to act foolishly, or
rather, he continued, commit the enormous crime of not
to intervene at the Emperor's wedding. As I did not wish-
I would not expose any of my colleagues before the scheduled time, nor
to enter into a discussion that would have become very embarrassing
Reassuring, I delayed answering, not wanting to deny her
the thing. He repeated his request insistently; then,
taking my side with my usual frankness, I respondis that I could not tell him the number and the names
of those, but he was speaking to one of them.

"He cried out that, to his great sorrow, he had heard

This very morning the Emperor declared that I was verified
tablement, but that he had denied it to him, assuring him that he
It was impossible that a man of my judgment, no
imbued with the prejudices of my colleagues, he thought this way, especially
in a matter where I saw the majority of the Sacred College
(which showed me how well-informed he must have been)
to act completely differently. He began to list the conterrible sequences of the approach that we claim-
what we were going to do, and how much we were going to cut ourselves off
wrongs against the State, since this case was of interest to so many
following the succession to the throne, the legitimacy of the marriage and

children who would be born from it, and the tranquility of the Emworse. He added that a similar act on our part throws- France would do it, otherwise now because of the fear of authority, at least later in endless turmoil.
11 developed these motifs, and, filled with talent as he is, he brought me I couldn't say how many arguments diverses, also drawn from circumstances, and especially from this that we should not call marriage the act that we rewe were pushing as such, since marriage, he said, was already done in Vienna, and that everything now boils down to a A mere formality.

"But I had an answer to everything; I refuted each of his..." arguments; and as for the consequences that I could not To deny it, I told him that we were filled with sorrow, that It wasn't our fault, since we had suggested The way to avoid them is by not inviting all the Cardinaux; that unfortunately it had not been adopted, and that ultimately, as far as our personal interests were concerned- In reality, this motive would not be powerful enough to make us betraying our duty. He replied with an infinite number of things. useless to report, as were my answers. He finished

saying that if my other colleagues didn't want to Surrendering would not, after all, be the greatest bad, although that was one; but as for me, it It was otherwise. "You score too much," he continued; "you You made the Concordat, you were prime minister; You are so well-known and, he added, so highly regarded (although I did not deserve this esteem), that it is a terrible thing- It is unlikely that you will be among those absent. The Emperor in will be angrier than anything else. You weigh too much. in the balance.

"He then began to beg me to attend the wedding." ecclesiastical, which was the important thing; he repeated that it was not It wouldn't be the greatest misfortune if I didn't appear not at the civil ceremony. I always stood firm, I thank himciai of this undeserved good opinion of a man of the judgment he gave me; I added that I had as much and perhaps more than all the others of what he called prejudices, and what I, more accurately, called desee my condition; I conclude by assuring him that nothing would make me part with it. Seeing that the doors were being opened for Upon the entry of Their Majesties, he left me, advising me to think more clearly, and, even more importantly, to persuade my colleagues to attend at least the ecclesiastical wedding.
– “As for you,” he finished, “I tell you, I am capable of coming to pick you up myself in my car

ture, that morning, rather than allowing your non-
intervention, which would be the worst of all, no less for
"The thing that is only for yourself." Thus ended this colloquium.
which gave me, I repeat, a deadly sweat, and which
I left no detail unknown to my twelve colleagues,
who had been spectators along with the other Cardinals
and the princes gathered in this hall.

Then the Sovereigns entered; the Emperor held
by the hand the new Empress, and he presented her
successively the people. When it came to us:
"Ah!" he cried, "here come the Cardinals!" And we pas-
After slowly reviewing us all, he appointed us to the Imperial-
ratrice one by one, adding their quality to some,
which made him say of me: "He's the one who made the Con-
"Cordat." No one spoke, but everyone bowed.
The Emperor made this presentation with a full face
of affability and courtesy. He wanted, as we know,
to try to triumph, through this act of kindness, over
our opposition, of which he was aware. This happened on
March 31st, a Saturday, in the evening.

"The civil marriage took place on Sunday in Saint-Cloud."
We did not appear there, thirteen of us, namely: the
Cardinals Mattei, Pignatelli, Délia Somaglia, Litta, Ruffo-
Scilla, Saluzzo, di Pietro, Gabrielli, Scotti, Brancadoro,
Galefïi, Opizzoni, and I. Of the fourteen separated from us
(except, I repeat, the almost dying and without con-
Caprara's birth and Cardinal Fesch, who intervened with
the imperial and civil household of the court in its capacity as
(Grand Almoner), eleven were present: the two Dorias,
Spina, Caselli, Fabrice Ruffo, Cambacérès, Vincenti,
Erskine, Roverella, and Maury. The other three who did not
The following were not present: Bayanne, Despuig and
Dugnani, who excused themselves as sick; but the excuse
health issues made them relevant to the Court and the public
as members, not as opponents. Then came the
Monday, when the ecclesiastical wedding took place at the Tuileries,
with that immense pomp that history has described.
saw the seats prepared for all the Cardinals; up to
In the end, we did not lose hope of finding them present.

for this act, at least, which was of the most keen interest
the Court; but the thirteen did not appear. They removed from
then the empty seats, so that they do not hit the
the Emperor's eyes, when he arrived.

"It was Cardinal Fesch who performed the mawedding. When the Emperor entered the chapel, his his gaze first fell upon the place where the Cardinals. By only seeing the number indicated above, His face appeared so angry that all the onlookers... We thirteen clearly saw, we We were completely eclipsed. We remained shut in, these two days, like victims destined for sacrifice. Taking care not to show ourselves to anyone at that time, that was the best we could do in the state of things, and without failing in any of our homework.

"Then came Tuesday, the day of the fourth invitation, where was to give the general presentation to the two Souverains seated on their thrones. We all went there, as he had agreed, and it's easy to imagine with what heart we were waiting in the great hall, where were Cardinals, Ministers, Bishops, Senate, Legislative Body, magistrates, ladies and all the other dignitaries of the Empire, the solemn moment of seeing the Emperor and being seen by him. Suddenly, after more than three hours in the anteroom, and when the Senate was brought into the Throne Room, the Legislative Body and the other bodies, to whom One gave the step on the Cardinals, an aide-de-camp arrives the Emperor with the order to the Cardinals who had abwedding guests were told to leave immediately, because His Majesty did not want to receive them. The Emperor had, from the top of his throne, he called this officer, and had

This order was given. The aide-de-camp had barely stepped down the degrees of the throne, that the Emperor recalled him and told him to send back only Cardinals Opizzoni and Consalvi. But this officer, whether out of fear or embarrassment, did not understand. not well, and believed that, by excluding all thirteen, Napoleon Leon wanted to humiliate those two in particular. He He therefore notified the thirteen of the order, much to their astonishment. all the spectators. Some heard it, others saw this scene, which our red costumes made even more apparent. Publicly chased away, we reWe turned to our homes.

The Cardinals attending the wedding had remained; they were then introduced. The presentation was done in passing one by one, slowly, and not stopping at the foot of the throne only to offer a profound greeting. Throughout the During their parade, the Emperor, standing, could not contain himself and said terrible things against the expelled Cardinals.

But almost all of his speech and his terrible invectives They fell upon the only two, Opizzoni and me. He reprochait to the first his ingratitude for the archbishopric of Bologne and the cardinal's hat that he had procured for him. What he was accusing me of was far more terrible, and for what was specious about it and for the consequences which I was threatened with. He said that he could perhaps pargive to everyone else, but not to me. The others, he added- They were missed by me because of their theological prejudices; But Consalvi doesn't have those prejudices.   He offended me by political principles. He is my enemy. He wants revenge. because I ousted him from the ministry. For that, he has wanted to set a trap for me in the most ingenious way. that he was able to do, by preparing a pretext against my dynasty of illegitimacy to the succession to the throne, a pretext which my

My enemies will not fail to take advantage of my death. will have put an end to the fear that oppresses them.

"These are the colors he gave to an approach that I I had done it only out of conscience and to fulfill my duty. see like everyone else. You can easily feel how much This accusation was false in every respect. But he is It was also easy to understand what they were exposing me to and what they were exposing m still senses similar ideas in a man who can everything he wants, and whose will is not restrained by no consideration. It was a miracle that having in his In a fit of fury, the order was given to shoot three of the thirteen. Opizzoni, myself, and a third person whose identity we were unable to determine name (it was probably Cardinal di Pietro), and having then, limited to myself alone, the thing did not happen. It must be assumed that the supreme address of Minister Fou- He managed to save my life.

"Nothing new on Monday and Tuesday. On Wednesday, Around eight o'clock in the evening, the thirteen received, some at their lodgings, the others where they were staying, a ticket from Minister of Religious Affairs, summoning us for the nine hours, in order to receive the Emperor's orders through him. We rushed from various directions, unaware of what was happening. was going to communicate with us. Only, one of us who was bishop of a diocese in Italy, he had learned from the minister Aldini, a few hours earlier, whom the Emperor had wanted- milk his resignation from the bishopric he held in the kingdom from Italy. This was also ordered, through the minister's office. cults, to a few others of the thirteen who had not not their bishoprics in the kingdom of Italy, but in the Roman states that became French. These resignations were timed to within an hour, under the influence of the overtaken, out of fear and under the threat of a state prison.

They were timed with all the regularity that per-
they themselves brought surprise and this sudden fear,
that is to say, by submitting to the will of the Pope and se-
long before he would accept or refuse them. That's how we
saved the essence of the matter. The Pope did not accept it.
They therefore remained bishops of these dioceses, well
that some were eliminated and joined to others
bishoprics by imperial decree. I resume my story.

"All thirteen of them arrived at the Minister of Religious Affairs' residence,"
we were shown into his study, where was
also the Minister of Police, Fouché, appearing there
found by chance. We had barely entered when the mid-
Minister Fouché, who was at the fireplace, whom I approached
To greet him, he said to me in a low voice: "I have
announced, Your Eminence the Cardinal, that the consequences will be
terrible things would happen: but what saddens me is seeing you,
"You, among the victims." I thanked him for this kindness.
the interest he took in me, and told him that I was
Prepared for anything. His words made me understand
that we had everything to fear. I asked him what he
would be. "The Minister of Religious Affairs will inform you,"
"He's in charge of it," he replied.

“Indeed, we sat down, and this minister made us
a long speech whose main point was to show us our
wrong, the seriousness of our fault, its consequences if
cruel for the peace of France, either now, or
later. He added that we had missed our de-
to see, by not showing him our doubts and feelings
ments, and that he would have cleared everything up. Making himself confident in us
to show how wrong our opinion was, he emphasized
mainly about the conspiracy formed between us and hidden
carefully to our colleagues. After having much in-

Having relied on this alleged conspiracy, he eventually declared that this
crime, prohibited and punished very severely by existing laws
these circumstances placed him in the painful position of having to signify to us
proudly following His Majesty's orders. They were limited to these three
Points: 1° our property, whether ecclesiastical or private,
They were taken from us and placed under sequestration. We were
completely stripped; 2° we were forbidden to do
use of cardinal insignia and all marks of

our dignity: His Majesty no longer considers us as
cardinals; 3° His Majesty reserved the right to decide on our
people. He let us understand that some of them
we would be put on trial.

Most of them, who didn't know French, didn't understand
They did not take this speech seriously; they were reduced to doing it themselves.
explained by their neighbor, if their neighbor could hear this
language.

"The three or four who understood French (and
(I was among them) immediately replied that we
wrongly accused that our conduct was imposed on us by
our duty and certainly not for our pleasure; that if
we hadn't opened up to him, we had
However, this was done with Cardinal Fesch, whom we found
more suitable, as the Emperor's uncle, as our
colleague, and as a non-ministerial channel, for don-
to bring the matter into the hands of as little publicity as possible; that he was
false that we had kept it a secret from our other colleagues
legacies, with whom we had maintained a fair balance,
by not hiding our point of view from them and by not seeking-
not singing to make them adopt it, precisely so that we
did not accuse us of forming a party against the government
government; that there was nothing more false than the
the plot we were being criticized for; that this was truly a

a completely new way of plotting than informing
(as we had done through Cardinal Fesch) that
against whom we were being made to conspire; that this accusation-
the stigmatizing label of rebellion was as unjust as it was strange.
manages and is insulting to our dignity and character, and
that we begged him to inform His Majesty that
that was the only thing we cared about, being
prepared for everything else.

"The minister of religious affairs, like the minister of police,
seemed touched by these answers. It must be said that they showed themselves
They were both very angry about what was happening to us and
very eager to be able to remedy this in some way,
in order not to cause a stir. They confessed to us that they were open-
that they wished it not only for us,
but for the good of the Empire, not knowing how everything
This had to end. They wanted at least that we wouldn't...
would not our decardinalization, feeling the impression fâ-
The resulting problem everywhere. They added that if
The Emperor knew the feelings we had
expressed towards him, one might perhaps hope to
to see it calm down. We replied that they only had to...

They insinuated to us that these reports of
spoken words have little value, because they are assumed
arranged through the intermediary, so as to be useful to this-
he who is disgraced; then they asked us if we
we would have difficulty writing them ourselves to the Emperor.
Our answer was that there were none, because
That was the truth. They then asked us to acknowledge a
another point; but we refused. Finally they
suggested to us a letter content, where there was some
good and bad, that is to say, certain things which repugnant
They were aware of our delicacy. We declared to them that we

we would take care of making this letter as they requested it-
hated, as much as possible, with regard to all our de-
to see, and that we would hand it over to them. They made us
to note that the Emperor was leaving the following day for
Saint-Quentin; that they were to see him the following morning-
boast, which they couldn't avoid reporting to him
what we had said at the instigation of his orders, that he
there was no time to lose, and no delays
was not allowed. We replied that we were meeting-
Let us laugh, that same night, in the house of our dean
of age, and that the following day, early in the morning, we would give them
we would send this letter to the Emperor, to whom they would re-
would put in by going to Saint-Gloud.

According to Cardinal Consalvi's account, this letter did not
could not be handed over to the Emperor, and it was forbidden to
Cardinals to put on their ordinary clothes. From there
Then came the designation of Black Cardinals. On June 11, 1810,
They are ordered to each go to a pe-
small town in central France designated as the site of in-
dullness. This exile within an exile isolated them from one another.
others; he reduces them to incapacity and misery. Consalvi
and Cardinal Brancadoro are sent to Reims. In the
with the same memories of the great Roman diplomat, we will
see what surveillance was exercised around these
princes of the Church. A modest sum of two hundred
fifty francs a month was offered to them by the government
government; they all refused it.

"On the 10th of January 1811, thus speaks Consalvi,
I received an unexpected visit, as did my companion in exile.
a note from the sub-prefect of Reims in which he informed me-
knew that "superior orders compelled him to call me"
without delay to the sub-prefecture to provide him with information

information on the purpose of these orders. » Upon receipt
Upon reading this note, my companion was seized with fear, because
that he was unaware of the nature of the orders and opined that
We introduced ourselves together. I thought differently-
ment. As this post did not discuss a
The invitation was addressed to both of them, it seemed appropriate to me
for several reasons not to do it. But I offered it to him
to go first, and I determined with him the means of
inform him of the purpose of this call, upon leaving the house
from the sub-prefect, so that he would go prepared in advance. And that
not surreptitiously, as I usually do. I de-
I asked God to assist me (several matters have occurred)
recent events in Paris gave us cause to fear...
(blow), and I left. The sub-prefect told me he had orders
to ask me what sums I had received since
my arrival in Reims for my interview, and by what means-
intermediary, by post, or by stagecoach, or by
by valets, or by people brought in specifically for this purpose, and
From whom, and in what number, and in what manner. I told him
I replied that I had never received a penny from anyone.
– “But,” he replied, “how do you manage to live?”
the government having seized all your ecclesiastical property
and assets?” I told him that my banker from
Rome had not, in this circumstance, withdrawn from its
correspondent in Paris (to whom he had recommended me)
my departure from Rome) the order to provide me with money.
The sum I received for going to Reims
had been enough for me so far, and I did not hesitate to add that if
If the banker in Rome had withdrawn his credit, I would have profit the offers from some friends who had opened me up
their purses. The sub-prefect continued that, since I had not
I haven't received anything from anyone since my arrival in Reims, there isn't

There was no reason to ask me the other questions, that is-
that is to say, in what quantity, from whom, in what manner, by
Which way. Thus ended this honest hearing.
For the sake of form: the sub-prefect having added no impoliteness, no harshness towards the harshness of the matter.

"The purpose of this government measure was the
dissatisfaction felt, upon seeing several people
charities unite and pool their resources to donate
each month, the sums of-

1 The Sovereign Pontiffs Pius VI and Pius VII had made a touching
duty to bury deep in their hearts the traces of their inexhaustible

charity towards the bishops and priests proscribed by the Revolution. They
had wanted the left hand to always ignore the munificence of the
right hand. This discretion, so highly recommended by the Gospel, found in
pious imitators among French Catholics, when the Pope and the
Sacred Collé_e were in turn forced to live on alms. No anna-
The list could not reveal the mystery of this grateful generosity, which
under the veil of anonymity, returns to the Roman Court, exiled and deprived of
her possessions, what she did for the Clergy of France. Cardinal Consalvi himself-
The same guard over all these nobly unknown benefactors: a full silence.
of dignity. One man alone did not believe he could subject himself to a delicate-
A countess who honored both the Holy See and the Gallican Church. Father
Augustin Theiner (of the Oratory) spoke, and while considering making a
bad work, which is quite typical of him, he also made a bad-
Vaise action.

Thanks to his title as prefect of the Vatican secret archives, the
Father Theiner, who possesses to the highest degree the art of populating the
paradise for its readers, published in 1858 two large volumes, under the title
of unpublished documents relating to religious affairs in France,
1790 to 1800, extracts from the Vatican secret archives. The official functions-
The Oratorian collector's expectations, if not tact, were to impose upon him
a great deal of caution; the prefect of the secret archives only took into account that
of the need that torments him annually. He had to put on
two new volumes; by a misfortune quite frequent in
In his life as a writer, he simultaneously offends the Holy See and the Episcopate
exile.

This compilation, sad in every respect, stirred up controversy in France.
These were legitimate complaints, which should have been understood and acknowledged in Ro

intended to support the Cardinals stripped of all their
property and its income. I had never consented, and
some other of the thirteen, to receive the pension
monthly payment to this fund, for no other reason than to have
to subsist modestly through the assistance I mentioned.
I didn't want to unnecessarily burden these generous people
and noble subscribers. My companion, who had always-
days accepted the aid from the fund, was in
a situation very different from mine. So as not to

This is not the place to explain them; but we believe we are in our
right by asserting that this work was at least useless.

Father Theiner took the trouble to gather and coordinate the documents
unpublished information relating to religious affairs in France. In its arms
secret Vatican files, which have already played more than one dirty trick on
the author of the History of the Pontificate of Clement XIV, this writer pro-
undoubtedly involved combating errors, correcting facts, and
to give men and events the importance that is so legitimately due to them

timely. With the help of the treasures entrusted to his care, nothing was more
It's easy to shed new light on religious affairs. Father
Theiner found a way to teach us only one thing: it's the
The way exile stirred things up. Among a thousand letters from the same
insignificance, we will read a few at random, the shortest and
the most interesting ones; and we reproduce them, while asking pardonation to the rightful owner of this advertisement.

Prince Ferdinand de Rohan to His Holiness Pius VI.

"Rome, July 3, 4795."
“Most Holy Father, *

"The Archbishop-Duke of Cambrai might wish not to remain alldays in Venice. When one is unhappy, it is in the nature of
the man to desire to change his dwelling; consequently, he supposes
His Holiness obliges him to allow him to live in his Eiats, on the side of
Bologna, from the March of Ancona, especially in Pezzaro, where the air passes for
to be very good; he has with him only a cleric and two servants, of whom
One is German and the other is based in Brabant. The Prince of Rohan, arBishop-Duke of Cambrai, in making this request to the Most Holy Father,

neither the most helpful nor their intermediaries can be compromised.
By admitting that he had received money, he sided with
to say that he was unaware of how these charitable aids
The tables had been delivered to his home by an unknown hand.
The impossibility of the others, scattered in various places,
where they will probably be asked the same questions in
at the same time, gave the same answer and the
but the government's apparent aim,
and which is to force us to bend our shoulders and ask-

does not claim to be a burden on him; thank God, with economy, he
can exist for a long time without bothering anyone.

The Bishop of Carcassonne to Monsignor Caleppi.

"Rome, August 7, 1794."

"Monsignor the Bishop of Carcassonne finishes the month of his rent on the 11th;
He would prefer not to do it again, because of the trouble he is in.
He begs Monsignor Caleppi to be so kind as to do for him
to state if anything has been decided and agreed upon regarding the housing of the
Trinité-du-Mont; if he knew what time he could be found at home;
He will have the honor of going to fetch him. He renews all his efforts to him.
"I beg his pardon for his importunity."

Lïévéjue de Grasse to His Eminence the Cardinal Secretary of the state.

"Bologna, February 21, 1795.
"Your Grace,

"Will Your Eminence excuse me if I take the liberty of..."
to come and ask him for permission, so that a family of French emigrants could
Why doesn't she come to live in Bologna? She won't be a burden on anyone, and she won't
asks for no kind of help; it is the family of Herculais, of Grenoble,
who is first cousin of the Archbishop of Auch;
It consists of the father, the mother, and four children: two boys
lessons and two young ladies; the eldest boy is fifteen years old. Mr. de Bianchi,
senator, married a niece of the prelate, who came with her to demand
It was I, as a relative of this archbishop, who took this step. Our

der grace, pr opt inopiam rerum omnium, make believe
that this matter will not end like this, and that it will be able to
have worrying and even disastrous consequences
"treuses."

Napoleon is at the height of his power. Everything about him
smiles, victory as well as fatherhood; and, in his style
sublime from birth, he likes to list all his for-
favorable tunes. To the dazzled eyes of the whole world, this
The man seemed so happy that if his foot had

This sad position, Your Grace, puts us in the position of lending ourselves to
needs of the unfortunate, and what the per-
sounds that oblige us. Whatever side Your Eminence may take-
Nence, I will always be grateful for the kindnesses she showed me.
to have for me.

“I respectfully,”

"Your Grace,

"From Your Eminence,

"The most humble and most obedient servant,

"Fraivçois, Bishop of Grasse."

The Bishop of Vence to Monsignor Caleppi.

"Rome, July 4, 1792."

"The Bishop of Vence offers his heartfelt tribute to Monsignor Ca-
Leppi; he learned with genuine interest of his recovery from illness,
and he would have gone to see him if he had been sure of being received.

Would it be indiscreet to ask him to lend him a sail from the
The late Cardinal Garampi, if there is anyone in his stables? It's for
a two-week trip to Naples; the car would have to be only at
Two wheels and two seats in the back. The Bishop of Vence would have had one.
take good care of it, and would have minor repairs done there if needed.
He asks for a frank answer to this, such as, "Your Excellency"
Caleppi gives them and will always receive them from the Bishop of Vence, who assures him
of his sincere and respectful attachment.

This is a specimen of the unpublished documents that Father Theiner considers
useful to the religious affairs of France

He trampled the asp, and the asp would have kissed his heel. From the height of
From his throne, he spreads a breath of renewal everywhere.
In his quiet moments, he admits to himself that nobody
I don't like despotism, not even those who serve it.
cowardice or self-interest; and yet he sinks deeper every
day after day down this path, with no other way out than a
catastrophe. He has a passion for the impossible. Believing that
even the memory of the Church's mourning will be lost in the
basking in the rays of his glory, the Emperor seems to be thinking that at
eyes of Providence as in the eyes of Kings and
People, often the justice of a cause lies in its success.
Nothing can resist him, and he strikes everything, because he fears nothing.
nothing. They improvise Senatus Consulta and Plebiscites who foresee, who anticipate his orders, in order to
to punish them. One turns one's desires into laws of the State; he
He reigns, he commands, and never has obedience seemed more
Easy. The world is at his feet, except for a few Cardinals.
relegated to the depths of the provinces. He chose this moment to
to overcome the Pope and his Catholic resistance.

In his prison in Savona, Pius VII had condemned himself to
not to act like a pontiff. He therefore refuses to grant
the papal bulls of institution to the newly appointed Bishops
by the Emperor of the French. This refusal was the conse-
an inevitable consequence of captivity. The Pope is no longer so often
rain; he's barely allowed to be a priest. He
consistent with his position, by strengthening his thinking
that one hundred years of injustice do not make one year of justice.
The Churches suffered from this widowhood, and the bull of excommunication, which, forbidden everywhere, finds itself everywhere
means of being read and approved, raised questions
irritating. These questions don't come out, and for good reason.
from the innermost circle of the family; but after having

They have troubled timid souls, they will restore hope to
They inspire reflection in those extremist parties. They inspire reflection in those whose political principle is never to think.

This state of unease did not escape the sagacity of
Napoleon. He feels led astray, and it pains him to postpone.
the good he dreamed of, only to let the evil he desired happen.
prevent. Unable to fight with the Church of ar-
Having joined the army, he tries to negotiate on the ground of
consultations. Unfortunately, he is addressing only a few.
of those Bishops who believe they gain everything by complying
adapting to everything, and who, after imagining he had done
Acts of moderation ultimately authorize betrayals.
the most distinguished. Fénelon had, in his time, seen
similar prelates at work; he had painted them in disant (1): “Nothing weakens pastors so much as a timid-
colored by vain pretexts of peace, that a
uncertainty that makes the mind adrift in every wind of doc-
specious trine, finally that the considerations of a poli-
tick is often much more worldly than they think
themselves. "

Matters in which conscience and duty
priestly commitments naturally provoke
insurmountable difficulties. Napoleon did not admit this
word in his imperial vocabulary; he was forced to accept
the thing. The prelates consulted were the cardinals Fesch
and Maury, de Barrai, Archbishop of Tours, Canaveri,
Bourlier, Mannay and Duvoisin, bishops of Vercelli, of É-
Vreux, Trier, and Nantes. Father Fontana, general
of the Barnabite order, and Abbot Emery, superior
of Saint-Sulpice, were added to the consultative. The Emperor asks him questions, and he awaits his

1 Works of Fénelon, vol. XII, p. 375 (e.g., Versailles). <

Answers. Answers are what they will always be.
in this case, muddled by complacency and sweetened
by the sophistry of "these infinite minds, painted by Montaigne*, who find themselves ruined by their own strength
and flexibility.

Embarrassed by their faith, but even more embarrassed by the
demands of their master, it cost them to allow
the oppression of the Pope or to give false credence to his virtues and to
their rights; but, under the sun of favor, they experience-
had a sad aversion to sacrificing themselves to persecution.
Their master summoned them to condemn them, they would not have

wanted to go only to the role of Pilate. They evaded the questionstions, they compromised with priestly honor. Nevertheless, of this set of palliatives, concessions and retic-
following these pronouncements, he produced a report in which the Bishops gave their opini
They are attacking the Head of the Church. Father Fontana and Abbot Emery, who placed their hopes higher that the throne, alone had the courage of their convictions and the dignity of their conscience.

A report from Bishops chosen by the Emperor and n'offrant, only timid conclusions amidst the praise
Even the most exaggerated ones weren't enough for him. They had been used of his ambitious concerns to throw at him the
He found himself, against his will, embroiled in religious disputes.
the Pope's jailer, whose name was intertwined with the most beautiful Christian events in his life; at all costs he needed a solution. The prelates consulted did not formulate it; they only indicated it through the circumlocutions of a theo-
The logic of courtiers. Napoleon thinks that a Council can to remedy everything, or at least that the Council will make it easier for him
The means of doing without the Holy See. More than once

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1 Essays of Montaigne, vol. 111, p. 17.

This project was already presented to him as a temptation to his genius, or perhaps the crowning achievement of fate.
he told him that the Church of the French Empire, assembled under
His auspices and deliberating in the sight of his sword, will not dare never, and under no circumstances, make a decision that would not be authorized in advance. The Church does as the earth; it trembles at its sight. One can, without danger, to gather it in the Basilica of Notre-Dame.

The Pope did not suspend the march of the armies
French lines then stretched from Madrid to Moscow: he did not further hinder the negotiations underway between the various courts. But, by refusing the canonical institution-
defying the appointed Bishops and rendering them null and void, by the
In fact, the powers that Napoleon bestowed upon vicars claiming to be capitulars, this prisoner arrests the government in its internal administration. Reduced in complete isolation, communicating only with those whom Napoleon sees fit to form a guard for him
Rather than a court, Pius VII is an embarrassment to all.
moments; it is important to overcome one's obstinacy or an-
to annihilate. The Church of the Empire could only agree, because
The Emperor took it upon himself to dictate to him the means of his own salvation.
towards herself.

In order not to intimidate anyone, the Council's mission was
circumscribed within a skillfully calculated circle. It is not
allowed for the examination of the point in dispute. The Revolution,
at that moment, he was content to breathe into the heart of
Clergy, a simple demonstration of intentional revolt.
nelle, the rest would come naturally afterwards.

Napoleon, who assumed or granted himself so many prerogatives,
He convened a council; he formed it from the Bishops of his
States. They all owe him their appointment, they all admire him

or fear him, because he has come to not tolerate others
feelings. These Evos are, in his eyes, nothing but a va-
a group of prefects, something less administrative and
more moral, watching, in his own way, for the salvation of the Em-
worse. He has influence and power over them; he will exercise
One and the other, according to his designs. He saw in action the
deliberative assemblies; he knows that, always obsequious
towards the prince who defies them, they will always
insolent towards the one who fears them. He therefore does not take
There's no point in even recommending obedience, given how much this
The principle seems natural to him. With even more prestige
that the praetor Caedicius, he had the right to shout at his
soldiers: “Eo eundum est, unde redire non neeesse est. »
And his soldiers went there, without worrying about coming back.
But the clergy did not manage the affairs of the Church
at a brisk pace. Without fully appreciating his obedience, he did not
did not sacrifice his principles to lying flattery.

Cardinal Fesch is the obligatory president of the Council.
On Monday, June 17, 1811, the Gallican Synod assembled
for the first time. The pomp of the ceremonies is almost...
that as large as the crowd; then Etienne de Boulogne,
Bishop of Troyes, appears in the pulpit of Notre-Dame.
To his ninety-five colleagues gathered around him,
He offers words of wisdom and courage. We believe-
it would seem that his hands hold the balance between the Priesthood
and the Empire, and that this balance, lacking in the
glory, inclines of its own accord towards captivity. The speaker has
He approached the fathers of the French Council, and he told them in
magnificent language: "Whatever the outcome of your
deliberations, whatever the party, that wisdom and in-

1 Unpublished Sermons and Speeches of Monseigneur de Boulogne, Bishop of
Troyes (Paris, 1826), vol. III, p. 427.

the interests of our churches may suggest to us, but never us
we will not abandon these immutable principles which bind us
choir to Unity, to this cornerstone, to this key of the
vault without which the entire building would collapse on its own.
We will never detach ourselves from this first ring,
without which all the others would take place and leave-
would see more than confusion, anarchy, and ruin; never
we will not forget all the respect we owe and
of love to this Roman Church which gave birth to us
Jesus Christ, who nourished us with the milk of his teaching;
to this august Chair which the Fathers call the citadel
of the truth, and to this supreme Head of the Episcopate, without
which the entire Episcopate would destroy itself, and would not
more than languishing like a branch detached from the trunk,
or tossed about by the waves like a ship without a rudder
Rudderless and pilotless. Yes, a few vicissitudes that...
proves the Seat of Peter, regardless of the state and the
condition of his august successor, always hold us-
let us give to him through the bonds of respect and reverence
subsidiary. This headquarters may be moved, it may not be
destroyed; its splendor can be taken away, but it cannot
not to diminish its strength. Wherever this Seat is, there all
the others will gather; wherever this Seat is transported
tera, there all Catholics will follow him, because par-
Wherever it takes root, there will be the stem of the succession.
the center of government and the sacred repository of traditions
apostolic.

"Such are our unchanging feelings that we pro-
Let us proclaim today to the face of the entire universe, to the face
of all our Churches, which we are carrying at this moment
the vows and whose faith we attest; in the presence of the saints
Altars, and in the middle of this basilica where our fathers assembled

Wheat crops were used more than once to cement the peace of the Church,
and to appease troubles and disputes through their wisdom,
Alas! too similar to those we are currently dealing with.
today. I seem to hear them right now, it seems to me
seems to see their venerable shadows appear in the middle
from us, as if to tell us not to do anything that
be worthy of them, who is not worthy of us, and not
never deviate from the ancient path followed by our ancestors
cerees.

No sooner had the speaker finished his speech than the
Cardinal Fesch advances, mitre on his head, crosier in hand.
hand. On both knees, facing the altar, he offers the ser-
the following statement: "I recognize the Holy Church
Catholic, Apostolic, Roman, Mother and Mistress of

all the Churches; I promise and I swear a true obedience to the Roman Pontiff, successor of Saint Peter, Prince of the Apostles and Vicar of Jesus Christ.

It's a formula, a simple formula established by Pius IV in 1564, after the Council of Trent; but, in In this circumstance, this formula has something so solemn and so touching, that it resembles an act of audacity. The crowd, which was deeply impressed, accepts it thus, and the Council, which must open new horizons to Gallicanism, finds itself swept away, from its beginning, even beyond his expectations. Some Bishops those who, when questioned or consulted separately, might have done with temporal power, an assault of flattery and mutual concessions; but, in the presence of God and of this august Pontiff suffering persecution, the Bishops those who shake off the dust of the courtyards, in order to get back up More Catholic than ever. The Pope was in chains. They hasten to swear allegiance to him. They were chosen to

to determine or restrict his spiritual power, they proclaim themselves above all harm.

This unexpected spectacle provoked reflections and unexpected connections; they did not escape Napoleon. The Emperor realizes that the moral outcome this first session dealt a fatal blow to the synod Gallican. His innermost sense gives him the final word, he However, he does not believe he should stop there.

This attitude is not lacking in independence. nor vigor, the revolutionary historians, who seek-they like to explain everything through political intrigue or by human calculations, wanted to see an opposition of-Guisée; they spoke of Bourbon hopes and of Secret vows. Party men first and foremost, These historians accused the old royalism of having conspired in the shadow of the altar; they reproached him for having made the priesthood a bulwark, in order to attack more Surely the Empire. If we look back at the times and the places, it will be easy to convince oneself that the Episcopat was hardly able to do anything for the Government imperial opposition, even wrapped in the Most respectful forms. Completely renewed by the Concordat or by death, the Episcopate had not having seen the glory days of the ancient monarchy: he did not... Only faults and misfortunes were born. Raised by Napoleon Leon, he regarded him as the arbiter of destinies Europe. Along with the whole of France, he bowed before this victorious, whose language as well as thought was toudays in motion. The Emperor did not say this then. that he will say on the rock of Saint Helena: "The claimsdants, regardless of their personal worth or that of their claims, are always a great danger in times of national crisis. I despised them too much. I was wrong. I would still be on the throne if, in 1814, he There had been no Bourbons.

In the shadow of his scepter, which protected the sanctuary, The priests had found support and security. Their ambition did not go beyond that: and for those who know the Clergy, this beyond is as impassable as the Mythological Pillars of Hercules. The clergy lived little in the past; he needs the present and doesn't like to anticipating the future. We never see him increase his namebr of these courageous souls who, according to Tacitus, obscured They cling to hope despite their fortune. Upon leaving of a crisis as appalling as the one that shook the the foundations of Christian society, the clergy tried to reto constitute; but he was distressed, and not without reason, at the fact that he was to always encounter the Revolution face to face.

The Emperor killed her because of certain ideas contrary to his power or the tendencies of his mind; he resurrected her cited among his men. It seems that in the middle of this Europe, whose kingdoms he appropriated for life and the wills, he cannot get rid of a Revolutionlion who, by enduring his imperial whims, inflicted upon him its laws and its privileged few. Does he want, through a message, to... to address the Fathers of his Council? It is the pen of the ex-Oratorian Daunou, which he borrows, in order to give to this The message had an aftertaste of Jansenist bitterness. In Rome as well as in Paris, under the Directory as well as under the Empire, Daunou proved himself an enemy of Catholicism and of the Holy See. The clergy therefore regards each other with complete distrust. natural order against a natural order of things where the Revolution crowned, takes the defeated Revolution into its service in the facts, but still active in hatred.

The men had passed away, but the mistakes survived. Was it impossible for them to usher in a new era? of persecution? Apostasy intervening to put in the Emperor's mouth, his anti-Catholic rages, it was the almost official exhumation of the civil church. Then from the prison in Savona where the Pope languished, from the dispersion or internment of the Sacred College at the At the fortress of Yincennes, the clergy could only see... new catastrophes, always caused by the same rage of disbelief.

The clergy, who hold the secret to the tumults of the soul, do not does not allow political opposition against governments established. He receives them from God as a reward or as punishment; then he only emerges from his usual reserve to make an act of faith. At this synod that is opening, when the The supreme pontiff is stripped of his states and held under the most rigorous sequestration, the act of faith towards the Church and devotion to the Roman See was more obligatory than ever. It is also a religious adherence and a protest. The Emperor was not mistaken; but within his councils he had old revolutionariesnaries that intoxicated him with his power and that strove to persuade him that after having tamed Europe, he would not He should not have to humiliate his diadem under the habit of a monk. These skillfully combined stimuli produced at the It had a certain effect over time. Pride did the rest, a lot more actively than the old parties and that this pretense resistance from the Clergy.

In order to exert at least moral pressure on the assembled Episcopate, and to make this contrain as far as Savona, the shadow of Jan-Gallican senesianism resurrecting a shadow of revolution.

The bitter and declamatory words that Daunou put in the Emperor's mouth were brought to the Concited by the two ministers of religion of France and Italy. These words, whose origin is known to the clergy, leave him Cold and impassive. The time for struggle has come on the the field of principles; the Clergy does not abandon the field of theological battle. He does not, above all, repudiate the the cause of the Pope, which is that of the Church and of what is right. To exert the full weight of his authority on the deliberationsrations, the Emperor ordered that his two ministers of cults, Bigot de Préameneu and Bovara, would attend the sessions, to the right and left of the presiding Cardinal. In order to better showcase his official intervention, He wants them to always be there, like the agents. and the witnesses of the secular government.

The uninstituted bishops are there as well.
some have already received episcopal consecration previously
pale; the others are merely appointed to a seat by the
civil power. In the name of the Emperor, they all demand
deliberative voice in the Council; Cardinal Maury
second. Etienne de Boulogne declares that the presence
in their dioceses of these non-instituted clergy
is a scandal, and that this scandal would become intolerable-
suitable, if they deliberated in an assembly which must pro-
to announce their fate. Boulogne is the Emperor's chaplain-'
reur; this title inspires him to be more daring in establishing the
a true distinction between the two powers. The Council
accepts the doctrine professed by the Bishop of Troyes; the
Cardinal Maury, who raised the issue, adhered to it in
murmuring.

A ray of courage hovered over that assembly.
and of faith, that the propositions which appear least

The eligible candidates were unanimously acclaimed. We didn't...
tended neither on the theories nor on the consequences of
Gallicanism; doctrines were commented on and explained.
by Bossuet. Some criticized its meaning, others its
approved of the scope; but all agreed
as soon as the image of the Supreme Pontificate was invoked.
bowed before this spectacle worthy of holding one's gaze
of God, the good man struggling with evil
fortune.

A day came when the Council's address to
the Emperor in response to the imperial message, the work of
Jansenism. Suddenly Dessolles, Bishop of Chambéry
and brother of the Marshal of France, rises; then, with a
barely contained emotion: "We cannot,
he exclaimed, "to deliberate under these sacred vaults, and to deliberate!"
as members of the Church, when the common Father,
the venerable head of the universal Church, is in the
chains like the Apostle. I ask that the Council
surrender en corps to the palace of Saint-Cloud, and that he demand
The Emperor's freedom, the Pope's freedom. Then, and only then.
Then, it will be possible to reach an agreement.” At these words, a
An electric shock grips the assembly.
Tears flow from every eye; a single cry escapes.
from all hearts and from every mouth: "Yes, yes, to
Saint-Cloud!

It was responding to the message with the most effective approach.
peremptorily Catholic; it was perhaps, by a

sublime impulse, stirring in Napoleon's soul all
the generous fibers. Bigot de Préameneu, the minister
of the cults, was losing his mind; Cardinal Fesch accepted the
proposal, when Duvoisin, Bishop of Nantes, whose
A calmer Gallicanism yields little to pressure.

proclaims the session closed. He was one of the secretaries-
silenced members of the Council, he was therefore able to direct the president.

The session was adjourned; but he nonetheless survived.
an immense event, an event that spread throughout the entire Em-
worse, with incredible speed. The press was also
The Senate and the Legislative Body remained silent. The press was silent.
because at that time Napoleon rigorously applied the system to him
which he elaborated on in a note to Fiévée, his correspondent
secret dant l. But the Legislative Body, which had never
Opposed, he deemed it appropriate to give a sign of life; he begged
the Emperor to allow him to take charge of the cause
of the Government. The Emperor smiled pityingly; nevertheless,
Although deeply irritated, he did not deem it appropriate
to dwell on such a brilliant resolution of the
part of the Episcopate. For the first time he compromised with
the difficulty.

The difficulty was indeed insurmountable. Napoleon, with
with all its prestige, it can very well create kingdoms and
to modify international laws according to its own convenience;
but his authority stops short of the Catholic conscience-
It is not possible for him to force his way out of this asylum. He had
The Bishops were brought together in the hope that 'decisions'
emanating from his initiative would be accepted by them with
recognition; the Bishops, without worrying about beautiful-
In the heat of imperial anger, they neither concealed their thoughts
nor their wishes. They demand the Pope's freedom, or everything
at least the honor of sharing his chains. We want that before

1 We read in this note from the Emperor, inserted in the 2nd volume, p. 114,
From the Correspondence and Relations of Fièvèe with Bonaparte, — 1802 to
1813 —: “Whenever unpleasant news reaches him
government, it must not be published until such-
certain of the truth that it should no longer be spoken, because it is con-
naked from everyone.

to proceed with its work the commission of the Synod de-
clarifies the very competence of this Synod. By a majority of
Nine to three, the commission affirms incompetence

of the Assembly. Using theological expedients, one tries to get the Council to return to a principle that puts end of his mission, even before that mission was clarified-determinedly. The Council leaves it to time to to expose the school's subterfuges; then, master of He, because he is convinced, is waiting for the results of the delays. These results were not long in coming. produce.

The Church in France has regained its former splendor. She has before her eyes the captive Pope and the Sacred College in-He was haggard like a vagabond; the Church of France protests with respect, but she protests against this abuse of the strength. When more compliant voices stammer a few timid complaints about the bubble of excommunication, when they will suggest that the Pope had a better to make use of the wrath of the Church, he will rise to the mid-at the Synod an archbishop who, holding in hand the acts of the Council of Trent, he will exclaim: "I hear it said that a Pope does not have the right to excommunicate the sovereigns rains; therefore, condemn the church that established it in this way.”

A long, shuddering burst of enthusiasm answers this cry of the heart, which is at the same time a demonstration Catholic.

These words by Charles-François d'Aviau du Bois de Sanzay, Archbishop of Bordeaux, were, as of need, the renewal and consecration of the The papal bull Quum memoranda. The Emperor confessed his powerlessness-sance; but it was not to be publicly acknowledged. D'Hirn, de Boulogne and de Broglie, Bishops of Tournai,

from Troyes and Ghent, had been tasked with the report on competence; they were arrested during the night and con-The two prisoners were held at Vincennes. Napoleon did not want to subject the Archbishop of Bordeaux to the same fate.

On that very day, July 10, 1811, the Council was dissolved by imperial decree.

Severe measures had been imposed on three Prelates. It was believed that they could intimidate others, and that by Taking them one by one with studied seductions, he did not It might not be impossible to bring them to a few concessions. After having spoken so much about Bossuet, we end-He knows how to forget the very words of the great Bishop: "Sometimes the judge, out of complacency, does to the man powerful the present of a sentence that both

"They regret it later."

Negotiations were taking place in Paris, between the prospect of the dungeon
of Vincennes and the self-serving caresses of the Governor-
The negotiation took place in the Savona prison. In order to...
to persuade that the Pope is not absolutely captive and
cut off from all free communication, five were sent to him
Cardinals who are to assist him with their advice, during
that a delegation from the dissolved Council will ask him to
to sanction the weakening of papal authority. These
Five Cardinals provided pledges of a cruel need
of moderation, and one can say of them what the cardinal
Pacca so ingeniously said of Roverella, their 'leader':
“Aliquid humant passus est.” This something of hu-
hand pushes them towards endless obsequiousness. Pie YIÏ in
experiences the backlash, and Roverella obtains or wrests
a draft by Bref, which does not meet the requirements of the Em-
neither the Pope's legitimate sensitivities nor those of the Pope.

This quarrel between priests, which Napoleon feigned to be mis-

To take snuff after lifting it was not one of those things that one
appeases through a victory or the conquest of a pro-
Vince. Badly started, even more poorly supported, she doesn't
was bound to lead to a moral disaster, and that's the end of it.
The Revolution awaits the Emperor. He will come, for
then his prosperity is almost as dazzling as his
mistakes. He opens the Russian campaign, and by a
a coincidence of which the British government alone
the merit, the Pope, at that same time, is pre-
came when an English frigate was cruising in the waters of
Savon e.

Cardinal Bernetti recounts on this subject: “I was in exile
in Reims, with my uncle Cardinal Brancadoro; young
and active, I was employed on perilous missions, and
Cardinal Consalvi deigned to show me some con-
fiancée. One day he said to me: "It would be very possible that
I will need to send you to [someone] in a short time.
England.” Thereupon, His Eminence introduced me to the project
formed by the English, in secret agreement with the Au-
cheating. The Pope in Bonaparte's hands was a
hostage whom it was important to remove, because, with the Pope dead, the
The conclave could only assemble with permission
of the Emperor of the French. However, England did not want
not to grant him that right, and Austria even less so.
It was therefore agreed that arrangements would be made to ga-
to guard a subordinate jailer of the Holy Father, for he had not
With him were neither Cardinals, nor Prelates, nor devoted servants.

Everything was at Bonaparte's command. A French lady-
French, wife of one of the principal administrators of
country, almost providentially offered itself to do eva-
behind the Pope. She reached him and warned him of this
who was going to be tempted. She pointed out the signs that

were to be made of the frigate and the means that the
The Holy Father would find at his disposal at the time of the
Done. The Holy Father and this lady were alone in the
secret. The frigate cruised near Savona, but it did not make
not the agreed signals.

Later, when, through the various functions in which I
I was sent to Rome and found myself in daily contact with the authorities.
With Cardinal Gonsalvi, I reminded him of these circumstances
from our exile, and he explained to me the thing he had learned
during his trip to London, from the mouth of the
Prince Regent. The plan to kidnap the Holy Father and
He had indeed been arrested for taking him to Sicily or Malta
during the Council of Paris. The Pope had agreed to it;
but the British government got wind that its des-
her breasts had not escaped Bonaparte's police; she
was very keen to prepare and execute a counter-proposal.
For fear of endangering the life of the Sovereign Pontiff or
to further aggravate its situation and that of the Sacred College,
England abandoned its plan; then, a few weeks
then, as if to justify his caution, the
Pope was removed from Savona and transferred to the castle of
Fontainebleau.

"Such is," adds Cardinal Bernetti in one of
his handwritten notes, the truth about the fact that the contem-
porains have never been able to clarify, because the main
Actors or witnesses have always believed, during their lifetime, that...
to see remaining silent about an event that no longer
"For them, it's of historical interest."

The transfer of Pius VII to Fontainebleau is explained;
It would be pointless to go into details. Emperor Na-
Poleon was unable to sign the orders which were so
cruelly executed in his absence; the Revolution or

An excess of zeal allowed itself far too much leeway.
frank.

Long days accumulated in this new pri-

his. Pius VII spent them between moral suffering and the
physical pains to which his mind and body
were subjected. Resigned to everything, and seeing no one near him
only hostile faces by profession, the august old man
he gradually felt the remaining strength that he had been transmitting gradually diminish
the difference between Savona and the Alps had left him.
When this gradual collapse was properly and duly documented-
Stated, some Red Cardinals were allowed to come
to impose their homage on him, or, to put it better, their
advice. These Cardinals were not irreproachable in any respect.
point of view.

Without betraying the Holy See, they had abandoned its
interests; without violating their oath as princes of the Church,
they had placed themselves in opposition to the common Father and the-
The order of the Sacred College. Their trips to Fontainebleau did not
could have had no other purpose than to sore the patience of the
Pope, and to wait for an hour of weakness in order to dictate to him
humiliating concessions. These Cardinals all had a
a role predetermined. Some, arriving at the court of Pius VII,
should, with the exaggerations of sanitary minutiae, if
customary in Italy, worrying about his failing health and over-
Everything inspired worry in him. The others painted for him
the situation of the universal Church without a Head, without a Bishop-
and soon without clergy. With tears easily
Hypocrites, we feigned sympathy for misfortunes that were all too real.
whose Roman See was threatened; there was talk of schism
and separation. Pity coming to the aid of clever
prayers, it was insinuated to the Pope that he alone, with a
a simple act of compliance, was able to render
to freedom all Cardinals and Prelates suffering in exile
or prison for his cause.

This work in the mines and undercutting, which a tireless
perseverance continued amidst daily worries
and even in the sleeplessness of nights; gave no hope
results were imminent. They were multiplying around him.
the reeds, so that he would only have a choice of weaknesses.
Timidity was allied with deceit or lying.
From the nervous candor of Pius VII's character, one can
it was a weapon to gradually accustom him to the conditions
which were declared essential to the salvation of the Church.

Isolation, which breaks even the most energetic spirits,
had gradually affected the Sovereign Pontiff. A fever
Slow, but continuous, it undermined this feeble body, unable to
tolerate neither air nor the lightest food. In order to
to overcome its last resistances, a final assault

It seemed indispensable: Napoleon himself took charge
to deliver it.

The Emperor suffered a disaster as immense as his
fortune. He was defeated even more by the elements than
by men; he saw his armies buried in the
snows of Russia or under the ice of the Berezina; but
Back in Paris, he still hopes, through sheer genius,
to break the spell. His allies are abandoning him one by one and big-
the enemy ranks were splitting. His throne had toppled.
during an hour under the individual conspiracy of
General Malet. If he does not respond to so many adversities
With a thunderbolt, the Emperor admits to himself that his
prestige is destroyed. It must be regained at all costs.
His Senate grants him all taxes in advance and
all the conscriptions he demands; but to reassure
In France, such servility is no longer enough.

Calm must return to minds: Napoleon is running to
Fontainebleau in order to subdue the Pope.

Blinded by success, this great despiser of death
had come to want all land to bear all species
of fruit. More than ever, it has this promptness of
eyes that flitted everywhere, probing souls. With his gaze
worried, he penetrates every face and every character-
The Pope loved him very much; he still cherishes him.
perhaps in memory of the suffering endured. Napoleon is
in his arms; Napoleon calls him his father. The father...
tenderness at the return of this child, who lavished the most
marvelous faculties that God has given to a creature
ture; then, from one tenderness to another, one
manages to speak of a peace, which must finally cement a rap-
closely desired by the entire Catholic Church.

It has been said and written that, in these brief interviews of
At Fontainebleau, Napoleon had turned against the Pope.
threats and sacrilegious violence. We even
spoke of a scene where Pius VII, dragged by his hair, to-
would have signed, under duress, milked on January 25, 1813.
For the honor of humanity, these facts are absolutely
False, and the Pope himself has always denied them. In order to
to control this exhausted old man, whom no one thinks of
to support courage, there was no need for anger or
brutality. The Emperor's prestige, his promises, the
displays of veneration with which he surrounded the captive and
especially the sudden transition from prison to freedom, of the
the Church's servitude to its liberation, rendered
Urging and violence were useless. The Pope had

had been prepared for a long time for the strange concessions
demanded of him; he granted them, he signed them without almost
He would discuss them. He placed only one restriction on it; it paralyzed

in advance all these preliminaries of an impractical concordat-
cable. He demanded the assent of the council of all the Car-
assembled dinals. The Emperor had no reason to
to oppose such a wish, and counting on exile or the
Detention would have reduced resistance; he agreed.
firmly convinced that the Sacred College would be located in the
The same perplexities as the Pope. Napoleon, through an excess
of confidence in his own genius, and Pius VII, through an excess
Out of weakness, they had deceived each other. The word
it remains up to events, that is to say, to God, and "when
God wants, as Bossuet puts it, to show that a
His work is entirely his own; he renders everything powerless.
and in despair, then he acts.

Providence is at work; let us watch it do so.

The Sacred College is free. Consalvi, Pacca, di Pietro,
Litta, Gabriel, Mattei and a few other exiles, are at
feet of the Sovereign Pontiff. The rooster crowed; the success-
Pierre's brother accuses himself of having given in to guilty suggestions.
management: "These Cardinals," he exclaimed, "have led us astray."
at the table and had us sign. Then, with his eyes
Extinguished, tears of repentance flow, those beautiful tears.
which Virgil speaks of: Lacrimoec decorae. In his deses-
pear, which makes him say: "I will die mad like Clé-
ment XIV, » there is so much dejection and intrepidity in the
times, that the Cardinals no longer hesitate to offer him the
the only solution to the situation.

Some tentative advice may have tarnished things for a moment
the splendor of his reign and his imprisonment, it is necessary that the Pope
rises more dignified than ever. Pacca, the Minister of
days of mourning, and Consalvi, the Secretary of State of the years
of prosperity, Consalvi, who has resumed his duties, the en-

1. Panegyric of Saint Andrew. Complete Works of Bossuet.

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CARDINAL PACCA

They send their warmest regards. Di Pietro speaks as a consummate theologian. His unyielding words betray the ineffable pride of probity, giving to mercy itself even the austere tones of justice.

The forces of soul and body have returned to evil. Happy Pontiff with the Sacred College, for having good advisors, it's the same thing as being vigorous by himself. The Cardinal of his favorites told him that, to be covered by a passing cloud, the sun is not a cloud. Consalvi's word struck him. After so much sustained battles for the Church, the prisoner feels that a A public testimony of repentance is necessary. It offers solemn expiation: he performs it in full serenity unity of his conscience. We will therefore see again that he is not In the long run, there is no policy more clumsy than poli- the skillful ones' tic.

Napoleon, absorbed in plans and schemes from his latest campaigns, he had the extracted document published to the Pontiff. He knows that this act is null and void in principle. and flawed in form; but a measure is needed which- conch shell to soothe religious irritations, serving as an amenity to political hatred and discontent general. The measure was taken by him; he is not concerned more of the denouement. At Fontainebleau, Pius VII did not pass There is no such thing as quick condemnation of the mistake made. It is out of his honor and duty to retract. In the presence of the Cardinals, who had been secretly assembled, he has rehabilitated himself; he demands that the rehabilitation be as well notorious for the fault. It is therefore decided that the Holy Father will first write to the Emperor a reasoned revocation of the deed signed between them on January 25, 1813. Then this letter will be entrusted in its original form to the Sacred College, which will have the right

to disseminate it in due time and place, according to the needs of the Church-

The Pope addressed the Emperor in these terms:

“Sire, however painful the confession may be to our hearts that we are going to do for Your Majesty, whatever trouble that This confession might cause her, in herself, the fear of judgments of God, including our old age and decline The health aspects bring us closer together every day. Vantage, must make us superior to all considerations human, and to make us despise the terrible anxieties

which we are currently facing.
"Commanded by our duties, with this sincerity,"
this frankness which suits our dignity and our ca-
character, we declare to Your Majesty that, since the
January 25th, the day we affixed our signatures to the articles
keys which were to serve as the basis for the final treaty of which there
is mentioned, the greatest remorse and the most vivid
Repentance has ceaselessly tormented our soul, which cannot
to find neither peace nor rest.

"We recognized it immediately, and a continual and pro-
The foundation of meditation makes us feel more and more each day.
the mistake we allowed ourselves to be led into,
either through disputes arising in the affairs of the Church,
or also by the desire to please Your Majesty.

"Only one thought slightly tempered our affliction:"
It was the hope of remedying the situation through the act of accommodation.
definitive, to the harm we had just done to the Church in
subscribing to these articles. But what was our pro-
deep pain when, to our great surprise, and despite
as we had agreed with Your Majesty, we
I wanted to publish these same articles under the title of Concordat
keys, which were only the basis of a future arrangement!

Moaning bitterly and from the bottom of our hearts on the oc-
scandal caused to the Church by the publication
of the aforementioned articles, fully convinced of the necessity of
to repair it, if we could refrain from doing so for the moment
to express our feelings and make our re-
These claims were made solely out of caution.
to avoid any haste in such a matter
capital.

"Knowing that in a few days we would have the
joy at seeing the Sacred College, our natural council,
gathered around us, we wanted to wait for him to
to help us with its insights and then take a decisive step
mination, not on what we recognize as obligated
to make reparation for what we had done, because God
we are witnessing the resolution we had taken from
the first moment, but of course the choice of the best
method to adopt for the execution of this same resolution.

"We didn't think we could find a better one."
compatible with the respect we have for Your
Your Majesty, that of addressing us to Your Majesty herself-
even, and to write him this letter. It was in the presence of
God, to whom we will soon be obliged to give an account

of the use of the power entrusted to us, as vicar
of Jesus Christ, for the government of the Church, that
We declare, in all apostolic sincerity, that
our conscience irrevocably opposes the execution of
various articles contained in the document of January 25th. We
let us acknowledge with pain and confusion that this would not be
not to build up, but to destroy, that we would do
use of our authority, if we had the misfortune to execute-
cut what we imprudently promised, not by
no ill intent, as God has shown us

witness, but through sheer weakness and like ashes and
dust.

"We will address Your Majesty, with regard to this
written and signed by us, the same words as our
His predecessor Pascal II addressed a brief to Henry V,
in favor of which he had also made a concession which
rightly stirred the remorse of his conscience.
We will tell you with him: Our conscience recognizes-
Knowing our writing is evil, we confess it to being evil, and
With the Lord's help, we desire that it be broken
Absolutely, so that no damage results for
the Church nor any harm to our souls.

"We acknowledge that some of the aforementioned ar-
Articles are likely to be amended by a new
drafting, by means of some modifications and changes
gements; but we recognize at the same time that
others are essentially bad, contrary to justice
tice, to the government of the Church that Jesus Christ himself-
has even established that they are therefore unenforceable.
and must be completely abolished

"However, we cannot hide that our
conscience still reproaches us for not having done
mention, in the aforementioned articles, of our rights over the do-
Church rights, rights that our ministry and the ser-
ments attributed to our exaltation at the Pontificate oblige us-
to maintain, to claim and to preserve, and,
Certainly, the letter that Your Majesty sent us
does not sufficiently remedy this oversight
our duties.

"For these reasons and others no less serious, concerning-
including both the aforementioned articles and those we have not

not spoken of, and in particular Article 5 of the treaty of 25 January four, reasons that would be too lengthy to explain here, it is It is obvious that our inflexible duties forbid us from doing so. Absolutely the execution.

"If we fully understand the strength of the stipulationstions, we also know that, when they are found in opposition to divine institutions and our duties, we are forced to yield to the empire of an obligationtion of a higher order, which forbids us from carrying it out and renders them unlawful.

"While yielding to the cry of our conscience, which we orders that this declaration be made to Your Majesty, we we hasten to inform him that we desirewe will ardently strive to reach a challenging accommodation nitive, whose fundamental bases are in harmony with our duties.

"It is with these sentiments that we can assure Your Majesty (as soon as he comes to our attention) knowing that she consents to what we have explained to her in our letter with a paternal trust and a apostolic freedom) of our eagerness to take all necessary measures to proceed with the conclusionsion of a final arrangement, so fervently desired. We We will not doubt then that this measure will remedy the numerous evils to which the Church is prey, evils who so often forced us to send our redisplays at the foot of the throne, and that she finally an end to the disputes that, in recent years, have been for us the object of so much pain and so just demands. That is the goal to which we must reach a final agreement, unless betraying the duties of our ministry.

"We beseech Your Majesty to accept the result" from our reflections with the same outpouring of heart as We have explained them to her. We beg her, through the enthe gifts of Jesus Christ, to console our hearts, which do not desires nothing more than to reach a reconciliation which was always the object of our wishes. We implore her to conto astound what glory will reflect upon her, the valuable advantages that the conclusion will bring to its States

sion of a definitive settlement, guaranteeing a genuine
peace for the Church, and worthy of being maintained by our
successors.

“We address our most fervent prayers to God, so that
that he may deign to bestow upon Your Majesty the abundance of
His heavenly blessings.

Pacca, di Pietro and Consalvi wrote with the Pope
this document, which bears the mark, so to speak, vi-
It boasts of the diverse genius of the three Cardinals. It is dated from
March 24; on that very day, the Pope, after having addressed it
officially and directly to the Emperor, the communi-
than individually to each member of the Sacred College.
The time for weakness was over, the time for courageous women had arrived.
The resolutions begin. The Sovereign Pontiff decides
therefore, to take a step before the Cardinals which...
would almost be an act of apology, if it weren't for the ma-
demonstration of supernatural boldness. Pius VII wrote to
Napoleon that the act of Fontainebleau is radically
no one: he desires that the Sacred College hear from his own
He silenced these confessions. He communicated his speech to them.
mysteriously, and as it were from voice to voice.
This speech concludes as follows:

“Blessed be the Lord who has not taken his
mercy. It is he who mortifies and gives life. He has well

wanted to humiliate us through a salutary confusion.
At the same time he supported us with his all-powerful hand-
health, by giving us the timely support to fulfill
our duties in this difficult circumstance. It is up to us, then.
either humiliation, which we readily accept for the
good of our soul! To Him be, today and in all
"The centuries, the exaltation, the honor, and the glory!"

He who so dignifiedly redeemed an hour of af-
failure, in four years of the harshest prison,
he, too, deserved to share in the exaltation, the honor and
glory. Moral energy lent him physical vigor,
and he calmly awaited the effects of his protest
which coldly halves the imminence of the danger
considered.

The danger no longer came from the Emperor. Cornered by
victory after victory, and soon forced to defend his footing
set foot on French soil, invaded by a countless coalition,
The Emperor conveyed to the Pope his wish to enter into
accommodation. Great ladies like the marquise

Anne de Brignole, prelates such as Cardinal Maury and Fallot de Beaumont, Bishop of Piacenza, arrive at Fontainebleau to prepare minds to accept certain certain proposals. The Emperor renounces the territory of Rome, he ceded the property as far as Perugia. Every day brings about a new march of the allied armies; each day presents a new combination for adjusting the Church affairs. It seems that remorse weighs upon the Napoleon's conscience, and that before seeing the world If it had escaped his grasp, the warrior would have been happy. for having made peace with the Apostolic See.

This peace vanished, like all the others, in at the same time as the victory. The Revolution pushed him against the Church, he feels struck to the heart by the blow dealt to The Chair of Peter. He invokes peace, he whose life It was just a fight, and Europe doesn't listen to its ambassadors. sadists. Europe disdains his prayers, or makes one of them diplomatic maneuvering; but the Pope, ever the father, replies: “We have never been, we will never be the en-enemy of the Emperor. Even if it were our desire, the Religion would not allow it. Nevertheless, we do not we can only deal in Rome, because only in Rome We are free and truly Pope.

On January 23, 4814, Pius VII was freed from his chains; He leaves Fontainebleau to return to his states. April 4, seventy-one days later, the quietest disasters end abruptly the most resounding-Health, a modern-day military epic. The Emperor Napoleon, abandoned by all and abandoning himself, This marks his downfall. He abdicates the imperial crown. in this same palace of Fontainebleau, a silent witness to the the pains and captivity of Pope Pius VII

Following the beautiful image of Saint Augustine: "The lion was defeated in fighting, the lamb conquered in suffering frant. »

Amidst the events that unfolded with Due to such speed, it was not possible for us to substitute-"To kill the controversy in history. We were unable to respond." in a few words to the writers who, taking Mr. Thiers as a model, they strive to distort the facts and the ca-characters, in order to ultimately prevail to the Revolution on the Church. Mr. Thiers is the head of this a school that is half philosophical, half Gallican, which has nothing

1 Saint August., Enarratio in Psal, u° 14.

He learned, but he who has forgotten everything; let us therefore study what
the way in which he judges men and things.

Writers have their destinies, just like books.
Mr. Thiers, who, through his oratorical or constitutional actions-
through her works, she contributed so much to po-
popularizing the name of Bonaparte, one must admit, in the
The secret of his thought, that the destiny of some writers
Vainness sometimes becomes a providential punishment. Court-
An unwitting participant in success, he applauded all violence
which triumphs, and, in his case, it is less the effect of a con-
serious violence that a game of his exuberant proven-
çales, sacrificing duty to a passing enthusiasm.
His first book, *History of the French Revolution*,
presents itself as a dusty battlefield and
bloody, where everything is left to chance, which is then deified
victory, and where man struggles in a pro- night
founded against the stupid laws of fate. A lucid mind,
but skeptical, his imagination mobile amidst his in-
Affected concerns, Mr. Thiers may never have had
bad intentions: he has revealed more than once
evil instincts. He only experienced passion in brief moments.
of the truth; and that's at most if, recounting intolerable things
In excess, it allows the reticence of his pen to envelop
the happy crime of a belated blame.

Like so many others, Mr. Thiers had his days
of constitutional popularity and its small semester of
parliamentary glory. Placing himself as much as possible on the
At the front of the stage, he showed us some people-
raised swimming patterns, monsters or prodigies, marvels of
baseness or miracles of heroism; but he has constantly
tried to forget that the cruelest injustice in history
is to adopt it for herself and to make others consider it

Success as the touchstone of merit. "11 is
"It is rare," said Quintilian, "for someone to have enough self-respect."
It was through this lack of respect that Mr. Thiers sinned.
formerly, in his apology for the Revolution; it was through there
that with a singular intrepidity of good opinion of
He himself still errs in his History of the Consulate and
of the Empire.

Without having this Atlas constitution, which Miiton requires truly superior men, Mr. Thiers could to be impartial and not to be unfair. He would have It cost so little to get out of this rut! Instead of always trying to smooth things over, it was his so easy not to fall into the alternative of charging the persecuted of imaginary wrongs and to invoke in favor the persecutor benefits from mitigating circumstances. There is in the position of this writer, devoted to the imperialism through his works and riveted to the chain of the representative through its ambition, a deep-seated disenchantment that the Reading Machiavelli could raise the proportions to the point of tions of remorse. Machiavelli indeed said: "It was necessary to redoubt the name of Caesar, who had destroyed his enemies with such glory, and established a monarchy in Rome. nothing favorable could be expected from him or his supporters "Convenient to freedom."

Mr. Thiers never had the perspicacity of the great Florentine politics; however, what he once attempted against Louis XIII and the victims of the Revolution, Mr. Thiers I'm still trying it today with less harsh forms. The revolutions he did not make inspired him to a kind of self-doubt, and a relative naiveté who, in place of ancient fatalism, substitute a

1 Works of Machiavelli. Discourses on Titus-Live, Book I.

providence and a cult that the historian molds to his liking. In this last work, the Revolution, his mother, did it more circumspect in words, but no less unjust in the ratings.

Thus, the Sovereign Pontiff Pius VII had to, by condesdescent, by detachment from worldly goods, by love of peace above all, offer no resistance to Napoleon's covetousness. The Pope, abducted from his capital, dragged from exile to exile between two gendarmes like a repeat offender, was perhaps not entirely He acted within his rights by refusing to comply with the decrees. confiscation of the patrimony of Saint-Pierre; but to A sure thing, according to Mr. Thiers, the Cardinals, who, on the traces of Consalvi, Pacca, di Pietro, Litta and French bishops fought or endured the persecution for the honor of the Church and for independence The dance of the Roman Siege set a bad example of stubbornness. They were all guilty of ignorance or ingenuity in both substance and form. Instruments docile, they refused to listen to the lessons that, from At the height of his glory, Napoleon allowed the former Oratorian

Daunou addressed them under his imperial cover.
Mr. Thiers strikes them all with a severe censure, but little
motivated.

Like Seneca, he is never quick to admire and to
to exclaim: "I honor these great names and do not hear them
never pronounce it without feeling greater: Ego illos
veneror et tantis nominibus semper assurgo. » Seneca
He said this; the revolutionary idea will never have any momentum.
Same.

From 1809 to 1814, he met priests,

1 Seuec. Epist. 64.

Bishops and Cardinals, the most learned and the most in–
hectic, which, to a perfect degree, did not
to silence the voice of their conscience, when an imperious desire–
Seeing their command to speak. Mr. Thiers, who of the most
From the bottom to the top, by making the opposition
to the principles of order and salvation, accuses all these priests,
Bishops and Cardinals, whether hypocritical or obstinate,
as if devotion and courage were too conta–
religious, even within the Church. Then, without ever authorizing his
pen to invoke an excuse in favor of those who read–
They speak out for the law, he incriminates them or he slanders them, he
condemns their actions or their character. Mr. Thiers, who, at
the time of the revolutions of 1830 and 1848, was always
admirable in his personal precautions, he seems to be making himself
the considered audacity of others a living reproach, and he does not
tolerates martyrdom only in the ballot box of parliamentary votes
silence. However, this is not entirely a reason to
that it absolves prudence or fear. It stigmatizes
energy, but he allows himself to blame fear, when,
As an exception, she seizes a bishop or a car–
faithful to duty. It is therefore neither recklessness nor the
fear which are at issue before the historian of the Revolution
The solution is loyalty to the Holy See.

Some excerpts from History of the Consulate and the Empire
will make Mr. Thiers and his spirit of denial better known.
grement, when the name of Rome appears in his writing.

Cardinal Spina "was the believer and even more eager
that believer. Constantly asking his for money
at court, his most ardent wish was to make her rich and
prodigal, as in the old days.

The marriage of the Archduchess of Austria to the Em–

[1] History of the Consulate and the Empire, vol. III, p. 241.

Percur will be celebrated at the Louvre. Mr. Thiers puts in The Sacred College scene. We have the unreleased version of Cardinal Consalvi; let us see that of the revolutionary historiannaire. He tells the story:

"Napoleon, whose eye took in everything, had noticed^ during the wedding ceremony, the red dresses, like He called them, but not all of them were present. — Countthem, he had said to a prelate of his chapel; and having obtained the certainty that thirteen out of twenty-eight were missing, hehe cried out in a low voice, with a violence of which he was Not the master: — Fools! They're always the same! ostensibly submissive, secretly rebellious!... but they They'll see what it costs to outwit me with my power! — He had barely left the ceremony when he sent word to of him the Minister of Police, and had ordered an arrest the thirteen Cardinals, to strip them of the purple (from which they were later known as Cardinals) blacks), to disperse them into different provinces, to to keep them in custody, and to detain not only their ecclesiastical revenues, but their personal property.

"We could not respond with more violence to a more imprudent and more reprehensible opposition. In the number of the thirteen Cardinals included the cardinal Oppizoni, whom Napoleon, despite many clouds rumors spread about the private life of this prince of the Church, had Appointed Archbishop of Bologna, Cardinal and Senator.

These thirteen Cardinals, who are neither overtly submissive, nor secretly factious, and that their contemporariesRains and posterity were never tempted to take For fools, this is the elite of the Sacred College, the glory of the Church and perhaps the most complete gathering of men

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[1] History of the Cumulative and Empire, f. Xll, p. 00 tl Gl.

of talent, wit, and fortitude. Cardinal ConSalvi named them all in his memoirs.

The Gallican Church is not treated much better than the Roman Catholic Church as soon as it does not adhere without observing following orders that Mr. Thiers himself allows

not to approve. The writer sometimes contradicts himself.
But he never retracts. Thus we read:

"The Pope, transported to Savona, was a prisoner there, and..."
stubbornly refused to fulfill the duties of the Chair
apostolic. There was no schism, as in the
the final days of the Revolution, when the divided clergy...
targeting the faithful, he took revenge by disrupting the state of
persecutions he had endured. The clergy at this
The era was united, tranquil, submissive, celebrating everywhere the
The cult, in the same way, ignored or pretended to ignore
the Bull of Excommunication issued against Napoleon, bla-
generally understands the Pope's having resorted to this
extremity, and having thus exposed himself, or to reveal the fai-
wounds with his spiritual weapons, or to shake a gou-
government which, despite its faults, was regarded as
still necessary for the salvation of all.

On page 58, the French clergy was submissive, and he
generally blamed the Pope for having fulminated the excommunication. But on page 66, this submissive clergy, which
generally blames the Pope, who is in disabling
in accordance with the imperial will, and he follows to the letter the
advice from the Seat of Peter. It was Mr. Thiers himself-
even he who admits it in these terms: "Formerly the Bishops
Those appointed were sometimes elected capitular vicars, and
thus took immediate possession of their seats.
Napoleon, unable to obtain the sending of the Bulls such

1 History of the Consulate and the Empire, vol. XII, pp. 58 and 66.

that he desired them, had wanted the subjects named by
were invested with the title of capitular vicars,
but he had encountered almost everywhere the most vivid re-
assistance. The chapters had generally elected their administration
interim governor before appointment by the Emperor
of the new bishops. They therefore alleged the election
already done so as not to do a second one, or else, when
They were bolder; they dared to argue that this way
the procedure was merely a roundabout way of cancelling
the canonical institution belonging to the Pope, and denied
that the rules of the Church permitted to refer matters to the Bishops
those appointed with the status of capitular vicars.

"True or not, the doctrine suited them, because they..."
it was soon realized that by cooperating with the administration
provisional of the Churches, they were to the Pope the means the
more certain of stopping Napoleon in his march. But the
The means was dangerous, because stopping a man like

Napoleon was not easy, and, to achieve this, interrupt-
The worship itself was not very pious. In vain
a few enlightened priests, remembering that Henry VIII
had been able, for shameful reasons, to expel from the Church
Catholic, one of the world's largest nations,
they said that Napoleon, far more powerful than
Henri VIH, supported by very different motives, confessed-
wounds, could cause greater harm to faith than the
English monarch, especially in an indifferent century,
much more to fear than a hostile century. But the
instigators of the clerical opposition, blinded by their
passions, were little concerned about the danger of Religion, and
had brought the theater of this war to Paris itself
perilous.

Mr. Thiers, who invented the democratic maxim: "The

"A king reigns but does not govern," a maxim from which he dispenses
quite generously the Empire and the Emperor, Mr. Thiers
is as unfair to the French clergy as it is to the
Roman clergy. He therefore writes:

"Mr. d'Aviau, Archbishop of Bordeaux, clergyman"
respectable, but very unenlightened, and taking no
taking care to hide the indignation that he felt
captivity of the Holy Father.

"Messrs. de Broglie and de Boulogne 2, both passed"
from enthusiasm for the first Cansul to hatred
imprudent against the Emperor.

"Mr. d'Hirn, Bishop of Tournai, an Alsatian by nature"
relaxed and violent opinions 3. »

The only Bishops whose virtues the writer celebrates, the
talent and moderation, always in the name of a God of
peace, it is the prelates who, like Cardinal Maury
and the Abbot of Pradt, find themselves in an inextricable situation
cable through their fault; it is from Barrai, Archbishop of
Tours, Duvoisin, Bishop of Nantes, constantly ready to
advising the Pope to relinquish the rights of the Church.
From the depths of his tomb, the old episcopate addresses, by the
Pierre de Blois's mouth, a completely different lesson to his
successors: “Do not be envious,” he teaches them4,
to these Bishops, who, like mute dogs, powerless to bark,
lull the prince's conscience with cowardly flattery.
tions. Nothing is more pleasing to God than bishops,
than the profession of truth. Therefore, do not be afraid.
to expose your life for her.

[1] History of the Consulate and the Fifth Empire, vol. XIII, p. 146.

[2] Ibidem, t. XIII, p. 4 52.

[3] Ibidem, t. XIII, p. 4 59.

[4] Epist., c. xu, p. 175.

Such opinions are not worthy of Mr. Thiers;
because there are people who only advise this
that they believe they can imitate. However, the praise that
The historian grants them in detail, but he does not ratify them in their
together. He also paints a rather unflattering picture of the
Council: "There wasn't one," he said, looking as if he were there
regretting his parliamentary absence, there was no between
all these prelates, a man capable of taking over this
an irritated and disunited assembly, to rally them around a
A wise decision, to finally bring her back to reason: that was
therefore a chaos of questioning, reproaches, accusations-
reciprocal actions.

The turn of the Supreme Head of the Church has finally arrived. Rome
is invaded by the imperial armies; and witness to this
violation of all principles and all promises,
Mr. Thiers writes[2]: “The Pope, having left the Vatican for
the Quirinal, had shut himself up in this last palace as
in a fortress, and had given rise to scenes
equally deplorable for the oppressive power as for the
Oppressed power. General Miollis, condemned to a role
of the most ungrateful, for which he was not made, because this in-
The restless soldier was as cultured in mind as he was firm
General Miollis tried in vain, with his heart
to soften his mission. Pius VII, indignant to the highest degree
as pontiff of the violence perpetrated against the Church,
outraged as a prince by Napoleon's ingratitude, that he
had gone to be crowned in Paris, could no longer contain the sen-
the symptoms to which he was prey, and which, without diminishing
the tender and religious interest he deserved, made him
to lose some of one's dignity.

[1] Consulate and Empire, t. XIII, p. 170.

[2] Ibidem, t. XI, p. 300.

Pius VII in chains lost, according to Mr. Thiers, a

part of his dignity. He will soon no longer have the intelligence
and the ability to appreciate; the historian thus confirms his
sayings 1: "The unfortunate Pius VII, who, with many es-
took hold, however, he did not possess the full force of reason born-
necessary to return to the fundamental principles upon which
rests on the dual investiture of pastors by the power
temporal and spiritual power.

Mr. Thiers has judged the Pontiff; he will paint him at Fontai-
Nebleau with the members of the Sacred College, returned
exile or state prisons. The act of January 25, 1813a
was torn from the bitterness and languor of captivity
vité. The natural advisors of the Sovereign Pontiff, the
Cardinals, among whom, before the signing, he invokes and pro-
claim the right to refuse or sanction, are with
Mr. Thiers, ever the revolutionary artist, did so in these
terms the painting of a papal interior 2:

"It was easy to foresee that as soon as the council-
The Pope's ordinary ministers would have returned to him.
they would try to torture his mind, in him
reproaching the document he had signed, by showing him the
serious consequences, especially the lack of tact, at the
on the eve of a war that might not turn out in the best-
Napoleon's reign. Indeed, barely had the Black Cardinals
had they been admitted to Fontainebleau, that one saw the spirit
of the Pope, so cheerful, so content for a few days, rede-
to come sad and gloomy. Cardinals di Pietro and others
pointed out to him that he had very imprudently abolished the
temporal power of the papacy, operated consequently
of his own authority a huge revolution in the E-

1 Consulate and Empire, t. XIII, p. 429.

2 Ibidem, t. XV, p. 304 and 305.

church, abandoned the heritage of Saint-Pierre, which does not
It did not belong to him, and that was unnecessary, Napoleon
being on the verge of dying; that he had been deceived about
the situation in Europe, and that such an act was surprising, if not
torn off, should not bind it. In short, they tried to
to inspire in him a thousand terrors, a thousand remorse, and to draw for him
of the state of things a picture such as the most passion
only violent could suggest it, a picture which, unfortunately-
fortunately, it was soon to be found to be true due to the fault
of Napoleon, but that every wise man, in the mo-
He would have judged it false, or at least greatly exaggerated, because,
Although shaken in the eyes of the world, the French Empire-
This still filled his enemies with a profound

terror.

We have seen the Revolution change the course of history
to the whims of Mr. Thiers; we still have a greater duty
difficult to fill out. It's about showing Mr. Thiers in-
Core more malicious than ill-informed.

In the warning placed at the beginning of the twelfth volume,
this writer, who so humbly bestows so much pride-
their lessons, is expressed thus: "The fear of alleging
An inaccurate fact fills me with a kind of confusion. I
I will have no rest until I have discovered the proof
the object of my doubts; I look for it everywhere
She can be, and I only stop when I have her
found.

By admitting these fine pro-
Despite the tests, it will nevertheless be necessary to conclude that Mr. Thiers
He didn't know everything or didn't say everything. He claims to have read and
having meditated on the numerous correspondences relating
to the reign of Napoleon I, and in this History of the Con-
sulat and of the Empire^ where the most insignificant details occupied-

can all have a large place, the letter of Pius VII to the Emperor-
reur, dated Fontainebleau March 24, 1813, this
letter in which the Sovereign Pontiff so vigorously repudiates
the so-called Concordat of 1813 is neither cited nor para-
phrasing. The historian doesn't even allow himself to do so.
the most indirect allusion. It was received by the Emperor-
reur; it was widespread at that time; it had all
Types of advertising in both worlds. Mr. Thiers
He alone does not know it, and, without fear of filling himself with
this sort of confusion that he would experience by alleging a
Inaccurate fact, Mr. Thiers goes further. He first pretended to i-
ignoring Pius VII's letter, he now denies it outright.
implicitly!

"Pius VII," he said, "returning to a system of subtlety which
was not his, but his advisors', was far from de-
declare that he wanted to renounce the Concordat of Fontaine-
blue, and retract his signature, but he seemed to indicate
that, as things stood, the execution of this treaty had not
nothing urgent, and pretended to be dozing more than
custom in his peaceful retirement. Only the person-
active swimming by the Church party was taking place in Fontainebleau
frequent trips. The impetuous Napoleon nearly got himself into trouble.
to carry, and to spoil with a gleam the skill of his approach-

He lies with the Holy Father. But, better advised, he Borna was able to take advantage of its benefits. The Pope having signed the Concordat publicly, freely, Napoleon had not no reason to keep it secret. In truth, he had prodecided not to make it public until after the communication which was to be done to the cardinals; but the bad faith shown towards him, the delay in to make this communication to the cardinals, who were

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[1] History of the Consulate and the Fifth Empire, vol. XV, p. 387.

all gathered in Paris, the denials of many people Church officials, assuring some that the Concordat did not exist, the others that he had been extorted by violence, donfinally granted Napoleon the right to publish it. Consequently Consequently, he had it inserted in the Bulletin of Laws, as a law of the State to receive its execution from this inSertion.

When the Revolution poses its writings in front of the Church no matter how eloquent or cautiously hostile, this is the language she inspires in them; such are the feelingselements of truth and justice that she charges them with propager. It is not the memory of a great man that it wants to absolve or defend; the great men of the Napoleon's size doesn't suit him at all. But Napoleon, cesusceptible to suggestions foreign to his instincts political, had the misfortune of allowing himself to be drawn into persecutions unworthy of his glory. People imagined that he had formed a plan to destroy the Ark of the Covenant Christian, and to separate France from the Roman See. This a project which, in the Emperor's mind, never existed that, in its chimerical state, brings the Revolution to him entirely to forgive. The Revolution blessed him for having thought of schism; Mr. Thiers hastens to accuse the Apostolic CourtThe lique and the French clergy for having opposed it. The action is double, the result will be the same.

Emperor Napoleon went into exile, and as it will always be easy to condemn what falls, the ouTragedy, coming from all sides at once, descended upon the glorious outlaw. Everyone had their little piece of indignation. tion to throw at him. The fierce republicans of the previous day, transformed into dignitaries of the Empire, they improvised the courtiers of the House of Bourbon, or rather they

Immovable bodyguards of fortune. Everyone cries outrent with Juvenal:

Dum jacet in ripa, calcemus Cœsaris hostem.

The Caesar was simply the one who was going to reign. because the common people only understand the outcomes.

At the same time, on May 24, 1814, Pope Pius VII, under an Italian sun that seems to have become even more radiant to illuminate the Pastor's triumphant march, She returned to her Rome, trembling with joy. That she It was a beautiful celebration, with an entire people rushing towards the the road, strewn with flowers, that the Souver- was to travel Holy Pontiff! He had announced his deliverance to the Romans, and "the desire he felt to hold them close to his heart, as well as after a long and painful pilgrimage a tender father cradles well-children in his arms loved ones].

In order to respond to this touching speech by the oldWith his crowned bacon, all of Rome rushed to meet him. with palm fronds and banners. Removing the splencar where he weeps and blesses, all of Rome carried in triumph through the ancient sacred ways, who, even in the time of his victorious Consuls of world? had never witnessed demonstrations identical. All ranks, all sexes, all ages, confused on the road to Ponte-Molle, make the same cry: Blessed is he who comes in the name of the Lord! said those three hundred thousand voices of the Catholic people. Through its priests, the Church, which has suffered so much of her long widowhood, repeats to the echoes of the seven mountains the. Peaceful Hosannah.

1 Proclamation of Pius VII to the Romans, May 4, 1844.

Pius VII truly deserved to be blessed, for never was a man No one better than him will come in the name of the Lord. He has He shows himself generous in rewarding his dedications by towards loyalty. Treachery calls for punishment, it is lavish with grace. The successor of Peter, overwhelmed with torments of the body and anxieties of the mind, aHe did it only once before the law; he atoned for his mistake. by forgiving the wrongdoing of others. To those who have sin against the Church or against him, and who rush begging for mercy, he replies: "And we, believe-you that we do not also have some fault on our part Blame? Let's forget everything together, everything that has happened. pass. "

The Pope has forgotten everything except the misfortune. It was then Napoleon's family is a victim of this. This family wanders at the mercy of events, less treacherous than the men. She is pursued on land and sea; her yesterday's courtiers become his persecutors more relentless the next day. Old age, middle age and childhood, they find no refuge in the midst of this Europe, only yesterday on its knees before them. He is in the the destiny of papal Rome to be the refuge of greatness fallen. The Pope, who, by forgiving everyone does not pardon himself, remembers that hospitality is the first duty of a Pontiff. He orders that the doors be opened to two leaves, all the gates of the eternal city before The Bonapartes were outlawed because he knew that the tree did not She never refuses her shade to the woodcutter. The old mother of the Emperor, Cardinal Fesch, his uncle, -his brothers, his sisters and their children, condemned to the torture of Hope, like all outcasts, finally finds near the Apostolic Chair a shelter to rest their head. They will remain there, honored and peaceful, in the middle of this Sacred College, which will make it a duty of conscience and out of courtesy not to remember.

Napoleon, exiled in the precarious imperial residence on the island d'Elbe, wanted to try his luck one last time with weapons. Betrayed by fortune at Waterloo, the Emperor convinces himself that the English government will consider it an honor to to show as much generosity in hospitality as the Holy See. Struck by ostracism, like Themistocles, he wrote of RoChefort, July 3, 1815, that he comes to sit at the hearth of the British people. England, which gathers in its within the refugee community of all countries, and which covers with its pavilion, the attacks that several are planning there, refused the hospitality requested. England deported the general Buonaparte in the middle of the Atlantic Ocean.

When, chained to that fatal rock of Saint Helena, the Prometheus of history, having the government britannic for vulture, dictated to his companions of dehope brings back memories of his marvelous epic, it is toudays with words of affection and respect that he stops in the name of the prisoner of Savona and Fontainebleau. “Pius VII,” he said, “is truly a lamb, absolutely a good man, a truly good man, whom I...

time, which I love very much, and which loves me back a little,
I'm sure of it.

And Napoleon was not mistaken. The kings he so loved-
defeated, like the princes he favored,
they met at congresses. At the one in Aachen,
They all adhered to the memorandum drafted by Russia.
And they unanimously said: "The war waged against
Napoleon Bonaparte and the results that followed
consequences have never had any personality for

PIUS VII AND NAPOLEON. 471

object. It is the power of the French Revolution, con-
centered on an individual who used it to enslave
the nations under the yoke of injustice, which the allies have
fought and which they fortunately managed to de-
destroy By proclaiming, in March 1811, that they

would never make peace either with him or with
no individual from his family, the entire scaffolding of the u-
The suffrage was collapsing, and Europe saw in this im-
mense ruins the beginning of its own rebuilding-
tion Bonaparte, before the Battle of Waterloo, was

a formidable rebel; after the defeat, a vagabond,
whose fortune had betrayed his plans; in Rochefort, a
fugitive who, upon arrival at the BeUéropJwn, was subject to the justice system
of Europe.

Governmental Europe, whose Revolutions mo-
sometimes modify the judgments of such a strange ma-
Nière had nothing to say, nothing to do on behalf of the captive.
of Saint Helena. Its name was dedicated to insult, and the
diplomatic notes were indistinguishable in the same evil-
diction with history, poetry, journalism, caricature
painting and the novel.

At the same time, a writer died in Italy...
famous. Count Alexandre Verri, author of the Natte ro-
mane 3 had also been swept away by the torrent of
reactions. With her soul burning with energy, but full
out of integrity, he had written a book entitled: Lotta delV Im-
per'0 eol Saeerdozio fra Napoleone Bonaparte e Pio VII.
This was, in diminutive form, the famous pamphlet by Chateau-
Briand: Of Bonaparte and the Bourbons. Only faith
It replaced anger. Before publishing the book, the
Count Gabriel Verri, his son, felt obliged to submit
the manuscript to the Pope.

In a very personal letter, addressed by the cardinal Consalvi to the Duchess of Devonshire, under the date of June 3, 4818, we learn the reasons that led to the suspension the publication of this book. “The Holy Father,” writes the cardinal, after my second business hearing, had the kindness to have me called again; then he said to me, "We we were given an account by Cardinal Galeffi and and by di Gregorio from the manuscript that Count Verri gave you was tasked with presenting this to us. This manuscript contains admirable passages and a few minor errors almost insignificant. But arrange things in such a way that he would not see the light of day. Napoleon is unhappy. very unfortunate. We have forgotten his wrongs, the Church does not He must never forget his services. He did favors for this. It sits where perhaps no one else, in his position, would have He had the courage to undertake it. We will not be ingrat. This book could go to Saint Helena, and the English would be careful to put it right in front of Napoleon's eyes-Leon, by informing him that I had authorized its publication. Knowing that this unfortunate man would suffer because of us is already almost that it's torture, especially when he asks us a priest to reconcile with God. We do not want, we cannot, we must not participate in any way in The suffering he endures; on the contrary, we desire the most from the depths of our hearts, that we lighten them and that we... make life sweeter. When you write to your friend Prince Regent, ask him for this favor in my name. and tell Count Verri's son to keep in his archive this work, absolutely useless to the glory of pa-eternal.

"I am copying you, Madam Duchess, word for word," the Holy Father's verbatim words, before trans-

I am pleased to inform you of this. to offer the first look. An offensive return of Bonaparte in Europe Rope is now impossible. Isn't it time...? to ease his captivity and to lessen the anger of this tune which Must there be such painful bitterness? I will, in My next letter to the Prince Regent, to speak to him from the heart opened in the name of the Most Holy Father; but my friend, as The Pope is doing me the favor of calling him, is hardly free to its movements. I will nevertheless try to fill in I do my best to follow the order and especially the wishes of the Holy Father. Be kind enough to assist me, and perhaps arrive-"Will we see something good happen?"

The diplomatic corps are present. They are all writing.
two on the same object: we now know
the diverse feelings that drive them. Napoleon was among them.
well convinced, because at the beginning of this same
In 1818, he spontaneously asked the Pope to pray for him
send a priest. The storm has passed over his brow, and
It is felled like those old oaks destroyed by hurricanes
litter the earth. All that remains for him is a miserable suffering-
Veraine and sovereign mercy. The captive, prey
He is subjected to all kinds of torture, and he sees himself perishing in detail. It seems
then to say with Montaigne: "Having arrived at this last
As for death and us, there is nothing left but pretense;
We must speak French, we must show what is good
and clean at the bottom of the pot.

The Emperor showed it very sincerely, very Christian-
nement; then he died with blessings and regrets
of the Pontiff who had loved him so much. The Revolution had
strived to portray Napoleon as a persecutor of the Church. To his
At the last moment, the Church is there to prove to him that if
1 Essays of Montaigne, book I, p. 94.

Kings and peoples have abandoned her, she who cannot
not to stop the implacable fury of men, opens
always at least to repentance and faith the treasure of
Divine grace. The revolutionary idea, through its tributaries
or by its derivatives, made use of the passions of the Em-
a pervert to mislead her. The Emperor is no more; she will
now attempt, using a fictional constitution-
nelle, to abuse her fame to deliver a new
assault on the social order and the Roman See.

The struggle orchestrated by the Revolution between the two
The struggle for power had been long. The Church emerged victorious.
and Peter's boat had just entered the harbor. Se-
the beautiful image of Saint John Chrysostom, "the waves
had not toppled the rock. Those who rushed to
Its summit would fall back in foam at its feet. But
In every respect, there were problems that needed fixing and
wounds to heal. The Revolution has passed its level on
this papal land, where the government and the institutions
tions must be as exceptional as the promise
upon which God builds his Church. Ecclesiastic establishments
Siastics, pious or scholarly foundations, congregations,
colleges, hospices, courts, spiritual administration
or temporal, everything has been abolished or transformed. From. new-
old laws have tried to change customs and alter
the characters. From the quintessential Catholic city, we have
attempted to make one of those vulgar capitals, where the preoc-

commercial and industrial associations would have the pre-
First step. The exile of the Pope, the dispersal of the Sacred College
and of the Prelature, served these projects admirably.

To get the Romans to deny what the historian protests
Jean de Müller so openly confessed that this was the vow

1 Homel. De exilio, t. II, p. 501.

The most tenacious form of demagoguery. Jean de Müller had written:
"Without the Popes, Rome would no longer exist." Gregory,
Alexander and Innocent built a dam against the torrent which
threatened the whole earth. Their paternal hands lifted ta-
the hierarchy, and alongside it the freedom of all
States. » It was necessary to refute this truth that
proclaim all the stories impartial. The occupation
of Rome and the destruction of the ecclesiastical hierarchy
These were the means that were used to influence the People.

This attempt at secularization had little success.
The people were no more inclined than the clergy to see Rome as...
to come, from the capital of the Christian world, the second city of
the French Empire. By losing the Pope, Rome felt that it
annihilated itself, and that after having renounced its
As a Christian title, she could perfectly well, following
new wars, falling from the rank of second city of
the Empire and end up being nothing more than an Italian city or
German third-rate. Rome had therefore resisted
these hypothetical magnitudes, which the weakening pro-
The gradual decline in its population made it very unattractive.

Where everyone claims at least a small share of
the eternity "promised to the Chair of Peter, the days and the
Years don't count any more than minutes in a
century. We live off the past and the future; we don't concern ourselves with the
present only to exalt the one and utilize the other. The Sacred
College, born of the people, instinctively repudiates all in-
temperings of enthusiasm with coldness, all the innovations
tions which elsewhere pursue men, such as the
glory of a shadow.

Clergy and People were not subject to any empiricism of the au-
of a kind; they did not lend themselves to any liberating seduction.
a slowdown in progress. We had seen them give way in the past under the

material violence, but this state of moral prostration

fat rather a calculation of the will than an abandonment of the in-
intelligence. They had never believed in the lowering of the
Holy See. The Church was to rise again, stronger. Strong
of such hope, much more than of dissimulation
tion, "this ugly but necessary virtue" of which ma-
Dame de Motteville in her Memoirs, Clergy and People
they let themselves drift peacefully with the current that their
hand was secretly directing. Also accustomed to the big
things that, in the face of defections and catastrophes, they find themselves
They naturally rise to the occasion.
Everyone hastened to get to work to fa-
citer the work of recomposition.

Prouder of its glorious ruins than of a victory,
The Church, with wise deliberation, prescribed the remedies.
to evil. It was on the Society of Jesus that the Revolution-
tion, still in the egg of Jansenism, of Philosophism
and of secular Gallicanism, directed its first blows;
It belongs to the Society of Jesus, abolished by Clement XIV,
that Pius VII was addressing. A Pope who had only freedom
Its weaknesses forced a religious society, too
holy and celebrated, to descend to the tomb before her time
marked by Providence. Like the son of the widow of
Naïm, this Society was lying in its coffin, and the
Revolution was vigilant to ensure that no one approached it.
On the day of social reparations, Pius VII did not want to con-
to condemn the Church to perpetual injustice. He approaches
from this premature coffin; he pronounces the word of resurrection
Rection: "Stand up, I order you," he said to the
Society of Jesus, through its bull Sollicitudo omnium ec-
The Society of Jesus hears this word;
she marches towards new victories, and on the breach of

Despite all the devotion, she remains the target of all the enemies
from the Chair of Peter.

The Bull Sollicitudo, which re-established the Society of Jesus, is
dated August 7, 1814. On the 15th of the same month, the others
Religious orders are reinstated in their rights.
They had seen the Society of Jesus die before, that's what
She who precedes them into a new existence. Pius VII
provided for the internal needs of the Roman Catholic Church in
reconstituting the clergy; he will now institute
Bishops in the Catholic world, in order to prepare it for
new battles.

Other, more temporary, but equally contributing treatments
the splendor of the Apostolic See, were a concern
still the soul of the Pontiff. The war had stripped him of the

the richest portion of Saint-Pierre's heritage; it was of the honor and duty of the Papacy to return to its domains so often conquered and always faithful in the masses. By order of the Sovereign, Cardinal Consalvi had to get in touch with the Kings and the plenipotentiaries-members of the European coalition.

As he looked away, the Cardinal was quite convinced that he should not stray from the heart of Pius VII. In this move-social restoration movement, where the principles are beautifully less contested than the peoples, Consalvi did not pre-neither to demand territorial annexations, nor to have a say in the balance of European interests. He has mission to say and prove that everything that is done for the repose of the Church and for the strengthening of the Religion The gion is made for the salvation of the Empires. The justice of the men must complete what the prudence of the embassy-The pontifical duel will have begun.

Less than eighteen months ago, the brilliant prince of

The Church, exiled in Reims, appeared before an obscure sub-prefect to report on means of subsistence that piety so discreetly made available to Black Cardinals. Today Consalvi reappears in the Tuileries in all the splendor of purple. He possesses the confiancé of his master; he will win the friendship of kings and the esteem of their principal ministers. Received in Paris with the tributes due to his rank and renown, he leaves Louis XVIII to visit the Prince Regent in London who showed a keen desire to confer with him the most dear interests of society.

The misfortunes of Pius VII made him almost as popular air than her goodness. The seductive charm attached to the no one from the Cardinal minister contributes at least as much that the depth of his political views contributed to his fame his name. Consalvi is in London, in the middle of this city where the effigy of the Pope is burned every year in a Protestant auto-da-fé, and where the members of the Sacred College are outlaws by right. Surrounded by this aristocracy so proud of her titles, her power, her fortune and of her religious prejudices, to which she pays so much credit Consalvi, dressed in his official costume, was enjoying his privileges. finally shows those English eyes what a Cardinal. The Prince Regent saw it, he heard it. The Prince The regent proclaimed himself his friend. The plenipotentiaries of the Great Britain has been ordered "to support and promote all the requests that the Cardinal will present to the congress

Vienna, because all these demands will be justified.

This is how the British government He speaks at this time of the Roman Church. In the enintimate and familiar conversations that George IV provoked Consalvi, seemingly with pleasure, explained the position of the

Pope and the obstacles of all kinds that must be encountered to the restitution of the three Legations, and that of Benevento and of Ponte-Corvo. Out of respect for the master, out of affection For the servant, the Prince Regent takes it upon himself to smooth things over. difficulties; he even makes a vow, strange thing! to cooperate on the note that Consalvi was currently drafting. This diplomatic note, in which are very clearly established the claims of the Holy See, is written in French by a Cardinal, Secretary of State to the Pope, with the collaboration Birth of a king of England. It bears the date of London, June 23, 1814, as if Consalvi had wished, to take solemn possession of friendship, so to speak. which was honored by the monarch of Great Britain.

Having arrived in Vienna under these auspicious circumstances, Consah i took part in the famous transactions that formed penfor so long the public law of Europe. Surrounded tributes, and reporting them with respectful dedelicacy to the Pontiff, whose chargé d'affaires he is, the Cardinal, initiated into the mysterious combinations of all, but asking for Rome only what Rome strictly owed

1 This friendship does not weaken with time or separation. George IV insisted on always maintaining a very familiar correspondence followed by a meeting with the Cardinal. One day, in order to offer him a souvenir worthy From both of them, the King of England had the idea of having them manufactured in the most magnificent fabric possible, dyed scarlet, which he des-Giovannino, the Cardinal's valet, was a friend of the Cardinal. was won; he undertook to clothe his master in the British purple-Indian, without Consalvi being able to notice the change. The Cardinal, Indeed, always preoccupied or distracted, he did not notice the substitution. and he appeared at a papal chapel covered in this radiant robe. The au-Three cardinals surrounded him to compliment him. Consalvi, many Less amazed than they were, but more surprised, he withdrew at that very moment. and then he learns of the small conspiracy organized against his modesty by the King of England. The scarlet robe was presented by Consalvi to a poor church of the Roman Agro.

to claim, an exceptional place was made in Congress

tional. This sharing of souls, this distribution of
territories which he witnesses, this struggle of interests
rivals, whose adventures he enjoys following, give
gradually, a truly authoritative character was acquired.
ciliary. Great talents were pleading or waving of
great causes. Prince Metternich, the Prince of
Hardenberg, the Duke of Wellington or Lord Castlereagh,
Prince Talleyrand and Count Nesselrode, discuss-
They were creating a new code for nations. They were stirring up the Europe from the tips of their feathers, and Europe, weary of
twenty years of disastrous wars, allowed himself to be put
in a regulated cut, because she felt such a need to repos, that all peace, even bought at the price of regretta-
For him, these sacrifices seemed like happiness.

In the Treaty of Tolentino, Rome had ceded the Legations
to the French Republic. Austria had seized it.
rée, then Napoleon had taken them back. Consalvi asks
that these fertile provinces return to the Holy See,
of which they constitute the richest appanage. The Revolution
at this Vienna congress, he only had a very timid voice.
She therefore only opposed restitution through ater-
half-hearted or partial refusals, when a letter from the Prince
regent to Emperor Alexander of Russia decided the
question. It was a time of miracles performed by genius
diplomatic resources. The Cardinal appealed to the resources of
his own, and the head of the Anglican Church improvises as a lawyer
of the Catholic Church to the head of the Russian Church.

“My Prince Regent,” wrote Cardinal Consalvi the
November 4-9, works wonders; the restitution is de-
conceived in principle, and accepted by Emperor Alexander.
The foundation is laid, we will regain possession of our

dear provinces, and we will owe them to a very good competition
unexpected. The same will be true, at least I hope so, for
other prerogatives, less profitable from the point of view
territorial advantages, but also essential to the
dignity of the Holy See. The effacement of the Church has been too much
It has been considerable lately. It needs to recover.
firstly by the brilliance of his virtues and talents; but he
The princes of the earth must also lend themselves to a rise
which is becoming a social necessity.

These words from the Cardinal foreshadow a serious ne-
negotiation. He had been struck by the prevailing confusion.
within the Diplomatic Corps. Five powers were involved.
and dictated the law to the secondary monarchies. But the
The question of precedence, often debated in Congress,

had never been resolved—it even threatened to escalate— to see later the difficulties that everyone anticipated. ConSalvi is determined to make Lord WelLington. The practical common sense of the ambassador general admirably grasped the Cardinal's thought. Wellington he was not a great man, he was, in all the aca great Englishman understood the meaning of the word. He understood that the diplomatic preeminence would always be contested at its countries by France, Austria, Prussia and Russia; it So accept, salva fide, as he said, smiling at Consalvi, the proposal submitted to him by the Cardinal. There Establishing precedence was a bone of contention. disputed right once sparked bloody wars; it imdoor to settle the dispute at the moment when all the The powers recognize the need for lasting peace. Consalvi prepared the Duke of Wellington so well that the Britain's representative believes he has found he himself had the means to reconcile everything. "Well!" he exclaimed

Lord Wellington, that the Pope's Nuncios be by right and in all the courts the presidents-born of the Corps diplomatic.

It was the Cardinal's idea, put forward, adopted, and considered. as its own by the government whose tendencies should have been most naturally opposed to this idea. Offered in private diplomatic circles in the form of an honorable transaction for all, it was not seriously opposed by no power. Prussia alone showed a few stirrings of opposition, which soon fell away before the loyal support of Emperor Alexander. "To From a religious point of view, he told Cardinal Consalvi, The Pope is the head of the largest Christian community. Look, that exists. From a political point of view, it's neutral. by right. If I had the honor of meeting him in a conference of Sovereigns, I would not want any other prePresident that the Holy Father; my ambassadors will do for "His nuncios, what I would be proud to do for him."

The right of precedence, the negotiation of which had been so skillfully arranged, was granted to all the apothecary Nuncios Stoics. They had the upper hand in all the courts, like This practice had been in place since time immemorial, and when the Cardinal Consalvi returned to Rome after such a journey triumphantly fruitful, the Pope, embracing it, could to apply to him these words from the Holy Scriptures: “The loveA faithful messenger is to the one who sent him what is to the

the freshness of the snow during the harvest: it gives the
May his master rest in peace.

The master relied on the servant; never served-
The author did not display so many fortunate faculties to render
to the Roman Catholic Church the brilliance that the Revolution had striven for
It was time to tarnish. The hour of repairs had struck for the Kings.

as well as for the Peoples. With tireless perseverance-
France, Consalvi is busy developing in the states of pont-
public welfare. An enlightened amateur of beautiful things.
arts, full of courtesy and magnificence, he surrounded the
Apostolic See of all the illustrious. He was the friend
of Canova, Thorwaldsen and Gamuccini; the confidant
and Niebuhr's volunteer censor, a historical diplomat;
the protector of the aging Cimarosa and Rossini at his
dawn. In traversing all these ridiculous revolutions or
odious, which followed one another in disbelief, Rome has
saw the prestige of its name gradually diminish. Europe
remained Catholic, but she no longer believes in the possibility of
the kind of a Leo X.

Consalvi was delighted to crown the forehead of
Pius VII of this last halo. The bronze and the marble
further popularized the arts in this Athens of the
Catholicism. Huge public works were undertaken
and successfully completed. Splendid celebrations marked the pre-
the presence of Emperors and Kings, coming, like the sou-
the rulers of Austria and Prussia, to honor, in his capital
tale, the Pontiff whose misfortunes were one of his glories
of humanity.

Beautiful years passed amidst joys and
tribulations inseparable from the Pontificate. France of the pre-
The First Consul had taken a decisive step towards Rome; France
The Bourbons did not remain behind in this demonstration.
Catholic tradition. The Concordat of 1801 was a first.
A sign of reconciliation; the Concordat of 1817 puts the
seal to this great act which Bonaparte and Consalvi had
laid the foundations. When the Count of Blacas was charged by
King Louis XVIII to represent France at the Holy-
The Duke of Richelieu, President of the Council of the Middle Ages, was seated there.

nisters, gave the new ambassador instructions
in which we notice the following passage:

"The ambassador will be careful not to make any mention of it." of the Concordat, and not to give the court any indication of Rome, where the Government is requesting his revocation. On this delicate point, it is necessary to be careful not to offend the sensibilities of Holy See, not to appear to have any fault to reproach him for, and spare him any appearance of contradiction. His The aim had undoubtedly been to save the debreak with Religion and the Church, and His Majesty appreciates as she should have been in the difficult position she was then in the Holy See; but she also sees that the provisions taken in such different, such stormy circumstances for the Church of France, no longer apply, in its position current tion, and what might be suitable for the Saving it from shipwreck would no longer be enough for its regeneration.

On this point, the Pope was of the same opinion as the Governor French government. The vows of the Priesthood and the Emworse things were soon accomplished; but then the Revolution, who had humbly bowed his head before the Concordat in 1801, he boldly raised it opposite that of 1817. She saw monarchist and religious ideas to take on new momentum in France, Spain, and Italy and in Germany. These ideas, nurtured by a cruel exexperience, were developing all over the world. The ReEvolution took it upon itself to stop this movement of minds. Through the voice of some old Jansenists, like the former Oratorian Tabaraud, Count Grégoire, the alawyer Lanjuinais and the abbot of Pradt, she attacked this Concordat, which renewed that of Francis I and Leo X. The Revolution was stripped of its right to act arbitrarily; She used her freedom to win him back.

The end of this long and turbulent Pontificate was calm on the surface. Pius VII appeared happy with the happiness of others; but, in his personal humilityBorn into a Benedictine monk, he never forgot that he was Pope. It was to Cardinal Consalvi that he delegated the task temporal to make him remember it. By his munificence and by the brilliance of his genius, the Cardinal, which the salons of the Europe, nicknamed the Siren of Rome, was worthy of a similar external burden. He supported it by bringing together ataround the throne an elite of superior intellects who, from Gastiglioni to Bernetti, from Fontana to Lambruschini, from Capaccini to Mai, from Buttaoni to Barlolucci, became In turn, students and friends of Consalvi, the heirs of his fame and the continuators of his policies. Most They had the reputation, they all deserved it.

Pius VII had reigned for twenty-three years. He died,

August 20, 1823, full of days, riches, and honors
neurs.

The last words that had escaped his lips
Bonaparte's dying words had been: "Head... armed,"
as if, even in his agony, the warrior's thought
was still wandering amidst the battlefields and had
Everything for a victory. The final words that fell-
from the mouth of the Pontiff were: “Savona and Fontai-
Nebleau. Was this a final regret to atone for an act
of weakness, or rather a sublime pardon granted in
The arms of death to the persecutor by the persecuted? That's it.
the secret of Providence; but these two men, who,
from 1800 to 1815, they personified the struggle between the Revolution
The Church and the Church, obviously ended up like the Liniia.
struggle itself.

Napoleon died in exile and full of faith; Pius VII paid tribute to

God, His beautiful soul, praying for the enemies of the Siege
Roman, whose downfall he had witnessed and softened.

Five months later, on January 24, 4824, Cardinal Con-
Salvi, who no longer governed, but who, in his retirement,
fully enjoyed all the consideration attached to
Power in office expires in turn. Like Saul and
Jonathan, the father and the son, the Pope and his minister
They weren't even separated in death. At the Vatican, at
Windsor, the Tuileries, Potsdam and the winter Calais |
In St. Petersburg, there were tears to honor the memory of...
memory of him who, in the heart of the People, still lives on,
in Rome, the great Cardinal, because he was always the
champion of the Church.

Life has only a few minutes to remember
of death, so quick is it to disappear itself;
Let's follow the course of events.

Part of France and returning there at indeterminate times
mined, in order to replenish its strength in the native air, the
The revolution then spread around the world. During his reign,
Emperor Napoleon crushed her beneath his sword; she
finally raises his head. After attacking all the principals
cipes, she feels the need to concentrate the war against
the Church and to scatter it if necessary. This war, supported-
naked by the same men, however, no longer proceeds
by the same means. The Republic is nothing but a bad-
I am going to dream, the Empire an odyssey of immortal disasters;
But the Revolution remains standing, as if to offer a

guaranteed to the interests and passions it aroused.

The Revolution was defeated by the Church, the Revolution
He turned his defeat into victory. This was the work, or rather the
unforeseen crime of statesmen, moderates and conciliators
men by profession. These statesmen, making a name for themselves and

The main advantage is not belonging to any firm opinion.
and devoting themselves to lucrative jobs under all regimes,
resemble those lagoons between two rivers, which are not
Neither land nor water, but simply quicksand.

Secret societies condescend to this need for po-
variety at all costs, the incurable disease of orators, of
poets and ministers. They create factories of
great citizens; they resemble constitutions; then,
across all European markets, they proceed with the re-
revolutionary mount. We will then see them open school
of parliamentary hypocrisy and philosophical incredulity,
and teach just anyone to interpret in his favor
His oath and the laws. Tacitus, who digs into evil,
he had said: "In the past, these vices were vices, but
"The vices of the past are the morals of today."

The Revolution considers it an honor to confirm this judge-
She doesn't believe in magnanimity and in
good feelings that only at the last minute and so forth
She said it out of desperation. She's playing the magistrate.
consciences; she declares herself the sworn arbiter of principles
weights and morals. In order to lull them to sleep on a duty
rulers and the ruled, it endows them with all the
civic virtues are certainly lacking in all
the talents.

The Revolution had lost fifteen years; it will...
We'll be back in an hour.

END OF THE FIRST VOLUME.

NOTE FOR PAGE 170

FROM THE FIRST VOLUME.

We have reproduced on this page an octave of the Gerusa-
lemma conquistata; and, since the opportunity* presents itself, we
We will first allow ourselves an erratum. In the seventh verse, this

It is not manco that should be read, but moneo. This erratum ad-
Having said that, we feel we must provide an explanation about the octave.
of the Cup.

Admirers of the great poet of the Crusades all know the
changes that, in the last years of his life, he made
to submit to his works. In an edition of the Jerusalem Conquistata, published in Venice, in-24, in 1627, this octave is
found deferred to canto XXI. Tasso did not alter either of them.
meaning, neither thought, nor especially prophetic inspiration; nothingness
less, he so obviously altered this curious passage that he
It is important to cite it, so as to leave no doubt in
the spirits.

The 76th stanza, page 577 of the Venice edition, is thus
designed:

La Franeia, ador. a hor da Natura, and d’Arle,
Squallida garlic hor vedrassi in man?o negro;
Ne d'empio oltraggio inviolata parte,
Do not loco dal feiror rimaso integro:
Vedova la Corona; cftl:tte e sparta
The suet fortune; e'1 Regno oppre?so, el rgro,
E di stirpe real perco?so, e trunco
He is more beautiful; e fulminato il trunco.

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French → English

Full text of " La Francmasonry, Synagogue De Satan Monsenhor Léon Meurin, 1893 "

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MEURIN

THERE
FREEMASONRY,

Sunagoque
of Satan

THERE

FREEMASONRY

SATAN'S SYNAGOGUE

BY

Mr. Léon Meurin, SJ

ARCHBISHOP OF PORT LOUIS

I'm wondering what you saulfrez and how much you
You are poor; nevertheless, you are rich.
are cnlomaid by those who call themselves Jews, and do not
They are not: they are the Synagogue of Satan.
"Eradicate yourself from what you have to suffer."

(Aporalypse, ch. 11, v. 9.)

PARIS

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THERE

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SATAN'S SYNAGOGUE

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Page 44, line 3, read:

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FREEMASONRY

SATAN'S SYNAGOGUE

“All our Masonic sisters are impenetrable-
cleverly hidden beneath symbols, "
(Official 33rd degree ensign.)

INTRODUCTION

4. The Masonic number thirty-three encountered in the

ancient pagan religions,

The degrees of Freemasonry are, everyone
He knows, there are thirty-three of them.

However, by studying the Vedas of the Indians, we have
encountered the following text:

“O Gods, who are eleven in number in heaven;
who are eleven in number on the earth, and who, in
eleven, dwell gloriously in the midst of the air,
May our sacrifice be pleasing to you.

The Atharva-Veda teaches that thirty-three spirits
(trayas-trinschad devah) are contained in Prajapati
(Brahme) as its members.

The Zend-Avesta, sacred book of the ancient Persians, conholds the following piece:

"May the three Amschaspands (Archangels) and
"May Ormazd be victorious and pure!"

We read similarly in Yaçna I, v. 33: “J'in-
quickly, and I honor all the lords of purity: the
thirty-three closer around Havani (the East),

1. Rig-Veda, Adhyaya, u. Anuvaka, xx. Sukta, 1v, v. 11,
2. Kordah-Avesta, in.

the purest ones, whom Ahura-Mazda (Ormazd) instructed and
that Zarathustra (Zoroaster) foretold.

This mysterious number thirty-three, which we do not
We could find no explanation anywhere, we seemedblait indicated among the mysteries of pagan antiquity
and Freemasonry, a connection that deserved
to be studied, and even promised the discovery of
the most hidden secrets of this shadowy society.

We were not mistaken.

2. The number thirty-three in Freemasonry,

The first eleven degrees of Freemasonry,
As we will see later, they are intended to transform
The Profane as a true Man, in the Masonic sense;

the second series, from the 12th to the 22nd degree, must devote the Jewish Pontiff; and the third series, from the 23rd to 33rd degree, must constitute the Pontiff, Jewish King or Emperor-Kabbalistic dreamer.

The secret leaders of Freemasonry, the Jews, were very circumspect in the gradual revelation of the organization of their secret society.

To give an example, we will cite France, which, in 1722, only knew the first three degrees, in which, let's say it right away, there is however a tale- The entire Masonic doctrine was already present in embryonic form. In 1738, They dared to double this number; in 1758, it was increased to two times eleven, plus the first three degrees of the third series of eleven, that is to say, in total, twenty-five degrees. The last eight degrees that were still missing from The perfect system was only added in 1802. after the shadowy work of the lodges had brought the fruits on which we had counted, having made cou- to lay down human blood in torrents.

Paul Rosen, formerly a Freemason of the 33rd and last

degree, gives the description of the opening of the sessions of the Supreme Council of the 33rd degree. He said:

"A Supreme Council must be composed of nine Sovereign Grand Inspectors General at least, and Thirty-three at most. Nine, because that number, being the last of the simple numbers, indicates the end of all things; thirty-three, because it's in Charleston, at 33° north latitude, that the first Supreme Council was formed on May 31, 1801, under the presidency of Isaac Long, appointed Inspector General by Moses Cohen, who held his rank from Spitzer, Hayes, Franken and Morin. The latter held it since August 27, 1762. of the Prince of Rohan and nine other Freemasons of the Rite of Perfection, who had charged him with establishing in all the parts of the world the Powerful and Sublime Mason-Nonsense.

Masonic authorities, such as Findel? and Clavel, declare that the Jew Morin only had a patent for the establishment of twenty-five degrees, and that the publication of the last eight degrees does not go back beyond 1801. This is said to confuse overly Curious: the Masonic system absolutely requires thirty-three degrees.

In the Master's Catechism, according to the French Rite-
In this case, we read: "The General Assembly, meeting
annually in session and invested with legislative power
Latif establishes the law that governs us and regulates interests
commons of the institution. In his absence, a commission-
sion, designated by the name of the Council of the Order, com-

1. Satan and Co. Tournai, 1888, p. 219.

2. Geschichte der Freimaurerei. Leipzig, 1870, p. 847: Die Ordens-
Lüge des schottischen Ritas der 33 Grade. History of Freemasonry
nerie: The Lie of the Order regarding the Scottish Rite of 33 degrees.

3. Picturesque History of Freemasonry, 3rd ed., 1844, p. 400.

4. Léo Taxil, The Three-Point Brothers. 2 vols., p. 126.

composed of thirty-three members elected by the Assembly
"Generally, it manages day-to-day affairs."

The mysteries of Freemasonry are, for the
most of them, hidden beneath legends, emblems, and
decorations, sacred words, etc...

The "Dark Room", through which the must pass
recipient of the Rose-Croix degree, is enlightened by
thirty-three lights, carried on three candlesticks at
Eleven branches!

The Rite of Misraïim (from Egypt) has 33 degrees
symbolic, 33 philosophical degrees, 11 mystical degrees
ticks and 13 Kabbalistic degrees.

For the moment, it suffices to observe, in this rite,
the repetition of the number 33, the number 11, etc., which
leads us further into the mysteries, the profession
openness of Jewish Kabbalah.

3. The number eleven in Jewish Kabbalah.

With the Kabbalah having been mentioned, our attention has
focused on this philosophical doctrine of the heterodox Jews
rhodoxes.

There, we again encountered the number eleven, and With him lies the key to Masonic mysteries. It suffices for us. for the moment to note that the Ensoph (the Infinite) is the source of which, according to the doctrine of the Kabbalah, from eternity to eternity, stems all that has existed, exiles, and will exist. From it emanate, first of all in this place, a Triad: the Crown, Wisdom, and Intelliagency, called the higher Sephiroth (numbers), and Secondly, seven other Sephiroth who, with the three higher, constitute Primordial Man (Adam) Kadmon). The Ensoph and the ten Sephiroth compose

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1. Léo Taxil, The Mysteries of Freemasonry, p. 279.

"In the sky" the famous number eleven which repeats itself in the realm of spirits, "in the midst of the air," thus than in the material world, "on earth", completing thus the number thirty-three.

Kabbalists place great importance on numbers, especially... all to that of eleven. A fragment inserted in the Zohar (Light), their main book, is titled Zdra raba, that is to say the Great Assembly, because it contains the speeches addressed by Simon-ben-Jochai to all his disciples ciples, gathered ten in number; the master representing Thus the Ensoph is in the midst of the ten Sephiroth!

4. The number eleven in Masonic decorations.

To make sure we had entered the the true path that leads to the most intimate mysteries of Freemasonry, we only needed to discover in the Masonic decorations of the Ensoph with the ten Sephiroth, the Crown at their head.

In the "Great Constitutions" of the Scottish Rite, Article 66 contains the description of the decoration at which members of the Grand Lodge Cen- are entitled to trale:

"They wear a wide, white moiré cord across their necks." ten to eleven centimeters long, adorned with a five-centimeter gold cord millimeters on each side; on the tip is a rosette of scarlet color. A jewel is suspended from this cord.

formed of three interlaced triangles, surmounted by a crown. This piece of jewelry is made of gold or gold-plated material.

The three interlaced triangles represent the nine Sephiroth emanating from the Crown, which surmounts him and completes the number ten.

The white cord, ten centimeters wide, represents

---

1. Franck, Kabbalah, p. 126, note.

the same ten Sephiroth. It is said: ten to eleven centimeters. to have something to tie the edge.

The gold border, half a centimeter on each side, completes the number eleven centimeters; it represents the Ensoph (the Infinite) which embraces all of creation, or, to speak more correctly, the entire emanation by which he revealed himself to be.

The rosette on the tip of the cord represents the thought, or rather the fruitful action of the Infinite, by which He revealed himself in the universe.

The cord worn by the "Masters", 3rd degree, is blue. moiré, eleven centimeters wide; that of the "Masters "Secrets," 4th degree, is also blue, but edged in black. and eleven centimeters wide.

The difference in colors at 4° and 33° degrees indicates Another idea: it is only at the 33rd degree that one arrives at to obtain what, in the 4th degree, we still mourn as lost.

At the 29th degree, there are 7 signs, 3 instances of touching and 1 general touch, signifying the 7 Sephiroth lower, the 3 upper and the Ensoph. Eleven in total.

The Chamber of the Supreme Council of the 33rd degree ecos-The church is illuminated by eleven lights: a five-light candelabra branches in the east, another with three branches in the west tooth, a third with a branch to the north and a quadtriem with two branches in the south. Besides the number mystick of eleven, there we will find the date of the year 5312 (era Jewish) or 1312 (Christian era), the year of the abolition of the Order of the Templars.

The battery of the same 33rd degree is made by eleven strokes:

first 5, then 3, 1 ct 2; which means the same things that the eleven lights.

In these two symbols, the lights and the battery, we see brought together the three fundamental mysteries of Freemasonry:

1. The mystery of the fallen Order of the Templars, which hidden behind the lower ranks of the secret society: Here is the year 1312, crying out for vengeance;

2. The mystery of the fallen Synagogue, which is hiding behind the secret society of Freemasonry inTitle: This is the Jewish era;

3. The mystery of the fallen angel, who is hiding behind the ten Sephiroth, that is to say the divine Trinity and "the seven angels who are always before the throne of God: That's the number eleven.

Three hatreds conspired against the Lord and his

Christ!

5. Jewish Kabbalah, the dogmatic basis of Freemasonry.

The information cited was sufficient for us to consider rer as just our hypothesis that the Jewish Kabbalah is the philosophical basis and the key to Freemasonry-nonsense.

This discovery inspired the idea for this essay. Will it serve to open the eyes of these thousands of francs? non-Jewish masons who do not see the slavery to which The Pharisees, the Jews of the Kabbalah, have reduced them, and in which they hold them captive by myssecrets that they don't reveal to them even to the 33rd degree?

Will we find there the subjugation of Christian peoples? hold and their political authorities under the domination Jews?

6. Paganism incorporated into Jewish Kabbalah.

This is not the Orthodox synagogue, nor the true docthe trine of Moses, inspired by God himself, which the Kab-Modern ballistae represent; it is paganism of which some sectarian Jews were imbued, during the

4. Revelation, ch. 1, v. 4. — Tobit, ch, xit, v. 15.

Babylonian captivity. One only has to study the doctrine of Jewish Kabbalah and to compare it with the doctrines philosophical ideas of the most ancient civilized peoples, In-Greeks, Persians, Babylonians, Assyrians, Egyptians, Greeks and others, to ensure that everywhere it is taught the same pantheistic system of emanation: Everywhere we find a certain eternal principle from which emanate a first triad, and, after it, the whole universe, no not by creation, but by substantial emanation.

We are forced to admit it, between Kabbalah philosophy Ballistics and ancient paganism, there is a connection intimate, which is difficult to explain in any other way that by the inspiration of the same author, that is to say of the enemy of humankind, the Spirit of Lies.

7. Satan in paganism,

In the course of this short essay we will highlight the skill with which this inspirer of the ancients pagan doctrines succeeded in separating, firstly, the idea of the three divine persons, known in antiquity with varying degrees of precision, from the idea of their subs-common and inseparable stance, by representing them as if emanating from a more or less distant past, of this common essence; and then, to introduce itself himself in the Trinity, by supplanting either the pre-first, that is, the third person, in order to obtain, from a In one way or another, on the part of men, the adolescent-divine ration which he sought by saying:

“I will ascend to heaven, I will establish my throne above-above the stars of God; I will sit upon the mountain of the alliance alongside the north wind, I will place myself at-above the highest clouds, and I will be like to the Most High.

1. Isaiah, 14, v. 13.

That's where we discover the poisoned source of the errors and supernatural hatreds that fill the ancient and modern paganism, as well as the soul of the Jew of the Kabbalah and the follower of Freemasonry, an indescribable rage against God and against everyone those who believe in God.

8. The Jews in the fallen Order of the Templars,

Usurper of divine honors, in giving as one of the persons of the Holy Trinity, the Prince Darkness has managed to hide itself within ancient mysteries. pagans, based on the pantheistic error. Through them he leads man to unheard-of debauchery and to a scene Lératesse, not backing down from the appalling attack of to dethrone divine majesty.

This evil spirit has managed to penetrate pagan dens, with its criminal doctrine, in the spirit of a certain class of the Jewish people held captive in Babylon. Liford with its new followers, known for their tenacity extraordinary in their race, he was able to move the world. and he stirs it again. If the Pharisees did not hesitate to crucify Christ, they will also not hesitate to perto protect Christians whose spiritual faith is opposed to direct sition with their temporal expectations.

Let us pass over in silence the times of the Gnostics and the great persecutions of the early centuries, in the- which Jews play as important a role as o- gods, and let us stop in the Middle Ages.

The Templars were corrupted in Palestine. In In their secret meetings, they renounced Christ, and — This is always the consequence — they indulged in the debauchery.

We no longer need to prove here what the Deschamps, The Pachtlers and so many others have perfectly established on

Irrefutable evidence. The fallen Order of the Templars,

firstly through its doctrines and practices, secondly through
the remains of its scattered members, served as a point
starting point for what is now called Freemasonry
bullshit.

The 30th degree, the rank of Knight Templar, is, in
union with the 18th degree, the Rose-Croix grade, the es-
the very essence of Freemasonry. The other degrees
they only serve to prepare them and hide them from view
"profane" and inept and unworthy brothers
trust.

9. Chain of hatreds and mysteries of the Freemason.

The points indicated should serve as an introduction.
tion to this short treatise, to show at first glance to
reader the chain of mysterious hatreds con-
centered in Freemasonry for the continuation
and the fulfillment of the work of the Antichrist: "for
the mystery of iniquity is already at work'.

If we have managed to put our finger on the worm-
leader of humanity, men more competent than
we may hasten to follow us completely
They will reveal what we can only touch upon.

Once completed, our work would become, all at once,
a book of universal history, a treatise on theology
and philosophy, and an exhibition on black magic.

Let us search, and we will find in history, the
Freemasonry; in Freemasonry, the Order
fallen from the Templars; in both sets, the Syna-
Kabbalistic gogue; in all three sets, the an-
ancient pagan mysteries, and finally, in all of this, Satan himself-
even.

4. Thessalonians, chapter 11, verse 7.

The fallen angel seduced the ancient peoples with his
false doctrines; paganism seduced the Jew
hypocritical and obstinate; the Jew has seduced and corrupted the Gold-
religious leader of the Templars, and still deceives today
today the great credulous mass of Freemasons.

Having seized the treasures and civil power of this world, the Jew wages a fierce, merciless war and without respite, to the Church of Jesus Christ and to all those who refuse to bend the knee before him and his calf gold.

To encircle the Jew's brow with the royal diadem and put Beneath his feet lies the kingdom of the world, that is the true goal of Freemasonry.

We cling to the hope of bringing back by this work some of the misguided minds, but we we have no hope of persuading the generation perverse that hides beneath the thirty-three folds of secrets Masonic, and even beyond; for that one could not She was convinced by reason; she never gave in. than due to force majeure. It will probably be rejected. by an uprising due to popular exasperation, or perhaps through the defection and disgust of those themselves that she managed to subjugate and enslave through illicit oaths, which are still quite common today superstitious to believe honest and valid.

The current power of the leaders of Freemasonry seems to be coming to an end; but it will not end without a An absolutely unprecedented tragedy.

“Unmask Freemasonry,” said Leo XIII, "That is to defeat her." Having been laid bare, every upright mind and Every honest heart will detach itself from it, and by that very fact She will fall, annihilated and reviled.

BOOK ONE

MASONIC DOGMATICS

CHAPTER ONE.

THE KABBALISTIC ENSOPH

THE MASONIC PRIMARY CAUSE

1. The dogmas of Freemasonry hidden within its trappings and its emblems.

The dogmas of Freemasonry are those of the Kabbalah. Jewish bale, and in particular, from the Zohar book.

This fact is not acknowledged in any Masonic document. This is one of the great secrets that the Jews have managed to keep for themselves. We discovered it by tracing the number eleven.

"To formally prohibit knowledge of his mysteries to the common people, the teaching of Masonic doctrinenique is veiled, in each of its thirty-three degrees, under three sets and seven conventional emblems, » which are derived from the invisible supreme authority of Freemasonry nonsense, like the three higher Sephiroth and the seven lower ones emanate from the inscrutable Ensoph of the Kabbalah.

"The sets are:"

"1° The Apron; 2° the Cord, and 3° the Jewel.

"The conventional emblems are:"

"4° The Battery; 5° The Order; 6° The Sign; 7° The Password; 8° The Touch; 9° The Sacred Word, and 10° The Masonic Age; to which is added, in several grades, the March to enter the workshop.

It is here, then, that we will discover the fundamental dogmas

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4. Paul Rosen, Satan and Co., p. 248.

mental concepts of the great Jewish Kabbalah incorporated into the Freemasonry,

2. The Triangle and the Three Points, symbols of the Great Architect of the universe and of man,

Of all Masonic emblems, the most salient is the Triangle, either in lines or in points.

According to Kabbalistic Freemasonry, the equilateral triangle is an emblem of the infinite and eternal Trinity of which man is a finite and temporal emanation.

Since a line contains an infinite number of points, this

that one point is on a line, three points in the shape of a triangle
the sound is a triangle.

The three points represent a limited and individual form.
dual of Infinite Being which is represented by the triangle in
lines.

The dots that Freemasons add to their names
are a profession of faith; they express their belief by this means
to the fundamental dogma, and, let's face it, a fundamentally flawed one,
of their Order, that man is an individual emanation
of the divinity, and therefore, divine itself: implicitly they
They are guilty of an audacious deification of man.

The famous triangular hat of the revolutionaries of
1789, adopted by Napoleon, might it not be an indication of
This doctrine? We know it, even today, in Pargot
In Freemasonry, the hat is called a triangle.

The triangle first raises the question of whether
the error of the pagan gods, repeated in Freemasonry
Nonsense, does not presuppose knowledge of the true Tri-
divine unity, including pagan trinities and the Kabbalistic trinity-
ticks would only be counterfeit.

3. The sacred books of the Jews and their knowledge of the
Holy Trinity.
The oldest of all the books, the Pentateuch of
Moses gives striking indications that the trinity of persons
sonnes en Dicu was known from the earliest times.

Indeed, we read in Genesis that before creating
God said to man, “Let us make man in our image and
resemblance; and that after the fall of Adam and Eve, God
He also said: "Behold, Adam has become like one of us."

It is impossible to suppose that, in speaking thus, God
used the majestic plural in the manner of
princes; for although the second and third person sc
They are sometimes honorifically referred to in the plural,
Never, in all of antiquity, did a person speak of it
She herself did not use the plural. Similarly, one cannot
to suppose that God, speaking in the plural, addressed himself
to the angels; for man was not created in the image and likeness of the angels.
resemblance of angels. It therefore remains that the only conclusion, that by speaking thus, Dicu wanted to reveal the plurality
the equality of people in his divinity.

The eighteenth chapter of Genesis recounts that: “the
The Lord appeared one day to Abraham in the valley of Mam-
Abraham looked up, and three men appeared.
near Ini... And he prostrated himself on the ground and said: Lord,
If I have found favor in your eyes, do not pass the house
of your servant.” Meditating on these words, Saint Au-
Gustav T exclaimed: "He saw three of them, and didn't name them!"
Lords (plural), but Lord (singular); because
that the Trinity is indeed composed of three persons, but there is no
that there is only one Lord God.

Let us add to this testimony the beautiful words of Bossuet
which lucidly highlight the divinity of Wisdom so much
praised by Solomon, and of the Spirit of God by which the
Prophets have spoken. In the Gospel mystery that...
teaches that God is one and indivisible, and all at once
Father, Son, and Holy Spirit, "there," said the Eagle of Meaux, "we
are offered the incomprehensible depths of Being
divine, the ineffable grandeur of its unity and riches
infinite of this nature, even more fertile within
outside, capable of communicating with each other, without division,
to three equal people. That explains the mysteries.
which were wrapped and as if sealed in the old
Scriptures. We hear the secret of this word: Faisons man in our image; and the Trinity, marked in the
the creation of man, this is expressly declared in its
regeneration (through baptism in the name of the Father and of the Son and
of the Holy Spirit). We learn what this is.
Wisdom conceived, according to Solomon, "before all times,
"in the bosom of Dicuf", Wisdom that makes all its delists, and by whom all his works are ordered. We know
"That it was she whom David saw conceived before the dawn?"
"And the New Testament teaches us that it is the
Verb (Hebrew: Memra), the inner speech of Dicu, ct sa
eternal thought, which is always within him, and by whom
Everything has been done.

"Thus we answer the mysterious question which
is proposed in Proverbs: “Tell me the name of
"Tell me the name of his Son, if you know it."

“For we know that this name of God, so mysterious and
so hidden is the name of the Father, understood in this profound sense.

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4. Contra Maximum, Ill, this. xxvi.

who causes him to be conceived in eternity; Father of a Son equal to Him; and that the name of his Son is the name of the Word, the Word that he eternally engenders by contemplating himself, which is the perfect expression of His truth, His image, His Son unique, the brilliance of its clarity and the imprint of its substance.

“With the Father and the Son, we also know the Holy Spirit, love for one and for the other, and their eternal union. It is this Spirit who makes the prophets, and who is in to reveal to them God's guidance and the se- signs of the future; Spirit of whom it is written: The Lord sent me and his Spirit', which is distinct from the Sei- Lord, and who is also the Lord himself, since he en-

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4. Prov., seen, 22,
2. Ps. «1x, 3.

8. Prov., xxx, 4.
4. llebr., 1, 3.

5. Isaiah, 18:16.

see the prophets, and let him reveal to them future things.

“This Spirit who speaks to the prophets and who speaks through the prophets, is united to the Father and the Son, and intervenes with them in the consecration of the new man. Thus the Father, the Son and Holy Spirit, one God in three persons, shown more obscurely to our Fathers, is clearly revealed in the New Alliance.

"Having learned of such a profound mystery, and astonished by its pro- incomprehensible foundry, we cover our front face God with the Seraphim whom Isaiah saw, and we worship with "Them, the One who is thrice holy."

The texts of the Old Testament so eloquently explain quaested by Bossuet, as, moreover, by the unanimity of Theologians prove that the mystery of the Holy Trinity was known to the Israelites, not in a distinct way and clear, we admit, but still sufficiently intelligible to elevated minds.

Those who are versed in the most ancient books of Jews know that very frequently one finds the mention there of the three who are called Jehovah, Memra or Shekhinah (Word or habitation of God) and Auakh hakkadosch or Esch

(Holy Spirit or Fire)?

They are called the three members, three degrees, three
subsistence, three sides, three endings, three persons.
These writers say that Memra or Shekhinah emanates from
Jehovah, and Ruach hakkadosch of Jehovah through Memra.

Finally, we know the verdict of the (true) Kabbalists:
“The Father is God, the Son is God, the Holy Spirit is
'God, three in unity, and one in the trinity.'

4. The general tradition of the pagans and primitive knowledge
of the Holy Trinity.

Without entering into a discussion about the antiquity of the Rig–

4. Bossuet, Discourse on Universal History, IX, ch. xx,
2. Deuteronomy, verse 36.
8. Josh. Hooke, Tractatus de vera religione. V. Migne, Theol, Curs,
compl., III, p, 369.
2

Vedas, Gathas of the Zend Avesta, Assyrian tablets,
hieroglyphic and cuneiform inscriptions, etc., we
let us consider it historically safe and indisputable that
the ancient civilized nations that have perpetuated their
Religious beliefs did not receive these ideas from Moses
or of some later Jewish prophet.

Everything suggests that all nations, the gentle ones
like the Jews, have, with the exception of Orthodox Jews,
drew their religious doctrines from the same source, and the
have gradually changed under the influence of climate, of
their customs, their history, their individual qualities
duals, and, we do not hesitate to say it, under the influence
demons.

This common source must be sought at the ark of
Noah, where humankind was not yet divided by the
nor by its dispersion across the face of the
earth.

This is the only hypothesis that can explain the identity
of a number of supernatural truths that we find
among all ancient peoples, under radically different names

different.

The trinity in the divinity, that is a primitive dogma of the humankind.

The Indians of the Vedic period worshipped their Va-Runna, Indra and Agni; those of the Brahmanic period their Brahma, Vishnu and Shiva;

The Persians their Akura (He who is), Mazda (the Sagesse) ct Atars (the Fire);

The inhabitants of Egypt, their Piah (masculine), Rah (feminine) ct Iar; later named Isis, Osiris ct Horus;

Thebes its Ammon, Mut and Khons;

The Assyro-Babylonians, their Bin (firmament), Samas, (sun) and Sin (moon); as well as their Assur, Bel and Hda, the dicux of heaven, earth and hell;

The Chinese have their Tien (sky), Yang (masculine) and Yn (female);

The Phoenicians their Bant, Kolpia and Mot;

The Germans have their Alfader, Wodan and Thor;

The Accadians have Anna, Hea and Mulga (Sky, Earth and Hell);

The Romans had their Jupiter, Neptune and Pluto;

The Greeks had their Zeus, Poseidon and Hephaestus, etc., etc...

We do not guarantee the complete accuracy of this Enumeration: the ancient religions are still far from being included.

Modern philology, with its great results, is almost entirely between the mins of paid professors led by Masonic governments, and consequently those imbued with anti-Christian prejudices, who did not do not allow us to see the great figures of Olympus pagan in the light of the reported primitive revelation in the Pentateuch. But the day is not far off when faith the revelation will shed abundant light on the paaganism; and each idol will have its well-defined place

in the grand gallery of counterfeits of truth.
Let us try, however, to give an example, by speaking in
particular aspect of the Zoroastrian religion, which, in our view, has
the merit of having preserved the original tradition with more
of purity than all other religions. It is in contact
It was with this religion that Jewish Kabbalah originated.

Babylonef.

5. The sacred books of the ancient Persians and the knowledge of the
Holy Trinity,

Like the Persian Trinity, we have named Ahura Mazda
and Atars.

Ormazd and Ahrimane are usually cited as the
The good and the bad God of the ancient Persians. That's a mistake.
Manichean. Ormazd is the only Dicu recognized and adored by
the ancient Persians, as well as by the modern Pursis exis-
So much so in Bombay. Ahrimane is hated and detested there.
like Satan.

4. Ragon, Philosophical Course of Initiations, p. 24. Frank, the
Kabbalah, p. 293.

The ancient name of Ormazd is Ahura-Mazsda. Ahura cor-
corresponds to the Sanskrit word Asura, and means, according to its root, as
(to be), the Being par excellence, He who is. Mazda means the
Great Wisdom.

These names are found in the oldest Gathas.
(hymns), almost always separated from one another, one invo-
without the other, Mazda placed sometimes before, sometimes after
Ahura; and, what is more curious, Ahuramazda is named
several times in the duel at the licu of the singular or the plural eli.
In the Gatha, xxvuu, v. 3, Mazda and Ahura are joined by
the duel; pao is the duel of the second person pronoun
in the oblique case. Hence it is quite obvious that Mazda and
Ahuras were, in antiquity, considered as two different
different people.

Ahura corresponds to the Asura of the Indians, the Father of Heaven;
Mazda has always been recognized for its wisdom.
as an essential emanation of God. Solomon speaks of it
in this sense, as we have just seen, and Minerva, the

The goddess of Wisdom emerged, according to the fable, fully armed. from the brain of his father Jupiter.

The Parsis are accused of being fire worshippers. They are They are rightly defending it, if by fire we mean the fire that burns. in our homes; but wrongly, if by fire one understands the divine "Fire, son of Ahura Mazda." The Zend-Avestu distinguishes five different fires: the ordinary fire; the one that is fueled with sandalwood and continuously maintained in the Fire temples; the one that burned in the first and most famous Persian temple: the one that burns in the regions of spirits; and finally the atars berezi-cavo, which is found in the presence of Ahura Mazda, who is always referred to as the Son of Ahura-Mazda, emanating from them, and to whom sacrifices are offered facts and praise, to obtain intelligence, of holiness, eloquence, courage, education, and

1. Haug, Essays, Gatha, xxvur, 3: Jé vao Masda Ahura pairigagai vohu manangha: a I approach you both, Mazda Ahura, with a good spirit." See also Yaçna, xuix, 4.

Energy! This Fire corresponds to the Agni of the Indians, the God-Fire born from the bowels of Asura?

These three persons, Ahura (the Being), Mazda (Wisdom) and Atars (the Divine Fire), respond to Jehovah, to Wisdom and to the Fire (Esh) of the Old Testament, and are found in The Holy Trinity, which Christianity worships. This truth revealed must therefore have been known to Noah's children, who passed it on to their descendants. With this single assumption which appears to be well-founded, we can explain This verse from the sacred book of the Persians is otherwise inexplicable: "Praise be to you, Akura-Mazda, before all "The creatures!"

We are on the trail of the Freemason's triangle. nerie and its sacred word Sapientia, which we will encounter many times in the settings of lodges and Freemasons.

6. The infinite substance, neglected by the ancient Persians.

Upon observing Ahrimane's disapproval and hatred of the In addition to the ancient Persians, we could have added two important remarks.

The first is that the cousins of the Persians, the Indians, have, over time, allowed Satan to identify himself with their Fire God.

The philosophy of the Brahmins taught that, from the heart of the eternal essence, called Brahme, in the neuter gender, emanated a trinity of persons; and she attributed to Brahma the creation, preservation to Vishnu, and transformation to Sioa The worship of all beings and the universe. The adoration of Shiva, the regenerator quickly developed into the abominable The cult of the phallus, which we will find raw and naked, with the Indo-Persian-Kabbalistic doctrine, within Freemasonry riety, and especially in his adopted lodges.

Listen to the teaching that the recipient receives in

4. Yagna, LXI
2. Cf. Haug, Essays, p. 269.
3. Khordeh-Avesta, seen. Qarset Nyayis, v, 1.

The 33rd degree: "Primitive religions envisioned the First cause under the threefold aspect of creation, of the destruction and preservation... Catholicism invented one God the Father, creator, one God the Son, preserver; a God the Father who conceived of creation, and a God the Son who thinks about the preservation of the universe; but he forgot to to give a president to destruction, in his dissection of The primary cause; of the President of destruction he made The Prince of Darkness, the Demon!

Forgot to admit Satan into the Holy Trinity! It's a audacious blasphemy.

The other point is that there is a very important gap-aunt in the theology of the ancient Persians: one almost completely forgotten the eternal and infinite primordial essence, which human reason, however, rightly places at the head of everything that exists, and, according to logical order, even before the trinity of persons.

Although we find in Ormazd the demiurge of other ancient religions, we still see no celestial figure in Persian Olympus, which corresponds to the En-soph of Kabbalah, to fatum, bythos, Koïlon or coelum, cte... of other nations, to the essence that constitutes the inexhaustible fund-sand and infinity of all that exists in the sky and on the earth.

A hypothesis that gives the Persian Ensoph the name of Ahu, and this is not without merit, is based on the ancient Honovar prayer, which modern Parsis recite hundreds of times a day, without understanding it.

Even European scientists disagree. on the meaning of this prayer. It is composed of the most ancient Bactrian style, ct contains, in three sentences, twenty and one word. Of the four terms found there, the two The first two, Ahura and Mazda, are well known; the third, Ratu, means, according to Professor Spicgel (Vispered, I, v. 1, note), chief, master, lord, but never the Lord God;

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1. P, Rosen, Satan and Ci, p. 287.

the fourth, Ahu, appearing to be an ancient form of Ahura is usually translated as "Lord". But, as it is unlikely that the same Lord would be found referred to in such a short prayer by two different names, by Ahu and by Ahura; and as in the name of Ahu it is found opposed the name Ratus, and that the Ratus are among the of thirty-three; the opinion seems very acceptable, that Aku is relative to Ahura what Brahme (neutral) is to Brahma (masculine), that is, Ahu, like 'Brahme, infinite and undeveloped essence (apyakt), and Akura, as Brahma, Your infinite, developed Being (pyakt). Ahu and Ahura cor- would then respond to the Ensopk and the Crown of Kabbalah.

This hypothesis, if it is as correct as it is well-founded on convincing reasons, would explain the Hono- prayer var, would bring Persian doctrine into full harmony with the religions of neighboring peoples, and would help us understand the transmission of the pantheistic ideas of the Persians and of other pagan peoples, to those among the Jews who, after the great captivity, they no longer wanted to leave Babylon, the land from their exile.

Moreover, it is certain that the Talmud was composed at this time. at the time in Babylon itself; which would confirm the opinion almost universal, that this is also where we must look for lorigin of the Kabbalah.

Kabbalistic doctrine is therefore essentially nothing more than the paganism in rabbinic form; and Masonic doctrine, which is essentially Kabbalistic, is nothing other than the an- Ancient paganism revived, hidden under a rabbinical cloak and placed at the service of the Jewish nation.

7. The Infinite Being among ancient peoples.

The idea of the Infinite Being, the source of all that exists, has
developed among the ancient nations at almost equal pace. The
The proof is that it is, fundamentally, identical everywhere in
His fundamental error. It's no longer the trinity of people
in the unity of substance, but it is the Infinite, the Absolute,

Eternity, incomprehensible, unintelligible, empty immensity
and without any form, of which the three persons are no longer
than temporal emanations; instead of being, like the
Revelation and reason will it, subsistence, the subjects,
the co-eternal and co-infinite possessors of this substance
commune.

According to paganism, the primordial Being, who is in the same
Time, Non-being differentiates itself and reveals itself only
after a certain time, by emanating from its inner void-
laughing at the three deities that the pagans worshipped.

There is a certain separation everywhere in paganism.
divine persons of divine substance. Everywhere, a
Kronos (Time) mutilates his father Ouranos (the eternal Sky).

The President of the Supreme Council of the 33rd degree allows us to-
will put an end to developing his teaching on the Pre- Cause
first, since he refuses to do so, Ini-même, by citing the Rig-
Veda of the Indians.

The President said: "There is a First Cause which
Man and creation are effects. As we limit
and we limit our hopes to this world, we will not
no further in the study of the First Cause. Religion
For Freemasons, the Masonic religious creed is the alfir-
positive affirmation that there is a First Cause, of which
Man and the universe are the effects, side of which the human soul
is a spark, immortal like her!

Here is the development of this doctrine
Indian:

The tenth chapter (Anupaca) of the tenth book (Mandala) of the Rig-
The Veda begins with two hymns recounting the origin of
the universe, emerging from the bosom of Brahme, which is the First Cause

of Kabbalah and Freemasonry. We read there:

"Then there was neither Being nor Non-Being; neither a world, nor a sky, nor anything above it; there was nothing, anywhere, for the enjoyment of anyone; nor neither enveloping nor enveloped; nor deep and dangerous water-

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1. Paul Rosen, Satan and Co., p. 292,

reuse; there was neither death nor immortality; nor distinction between day and night. But Tat (That, the eternal Supreme Being) breathed without aspiration, alone with Swadha (or Maya: Love, Desire), that which remains within him. Outside of him, Nothing existed of all that has been since.

“Darkness was there; for it enveloped this uni-
towards whom he himself was still a formless mass of water; but this mass, covered in its dark envelope, was finally determined by the power of contemplation.

“First the desire was formed in his mind: and it became the primitive productive seed, which the Sage, in recognizing it-
born of intelligence in his heart, distinguishes in the Non-Being as the limit of Being.

"Did this ray of light from these creative acts spread to Middle? Or top? Or bottom?

"This productive seed immediately became intelligence" and matter. Who knows exactly who in this world declares-
Where did this creation come from and why?

“The gods came after the production of this world; who then can know where it came from, and where this a diverse world originated, and if it subsists in itself or not in itself?

"What is this soul? Is it that by which man sees?" hears, etc...? Is it the heart, the mind, the perception, the Memory, etc...? All these things are just miscellaneous names for design. But this soul which consists in The faculty of understanding, it is Brahma, it is Indra. She is Prajapati, the Lord of creatures; these gods are She. Similarly, the first five elements: earth, air, ether, skin and light and their compounds (horses, oxen, men, elephants), everything that lives and walks or flies, and everything that is immutable (plants, trees), all of that is the eye of intelligence. Everything is founded on intelligence; the The world is the eye of intelligence, and intelligence is its Foundation. Intelligence is Brahme, the Great.

The Freemasons may already understand what signifies the decoration of their 28th degree: the white cord

The moiré is worn as a sautoir; it has an embroidered eye at the tip. The pendant, hanging from the cord, is a gold triangle in the middle. of which is an eye.

We will find the same intelligence in all three Higher Sephiroth of Jewish Kabbalah.

The Rigveda, the Upanishads, the Bhagavad Gita, and finally all dogmatic sources recognized as such by The Brahmins teach the same doctrine. We have not There is absolutely no need to multiply the evidence.

The passage from the Infinite to the finite has been for all religions pagan genies, the stumbling block they have He stumbled and failed. But what deserves our attention before everything, and what seems to indicate the identity of the Master, who in gave the same false solution everywhere, it's this harprodigious mona among the various mythologies, when he The goal is to determine the first cause of the entire universe and the passage from the Infinite to the finite world.

Mr. George Smith published a volume which contains a a very important new page in the Chaldean Genesis, conconfirming what we have just stated.

One of the twelve tablets found describes the origin of All that is: here are the fifteen lines that remain:

1. When above the sky did not yet have a name;

2. When below the earth did not yet have a name;

3. And the abyss had not yet opened its arms,

4. The chaos of the waters (Tihamat) gave birth to chaone of them,

5. And the mountains were gathered in one place. Then

6. No tree had yet grown, no flower had had blossomed even further,

7. None of the discs had been born yet,

8. None of them was called by name; there was no no order among these.

9. Then the great dicux were made,

10. Then Lakmu and Lakamu were born,

1. The Chaldean account of Genesis.

11. And they grew up…
12. The gods Assur and Kissur were then born...

13. A great many days and a long time passed.
14. The god Anu.....

The rest is lost.

The same doctrine is also found in mythology Egyptian. Amoun is the unknown Father of all beings. Immediately below it are two principles of opposite nature, which no finite being could understand. Kneph, who represents intelligence or spirit, and Athor, who represents matter, the unrevealed darkness. From the The first one's mouth opens the world, and between him and the world The soul of the world, the genius of Fire, Ptah, comes to be placed, who Its symbol and immediate agent is the sun.

This is the primordial trinity.

What is the meaning of the fable of Ouranos and Kronos, and the Are these myths identical to those of other pagan religions? According to For them, the Father represents incomprehensible, infinite Eternity. and immutable; it must have been mutilated by its Son, Time, understandable, complete, and progressing, so that the human mind–hand, struck and dazzled by a strange, bold imagination and moving, allowing the Master teacher to do the Divinity fraudulently crossing the impassable abyss which exists between infinite eternity and finite time, and so on to lower God to the level of his creatures, or to elevate the creatures elevated to the rank of Divinity! This irrational leap and deceptive once accomplished, and the human mind transferred from the idea of infinity on a finite terrain, the rest of the myth ends without doing too much violence to reason and to the logically, — and the pantheistic lie is established!

8. The Ensoph of Jewish Kabbalah, the infinite essence, the First Cause of Freemasonry.

Jewish Kabbalah teaches about the First Cause, in

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1. Review of Historical Questions, April 1, 1876, p. 557.

the study of which the President of the Supreme Council of 33rd degree refuses entry, the following:

"Before producing the Universe, or anything else in it outside of itself, before having assumed any form and imposed no measure on its infinitude, the Ensoph (the Infinite: (en=without, soph=limit) was completely ignored by himself, and, even more so, other beings, who did not exist not yet; he had neither wisdom, nor power, nor goodness, nor no other attribute; for an attribute presupposes a distinctiontion, and, consequently, a limit. This must be understood, The text says, above all creatures and all attributes. Now, when one has been these things, there is no longer any attribute, neither image nor figure: what remains is like the sea, for the waters of the sea are, by themselves, without bounded and formless; but when they spread over the earth, then they produce an image (Hebrew: demion), and allow us to make this calculation. The source of the waters from the sea and the jet that comes out of it to spread onto the ground, make two. Then a huge basin forms, like when a great depth is excavated; this basin is occupied. cut off by the limes flowing from the spring; it is the sea itselfeven and must be counted as the third. Now this immense depth is divided into seven channels which are like so many long vessels through which escapes Sea water. The spring, the current, the sea, and the seven The channels together form the number dir. That's how The Cause of causes (the Ensoph) produced the ten Sephiroth (numbers). The Crown (on the triple triangle of the jewel) members of the Grand Central Lodge), this is the source from which springs an endless light, and from this comes the name of Infinished, In Soph (without end), to designate the supreme Cause; because in this state it has neither form nor shape; there is no so there's no way to understand it, no way to to know it; it is in this sense that it was said: "Do not meditate

"Not on something that's too high above the roof."

1. Ecclesiastes, ch. an, v. 2.

"Then a vase forms, as narrow as a point," that the letter ' (Yod), but into which however penetrates Divine light: it is the source of Wisdom, it is the Wisdom itself, by virtue of which the Supreme Cause he calls himself the God Sagef.

Here is one of the questions posed, to the 33rd degree, By the President. To the Captain of the Guards:

"What do you think when you first enter the Supreme Council?

Answer. — The symbolic word of the First Cause, emitting rays through three interlaced triangles of which The peaks bore the letters of the word Sapientia.

Question: What does this emblem mean?

Answer. — May Supreme Wisdom preside over the work of the Supreme Council and illuminates it with its rays.

Upon receiving an Apprentice, 1st grade, the recipient, blindfolded, he stands before the Venerable, who, in singiant Christian baptism, asks his godfather, Brother First Warden: "What do you request for him?"

Answer. — Light.

The Venerable. — Let there be light!

Then he strikes three times. On the third, the Master of ceremonies tear the headband off the recipient, and, at At the same moment, the Brother who had put the lyco- lamp to his mouth The wind blows strongly and produces a bright light.

The Captain of the Guards' response, which we have just received to hear, is the lycopodium of the 33rd degree.

The Jews even give to the followers of the 33rd degree Explanations invented to confuse them.

The true Kabbalistic explanation of the emblem in question, of the three interlaced triangles bearing the nine

The letters of the word Sapientia on their nine points, is that the divine light emanating from the Ensoph through the Crown, which is hidden here, passes over Wisdom to shine so brightly within her than through her in the other eight sephirot.

4. Ad. Franck, Kabbalah, p. 129.

9. Fraudulent transition from Ensoph to the Kabbalistic Crown.

Let us now consider the text of the Kabbalah, As given above, the passage from the Infinite to the finite. If the Couronne, Wisdom and Intelligence are the source, the current And the sea, we ask where the source comes from, since In Infinity, there is no form? The source is a form. and the Kabbalah teaches that the Crown is not the Ensoph. Let us therefore examine the development of Ensoph up to this point. that it was revealed in the Crown, which is the Source.

The quoted text says nothing on this subject; but it offers to the man's gaze dazzled the sea and the fountain emerging from a source formed by the Infinite, just like Freemasonry Stupidity makes its followers look at the clubmoss. The man must absolutely be fascinated by a gripping work of fiction, in order to that "he should not go any further in the study of the Pre- Cause "first," as the President said to the candidate of the 33rd degree.

So how does Ensoph manage to reveal itself in the Crown? We demand a philosophical explanation. rational, without fable or figure.

The given text says: "Then a vase also forms narrowed to a point, like the letter yod, but in which However, divine light penetrates.

Another text says: "Before Dicu had appeared, when all things were still hidden within him, he was the least known among all the unknowns. In this state, he has no other name than the one expressed by the question.

"It began by forming an imperceptible point: it was his own thought; then he began to build with his thought a mysterious and holy form; finally, he covered it with a Rich and dazzling clothing: we are talking about the Universe whose name necessarily centers on the name of God.

Every serious philosopher will ask: What does this mean?

A vase so tightly closed as a point? What does it mean: "It comthreatened to form an imperceptible point, which was its own

4, Franck, p. 131.

thought? What does it mean: "A spring formed?" This could be neither a material vessel, nor a mathematical pointtick, nor a source of water. – That was his thought! The Ensoph So he began to think. If for all eternity he hadn't thought, how could he have started to think, since in In eternity there is neither succession, nor first, nor then. No past, no future?

Think about it, blindfolded Freemason brothers!

Can Jewish philosophy satisfy your intellect? agency?

In Brahme, it was desire that first took shape, in Ensoph is about thought.

Reason asks: How could the Infinite have thought without intelligence, since Intelligence is only the third of Higher Sephiroth? How can one desire without will? This It is not intelligence that emanates from thought, but pen-It is the power that emanates from intelligence, and it is not the will which stems from desire, but desire which stems from will. Is it with this reversal of the existing psychological order-both between intelligence and thought, and between the will And the desire, that paganism begin in its philosophy? What audacity on the part of the Kabbalistic Jews to offer such a An anti-rational doctrine for men who know how to think!

What blindness from serious men who allow themselves to be banished to turn their eyes away from their bodies to better dazzle their eyes intellectual by the kabbalistic lycopodium!

10. Fundamental error of all pantheism.

Besides this gross error against logic and psycho-In logy, there is the original sin inherent in every pantheistic system, that Freemasons must blindly and implicitly to admit, if they want to deserve the name of Freemasons.

In all these systems, it's the passage from the Infinite to the finite

which presents to the serious thinker the appearance of a maneuver
fraudulent.

Solomon, a great authority invoked by the Freemasons,

said to God: “You regulate all things by number,
Weights and measures.

It's in the number, in the measure, and in the weight
that we must seek the difference between the Infinite and the finite; because
In God, there is neither number, nor weight, nor measure. In the In-
Once these categories are elevated above themselves, and
are lost in a higher unit.

Let us explain this fundamental truth, since "the league
heretics (said Pope Innocent III in a sermon)
against the Albigensians) must be destroyed by an investigation
faithful; for the Lord does not desire the death of the sinner,
but let him repent and live.”

There is no currently infinite number; what we
Let us conceive of an infinite number as an indefinite magnitude.
or the endless series of numbers.

Any number, however large or small, can be
increased, multiplied, decreased, and divided; but no divi-
the unit's sion could not reduce it to zero, nor could any mul-
Application: Raise to infinity. Between any current number
and the infinitely large number, as well as between the number one
to its infinitely small fraction, there is an absolute distance-
infinite and insurmountable.

To bridge this gap between a current number and the
an infinitely large number, one must resort to a number
of a superior nature, which contains within itself all the
possible numbers. This is the divine number: it is the infinite One.
— that's the unit of Dicu.

Similarly, to bridge the infinite distance between a
the current number and the infinitely small number, you have to have
resorting to the annihilation of all numbers: to zero,
to nothingness.

Let us demonstrate these truths, and force the President of the South to...
First Council of the 33rd degree, to "go further in the study"
of the First Cause.” A little “light” will do him no harm.
doubt of good.

1, Wis, 11, 21.

A mathematical point has no extension; it cannot to be neither divided nor enlarged. Between two points, placed at a At any distance, it is therefore impossible to place successively a sufficient number of points to form a line. The possible number of points between Two points is infinite; and infinity can never be counted by successive numbers. If you want to com-take the currently infinite number of these points, have recourse to something superior, to the line. The line em-sweeps through the infinite number of all points in one go possible between its two limits.

A currently infinite number, which we would arrive at by addition or multiplication is obviously an impossibility to assert its existence would be no less unreasonable. than to make a mathematical point of a certain length, or a mathematical line of a certain width, or a mathematical surface of a certain thickness.

This is so clear and obvious that one immediately sees the falsity of the following assertion: the number of grains of sand, stars, atoms is currently infinite; infinite the number of minutes, years, periods or evolutions that the world must have gone through or undergone, assuming that it has existed for all eternity.

The consequence of this reasoning, so lucid and so simple is this: it is absolutely false, illogical and unreasonable. capable of asserting that the past evolutions of the universe are in infinite numbers; that matter, subject to successions of time, exists from all eternity; —finally, that all that can be measured, counted and weighed, eternal constant, in the sense strict in this sense.

If we do not want to be unreasonable, nor let ourselves to dazzle with some sophistic Iycopode, let us declare-firmly: the prior eternity of the universe is a absurd fable; the Kabbalistic doctrine concerning the Ensoph who began to think, and that of the Vedas concerning Brahme, who began to desire, breaks eternity within him giving a past and a future; they are therefore anti-rational inventions, deceptions, the purpose of which is visible, if one is willing to examine and judge the consequences.

11. Purpose of pantheism.

The separation that we want to establish between substance and The divine trinity aims to introduce, with the emanation of The trinity, that of the entire universe. It is first and foremost negation. of the eternity of the divine Trinity; then comes the negation of creation ex nihilo, of this only reasonable solution the fundamental question about the origin of a governed world with number, weight and measure; it is the negation of difference-essential connection between God and the universe; it is the abuse of the Creator at the level of his creature or the deification of the creature, in particular, of man; it is finally a ma- a diabolical work seeking to detach men from Dicu, repeating this deceptive assurance to them: "You will be like the gods!; » so that they might lose their souls for all eternity; in short, it's a satanic cabal.

12. True idea of Infinity.

If we want to understand eternity past, we You shouldn't count successive periods and rules of a an infinite number, which is impossible; but to gather, in the mind, all possible periods, both past and futures, in a single moment, as if we wanted to shrink a line through a single point that would represent the entire line. We will then have a moment of a higher order, called eternity; an immutable instant, in which the past, the The present and the future meet and exist together.

Time is a succession of transitional moments; Eternity is a simultaneous permanence of all mo- possible ments.

Time is a series of moments in a succession

continuous; eternity is a mere instant in a per- eternal mansion.

4. Genesis, 1x, 5.

Time is a moment in motion; eternity is a
moment of rest.

“Time,” said Boethius, “is a fluid now; eternity”
nity, a stable now.

Time is the past, present, and future of the universe.
created with the universe; eternity is the permanent presence of
God.

Time is birth, life, and death; eternity is
permanent life, without birth and without death.

Time is a certain imitation or created participation,
partial, successive, and transitory of life; eternity, according to
Boethius, is the complete, simultaneous, and perfect possession of
endless life.

Time belongs to the created universe; eternity to God
alone.

Time is created, Eternity is uncreated—it is God
himself.

The same reasoning applies to space, and the conclusion–
The situation is this: Space is created, Immensity is uncreated, –
She is God himself.

13. Emanation of the Kabbalistic Crown.

The Ensoph, in order to reveal itself, began to form a point
imperceptible, like a Hebrew yod, it is the first
Sephirah, the Crown.

This is the fundamental lie of Jewish Kabbalah and of
Freemasonry, the root cause of their entire system.

The Ensoph is not the eternal Being: it is not God.
Anyone who wants to become a Freemason must renounce their ra–
his and to the true God!

The Hebrew yod represents thought in Kabbalah
creator, or rather trainer, of the Ensoph, produced after
a certain period, and consequently after a period
limited, temporal and finite.

The Scottish Rite confers, at the 12th degree, the rank of Grand Master

4. Franck, p. 130,

Master Architect, a jewel that is "a square of metal in medal shape (world figure): on one of the faces four semicircles are engraved (the equator and a meridian) intersecting) before seven stars (the seven Sephiroth inferiorricures), having at the center a triangle (the three Sephiroth higher) containing the letter A1”.

The letter A signifies, like the Hebrew yod, the Architect. of the Universe, Jehovah or the Demiurge, the Shaper of the world.

The Great Master Architects are very likely unaware of this. They implicitly refuse to wear this medal. Dicu, the Creator of heaven and earth.

This work is not a philosophical study, otherwise we would enter here into a consideration of pagan fables-born on the passage from the Infinite to the finite; they are all equally anti-rational than those of the Jewish Kabbalah and Freemasonry-

fuck.

15. The doctrine of creation ex nihilo, the only reasonable one

ct vraic.

If one claims that the reported difficulty of a passage The rational from the Infinite to the finite is likewise found in the documentation. The trine of creation ex nihilo is a mistake; for according to This doctrine, it is not the divine essence that passes from from infinity to finitude, from eternity to time; the world is not drawn from the divine substance by some emanation, the making him equal to God, but he was created from nothing, and by Consequently, he is in no way of the same essence as God.

To shape a world from pre-existing matter, unc Finite power is enough. To create a world of nothingness, a Infinite power is required. The greater the power, The less material it requires to form something thing. The power of the Lord is infinitely great; Therefore, it only requires one material to create this world.

infinitely small, that is to say, nothing, the void. To form whatthat which is created from nothingness.

4. Léo Taxil, II, p. 340.

It is true that: ex nihilo nihil fit. But in creation there not only is there the nikilum, nothingness; there is also the Almighty, and it is not true to say that with nothingness It is the Almighty, nothing can be done; it is wrong to say: Ex nihilo nihil fit a Deo.

Furthermore, nothingness is not the matter that the Almightysant would have used it to form the universe: he is only the starting point of the work created by divine power.

God alone can create. Creation requires power. infinite.

And if you ask why God didn't create the moonTowards earlier? I reply that he did indeed create it earlier and at the same time later; because the sooner the better Late moments are but a single instant in eternity. Time It began with the world.

And what did God do before creating the world?

Answer. — There was no before: this before coincides, in eternity, with the afterlife. The world was created at the combeginning.

But before the creation of the world, wasn't there a Infinite time?

No, there was no time; infinite time is a absurdity, and this indefinite time, that we imagine Before creation, it is pure fiction.

But what is the transition from eternity to time, from immensity to space, from infinity to the finite, from divinity to the creature?

This is not any change in God himself. Likewise, it is not an emanation, a diminution, a dedevelopment, an evolution from within God; but It is the beginning of what did not exist. This transsition, this leap, this passage from the infinitely small to the world of The extension means this: there is no change except in the creature, emerging from nothingness and pure possibility, to begin to exist in reality. Eternity, the immenCity, infinity, omnipotence have remained immutable as always!

In the dogma of creation there is no contradictiontion, no nonsense, as in all pan- doctrines theistic without exception; there is no derogation from the divine majesty, as in Jewish Kabbalah, nor any superstition, as in the idolatrous worship of the "Arch"Tect of the Universe," which the Freemasons cover themselves with pables, — hopefully, unintentionally.

45. The Kabbalistic error revived in pantheism modern.

The pantheistic error, suggested by the Angel's malice fallen to the ancient peoples and to a number of the enFanis of Abraham's chosen race, never ceased to reto spread throughout the world, almost always under the cover of an inviolable secret. We are keeping silent about the documentstrines of the various pagan religions in antiquity, and let us only allude to the discussion among the Pharisees and Our Lord, in which Jesus Christ, the Word of God, by whom all things were created, is named, in contrast to the Kabbalistic ideas of the Pharisees: "The Principle": Principium qui et loquor vobis. We only want alldear to the beginning of the Gospel of Saint John, written obviously against the false doctrine of philosophy Jewish, who had already begun to corrupt the ideas of some Christians, and to sow the seeds of the formidable heresy of the Gnostics, precursors of the Illuminati.

Saint John opposes the Kabbalistic system of the emanation the simple truth, saying: "In the beginning was (ct not: after a long time, a request from Ensoph) the Word; and the Word was with God, and the Word was Dicu (and not any decrease in light) and the divine splendor of God). He was at the beginning"Lying (that is, from all eternity) in God."

Let us also leave the narration of the story to other writers. of Jewish Kabbalah, from its origin in Babylon and its

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1. John, wine, 25.

influence on hermetic philosophy, on the Gnostic sects ticks, on the Templars in Palestine and on various sects of the Middle Ages; let us simply note that Spinoza, son of Portuguese Jews, after studying the Talmud and the Kubbale, and after being excommunicated in 1655 by the The Orthodox synagogue in Amsterdam laid the foundations of modern pantheism, now taught by almost everyone professors appointed to universities by the government Masonic principles.

According to Spinoza, there is only one substance, which is develops in the universe. Spinoza is the father of pantheism. modern.

In 1720, a Latin book was published in Cosmopole (London): Pantheisticon, written by Jean Toland, printed shortly copies that were never put on sale. This book proves that, from its reformation in 1717, Freemasonry Eric inscribed, in private, pantheism.

The author reduces all of Freemasonry to the pantheism of Spinoza. On page 42, he says: "The Brothers maintain, in the absolute meaning, not only freedom of thought, but more action, but rejecting all license. They are the most implacable enemies of all tyrants. Most of them reside in Paris, Venice, and Holheath, and some even in the city of Rome; but they are abundant mainly and more so than in any other instead, in London: there, they established, so to speak, their headquarters and like the citadel of their sect... It is clear that I don't want to allude to the Royal English Society, neither to the French Academy, nor to any other public society republic... After their banquets, they dismiss their servants, because they are laypeople and ignorant; they close So, the doors should be done properly, according to ancient custom. and converse about various topics. » Page 78: "The Pantheisms may have to accuse themselves of having a dual doctrine, one exoteric, that is to say external or popular, and the other esoteric, that is to say internal or philosophical, and to reveal this secret philosophy alone-

He lies to friends of recognized kindness and prudence. But who Can anyone doubt that they are acting wisely? No reli-no sect likes to be contradicted. The vulGaire believes that everything comes to him from heaven (revealed by Dicu). He is Therefore, it is necessary that something else be in the heart and in the secret meetings, and something else in the street and in the Public speeches. This is a common practice among the ancients and among modern people. These, in truth, while condemning Such dissimulation is something that is often exploited. often. » Page 81: «So we see, in this way the Pantheists live safely amidst so many dangers. Page 40: "Nothing is lost in the universe: things They only change place. Therefore, although the The creation of nothingness is not accepted by the Xabbalists Hebrews, nor by other philosophers, one can nevertheless to say that all things are created, in the sense that they move in such a way as to move away from the infinity already past and to approaching the future infinitely. And since the number of Movement is eternal, like the number of things that happen They move, yet there is no movement nor any something that is eternal, each thing being made anew "ct partant crée."

Here is the Kabbalah named and cited with unity and fidelity by-Done. Jean Toland, born in Ireland, apostate Catholic, protesting a defector, and finally an infidel of the worst kind, wrote This book is for Freemasons. The title of this book was inspired by... wind quoted incorrectly. Here is how it is on the original and unique edition, which has become very rare: Pantheisticon; sive formula societatis Socraticiæ in tres particulas divisa, quæ Pantheistarum sive sodalium continet mores and axiomata, nomen et philosophiam, libertatem et non fallentem legem neque fallendam.

Præmittitur de antiquis et novis eruditorum sodalitatibus and of Universo infinito et æterno diatriba. Subjugation of duplici Pantheistarum philosophia sequenda et de viri optimi and ornatissimi idea, dissertatiuncula. Cosmopolitan. MDCCXX. In French: “Pantheism, or the rule of the Socratic Society- that, divided into three parts, containing the customs and the doctrines, trends and philosophy, freedom and law incapable of making a mistake or being deceived by the Pantheists or Members. Preceded by a study on the former and modern societies of learned men, and on infinity and the eternity of the universe. Followed by a dissertation on the double a way of following the philosophy of the Pantheists, and on The virtuous and perfect man. Cosmopole. 1720.

"The perfect man" is the one that Freemasonry produces.

in its first eleven degrees.

Let us now turn to the philosophy of the coryphaei of the modern pantheism, and we will see that they have not done, for In other words, to copy the main principles of Jewish Kabbalah.

It was to be expected that Masonic governments-niques, ultimately guided by the Jews, are betting on the chairs of philosophy, in all their universities, of the Freemasons teaching Masonic doctrine, that is to say Kabbalah, veiled under formulas and principles more or less unreasonable and illogical, such as we find them-vons chez les Fichte, les Schelliñg, les Hégel, les Cousin and among all the other seducers of school children.

The Hindus, as we have seen, inscribed: "Then There was neither Being nor Non-Being, neither a world nor a heaven. nor anything above him, nor enveloping or enclosing him developed, neither death nor immortality: but Cera (Tat) breathed without aspiration, alone with Swadha (Desire), which subsists in The desire was formed in him: and it became the seed The primitive productive that the sage distinguishes in Non-Being like the bond of Being.

This deceitful and outrageous fiction is an affront to human reason. Maine is repeated in the Jewish Kabbalah: "Before having produced the Universe, before having taken on any form and imposed no measure on its infinity, the Ensoph was ignored Of himself, he had neither wisdom, nor power, nor kindness, nor any other attribute. So he began by forming a "It was an imperceptible point; it was his own thought."

“By the very fact that God, withdrawn into himself, distinguishes himself

of all that is finite, limited, or determined; by that very fact We cannot yet say what it is, we designate it by a word that signifies nothing or Non-Being (Ayin).

The same sophism, which destroys the idea of God in its germ, is faithfully copied by pantheistic professors which we have just been talking about.

Schelling already repeated this, saying: "The eternal One has, from For all eternity, the desire to beget itself: this desire is the first ray of the will, the will itself! God, begets-'drant in himself', speaking to himself his own desire, poses his "Intelligence, its light!" What an abyss of false notions!

Hegel, even bolder than Schelling, returned to lan-
The former apogee of pantheism: "Originally, before the
creation of nature and finite spirit, God without envelope
is in itself, since it is indifference or identity
absolute of Being and Non-Being. This Dicu prior to
world has none of the positive attributes that belong to the
A contemporary God, for he is thought identical with
herself, not knowing herself.

"The absolute manifests itself as spirit, passing from being
to becoming: he becomes himself, he realizes himself! It is not
that after having settled outside of himself, in nature, that, revenant
sur le lui, ë acquires consciousness ct becomes spirit, se-
"nascent as a spirit."

These are the Kabbalistic follies, these sacrilegious falsehoods,
that youth must study and learn like the real
Wisdom! The Kabbalistic Jews, who know the last of it.
word, they couldn't care less about this elevated, scientific, phi-
philosophical, sublime, of those young minds which, in
degrading their reason, they foolishly make business of these Jews.

16. The Ensoph as Void or Absolute Nothingness.

It was a truly diabolical trick to separate the essence
infinite number of persons, necessarily subsisting in
it in an absolutely inseparable way. Human reason-

4. Franck, p. 138.

Maine is surprised and dazzled by this false thought
How bold, and easily it gives way to the imagination,
whose perpetrator of this gigantic fraud can now
to play without difficulty, to introduce himself into the
holy Trinity and being "like the Most High".

It's only the first step that's difficult; we've done it.

Before appreciating this fundamental doctrine of philosophy
Sophie, a Jewish woman, let us note the various, no less mystical, titles.
that pompous one of which the Kabbalah designates the First Cause.

The Ensoph is the Occult of the occult. (Temir miccol temérim), "Unnamed", "The Mystery of Mysteries", "the
"Cause of causes" (Illath ha illot), "the Ancient of the an-

"ancients", "the Old Man of Days" (Attik Yomim), the "All", the. “Non-Being”, the “Nothingness”, the “Nothingness”, cte. It is representedrepresented by an empty circle which must be the origin of the ten Sephiroth. Although he himself is not one of the numbers, It assigns value to numbers. Arabic, influenced by Hebrew calls the zero safar, and designates it by a circle. which, like the Infinite of the Kabbalah, is without beginning, endless, and empty within. The English word cifre, The French word "chiffre" and the German word "siffer" are derived from it!

1. Let us be permitted to put forward here a fairly plausible hypothesis-similar. According to Kabbalah, the ten Sephiroth (numbers) are emaborn from the Ensoph (the Infinite, represented by a circle without beginnings) cement and without end). Each Sephirah (number) emanates from the previous one. The inventor of the numerals called Arabic numerals, probably a disciple Hermes Trismegistus took as his figure of the Ensoph a circle, the zero; for the figure of the first Sephirah, the Crown, nicknamed The long face, a long line, that's the number 4. He then added, for each of the other numbers, another similar line, up to number 9; he completed the list of the ten Sephiroth, or numbers, in joibearing the sign of the Ensoph in the first Sephirab, forming the number 10, conclusion of the first ten, and so on for each new decade. To rediscover this idea, we only need to dismember (for example, using matchsticks) the Arabic numerals as follows:

0 3 & 5

oit hygg

The Ensoph and the ten Sephiroth together constitute the the mystical number eleven.

Philosophically, the infinite Being is not in a void, but, On the contrary, the fullness of Being. The Kabbalah, in deponilbearing the idea of the being of all real forms, has not retained than the abstract idea of existence without any substance. She confuses, like Hegel after him, the being that designates existence and being which designates essence or substance. (Esse evistentiæ ct esse essentiale.) We cannot admit that the same thing, in the same respect, is and is not not at the same time. To violate this principle of logic is to To renounce reason itself. If by being the Kabbalah and Ilégel hear the experience, it is absurd to say that the First Cause, the Æ£nsoph, exists at the same time and does not exist; if they understand the substance or essence, it is also It is absurd to say that the First Cause, the Ensoph, is a substance ct at the same time is not unc.

They give a double meaning to the word "to be" when they affirm
that the First Cause is at the same time Being and Non-Being. According to this, it is Being because it exists, and the Non-To be because it is empty of all substantial form. "We
understands by the Non-Liter, says the Sefer Jetzirah, that which one does not
conceives neither by its cause nor by its essence; it is, in a
word, the cause of causes; it is that which we call the
"Non-primitive Liter, because it predates the universe!"

By ignoring the infinity of all substantial form, there remains
in our mind, which performs this operation of abstraction,
The idea of existence. Existence without any substance
It is therefore merely a pure abstraction that does not exist anywhere.
except in the mind of one who disregards. She
therefore could not have existed before there was an
to be substantial and intelligent. It is therefore false that the Ensoph,
the absolute primordial Being, this infinite void, was the First
The cause of all that exists.

It is through this sophism, by playing on the word "éfre," that the

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4. Franck, p. 160.

Kabbalah, both the old and the new, was able to establish a basis
philosophical.

In truth, understood as a simple and purely Existential
Abstract, the Ensoph is absolutely nothing, /e Nothing or the Void
absolute, incapable of desire, of revealing itself, etc... The Kabbalah
bale has therefore neither reason nor logic in asserting this.

17. The Ensoph as the absolute fullness of being.

The true infinite Being, as sensible philosophers
understand, is not the absolute Void of all essence,
but the absolute fullness of Being; all possible realities
their possibilities are included in their infinitely perfect degree.
That's Dicu's real idea. It is obtained, not by doing-without the substantial qualities of created beings disappearing,
but by removing all boundaries, all limits; thus
The idea of substance also belongs to the creature and
to the Creator, but in an essentially different way.

In this way, the infinite Being is infinitely great and absolute. simple lu- possible affections to an eminent and infinite degree. This being The absolute, by virtue of its infinity, is incapable of being divided by producing from within itself Sephiroth more or less limited, like rays of primordial light, or like rivers from a primeval source, which gradually diminish and decrease in proportion to their distance, for to eventually die out and dry up completely.

Furthermore, in the truly infinite Being, Intelligence and The Will exists from all eternity, not in a state latent not yet developed, but in their perfection and Complete, infinite, and immutably active energies. If Therefore, Jewish or Hegelian Kabbalah wants to consider the Ensoph, not as an empty zero, that is to say as the pure Abstract existence of any substance, but rather common the fullness of all possible Substance, it must be explained-philosophically speaking: he needs arguments drawn from the reason, and not just images of the sea or of light, which is not infinite; it must show us-

to say that it is not against the very nature of the Infinite to detach any part of its substance, to do to spring from its scythe a single drop or a tiny spark, however small it may be, without implicitly affirming the composition-tion of the Infinite, without maintaining that through its emanations this Infinity is neither diminished in itself, nor augmented in other ways. of him, neither divided in his being, nor multiplied by new Beings! Let her explain to us how the emanated forms, The Sephiroth, if they remain in the within PEnsoph, forms in itself, and that they do not cease to be divine if they leave its interior.

There is no philosophical answer to these questions. simply placing them is enough to overturn all pan- systems theistic and kabbalistic.

The idea of God is the infinite fullness of all perceptions. possible fections. The idea of the Kabbalistic Ensoph is or Absolute emptiness, infinite nothingness, a perfect zero, or a Being infinite and divisible, which is a clear contradiction. God is the Supreme Being; the Ensoph is a purely abstraction mental, an imaginary idol, foolishly worshipped by the Kabbalistic Jews and Freemasons as a Cause

First.

18. The Ensoph in Masonic emblems.

In the Scottish Rite, the following is not often used: circle as a symbol of Ensoph, because this "Cause First,” the Unknown of unknowns, is not likely of adoration. But in the Misraïm rite we find it quite frequently in the sets. This last rite, foncièRement and almost exclusively Jewish, represents the Kabbalah more clearly and more completely than other rites. At its 18th degree, the jewel is a triangle within a circle. signifying the three higher Sephiroth contained in The Ensoph. At the 25th degree, the circle is contained within a triangle, indicating the doctrine that the Ensoph, although being nothing of all that is, is nevertheless found in everything that exists, and first of all, in the three Sephiroth higher. In the same direction, the circle is, at the 26th degree, in a double triangle, and, at the 27th degree, in a triple triangle.

The Scottish Rite uses a circle divided into four parts. A compass open at 90 degrees and encompassing a quarter of The graduated circle is the jewel of the Perfect Master, at the 5th degree. We will see further that Ensoph developed in four worlds. The material universe, to which we belong, in is one. This world is therefore, so to speak, a quarter of The Ensoph revealed. In its entirety, the Ensoph is represented by a perfect circle that has neither beginning nor end. Each of the four worlds inspired by him is a quarter of it. It's absurd, but that's the real explanation for this quarter of circle.

CHAPTER II

THE HIGHER SEPIRTOTH AND THE HOLY TRINITY

4. Emanation of the ten Sephiroth.

(See plates A and B.)

Before giving an overview of Kabbalistic doctrine Regarding the ten Sephiroth emanating from the Ensoph, as many If they are of interest to Freemasonry, we place them here in their anthropological order. The three Sephiroth

Superior or intellectual heads represent the head of man paramount; the following three, or moral ones, are its two arms and chest; the other three, or physical ones, are the the middle of the body and both legs, and the tenth is placed under his pics!

The numbers are named:

2, 7, 40 ct 11: the Middle Column.

3, 5 ct 8: the Column of Grace.

4, 6 ct 9: your Pillar of Justice.

5, 6 and 7: the Holy King.

8, 9 and 10: the Matron or the Reindeer.

Through the union of the Holy King with the Matron, the universe is begotten; and by the union of the Matron with the Holy King, the Individual beings are ultimately returned to the divine and confused with its essence.

These exits and returns of beings are another form from the Indian doctrine of Vedanta: "The wise man considers Brahinc as the source of all beings. As Para-
The gnée emits and resumes its thread, like plants emerging from
The earth and its inhabitants return to it, thus the universe comes from the Unalterable and goes back in.

We find the terms of Indian philosophy of much superior to those of Jewish Kabbalah, although the
The doctrine is essentially the same.

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1. Encyclopedia Britannica: “Cabalah”. — Frank, p. 149.

For example, from this lewd representation that we we have seen, says Vedanta, in entirely philosophical terms phiques: "This universe is indeed Brahme, for it emerges from
Breathe into him and return to him. So adore him.

The social life of the Indians is based on the same idea of Purusch, Primordial Man or Brahma.

From the state of Brahma came the Brahmins, the caste priests and sages; from his shoulders, the Kshatriyas, the caste kings and warriors; from its entrails, the Vaissyas, the caste merchants; and from his feet, the Sudras, the caste of workers and farmers.

We will see the Masonic Kschatriyas of the 30th degree, the Knights Kadosh (saints), follow immediately, for the to protect, the Jewish Brahmins of the upper Triad of 31°, 32° and 33° degrees.

To fully understand the nature of the Architect of the University- towards which the Freemasons bend the knee, and who succeeded in supplanting the true God in their minds Living, the Creator of heaven and earth, we must consider what Jewish Kabbalah means by the emanation of the ten Sephiroth, and by the Sephiroth themselves.

We have already seen that, according to the Kabbalah, the Ensoph, the Infinished, is above everything, even above what is to be and think.

He is the universe; but the universe is not him. In this state unlimited, it could not be understood by the intellect, nor be prostated by words. As such it was, in a certain meaning, Ayin (Non-Being).

In order to be known and understood, Ensoph needed to to become active and creative. However, the act of creation implies an intention, a desire, a thought and an action, and therefore, properties or qualities belonging, as the affirms Kabbalah, to a finite or limited being; moreover, the impar- The fact that the creature's circumscribed nature excludes the idea that it is the direct work of the infinite and the perfect. Therefore, Ensoph was to become a creator through several- several intermediate beings, that is to say, the ten Sephiroth,

emanating from him like rays from a source of light.

The desire to become manifest and known, and partañnt, the idea of creation (emanation) is co-eternal with the inscrutable divinity. The first manifestation of this primordial desire is called the first Sephirakh, the Crown, a subsspiritual tension that existed from all eternity in the Ensoph, and which contains within itself zeuf other Sephiroth.

The ten Sephiroth constitute among themselves and with the Ensoph a strict unit, ct represent the same being under differentrents aspects.

Their names are:

t. Crown.
Intellectual triad. 2. Wisdom.

3. Intelligence.
4. Love, Grace, Grandeur or

Mercy.
5. Justice or Rigor,
6. Beauty.
7. Strength or Triumph.
Physical triad... {8. Splendor or Glory.

9. Base or Foundation, and

10. Kingdom or Shekhinah (Pre-

Moral triad.

sense).
Here are the Hebrew terms for the ten Sephiroth.
1. Kether. 6. Tiphercth.
2. Khokhma. 7. Netzakh.
3. Binah. 8. Ilod.
4. Khescd. 9. Jesod.
5. Din. 10. Malkhuth.

However, when the Unknown of unknowns assumed a form, he produced all things in both male and female forms female, without whom nothing could continue in its existence in another form.

However, the first Sephirah, the Crown, is such- very close to the esoteric unit, the Ensoph, which it appears often become confused with him; and on the other hand, she is

truly distinct and different. It is also called:
“I am,” “Jehovah,” and the “Holy Elder,” the Ensoph being "the Elder of elders".

Opposite the "Oldest of the Ancients," the light of "PAn- "Cien" is darkness.

Wisdom, the second Sephirah, when it proceeded from the "Saint Ancien", emanated as male and female (androgynous, hermaphrodite), because developed Wisdom is Intelligence, the third Sephirah. Thus were obtained the male and the female: Wisdom, the father, and Intelligence, the mother, of from the union of which the other pairs of Sephiroth emanated by degrees

These first three Sephiroth, the Crown, Wisdom and Intelligence constitutes the first Triad of the decade Sephirotic. It is the divine head of the archetypal Man, primortal and celestial (Adam Kadmon).

From the union of the second and third Sephiroth Two opposing principles arise: Greece, a masculine principle linen, and Justice, a feminine principle.

These two principles form the arms of Arche- Man type; the first gives life, the second death. They unitefeels in the common center of Beauty, which is the chest by Adam Kadmon. These three principles form the second The Triad of Primordial Man, which represents his qualities moral qualities, like the first of his intellectual qualities, and The third is his physical qualities.

From the second union emanate the masculine Sephirah, the Strength, and the feminine, Splendor, constituting the two Adam Kadmon's legs and engendering the ninth Sephiroth Ah, the Base or the Foundation, the sap and the moccle, the powerthe process of generation and growth in nature.
From this perspective, Adam Kadmon is called Sabaoth (armies). This Triad is also called the Natura naiurans (the Nature which engenders), the physical world being the Natura naturata (Nature generated).

1. Zohar, 1x, 290.

The tenth and final Sephirah, the Kingdom, designates the unity, harmony and domination of the three classes of attributes previous goals.

2. The ten Sephiroth in Masonic decorations.

After this exposition of Kabbalistic doctrine, he did not

It is not difficult for us to give the meaning of the most a large part of the decorations and Masonic emblems.

In the Matire grade, the 3rd degree of the Scottish Rite, the The jewel is a triangle; the rank of Private Secretary, 6th degree ofgré, it is a triple right angle or three interlaced triangles; on the medal of the Grand Master Architect, 12th degree, you you will find seven stars, the seven Sephiroth iuféricures, having in the center a triangle containing the letter A: the three Sephiroth Roth Higher Education and the University Architecture.

Within Masonic triangles, one finds either a Yod Hebrew, or an S, or an eye. It's the same Triad, renclosing the symbols of the three main Sephiroth: 1° of the Crown, which, as Great Architect of the Universe, takes the name of Jehovah; 2° of Wisdom, and 3° of Intellectligence, whose eye sees everything.

The representation of two interlaced triangles is fullexplained by the union of the Holy King with the Matron, that is to say, by the great fundamental and sovereign principleimmoral aspect of Kabbalah, that the existence of all beings, both spiritual and material, are dukes in union with one male principle with a female principle. We are in this situation. morally safe, of all the Christians deceived by this the ongin of the Kubbalistic synagogue, Freemasonry, he There are only a very small number who are aware of it. less of a worldly thing than adorning oneself with Masonic trappings, they are simultaneously guilty of the most terrible blasphemes against Dicu and his holy Trinity, and of the custom of emblems whose lubricity is such that we cannotWe will provide the explanation here.

1. Léo Taxil, p. 240.

8. Anomalies in the upper Sephiroth.

The Kabbalah is very explicit in stating that the ten SephirothRoth are the main attributes of Dicuf.

Now, it is clear that Intelligence, Wisdom, Grace, the Justice, Beauty, and Glory can be understood like divine attributes; but what escapes our The understanding is that the Crown, the Triumph, the FoundationThe Kingdom is not of this nature. God is neither a crown of any king, nor a kingdom under a no king, nor the Triumph of any triumphant general— nor finally a foundation of any building whatsoever. So what do the Sephiroth named as such refer to?

Furthermore, intelligence is not the result or effect of the Wisdom, but on the contrary, the faculty whose development Perfection leads to Wisdom. Why then this reversal? of the natural psychological order?

Thirdly, it is a generally accepted doctrine and Surely, the first person of the Holy Trinity begets the second, the Word or Wisdom, through its intelligence; as the human mind produces words through its intellecthuman agency. The first of the three higher Sephiroth Intelligence should therefore be the key. Why supplant it with The Crown?

Fourth, Grace or Love, which is produced by the will, and constitutes everywhere the third person of the Trinity, why does it have to be placed in fourth place? instead of the third one? If we absolutely have to put the Couring between the three divine persons and the Ensoph, forwhat to send back Grace among the lower Sephiroth, ct Not admitting four higher Sephiroth?

We wouldn't have asked these questions if we had dealing with some pagan people. But Jews conquoting their holy Scriptures, as frequent quotations If the actions prove it, do they deserve the apologies that every man would readily grant to pagans lacking: the assistance Rebuke of the prophets instructed by the Spirit of God?

Freemasons have no idea about Kabbalah doctrines. ballistics; they are taught them through unintelligible emblems eligible, but they don't know the key. The Jewish leaders Freemasons are careful not to put their blindfolded followers on the trail of the Kabbalah.

&, The truth about the Holy Trinity.

Let's tell them, to give their intelligences the real light, which in divinity there is and cannot be

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4. Franck, p. 128.

no separation between nature and divine persons.
People in Dicu can only be relationships
subsisting in the divine essence; they are therefore nothing-
divisible or separable elements of the essence.

Without the three subsistences already mentioned, there can be no
to have divine substance or essence, as without the divine
essence or substance there can be no divine persons. The separation made by Jewish Kabbalah between Pes-
sense which only develops after the desire to manifest itself,
and the successive manifestations of divinity, is a
A fatal and critical error. It must have been made in a
but fundamentally perverse.

Yes, there are eternal processions in substance
divine, which in itself can only be one of a kind
absolute and infinite unity. This divine unity does not enter into
ordinary numbers, because it is a unit of a
order superior to everything that is subject to number, to weight
and to measure. The number One in the divine substance does not
It is not counted as the number one followed by two.

The eternal processions in the very heart of nature
divine are not its effects, as Arius asserted; nor
mutations of the same person, as Sabel- said
lius and say the Swedenborgians; because they are not
not processions outside of the divine nature, but of
spiritual processions within the substance
eternal, similar, but infinitely superior to the pro-

transfer of our thought, word or wisdom produced from
our intelligence, and to the procession of our pro- love
bed of our will.

In God the procession of the inner word is called
the Word or the Son. The latter name is as just as the former.
first, because generation signifies the origin of a being
living product of a living principle, according to the similarity of
its nature. Now, the Word is a conception of the intellect-
genco; it is also the likeness of the thing it represents;
and it is of the same nature as that from which it proceeds;
therefore the Word proceeds from its principle according to the mode do la
generation, a completely spiritual generation. For
For this reason, God can and should be called: God the Father
and his Word: God the Son.

Besides the Ferbe procession through the immanent action of
God's intelligence exists, as in the human mind,

a second procession through the immanent action of the voLonté: it is divine Love.

Love does not proceed, like the Word, according to its similitude with the beloved thing, but according to the inclination of the love-love is directed towards the beloved. Therefore, love does not proceed by generation, but by spiration. That is Why, in God, is the love of the Father and the Son also called the Holy Spirit, who proceeds from the Father and the Son as if from a single principle. The eternal object of the Word is the truth of the divine essence; that of Love, the goodness of this same essence. In the inner life of spiritual beings tucls,—and God is the spiritual Being par excellence,—there is no only two actions, that of intelligence and that of the will Therefore, in God there are only two processions, the gene- the ration of the Word and the spiration of Love.

Therefore, there are only three divine persons in Dicu: the Father, the Son, and the Holy Spirit. These three persons- the souls possess in common a divine substance indivisible; therefore, they are not three gods, but one. God.

The Word or the Son is also called Wisdom, although

wisdom be, like strength, justice, beauty, the mercy and all the other essential properties, common to the three divine persons. It is especially in the Old Testament that the name Wisdom is appropriate to Verb of Dicu, by which all was created. The Jews kabba- The clerics were well acquainted with the Book of Wisdom, written by Solomon. And, remarkably, the ancient Persians, to the philosophy from which the Jews borrowed the great lines of their doctrine to Judaize it in their Kabbalah, also recognized Wisdom (Mazda) as a per- divine sound that merged with their Jehovah (Ahura) in a single Divinity, Ahuwra-Mazda or Ormazd, from which Fire (Atars) proceeds.

There is a whole book to be written on Wisdom, the Word, the Logos, who transforms into the goddess Pallas Athene or Minerva, and other similar figures from Olympus, ancient peoples. The Jews of Kabbalah did not invent the idea on which this great figure is based; they followed divine revelation and the general belief of antiquity, according to which personal Wisdom is an emanation direct and immediate from the first divine principle.

We therefore believe we are right in recognizing
in the three Sephiroth: Intelligence, Wisdom and the
Grace, a memory, albeit corrupted, of the three divine ones
people known in the Old Testament by the names
of Jehovah, Wisdom and Holy Spirit or Fire, and among the
Persians under the names of Akura, Mazda and Atars.

Other divine attributes, such as justice, beauty, etc.
are common to all three people and cannot constitute-
kill new people.

The division of the Sephiroth, between superiors in number
of three, and inferior to the number of sepi, is another
an indication of the knowledge possessed by the authors of the Kabbalah
had of the divine Trinity and of the seven angels whose
Sacred books are also mentioned.

4. Tobit, ch. xm, v. 15.

5. The Great Architect of the Universe.

The Masonic equilateral triangle, without further addition,
represents the Great Architect of the Universe of France
Freemasonry. It is the Crown with its Wisdom and its
Intelligence.

Jewish Kabbalah, always rich in imagery to captivate
the human mind contains a passage that allows us to
to conclude once again that his doctrine is derived from phi-
Indian philosophy, through the intermediary of philosophy
Persian, as its sacred number of thirty-three has already
noted.

In the third part of the Zohar (fol. 2881), we
Let's read:

"The Ancient One, whose name be hallowed (the Xether, the
Crown), exists with three heads that form a single
alone; and this head is the highest thing among
high things. And because the Ancient One, whose name is
blessed, is represented by the number three, all the others
lights that illuminate us with their rays are also
included in the number three.

The famous Trimurti in the island's underground temple
Elephanta, in the port of Bombay, represents the head

gigantic Brahme, with the three heads of Brahma, VischNu and Shiva. The doctrine is the same, why the symbols Wouldn't the boles be the same?

Did Dante know this Trimurti? Did he study Ja Kabbalah, which began to be known by non-Jews in his century?

How striking is his description of Lucifer! three faces! "The monarch," he writes, "who reigns over the empire eternal anxieties, appeared from the middle of his chest, outside the frozen pond; and I am no more Tall beside a giant, only giants beside his arms: So what must be the height of his entire waistline? If he has

1. Franck, p. 141.

It was once as beautiful as it is now hideous, ever since it He dared to raise his proud face against his Creator, he is not It's no wonder he became the source of all evil.

“Oh! How utterly astonished I was when I saw three faces. On his head, one frontal, red as blood, the others, joined to her, emerging from the milicu of each shoulder ct meeting at his high ct proud brow. The face at the right one appeared blackish, and the other, on the left, of the coutheir of those who live on the banks of the Nile f. »

Lucifer has always been called the sigil of Dicu. Unable to to succeed in becoming like the Most High, he made it his caricature. Let the Freemasons not blame us if we tell them that, like their "Great Architect of "The Universe" is the monkey of Dicu the Creator, thus the franc-Freemasonry, which is essentially his work, is a the image of the Church, which is the work of the Son of God. The Consideration of the thirty-three degrees proves the accuracy of that remark.

6. The Great Architect of the Universe, who is other than the Creator of heaven and earth.

The intimate connection between the doctrine of Kabbalah and of paganism, and consequently, of Freemasonry with the old pantheistic errors, is proof certain that the Great Architect of the Universe, worshipped by the

Freemasons, is by no means the God of Christians, who has created the universe from nothingness.

We are not repeating the countless proofs of Eckert, Claudio Jannet, Deschamps, Pachtler, Léo Taxil, and other valiant champions of Christianism; we limit ourselves here to demonstrating the perfidy with which we tried, and unfortunately managed to mislead the large number of Freemasons, during the famous disdiscussion, within Freemasonry, on the necessity-the belief in a personal Dicu.

1. Dante, canto xxxrv del Jnferno.

As we know, the vast majority of English Freemasons, despite their enrollment in Freemasonry, it is still attached to the Christianity of the High Anglican Church, and believes in one God, Creator of heaven and earth.

A statement from the Masonic authorities, stipulating that, to be received as a Freemason, it was not required Believing in the personality of God would have sown confusion. in English lodges ct seriously compromised existence of Freemasonry in England.

One of the fine qualities of the English character is goodness sense, which is not easily offended by ideas metaphysics that transgress the laws of reason.

The question of Dicu's personality, or, to speak Masonic jargon, from the "Great Architect of the Universe", was submitted to the Congress of Lausanne in September 1875.

The Scottish delegate, F. Mackerscy, after having attended the first preliminary meeting of one of the Committees, left Lausanne, and published in a circular, on behalf of the Council Scottish, that the Congress had not expressed its belief in a personal dictionary.

This statement presented a great danger; it could to intimidate the good and tractable mass of Freemasons ordinary people, who have never bothered to raise the Masonic blindfold over their eyes, and are nothingless useful to the lodge. It was therefore necessary to oppose it with a another statement, which, while safeguarding the true documentation A pantheistic Masonic trinity would suffice to appease the consciousness by confounding intelligence.

The Supreme Council of Sovereign Grand Inspectors Generals of the 33rd degree of the Ancient and Accepted Rite of the Freemasonry for England, Wales and the dependencies of Great Britain, therefore sent, on May 26 1876, to the authorities subordinate to it, a Cirdated cular from Golden-Squarc No. 33. (Note the number 33 and the golden square, which signify the supreme position in the world restored to golden freedom.) It was signed by the two delegates of the said Supreme Council to the Congress of

Lausanne. In this Circular which is before us, it it is said: "If the Scottish delegate had stayed until the end of at the Conference, he would not have dared to issue the declaration untenable that Congress had not expressed its belief in a personal God, because the point on which the Congress he most strongly insisted on, was to establish, as a principle absolute and fundamental of the Ancient and Accepted Scottish Rite of thirty-three degrees, the belief in /a personality of God as the Author, the Creator, the Supreme Creator, the The Great Architect of the Universe, the Supreme Being.

While this Circular skillfully avoided "superstitiontion" of Christian Freemasons, by naming the Supreme Being recognized by Freemasonry, “the Creator” of Funitowards, she no less skillfully safeguarded the true document-Masonic trine, explaining the expression "the Creator" by adding the words "/e Supreme Creator", which imimply a gradation in the office of creating, and existence of inferior creators or architects, subordinate to SuFirst or Great Architect of the Universe. To create here means organize.

The Crown, the first of the Sephiroth, is not the only one "Architect of the Universe," she is only the "Great One," but under his impetus and direction, Wisdom (masculine) and intelligence (feminine); mercy (masculine) and Justice (feminine); as well as Strength (masculine) and Glory (feminine); where, to summarize these inferior architects-laughing, the Holy King and the Matron, they too, built to build and perfect the three worlds outside of the World of emanations or sephiric.

If our deduction is not erroneous, and if the Crown is the fallen Angel, he is indeed a personal Being; he is the Supreme Creator of the Universe, the first organizer, or rather disorganizing of the world.

The document cited by Conlinne states: "Members (of Congress) hoped that with the given definition, no one could-would become a member of the Ancient and Accepted Scottish Rite I know without believing in a personal Dicu, and that we would distance ourselves

free thinkers, unlike the practices of some other corporations; these, by receiving them into their ranks, reveal a tendency to become purely materialistic.

Here again, the weakness of those who believe is being exploited. still in one God, Creator of heaven and earth, and in At the same time, the Kabbalistic doctrine of the Lodge, by making a distinction between pure free thought-materialistic ment ct that which, alongside eternal matter, admits a Spirit, as indeed the Kabbalah admits it.

The evidence from the Circular for these claims follows. which, as we can see, are essentially ambiguous and clearly ambiguous. The first is the testimony of one of the delegates present fords. This one "solemnly declares that one of the The Congress's main goal was to prove to the world through its manifesto, that the Ancient and Accepted Scottish Rite of the maÇonnerie would never admit into its ranks anyone who He wouldn't believe in God as a personal Dicu, the Creator, the Author and Ruler of all things, the Jehovah.”

This evidence has the same value as the statement already made. We have already seen it, and we will see it again, the Kabbalah gives the name "Jehovah" to his Great Architect of The Universe, to Lucifer.

The second piece of evidence is taken from the eighth paragraph of The Declaration of Masonic Principles: "Freemasonry posits as a principle that the Supreme Creator has given to man, as the most precious possession, etc.

And this memoir ends with the exclamation: "If these words do not do not refer to the one and only Dicu, who is above all, and who is a personal God, no language can describe him TO DO. "

This evidence confirms the distinction already made between the Supreme Creator and the inferior creators.

If the Council had been sincere, wouldn't it have done better? simply saying: God who drew the Universe from Nothing? This addition would have completely put an end to this Unfair ambiguity. The spirit of lies and hypocrisy.

is so deeply rooted in Freemasonry that

men, in all other respects very honorable, do not do not believe it is beneath their dignity to resort to ambiguities that an impartial eye perceives at first glance. More The more we move forward, the more we rediscover the same spirit. false and deceitful, inspired by Freemasonry by the one who "is a liar and the father of lies."

Finally, the best proof that we truly appreciate it these ambiguous statements from the Masonic authorities, this This will be done: following the Lausanne Congress, the Council of Grand Orient of France, in a meeting held in 1877, eliminates from its Masonic constitution the assertion of the existence of God, a condition hitherto necessary for admission of candidates. In 1878, the Grand Lodge of AnEngland takes the following resolution, in which one reimmediately encounters the same ambiguity: she declares that, "regarding the belief in the existence of the Great Archtext of the Universe as one of the principles on which the Freemasonry is based on it, we cannot allow that we express a formal negation of this principle, and we "We cannot recognize those who deny it."

The Grand Lodge would have been better off saying nothing, because It was not about the existence of a Great Architect, but of God who brought the Universe into being from nothing. However The ambiguity was successful.

We went even further. The Grand Orient of France having sent a communication to the Grand Lodge of England, in which he denies "that the Great Western France, by reviewing the terms of the articles of its constitution, wished to profess atheism and "Materialism," the Grand Lodge of England intervened the Prince of Wales, its visible leader, who in no way bound the indescribable chiefs. She and he made her reply in these terms by the Secretary of the Grand Lodge: "Belief in Dicu is the first principle of all true Freemasonry; this This principle is not recognized by the Grand Orient of France;

4, Saint John, wine, 44,

he cannot ask his Grand Lodge to revoke his decision sion and to participate in the destruction of what the English masons had, from time immemorial, considered as the first and essential condition of our existence Masonici. »

We could multiply the testimonies of the followers even of the masonry to show, which moreover We will see later how the Brothers are gradually-formed, from religious indifference in the degrees inferior, even to the anti-Christianity of the Rosicrucians 18th degree, to the perfect pantheism of religious philosophy Jews in the highest degrees, and finally to Luciferianism. The Masonic light, promised to the candidates of lodges, ends in the darkness of Kabbalah theosophy- The Scottish delegate to the Con- Lausanne sandstone, Brother Mackersey, had perfectly Reason: the Great Architect of the Universe of Freemasonry Nerie is not God the Creator worshipped by Christians and by all sensible men. Freemasonry is covered- guilty of the crime of idolatry and Satanism.

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1. Weekly Register, Feb. 21, 1885.

CHAPTER III

KETHER-MALKHUTIT, THE CROWN OF THE KINGDOM

4. Origin of the Sephiroth Counoxxx and Roraumx,

But where does the Crown that we see interpolated come from? between Ensophist and Wisdom, between eternal substance and The three divine persons?

To delve deeper into this important issue, we have consulted the Hebrew Bible. Now, in the book of Esther we We found the Aether-Alalkhuth. King Ahasuerus asked that was brought before him and before the princes of the kingdom, Queen Vashti with her royal diadem. The queen refused. Then the beautiful Jewish woman Esther was chosen in place of Vashti. besotted and dethroned. She was crowned by Ahasuerus himself- even the royal diadem taken from Vashti, and Mordecai, his uncle, was honored and decorated with the royal diadem that he lost Haman for wanting to eradicate the entire Jewish race.

In these passages, the royal diadem is named Kether-Malkhuth.

After the fall of Queen Vashti, after that of the first
Minister Haman, and after the elevation of the Jewish Esther to
throne, after the elevation of the Jew Mordecai to the first
in the kingdom of King Ahasuerus, the extremist Jews-
their enemies, the thirteenth and fourteenth of the
month of Adar; they instituted a perpetual festival which was to
to be celebrated on the fourteenth and the fifteenth of the month of Adar.
Here we are, tracing the origins of the first and the
Tenth Sephiroth Kerzher and Malkhuth: The Ancient Man
IT'S THE JUTR, THE CROWN ON HIS HEAD, THE KINGDOM HAS HIS
Pigps. Isn't that one of the greatest mysteries of the
Kabbalah? Won't we find the penultimate secret there?
of Freemasonry 1?

4. See plate B.

2. Political application of Kether-Malkuth.

After writing these lines, we met in
Mr. Drumont's book, Testament of an Anti-Semite, p. 142,
The following confirmation of our presentation:

In the Archives Israëélites of October 16, 1890, the Jew
Singer directly addresses Mr. de Bismarck and tells him
without further ado, preamble: "I ask you to reread the magnificent-
the famous Book of Esther, where you will find the typical story
of Haman and Mordecai. Haman, the all-powerful minister,
It is you, My Lord; Ahasuerus is William, and Mar-
Dochée, that's German socialism, inaugurated by the Jews
Lassalle and Marx, and continued by my namesake and coreli-
Legionnaire Singer. You wanted to belittle and annihilate
Mordecai, and it is you, the great chancellor, who are
"I became his victim!"

What recklessness on the part of that Jew Singer! He calls
the world's attention on this book of Esther where her
coreligionist Mordechai, crowned with Kether-Malkuth,
including the Rosicrucians of the 18th degree, these obedient knights
Jews wear the image at the top of their jewelry on their
loyal breasts!

“The fear of the power of the Jews,” says the holy Writer
turei, had generally seized all peoples. The Jews
therefore inflicted a great slaughter on their enemies; and in the
By massacring them, they returned the evil that they had inflicted upon themselves.

prepared to do it.

In Susa itself, they killed five hundred men, without
count the ten sons of Haman.

King Ahasuerus was immediately informed of the number of those
who had been killed in Susa.

"The king said to Queen Esther: How great, do you think—"
You, must be the carnage that the Jews are doing in all the
provinces? What more do you want, and what do you want-
"What more can I order you?" — The queen replied: "I suppose-"

4. Esther, ch. 1x.

the king is forced to order that the Jews have the power to do
again tomorrow in Susa what they did today, and
that the ten sons of Haman be hanged. The king commanded that
This was done, and immediately the edict was posted in Susa, and the
Ten sons of Haman were hanged; and the next day, the Jews
killed another three hundred men in Susa: And in
In all the provinces, they held their enemies in such great strength
the number that seventy-five thousand men were enveloped
"They were caught up in this carnage."

This supplication from the beautiful Jewish woman reveals everything to us.
cruel nature of her race when she has victory in her hands.
Woe to the peoples to whom the Jews have surrendered!
masters!

This is how the Jews understand David's words:
“Dicu’s praises will always be on their lips,”
They will have double-edged swords in their hands.
to take revenge on the nations and punish the peoples, to bind
their kings by chaining them to the peaks, and the great ones among them
"cux, by putting them in irons!"

The festival they call Purim, on February 14th, is celebrated by the Jews.
celebrate in memory of their deliverance from tyranny
of Haman, through the courage of Esther and Mordecai. “The
Jews then pledged to rob all the Christians they could-
wind, mainly the children. In this night, they have none
They immutable only one by pretending to kill Haman. And while
that the body of the sacrificed child is suspended, they make mo-
queric around, pretending to do it in Aman. With the blood
Having gathered, the rabbi makes certain loaves of bread kneaded with honey, from
triangular shape, intended not for Jews, but for nux

Christian friends, »

“Jews give to their own children when they reach the age "A crown as a sign of strength for thirteen-year-olds?"

The Crown on his head and the Kingdom at his feet, that's it the ideal of the Jew, practically and persistently pursued

4. Psalm 99.
2. Henri Desportes, The Mystery of Blood, p. 311.
3. 1bidem, p. 258.

since Jehovah chose Abraham's descendants as his people of choice.

Adam Kadmon, the primordial Man, is the archetype of Jew. The Jew is the quintessential man.

All the well-known phraseology about Man and the HuManita, their deliverance, their freedom, their rights, etc. must first come from the Jews; then, by communication, affiliates of the Jews, that is to say, the freemasons; for it is only in Freemasonry that one forms Man, it is only at the eleventh degree that man becomes perfect, so as to be able to answer the question: "Are you the Sublime Chosen Knight?"

Answer: – My name is Emmarek, a true man in every way occasional. »

Emmarek, in Hebrew, means: I am purified.

"Apart from the Jewish people and Judaized individuals..." Masonic mysteries, there are no true men, the Other nations are merely a variety of animals.

It is the doctrine of the Talmud which, for the Jew, is the theoMoral logic, like its sister, Kabbalah, is theology dogmatic.

But as we have already said, if the Freemasons are deceived by the Jews, the Jews are deceived by the enemy of the human race.

Do we not see the tempter hidden beneath this "diadem"? royal » Kether-Malkuth, as formerly in the form of 'snake?

The apple of Paradise is transformed into a crown.

Do we not hear the words of the tempter, repeated? later to Jesus, showing him all the kingdoms of world and their glory: “All these things I give to you- "Nerai, if you prostrate yourself and adore me?"

The Jew did not respond, like Jesus: “Get away, Sa-

4, Paul Rosen, p. 251.
2. Talmud. V. Pontigny, The Jew according to the Talmud, p. 105.
3. S. Matthew, ch. 1v, v. 8, 9.

tan, for it is written: “You shall worship the Lord your God and You will serve only him!

We'll see: they really love Lucifer in the dressing rooms. Masonic. Jews are free to worship the royal diadem. like their golden calf: Satan, under the name of Xether, has taken place above the Holy Trinity.

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4. S. Mathicu, ch, 1v, v. 10.

CHAPTER IV

THE LOWER SEPHIROTH AND THE SEVEN ANGELS

1. The seven Ameschaspentas or Archangels of the Persians.

The Kabbalists borrowed the first principles of their philosophy. We have already found in the great figures of Ahura, Mazda and Atars the remibirth of the Holy Divine Trinity, known, although more or less disfigured, among all ancient civilized peoples.

This Supreme Trinity, we have recognized it in the Inintelligence, Wisdom, and the Greece of the Kabbalah which constitute kill the three Sephiroth immediately following the Crown.

Will we find the other seven Sephiroth and the seven Stars of Masonic jewelry among the Persians? It appears in to be like that.

The seven Ameschaspentas, blessed immortals, known to the Avesta, they are!

1° Ahuramazda (in Zend: Ormazd), the name of the supreme God, and at the same time that of the first archangel, of the representing God in the spiritual world. He is also apPele Spenta-mainyus, the benevolent spirit. His opponent is Angro-mainyus (Ahrimane), the evil spirit, Satan.

2 Vohu-mano (Bahman), the good spirit, which inspires the good thoughts, words, and actions. His opponent is Ako-Mano, the evil spirit.

3° Ascha-vahista (Ardibihist), the genius of truth, of light and benign fire. His opponent, Andra, appears to represent melancholy.

4° Kschatra-vairya (Scharevar), the genius of combat, of victory and supreme domination, which has as its adversary Saurpa, perhaps the spirit of weakness.

5° Spenta-Armaïti (Spendarmat), the good goddess, the ideal of feminine goodness and beauty. Her opponent, Naong-Hathi is the spirit of pride.

G Haurvetat (Khordat), the genius of health and strength. His opponent, Taric, represents disease.

7° Amretat (Amerdat), the genius of life and immortality. His opponent, Zaric, is the genius of death.

We do not believe we are doing violence to either the Kabbalah or the Zend-Avesta, by suggesting, however with a certain reserve, that there is a connection between:

The Sephiroth and the Ameschaspentas,

Justice and Vohu-mano,

Beauty and Spenta-Armaïti,

The Triumph or the Strength of Ilaurvetat,

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4. See plate C.

Glory to Majesty and Asha-vahista,

The Foundation and Amretat,

And the Royalty and Kschatra-vairya.

It would be too long to go into detail about this qnes- interesting tion.

2. The Archangel Ahuramazda and the Kabbalistic Crown.

If these comparisons are as well-founded as they are true- of the similar ones, only the Crown and the archangel would remain Ahuramazda, whose identity is yet to be confirmed: the Crown at the head of the higher Sephiroth, and Ahuramazda at the head of the seven Persian archangels.

The striking resemblance of the other figures, both super- higher than lower, of Persian mythology with the Series the higher and lower phiroth of Jewish Kabbalah, we seems a very strong argument for admitting the identity of Archangel Ahura Mazda and the Sephirah Xether. In this In this case, the elevation in the Kabbalah of the first of the inferior spirits laughers above the divine higher Trinity, would provide a new proof of the fulfillment of Lucifer's boast- Ericnne: "I will ascend to Heaven, I will establish my throne on- above the stars of Dicu, I will place myself above the

4. See plates A and C.

highest clouds, and I will be like the Most High- High. "

One could say that among the Persians as well, the first archangel arrogated divine honors to himself by naming himself of the same name as the Most High, if the figure truly dia- Ahrimane's bolique did not pose an obstacle to cctte assumption.

3. A revolution in the Kabbalistic heaven and a fall angels.

An absolutely extraordinary confirmation of the intrusion

of Lucifer in divinity, appears to be presented in the doc-
bizarre trine of the Kabbalah, concerning a kind of revolution
in the invisible world of divine emanation?, who would have
took place before the formation of the present world.

This idea, foreign to the doctrine of the Sephiroth, announces
a fall and a rehabilitation within the very sphere of
divine attributes, a creation that failed, because God
had not gone down with her to stay there, an ema-
a spontaneous nation of its own substance, tumultuous and
disorderly.

Such an emanation is incomprehensible and even ab-
surde, if we admit that Infinite Wisdom is its source;
but it becomes explainable and perfectly rational if one
there seeks the belief of all ancient peoples, and sur-
everything about the Persians, on the revolution of the fallen angels and on
the archangel Lucifer became Satan. Far from having taken place between
the three upper Sephiroth, this tumultuous fall and
disorderly has been accomplished, according to universal belief
saddle of antiquity, in the middle of the lower Sephiroth,
who, in fact, are only substitutes for the seven es-
created, known by other religions, as well as by
the Old and New Testaments.

The Kabbalah places Samael at the head of Hell, of the Kingdom
of the Darkness and Chaos of the Bible.

4. Isaiah, ch. xrv.
2. Frauck, The Kabbalah, p. 153.

"The Seven Tabernacles, or Hell proper,
offer, in our view, within a systematic framework, all the de-
the moral disorders of the world and all the torments that come from them
the rest.' (See plate B.)

4. The seven Sephiroth in Masonic decorations.

In Masonic symbols, the number seven is
This is found quite often. Let's give a few examples:

At the 47th degree, the jewel is a heptagon; on one of the
on the faces, in each of the corners, are engraved the letters
B.. D... S.. Po. I. Ge. F+., meaning: Beauty, Divinity,
Wisdom, Power, Honor, Glory, Strength, the names of

seven Sephiroth. In the center is a silver lamb, lying down
on a book bearing seven seals, each seal marked
from one of the letters above.

Christians will be outraged by this blasphemous travesty.
ephemeral of one of the most cherished symbols of their books
sacred?

We have already mentioned the seven stars in front of a
triangle on the jewel of the 12th degree.

Another complete symbol is the eleven signs and attuchements that are found in the 29th degree. In this grade, there are
seven signs, three touches, and one genitive touchal, meaning the seven lower Sephiroth, the three higher ones
ricures, ct J'Ensoph.

The Pelican, a highly sought-after symbol of Freemasonryrie, taken from Christianity, is found in the 18th degree, and
signifies the Ensoph itself; the three jets of blood which couslow of his breast, pierced by himself, are the three Sephiroth
upper Roth; seven small pelicans represent the seven
Inferior Sephiroth?, exits from the upper Triad.

At the 17th degree, a seven-step march is also performed.
in heptagon, and in the grade of Kadosh, 30th degree, one

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1. Franck, p. 169,
2. Apocal., ch. v, v. 1.
3. Carlile, Manual of free-masonry, p. 296.

gives himself the philosophical kiss which consists of seven emstirring on seven areas of the face.

5. The Seven Angels in Holy Scripture.

What is the meaning, in Kabbalistic doctrine, of the seven Se-
Are they inferior phiroth? Are they a reminiscence of what
Does Scripture know?

The driver of young Tobias, upon revealing himself, said: "I
I am the Angel Raphael, one of the seven who always
"present before the Lord?"

And Saint John writes to the seven churches which are in Asia: “The

Grace and peace be with you through Him who is, who
was, and will be, and by the seven spirits who are before
his throne, »

The passage from the Book of Tobit is proof for
the antiquity of the doctrine concerning the seven Angels. We do not
Let's not make a rash judgment by saying that it's a
truths contained in the preserved original revelation
together with the idea of the divine Trinity, in all the an-
ancient peoples.

In Solomon's Temple, the seven-branched candelabrum
ches was the symbol not only of the planets, but also of the-
core of the seven Angels recognized in the Old Testament.

(See plate G.)

The Kabbalah, having originated in the time of the
Babylonian captivity, perhaps borrowed this idea from
Seven Angels not only from the Old Testament, but
also from the custom of the Persian kings, who, according to the book
of Esther (1:14), always had around their throne the
seven principal lords of the Persians and the Medes. These
princes never lost sight of the king; they had cou-
tume to sit first after him. However, add-
Let us tell you, in this the kings of the Persians imitated the heaven of their

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1. Léo Taxil, les Frères .r., II, 270.
2. Tobit, 11th, 15.
3. Revelation 1:4.

God: the king being, in his majesty, an image of the divine
The majesty of Ahura-Mazda surrounded by the seven Ameschaspentas.

Raphael speaks to Tobias about the seven spirits who are always
before the throne of Dicu. Tobias was taken prisoner by
the Assyrians long before the establishment of the kingdom
of the Persians, during the time of Shalmaneser. However, we do not know
not that the Assyrians also had the custom of placing
Seven princes before their king's throne. The origin of the document...
The Persian trilogy of the seven archangels is therefore lost in antiquity.
She was known even before the separation of the Indians.
Persians, long before Zoroastro, who appears to have lived
roughly a thousand years before Christ, during the time of the king
Solomon.

Without getting into research that would distract us

Regarding the purpose of this study, we dare say, it is sufficient- has demonstrated that neither the Kabbalists nor the Freemasons They did not invent the number of the seven Spirits who play a si a major role in their mysteries, which they do not understand probably neither the origin nor the broad scope.

6. The Seven Angels and the Number Eleven in Brahmanism.

See plates D and E.
yez p

The Eternal One known in the religion of the Indians as Brahme's neutral tones correspond perfectly to the Ensoph From Kabbalah to the Bythos of Gnosis. Brahma, Vishnu, Siva represent the Holy Trinity.

Alongside these deities, the early Vedic period they call the Adytias, the sons of Aditi, a goddess representing so much the/nfinity. Adi, in Sanskrit, means the beginning. The Adityas are therefore deities corresponding to the Sephiroth. lower realms of the Kabbalah, and at the Auges of the Holy Writing.

There are twelve Adityas if we include Brahme and the Trinity, and without them only eight or seven. Aditi had indeed eight sons; but as she approached the higher gods, she he came with only seven, having rejected the eighth, Mart-Tanda,

The Sun. These seven Adityas are the seven Sephiroth of the Persians. or the seven Angels of Holy Scripture. This is how the The Vedas recognized "eleven gods in the sky." The sky is the first of the Tri-Loka or Tri-Bhuvena, "the three worlds”, Srarga, Bhoumi, Patala: Heaven, Earth and Hell. At the head of the second world is Mert-Tanda, the Sun, the son rejected by Aditi and named in the second Aditya world par excellence. He presides over the Firmament and together with the eight Vasus and the two Aswins, they comprise the "eleven "Gods on earth." By his unique position, this Aditya by excellence corresponds to the Metairon of the Kabbalah.

Siva, the Transformer, has a dual character; as As a reformer, he is good, and corresponds to the Holy Spirit of Holy Scripture; as Destroyer, he is a terrible God, corresponding to our Satan. As such, he is called Roudra, the Howler, and lives, with his ten Howler sons, the

Patala, hell. The eleven Roudras are "the eleven gods at "mid-air."

Tri-Dasa, three times ten, thirty, is the round number for the "thirty-three" deities: the 12 Adityas, the 8 Vasus, the 2 Aswins and the 11 Roudrasi.

The Indians were very attached to the number eleven. The body of Brahma-Prajapati, Lord of Creatures, is composed of ten members, making eleven Prajapatis with him. The ten Prajapatis or Rischis, Sages, are probably the ten Patriarchs from whom humankind descended. Their names can be found on our plate E.

Vishnu was also supposed to have his retinue of ten. There are ten avatars, incarnations of this god, which we indicate on 'the same board.

7. The number Eleven and the seven Angels in Buddhism.
(See plate F.)

Buddhism recognizes Adi- as the first Being Buddha, the supreme Sage, and at his side eternal matter

1. Dowson, Classical Dictionary of Hindu Mythology.

nelle. Metempsychosis is its general law. The path to traversed by all beings is matter up to nir-pana. The inhabitants of the visible universe are divided into six paths: 1. the inhabitants of hell; 2. the animals; 3. the Pretahs or famished demons, tormented by hunger and the thirst, dwelling at the bottom of the sea, among men in the forests, in human form or in the form of animals; 4° the Asuras or Genies, by the sea or in the escarpments of Mount Soumérou, the Olympus of Buddhism. These first four classes are what are called the four bad conditions; 5° men; 6° the Devas or dicux, living on the four floors of Mount Soumérou.

To these six classes, we must add the Nagas or dragons, the Garondas or marvelous birds, the Aënnaras and beautiful-suddenly other beings who are, like all the previous ones, subjected to ascending or descending metempsychosis following Their merit is not deserved.

The series of... begins on the fourth floor of the Soumérou. six superimposed heavens, which constitute the World of Desires, their inhabitants still being subject to lust.

In the first heaven dwell four dicux who preside over the four parts of the world; the second is called the heaven of thirty-three, because Indra stays there, with as many of characters, who, like him, had risen to power through their virtues, of the human condition to that of the Devas; the third is called the heaven of Yama, because this god resides there with other people like him; in the fourth, called the Abode of Joy, the five senses cease to exert their influence; it is there that purified beings, having reached the degree of buddhisattva, which precedes absolute perfection, come to live while waiting for the moment to descend to earth in the capacity of Buddha, Sage; in the fifth heaven, of the conversion, desires, born from the five atoms or principles of sensesation, are converted into purely intellectual pleasures; at sixth, finally, is Lord Iswara, who helps the conversion of others, also called the King of the genies of the dead.

All beings of these four highest heavens residing within ethereal matter.

Above the six heavens of the World of Desires, begins a second series of superimposed circles, which constitute the World of Shapes and Colors, whose inhabitants are still subject to one of the conditions of material existence rielle, the shape or the color. We count eighteen degrees of superimposed floors in this world of forms, according to the degrees of moral and intellectual perfection of his habits so much.

The World Without Forms, composed of four super-circles, follows. settled, whose inhabitants are distinguished by attributes even more elevated. Those of the first dwell in the ether; those of the second reside in knowledge; those of the third- the sixth reside in annihilation; and those of the fourth, above which there is nothing more, also free from conditions of localized knowledge, and of annihilationment, which does not admit of a locality, are designated by a Sanskrit expression which literally means neither thoughts nor Non-thinkers. It is this final degree that is called Nirvana. the supreme goal of the Buddhist's desires and hopes. Obtain- To reach Nirvana is to transcend the scale of beings and vicissitudes.

situations of existence; it is to be totally free from
links of the body, of successive migrations, and so to speak,
of self-awareness; it is extreme quietism
to the absolute, to the impossible, to annihilation'.

A Buddhist book recounts the legend of King Rawma
who fathered thirty-two sons. These thirty-two princes
they married their thirty-two cousins, and each had
Thirty-two children?

This legend surely has connections to the doctrine
of the Sefer-Jezirak (Book of Formation), the oldest
Kabbalistic book, the first proposition of which is this:
"It is with the thirty-two marvelous ways of the Sa-

1. Migne, Dictionary of World Religions.
2. Migne, The Sacred Books of the Pagans, 11, p. 478.

I believe that the world was created by the Eternal, the Lord
armies, the God of Israel, the living God, the all- God
powerful, the supreme God who dwells in eternity, whose
"Name is sublime and holy."

With the Lord himself, this number is 33.

We only need to have found meme in Buddhism
the number eleven, still bearing the seal of the double men-
pagan dream: the separation of the Trinity or of the persons
divine unity of their essence, and the essential identity of
the creature with the Creator.

8. The number Eleven and the seven Angels among the Assyro-Babylonians.

{See plate G.;

The religion of the Assyrians and Babylonians has suffered too much
changes so that we can make it here the des-
inscription. Let us be content with the inscription on the obelisk of
Salmanasar II. She puts Assur, Asura of the Indians ct
Ahura of the Persians, at the head of all the great deities,
of which there are twelve.

Of this number of thirteen deities, we believe we must
eliminate the last two, which are the only ones that carry the character

feminine: Beltis, the wife of Bel, ct star, the daughter of Sin. They are pure abstractions, and their worship does not go back not in the early centuries of this religion.

Just as Assur corresponds to Ahura, Anu corresponds to Ahu, and Bel and Hea to the other two higher Sephiroth or intellectual; Bin, Sin and Samas, to the three Sephiroth morals; Merodakh, Nergal and Ninip, Sephiroth of the physical order; and finally, Nusku, the Bearer of the Scepter of Gold, to the last Sephirah, Malkuth, the Kingdom.

Freemasonry can boast of having inherited from all the idols of ancient paganism!

1. Franck, Kabbalah, p. 56.

CHAPTER V

THE FOUR WORLDS OF THE KABBALAH

1. The world of emanations.

Kabbalah has more than one Achilles' heel.

The Zohar places great emphasis on its assertion that the ten Sephiroth are not creatures of the Ensoph, which would constitute a decrease in its strength. They do, he said, strict unity, both among themselves and with Ensoph, and represent only different aspects of the same Being; like the different rays of the same light, appear-visible signs of health are merely the different manifestations of the same light. For this reason, they all take part to the perfections of the Ensoph.

As emanations of the Infinite, the Sephiroth are therefore infinite and perfect like Infinity; and yet they cons- They are the first finite things. They are infinite and perfect when Ensoph imparts its fullness to them, finished and imperfect when this fullness is taken away from them!

To believe in this impossible duality, one must abandon the rules of logic and to lull oneself into the illusion of a divine plenitude, simultaneously finite and infinite.

Obviously, if this fullness is infinite, it must be absolutely indivisible; therefore, when it is removed, if to- However, it can be removed; absolutely nothing will remain. Since it is not composed of parts, it cannot be withdrawn partly, and to be left partly.

The conjunction of the Sephiroth, or, to speak in the language
From the Zohar, the union of the Holy King and the Matron produced
The Universe according to their own image. If these two characters
are infinite beings, the child of their union must be equal-
infinite element. However, the Universe is not infinite. We must
therefore, we observe a new contradiction.

The Zohar distinguishes four worlds: the first world is

the world of emanations (Olam Asiluth); the second, that
of creation (Olam Beriah); the third, that of the formation (Olam Yezirah); and the fourth, that of the fabrication-cation (Olam Asiah).

The world of emanations is that of the ten Sephiroth,
represented by ten concentric circles, Ensoph being
their central point. As we have just demonstrated, this
The world is a hybrid being, sometimes finite, sometimes infinite.

2. The world of creation.

The world of Briatics, or creation, is inferior to that
emanations, because it does not emanate directly from
the Ensoph, but through the intermediary of the Holy King and the
Matron. This world, also called Throne, to be at a
greater distance from Ensoph, is endowed with powers
more limited and more circumscribed than the celestial Sephiroth.
The celestials are called the Pavilion of the Ensoph, and are
of a less brilliant light than the point or the Corona,
but "being still too dazzling to be looked at, the
Pavillon in turn spread outwards, and this extension
The sion served as his clothing. That's how everything is done by
a movement that always descends; it is thus, finally, that
The universe was formed.

The terms Papillon and Vétement are taken from points 2 and 3.
Verses from the psalm cut: "Lord, my Dicu, you have
Your magnificence was brilliantly revealed. You clothed yourself in
Testimonials of beauty: the light surrounds you like
a fart. Spreading the sky like a pavilion, you give him
"Give the limestone for vaults."

Any reasonable person immediately understands that such
gradual degradation, possible for light and for everything
that which is finite constitutes an absurdity for the Infinite.

The briutic world is formed by a sculptor, the angel Metatron, called by this Greek name because he is immediately beneath the throne of God, and constitutes the garment-

4. Franck, The Kabbalah, p. 160.

The ment of the Shaddat (Almighty). As we have already said, by unique position it corresponds exactly to the Mart-Tanda of the Vedic peoples.

One of the passwords for the rank of Sovereign Prince of Royal Secret is Shaddai. This Sovereign Prince is called to veil and protect the Almighty from the Freemason-nothing. It's like his clothes. For that reason, he occupies the 32nd degree, acting as Metatron to the Masonic King-nique which sits at the 33rd degree supreme.

It is the Metatron who, according to Kabbalah, governs the visible world and maintains unity, harmony and movement He has under his command myriads of subjects from the Yesiratic world.

It is unnecessary to demonstrate how much all this The doctrine is arbitrary.

8. The world of training.

From Metatrôue descends the Yesiratie world, that is to say of the formation or contraction, of which the Sephiroth are even further removed from the Eusoph, and consequently even less luminous than those of the British world.

However, they are still free of matter. That's the abode of angels, wrapped in luminous garments, who assume visible forms when they show themselves, to men.

These myriad angels are divided into ten categories, obviously in honor of the ten Sephiroth. Each of the Angels are assigned to a part of the universe from which they draw their name.

Having only Mr. Franck's work at our disposal, It is impossible for us to guarantee the accuracy of the list-ratio and coordination of the ten categories of angels subordinates arranged under this Metatron whom we present on our table A. With all due reservations, we Let us assume the following order to be plausible:

4, Frank, p. 168, – Zohar, 1, 42.

Metatron represents, in the world of Spirits, the En-soph;

Ouriel, the angel of Light, and Nouriel, the angel of Fire, the Sephiroth of Wisdom and Understanding;

Racmiel, the angel of Mercy, the Sephirah of Greece or Mercy;

Zadkiel, the angel of Justice, the Sephirah Justice;

Nogah, Pange of the planet Venus, the Sephirah Beauty;

Meodim, Yange of the planet Mars, the Sephirah Triumph;

Tahariël, Yange of Purity, the Sephirah of Glory;

Paduël, Pange of Deliverance, the Sephirah Base or Foundation;

Rasziël, the angel of Secrets, ct Yotsem haschammaiïm, the substances of the sky, seem to represent the Sephiroth Xether ct Malkhuth, the Crown and the Kingdom.

We invite scientists to correct this hypothesis, if... y a licu.

&. The world of manufacturing.

From this world of formation finally emerged the world of matterriel made, of which the ten Sephiroth are composed at average of the more exaggerated elements of previous worlds, and consist of a material substance, limited by space, perceptible to the senses in a multiplicity of forms. This world is subject to changes and corruptions. continuous tions.

Note here that this doctrine is a corruption of the 6th verse.

excerpt from the psalm. David says: “You have founded the earth
on its stability. » The Hebrew word for found is iasad;
Hence the name Aesod, which we have already noted
to be the name of the ninth Sephirah, Foundation or Base.
Jewish philosophy therefore views the material world as
a natural production of the Divine Being, like a procreation of its coarser elements generated from it by
the union of the Holy King and the Matronc, which will serve as a model
to the procreation of the bodies of men and animals.

Kubbalists were shameless enough to attribute to the

divinity, such animality. {They really needed it for
cover their monstrous doctrine which emanates matter
of the divine substance. This divine substance, how
So, does she come down from Ensoph to reach the Base?

The Ensoph being too pure and luminous to be able to con-
to contain within it matter and any germ of corRupture, and creation ex nihilo being considered by the
Kabbalah as impossible, here's how philosophy
Jewish woman explains the origin of the substance:

"From the Spirit comes a girl who identifies with him in the
supreme thought. This voice is, in essence, nothing other than
water, air and fire, the East, the South and the West and all the
forces of nature; but all these elements and all these
forces merge into one thing: in this pear
that comes from the Spirit'.

"This voice having emerged from the 'Cause of causes', which
is also called the primordial Non-being (Ayin Kadmon), it is
"True, in that sense, that the world was produced from nothing!"

Obviously, if the pure light of the Ensoph and the CouRonne can change into a physical pitch, or produce it
one, and if this voice is nothing other than matter, we
can easily prove that the material is derived from the subsdivine intervention. The difficulty, however, is very great to
to make men who like to think that understand that
these metamorphoses of infinite and divine light into one
voice, and from this divine voice in water, air, and fire,
These are not fantasies designed to deceive fools.
but philosophical deductions worthy of thinkers
serious.

This is the intellectual nourishment that satiates the
so-called free thinkers, pantheists and Freemasons

lessons, all dupes of the Kabbalistic philosophy of the Jews.

Our A-frame showcases the manufacturing world, which has
no explanation is needed, since it is implicitly
content within the World of Creation.

1. Franck, The Kabbalah, p. 160,

5. The four worlds in Masonic settings.

Do they understand, the Great Master Architects of
12th degree, the four semicircles engraved on their medal?
And do they believe in the existence of the Sephiroth, the Metatron, and
of the ten categories of angels? If they don't believe in it, then why-

Why do they adorn themselves with their decorations?

And the Princes of the Tabernacle, of the 24th degree, what an idea
They make themselves out of the small golden globe surmounted by a double triangle,
encircled by rays, with the word Jehovah in the center?
Do they know this meaning, that "the Great Architect of
the Universe" created our globe through the union of the "King
Saint and Matron? Do they know that through love
of these two celestial figures, represented at the 29th degree
by a Croër de Saint-André, the light rays of the En-
soph have been propagated and changed into a pitch which, at its core,
Was it simply the matter from which this globe is composed? If they
do they know, can they in good conscience wear this jewel on their
left hip, and thereby profess that they believe in these follies
pagan practices that the Jews are the first to mock?

Similarly, the Knights Kadosh, the Inquisitors, Ins-
Spectators, Commanders, and the Sovereign Princes of the Royal
Secret, these initiates of the 30th, 31st and 32nd degrees, understand-
they believe that the four worlds owe their existence, according to the
Kabbalah, at the fourfold union of the sephiratic principles
males and females, each union represented by a Greek tan,
and the four of you arranged around the mystical "point", forming
So, the Teutonic Cross? They certainly don't fail to wear it.
this cross embroidered on their cords or on the bib of their
Masonic aprons, like gold jewelry. They are made of
by that very fact they are considered continuators of the old cult
the filthy phallus. The Jews of the Kabbalah have it for them
enscinigné ainsi, ct cux, ils fais ablinement plus qu' ceux
They order them to do it! Blind obedience is the most
great Masonic virtue. It is a profound obedience

Blindly insane... even beyond the 33rd and final degree!

CHAPTER VI

EARTH MAN

4. The Kabbalistic Man, an emanation of the Sephiroth.

According to Kabbalistic doctrine, earthly man is An image of the celestial man. (See plate B.)

The human soul is composed of three elements: 1° of a spirit (nischmah), emanation of the intellectual triad of 1. 2. A dme (ruakh), an emanation of the moral triad, and 3° of a vital spirit (nephesh), emanation of the physical triad. The human body is composed of two elements: 1° of its model form called by the Kab- modern ballistae, the individual principle, and by the necro- modern mantras, the perispirit, which descends with the soul during its incarnation and constitutes the individual principle, and 2° of its physical part.

The body contains the vital spirit and the forces of interre- The veins, bones, and flesh form the material part, and the skin is like the firmament and a A tunic that covers everything?

The mind illuminates the soul; the soul imposes its law on the vital spirit. and the vital spirit acts upon the body. During sleep, the soul ascends to heaven to report on his day.

The "model form" of the body, which descended with the spirit in this world to be incorporated into a pre- body adorned by human generation, goes back after the death of body with spirit in heaven, where she is presented by the Matron to the Holy King. If the spirit is not worthy to return In the divinity from which he originated, he is forced to transmigrate. in another body, either human or animal, to undergo a new test, and so on until he is

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4. Franck, p. 176,

2. Franck, pp. 173-191.

Completely purified. Finally, beyond the grave, among the different degrees of existence, also called the seven tabernacles, there is one, designated under the title of "Saint of the saints," where all souls will reunite with the soul supreme and complement each other. There, everything enters into unity and perfection; everything merges in a single thought, which extends over the universe and the remcompletely folded... In this state, the creature cannot To distinguish them from the Creator: the same thought illuminates them, the same will animates them; the soul as well as God commands them universe, and what it ordains, God the exegete,

2. The deification of man in Freemasonry.

The Kabbalistic doctrine on human nature does not it is hardly represented by emblems; we find it againvons without any veil in the teaching of the francmasonry.

"This is the entirety of the secret teachings of the Chiefs." supreme principles of Freemasonry... Recognizing the existence of a The First Cause, of which man and creation are effects, ct of which human SME is a spark, immortal as She. "

"The works of the 5th degree — Perfect Master — aim to to demonstrate that man, being finite, could not escape nature, its most hidden secrets, nor create science and the arts, if its intelligence were not an emanation direct from the First Cause.

This is the basic indoctrination carried out by the Great Minister. State and Grand Orator of the Supreme Council to the recipient-Area of the 33rd degree?

3. Appreciation of the deification of man,

Note that the teaching of the "Great Minister" "of the State" is hardly philosophical; for in the first place, all direct emanation of Peter who is infinite, and consequently

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4. Franck, p. 189,
2. Paul Rosen, Satan and Cio, p. 253 and 293.

indivisible, can only be an equally infinite emanation within its substance, and therefore only one a relationship subsisting in infinite substance. An emanationtion outside of its substance implies a limit, a divisibility, a composition, of which the infinite Being could not to be capable, as everyone knows.

Secondly, the reason given to prove that the intel- Human intelligence is a direct emanation of the Infinite. futile in every respect; for it is not true that, for to understand the secrets of nature or to create the In the sciences and the arts, human intelligence must necessarily... to be a direct emanation of the Infinite. An intelligence-agency created by God, brought into existence by his all-powerful divine power, by its very nature, is endowed firstly of a created light, capable of penetrating through the accidents of things down to their substances, and seconddemented by an intellectual eye, capable of seeing what the Rational light presents it to him in full view. This process psychological, which is called hearing and understanding, does not requires no more than these two created faculties, light and the intellectual eye.

Thirdly, if human intelligence was an em- As a direct nation of God, it would be like God himself. knowing all things and incapable of making a mistake, what she is not.

Should we call this perverse doctrine the deification of Man or Dicu's anthropomorphism? The Kabbalists formed their divinity according to human nature, notwithstanding both the doctrine of their Bible which teaches that, on the contrary, Man was formed in the image and likeness of God.

It is agreed among all philosophers that the goal of All philosophy aims to satisfy the human mind on the subject Big questions: What is man? What are Its origin and purpose? What is the nature of the world? What is God?

A philosophy that provides satisfactory answers to these questions, without offending the first rational truthsnew and self-evident, without contradicting themselves even without relying on gratuitous assumptions, is a a sound and true philosophy, worthy of being adopted by all intelligent man.

Kabbalistic philosophy does not fulfill these conditions.

as for his doctrine on divinity.

She was no happier explaining what
man. The tripartite division of the soul is a very frequent error.
She wants to refute it so that we will take care of it again.
destroys the unity of the soul. The threefold source of these three powersessions, sought in the three triads of the archetypal Ilomme,
is a completely unfounded hypothesis, The divinity of
human intelligence, duke at its substantial origin of
Divine Wisdom is an absurdity, because with the divine-
The integrity of this part of our soul would be given in the same
time, its eternity, its omniscience, and all the attributes
divine, which are inseparable from the divine substance.

There are no sparks coming out of Infinity. Infinity is not
not a limited fire from which sparks can escape. This
a burst of sparks from a sea overflowing with fire, and their
final absorption, or a relapse, in the illi- furnace
The notions of divinity are pure figments of the imagination. Our souls
are neither fire nor sparks; and Dicu is neither a
Neither sea nor fire. The image used to promote this
false doctrine, is neither a logical deduction nor an argument-
philosophical ment. Likewise, the final confusion of souls
with the Ensoph takes away their personality and any idea of
A well-deserved reward. The number of souls who emerged from the En-Soph, since all eternity has passed, is the number of souls
returned in its second state, would be two infinite numbers, which
is also absurd. The deification of intelligence
human is the height of his pride, and his subjection to
The error, attributing it to ill will, is an insult to the divinity.

Finally, all this doctrine on the origin and destiny of
man, must inevitably lead to demoralization
of humankind and to the eternal loss of souls.

The Jewish philosophy of Kabbalah is false in every respect.
intellectual relationships, and fundamentally bad and disastrous-
hollow in every moral respect.

Based on Persian philosophy, it is infinitely
inferior in moral terms. The love of truth
the path of purity, the hatred of Satan Ahriman and all
evil spirits, inscribed on every page of the Zend-Avesta,
They are absolutely lacking in Kabbalah.

Obviously, the goal of Kabbalah was not to enlighten
nor to improve the morals of his followers.

&. Practical and political purpose of Kabbalah.

The spirit of Kabbalah corresponds entirely to its prefirst principle, Kether-Malkuth, and to the goal of the Talmud babyLonian. Kabbula is the dogma of heterodox Jews, The Talmud, their morality and canon law. The Talmud and the Kabbalah are twin children of the political spirit of the Jewish people, considered as a separate people, mixed with all the nations of the world, without ever merging with them; that is the supreme leadership of this strange people, as known Even today, the civilized world.

How to explain, philosophically, the Kether-Evilkhuth, the Royal Crown, which, split into Crown and Kingdom, embraces the other Sephiroth as the first Was this the last one among them? Neither the crown nor the kingdom are divine attributes.

Is Kabbalah truly a Jewish cabal? Is it secretly written and disseminated with the aim of placing On the Jew's head is the crown, and under his feet the kingdom of the Universe? Is that the purpose for which it is written in the Kabbalah states that the "Crown, the Kether, is the principle of principles with which all diadems are adorned and which form all "The crowns"?

The goal of Freemasonry is universal domination. saddle, and Freemasonry is a Jewish institution.

Freemasonry, steeped in Kabbalistic philosophy Is it not established to be the instrument of the Jewish people?

If that is not the case, let them explain it to us more clearly. their philosophical reasons, like those of the Kabbalah, the presence, in the Sephiroth, of Xether-Malkuth, of this royal diadem that sparkled on the head of the beautiful Jewish woman Esther and her uncle Mordecai.

The place that the representatives of the Jews in the kingdom of Darius, son of Ilystaspes, that is the ideal glorious, which seems to have inspired the philosophy of the Kabbalah.

And if the Jew Mordecai, adorned with his Aether-Malkuth, and receiving the homage of all the Persian people, is a typical character continued in the history of the Jews of Every time, what brilliant light does not shine upon the Kabbalah and Freemasonry, and their importance Ethnopolitics! The archetypal Man, Man par excellence-Lence, the model for all men, is the Jew!

5. The Jew, the Man par excellence.

Carlile, a Masonic authority, gives the following definition: boasts of the name Jew: "The original meaning of the name and of the The distinction of a Jew was that of a wise and perfect man out of devotion to science. The word has the same meaning that Jehovah; literally, it is the God of Man, the The Holy Spirit, or the Spirit inspired by man.

Is the term "prairi" or "perfect" the same as "prairi" or "perfect" man? Jewish? The eleventh degree of the Rite of Perfection and of the Rite brought to America by the Jew Stephen Morin, did not carry not yet the title of Sublime or Luster Knight Elect, but of "Illustrious Elect, Chief of the Twelve Tribes" or "Illustrious Knight of the twelve tribes.” Now, the tribe of Judah was at the head of the twelve tribes; the perfect man is therefore the Jew. Richard Carlile's definition is Masonically orthodoxc.

4. Carlile, Manual of Freemasonry, p. 171.

CHAPTER VII

PSYCHOLOGICAL ORIGIN OF KABBALAH

4. The best possible world.

What, then, is the origin of this unbridled pride which leads Jews to call themselves Humanity par excellence, and each Jew a true Man, above all other creation-human nature? We have no doubt: it is the mystery of Fallen Lucifer, repeated in the fallen people of God.

It is difficult to make this mystery understandable to those who do not have an exact idea of the supernatural destiny that God, the Creator, had given to his intelligent creatures, both angelic and human.

If the unbelievers do not accept what we are going to

In other words, they will at least find a clear, coherent explanation there. rente ct intelligible from the most intimate source of this phen- the extraordinary figure that the Jew represents in history universal, as well as in the most secret springs of Freemasonry.

Divine wisdom, having wanted to create the best world possible, created a world of intelligent beings, capable of to understand His divine Majesty, to love His infinite Goodness, and to enjoy with him his eternal Beatitude. Now, to enjoy a well-deserved, infinitely better than enjoying a good undeserved. Merit has a moral value that no one possesses Not a fortune.

It was therefore better to give creatures free will intelligent, so that they might merit cel- happiness light.

However, free will implies the possibility of transgression. and consequently of moral evil, of sin. Nevertheless, it It was worthwhile to allow evil in this way, rather than not conferring it. to intelligent beings free will. By rendering sin

It's possible, but God doesn't create it; sin always remains. the work of the creature who abuses its free will.

But Dicu's glory being infinite, and unable to be completely represented by no created being and therefore necessarily of a limited and infinitely distant nature From Dicu, these intelligent beings could not yet constitute- to kill an absolutely perfect world, nor the best world possible. The best possible creature is according to its nature. intrinsically impossible.

Divine Wisdom, however, was able to bridge this gap. and build a bridge across the necessarily gaping abyss between The creature and the Creator. This link, bringing the finite closer to The Infinite is sanctifying grace, or "the Charity of God." poured into our hearts by the Holy Spirit who has been "Given!" Through charity, we have "received the spirit of adoption." tion in which we cry out: Abba, Father. Indeed, PEs- he himself testifies to our spirit, that we We are children of God. But if we are children, we are also heirs of Dicu? » From this adoption of en- God's followers, it logically follows that one must distinguish a dual purpose or vocation of man: the natural purpose and the purpose supernatural.

We have absolutely nothing in our nature that... gives the right to the inheritance of heaven; just like a son of The people have no right to the king's inheritance.

It is likewise impossible that, through our good deeds... natural acts we deserved this divine inheritance; for no act something of finite value cannot merit an infinite reward. No. Now, the sanctifying grace, poured into our hearts by "The Spirit who dwells in us?", morally joins our actions. Through this union of two cooperating elements, our good deeds take on a dual nature, of the na- human nature and divine nature; because of the first

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4. Rom., v, 5.
2. Ibid., seen, 15-17,
3. Ibid., 11.

we deserve a reward, it's because of the second one Merit acquires infinite value. Heavenly glory responds in full justice to this human-divine merit.

This is the best possible world. Faced with infinite value. of sanctifying grace every measure of imperfection in the nature of the creature disappears, and the least of men can gain as much heavenly glory as the most perfect of angels. God was in no way obliged to destine man to the supernatural end, which is heaven. In doing so, He has given us showed immense kindness that we had never experienced before. Well deserved.

A king can thus adopt one of his subjects by giving him, to him and his posterity, the princely dignity, under the condition- tion to serve him loyally. Neither this subject nor his children could claim in no way any right or dignity with its princely honors and pleasures.

Princely dignity is what we have called the divine grace, by which we are children and heirs- third of Dicu.

2. The best possible creatures and their downfall.

Certainly, if the subject who became a prince, of whom we have just By speaking, he was guilty of treason against his king. As a benefactor, the king would not be acting unjustly by inflicting the

the punishment he deserves, and by sending him away from his royal palace, him and his entire family, which would thus be reduced to its first condition of simple subject. Even the children of this Those who were outraged would not have participated in their father's crime. Nevertheless, they would suffer the consequences, and would be deprived, along with him, and because of him, of princely dignity.

This is original sin; it essentially consists of This is because we are born without the original sanctifying grace. that we should have, but that our first father has lost to himself and to all his posterity. Nothing of more just than this deprivation of original sanctifying grace manure, which was not owed to us. This loss entails with it is the deprivation of the heavenly inheritance, to which we have not no rights.

3. The true Dicu-Man, archetype of deified men.

The sin of our first parents, having been committed at the following a temptation suggested by Satan, was not judged by Dicu with the same rigor as the sin of Satan, which was the resullal of his own will without any seduction. The misery-God's mercy, as infinite as his justice, has found the way to save the man with his consent, and to return him to his first celestial destiny, all while satisfying to the extreme rigor of justice.

Like our supernatural acts, stemming from a double source, of human will and divine grace, are deserving of a reward of infinite value; thus a expiatory sacrifice, offered to divine justice by a persound bearing a dual nature, the divine of all eternitynity, and the human, by assuming, over time, a body and a human soul, was capable of defying demands of justice as well as divine mercy.

This is the ultimate reason for the incarnation of the Son of God. Like Ilomime and God, he offered himself to his Father in holoCaustic to redeem fallen humanity.

Like Ilomme, he could be the representative and the A substitute for humankind, by dying on the cross; and Like God, he could give his sacrifice a value infinite. In this way he could recover, in our name, paradise lost, and restoring the merciful intention of

God's way of thinking about us. These truths, so simple, and yet so simple. Such sublime and comforting times form the basis of the Revealed religion. The Son of Dicu made man and victorious of death, is the archetype of all those who believed in him: "Through his sacrifice, he became for all those who..." "They obey, the cause of eternal salvation!"

4. Hebrews, v, 9.

4. God's true chosen people.

To introduce the Savior of the world into the world, and to prove its mission and its divine authority, Wisdom God chose a people and destined them to be the custodians of His will. of the promise made to humankind to send them a Redeemer. Through this people, God wanted to ra-to confirm and clarify by means of miracles and new pro-Pheasures, this precious promise. This chosen people was to bear in itself and in its temporal realm, the image and the figure of the future Messiah and King of the people of Dicu, as well as the symbol-bole, the type and the anticipation of the true people of God, resonance-Bound to his Creator by the Redeemer's sacrifice. The future King and his Kingdom, Christ and his Church, had to be conceived and understood in the sense of a king and a spiritual kingdom tuels, because they themselves could have no other mission and destiny than to be in this world the earthly type, the temporal beginning and mystical anticipation, but real, of the eternal Royalty and Kingdom. This achievement the final outcome of all the figures and prophecies was to be established in heaven, under the eternal scepter of the same Redeemer divine, who by his precious blood would have acquired the Kether-Heavenly Malkuth, under whom the glorious people will rejoice chosen by God.

In this future celestial Kingdom, it was to be fulfilled, and to be accomplished... will fulfill the primary purpose for which God created the world. There, for all eternity, will exist the best creation possible: countless angelic creatures ct hu-Maines, endowed with intelligence and free will, know-seeing God “by seeing the light in his light!”, and con-tempering the divine essence and its infinite beauty: children adopted children of God, like him, "because they will see him "as it is?" and "face to face?", the magnet of their own

4. Psalm 35:10.

2, 1Jean, m, 2.
8. Cor., xur, 12.

will and embracing him forever "trembling with a "Ineffable and glorified joy!"

5. The Jewish idea of God's chosen people,

Let us note here the radical error of the heterodox Jews. They did not understand the spiritual meaning of all the prophecies. tics ct figures of the alliance that Dicu had made with their nation. They imagined that the promised King would be a king earthly, his Kingdom a kingdom of this world, and the Kether-Malkhut, a crown similar to those of kings human emotions. For them, the promised King had to be The King of all nations, his Kingdom was to extend throughout the earth, his royal diadem contains all the royal diadems, which would be nothing more than an outflow of it, a partial emanation. Thus, in his hope, the Jew would be the supreme temporal master of the universe, and all the predictions of his prophets coming true in their material sense. If we want to appreciate hope and the claim of this people, unique in humankind, Let us read some passages from the Old Testament in its sense.

Moses, having summoned all the people of Israel, said to him: “Listen, Israel… You are a holy and consecrated people To the Signer Your Dicu. The Signer Your Dicu has chosen ones, so that you might be his people and particular among all the peoples that are on earth. This it is not because you surpass in number all the nations, whom the Lord has united with and chosen for him, since on the contrary, you are fewer in number than all other peoples. But it is because the Lord loved you, and kept the oath he had sworn to your ancestors, by bringing you out of Egypt by his hand all-powerful, by redeeming you from this period of servitude and by rescuing you from the hands of Pharaoh, king of Egypt. You Therefore you will know that the Lord your God is himself the Dicu strong and faithful who keeps his covenant and his mercy-

1. I Petr., 1, 8.

a rope for a thousand generations towards those who love it 1."

“Why did the nations (goyim) tremble? And why
Have the people plotted vain schemes? The kings of the
lands rose up and the princes united against the
Lord and against his Christ. Let us break their bonds and reject-
Take yourselves far from us, their yoke. Ask me, and I will give you
the nations for your inheritance, and for your possession the
Earth's boundaries 2.

“Sit at my right hand until I make your
enemies, the footstool of your feet. The Lord will bring forth from
Zion, the scepter of your power: rule in the midst of
your enemies. The Lord is at your right hand; he has broken the
kings on the day of his wrath. He will judge among the nations, he
will complete the ruins: he will crush on the earth the heads of a
large number 3.

“Arise, Jerusalem, receive the light, for behold
Your light has come, and the glory of the Lord has been revealed.
rising up against you, yes, darkness will cover the earth, and a
A dark night will envelop the peoples; but the Lord will
will rise up over you and you will see his glory burst forth in the midst of
YOU.

“The nations will walk in your light, and
Kings, to the splendor that will rise upon you! Lift up your eyes
and look around you, at everyone you see
Assembled here come for you; your sons will come from good
far away and your daughters will come to you from all sides.

“Then you will see and you will be in an abundance of
joy, your heart will be amazed and overflowing with joy.
even, when you are filled with the riches of the sea, and
that all the great ones among the nations will come
give yourself. You will be flooded by a crowd of chameaux, by the camels of Midian and Ephah.

"They will all come from Saba to bring you gold and..."
Incense. The children of foreigners will build your walls,

4. Deuteronomy, chapter 7, 6, 9.
2. Ps. 1.
3. Ps. cx.

and their kings will serve you, because I have struck with indignation, and that I have shown you mercy by reconciling with you. Your doors will always be Once open, they will not be closed day or night, so that... You bring the riches of the nations and may they bring you their kings. For the people and the kingdom that will not be yours

They who are subjugated will perish, and I will make these nations one dreadful desert... The children of those who had humiliated people will come to prostrate themselves before you; and all those Those who once criticized you will now adore the traces of your footsteps. You will suckle the milk of nations, you will be nourished at the breast kings... I will give you gold in bronze, argent instead of iron, bronze instead of wood, and iron to A place of stones... All people will be a righteous people; They will possess the earth forever, because they will scribble the shoots that I have planted, the works that my hand has made to give me glory... I am the Lord, and it is I who would suddenly create these wonders, when time in will have come.

Read these prophetic words, understand them literally, and terrestrial, and you have the solution to the riddle, the explanation From the feverish activity, you have the new pes Jors. They are believe the people destined by Jehovah to rule over all The nations. The riches of the earth belong to them, and the crowns of kings should only be emanations tions, dependencies of their Xether-Malkuth.

6. Naturalization by the Jews of the chosen man and people of God.

In their blindness, the Jews do not see and do not want-slow not to see all that leads to giving to the quoted texts, of which we could multiply the number a hundredfold, an interpretation-spiritual union. For example, in the first text cited from In the second psalm, there is the verse: "The Lord said to me: You are my son; today I have begotten you. These words are addressed to the one who is called the Christ of

1. Isaiah, chapter 1,

Lord. Therefore, the context must be explained in such a way that to be in harmony with this verse. But David could not say of her own person that she was the son of the Lord

"Brought" by him today. The verb jalad means
properly to give birth, to engender, and not to create. The eye pro-
David's prophetic vision therefore had in mind the future Messiah whom he
sings in many of his psalms.

Dicu's son is in reality begotten by God the Father
in eternity. The word "today" confirms this interpretation.
Gesis, because in eternity there is neither past nor future,
It is a perpetually permanent "today".
The Jewish interpretation of this text in its natural sense is
therefore incompatible with the verse which is its context.

Similarly, the other text, taken from the psalm 100, must absolutely-
This can be interpreted as the future Messiah, and by no means as the king.
of the Jewish people. The divine Savior himself proves it by
asking the Jews: "How can one say that Christ is
David's son, since David himself expresses himself in this way
in the book of Psalms: “The Lord said to my Sei-
"Lord: Sit at my right until I do
"The footstool of your enemies?" If then David
He calls him Lord, how can he be his son?

If the Jews had studied the holy books and
Having given faith in divine revelation, they would have understood the
words of their prophet Isaiah: “God himself will come and
"He will save you." — "A virgin will conceive and give birth"
a son who will be called Emmanuel? (God with us); for a
A little child is born to us, and a son is given to us; and he
will be called the 'Admirable,' the Counselor, Dızo, the Strong, the Father
of the next century, the Prince of Peace.

“A shoot will spring from the stump of Jesse, and a flower will blossom
will spring forth from its root, and the spirit of the Lord will rest upon it.
Jewish.

4. Isaiah, 35:4.

2. Isale, seen, 14.

8. Isaiah, 1x, 6.

4. Isaiah, 10:1, 2.

Of all these texts and a quantity of other similar ones,
The Jews could and should have concluded that the promised Messiah
must have been both God and Man; like Dicu,
He would be the Lord of David, and as a man, the son of
David.

Eufin, in the truly grandiose and imposing text that we quoted in the third section, there are passages from which they should have concluded that the great promises listed by the prophet related to the spiritual Jerusalem ritual, at the holy Church of the Savior. For he said to him, “Your Children from afar will bring you their money and gold, etc. They will consecrate it in the name of the Lord your God and of the holy of Israel which has glorified you,” that is to say, of the Messiah Jesus-Christ. “All those who denigrate you will worship the traces From your steps they will call you the city of the Lord, Zion. of the holy one of Israel.

They should have lifted their eyes from the spiritual Jerusalem even higher, to the heavenly Jerusalem, for the pro-Phetius adds: "You will no longer have the sun to light your way." during the day, and the moonlight will no longer shine for you; but the Lord himself will become your light eternal ct Dicus scra your glory. Your sun does not set-It won't hurt, and your Monday will no longer suffer from a decrease. because the Lord will be your eternal torch, and the "Your days of tears will be over."

Or we see it, by his unbelief, by his ambition and his Greed, the Jew failed to recognize the spiritual, supernatural character and divine of the promised Messiah and of his kingdom. He dared-cleverly substituted himself for the Messiah and made of his nation, the kingdom of God.

Jesus Christ, as God-Man, is the model and the arch-archetype of saved men: but the Kabbalistic Jew considers the archetypal man as an emanation of his Ensoph, ct constitutes itself, to the exclusion of others

1. Isaiah, 60, 9, 14,
2. Isaiah, zx, 19, 20.

men, a direct emanation of this celestial man. He denies the divinity of the Son of David who is God and Man, and He affirms his own divinity and calls himself Ilomme and God!

By thus perverting the entire divine revelation, the Jew superstitiously applies all the great prophecies these are the promises made to Christ and to his Church.

Let us consider the immense power that a revealed idea, majeskiller and ravishing, but distorted and naturalized, must have about a people who have been steeped in it for thousands of years, and holds to it with a tenacity and obstinacy that is more than pro-Digestible. For the Jew, the idea of universal domination it became like his religion; it took root in his In spirit, she is as if petrified and indestructible.

7. The idea of the chosen man and people in Freemasonry,

The tripartition in the thirty-three degrees of the franc-Freemasonry is already familiar to us. The Kabbalistic doctrine brings the light down from above to the smallest details. degree of the universe by eleven figures in each of the three worlds. Freemasonry will raise its followers, from outer darkness of the profane, up to the very summit of its Masonic light through three times eleven degrees. The first Part of its mysteries must shape Man, or the Jew, the second, the Pontiff, and third, the Kabbalistic Sovereign-tick.

The uninitiated are Judaized there; they first become Jews. through adoption and participation, then Pontiffs and finally Souverains. It is through Freemasonry that the A Jew, who is one by race and birth, will rule over all the universe, the Kether on his brow and the Afalkhuth of the world to her feet.

This is his future. Jehovah promised it to him, and Jehovah is faithful to the alliance with his chosen people!

Men must therefore become elected through participation tion.

The last triad of the first eleven degrees perfects man, so that he becomes one of the chosen ones, that is to say a member of the Jewish people.

The 9th, 10th and 11th degrees of Freemasonry are the the ranks of Elect of the Nine, Elect of the Fifteen and Illustrious Knight Elected.

It is true, these elected officials will be made to swear to avenge the death of Grand Master and to assemble the defending knights Jews; but the dangers of revenge are not a price too high for the honor of Ireland called by the Jews a Pure, perfect, and chosen men! Therefore, they have the advantage of to wear a dagger as a decoration: the Chosen One of the Nine, a dagger with a silver blade and gold hilt; the Chosen One of Fifteen, a gold dagger with a silver blade, and a Che- chandelier Valier Élu, a dagger or short sword with a gold hilt and silver blade.

In the second series of eleven, we find at the 14th degree the grade of Grand Elect, perfect and Sublime Mason, called Thus the Great Scotsman of the Sacred Vault. The touch-
The elements of this degree are similar to those of the 11th degree. vow made by our Knight Elect for his own person hiss, is renewed by the Great Chosen One perfect for the people true, that is to say, Judaized. Finally, in the third series of eleven, the 30th degree is that of the Grand Elect Knight Kadosh. Among the Jews, he is the quintessential Knight who swears Hatred and vengeance against Kings and Pontiffs for the death of Jacques Bourguignon, the last Grand Master of the Templars Molay.

This strange mixture of fallen chivalry, all self-absorbed feelings of hatred and revenge with a hierarchy Theosophy, based on Kabbalah, a philosophical doctrine of the fallen Synagogue, will later lead us to the consi-
Deposition of the second essential element of Freemasonry, the abolished religious order of the Templars.

CHAPTER VIII

HERMES TRISMEGISTUS AND THE JEWISH KABBALAH

1. Jewish origin of Hermetic philosophy.

Like the morality of the Talmud, the dogma of the Kabbalah was kept secret by the Jews with care and fear which at the same time reveal a great human prudence and the bad faith of a criminal conscience. Politics
The Jews have always been inclined to conform, in their attitude towards other nations and in their domestic conduct, to the principles and rules contained in these two books; They never made them known to non-Jews, nor even to those Jews whose discretion was not up to standard the immense importance that secrecy held in view of the security and civil existence of the entire nation.

Making the Talmud and Kabbalah accessible to everyone world, it is to deprive the Jews of the secret of their astonishing strength-
Nantes in the midst of the nations and, with him, perhaps, this force itself.

The influence of these two hidden forces has taken hold and continues to do so. will always be felt wherever there is a need to increase the wealth or the power of the Jews, or to harm those they consider it an abominable sect, that is to say the religion of Jesus Christ. f

Egypt appears to be the first to have been endowed with a supposedly patriotic philosophy, but in reality derived of the Kabbalah.

The main author, not to say the authors, of the philosophical treatises known as the Hermes Tris-Megistus, or "Mercury thrice great," was a follower of Kabbalah, and for this reason, probably a Jew of Alexandria.

Isaac Casaubon, who died in 1614, expressed this opinion.

We do not have historical data to confirm this.

this assertion, but the content of Hermetic philosophy-The tick will prove it beyond a shadow of a doubt.

The fraud by which this Jew presents his so-called revelations divine tions in the mouth of the ancient Egyptian deity-Hermes, and his son Thoth or Tat, is too crude not to simply mention it.

2. Hermetic Unity and Kabbalistic Ensoph.

(See plate G.)

Hermes, wanting to give his son Tat the image of Dicu, as far as we can imagine, it says: "Unity, principe ct root of all things, exists in everything as principle and root. There is nothing without principle; the principle derives from nothing but itself, since everything derives from He is his own principle, since he has none. others.

"Unity, which is the principle, contains all numbers," and is contained by none; she engenders them all, she is not "Generated by no other!"

"There is a Creator and a Master of this entire universe." space, number, and measurement could not be preserved without a creator. Order cannot be established without a place and a measure; therefore, a master is needed, O my son. Give to Dicu the name that suits him best, call him the father of all things; ear it is unique, ct its proper function is to be a father, if you want me to use a harsh expression- Die, its essence is to engender and create. And like nothing cannot exist without a creator, and thus it itself would not exist not if he did not create without ceasing... M is what is and what is not No, for what is, he has manifested; what is not, he has revealed. It holds within itself... It has no body and has many bodies, or rather all bodies; for there is nothing that is not He, and all things are him alone. That is why he has all names;

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4, IV. The Crater or the Monad. Hermes Trismegistus to his son Tat. Translation by Louis Ménard, Paris, Didier et Cie, 1867, p. 34.

because he is the only father and that is why he has no name, for he is the father of all.

“Everything is a part of God, therefore God is everything.” By creating everything, he creates himself without ever stopping; for his activity has no end, and just as God is without limits, his creation has neither beginning nor end?. »

These quotations are sufficient to demonstrate the system of empantheistic nations, and the identity of Hermetic Unity with the Kabbalistic Ensoph.

3. The number eleven and the primordial Man of philosophy hermetic.

The higher triad emanating from Unity is called Intelligence, the Word and the God Fire or the Spirit.

Hermes, to leave him the name he arrogated to himself for to deceive the Egyptians, restored the ancient trinity, which the Kabbalah had to pervert it in order to introduce Kether, the Couronne, on the Jew's head. He became more in harmony with the Bible.

"Intelligence, the male and female God, who is life and the light, engendered by the Word (Logos) another intellect-creative agency, the God of Fire and of the Spirit (Pneuma), who in turn formed Seven Ministers, enveloping in their circles the sensible world and the governing by what we "What is Destiny called?"

"The Unit rationally contains the Decade, and the Decade contains the Unit.

Here is the number eleven of Hermetic philosophy: the Unity which is the source of the divine Triad, of intelligence, of the Word and the Spirit, the latter being, in turn, the Trainer of the Seven Ministers.

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4. V. The invisible God is very apparent. Zhidem, p. 37.
2. Ibid., p. 291.

3. Poimandres, Zbidem, p. 6.

4, XIMI. On recognition. Jhidem, p. 100.

4. Appreciation of the philosophy of Ilermes Trismegistus,

The Jews of Alexandria seem to have wanted to exclude the Dangerous Sephiroth of the Crown and Royalty (intro-) led by the Jews of Babylon into their archetypal Man, not out of love for the truth, but solely for the sake of directing it political tion of the Jewish people.

The hermetic system restores the biblical holy trinity known to the Jews, but perverts the true doctrine revealed in introducing a distinction: that between Unity and Trinity, and by suggesting that the Universe emanates from the divine substance. This false doctrine was enough for them to prepare minds. from the Egyptians to the intellectual domination of the Jews, and to prevent the spread of Christian doctrine in their country.

There is no proof of the existence of hermetic books in a time before Christ. On the contrary, the precision with which they proclaim the mystery of the Holy Trinity, and their fertility by procreating the various systems of the formidable heretic gnostic, are proofs that their origin is due to the perspicacity of the Jews, who wanted by this system- the idea of perverting Christian doctrine from its very inception, and thus saving Jewish influence in the intellectual sphere agency, and, by that very fact, in the government of the world, at least in that of Egypt.

What Hermetic philosophy meant to Egypt
In its time, other systems were expected to become so for
other countries and other times.

5. Hermeticism and Freemasonry.

We see no hermetic mysteries whatsoever
represented in the free-spirited world, either by symbols,
passwords, sweet words, or other veils of
their doctrine, as we have seen with regard to the mysteries
of the Kabbalah.

Hermeticism was specifically intended for Egypt; it
It adapted to his beliefs and flattered his national passions.

Brother Ragon attaches to the hermetic philosophy of Pal-
Chemistry, like magic in Kabbalah. In this, there is no
Completely wrong.

To the question, "What is the most perfect number?" it
The answer is: The number 10, because it contains the unit which has
everything, and zero, symbol of matter and Chaos,
from which everything originated; therefore, it includes in its figure the
created and uncreated, the beginning and the end, power and
Strength, life, and nothingness.

"Ordo ab Chao" is the motto of the Supreme Council of
33rd and final degree. This is still the Kabbalistic doctrine.

Paul Rosen? said that the idea of hermetic grades and
The kabbalistic goal of the 22nd and 28th degrees is to establish the reign
of rationalism and to affirm the absolute impossibility of the mi-
scrapes. Our exhibition proves that all of Freemasonry
is based on Kabbalistic and Hermetic doctrines
which are essentially identical.

6. The occult author of the hermetic doctrine.

We concluded above that, if the Jew
He deceives the world with Kabbalah, and is, in turn, deceived.
by Satan, who seeks only the ruin of souls through his
elevation, in the minds of mortals, above God. The

The name by which he is honored is of no importance to him, provided that we honor him and not worship the true God. In the In Kabbalah, it is called Kether; in Hermetic doctrine He takes the name of Intelligence and Poimandres. (From the Greek, Pastor of men.)

With incredible audacity and brazenness, this angel The fallen man places himself at the head of this entire Alexandrian philosophy.

The beginning of the first book, named Poimandres, shows us all the trappings of Satan and the terrifying impression– the strange thing that his appearance always does to the soul of the one which he visits in a diabolical ecstasy. Hermes writes: "I

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1. Masonic orthodoxy, followed by occult Freemasonry and hermetic initiation. Paris, Dentu, 1853.
2, Paul Rosen, Satan and Cio, p. 199.

I was reflecting one day on beings; my thoughts hovered in the heights, and all my bodily sensations were numb, as in the heavy sleep that follows satiety. excesses or fatigue.

"It seemed to me that an immense being, without limits, determined–mined, called me by my name and said to me: "What do you want "Hearing and seeing, what do you want to learn and know?"

"– Who are you then?" I replied.

“– I know what you desire, and I am with you everywhere.”

“– I want,” I replied, “to be instructed about beings, com– “prove their nature and know Dicu.

“–Roçois, think of everything you want to know, me "He said, 'I will instruct him.'"

"At these words, his appearance changed and immediately your face was discovered in a moment, and I witnessed an indescribable spectacle. Everything became a soft and pleasant light that charmed my sight. Soon after, terrifying darkness descended horrible things, sinuous in shape; I thought I saw these darkness turning into some kind of damp nature and cloudy, exhaling smoke like fire and a sort of a mournful noise. Then came an inarticulate cry that seemed– The pitch of light shone forth! A holy word descended from light upon nature, and a pure fire leaped forth from nature humid towards the heights; it was subtle, penetrating and in same active time.

"And the air, by its lightness, followed the fluid of the earth and From the water, it rose up to the fire, from which it seemed to be suspended. The earth and the water remained mingled, without anyone being able to see one through the other, and received the impulse of speech that we would expect to come out of the superior fluid.

“Have you understood,” Poimandres said to me, “what this means?” " vision?

“— I’ll learn it,” I replied.

“—This light,” he said, “is me, Intelligence, your "God, who precedes the moist nature emerging from the darkness. The "Luminous word (the Word) which emanates from Intelligence, "He is Dicu's son."

"— What do you mean?" I replied.

“— Learn it, that which in you sees and hears, is the Word,” "The word of the Lord; intelligence is God the Father. They do not "They are not separated from one another, for union is their life."

“— Thank you,” I replied.

“—Understand the light,” he said, “and know it.”

“At these words, he looked me straight in the face for a long time, and I I trembled at the sight of him.

It is difficult to miss the diabolical trick in this story. a lique that usurps the throne of the Most High, and claims to be the principle of the Word of God.

Psellas, a learned Byzantine writer who died around 1079, said in his work On the Action of Demons, concerning this PoimanDrès, who calls himself God the Father: "This sorcerer seems to have strong He was well acquainted with Holy Scripture; that's where he started. to explain the creation of the world. He was not afraid of somethingtimes to copy the very expressions of Moses, as in this phrase: “Grow in increase and multiply in "multitude," which he clearly borrowed from the narrative mosaic.

"It's not difficult to see what Poimandres was all about." of the Greeks; he is the one whom we call the Prince of the world or someone from his family. For, says Basil, the Devil is a thief, he plunders our traditions, not to divert the their own impiety, but to color and embellish their false piety through true words and thoughts and thus render it "Pleasant and acceptable to the majority."

The same stratagem is still practiced by the French Freemasonry. The words: truth, liberty, fraternity, equality, virtue, homeland, benevolence, etc... have a completely different meaning-cation in the mouth of a Freemason than in that of a layperson or in a dictionary.

Pius IX very aptly said: "We must give to give words their true meaning.

7. The deification of man, the avowed goal of gnosis hermetic.

The goal is indeed to drag man into his eternal abyss. towards which all of Satan's efforts are directed. The means is always-days or pride, or avarice, or lust. He proposes It is always up to man to become like the Most High. The human soul, says Hermes, is of divine origin and incarnate. for a time, must return to the divine light through Gnosis, knowledge or science.

The vise was lowered by the seven ministers, also called the Seven Princes of Harmony, or the Seven Governors of world, she must go back up through cux.

“O intelligence,” said Hermes, “enlighten me further on the The way in which the ascent is made. First, said Poimandres, the dissolution of the material body delivers its elements to metamorphoses; the visible form disappears; the character, losing his strength, he is delivered to the demon; the senses return to their respective sources and merge into energies (of the world). Passions and desires return to the na-irrational ture; what remains thus rises through the har-monie, abandoning to the first zone the power of to grow and to decline; secondly, the industry of evil and The cunning, now powerless; in the third, the illusion of desires; in the fourth, the vanity of the commandment; in the fifth, impious arrogance and reckless audacity; to the sixth, attachment to riches; and seventh, the insidious lies. And thus stripped of all the works verses of harmony, he arrives in the eighth zone, not gar-while its own power, and sings with the beings of

hymns in honor of the father. Those who are there rejoice-
He senses his presence; and, having become like him, he hears
the melodious voice of the powers that are above the
eighth nature and who sing the praises of God. And
Then they go up in order to the father, and give themselves over to him.
to the powers, they are born in God; such is the ultimate good of
Those who possess Gnosis: to become God.

Masonic Dogmatics 3

It's always the same lie from the one who is being lied to.
from the beginning, and wanted to be like the Most High-
High!

Shouldn't Freemasons reflect on this?
to say that the truth cannot be found where the tail of the old
Why is the snake showing itself so recklessly?

What a fraudulent consolation that is found by means of
which Hermes bewitches his son Tat: "Do you not know that
"You have become God, son of the One, as have I?"

And he ended the dialogue by showing once again where
Then came the false wisdom of Gnosis: "Learn from
I, my son, celebrate the silence of virtue, without revealing
to no one the regeneration that I transmitted to you, for fear
that we are regarded as devils 1. »

The prince of darkness still hates the light, and gang
the eyes of his followers.

4, From the Renaissance, p. 101.
2. Ibid., p. 104.

CHAPTER IX

Gnosticism and Jewish Kabbalah

4. The numbers Eleven and Thirty-three in Gnosticism.

Jewish Kabbalists could not allow Christianity
the idea of establishing oneself in the world, without waging war on it
relentless, like the persecution they inflicted on Jesus Christ himself
same. This war was, on the terrain of doctrine, the
Gnosticism.

In order to better understand the most perfect system
of Gnosticism, inspired by their Kabbalah and elaborated by the-
Valentinian, resiarch, we add to this chapter one of-
sin of this doctrine which will highlight the essential identity
and the accidental difference existing on the one hand between the
Jewish Kabbalah and Gnosticism, and on the other hand between Gnos-
Gnosticism and Christianity. It will result that Gnosticism-
Christianity is simply Kabbalized Christianity.

(See plate H.)

Originally drawn by Rhenanus, this drawing was added by
Pamélius, in his edition of Tertullian's works,
In 1616, in the book against the Valentinians. We have
given a slightly different form to facilitate
intelligence to the Freemasons who will recognize it in
their decorations.

Gnosticism contains all the elements of
Jewish Kabbalah. The numbers Eleven and Thirty-three, the three
spheres, the separation made between the Divinity and the various
people, the Triune Kingdom, the seven angels, the revolution in the
heaven, and especially both sexes, male and female,
attributed to the Aeons, noi gnostic of the Sephirotk kabbalisticks, which means eternal beings.

2. The Gnostic Bythos and the Kabbalistic Ensoph.

According to the Gnostics, there are in the Universe

different floors according to the dignity of the beings who inhabit them.
In the most sublime height, there remains Depth.
Bythos, a name that is entirely unsuitable for the one who occupies it
the highest place. He is the Infinite, the Immense, the Eternal,
The Invisible, the Incomprehensible, just like the Ensoph.

The idea is the same; the name is changed to give the
change: that is to say, Kabbalah in place of Christianity.

More substantial than Kabbalah, Gnosticism gives to
His Supreme Being has a spouse. Why shouldn't he?
since the other aeons enjoy theirs? But where the
Where else can we find it, if not within ourselves?

If the Ensoph can generate the Crown of itself and Thus, by becoming hermaphroditic, the Bythos can also, in this same quality, to engender Sigé, the Silence, a being feminine. As Depth is in contradiction with its Silence, of a certain kind, is elevated. However, Bythos makes his daughter his wife; she is the one who will be the mother, grandmother, and great-grandmother of the celestial eons, revered, in their original settings, by Freemasons. This couple divine engendered, in the depths of silence, two beings children, one male and the other female. The Gnostics have always-days insisted that their doctrine was kept in the deeper silence. In this, they and their successors, the Freemasons are very religious: they imitate their God supreme and his wife in a perfect manner.

We will not repeat here the observations made on the separation between the Infinite and the divine persons. The refu- The teaching of Kabbalistic doctrine is also that of Gnosticism.

3. The Gnostic Nous and the Kabbalistic Kether,

The son of Bythos and Sige is called Nous, the intelligent Spirit gent.

He is exactly like his father and in every way equal. He alone can understand the immense incomprehensi- his father's greatness. Just like Kether by comparison- port to the Kabbalistic Ensoph, and Intelligence vis-à-vis

The Hermetic Unity, the We, is also called the Father of everything, for he answers, as we have demonstrated, to God the Father, whom true Israelites and Christians worship, to the first divine person, separated from the divine substance vinc, referred to here as Depth.

If Xether, the Crown, has been replaced in philosophy Hermetic Sophie, through intelligence, Gnosis followed Her- Trismegistus. The Jews had no political reasons questions regarding nascent Christianity; this is only the religious hatred they felt for him; they therefore had no other one reason to substitute the first person of the Tri- nité la Couronne sur la tête de l'Homme archetype dn Jude. They knew very well that the Father begot the Word through the intel-

ligence, of a purely spiritual generation, and, by
Consequently, without the ugliness of a female being; for they teach-
They conveyed this truth very well through the mouth of Poiman-
very.

4. Gnoticism and the Holy Trinity.

In their hatred of the nascent Church, the Jews
served a different purpose than those they used
in ancient Perso ct in Egypt. The heretical poison
had to dissolve the doctrine on the Holy Trinity and on the
No one from Jesus Christ. We find Dicu the Father
in the 3rd aeon, God the Word in the 5th, and God the Holy-
Spirit in the 32nd; but how degraded, dissected and
Made to look ridiculous!

God the Father, under the name of Us, Intelligence, receives
For woman Aletheia, the Truth; with her he begets the Logos,
The Word, who is married to Zoë, the Vic! Of Us alone,
without the intervention of his spouse, the last one is conceived
a couple of celestial aeons, Christos, the Christ, and his consort
Preuma-hagion, the Holy Spirit become woman! And the
Misraïmite Freemasons imagine that the Jews their
They are the most sublime of all philosophies!

Hermeticism, notwithstanding all the perversity of its documentation
trine, shows in its triad: Intelligence, Word and God

Fire, a little more decency; but Gnosis, science
supposedly par excellence, an outrage that is both reason and good
sense, decency and modesty.

The Divinity and the Trinity having received companions, for-
ment with clles the divine Ogdoad, Iluitaine, represented
in the 90th degree of the Rite of Misraïm by a square in
a four-pointed star.

But the Word and Life first engendered the Antkropos
and the Ecclesia, Man and the Church, and then five couples
of aeons, and Man and the Church begat six of them. These
Eleven couples with their divine companions bear the name-
a series of aeons from eight to thirty. The thirtieth aeon is Sophia, the
Wisdom, which plays such a large role in all these systems
Jews and in Masonic decorations.

5. The revolution in the Gnostic sky.

What follows is the story of the strange uprising in the sky, of which The Kabbalah has already spoken to us. It is repeated in the Ple- Gnostic Romance.

It seems that the inspirer of these two philosophical systems-phiques played its part.

We, Intelligence, alone know the incomprehensible Bythos, the common Father of all, desired and attempted to do it to know other aeons; but his mother Sige, the Silence, She forbade him to do so. It was the same lady who, according to Tertullian, He also urged his dear heretics to remain silent. profound. Nevertheless, a great desire to know the Father Supreme was kindled in the hearts of the aeons, and a revolution tion was about to burst; when the youngest of Sophia, Wisdom, vanquished by curiosity, was aeons. Envy towards You, who alone enjoyed the Father, came out of your place. without her husband Teletos, the Perfect, and tried to delve deeper Depth.

But she had attempted the impossible; she was on the verge

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1. Adversus Valentinianos, this. 1x.

she would have fainted if Horos hadn't intervened to calm her down. and put her back in her place.

This Horos, the Limit, is a wondrous being. Formed by Bythos himself, he is found outside the Plerema, the Heaven superior or Olympus of the Gnostic aeons.

The concept of infinity is an absurdity. But let's leave it at that. As for serious reflections: nobody needs them here.

Sophia, brought back to her senses by Horos, repented of the the passion that had consumed her, was returned to her husband.

But, through this passion, poor Wisdom had conceived and gave birth to a formless and abominable being, which the guardian Horos took care to reject the Pleroma he was infecting, in the Kenoma, the Fumicr of the Pleroma; it is formless Matter, because the male principle had not contributed to its generation.

It should come as no surprise that this divine Wisdom could have to be a masculine woman, an aphroditherm, since her great-grandfather was a female man, a hermaphrosaid, who had given birth to Sige, his daughter and his wife.

Note that this entire tragicomedy was invented for to dazzle, like the Masonic lycopodium, human reason, so that she doesn't notice the fatal somersault of Infinity in the end, accomplished by the birth of a horrible abortion of the bosom of divine Wisdom!

With tranquility restored to the Pléroma, We hastened to procreate another sigiya, or pair of aeons, to to prevent a repeat of the revolution, thankfully tamed. This couple is Christos, Christ, and Pneuma Hagion, the Holy Spirit, as we have already said.

This is a most atrocious blasphemy. If the Pneuma HaGion is female and Christos's companion is a detestable thought; if it is masculine, the idea is Twice as horrible.

The task of these two aeons was to instruct and appease the eleven pairs of ignorant and seditious aeons.

We have now reached thirty-two aeons. There is a missing part... one core to perfect the kabbalistic-gnostic system.

The aeons satisfied with the instruction received from Christ and the Holy Spirit, united to give Us a sign of Their gratitude. They resolved to form the most perfect aeon, by giving him what each person held most dear.

This is the origin of the 33rd and final aeon, called Jesus Soter. Jesus the Savior.

Jesus is all that male aeons are, and he possesses everything what female aeons are. We only have to look at the list on our board.

So this is the Kabbalistic number of onse: the eight

First and main ones with the three most important placed at the end, and the number Thirty-three, by adding the twenty-two aeons stemming from the Word and Man. The tripartite- The calculation of this number is as obvious as that of the thirty-three degrees of Freemasonry.

However, we ask who, among the Freemasons who wear the jewelry representing these "fables and genealogy-"Gies without a term t," does he still believe that today? And if they don't They don't believe, so why are they being duped by the Jews?

6. The Kabbalistic Khokhma and the Gnostic Akhamoth.

The abortion of Wisdom, driven from the Pleroma and cast out into the Kenoma, the Dung Heap or the Pleroma Evacuation, received the Akhamoth's name, the Wisdoms?

Akhamoth, a corruption of Khakhemoth in Hebrew, is the plural of Khokhma, Wisdom (vp 50). The suggested idea by this plural is that infinite Wisdom decomposes into the finished product, like a line in its individual points; the Wisdoms are offspring of Wisdom.

The second act of the Valentinian tragedy is thus unfolding. outside of the Pleroma, in the Epicurean void, supposedly There must be a void where God is not present. We must not Counting the errors of the Gnostics would never end!

The exiled Akhamoth was desolate, alone outside the

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4. 1 Timothy, 1, 4,
2. Psalm zuv, 3. "My mouth will speak wisdom."

Pleroma, she had neither form nor face; she was a thing Abortive and defective. Moved with pity, the higher gods decided Féon Christos to descend with the Pneuma Hagion to give Akhakamoth a form derived from its subsrebuke, but not of his science.

Then were formed: passions that Akhamoth had inherited from her wise mother, the material substance; from her conversion, the animal substance; and in addition to a small nest egg spiritual, which his mother had bequeathed to him, the spiritual substance. Her tears became the streams and the sea; her laughter, in Seeing Christ, she gave birth to light!

The aeon Christos tired of his existence outside the PleRoma, returned with the Pneuma [lagion and sent a another paraclete, Jesus Soter, the 33rd and last of the aeons, with the entire band of satellite angels, who had been formed with him through all the celestial aeons.

Akhamoth admired the beauty of the angels and fell in love with them.
and gave birth to the spiritual substance according to their image.

This is the origin of the three substances: the material, the animal-
male and spiritual, stemming from passions, from conversion
and from the imagination of the abortion Akhamoth!

One immediately recognizes the three triangles of the ar- man
The Kabbalah archetype: the intellectual, the moral, and the physical.

7. The Architect of the Universe in Gnosticism.

Akhamoth having formed with the named helpers the three
elementary substances, fills the third circle,
called the Sabbaton or Septenary, because of the seven heavens
that it contains.

She began by creating various creatures. The pre-
The first creature is the One whom we, Christians, worship.
as the one true God, the Creator of heaven and earth,
the Demiurge. She formed him from animal substance, being
incapable of forming spiritual beings, because the spiri-
tuel was not consubstantial with him.

The Freemasons, "Perfect Masters" of the 5th degree, who
Those who still believe in God will be deeply shocked to learn

to assume that this God they pray to is not found, on their
apron, that in the third and last of the three circles
cohcentric, in the middle of which is a square stone (the
world) bearing the letter J (Jehovah)i.

The "Great Architect of the Universe," if he is our Dicu,
is nothing more than an animal creature, a runt
born of Wisdom, rebellious to his grandfather Us.

Christian Freemasons, we urge you to study the
mysteries of your secret society, and you are terrified
to learn that it is nothing but a gigantic tax and
blasphemous of the fallen Synagogue.

How long will you remain under the dishonorable yoke of
Jews?

From this blind and unconscious Demiurge, led by Akhamoth, all visible things were formed; on his side right animate things, and consequently, it is the Demiurge; on his left side inanimate things, and from this Chief, he is the Demiurge. He is a new Hermaphrodite or Aphrodithermes, also called A/etropater, mother-father, and King.

This Demiurge then formed the universe as depicted on our plate H, by the third globe below the Kenoma.

Below his throne he established seven heavens or angels.

Note the repetition, outside of the Pleroma, of the The Kabbalistic number eleven. Akhamoth, elusive like Zythos, formed with the three elemental substances emanating from it, a Tetrad or quaternity, from which emanates lc Sabbaton or the seven-part formation which, with the Tetrad, constitutes the number eleven of the universe.

It would be pointless for us to follow Valentinian in his absurd fables about the origin of each of the earthly things very that we know. Ovid's Metamorphoses are much more spiritual and interesting.

Let us say, however, that one of the creatures of the Demiurge is Diabolos, the Devil, into whom entered, unbeknownst to his formateur, a spark of the spiritual substance which, we As we have seen, this had not been communicated by Akhamoth to his creature, the demiurge Jehovah. The Devil is called the KosMocrator, the Prince of the world. By his spiritual nature, he is superior to Jehovah. Here is a new way of to become "like the Most High!"

The Spiritist Society will be grateful to us for having taught them- They acknowledge the noble origin of their dicu, which is superior to that Christians.

The earth we inhabit is located in the middle of the sethirtieth heaven. Every man is a small stone in it, brutish, when he is still "rude, ignorant and uneducated", cubic ct, when it is "polished and civilized" according to the ideas Masonic.

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1. Léo Taxil, II, p. 433.

The animal soul of man comes from the Architect of the Uni-
towards, and his spiritual soul, the soul of Akhamoth.

The human body is not formed from the earth that we
we know, but of an invisible, fluid and capable matter
to be melted and molded.

No one will be able to say where it comes from, where it exists, or what it is.
this philosophical fluid, the source of the "perispirit" of spiritualists
modern, unless we say that it comes "from the
"Pituite and spittle of Wisdom?" that the Freemasons
They love it.

We omit the atrocious blasphemies that Gnosis
inscription on Our Lord Jesus Christ and his holy Mother,
the Vicrge Maric. Jewish hatred is concentrated there in a way
completely brutal. We are loath to report them.

At the end of the world, the body of man, which is nothing but...
fumicr will be annihilated. Likewise, the souls of
Khoikoi, hylic men, who are of a disposition
all material, The souls of the psychikot, of the psych- men
Chiques, by nature of an animal disposition, will rise
in the Demiurge's heaven, unless they convert

1. Léo Taxil, I, 421; Yew, 43.
2. “Ricn is nothing new under the sun!” Ecclesiastes 1:10
3. Tertullian, c. xxrv.

to the doctrine of the secret sect of the Gnostics who all
chosen souls. The preumatikoi, the spiritual men, have
entirely spiritual souls that ascend into the Pléroma of
Bythos, the Depth, where they will become the wives of
Angels who are not yet married!

And so ends the comedy!

Alas! we have many reasons to fear that
these poor, deluded souls do not descend into the
bythos, the depths of hell, where they will continue to be beech
the slaves of fallen language.

Thus will the tragedy end!

8. Gnosticism in Masonic emblems,

It would be tedious to traverse the ninety degrees of the Misraïm rite (Egypt). Let it suffice to say here that in the highest grade, that of the Sovereign Grand Master Absolutely, the password is Sophia, the Greek word for SapienTia or Wisdom. We have seen the ridiculous role that this goddess plays a role in Gnosticism.

Freemasons should say: Happy incontinence of this feminine aeon which is the true cause of our existence!

At the Sophia Licu, the 90° can also say /sis, to what Fon responds Osiris! This alternative demonstrates the identity essential to Gnosticism and Hermeticism, and proves that Freemasonry hides its mysteries under different guises. forms which all serve to express the same idea.

The hieroglyphic sign of the same 90° degree misraïmic is a triple circle enclosing a four-pointed star, having at its center a square containing a radiating Delta with The Hebrew Zod in the middle. The three circles symbolize the three spheres: the Pleroma, the Kenoma, and the Sabbaton; the star The four-pointed star and the square are the symbols of the Ogdoad sacred; the triangle represents the last three aeons, and the Tod (Hebrew) the Demiurge Jehovah, the "Great Architect" of the Universe."

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4. Leo Taxil, II, 404.

9. Purpose of Gnosticism.

It is clear that Gnosticism was Kabbalah. Jewish woman adapted for a special purpose: to infiltrate the nascent Christianity to destroy it.

Crushing the infamous heresy of the Nazarene has always been the most ardent and hateful desire of the fallen Jews. Saint Paul, in his defending himself against the Jews before Governor Felix, he said: "I confess before you that, according to the sect they call- "Slow heresy, I serve my Father and my God." Like their Fathers had torn the body of Jesus Christ with their bloody whips, thus the Jews of the first centuries have marked, by Gnosis, to tear his person to shreds and its divine nature, by dividing them among these imaginary beings that they created for this purpose and named male aeons and feminine.

Having failed on the first attempt in this diabolic, notwithstanding the alliance of their Synagogue with the- Despite the resistance, they persevered with incredible tenacity in attacking Christian dogma constantly creates new sects. daughters of the Kabbalah; and they ended up associating the venom dis- the solvent of their Kabbalistic doctrine, cunning and violence human passions: they created Freemasonry, the alliance of the fallen Synagogue with a fallen Order of religious chivalry.

To the hatred of Satan and the Jew was added that of the Apostate. "A triple bond is hard to break?" Hell, the Synagogue- goguc ct the Apostasy, allied together against the Lord and his Christ, that's the history of the world for centuries and centuries.

4. Acts, XXIV, 14,
4. Eccl., 1v, 12.

CHAPTER X

THE OPHITES AND THE JEWISH KABBALAH

1. Jewish origin of the Ophites sect.

(See plate I.)

The doctrine of the Ophites, serpent worshippers, is, as Gnosticism, a daughter of Jewish Kabbalah.

The Jews of Kabbalah, apostates from the true doctrine revealed, they had logically succeeded in revolting against Jehovah and voluntary submission to the yoke of Lucifer, the enemy of God. Not wanting to worship God, they begin- they began to worship Satan, taking as their example the people idolaters of their time.

The human mind, once corrupted, always seeks to explain the truths he knows according to the requirements of his preconceived ideas or according to the desires of his passions. However- dant, it was only rarely that he managed to give, without to blush, to God be the name of Lucifer and to Lucifer the name of God.

This case is found, among other places, in the sect of Ophites, the forerunners of the Freemasons, all worshippers of Lucifer in the form of the serpent.

Besides the magic number eleven, the Hebrew terms of Akhamoth, the Wisdoms, and of Jaldabaoth, chief of the heavenly militia, sufficiently demonstrate the Jewish origin of this sect. Moreover, it was merely a development of the Judaico-Gnostic principles, intended for the most daring of sectarians; like, in our time, forestry masonry and the order of Judges, Philosophers, Grand Commanders unknowns f are established for the most ardent and the most advanced between the Masters and the Kadosh.

1. Léo Taxil. The Cult of the Great Architect, pp. 211, 233.

2. The number thirty-three in the doctrine of the Ophites.

The first principle, the Supreme Being from whom everything derives, is, as with the Valentinians, (1) the Bythos, the Profondeur, which they also call, along with Zoroasire, the Kabbalah, Hermeticism and the Gnostics, the Source of Light.

From Bythos emanates (2) Ænnota, Thought, and Pensec (3) Pneuma, the Spirit, feminine principle, mother of all pie, cl Wisdom from on high. To this last principle is subordinate-given another eternal principle, (4) Hyle, the matter which develops into (5) Water, (6) Darkness, (7) Abyss and (8) Chaos.

Enchanted by the beauty of eternal Wisdom, Sophia, these The first two beings, Ennoia and Hylé, united with her, fertilized in the divine light and gave birth to two new beings, one male and perfect, (9) the divine Christ, and the other feminine imperfect, (11) Sophia Akhamoth prouneikos, the Wisdom of wisdoms, which precedes antagonism (between Good and evil). It is imperfect because it received only the superabundant portion of the dew of light (#kmas tou photos). It is therefore an imperfect germ of eternal life.

The Pneuma, the Wisdom from on high, was to realize the idea creative in the celestial world, and Akhamoth, Wisdom preceding the struggle, in the earthly world.

While Christ, like his mother Pneuma, was-rises in the primordial light and forms with the two first principles, Ennoia and Hylé, (10) the holy Church, prototype of the Church of the Pneumatics, Sophia Akhamoth set in motion the inert mass of Chaos, which hovered

free for the first time on the water. She attracted all my-
third to that one, darkened by this vision, and torn from
kingdom of light, lost consciousness of its high
origin and the kingdom from which she came.

The Ensoph of the Kabbalah, with its ten Sephiroth, is therefore
reproduced once again. The Bythos represents the divine

4. Wetzer ct Welte, Encyclopedia: Ophites.

ineffable nature; Ennoia, God the Father; Christos, God the
Son, and Pneuma the Holy Spirit. The seven Angels before the
throne of God have become: Heavenly Church, Impar- Wisdom
Done, Matter and its four divisions. Still an aberration
growing |

Let us follow the Ophites into their second world, "the air of the
middle," according to the Vedas, in which the number eleven
reproduced.

Sophia Akhkamoth, who retained in her fall a fund of
divine light, in its state of decadence, forgot all that
who was superior to him, and imagined that she was herself
the supreme power. To exercise its creative virtue, it
gave birth to the demiurge (1) Jaldabaoth; Jal, supreme leader,
Zebaoth, the heavenly host. This is the God of the Jews, the Jehovah.
from the Bible.

This Demiurge, perverse and domineering nature, wanted to equal-
to separate oneself from everything that was superior, to surrender
independent of his mother Akhamoth, and to pass himself off as the
Supreme God. To this end he created an Angel in his image;
this one created another, and so on until the number
of six, and together they formed (1-7) the seven Prints of
Planets. In turn, these created (9) man, a mass
formless, crawling on the earth, to which J'aldabaoth com-
communicated the soul. Unbeknownst to him, a ray of light, which, by
a secret provision from Akhamoth, his mother, he received from her,
transmitted from his being to the nature of man.

The man drew to himself the light of all creation,
and soon presented, no longer the image of its creator
Jaldabaoth, but the likeness of the supreme God himself-
even.

At this sight, the angry Demiurge hurled terrible re-
glances at the very heart of the title, and its image is reflected there-

Fletant, from this was born a being full of hatred and wickedness. and envy, (8) Satan, ophiomorphos, in the form of a serpent, and the treacherous one, resembling the Persian Ahriman. In his rage, the Demiurge produced (10) woman and the other earthly existences in order to keep man captive in

this gross and infinitesimal sphere. He forbade him, in order to... to wrest from the Wisdom of Akhamoth and from all relations with the higher world, to eat from the tree of knowledge. But Wisdom sent to her aid the genius (11) Ophis, Serpent, who persuaded the man to eat the forbidden fruit. Man thus came to know his origin and of his high destiny.

The third part of the drama of the Ophites follows.

The first human couple was then precipitated by Ja/dabaoth of the ethereal region of paradise, where he lived in ethereal bodies, on the dark earth, and were imprisoned in opaque, earthly bodies. Meanwhile, the Wisdom had withdrawn from the Demiurge the divine seed of light- The first one had distributed the rays to the men. (1) The es- Ophis had been dragged into the abyss with the man; he had materialized in his fall, and had become a Satan In miniature, a copy of the Great Devil Ophiomorphos. By sen- feelings of pride, jealousy, and revenge towards the men, who had been the cause of his downfall, he begat sir spirits, constituting with cux (2-7) the seven governing spirits naming the earth and the material world, which, since then, are constantly at war with the human race. Ja{dabaoth, For his part, he sought to hinder the free flow of light divine in man. Although he succeeds in most of the Men, Wisdom has known how to reserve for itself a small number of chosen ones who preserved the seed of divine light.

Finally, Wisdom Akhamoth addressed her mother Pneuma, And at her request, the supreme God sent Christ to the aid of mankind. Jaldabaoth, having given birth to (11) Jesus of a Virgin, Christ united himself to him at the moment of his baptism- even in the Jordan. Jesus Christ then performed miracles ct announced the unknown God. Jaldabaoth, deceived, had him crucified Jesus Christ by the Jews. Wisdom and the resurrected Christ. They buried Jesus and gave him an ethereal body. communicated his knowledge to a small number of Elect, (10) the Pneumatics, which at the end of the world will enter the Pleroma; (9) the Psychics will have a fate similar to that of the

Psychics of Gnosticism, ct (8) the Physics reside-
will meet with Jaldabaoth in Gehenna.

Having demonstrated, purely through the narrative of the doctrine
of the Ophites, its close connection with the doctrines already expounded
sées, and the repetition within it of the kabbalistic numbers of
eleven and thirty-three, which we find in the franc-
masonry, let us add the remark, that some among
The Ophites considered Ophis to be a good spirit, as
a symbol of Wisdom, and this, in a pan- sense
theistic, like the universal soul diffused throughout humanity
unity and throughout nature, from which everything emanates and in which
All things return after being purified. These Ophites,
who were the Ophites proper 1, but who were not
that, in small numbers, had introduced among them a cult of
a serpent similar to Marcion's. They nurtured a
snake living in a chest or in a cave, behind
their altar, believing that Jesus Christ was the serpent who
had deceived Eve. They made her lick it, and thus consecrate it.
the Eucharistic bread placed on their table, which they shared
They were giggling; after which they each kissed the snake?

The Sethites and the Cainites are a degeneration of the
Ophites.

The Sethites said that Cuin, Abel and Seth were the
three strains of three different races, Hylics who
owe their origin to evil spirits, psychics
who received being from the Demiurge, and from the Pneumatics descended
from a divine seed, derived from Sophia Akhamotkh.

Obviously, the tires respond to the intellectual triad -
the lectual of the primordial Man of the Kabbalah, the Psychi-
ques to the moral triad, and the Physics to the inferior triangle-
the innermost part of this imaginary character, covering the physical part
sic.

The Cainites taught the existence of two forces, one
superior, Sophia, Wisdom, and an inferior one, Hystera (ute-

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4. Wetzer and Welte, loc. cit.
2. August., of Iæres., c, seen.

(rus, vulva). She founded heaven and earth. Eve received Cain

of the celestial Sophia, Abel of the Hystera. Sophia had taken
under her special protection Cain, whom she had endowed with a
superior science, so that being stronger, he killed the des-
ascendant or the weaker favorite of the Æystera. They extended
the worship of Cain to Ham, to the Sodomites, to Esau, to Kore and
to all the reprobate figures of the Old Testament,
up to Judas Iscariot, as to so many pneu- natures
matics, perpetually attacked by evil De-
miurge, always protected by good Sophia and transform-
models in as many eons, models of humanity t.

The beliefs and practices of the Ophites had their mo-
demons in antiquity; for, from time immemorial, Satan believed in-
to see the memory of his victory over Eve perpetuated, and to celebrate
his triumph through a special honor bestowed upon the Serpent
which, by its very nature, is a worthy representative of malice

of the Demon.
3. The demonolatry of the Ophites in Freemasonry.

Paul Rosen provides a diagram in his book, "Satan and Co."
representing all the combined systems of the former-
new initiations. The serpent is found first
in the shape of a circle in the middle of the painting, in the glory that
emanates from the triangle. It is the eternal divinity. On the circle
are two male larvae and two "Miluca chambers",
problems of the eternal development of divinity by the
hub of generation. Then comes a fertilizing serpent.
by his breath a woman: it is Incifer impregnating Eve and
begetting Cain. Six other mon- representations
thirty the serpent of Osiris, the serpent of paradise enveloping
the tree of the knowledge of Good and Evil and biting into a
apple; the serpent Knaphis, god of Elephantine, island of
Nile; the Python of Greek mythology; the Indian serpent
and the bronze serpent of the Israelites, — all marching on the
tail according to the old fable, which says that the curse of

4. Wetzer ct Welte, Cainites.

Dicu: "You will crawl on your belly," implies that aupara-
before the snake walked on its tail and that it did not accept
this punishment.

Let us now look at the teaching that the Most Respect-
table gives at the 3rd degree, to the neophyte of mastery:

"I am going to introduce you to the hero of the symbolic drama-
the lique in which you have just taken an active part, I want
to say our master Hiram... His past was a mystery. En-
sent to King Solomon by the king of the Tyrians, worshippers of
Moloch, this character as strange as he was sublime, had known how to...
Upon his arrival, he imposed himself on everyone. His audacious genius...
placed him above other men; his mind escaped
to humanity, and everyone bowed before his will, and-
before the mysterious influence of the one they called: Ze
master... Kindness and sadness were painted on his
his face was somber, and his broad forehead – listen carefully, my
Brother – reflected both the Spirit of Light and genius
"Darkness..."

The venerable speaker continued: "No one knows the homeland nor
the origin of this dark character, whose genius elevates him to the status of...
above all men and who have the vulgar multitude in
Profound contempt. But he who lives like this is like a stranger.
being among the children of Adam is not, in fact, a descendant
the first man's mother. If their first mother is also his
Mother, Adam was only the nurse of Cain.

“Listen carefully, my Brother, to the genealogy of Hiram, the true one
founder of Freemasonry, and you will understand that
Hiram's sons form, in the midst of human society, a
elite race. Let's go back to the earliest days of the world,
at the time when Adam and Eve were still in Eden.
Eblis, the Angel of Light, could not see the beauty of the pre-
first woman without coveting her. Could Eve resist
The love of an angel?.... Cain was born. His soul, a spark of

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4. Gen., m, 14,

2. “Corruption of diabolos; it is one of the names of Satan; that's right-
"The name by which Muslims refer to the fallen angel,"
Léo Taxil, II, p. 104.

The Angel of Light, Spirit of Fire, raised him infinitely to-
above Abel, the son of Adam... But God, jealous of genius
communicated by Iblis to Cain, banished Adam and Eve from
Eden to punish them both, and after them, their descendants
teeth, from Eve's weakness.

“Adam and Eve hated Cain, an involuntary cancer of this unjust sentence, and the mother herself postponed everything his affection for Abel. As for Abel, his heart swollen by this unjust preference, he returned to Cain contempt for love. A more cruel ordeal was soon to break the heart of Aclinia, the noble son of Eblis, and the first daughter of Adam and Eve, unique to Cain by a deep and mutual tenderness, and ill- In accordance with their wishes and prayers, Aclinia was given for wife to Abel, by the will of Jehovah Adonai. This Dicu Jealousy had kneaded the clay to make Adam, and he had given a servile soul; thus he feared the free soul of Cain!

"Driven to the brink by the injustice of God, by that of Adam, Of Eve and Abel, Cain struck the bad brother. Adonai, this dicu who was to drown so many thousands of men in the the waters of the flood made Abel's death a crime unworthy of pardon.

“However, Cain, to redeem his sin, this sin excusable, committed in a fit of legitimate anger, placed this superior soul at the service of the children of the mud that he received from the Angel of Light, Eblis. He taught them to cultivating the land; Enoch, his son, initiated them into moral life: Methuselah Icarus inscribed the writing. Lamech gave them the example of polygamy. Tubal-cain, his son, found the art to forge metals, perfected his discoveries and the propagated for the good of humankind. Nohéma, who knew carnally, his brother Tubal-cain taught them the art of to spin and make cloth for clothing!

"This is Hiram, the descendant of Cain, of Methusel, of Lamech, from Tubal-cain and Noahema, who uses all his

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1. Tubalcain is the password for the master's degree in the rite Scottish.

genius... to the construction of this temple that the pride of Sa-Lomon raises to this Adonai, to this implacable God whose hatred has pursued the race since the beginning of centuries "From Cain, generation after generation..."

This angel of light, the serpent, is also called Abaddon. That's the name Saint John gives it in his Apocalypse! Abad, in Hebrew, means to be exterminated, and Abaddon, perdition, the Exterminator. Bryant? said it was a name from the The serpent god, and Hinsius is right to identify him with the Python snake.

The sacred word of the 17th degree is Abaddon. The Knights
Easterners kneel before the luminous transparency of
the West, shouting Abaddon! Our Christian French-Masons
They surely don't suspect that by doing this they are surrendering
guilty of the most hideous idolatry, of demonolatry.

We are witnessing the continuation of the an-ancient fables of the Gnostics and Ophites which is done—at
nineteenth century — in the lodges of Freemasonry —
Nonsense! That's how heterodox Jews explain the
Jehovah's word to the Serpent: "I will put enmity
between you and the woman, between her race and yours. The difference
The relationship between the race of the Serpent and the race of Adam constitutes
the mystery of the enmity between the initiated and the uninitiated.

The Freemasons will say that they do not believe in all
these absurdities. But then, why do they bow down before
the Blazing Star which is the symbol of this Spirit of Lufirst, or rather of Fire and the Abyss? Why do they persevere-
They are in these dangerous absurdities up to the 30th degree where the
Jews make them raise their armed hands with daggers against this

1. Apoc., 1x, 11.

2. Mythology, II, p. 202.

3. “Non dubitandum est, quin Pythius Apollo, hoc est spurous ille
spiritus, quem Hebræi Ob et Abaddon, Hellenistæ ad verbum Apollyona, cæteri Apollona dixerunt, sub hac forma qua miseriam humano generi invexit primo cultus. »

4. Léo Taxil, IL p. 172.

5. Gen., nt, 15.

"Adonai unjust and cruel" towards the Angel of Light?
The worship of Satan and the phallus, these are the two pillars.
see on which all doctrine and morality revolve, the
theory and practice of Freemasonry.
The Freemasons were duped by the Jews, and the Jews by the
Freemasons, dupes of Satan, that's the spectacle these
centuries present to our saddened eyes!

4. Assessment of the Ophio-Magonic doctrines.

No one will ask us for a refutation of these doctrines. as strange as they were blasphemous, using cunning truly diabolical Eblis, Eve, Cain and Adam, the provider of Cain, in parallel with the Holy Spirit, the Virgin Mary, Jesus Saint Joseph. Who does not also know that neither the serpent nor the spirit... The supposed difference - created by Lucifer could not have impregnated Eve? The relationship between the two races exists only in a spiritual sense: the Children of God are those who admit divine grace in their hearts, and the children of men those who reject it. The Jews distorted the passage of Holy Scripture: “I I will put enmity between you and the woman, and between your offspring and "The century?" It is truly inconceivable that men reasonable people could have admitted and propagated the worship of Satan in the form of the Serpent! And yet this is the the oldest of idolatries. Two events that we tenets of divine revelation form the basis of everything that is linked to Ophiolatry in all countries up to China: it's the great battle in the cycle, between Satan and Saint Michael, ending with the defeat of Satan, and seconddement, the temptation of Eve followed by the prophecy of defeat of Satan by the son of the woman, the divine Redeemer. This This subject, however vast and interesting, falls outside the scope from this outline. The doctrine of Freemasonry must a large part of its dogmas, down to the latest ramifications

4. Gen., vi, 2.
2. Gen., I.

of this ancient Ophiolatry, the first variation of the pure Sabeism*.

We don't know what should be more astonishing, the audacity Satan's caffrénée presenting himself to man in the form of Serpent, to ask for its adoration, or the incredible credulity of men accepting as reasonable Such aberrations of the mind. It is true, the Freemasons don't kiss the Serpent, corn, which is pretty much the Same thing, they're having sex on their knees with the filthy G in the middle of the blazing star? We like to believe that our Christians They are chained to Freemasonry and practice its rites. without grasping its meaning or understanding its importance. That they reflecting on the words of Our Lord to the Jews: "The father from whom you were all born is the demon?" "Scrpents, You viperous breed, how do you evade the judgment of the "Was it?" And even before him, Saint John the Baptist said: "Races of vipers, who taught you to flee from the anger that come'? "

1. See on this subject Bryant, Mythology, II, p. 197, 458.
2. Léo Taxil, II, p. 24.

8. Jean, var, 84.

4. Matthew, 21:38.

5. Luc, m, 7.

CHAPTER XI

MANICHEISM AND JEWISH KABBALAH

1. Jewish origin of Manichaeism. The number Eleven.

There is ample evidence to establish Jewish origin of Manichaeism and the presence of Manichaean morality in Freemasonry.

As for his Jewish origin, Mr. Clandio Jannet cites a a positive admission on the part of the Jews. In a letter addressed to Mr. Augustin Barruel by Mr. Jean-Baptiste Simonini, the latter nier received, in a manner that was admittedly not very commendable, the confi- the most secret deeds of the Piedmontese Freemason Jews. It follows from these confessions that "Manes and the infamous Old Man or Vicillurd of the Mountain (Leader of the Assassins) had left of their nation"; "that the Freemasons and the Illuminati" had been founded by two Jews"; that "from the Jews, drew their origin all the anti-Christian sects"; and that "the Jews promised themselves that, in less than a century, they would be the masters of the world, to abolish all other sects in order to to make their rule prevail, to build so many synagogues churches of Christians, and to reduce the rest of them to a "True slavery."

Mants, the author of Manichaeism, was therefore a Jew. A Judging by the name of Manes, the fact even seems very probable. In order to gain favor with the Christians, he resolved to pro- to proclaim the Paraclete promised by Jesus Christ and before teaching to reveal the whole truth to his disciples. At this end he took the name the Syro-Chaldean word meaning Paraclete or Comforter.

From Curbicus, as he was called, he became Manem, or, gracisé, Manèsÿ.

4. Secret Societies, by N. Deschamps, Volume III.

2. From the Greek Kurbis, the triangular tablet on which one inscribed
The laws in Athens.

8. Cf. Threni, 1, 4, 2. a The mistress of the nations (Jerusalem) is

Having become a widow; of all those who were dear to her, there are none
Not a single one to console her (Menaham).

Saint Archelaus, bishop of Mesopotamia, who gives this
In detail, it also recounts that, in order to fight the Christians,
against his most formidable enemies, he formed a plan to ally his
principles with Christianity. We will see that its principles
These were the examples of the Perso-Jndaic Kabbalah. Saint Au-
Augustine? quotes words from the Manichean Faustus admitting the
Testimony of Hermes Trismegistus.

Mani sent his disciples to buy the books of the Christians
hold on, to which he added and from which he subtracted everything that
was either in favor of or opposed to his doctrines.

Invited by Saint Archelaus to a public discussion, Mani
He arrived in an extraordinary costume. He was wearing boots.
very high, a coat of different colors, which represent-
sensed something ethereal, a large ebony staff
his hand, a Babylonian book under his arm, one leg wrapped around him
One was made of red fabric, the other of greenish fabric.
Wasn't this Babylonian book the Kabbalah?

According to Eastern sources, Mani was born into a family
priestly in Persia. Was it from one of those Jewish families?
who had remained in Babylon?

Whatever the case may be regarding these premises, the derivation of the
The Manichean doctrine of Kabbalah is quite evident to
to conclude that its author was of Jewish nationality.

What strikes us most in the mixture of absurdities
Manichean things that we will see, it is the presence within her
of Jewish Kabbalah.

Let's look at the table we provide on the
plate J.

The Ensoph is represented by God. Christians cannot-
were more likely to be disappointed by the abstract idea of the Infinite, separated

of the Trinity.

The Holy Trinity appears to be represented by (9) the Spirit Almighty (8) Jesus, the primitive Man and (11) the Holy-Spirit; unless one wishes to accept (10) the Virgin of

1. Acta disput. Contra Manetem, n. 36.

2. Contra Faustum, 1. XIII, ch. 1.
3. Mansi, Conciles, I, p. 1129. Rohrbacher, V, p. 548.

the Light as Kabbalistic Wisdom to which answers God the Son. In that case, the Holy Trinity would be rejected to the extreme of the eleven divisions of the kingdom of the Light.

We did not find, in the limited number of books in our library, the names of all the divisions ions of the kingdom of Darkness; but the names of the five dark elements! corresponding to those of the elements luminous, suggest that the demons also had between them a hierarchy created for offensive and defensive warfare sive against the good warrior spirits emanating from Dicu.

The repetition of the five elements in the world of mixing, represented by five animal species, is one of the names-numerous reminiscences of the Persian religion which are found dais the system of Mani.

The Khordah-Avesta says in the Patet Aderbat, prayer of Penance: "If I have committed a sin against creatures of Ormazd: the stars, the moon, the sun, fire, dogs, the birds, the five animal species, I repent and Say: "Lord, forgive me, I regret my sin."

Anquetil reports the tradition of the Parsis, that the first species of animals includes those that have cloven hooves; the second, those who did not split them; the third, those with five nails; the fourth, the birds, and the Fifth, the fish.

This is probably in honor of the same number of five, that Manes gave his instructions, sitting on a A seat, which one ascended by five steps. This ornate seat of precious stones, was exhibited annually as a precious relic, venerated by sectarians, during The feast of the Béma (Cathedra) celebrated on Easter day?!

The Freemasons will find the Béma and all the documentation Manichean trinc in the five degrees that lead to The Venerable's seat; will they find them on their paintings? Where

4. August., of Hæres., c. xLvi.
2. August., Contra epistolam Manichæi, c, vin.
3. Léo Taxil, II, p. 9.

They see the firmament, the moon, the sun and the three windows 1, and especially in the famous blazing star, this transparent before whom they kneel to worship the Great Arch-text of the Universe.

2. The Five Celestial Regions of the Manicheans and the Blazing Star Freemasons.

The blasphemous idea of a duplicity of sex and of a divine generation, like animal generation, such that Kabbalah and Gnosis had developed it, was neither convincing nor striking enough for the first Christians to They would have been fooled. It was therefore necessary to obtain the destruction of Christianity that the Jews were watching as a heresy, by a contrary means, austere in appearance, but in reality intended to destroy the morality of disciples of Jesus Christ, and by immorality, their faith.

Virginity and celibacy, two precious jewels in the the crown of the mystical bride of Christ, were to serve as starting point of Jewish hypocrisy for the corruption of Christian people. Marriage will be declared immoral, the matter a creation of the principle of evil, and the door will thus be open to all possible vices of the flesh.

We present a picture of Manichaean doctrine to better explain its Kabbalistic lineage and the We will summarize it. We find immediately the Kabbalistic numbers of eleven and thirty-three, thus than most of the doctrines already discussed.

Like the fallen Parsism, represented by the Bundéhésch, Manichaeism recognizes two eternal, equal, uncreated beings. and living beings: the principle of Light and the principle of Darkness; the first is good, the other bad, it is Ormazd Mr. Ahriman. Each of these principles has its kingdom. Their The opposition is absolute and their distance immense.

4. Saint Augustine, Contra Faustum, Book XX, Chapter VI. a You say that the sun, which appears round to everyone, is triangular, and that through a triangular window of the sky, the light filter-comes into the world!

These kingdoms, also organized, consist of five regions, populated by countless beings emanating from their principles. We represent them with the blazing star. in each of the two kingdoms. It is true, in the kingdom in the darkness, the star is not blazing, but, in the kingdom of mixture, matter, which originates from kingdom of darkness, hides within it the sparks and the rays of light conquered from the sky.

The blazing star, represented by a transparent before which the Freemasons kneel for the adolescentrer!, does not appear to relate directly to the Kabbalah, but rather to the Manichaeism to which Freemasonry has borrowed many symbols.

To mislead the curious laypeople and the initiated from the lower degrees, the leaders of Freemasonry provide many explanations for this mystical number represented by the blazing star. It signifies the five senses external, the five internal faculties?, the five orders In architecture, the five wise men: "Solon, Socrates, Lycurgus, Pythagoras and INRif.

“Jesus Christ is worshipped as a deity by Christians,” He should be respected as a wise man by philosophers. said the Venerable to the new Fellow Craft. Another time, The blazing star represents the five months of production of nature, the five points of happiness, the five lights of the masonry, the five zones of the masonry”, or the five signs of the Freemasons: the vocal, the guttural, the pectoral, the manual ct the pedestrian ref.

But the true meaning of this blazing star is indicated

1. Léo Taxil, The Cult of the Great Architect, p. 13 and passim.
2. Léo Taxil, II, 45.

3. Ibid., p. 340.

&. Ib., p. 8.

5. Ibid., IL, p. 28.

6. Ragon, Initiations, p. 129,

7. Carlile, Manual of Freemasonry, p. 245.

8. Léo Taxil, II, p. 44.

by the Venerable Master who receives the Fellow Craft and says to him: All the emblems that decorate the temples of Freemasonry remind us of the great temple of the universe, next to this star the flamboyant one you see above my head is the sacred figure that reminds us of the mysterious cause of so much of wonders, the Great Architect of worlds. In pron-
After uttering these last words, the Venerable rapped on his desk a most vigorous blow with the mallet. Everyone bows. the head to salute the blazing star.

In the ritual for the consecration of a Masonic templenique, we read: "The master of ceremonies mounts a use a stepladder and light the candles that are inside a transparent, depicting a five-pointed star, which is suspended in the air above the Venerable. The First Supervisor, when the Master of Ceremonies came down from his stepladder, he said: "Venerable, the blazing star shines "With the brightest brilliance." The Venerable, after a blow of the gavel: "My brothers, let us invoke the divine light." He descends from his throne and he comes to kneel before the Venetian lanternyours in the shape of a star. The Wardens strike each one a blow of the gavel. The entire assembly prostrates itself. The Venerablerable, raising his hands: "Divine light, mysterious flame-
"laughing, sacred fire, soul of the universe, eternal principle of "worlds and beings, revered symbol of the Great Architect, "Sole sovereign, all-powerful, enlighten our minds, our tra-
"Vals and our hearts, and spread the life-giving madness in our souls" "Of Freemasonry." All together: "So be it."

Note that the letter G is almost always found placed at the center of this symbolic figure. It comes to compto further complete and clarify the Kabbalistic idea of 'the divinity. We have already made it clear that the pan-
The theism of Kabbalah recognizes only an eternal reproduction the constant and continuous existence of the infinite Being, which in itself is not Not knowable, but becoming so through its development. This development occurs through emanation, or rather through a

4. Léo Taxil, II, p. 30.

generation produced by two beings that mutually complement each otherment. This is how, according to the Kabbalah, the worlds are formed. The letter G therefore signifies generation for the subsThe nature of the universe, and geometry for its form. To know or Rather than believing this doctrine, for Kabbalists, it is the true science; in this respect, the letter G also signifies Gnosis.

When the letter G is located within the blazing star, It symbolizes the doctrine of Manichaeism; when it is placed in the middle of a triangle, it designates the doctrine of the Kabbalah, which is essentially the same. This letter is the expressionthe most intimate sion of the divinity advocated by the pan-Kabbalistic theism of the Jews. Divinity consists in the eternal generative act by which all that exists exists. Freemasonry, by worshipping the blazing star, denies Dicu, the supramundane Creator of the universe, ct professes the doctrine that matter and force, and they alone, exist A set of eternity upon eternity!

According to Manichaeism, the Blazing Star signifies God, the generating activity or the Force in the midst of the five elements: "Light, air, fire, water, and wind." According to the Kabbalah, this signifies the same divinity: the union of the Holy King and the Matron, two triangles joining at a common point, and forming a five-pointed figure. In essence, it is not than a triple intertwined triangle.

Cornelius a Lapide! mentions the famous Pentalpha, that is to say, Alpha quintuple, resulting from a pentagon in star-shaped, he said that before his war against the Galatians, Antiochus Soter, from whom the other kings of Syria received the name Antiochus, who had a vision during the night. He saw Alexander at his side, ordering him to give to his soldiers the "sign of greeting" whose hieroglyph was found for a long time, that is to say a TRIPLE INTERLACED TRIANGLE by five lines touching at their points, so that their Five angles form five alphas. Antiochus obeyed, had it put in the pentagram on his standards and had it sewn onto his coat

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1. Commentaria in Apocalypsim, c. 1, v. 8.

military of each of his soldiers. Immediately he won a glorious victory over the Galatians. There is still a silver medal of Antiochus with the inscription of the said pentalpha in the shape of a pentagon surrounded by a circle, with the five letters of the Greek word Mugeia, greeting, inscribed in the five angles.

In the army of the Byzantine emperors, there was an order of warriors called propugnatores, champions, who por~ were a blue shield with a red border and the green center, in the middle of the aforementioned pentapha.

From all this, it is not difficult to conclude that the Star The word "flamboyante" and its meaning owe their origin to the Jews. Babylonians.

The nocturnal vision with which Antiochus was honored reminds us of- Poimandres sharply shoveled the vision which favored the Jew Hermes Trismegistus. Who were this Alexander and this Poimanvery, if not the one who is worshipped by the brothers to whom The Jews blindfold their children to give them "the light", and which, on our diagram, is located at the head of the pentagon Manichean!

3. Ormazd and Ahriman of the Persians, the Brazen Serpent and Adonai Freemasons,

The Manicheans, like the Ophites, adopted the The eternal duality of the principles of good and evil. They have borrowed from the fallen religion of the ancient Persians.

By delving deeper into ancient Zoroastrianism, one perceives his pantheism in the triptych of Ahura-Mazda: he is first God, then the first Ameschacpenta or archangel, and Finally, the first Yazata, or angel. Perhaps it is under this report that the Qarset-nyayis (chap. seen) of Khorda-Avesta He calls it "triple before other creatures". The great A priest from the Parsis in Bombay writes to us: “In a few-one of the books by Pehlvi Pazund, the human soul is also named Ahur-Mazda.” This is the doctrine of Kabbalah that the soul Humanity is a direct emanation of divine intelligence. a spark of God-Fire. As a god, Ormazd has no

rival, no equal, no peer. As an archangel, he has a twin brother, Akrimane. As such, he bears the name of Çpenta-mainyus (Beneficent Spirit) in opposition to Angra-mainyus (Striking Spirit). The thirtieth Yacna of the

Zend-Avesta establishes this doctrine in an indubitable manner. table: "These two celestial twins first made by themselves- they understand good and evil in thoughts, words and actions. The wise distinguish precisely between the two, but not the reckless.

“When these two celestial beings began to create at The beginning of life and mortality, and the world as it finally was He was to be, the Bad for the wicked, the Good Spirit For the pure: then, from these celestial Beings, the Evil One chooses evil by acting, and the Holy Spirit, by preparing heaven unwavering, he chooses what is good, just as those who choose it also do. who please Ahura through their manifest actions and their "Belief in Mazda." The Avesta word Yema is in sanscrit Yaman, et signific jumeaux.

According to Professor D. Haug, verses 21 and following The XIX of Yaçna should be translated as follows: “I, Ahura-Mazda, I have spoken these words to myself (the Ahuna-pairyo) concerning the heavenly Lord and the earthly master (Ahu ct Ratu) before the creation of the heavens, before water, before the earth, before the trees, before the birth of the righteous biped. man, before solar matter for the creation of archangels. From my two spirits, the beneficent one produced all good creation, by pronouncing the Ahuna-pairyo, "the "Prayer par excellence."

If this translation is correct, Ahura Mazda, like God, two spirits emanated from him, the (penta-mainyus and the Angra-Mainyus. As an archangel, he is himself the first of These two spirits are Arimane's antagonists.

Understood in this way, the former Zoroustrianisne was in perfect harmony with the doctrines of other contemporary nations Raines, ct explained the origin of moral evil in a way irreproachable: that is to say, the wrong choice that one of the The first beings acted of their own free will.

However, the ancient Persian doctrine soon lost this the true principle of the unity of God and the origin of evil in a consequence of the willful perversity of a created mind; Ormazd and Ahrimane were recognized as two co-eternal principles nels, remaining one in the light without beginning, and the other in the darkness without beginning. Between the two were in an empty space, the Vat, in which the melange eut licu.

As we can see, Manes merely copied the fallen Parsism, and instead of giving it a Jewish twist, by putting on the head of Primitive Man, the Crown of Esther and the With the Persian kingdom at his feet, he gave it a nomenclature-Christian tradition, by naming the ideal Man after Jesus. Was it out of hatred for Christianity? Was this "heresy" a trick to deceive Christians, or For these two reasons together, it is pointless to examine it.

But what is very useful to note is that in the 25th degree of Freemasonry, to the rank of Knight of Brazen serpent, it is explained that the "divinity decomposes into two eternal principles that fight each other, Good and Bad. Their names vary depending on the countries that give them birth. a cult. Evil is Adonai among the Hebrews, Akrimane among the Persians, Typhon among the Egyptians; the Good So it's Lucifer, Ormazd, Osiris.

The Ophites have already taught us that the Serpent is a emblems of the Angel of Light: it was he who healed the Hebrews in the desert. The true Israelites worshipped them well. the figure of the bronze serpent placed on a cross, which recalled the miracle of the desert, when their ancestors, punished by "snakes whose bite burned like fire?" were finally saved from this scourge by looking at the serpent of araiu that Moses "put up as a sign". It was a figure of Christ, who himself said: “As Moses raised the serpent in the desert, so must the Son of Man be

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4. Léo Taxil, I, p. 245.
2. Number, xx, 6.

exalted, so that whoever believes in him shall not perish, but "that he may have eternal life," Moses lifted up this bronze serpent so that all the people of the camp of Israel could see it. Thus the Christ was lifted up on the cross so that he could be seen by all the world. How well that brazen serpent was shaped of a snake without having the venom, thus Christ took the form of sinners without having sinned himself. Hebrew He said, "Put it on a banner." The banner that bore this The bronze serpent was probably in the shape of a cross. so that it can be fixed securely.

Hezekiah, king of Judah, "had the serpent torn to pieces" of bronze that Moses had made, because the children of Israel "had they burned incense for him until then?"

This idolatry may have been based on the same doctrine perverse, which we have found among the Ophites, that It is Adonai who sends misfortunes, and Satan, the Serpent, who healed them; that it was Adonai who had forbidden Adam and Eve to eat from the tree of the knowledge of good and of Evil, and the Angel of Light, the Serpent, who had enrevealed the truth by making them eat the mecha- fruit ly defended.

The "Great Architect of the Universe" is not Adonai From the Bible, it is Angel of Light, the Genius of Work, 'The Spirit of Fire'.

If this substitution of Satan for the true Dicu, and his adoUsing ratio under the veil of Masonic symbols is a crime The sign of the brazen serpent on the cross is appalling. a no less detestable cflronteric. The form in use Among Freemasons, it is not a complete cross, since the upper part is missing; it is still the Greek tau, the impure sign of the generative act. The Serpent, recognized as Dicu, abandoning its circular form or its eternity, develops in time, around the phallus, through generation, through the work of the Holy King and the Matron, and thus creates the world.

4. Saint John, 17, 14, 15.
2. IV Kings, xvi, &.
8. Léo Taxil, II, p. 245.

We have already learned the doctrine of Kabbalah on the existence of four worlds, each represented by the quarter of a circle: Add this quarter circle to the zau, representfeel the permanent eternity above the {by a ring, Pass the Serpent through this ring, as if it were a Lower the cable from the top to a quarter of the circle. and you have the Masonic anchor, representing emanation of the world of its principle, which boasts of being the principle of Good, but who, in reality, is still the one who wanted to supTo plant the Most High is to be equal to God! Our neighbors, In Port Louis, they call their lodge the Lodge of the Triple Espérancid. On their front door, you can see three of these inks Masonic idolatrous.

Manichaeism propagated the ancient idolatry of the Jews hardened, their phallomania and demonolatry; and the Freemasons who still consider themselves Christians have led astray into Satanic worship through illegal oaths And sacrilegious! They made themselves slaves to the Jews, and by The Jews, slaves of Satan himself! When will he come

So, the new Hezekiah who will shatter the idol of the Serpent
of Brass, which the Freemasons of the 25th degree wear as
A jewel on the chest, attached to a fiery-colored ribbon?
In truth, the kingdom of the Prince of Darkness is indeed
firmly established on the earth!

The denial of a personal God and the deification of
Human intelligence constitutes one of the foundations of mo-
Masonic rallies: they lead to a diabolical pride.
The recommendation and sanctification of the act of generation
they constitute the other basis: they lead to the crudest
excess of animalistic voluptuousness.

The doctrine of Kabbalah, that the Universe is the result
of an eternal commerce between the Holy King and the Matron, and
the Gnostic doctrine which posits all its divinities,
The Ogdoad, in particular, in male and female pairs, are
doctrines taught and represented by the symbols of the
Freemasonry: The Square on the Level, the compass in-
straddling a quarter of a circle, the letter tau, the rose on the

cross, two triangles, two triangles touching
in a common point, sign of the divine and infinite couples;
five points, figure of a finite or human couple in connection;
the Blazing Star, etc. As we can see, atheism or pan-
Theism, which amounts to the same thing, inevitably leads to
he worshipped the phallus with all its perversions, such as
The foul mysteries of antiquity knew them and pra-
ticked. In short, Freemasonry is paganism
resurrected in its most filthy and revolting form
Aunt. Do our ordinary Freemasons know why?
They, the mason sisters, wear the apron, a symbol of the
"Work," precisely where they wear it? Let them
ask why the Apprentice must wear the triangular bib-
the gular part of his apron was raised; why was the Companion, who
is the first to have the right to be part of the Lodges
by adoption, has the right to wear the bib of his apron
folded down; what does the blue rosette (French rite) mean on
the white apron, we pocket it under the bib (Scottish rite)
of the Master? What does the eye on the Master's white bib signify?
Secret (and degree)? constant, summer... They will soon see that they
are unconsciously given over to the filthy worship of the phallus.
It's a disgrace! while Kabbalah and Gnosticism
were still teaching a kind of marriage between their
fanciful couples, Manichaeism appeared more
brazen: he condemned marriage and advocated love

free and infanticide, as we shall see.

&, The Victory of the Light of the Manicheans and the Marriage Freemasons.

Let's continue with the Manichean mythology.

The Prince of Darkness, imitating the Persian Ahrimanc, was dazzled by the divine light he saw from afar, he resolved to attack him. Knowing his enemy's intention, the good Dicu wanted to protect his kingdom from all danger. At this Finally, he produced the Mother of Life, who in turn gave birth Primitive Man, also called Jesus. Jesus armed himself with the Light and joined the fight against the Prince of

Darkness and its demonic followers. Unfortunately He was defeated! The demons held him captive and took him away part of his shining armor. Seeing Jesus in captivity, God produced another power, the mighty Spirit, named also the Spirit of life, and sent him to help Jesus. The Spirit powerful, he took hold of the captive Jesus, and he delitrue, without being able, however, to reconquer its shining armorlante, a part of the celestial light, which the princes of darkness had scattered and enclosed within matter, their creation.

For the deliverance of these remnants of divine light, God then caused two more to emanate from his substance letters, which complete the number eleven, the Virgin of the lightthe Virgin and the Holy Spirit, also called the third majesty. This divine trinity, the Spirit of Life, the Virgin of Light and the Holy Spirit worked to deliver the light divine in captivity, of Jesus patibilis, Jesus passible. In this But the mighty Spirit created the world. The princes of darkness, for their part, created Adam, in the image of the primitive man, Jesus, whom they had glimpsed, as Pakhamot of the Gnostics created intelligent men based on the image of the angels she had seen.

Simply exposing this system is enough to discover the but for which it was created.

A truly diabolical hatred of God makes him a God powerless, fearing damage to his kingdom by the princes of darkness; an unforeseeing God who produces for her defense a female being, the Mother of Life, so that she gives birth (we don't know how, if by its androgynous nature, or by his own father) a defender of the kingdom of the Light; a divinity, that truly Jewish hatred named after the name worshipped by Christians, Jesus; a deity fool, who attacks the kingdom of darkness, falls into captivity, and is stripped of her luminous armor! Who doesn't immediately sees that this fable is blasphemous and unreasonable can only be the hateful work of an alliance between Satan and the Synagogue?

Defeated in his representative Jesus, God sees himself forced to to produce another being, stronger than Jesus. But still Once again, this Manichean Dicu has miscalculated the forces of his emissary; for he only succeeded in saving Jesus; he was unable to reclaim the shining armor that the demons still hold on. What an insult to wisdom, to the foresight and the omnipotence of Dicu!

For the third time, Manès puts his Dicu to work He had another woman created for him, the Virgin of Light, ct With her came her masterpiece, the Holy Spirit. It is this Holy-Spirit that had been promised by Jesus Christ as before to teach the whole truth to his disciples, and who finally embodied in Mani!

It is worth noting that this heretic does not unite his celestial beings in marriage. He wanted to destroy Christianism through immorality. Marriage, this divine institution, was to disappear. The Virgin of Light—what Goddess! — makes a living by corrupting male minds females of darkness, by showing them her heavenly helpers in the form of attractive girls and boys! Here's a divine means to wrest from them the remnants of light that they had conquered from Jesus, the primitive man!

And Freemasonry? It's Manichaeism that it has learned to condemn marriage and to advocate free love.

Where? Firstly, in his adopted lodges. We we do not want to repeat what Léo Taxil published in his Book: The Masonic Sisters. It feels like rereading the history of the Virgin of Light. If the adoption lodges are indeed as they are represented there, they are in truth the practical realization of these lascivious fables that Manes has enslashed at his followers. Let us be permitted to call Patpolice presence at adoption lodges, in view of destroy a deeply immoral organization, which transforms "the Sisters" into Manichean virgins of light,

and their "Brothers" five points in lewd demons ct
criminals.

Secondly, let us listen to the Masonic doctrine on the

marriage. In a somewhat discreet way, so as not to
to avoid offending honesty, which was still quite powerful, she condamned marriage, just as Manichaeism had condemned it.

In the book, *The Cult of the Great Architect*, we find the
celebration of the Masonic marriage named, according to the principles
Manichaean principles, marital recognition. We just have to
Browse through this parody of a real wedding to convince yourself
that the principles on which this ceremony is based are
of Manichaeism. In the middle of the room, in front of the Orient, is
a wide, short column, on which are alliances
on a tray with flowers; in the center, a small casserole dish
garnished with burning embers.

Those who have visited the Shaivite temples in India
They will immediately say that this wide and short column is located there
always: it signifies the phallus of Shiva, the God of Fire.
burning ember on the short column thus connects the mys-
Masonic traditions linked to the phallocentric nature of ancient paganism
tick.

The Venerable One lets slip, during the course of the ceremonies,
words whose significance will be appreciated by those who
they remember the Manichean doctrine on marriage.

For example: "Marriage was considered as the
"The true religion of humankind." The marital act is implied.

"Marriage emancipates the young man and the young woman;
It makes them independent and free to develop their
nature and their faculties.

“Dear sister, give your husband this wedding ring, the
"The shape is the emblem of perpetuity." The two circles
intertwined, they represent the eternal perpetuity of the union of the
Saint King and the Matron.

The Venerable, extending his hands above the heads of
The husband said, "I confirm you in the sacred bond of marriage."
and gives you the Masonic consecration that your
virtues. » The civil marriage is implicitly declared null and void without
this confirmation.

But what is the value of Masonic confirmation?
Here it is: the Masonic consecration of the marriage completed,

The Venerable Master asks the Senior Warden: "Where should
So where does constancy in marriage come from?

The first supervisor replies: "It comes from the
"Mutual freedom of husband and wife..."

The Venerable: "What do you think of the indissolubility of the
marriage? "

Answer: "It is contrary to the laws of nature and to
those of reason: to the laws of nature because the con-
Social connections have often united beings that nature
had been separated by unsympathetic people who only reveal themselves in
marriage; according to the laws of reason, as well as indissolubility
marriage makes a law of love and claims to enslave the most
"Capricious and the most involuntary of feelings."

The Venerable: "So what is the remedy for marriage?"

The head warden: "It's a divorce."

Let Christians know this: their holy religion does not admit
Not divorce, she firmly believes in the indissolubility of marriage.
So, while divorce has become part of modern legislation,
This is the work of Freemasonry guided by the Jews, who
they are more attached to this institution of the Old Testament than to
all his prophecies and his morality. And we Christians-
Look, we are forced to endure, in our Christian society-
tienne, this atrocious invasion of Jewish morals and lasci-
Kabbalistic and Manichean life!

5. Latest developments in Kabbalistic sects.

The numbers eleven and thirty-three, which have guided us until-
which here, seem to want to disappear along with Manichaeism
primitive, and remain hidden in the Jewish Kabbalah, to re-
to become a later member of the Masonic system. It's the simple
Persian dualism, the good Dicu and the bad Dicu, which
for minds resistant to the truth. Throughout history,
these minds provide the masses that make up the
large sects. We find dualism especially in
the sects of the Middle Ages, among the Paulicians of the seventh
century, the Cathars, the Bulgarians, the Patareans, the Bogo-

miles and other sects of the eleventh and twelfth centuries.

The sects that abandoned dogma and
threw themselves entirely on that of morality are the Vaudois
and the Albigensians; these heretics represent less a sect
apart from being an amalgamation of all the old sects. Their
the main and, so to speak, only dogma is well expressed
by the response that one of these sectarians once gave, after his
conversion, to Archbishop Arnold of Cologne: "They look-
everything the Church believes and does is false and without foundation.
demented. » The denial of truth had succeeded its perversion-
Zion.

A relic of dogmatic Manichaeism was their
belief that the author of the visible world differs from that of the
invisible world. This belief implies equality between God
and Satan. That's all the evil spirit could ask for.
And that was quite enough. It was simply, in fact,
to attribute the formation of bodies to the evil God, for
to have a basis on which all the disorder could be established
moral, social and political, by which Christianity had to
to be crushed.

It is unnecessary to repeat here what can be found in
all the ecclesiastical stories about the Waldensians and the
Albigensians. Their spirit and morality are reduced to a few
principles; here they are: a brazen intellectual pride by
which they did not recognize any authority above
their own minds; an unleashed hatred against all
existing authorities, primarily against the Church and its
ministers, then against civil power and against order
social and domestic systems based on property and marriage; and
Finally, absolute secrecy surrounding their mysteries and their leaders
unknown to the people, mysteries known only to the initiated
tested over many years.

"The Cathars, probably coming from the Pays-
Lower, they entered Westphalia and the pro-
Vincennes of the Lower Rhine; a schism that broke out among them, at
In the middle of the twelfth century, they were discovered. Attempts were made to
convert them by publicly refuting them. Two important facts-
Many are recorded in the documents of this century.

First, this sect, after having strengthened itself in its resistance against the Church, then extended this opposition to everything that was prominent in society; she hated the nobility, all the principal figures of the State, and she he also endeavored to regulate civil institutions according to his ideas. The other fact is that the sectarians employed all the means to ensure their domination. That is why they sought to seduce the young King Henry VI.

In France, in 1184, a carpenter named Durand, preTexting an apparition of the Virgin Mary, gathers a good many of his compatriots, under the name of Brothers of the white cap, applied the principles of the Patares heresy and directed his forces towards the overthrow of all power superior. He claimed to achieve a state of equality that would have existed originally among men, and by virtue of which no external difference should be apparent in cux. All spiritual and temporal authority was declared pernicicusc. Its members entered into a pact between cux of brotherhood, with the aim of securing domination by the sword of their sect? What was new about this sect of coalition of all elements contrary to the existing order of things, it is audacity, it is fanatical zeal that characterizes it was terrorizing its members and promoters; which was old, This is the support that the Jews gave him.

Lucas de Tuy said: "The princes of the states and the judges" Cities learn the doctrine of heresies from the Jews whom they accept as acquaintances and friends.

When the Count of Toulouse, leader of the Albigensians, submitted, on June 18, 1209, to Pope Innocent III, and swore tolies to his legate, Milo, before granting him absolution. the excommunication he had incurred, ordered to return to the bishops what he had taken from them, to drive out his mercenaries the countries of the country and to no longer use them, to remove the Jews of all functions, and to faithfully follow the future

4. Hurter, Zanocent III, 111, p. 48.
2. Hurter, ¿b., p. 50,
8, De altera vita adversus Albig. errors, 1, 3.

orders from the Pope or his legates. At the same time, sixteen The barons, vassals of the count, swore an oath never to again to ally with no brigands and to give no more function to the Jews\.

The Council of Avignon decreed the exclusion of Jews from public functions*.

Certainly, this measure is more humane and effective than
exile; it does not burden neighboring peoples with the scourge of
usury and Jewish cabals.

The role of heretics based on the doctrine of Kabbalah
was over. The crusade against the Albigensians had ended
their last vestiges.

A new era opened for the Jews, and Satan made use of it.
of them in an even more skillful way than in the past. At
In the thirteenth century, the Kabbalah was publicly mentioned, and
At the same time, the demoralization of the Templars began.
which led these unfortunate knights to their tragic end.
The remnants of their order secretly allied themselves with the
Jews.

The propaganda of Judeo-pagan error will henceforth be
but by the successors of the Templars, hiding in
the corporation of Catholic Freemasons and calling themselves the
Freemasons.

To error and deceit will be added violence.

Unbeknownst to the Freemasons, the Kabbalistic doctrine
will remain the foundation of new efforts, it will not serve as
direction only to the leaders of the Jews for the training and governance
government of the new phalanx intended to attack, in
alliance with Satan, Christ and his Church.

The new sect will combine with the essence of heresies
pagan-Jewish, the cunning, the violence and the hatred of these three
enemies of the name of Christ, fallen angel, the synagogue
fallen and a fallen Christian order.

Divide and rule will be the Jewish motto. Destroy

1. Hurter, /nnocent III, m, p. 79.
2. Hurter, ibid., p. 95.

Christianity by Christians themselves to obtain the
supreme power, the Kether-Malkuth of the world, by
Adept at their mysteries, this is the policy they will follow
from now on.

"Two Jews established Freemasonry."

Their work was skillfully begun and skillfully
continued until our time. Will they finish it?

6. The Jew in all Kabbalistic sects.

The importance of the condition imposed on the people of Albi
defeated, to dismiss the Jews from their offices cannot be
exaggerated. It is proof of the conviction of that time.
that the Jews were the fans, if not the authors, of the abopetty errors that were rampant in the sects whose unity
of the holy Church had so much to suffer.

Indeed, the essence of heretical doctrines, since the
Gnostics and the Manicheans up to the Albigensians, returns
always to the Kabbalah, and originally, to the ancient paganism that the Kabbalah had absorbed.

However, nobody had any interest in reviving the old paganism; Christianity had replaced it in the same way
more advantageous. There were no longer any pagans clinging to the
The beliefs of their ancestors. Only the Jews had an interest
to oppose the strengthening and free development of
Christian civilization.

Throughout its history, we see this people guided,
animated, enthusiastic, exasperated, exasperated, according to the various
circumstances of his position, through a single grand idea:
the expectation of his future Messiah. The simple logic of the facts
This forces us to declare them responsible for all the
misfortunes that the sects stemming from their Kabbalah have brought upon themselves
on the great Christian family.

Saint Étienne les ha rangua: “Hard-headed men,
concise heartfelt message, you always resist
Holy Spirit: As your fathers did, so you do.
Which of the prophets did your ancestors not persecute? They

killed those who foretold the coming of the Righteous One, whom you
"You have come to betray and kill."

It seems that it was because of her tenacity that the divine
Providence has chosen this people, unique in humankind.
to be the guardian of his revelations, so that they do not
They do not lose anything through the frivolity and carelessness of men.
He himself had to provide permanent proof of the pro-

magnificent masses performed for the men, of whom he was the porter-unworthy man. At all times he will call, like bells of the church, the people to the true temple of God, without entering it himself.

We will not speak of these hopes for a Savior and Temporal king who led him to resist Titus with a rage Incredible. The demagogue Bar-Kokhba (son of the Star), later named Bar-Khosba (son of falsehood), who presented him as the Messiah, stirred up the Jews, under the emperor Adrien, to shake off the Roman yoke. Akiba, one of the authors of the Talmud who enjoyed a high reputation and influence, and had falsely calculated the time of arrival of the Messiah, even became the squire of Bar-Kokhba, and augmented This considerably diminished the blindness of the Jews who They mistook Bar-Kokhba for the promised star. Bar-Kokhba was Initially very successful against Roman weapons, he seized not only from Jerusalem, but also from many other strongholds in Palestine.

Initially, the Romans did not pay much attention to movements of Judea, so often defeated and conquered; it was only when they realized that the Jews were putting in motion the whole universe, that Hadrian sent Julius Caesar Vere, the most valiant general of his time. He, not daring not attacking a multitude of people determined to fight in desperate, he took them separately; and in the space of a little More than two years after the war lasted, he perished approximately six hundred thousand Jews, not counting those who were burned alive

4. Act., vi, 51.
2. Wetzer and Welte, Akiba.

by hunger, fire, and misery, nor those who were sold as slaves. The Jews viewed this disaster as the biggest thing that ever happened to them, including that which they experienced under Titus.

Bar-Kokhba caused the deaths of at least one hundred during this war. Four thousand Christians. The Romans avenged them. Jerusalem-Lem even lost her name; she was henceforth called Aelia Capi-Tolina; the stones of the temple were used to build a theater, and The Jews were banished from their capital.

Notwithstanding the desolation to which they were reduced as a result of the lies of their false prophet, their confession-The settlement was so large that in 432 they believed...

new to an imposter. A certain Moses arose on the island from Crete, claiming to be the ancient Moses, sent for the second once on earth, to bring his people back on dry land by the divided sea, in the land of his fathers. The Jews, delighted to be there-enthusiasm, abandoning their trades and their properties, followed their new guide to the seashore, and there, on His orders, unwavering in their faith, they rushed forward They thronged in the waves and all lost their victory. Those who survived this calamity and claimed they had been deceived by a spirit of darkness, one of the demons of Samael.

Yet another example to show the incomprehensible force-possible hope that this strange people maintains of seeing One day the promised Messiah will come and subjugate them in their favor the whole world.

At the beginning of the seventeenth century, when Sab-Bathai Zevi presented himself in the East as the son of David and the The promised Messiah had as his forerunner Nathan of Gaza, who, Having become clairvoyant, he knew and told things pasts of which he naturally knew nothing. He had visions and predicted the future. Soon, prophets and Prophetesses appeared in Samaria, Adrianople, and Thes-Thessaloniki, Constantinople and several other places;

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1. Gœrres, Mystique, v, p. 55.

men, women, young men, young women And even children were seized with the prophetic spirit. They were suddenly thrown to the ground like epileptics ticks; they would go into convulsions and then announce in Hebrew or Aramaic language, although they did not know neither one nor the other, extraordinary things or things that had past, long past, or yet to come. Each one of these prophecies ended with these words: “Sabbathai Zewi is the true Messiah of the house of David, to whom The The Crown and the Kingdom have been given.

Ab! the Kether-Malkuth, so well known to the Freemasons!

The rekindled enthusiasm of the Jewish people was cruelly Disappointed, when this new Messiah turned... to Islamism!

Having failed to recognize their high destiny, the Jewish people wander throughout the world in order to serve as a witness to Christianism.

In Germany and other Western kingdoms, they
were regarded as the valets of the empire,
which the monarch could use as he pleased. The great
vassals treated them like slaves. Notwithstanding the
remonstrances from popes and bishops who tried to a-
To ease their plight, they endure a truly harsh form of slavery.

Each year, upon returning from the Passion of the Lord
gneur, when they allowed themselves blasphemies against the
Christian mysteries, or stole children for the crucifixions
Proud, aversion and indignation against them increased.
Oppressed everywhere, they received as compensation the
riches of Christendom, without excluding the treasures of
the Church. They managed to seize most of it.
of the money in circulation, which they were making grow even more
by excessive wear and tear. They were protected by the big guys,
who shared with them the profits from their usury. But the
people, doubly exploited by masters and slaves,
he was becoming increasingly indignant against this profession to which he belonged.
victim, and against the ever-increasing prosperity of these

1. Gærres, v, p. 56.

foreigners, who attached themselves like parasitic plants to
nations among which they lived, in order to absorb all
the substance.

We continue to follow Gœrres in this narrative. The storm
it formed slowly, announcing itself from time to time by
a few isolated flares; but finally, when the crusades
This current has shaken Europe to its very foundations, the
The storm, long contained, suddenly erupted.
France, Spain, England, Italy, on the shores
of the Rhine and the Danube, in Bohemia and in Hungary, the populations pursued the Jews with inexorable relentlessness
primeable, employing pillage, arson and against them
the assassination. In the Duchy of York, in England, five
Hundreds of Jews, who had taken refuge in this fortress, placed there
the fire after killing their children and per-
They thus returned amidst the flames. The minor nobility of the
surroundings, of which they were the creditors, had burned in the
cathedral all the titles of their claims.

They were chased everywhere; but compassion was there.
which they had kept, they opened the doors again.
Louis VII, King of France, tolerated them, and Peter the Venerable,

abbot of Cluny from 1122 to 1157, who knew the Talmud had the Qur'an translated in Spain, summarizing this prince to use their wealth against the Saracens.

Here is what he wrote in his thirty-sixth epistle: “What I tell you about the Jews, O King, is well known to all. If they fill their granaries with fruit, their cellars of wine, their bags of silver and their chests of gold, it is not neither by working the land, nor by serving in war, nor by practicing some other useful and honorable trade, but It is by deceiving Christians, and by buying at very low prices, thieves, the objects they seized. If any thief-ron, forcing his way into a church, carries off candlesticks, incense In the evenings, whether it be the cross itself or the chalices, he goes to the Jews, ct enjoying by those a damnable security, not only He finds there a place to hide his stolen goods, but also he sells to the synagogue of Satan what he took from the holy

Church of God. The vessels that contained the Body and the Blood of Christ, he delivers them to those who killed this body and shed this blood, which has filled the Savior with opprobrium world while he lived on earth, and who today They still continue to blaspheme against him!

These words explain it well, without justifying it however, the barbarity with which the populations at that time treated Jews were targeted from time to time.

The Talmud tells us that shooting stars are tears that Elohim pours twice a day on the captivity of his people. Every morning, he roars like a lion, striking From his feet to the firmament. Every day, he exhales a lament. like a moaning turtledove, and cries out: "Woe! Woe to me for having made my house a desolate place, for to have given my temple to the flames and scattered my children among the nations! A people who knew how to preserve their gold national pride, even in its abjection, that dared to lend itself to God himself, his indignation and his pain, must have been deeply affected by contempt and bad treatment comments to which he was subjected. But, defenseless and without cover-rage, his concentrated anger could not occur in the grand day, and was forced to resort to mysterious ways-laughing.

We will not deal here with the oft-repeated story of murders of young Christian children, committed by Jews for liturgical purposes. These immolations only served to increase-to lie about the rage of the population against the Jews. They told them he also attributed to the mania for poisoning the sources and the rivers and the practice of all diabolical asceticism. We know what power do the Jews attribute to the words Shem-Hammphorasch, meaning: the name explained. He who knows Using these words can create a new world; through this Words, Moses performed his miracles, the prophets foretold the future, it was Jesus himself, who had learned it from Joshua in Egypt, through it, has done marvelous things. It contains not simply, like the name Jehovah, the essence of God, but also its omnipotence, its wisdom, its truth, its justice

his mercy and his kindness; it was written, at the entrance from the temple in Jerusalem, on the scepter that Jacob had anointed of oil. From the time of the destruction of the temple by the Romans-hands, this word was lost with the stone on which It was engraved.

Freemasons are familiar with this famous saying. 14th degree, Grand Scotsman of the Sacred Way, called of Jacques VE, on donné au récipicndaire l'explication de la pierre Cubic with a point. This grotesque stone, overloaded with Letters and numbers, is a cube topped with a pyramid... One side of this pyramid contains these words: Sehem-Hamm-Phorasch. These are the words that end the gran-diabolical evocations in the Ritual of black magic. James VI, King of England and Scotland, whose name is mixed with that of the 14th Masonic degree, is renowned for to have engaged in the occult sciences °.

Since Kabbalah was highly esteemed by the Jews, it was quite natural to... turel that they devote themselves zealously to its study in order to draw from it of consolation. They also found points of support there. to establish contact with the spirits she advocates-knows; with the help they expected to find in these minds, They hoped to take revenge on the Christians, and discover treasures. Kabbalah has always been renowned as the primary source of black magic.

We drew the bridge by which the Jews of the qua-twelfth century, they moved from the composition of doctrines heretics to the composition of a new society of clandestine finitely theological, secretly political and public-philanthropic. The heretical Templars dispersed will be their knights. The alliance between the fallen Synagogue and a fallen Christian order will come to an end.

4. Gærres, v, p. 68,

2. Leo Tasil, II, p. 164.

BOOK It
THE

KNIGHTS OF THE KABBALISTIC JEWS

CHAPTER ONE
THE FALLEN TEMPLARS

1. The Kilwinning Lodge and Kabbalistic Zero.

During a conversation one day with such a statesman remarkable that it was just and honorable, we presented it to him historical evidence of the Freemason connection nything with the remnants of the suppressed Templar order in 1312; we insisted that the Kilwinning lodge was the mother lodge of all Freemasonry. Our honorary-
A reliable and honored friend replied that this demonstration interested him very keenly; that he had once been the The Venerable Master of this lodge, and that seemed to him very curious that she bore the number zero, while all the others Masonic lodges were registered under their numbers respective.

We have already seen that zero, forming a circle, is the figure of Infinity. In itself and by itself, zero is not nothing: it only has value in combination with other nouns bres. Similarly, Ensoph, in itself and all alone, is "To the Unknown of Unknowns;" it is only by manifesting itself within the ten Sephiroth that it can be understood. As the Zero is the end of each ten and the beginning of another ten, thus the Ensoph finds itself as if de-developed in the numbers of all worlds.

The application of Kabbalistic philosophy to number

zero of the Kilwinning lodge, which is the source of all The lodges, obviously.

The year 1717 is undoubtedly that of the establishment of the

Reformed English Freemasonry; but long before this date, even before it took the name of Freemason- In fact, this society existed in Scotland, formed by a few The Templars were scattered. They had gathered to take revenge on the suppression of their Order, and had constituted at this finally a new Convent at Kilwinning, not under the designation of “Temple”, but, which amounts to the same thing, under that of "Herodom", Holy House.

“In the twelfth century,” said Paul Rosen, “it existed in Orient, a sect of Joannist Christians; they claimed that the Gospels were nothing but pure allegories. Their leader, Theoclet, initiation into the Joan of Arc mysteries by the knight Hugh de Payens, leader of the Templars, founded in 1118, ct en fait his successor. The Templars therefore professed the Gnos- primitive ticism; their teachings had a whole place marked in Freemasonry which was dedicated to the propagation of the gation of this pure gnosticism; and they gave birth to Templar Rite of 17431.

We do not know the source of this information. However, if it is based on a historical fact, it ex- explains the moral degradation into which the Templars fell on the side which earned them the suppression of their Order.

2. The Baphomet of the Templars and Freemasons,

In his book, The Mysteries of Freemasonry, p. 773, Léo Taxil traces the demoralization of the Tem- bending to their relations with Muslims, and in particular with the {Smaëlians who formed a secret Maho- society Metane, professing Manichaeism in its mysteries. They They secretly worshipped an idol named Baphomet. "a satanic image of naturalism," and reviving the The depravities of the Manicheans. The word Baphomet comes from Greek.

4. Paul Rosen, Satan and Company, p. 84.

Baphé, immersion, and métis, wisdom. It means done Bap- theme of Wisdom. It is Kabbalistic, Hermetic, Gnostic- tic, ophitique ct manichéen.

Who was this idol? Some say it was a bearded head mounted on four feet, having either one or Three sides!

Mr. de Lammer discovered a dozen of these heads.
of Baphomet, as they were called, and tore the
Arabic, Greek, or Latin inscriptions that they bear,
as well as the symbols they carry. The métis,
wisdom is represented on these idols, in accordance with
ideas of the Gnostics, and particularly those of the Ophites,
in a human figure combining the attributes of both
sexes. It is accompanied by the infamous and vile letter
Tau (the Phallus that the Egyptians called Za Key of the
Life and the Nile), of the serpent, of the representation of baptism
of Fire, and also Masonic symbols, such as the
sun, moon, blazing star, apron, chain of
aeons, the serrated tassel of the Freemasons, the candlestick
seven-branched, etc... These symbols, these hieroglyphs, these
inscriptions can be found on castles, churches and
the Templar tombs ë.

Léo Taxilé gives another description of Baphomet and
to this end cites the speech of the Knight of Eloquence, accom-
accompanied by an exhibition of this infamous idol before which
The Gnostics and the Templars burned incense. — “We
committed a crime against the Knights Templar, explains the Ora-
to the recipient of the 29th degree, Grand Scos-
I know of Saint Andrew of Scotland, for having honored this symbol
in their mysterious gatherings. What harm is there, then, in
That? Baphomet is the pantheistic and magical figure
of the absolute. The torch placed between the two horns represents-

4. Alex. de Saint-Albin, the Freemasons and the Secret Societies
according to the records of the Templar trial, p. 18.

2. V. Bergier, Dictionary of Theology. V. Baphomet.

3. Compare Clavel, History of Freemasonry, II, p. 355,

4, The Mysteries of Freemasonry, pp. 358 and 369.

sense the balanced intelligence! ; the goat's head, syn-
thetic, which combines some characteristics of the dog, the bull
and the donkey, represents the responsibility for matter alone,
and the expiation which, in bodies, must punish only the
bodily faults. If hands are human, it is for
to show the sanctity of work; if they make the sign of the esoteric-
sterism (a secret doctrine reserved for initiates of certain-
certain philosophical schools of antiquity), it is only
to recommend the mystery. What can one find of inde-

a hundred to this emblematic figure of nature? Could it be the
A cross completed by a rose? Really, but that would be admitting it.
while we seek evil in what is good; for
The cross, as it is thus depicted, symbolizes the immortal
the nature of the human species. Would we reproach Baphomet for this?
To have a woman's breasts? But that proves he doesn't wear
of the humility that the signs of motherhood and those of the
work, that is to say, the redeeming signs. On his forehead,
The Blazing Star shines; we know what its meaning is.
mystical; this meaning is admirable. Finally, incriminate-
ra-t-ou this divine figure because of these large wings de-
Folded? But those are the wings of an archangel.

This Baphomet is carried in procession into the hall
and the reserved corridors of the Masonic lodge. The recipient-
daire inclines before him the flag entrusted to him
guard.

Let us add, with the author, the following passage from the Ritual of
High Magic, by Brother Constant, concerning Bapho-
met (page 209):

"Let us boldly and loudly state that all initiates to
The occult sciences have loved, still love, and will continue to love them.
always what is signified by this symbol. Yes, the Great Ones
Masters of the Templar Order worshipped Baphomet
they made his initiates worship him; yes, he existed and he can

1. V. Clavel. Hist. de la Franc-Maçonnerie, p. 75.

2. The Templar Baphomet carried a caduceus in this place; in
In Masonic exhibitions, the caduceus is replaced by the cross.
with a trick.

to still exist assemblies presided over by this figure,
seated on a throne with her burning torch between her horns.
However, the worshippers of this sign do not think,
like us, whether it be the representation of the devil, but
well that of the god Pan (the Great All), the discus of our
schools of modern philosophy, the god of the theurgists of
the school of Alexandria and the Neoplatonic mystics of our
days, the god of Spinoza and Plato, the dictionary of schools
primitive Gnostics, Christ himself of the priesthood distinguished-
"sident."

The truth is that Baphomet is all at once a figure
pantheistic of the great All, and the representation of Lucifer.

The torch between the two horns, it is said, represents Intelligence, which in the hermetic doctrine we have already known for the fallen angel, putting herself in the place of God the Father. In reality, it is God the Fire, the third The divine person of true Mosaic law, replaced in sects pagans by a God who is both good and evil, Lucifer.

The other symbols all belong to both doctrines. Fundamental pantheistic principles: 1° that there are two principles eternal, Spirit and Matter; the former, a principle active or masculine, the second, a passive or feminine principle; 2° that divine life consists from all eternity in the reactive interactions between these two principles. Fire between the two horns, it is divine life or the conjugal act of the two principals cipes. On the head of Isis, the two horns are formed by a serpent. The blazing star on the monster's forehead means still the fire in the middle of the two triangles or principles in-Interlaced. The cross, the quadruple phallus, or divine force in the four worlds, completed by the rose, does not mean nothing other than the continuation of the life of the human species this main of all living species, by the same union of the two principles. The wings signify the spiritual principle, the head and the animal pics, the material principle; the beard, the male principle; the breasts, the female principle; the everything is a hermaphroditic being, and as such the first and eternal pantheistic principle.

In the past, he was depicted with the caduceus on his poitrinc; the Freemasons substituted the Rosc- for this symbol Cross. The caduceus, moreover, symbolized exactly the same thing. something that the Brazen Serpent: the serpent leaving the form of the eternal circle, and so developing in time by the phallus or by generation.

Among the ancient Greeks, the god Pan (All) presided over the herds and pastures and was reputed to be the inventor of the trawlmeau. Jl was depicted covered in the skin of a goat, in having horns, spikes and hairy thighs. According to the In Eastern beliefs, he is the Supreme Being, creator and king of the world, identical to the universality of beings or of nature, similar to the Osiris of the Egyptians. This is the one that the Templars brought from the East to the West and their Temples closed within Masonic lodges. To worship it as the Grand Scottish Knights of Saint Andrew do, It is receiving the baptism of Wisdom, Masonic wisdom. nique being that of this Angel of Light.

Christians have always regarded this Baphomet as
the figure of Lucifer, Pange fallen from the light, and the re-
always smell with horns and cloven hooves
signs of its degradation down to the level of brutes.

Philosophically and theologically, there is no
No doubt the figure of this Fire God, this Angel of Light,
does not represent the person of the leader of the rebellious spirits
against the Creator; it is he who, through his teachings, has
replaced, in the minds of its followers, the person of God,
his Creator; he the Father of Lies, the Father of pan-
Theism, the father of black magic and demonometry.

It is not at all incomprehensible; it seems conve-
It is unbelievable that God would allow Satan to deceive in this way.
men, who, in their pride, reject the divine revelation
The people revolt against his holy law. As punishment for his
Disobedience towards Dicu makes the man a slave of
The Spirit of Hell.

This Baphomet, worshipped by the Templars, is a certain proof-
tainè of the connection between the ancient Christian sects

Kabbalistic and the degenerate order of the Templars. These last-
The niers were the bridge through which the ancient paganism Judaized
presented himself to the Christian West!

"The Freemasons of the Palladian Rite proclaim themselves the
direct heirs of the Templars. Their first three degrees
The initiation rituals are borrowed from the modern Rite of Adoption, and
They have two special ranks.

"They claim that during the trial brought against Jacques de
Molay and his accomplices, a number of Templars
managed to save the monstrous idol known as Baphomet,
they transported her to Scotland, and there, they continued their pr-
secret ticks. The Templars, they say, changed their
name to escape persecution, and became the Rosi-
Crucians (or Rosicrucians). In 1717, a merger took place
between the latest conferences of the building masons and
the Rosicrucians. Anderson, Payne, Désaguliers, son of a
Protestant pastor who sought refuge in England following the
revocation of the edict of Nantes, introduced themselves into the year-
ancient Freemasonry, which was a simple companion-
swimming, and transformed it into a secret society of self-catho-
conspiratorial schemes. It is indeed from this period that
date the true militant Freemasonry.

"As for the famous Baphomet, who, it is said, had been given to the Templars by the Great Architect himself to serve as their Palladium, it was transported in 1801 to Charleston, in the United States, and there the first was founded Supreme Council, which then gradually formed the

24 Supreme Masonic Councils currently in existence on the globe.

3. The guilt of the Templars.

We don't need to dwell on the other points commonalities between Freemasons and fallen Templars. We could argue that the Templars were accused of

1. Frederick of Schlegel, cited by Deschamps, vol. I, p. 311.

2. Adolphe Ricoux, The Existence of Women's Lodges. Paris, Téqui, 4891,

the desire to maintain intelligence with the Infidels to thwart the projects of Christian princes in the East, etc. in particular for having communicated Frédéric IT's entire plan in the Sudan of Babylon; to prepare the ruin of the thrones, to establish in its place the ideal of the Jews, a Republic universal; to have entered into an alliance with the Order of the Assassins sins, whose leader, the Old Man of the Mountain, was a Jew; to deny Jesus Christ upon their reception into the Order; spit and walk on the cross; dedicate more especially on Good Friday to these outrages; to commit between them abominable indecencies; to deliver, as the Ophites, to the flames the children born of a Templar; of to practice magic and spiritualism; to commit oneself by ser- to follow without exception the orders of the Grand Master; to consider everything as lawful for the good of the Order, and above all, never to violate the horrible secrets of their nocturnal mysteries, under penalty of the most terrible chatimes!

Historians have long debated whether if the solemn condemnation and the suppression of the Order The Knights Templar were actually, according to the saying Freemasons, an act of ignorance, fanaticism and of avarice, or rather an act of perfect justice in the interest of true civilization. But, in 1841, the first appeared volume of the work by Michelet, member of the Institute of France, which tells the story of the trial against the Temfolds, based on the authentic minutes up tounpublished material. In 1851, the second volume of his work was published the original minutes themselves. The two volumes have been incorporated into the "Collection of related documents" tifs to the history of France ct published under the auspices of Ministry of Public Instruction. This book teaches us therefore from absolutely authentic sources than the examination of the Grand Master JB de Molay, commander of 231 Knights Templar was established in Paris before a special commission com-

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1. Alexandre de Saint-Albin, p. 18.

composed of archbishops, bishops, high dignitaries, so ecclesiastical and civil, and four public notaries; that The Templars had complete freedom to defend themselves themselves and the Order; that this commission was appointed by Pope Clement V, after he had broken and annulled the procedures of a similar commission appointed by the king Philip the Fair. The Pope had previously directed himselfeven, in Poitiers, an interrogation of 72 knights in presence of several cardinal-bishops and legates, no like a judge seeking to convict the guilty, but like a father who desires to find them innocent; had received from them a free and voluntary confession of all the crimes of which they were accused. Of the 231 Knights heard before the Paris Commission, only about thirty people, Almost all of them from the Foix region denied their guilt; others, without constraint, under repeated oaths and with meticulous circumstances of time, place and names, which imprint on their testimony the seal of truthcited, admit the reality of the crimes attributed to them.

It was the Grand Master, Jacques Bourguignon de Molay, the Visitors, the Treasurers, the Ministers, the Provinciaux ct the local Superiors of Paris, Reims, of the Normandy, Auvergne and Champagne, the Chapelains and other Superiors of the Order.

Michelet remarks that the depositions of those who They denied the accusations, which are almost all identical in their terms, as if they had been made according to a a formula agreed upon in advance; while those of the Templars Those who confessed to crimes varied in all circumstances special ts with a candor that is the hallmark of the character-veracity teristic.

This gives greater certainty to the result which The Paris Commission arrived, it's the same con~ The conclusion was presented in England, where the Synod of London, during a two-month investigation, obtained a similar admission of the infamous crimes and practices to which they had delivered the degenerate Templars. As a consequence of this

Following an investigation, the Order was abolished in England, and its properties allocated by Parliament for other purposes. There is more, the The same result was obtained by the Councils held in Italy, in Ravenna, Bologna, Pisc and Florence, notwithstanding the desire prelates to absolve the Knights, provided they could in some way so justify.

From this abridged exposition, it follows that the accusation against the sect against Pope Clement V, for having condemned the Order by pure ignorance and fanaticism, it is entirely devoid of foundation.

Also false is the accusation of avarice leveled against Philip the Fair. In a letter dated December 24, 1307, He declared to the Pope that he had seized the properties of the Temfolds to allocate them entirely to their primary destination mordiale, that is to say, to the advantage of the Holy Land. He did the same statement in another letter, from the month of May 1311. And indeed, these properties were transferred to the Chevalets of Saint John or Malta, without any part in was attributed to the King.

One fact to note: among these thirty to forty thousand Knights, who were condemned for their confessed crimes to temporary imprisonment or to fasting and to prayers, not a single one retracted their confession, even after the death of the Pope and the King, even after his release from the prison. Only Grand Master Jacques Bourguignon of Molay and Guy, Dauphin of Auvergne, condemned by the Pope to imprisonment, ordered to request publica moment of forgiveness in the presence of the faithful assembled before the cathedral of Paris, renounced their confession. PhiLippe the Fair, without the Pope's consent, ordered, according 'the civil law of that time, to burn the Grand Master, on the island in the Seine, March 11, 1314.

&. The Knights Templar and the Masonic Kadosh.

This is the tragic event whose memory we commemorate.
in the 30th degree, grade of Kadosh or Knight Tem-
fold. The initials of the Grand Master, JBM, appear on

The coffin in the darkroom. At the foot of this coffin,
On the tombstone, three skulls are arranged:
The middle one, placed on a black velvet cushion, is
supposedly the head of Jacques Molay; it is crowned
of immortelles and laurels. The head on the right bears the cou-
royal crown adorned with fleurs-de-lis and represents that of Philip the
Bel; the head on the left wears the papal tiara and represents-
sent that of Clement V.

The Grand Master (this is the title held by the president of
The Areopagus of the 30th degree), addressing the recipient, said:
"Since you want to disregard it and recklessness drives you
to brave an anger accumulated over so many centuries, am I-
Me! "

He advances majestically towards the tomb, bows the
kneeling before the laurel-crowned head, he said: "Imitate-
mol. »

The recipient kneels. The Grand Master:
"So far, you have only seen trouble in Freemasonry."
Problems, we need to face the realities now... Have you decided?
to trample underfoot the prejudices to which you have been enslaved, and
obey without reservation everything prescribed to you by the Order
For the happiness of humanity?

The recipient: "Yes."

The Grand Master, rising to his feet: "If that is the case, I will
to give you the means to prove the purity of your intentions
and to make known to us the extent of your wisdom. Pros-
Bow down before this illustrious remains (he points to the head of
Jacques Molay), and repeat the oath that I am about to dictate to you.

Holding a dagger in his right hand, he made
Repeat the following oath:

“In the presence of God, our Father (the father of the Cainites)
— the divine Serpent) and of this august victim, I swear and
I solemnly promise, on my word of honor, not to
never reveal anything about the mysteries of the Knights Kadosh, and
to obey everything prescribed to me by the regulations of

the Order. I further swear to punish crime and to protect
innocence.

The Grand Master and recipient. "Now, raise-
"You, and imitate me."

He then struck the surmounted head with a dagger
with a tiara, and said: "Hatred to imposture! Death to crime!"

The candidate limits himself by repeating the same words. Then,
Both passing before the laurel-crowned head, they
They kneel, and the Grand Master says: "Eternal Glory
To the martyr of virtue! May his torment serve us as
Lesson! Let us unite to crush tyranny and imposition!

"Turkish!"
They get up and reach the head surmounted by a cou-

royal crown.

The Grand Muftre strikes her with a dagger, in
saying: “Failure to tyranny! Death to crime! »

The candidate is limiting himself by repeating the same words.
leave the vault and the Dark Room 1.

We do not believe it is necessary to bring any further...
very good evidence to show that Templarism continued
clouded, in new forms, within Freemasonry,
Let us conclude this paragraph with the words addressed to
Freemasons by Barrucl?

“Yes, your entire school and all your lodges came”
of the Templars. After the extinction of their Order, a certain
number of guilty Knights, escaped from the proscription
tion, sc meet for the preservation of their dreadful
mysteries. To the whole code of their impiety, they add the vow
to take revenge on the Kings and Pontiffs who destroyed their
Order, and of the entire religion which anathematizes their dog-
My. They gain followers who pass it on from generation to generation
In general, the same mysteries of iniquity, the same
oaths, the same hatred and the Dictionary of Christians and of
Kings and Priests. These mysteries reach you, ct
you perpetrate impiety, vows and oaths:
That's your origin. The interval of time, the customs of

1. Léo Taxil, Les Frères Trois-Points, I1, p. 259.
2. Memoirs to serve as a history of Jacobinism, II, p. 393.

Each century may well have seen some of your symbols vary and of your dreadful mysteries; the essence of it has remained; the The desires and oaths, the hatred, the plots are all the same. You wouldn't say it, everything betrayed your fathers, everything betrayed the children.

"Grand Master Jacques Bourguignon de Molay lived even when the Knights Aumont and Harris, military brotherstaires, and Pierre de Bologne, ecclesiastical brother of the Order, contributed to the secular and ecclesiastical constitution of Templars, the modifications that seemed necessary to them in such circumstances. The first condition of existence-"Tence was the secret!"

This marks the beginning of the second period of the Order. of the Templars, that of the fallen Order. A few knights The French took refuge in Scotland, where they found a protection under the Scottish crown. They constituted a Convent at Kilwinning, which became the cradle of all the Masonic lodges. In gratitude, they helped the king Robert Bruce in the Battle of Bannockburn against the English. The victorious king rewarded them by giving them a new name, to better protect them. He named their Order, the Royal Order of Saint Andrew of the Thistle. Thus, The suppressed Order has once again acquired a public position. In order to conceal their identity with the Templar Order, they constituted their supreme authority under the title of Chapriests of Herodom, and they also called themselves the order of Herodom, of the Holy House, obviously another name for Temple.

From Kilwinning and York, where another chapter was established bli, the resurrected Order of the Templars, with another goal, in other forms and with a completely new constitution, retaining only the doctrine, the name, and the hatred of the first The order spread secretly throughout all the countries of Europe.

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1. From Saint-Albin, p. 36.

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CHAPTER II
THE OTHER MASONIC KNIGHTS

1. The Knights Hospitaller of Saint John of Jerusalem, Rhodes ct Malta.

We will refrain from writing the history of the Knights Hospitallers of St. John of Jerusalem, Rhodes and Malta,

The Pope and the Sovereigns established this hereditary Order. A universal third of the dispersed Templars. A very large A number of German Templars had remained free from any investigation. Nothing was simpler for them than to- to enter with their possessions into the Order of the Hospitallers.

In a previous work (Masonic Revelations) we we said that this Order was infected with the poison of the Order of the Templars; that in 1485, the Grand Master of the Hospitallers liers, from Aubusson, accepted the position of Grand Master of the The secret society of the Templars, and since then, the Knights of Saint John the Baptist formed a degree in the Confederation secret deration. After further studies, we believe that this report which we had accepted in good faith, without The verification is unfounded, and we are seizing this opportunity to withdraw this serious accusation against a man who has always been worthy of the highest praise. As he He lived in Rhodes and ended his days there; he is not even pro- It is possible that he accepted a position that would have required his pre-. presence in Europe. Furthermore, the Jews have always been present throughout history. mixed with Freemasonry, they would never have known felt at the election of a valiant Grand Master of the Hospi- Taliers, who had expelled the Jews from Rhodes because of the usury with which they oppressed the people.

Nevertheless, the Freemasons, when it suits them,

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1. See History of the Knights of Malta, according to the Abbot of Vertot. Tours, Mame, 1867.

include the Knights Hospitaller of Saint John of Jerusalem Salem, Palestine, Rhodes, and Malta among their people. This The fantasies of the Freemasons do not establish the guilt of Hospitallers. Carlile, one of the best English authors of The Order said: "Some camps (provinces) are making a dis- distinction between the Order of Malta and the Order of the Templars,

while others create a new candidate at the same time
Knight of Saint John of Jerusalem, of Palestine,
of Rhodes and Malta, and Knight Templar of Jerusalem-
"Lem!"

We believe this is simply a mystification. The Knights of Malta have always remained of true Christians, faithful to the Holy See and to the holy Church. To appropriate their name is to insult them. Moreover, in the Order of Unknown Philosopher Judges, swearing oaths were made recipient. "to consider the Knights of Malta as the most cruel enemies?

2. The Knights of the East or of the Sword, and the Princes from Jerusalem.

The Knights of the East or of the Sword, who make up the 15th degree in the various Masonic rites, have never existed as an Order or Congregation. They represent simply the Jews after the Babylonian captivity.

Holy Scripture recounts that Cyrus allowed the Jews captives to rebuild Jerusalem and the destroyed Temple of Solomon by Nebuchadnezzar. Zerubbabel could not complete this great work. Under Darius, the temple was rebuilt; but the walls did not were completed only under Artuxerces, by Nehemiah. The cn-enemies of the Jews wanting to prevent the work and surprise the workers, "half of the young men were employed in work, and the other half were ready to fight. They They had their spear, their shield, their bow, and their breastplate. And the leaders of the people were behind them. Those who were

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1. Manual of freemasonry, p. 137.
2. Ragon, Masonic Orthodoxy, p. 401.

employees to build the walls and to carry or load the porters the men, did their work with one hand, and held their the other's sword. For all those who worked had their sword at his side.

In the ritual of the 45th degree, Freemasonry recounts This story in its own way. The President represents Cyrus. the Keeper of the Seals Nehemiah, the Great Orator Ezra, and the recipient plays the role of Zorobabel "mason by rank, captive through disgrace.” He is seventy years old. He represents-sente done — and this is important for understanding Freemasonry — the captive Jewish people.

The initiates of the 16th degree, Princes of Jerusalem, raise, in their ceremony, in one hand the trowel, in the other the sword*.

The Princes of Jerusalem only form the complement Knights of the Sword. They represent the re-established Jews. blis in Jerusalem after seventy years of captivity.

3. The Knights of the East and West.

The name Knights of the East and West is a desi- generation of the Order of the Templars, who would have received their mysteries of an Eastern Gnostic sect, named Johannisles.

The Johannists, also called Christians of Saint John The Mandaeans were a sect widespread in Persia and Arabia. and even in India, and, according to some writers, originating from Jews, in the time when Saint John administered baptism to Jourdain. They had continued to practice this ceremony every day, which earned them the name Zemerobaptists. They practiced astrology, admitting into the worlds a kind of eternity, during which in turn these Worlds were destroyed and remade. The scholar Assemani thinks that they were true pagans, having adopted some opinions We are Manicheans, not deserving the name of Christians

4. II Ezra, ch. 1v, v. 16, 17, 18.
2. Léo Taxil, I, p. 249,

because they borrowed the worship of Christians cross t. We need not add that the Johan- Nists were not Knights.

We find nothing that allows us to believe that this It was the Johannists who corrupted the Templars. Which What supported this hypothesis was that they were a sect. Jewish woman steeped in Manichaeism; what then is French- Freemasonry, in its essence, if not a Judaic- cabal Pagan?

We do not know the source from which Léo Taxil obtained this information.

The information that this rank was created in 1118? We know except for the first three, which are of origin In paganism, there were still no ranks at that time. masonic.

4. The Elected Knights of the Nine, the Fifteen, and the Sublime Elected Knights.

The Knights who make up the 9th, 10th and 41st degrees are of the invention of the Sect. We will see, in the myth of the the murder of Hiram Abiff, whom King Solomon first sent nine, 3 x 3, masters to discover the three murderers: one He discovered the first of them and killed him. Thus was the chosen Knight. of the Nine. Then Solomon sent fifteen, three times five, masters to search for the other two, which were also discovered and killed. This is the chosen Knight of the Quinse.

The first murderer represents the priests, the second The kings, and the third, the rich. According to the language of the Pre-President of the Council of the 33rd degree, the three petty assassins What are Religion, Law (the King), and Property?

The Sublime Knight chosen has the mission of punishing by the Death to the traitors among the Brothers — which is a more The act of killing profane people is sublime.

Therefore, in these three degrees of Knighthood there is nothing historical.

1. Bergier, Dictionary, v° Mandaïte.

2. Léo Taxil, Les Frères Trois-Points, II, p. 189.

3. Paul Rosen, Satan and Company, p. 296.

5. The Rosicrucian Knights,

The historical origin of the Knights of the Rose Cross is not Not difficult to find. There has never been an Order of such knights - outside of Freemasonry. It's purement and simply a degree of the secret society, of which Its origins do not date back further than the seventeenth century.

The symbol of the Rosicrucian cross, in the Christian sense, dates back to the time of the Crusades. Abbot V. Davin! rap- carries the report of Canon Brou on the armor of Saint George in Chartres Cathedral: "He is dressed and armed like Saint Theodore, who is his counterpart; The only difference is the shield, which instead to be immediately decorated with fleur-de-lis, is entirely united; the A cross carved on its surface bears in its center an eld- Rosacc glove; only a few fragments of its banner." Abbot Davin adds the remark: "The shield offering the knight's distinctive emblem, it is clear that we Here we have a Saint George Rosicrucian cross. The rose in the center the cross recalls Christ on the cross, in the purple of His blood purifies the world and will give it life. Respice rosam passionis sanguineæ, Saint Bernard has just said, this legislator of the Knights Templar, whose pious and sublime poetry will pass into the liturgy of the Church, to lof- The symbol of the Five Plaics. Is this from the shield of Saint George? that England, which gave Saint George as its patron saint to his armies, drew his two roses, red and white, if horribly famous during the fifteenth century, all full of its fratricidal wars? In any case, it is claimed that this wretched knight of Hell, who claimed to be Christ's knight Luther, who was reforming his Church, "carried in his seal..." "A rose surmounted by a cross?"; and it would be from there that the Andreæ, his disciples, passing to a deism and a nature

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1. Literary review, Supplement to the newspaper L'Univers. Issue number of November 1891.

2. Villers, Essay on the spirit and influence of the reform of Louis- ther, work awarded a prize by the Institute in 1803, 3rd edition, p. 290.

Gnostic realism, of which he too prepared or sowed the seeds germs, would have given to their sect, in Swabia, at the end of the sixteenth century, the name, since so famous in the an- "Nationals of apostasy and depravity, of Rosicrucianism."

The famous Professor Hefele, from Tübingen, gives, in the Dictionary of Wetzer and Welte, an interesting description- concerning the origin of the Rosicrucians. If he had been at the neck- regarding the propaganda that the Freemasons were doing in Europe, and the Kabbalistic doctrine they propagated everywhere successfully, he would not have failed to explain well allusions that the Rosicrucian doctrine makes to the Kabbalah bale and the sects we've already discussed. He would have judged that the tendencies towards black magic, of Kabbalistic origin-

ticks, imported by Manichaeism, had given rise to
a multitude of sects of fanatics and visionaries of all kinds

| genre, which were particularly prevalent in Germany. Alchemists,
gold makers, astrologers and dream interpreters, spreading-
displayed on all sides their morbid tendency towards practices
mysterious, with occult doctrines and associations
secrets. While the world was in this throes of turmoil,
Two anonymous pamphlets appeared in 1614, obviously
published by Freemasons, or — which amounts to
even — by the Jews: one was entitled: United Reform
Verselle of the world, the other: Address of the Fama fraternitatis
or of the Brotherhood of the Venerable Order of the R.-C. in the States
and to the scholars of Europe.

The title of the first book already indicates to those already initiated what one
meant by a universal reform of the world. Of our
These days, this reform is called the establishment of a republic.
universal republic under the government of the Freemason-
nerie and the supreme leadership of the Jews. But this book was not
that a satire directed against the vices of the world and its
self-proclaimed reformers.

The second book complemented the first. It began with
mocking the supposed progress that theology and the
natural sciences boasted of having accomplished so much in this century.
Then came the announcement of the work "of the pious, religious and

learned Father Fr.-R.-C., founder of the association of
Rosc-Croix, aiming to introduce a general reform-
ral and radical in the world.

The brochure says that the Founder was a German nobleman
of birth, raised in the fourteenth century in a convent,
long before the Reformation. He had fled, disguised as
moiuc, a pilgrimage to the Holy Land, had arrived, not at
Jerusalem, but in Damascus, he had been initiated into science
occult of the Arabs. It is not difficult to recognize in it a
Templar. He then left for Africa, where he had
even greater progress in Wisdom, especially-
In magic, he had learned that man is a
Microrosm. Upon his return, his desire was to increase the
light lit by Paracelsus and to found a society which
would have all the gold, silver, and precious stones of which she
would need, and could, like the ancient oracles, give
to princes the most useful advice, and to the people the
the wisest advice. He wanted to reform humanity. At this
Finally, he had founded a kind of convent called the Saint-

Spirit, where he had inscribed the mysteries of his wisdom
occult. With seven cooperative members, he had founded the first
Rosicrucian brotherhood. The disciples had to go to-
towards the world and maintain their secret brotherhood during
All the anuses, the brothers had to meet once
at the Convent of the Holy Spirit. Each member had to elect a
successor.

But it happened, this book tells us, that while repairing a
Part of the convent, a secret door was discovered leading to
the vault where the tomb of the Grand Master was found. There
found his body perfectly preserved, although he was dead
for one hundred and twenty years. If the story is true, it is a
Templar died some time after the suppression of
the Order. Besides the body, there were many mysterious writings.
tics, notably the Zipre T, written in gold letters, which, de-
Then, the Rosicrucians venerated it as much as Holy Scripture.

This is pure fable! The T, tau, is already us
As is well known, it's the set square on the level. Like the secret door,

the book continued, which led to this tomb, bearing the inscription-
tion: Post 120 annos patebo; "I will appear after one hundred and twenty
years ago, the Rosicrucians decided it was time to do
to learn about their association and to invite men to join it
to learn their profound mysteries.

The attention these two books aroused was extraordinary.
naire. From all sides, messages were addressed to the members of the brotherhood
questions about wisdom, their institute and the mode
initiation. Deseartes, in 1619, made in Franclort-sur-le-Main
and in Neubourg, research on society for the con-
to be born; and there appeared a whole deluge of pamphlets on the Rose-
Cross. Nevertheless, for about twenty years, nothing
no one saw a true Rosicrucian Brother appear.

Findel, the German historian of Freemasons (p. 131),
He adds to this account that in 1615, a book appeared: Echo of the
God-enlightened brotherhood of the venerable order of the R.-C.,
to which he attaches considerable importance relative to
the origin of the Swedish system. This rite, he said, notwithstanding its
Templar forms, is based essentially on the prin-
Rosicrucian icons. He believes that the founder of this
system (of the 18th degree) drew primarily from this
source.

A Protestant minister, Valentin Andreae, wrote in
1616 a satire on the Rosicrucians: Chemical Marriage of the

Christian Rosicrucianism, which was taken seriously and was the cause from a multitude of foundations of Chapters of the Fraternity, especially in the Rhine countries.

From Germany, these "Theosophical and Hermetic Societies" "ticks," as Findel calls them (p. 132), spread in Ireland, Italy and England. In England, the The ground for the Rosicrucian seed had already been prepared by Dr. Robert Fludd in London, the oracle of mysTicks and theosophists. Through him, the Rosicrucian degree spread rapidly. He claimed, with all the hypocrisy of the sectarian, that it was "an ancient symbol of the cross of the Christ, reddened with his pink-colored blood.

In France, the Grand Orient united the two in 1786.

Orders of the Rosicrucian Knight and the Templar Knight of Ierodom in one, and named its followers "SouvePrinces Rose-Croix of Herodom.

No one will ask us to multiply the evidence to establish that this Rosicrucian rank was skillful-introduced by the secret leaders of Freemasonry. This is its very origin. The identity of its doctrine, of its hatred and its sacrilegious practices with those of the Kabbalah, of Gnostics and Manicheans, indicates to us the identity of the authors, that is to say, Kabbalistic Jews.

6. The Prussian Knights or the Noachites.

The 21st degree, the rank of Prussian Knight, was called formerly the Great Patriarch or the Noahitch. He owes his Frederick II, King of Prussia, was given a new name, it is said. perhaps to please their royal protector, and to better use its influence, that the Freemasons change They manage the name of this degree in his honor. This grade thus that the other chivalric ranks owe their origin to a source other than the combination of the authors of thirty-three grades.

Freemasonry is the summary of the doctrines of the paganism, Kabbalah and the great heresies of the centuries past. These doctrines are taught with a great deal of precaution by the supreme leaders of the entire society.

Militant ranks are established to support them by the strength to defend them.

BOOK I
THE

JEWS IN FREEMASONRY

4. Jews teaching in Freemasonry.

“King Solomon also brought Hiram from Tyre, who was
son of a widowed woman from the tribe of Naphtali, and whose
Father was from Tyre. He worked with bronze, and he was full
of wisdom, intelligence, and science to do all
types of bronze works.

Hiram, the great hero of the Masonic fable, was therefore
resulting from a mixed marriage between a Cainite and an Adamite.
His father was a Tyrian, of the race of Ham, of Cain, and by-
so much so, according to the fable of the Ophites and the Masons, a descendant-
the spirit of Eblis, the Spirit of Light who, in the form
of the serpent, had seduced Eve. Her mother was from the tribe of
Naphtali, and therefore a descendant of Shem, Seth, and Adam,
the creature of the evil God Adonai.

You shouldn't ask the Freemasons or the Jews.
how they explain the words of Genesis: “Noah
"He fathered three sons: Shem, Ham, and Japheth."

This mixed marriage, from which the hero of Freemasonry originated...
Stupidity is the symbol of the alliance between the Jew and Satan.
from which the secret society originated. The Jew and Satan make common cause
common in this "great work" and share the advantages
stages of the occult sect.

Let us examine the doctrines and the high leadership of the franc-
Freemasonry, and we will find the Jew everywhere.

There is no longer any doubt, the decorations and the teachings

4 I Reg., ch. vu, v. 13, 14.
2. Gen., vi, 10.

lodge proceedings prove that the Jewish Xabbale is the doctrine, soul, foundation and occult force of Freemasonry bullshit.

We only need to read two books, accessible to all, for To be convinced: the Kabbalah, by Ch. Franck, and the Mysthe tenets of Freemasonry, by Léo Taxil. Those who wishslow to conduct more in-depth studies have at their disposaltion, on the one hand, the immense literature on the philosophy of Jews, Kabbalah, the Talmud and their practical application, and on the other hand, the numerous works on Freemasonryncric? ct on other secret societies.

The strongest argument to prove that the FreemasonNerie is a Jewish cabal based on perfect harmony between the jewels, decorations, passwords and sacred words of the sect with the doctrine of Kabbalah. We have, in fact, already noticed that the jewel that put us on [the trail of The connection between Kabbalah and Freemasonry is the triple triangle, interlaced and surmounted by a Crown representing feeling the three Triads of the Kabbalistic Sephiroth with Kether, the Crown, at their head.

2. Jews leading Freemasonry.

To want to prove the direction given by the Jews to the political march of nations by means of franc-Masonry is undertaking a rather difficult task, isn't it? due to the fact itself, which is almost universally accepted, but because of the fierce contradiction of the French-Freemasons were accepted, but not initiated into the higher mysteries.

Let us return to the historical thread of Jewish political power. among other peoples, to better understand their role in Freemasonry.

Pharaoh's words to Joseph still resonate in the eyes of the Jews, and the memory of it will never be erased:

1. For example, Henri Desportes' book, The Mystery of Blood, published by Jews throughout history.

2. See the works of Clavel, Father Neut, Father Deschamps, and Mr. Claudio Jannet, and especially the German lawyer Emil Eckert.

"Where could I find someone wiser than you, or even like you? So it will be you who will have the auTorture on my house. When you open your mouth to command, all the people will obey you; and I will have no further recourse. Above you, the throne is the quality of kingship. I tell you established today to rule over all of Egypt. In At the same time, Pharaoh removed his ring from his hand and put it on in that of Joseph; he dressed him in a robe of fine linen, and He put a gold necklace around his neck. Then he made him climb onto a of his chariots, which was the second after his own, and made people shout by a herald, let everyone bend the knee before him.

With the royal ring in her hand and the gold necklace around her neck, there she was. the ideal that will never leave the mind of the Jew.

The story of King David and his son Solomon, that's the ideal. of the Jewish nation. Nothing could be more legitimate. These are the figures par excellence of the future King of kings, of Jesus Christ, the son by David.

The Kether-Malkuth, the royal diadem on the head Esther's death could only confirm Israel's dream of domination. universal nation. After the publication of the royal letter who made it known in all the provinces and to all the peoples subjected to the empire of King Ahasuerus, the Jews were ready to take revenge on their enemies, Mordecai, leaving the palace and from the king, appeared in great splendor, bearing a royal robe of hyacinth and sky blue color, having a crown on her head and a silk cloak purple. The whole city rejoiced; and as for the Jews, it seemed to them that a new light was dawning for them because of this honor, these congratulations, and these public celebrations... Mardoëhée took care to describe all these things; and, having made a book, he sent it to the Jews who lived in all the king's provinces, in order to that the fourteenth and the fifteenth day of the month of Adar were holidays for them that they celebrated every day years in perpetuity by solemn honors?

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1. Genesis, 11:38.
2. Esther, ch. vrn, 1x.

"The Lord (added Mordec) has ordered that there be two fates, one of the people of Dicu and the other of all the nations; and this twofold lot came to appear before God on the day marked from that time onward to all nations.

3. Types of laws either against or for the Jews.

As types of all decrees of future kingdoms, either against, or in favor of, the Jews, we quote the following passages of the two letters from King Ahasuerus, the first of which was com-asked by Aman, his prime minister, and the second by Mordecai, the successor of Haman:

"The great King Artaxerxes… to the princes and lords" subject to his empire... Aman, raised by his wisdom and his Fidelity, second only to the king, has informed us that there is a people scattered throughout the earth, who conduct themselves by new laws, which, opposing the customs of other nations, despises the commands of kings, and troubled by the conflict of his feelings, peace and the union of all the peoples of the world... Seeing that only one nation revolts against all others... we have ordered that they be killed by their enemies, along with their Women and their children?

It is quite curious that this letter from Ahasuerus did not not found in the Hebrew text, but simply in the edtion Vulgate. Did the Pen Jews make it disappear?

The other edict, issued by Mordecai, said: "The great king Artaxerxes… to the chiefs and governors… Several abusing the kindness of princes... are not content with to disregard the favors shown to them, and to violate in themselves Islands, rights of natural humanity, but they try to lose, through their lies and artifices, those who are faithful... If we command things that seem-different feelings... it's in view of the public good that we obliges us to form our orders according to the diversity of time and the necessity of our affairs... Aman, stranger, Macedonian by inclination and origin, who had nothing of common with the blood of the Persians, but which we have raised as second only to the king... had undertaken to to cause us to lose the crown along with our lives. For he had done with the intention, through a completely new and unprecedented malice, of to lose Mordecai through the loyalty and good services of which we live, and Esther our wife, with all her people; so that after killing them, and depriving us of this help, he

4. Esther, x, 10.
2. Jbid., xm, 4, 5.

we could surprise ourselves and make the MacéDonians, the Persian empire.

“But we have recognized that the Jews behave by very just laws, that they are the children of the most God high, most powerful and eternal, by whose grace this The kingdom was given to our fathers and to ourselves, and still preserves it today. That is why we declare that the letters he had sent you against them in our his name is null and void, and that because of this crime he was hanged with all his loved ones, God himself, and not us, him having inflicted the punishment he deserved. We order that the Jews could kill those who were preparing to... We want to lose the thirteenth day of the month of Adar. We want... that you would consider this day a holiday... and if there is a province or a city that does not want to take part in this solemn celebration, we want her perish by iron and fire, and may she be so destroyed, may it remain inaccessible forever, not only– "For men, but for animals?"

These two letters are so characteristic that they have served and can still serve as models until the end of the world.

&. The Maccabees, the last true Jewish Knights.

Before seeing the Jews fall completely into their Blindly, we encounter the nobles in their history

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4. Esther, ch. xvr.
2. Ibid., xvi.

characters of the Maccabees, bearing high the banner of truth God's people for the defense of their religion and not for the conquest of the universe, and fighting in the name of the Lord with heroic and religious courage. The Jews have preserved In Freemasonry, the motto on their banner is: To 30th degree, the sacred word is: Adonai, and at the 33rd degree the sublime word cst: Mikamoka Benlim.

These words are a corruption of the Hebrew Mi Khamokha Baelim, Jehovah? Who is like you among the gods, Jehovah? Hovah? They are borrowed from the Song of Thanksgiving. spoken by Moses after the crossing of the Sea?, The

Maccabees had them inscribed on their standards; ct their great victories were attributed to their superior strength natural. Several authors say that the name of the Macha- The first ones are derived from it; for if we link together the first From the letters of these four words, we obtain the name #a-cha-bi, which in Hebrew means Maccabeus 8.

Indeed, the Maccabees were the glory of the people of Israël; but it's strange that Christians would let themselves be placed under their banner. However, the French must be forgiven- Freemasons, still this mystification on the part of the Jews: they have never studied Hebrew and do not know the meaning of fication of their sacred words.

5. The Jews, fallen through deicide,

The divine tragedy of Calvary changed the world. The Jewish people have just accomplished their divine mission. They have given to the world the Redeemer. For a long time now this people was divided into two parties, the Orthodox party and the party heterodox. The latter, the Pharisaic party, killed the Messiah. because he did not grasp the idea of a temporal king. The the Orthodox party recognized its Messiah and formed the Pri- Church milive.

From this moment begins the people's fierce struggle

4. Leo Taxil, 11, 366.

2. Exodus, XV, 11.
3. Cornelius a Lapide, in Exod., xv, 11.

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Deicide against Christ and his Church. Annihilate Christianity. nism, which for him is nothing but a "heresy," that is a duty religious matters are even more sacred than submitting to all the nations of the earth. Of Christ, as the prophets had predicted it, "bearing our iniquities?", "the hands and his feet pierced and ranked among the scoundrels, he has No idea. The humility and sacrifice of the God-Lord They are incomprehensible, and the cross is for him "a scandal 5.

“The scepter will not depart from Judah, nor the prince from his posterity until the one who is to be sent comes; "He is the one who will be the expectation of the nations." This prophecy of

The patriarch Jacob's reign was fulfilled when the kingdom of Judah
passed into Herod's hands. For eighteen centuries the
The Jewish nation lost its political existence. However,
The Jews stubbornly close their eyes to this prophecy, and
adhere to the words of the same patriarch Jacob addressed-
said to Judah: “Judah, your brothers will praise you, your hand
will put your enemies under the yoke.” For them, the strength of
These last words were not to end with the loss of the
scepter at the time of the arrival of the Messiah.

Do not, they say, still remain the two co-
J and B, Judah and Benjamin, as representatives of the
A chosen people? The scattered tribes will reunite and the pro-
Phetie will still be accomplished through fus and nefas.

6. Freemasons working for fallen Jews.

Freemasons work for the Jews in their
temple. Regardless of the two columns J and B, Judah and

4. Saint Paul, in defending himself against Tertullus before the governor
Felix thus names Christianity in the sense of the Jews. Tertulle
He had named it "the seditious sect of the Nazarenes". Acts, xxiv, 5, 14.

2, Isaiah, 35, 11.

3. Psalm, 21:18.

4. Isaiah, in, 12.

5. I Cor., 1, 23.

6. Genesis, xuix, 10.

7. Ibid., v. 8.

Benjamin, this temple is adorned, around its perimeter, with ten
other columns representing the ten lost tribes of Is-
Raël. "In the frieze or architecture that rests on the
twelve columns, a cord reigns which forms twelve knots, of
the form known as lakes of love (it's Pamour
fraternal bond that intertwines the twelve children of Jacob); the
Both ends terminate in a tuft, called
"A serrated tuft, and they come to rest in columns J and B i."

When Rehoboam, Solomon's successor, did not want Heeding the people's wish, "Israel separated itself from the house" of David, as he is still separated today”; Rehoboam assembled the whole tribe of Judah and the tribe of Benjamin to fight against the house of Israel. Then the Lord He addressed his words to Shemeias, a man of God, and said to him: “Speak to Rehoboam, son of Solomon, king of Judah, to all the house of Judah and Benjamin and all the rest of the people, and tell them: This is what the Lord says: You will not You shall not wage war against the children of Israel who are your brothers; for it is I who did this. They will listen to the "Word of the Signer?"

Let the Freemasons therefore understand which temple They dedicate their labors, and to what people are they the servants very humble drivers!

The ten tribes of Israel will be found, the Jew told himself. for Jehovah has promised us: “Do not be afraid, O Israel, I will deliver you from this faraway land where you are (Babylone), and I will take your children from the land where they are captifs.... I will exterminate all the peoples among whom I I have scattered you; but for you, I will not lose you. Thirdly, I will punish you according to my justice, so that you 'Don't think you're innocent.'

In their blindness, the Jews transformed Man-God promised in this Kabbalistic figure of which we have

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4. Leo Taxil, 1, 344.
2. III Kings, ch. xu
3. Jeremiah, xxx, 10.

spoken; then, after having made it an emanation of their Ensoph, the Jew, the Man par excellence, is declared by They are a direct emanation of this Adam Kadmon: the Jew is the God-Man, as Carlile so aptly defined him. — Add to the deicide the sacrilege of the apotheosis of the Jew, and you compwill take the unspeakable rage of the Kabbalistic Jew against the Nazarene, his heresy and his Church, you will understand in at the same time this feverish activity that he puts into destroying with his mallet, everything that opposes his ambition, and to build with his trowel the temple of his universal domination, of which He polishes rough stones from the Apprentice grade onwards.

Before we get to Freemasonry, we would need to collect the names of all the Jewish Mordechai, from the deicide and the destruction of the temple up until the Crusades; but the purpose of this study does not allow us to write their history; moreover, in our little island of Mauritius, it there is no library that can provide them to us elements. Let's hope other writers will undertake the role of Jews in the persecution of Christians before Constantine the Great, under Julian the Apostate, during the invasion Saracens in Spain, in the revolts of the sects of Gnostics, Manicheans, Bulgarians, and even the Albigeois, and in the revolutions of different countries up to nowadays. We are sure they will meet everywhere their frenzied hatred of Christ and their devouring thirst for universal domination.

We have simply set out to unmask the Freemasonry. The reader must already be convinced. that it is essentially Jewish Kabbalah, of which all the doctrines are reflected in the emblems and decorations ma-Conic. It will be much more so when we do the detailed description of the Masonic plan in its thirty-three degrees.

Ahasuerus, since the thirteenth century, is the very powerful Order of the Templars, continued in Freemasonry; The Kabbalistic Jew is his Mordecai.

7. Corruption of the idea of the Messiah by the Jews.

Seeing the strength, the discipline, the wealth and the in-
Due to the influence of the Templars, the Jewish people had to envy them. that the Lord had promised to him, saying by David's mouth: "He will rule from sea to sea, From the river to the ends of the earth. In front The Ethiopians will prostrate themselves against him, and his enemies will lick him. will worship the earth. All the kings of the earth will adore him, and all "The nations will be subject to him."

A bold, grand, and fruitful idea: to afflict oneself with this Order for the conquest of the universe? With him this pro- will be accomplished brilliant phetia l

At the opening of the sessions of the Supreme Council of the 33rd of-
With due respect, the Sovereign Grand Commander President addressed himself sant to the Lieutenant Grand Commander, he said:

D. "Mighty Sovereign Lieutenant Grand Commander, how old are you ?

R. – Thirty-three years completed, Most Powerful Remembrancerain Grand Commander.

D. – What is our mission, powerful and illustrious Brother?

R. – To discuss and promulgate the laws that Reason and the Progress is necessary for the happiness of peoples, deliberate on the most effective means to employ to to fight and defeat the enemies of Illuminati.

D. – What is our duty?

R. – To defend the immortal principles of the East, and the to spread continuously across the entire surface of the globe.

The principles of the East are [the principles of the Kubbalah] Jewish. To spread them by fighting all its adversaries. This is the ultimate goal of Freemasonry. The Jews They inscribe the principles and the Templars fight against them Enemies, that is the constitution of Freemasonry.

Tacitus already said that the Jews had faith in a pre–

1. Psalm LXXI.
2. Histor., L., v, 13.

a saying contained, according to them, in the ancient books of their priests, that the East would prevail, and that from Judea came forth–would be the masters of the world. Alas, for them, the king of Israel, the prophesied conqueror, whose name is the Orient, had come Indeed, and his apostles have already gone to conquer the world.

Zechariah predicted to the high priest Jesus that the Messiah would come–would be at the temple that Zerubbabel had begun to rebuild; “Listen, O Jesus, high priest, you and your friends who are with you, because they are destined to be the figure of the future: the wen I am going to bring the Orient, which is my servant 1. » The interpreters agree that Tsadekh, the East or the seed, means the promised Messiah.

Later, the same prophet received from Dicu the order to to put a golden crown on the head of the high priest Jesus and to say to him: "This is the man whose name is the East: It will be a seed that will grow by itself, and it will build a temple to the Lord.

The high priest received the crown and the name of the East, because he was "the figure of the future", that is to say, of the Messiah, the future King of Israel, who was to build his Church, the true temple of God.

The other Zechariah, the father of Saint John the Baptist, predicted For this reason, in his beautiful canticle Benedictus, to his son: “You, child, will be called the prophet of the Most HighHigh: for you will go before the face of the Lord to prepare him the ways, in order to give the knowledge of salvation to his people, for the remission of her sins, through the womb of the mercy of our Lord, in which He has visited us "The East from above?", that is to say, the promised Messiah.

The Catholic Church sings, three days before Christmas, the following antiphon: "O Orient, splendor of light Eternal and Sun of Justice: come and enlighten those who are sitting in darkness and in the shadow of death.

But, alas! the Jews did not want to recognize the truth–

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1. Zechariah, nr, 8,

2. ibid., vi, 12.

3. Luke 1:78.

Table Orient; they are still waiting and hoping to see him. In While waiting for him, in the Masonic lodges, they place his emblem on the Eastern side, and lavish their hoMagi and their adoration. Christian Freemasons They join them and kneel before the Messiah. imaginary, not understanding that by acting this way they implicitly deny the coming of the true Messiah, in the name They were baptized! How far will the mystilithe citation and blindness of these poor servants of the Jews! Don't they yet understand that Freemasonry west than a means that Jews use to achieve Dominate the universe? That's only to use the powerthe formidable power that the Order of the Templars had acquired, that the Jews allied themselves with these religious figures.

The conquest promised by God to the true East, they want to tear the Jewish people away with the help of the Templars and the adDicu verse, which Our Lord calls the "Prince of this world.

8. Influence of Jews in Masonic lodges.

The first thing that strikes the new lodge member,
It is the Jewish character of everything in it. He understands,
From 1% to 30° degree, always talk about "Ja
The Great Work of rebuilding Solomon's Temple, of
the assassination of the architect Hiram Abiff, of the two columns
Boaz and Jakin*, from a multitude of passwords and words
sacred Hebrews, and of the Jewish era, in use among the Franksmasons, adding 4,000 years to our era so as not to honor-
to recount the birth of the divine Savior,

Having firmly established Freemasonry in the
In various Christian countries, the Jews obtained in all the
Grand Orients their preponderance by influence and the
number. They also established a large number of lodges.
exclusively Jewish. Even before the 1789 revolution, the

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4. John, XIV, 90.
2. IHI Kings, seen, 21.

The von Ecker and Eckhoffen brothers had established in Hamburg the
"Lodge of Melchizedek" for Jews. The Jews von
Ilirschfeld and Cotter founded in Berlin, towards the end of the century
past, the "Lodge of Tolerance", "with a view to bringing together,
through Freemasonry, the Jews of the Christians, to make the
first, more humane, and to raise them to a higher degree
of intellectual culture.” The November 1864 issue
The secret Masonic newspaper of Leipzig says that "the center
One of these Jewish lodges was in Paris, near Crémieux and the Grand
Rabbi.

On June 12, 1808, the lodge "The Growing Dawn" was established
in Frankfurt, exclusively for Jews, under the Great-
Eastern France. After the Battle of Waterloo, the circles
Political constants forced this lodge to separate from
this Grand Orient. Not wanting to submit to the condition
that Landgrave Charles of Hesse demanded, to appoint
always a Christian for a master, she asked for his affliction-
tion to the Grand Lodge of England, ct obtained it in 1817.

In September 1836, twelve Jews asked the three
Grand Lodges of Berlin to admit Jews into their
breast. All three refused. Since then, the question of

the admission of Jews into Christian lodges was beautiful- The controversial move. The Jew Gotthold Salomon, of the lodge "PAu"nascent rore" used an argument that finally won the Victory: "Why," he said, "don't the masons date?" their era of the birth of Christ, but, like the Jews, of the creation of the world? Why is the name of Christ not never uttered, neither in oaths nor in prayers to Opening of a lodge, nor at banquets? Why not findvons-uous no Christian symbol in the entire rite of the Masonry? Why the square, the level, and the plumb line? Why the motto: "Wisdom, Strength and Beauty" at the licu of "Faith, Hope and Charity"?

The Jews thus made their entry into two of the Great Prussian lodges, as they had done long before in the English and French lodges. The Count of Fernig, Vice-President of the Supreme Council of Prussian Lodges,

declared that "the Great Architect of the Universe" was the God of the Jews.

Fischer! then wrote: "The vast majority of the order Freemasonry does not admit Christianity, but the fight to the point of using a knife; the proof is found in the admission of Jews in the lodges.

In 1844, Disvacli put the words in the mouth of the Jew Sidonia The following words? : "Since your company in AngleThe earth began to be agitated, and associations Powerful forces threaten your institutions, you see the hebreu, once so loyal, still in the ranks of trackers and latitudinators... This mysterious diplomat Russian matter, which so alarms Western Europe, is organized and primarily executed by Jews; the formia terrible revolution is currently being prepared in Germany. and which will in fact be a second and even bigger The Reformation developed entirely under the auspices Jews. In the Ministry of Finance in Russia, the Count Cancrin, I recognize the son of a Lithuanian Jew;... in the Spanish minister, Señor Mendizabal, I see a Jew from Aragon;… in the French President of the Council, Marshal Soult, I recognize the son of a French Jew; in the Prussian minister, Count d'Arnim, I see a Jew. You You see, dear Coningsby, the world is governed by completely different characters than those who are enraged by it who are not behind the scenes.

History will one day tell that all

The revolutions of the last few centuries have their origin in the Masonic sect, under the supreme direction of the Jews. Those those who enter the lodge participate, knowingly or unknowingly Specifically, to the war of the modern Synagogue against the thrones and the altars of our homelands.

During the 1848 revolution, led by the Grand-Orient of France, its Grand Master, the Jew Crémicux, became Minister of Justice. This man founded the Alliance in 1860

1. Marannic Review, January 1848.
2. Coningsby, VI, ch, xv.

Universal Israelite and proclaimed, with an effronteric inconcevable, in the Archives Israëélitiques of 1861, p. 651, that "in place of the Caesars and the Popes, a will arise "A new kingdom, a new Jerusalem." And our good Blindfolded Freemasons help the Jews in their The "Great Work" of building this new "Temple of Salo-"My," this new Caesaropapist Kingdom of the Kabbalists!

9. Complaints of Freemasons regarding Jewish preponderance in the boxes.

In 1862, a Berlin Freemason had printed, on the preponderance of Jews in the lodges, a sheet of eight pages, which he communicated strictly to competent people tents. Under the title: "A Sign of the Times," he pointed out a very dangerous character in the Berlin elections of April 28 and May 6, 1862. "An element," he said, "came to the surface and exerted a pernicious and dissolving influence-boasts in all directions: the Jew. The Jew is at the head, by his writings, by his words, and by his actions; he is chief and principal agent in all revolutionary companies tionnaires, even in the construction of barricades. He saw it clearly in 1848, in Berlin. How did it happen that at In Berlin, no fewer than 217 Jewish special electors were elected, and that in two districts Jews had been elected to The exclusion of all Christians?

This situation has only worsened since then. The Jews are the majority in the municipal corporation; so that Berlin has the right to be called the capital of the Jews.

"In the press, Jews speak of the 'people' or of the "nation" as if there were only Jews, and that he There were no more Christians. The explanation for this is given by the agitating Freemasons, including Fr.". LamarTine said that the revolutions of 1789, 1830, 1848, etc., have were raised by the Masonic league; admission confirmed by Fr. Garnier Pagès, Minister of the Republic, who, in 1848, publicly declared that "the French Revolution

of 1848 was the wiomphe of the principles of the Masonic leaguenique, that France had received Masonic initiation, that 40,000 French masons had pledged their assistance to to complete the glorious work of establishing the Republicrepublic intended to be established throughout Europe and on the whole face of the earth."

The culmination of all this is the political and revolutionary power tionary of the Jews, according to the words of J. Weil, head of the Jewish masons, in a secret writing: "We excrete a powerful influence on the movements of our time ct on the progress of civilization towards the republicanization of all peoples." And another Masonic leader, the Jew Louis Boerne, said, in the same secret writing: "With a powerful handIn terms of health, we have shaken the pillars on which it is based the old building, so as to make them groan.

Mendizabal, yet another Jew, the soul of the Portuguese revolution

at ease in 1820, carried out the capture of Porto and Lisbon, and, in 1838, imported, through his Masonic influence on the Junta, He followed the revolution in Spain, where he became Prime Minister.

The Jew Mendizabal promised, as minister, to restore Spain's precarious finances; but at a time very short, the result of his manipulations was an increaseterrible national debt crisis, and a great decrease in income, while he and his friends had amassed immense fortunes. For this accumulation of their personal wealth, they found an opportunity magnificent in the sale of 900 Christian institutions, religious and charitable organizations, which the Cortes, on the proposal The properties of the Jews had been declared national property. Clergymen were treated in the same way. The derivZion's shamelessness in expressing religious and national sentiments The people went so far as to say that Mendizabal's mistress dared to wear in public a magnificent necklace having, with few some time ago, it served as an ornament on a statue of the saint. Virgin Mary in one of the churches of Madrid.

The Berlin Freemason continues: "The dangers for
the throne and for the altar, whose power threatens the

Jews in Freemasonry have risen to the highest levels
high degree, and it is time to raise our voices against them.
as the leaders of Freemasonry have just done
German, writing: "The Jews understood perfectly that
"The royal art" (the art of becoming king) was an essential means
to firmly establish their own esoteric reign... The
Danger threatens not only Freemasonry, our Order,
But states in general... In the lodges, the Jews find
numerous opportunities to practice their well-known system
of corruption, and to sow confusion in a good
number of cases... How dangerous must the influence be?
Jews on Masonic affairs, when one remembers
of the active part played by this people in the crimes of the
French Revolution and Corsican usurpation; when we con-
astounds the tenacity of the Jewish belief in a future reign
Jewish influence throughout the universe and the immense influence exerted by gold
Jewish people are represented in many government ministerial positions. The Jewish people
a castle in hostile opposition to the entire human race, ct
The "God of Israel" has only one chosen people, to whom all
The other peoples were given as a "step stool".

"Now consider that between the 17 million ha-
of the inhabitants of Prussia, the Jews only account for 600,000;
consider with what convulsive ardor this nation, in
its irrepressible, oriental vivacity, works to give itself
all means that can be used to revolutionize the State, to
to occupy even educational institutions with money
superior, and to monopolize government positions in its favor
government; consider also the insurmountable horror of these
silversmiths for all manual labor; look
Finally, the oppression suffered by our artisans through usury and
the speculation of the Jews; — and then, ask yourself-
even what must be the weight of the chains thrown by them on
those of our compatriots who earn their bread by the sweat of their brow
from their foreheads!

"The Jew refuses to merge with the mass of the people;
He only does it with the noble class: they want to become the
(Eastern) nobility of Hemagna. They claim to dominate

on us as ministers, presidents, governors, officials

makers, majors; they will never want to put themselves on the same level as
the opening.

"There exists in Germany a secret alliance with..."
Masonic forms, placed under unknown leaders, tra-
valiant, however, for non-Masonic purposes. The
Members of this alliance are almost all Jewish; they tra-
are worth in degrees and in systems, with rites and
symbols, Christian only in appearance.

"Do not disregard our warning in this time of
Danger! These are not ridiculous calumnies, to which
The illiterate people alone believe this, but with an unheard-of level of fraud.
shameless to the highest degree, abusing the most
Holy! These criminals are no longer hiding in the shadows,
They openly show themselves as our brothers and boast-
publicly advocate for the protection and brotherhood of
German princes.

We heard a bricklayer. He was complaining.
bitterly that the Jews form a Freemasonry in the
Freemasonry, just as Freemasonry forms a state in
the State.

“Add to what has already been said,” the Berlin bricklayer continued,
that Jews are now received in all lodges of
the universe, while there are Jewish lodges in which
Christians are not received under any circumstances. In London,
Where the true heart of the revolution lies, there are two lodges.
Jewish houses whose threshold no Christian has ever crossed. It is
that is where the threads of all converge and from that is where they originate
the revolutions. From there, the other lodges are directed. There
find "the secret superiors", so that, almost
All Christian revolutionaries are nothing but puppets.
blind men in the hands of the Jews. This is done by the middleman
of secrecy.

“During the annual Leipzig fair, a Jewish lodge…”
It's permanent. It never opens its doors to a Christian.
The Jewish lodges of Frankfurt and Hamburg are not

"Only emissaries from other lodges were allowed."

"The Masonic conference in Bayrenth, in 1873,
voted in favor of admitting the Jews, but the Great

The Berlin lodge "The Three Globes" continued to do difficulties. In April 1874, the question of the admission of Jews was subjected to all the Master Masons of the dependdance of this Grand Lodge. 1,390 Master Masons were "For, ct 1,395 against their admission."

"The Masonic journal Bauhütte, dated June 6, 1874, is furious at this majority and calls on its members Masonic obscurantists. He adds: "This exclusion official of a large Masonic family and men worthy is a harsh and unfraternal measure, a negation of the fundamental idea of royal art, a heresy in Freemasonry is an anachronism.

“Although nowadays the children of Israel have access to almost all the lodges, which, shortly, must fall Before them lie the final barriers; they are quite skilled. to combine the advantages of Freemasonry with those of their own race. The end of Freemasonry – the emworst in the world – is identical with the aspirations of the race from which the future King received this promise: "All the “The kings of the earth will worship him, and all nations will be devoted to him.” "submitted."

Their Messiah, however, is not an individual person. dual, but the race, dominated by Freemasonry the entire universe.

In Europe, they carefully keep the existence a secret and the number of their lodges; but in America, they are less reserved. Under the name of Bnat Berith (Sons of Allianec), their Masonic confederation finds admission in all the lodges, first advantage for them, to which A second one is added: that of keeping their boxes inaccessible. accessible to those who are not Jewish. There are now more of 210 Jewish lodges in America. Lodge No. 1 was founded in New York in 1843, the CT had over 200 members. There were

1. Psalm 22:11.

In twenty years, the number of American Jewish Freemasons was rising to 18,000.

Carlile, one of the greatest Masonic authorities, said (ip. 86): "The Freemasonry of the Grand Lodge is current"entirely Jewish."

The Gazette de la Croix, the main organ of the conservatives Prussian eurs, gave in 1875 (June 29-July 3) a series articles demonstrating that the main ministers of the gov-Prussian and German governments, without exception of the prince Bismarck's methods were completely in the hands of kings. Jews of the Stock Exchange, not only conspiring with them, but still duped by them; and that the Jewish bankers govern-were actually born, and Prussia and Germany. This led to the saying... Gizkow Jew: "The true founders of the new empire" Germans are the Jews; the first guides in all the sciences, in the press, in representation and in the political, they are Jews.

In 1860, a book was written on this subject by Mr. Stamm; it proves that "the reign of universal freedom on earth will be founded by the Jews.” In the same year, Mr. Sammter published a long letter in the Prussian Volksblatt for to demonstrate that "the Jews will soon occupy the place of the Christian nobility: the outdated nobility must lose its position in this era of enlightenment and universal freedom with whom we are very close. Don't you understand? not, he wrote, the true meaning of the promise of the Lord Dicu Sabaoth to our father Abraham, a promise that will be fulfilled Surely, one day all the nations of the earth will be ussujettics to Israel? Do you believe that God meant by that A universal monarchy with Jewish kings? Oh no! Dicu scattered the Jews over the face of the earth, so that they became a leaven in the midst of all races and that finally They extend their dominion over them, as if they were chosen ones.

It is unlikely that the terrible oppression suffered by the Christian nations of Europe, who see themselves impoverished corrupted by the usury and avarice of the Jews, and complain of see the national wealth accumulated in the hands of

Big bankers are content with a few uprisings. anti-Semites. The monarchies, whose foundations do not are not yet completely pulverized by the mason's mallet-nique ct whose dynasties are not yet reduced to level of the sans-culottes masons, blindfolded and shoes knocked down, will unite against the monstrous sect and will break the ranks of the anarchists. Carlile Ini himself, this a rabid Freemason, terrified by the fate of humanity between the hands of the Jews, he said: “When the legislators deal-They will once again form secret societies; they would do well not to not to admit yet another exception in favor of the franc-masonry.

The privilege of secrecy is legally granted to Freemasons.
in England, in Germany, in France, and we believe,
in all countries. The fact that all revolutions emerge
from the depths of the back rooms would be inexplicable, if we do not
we didn't know that the ministries of all countries – read Bel-
temporarily excepted – are in the hands of
Freemasons ultimately controlled by the Jews.

What we have said seems sufficient to reveal one
The great mysteries of Freemasonry. What are they?
The secret directors? They are the Jews.

40. The Presidents of the Supreme Council of the 33rd degree are not the real leaders.

But among the Jews, who are the secret leaders of
Freemasonry? It's certainly not the Soupe-
their Grand Inspectors General of the 33rd degree; their
Names are printed, and there are so many of them! This doesn't
They are not the Presidents of the Supreme Council either; for,
In the initiation to this 33rd degree, they speak of their leaders:
"Princes and priests, unable to overcome an institution-
tion which is hostile to them and which is so formidable to them, have
had, at various times, the perfidy of crossing into the camp
enemy, to become masons themselves and to intrude into
Freemasonry: its customs, its formulas, its titles, its
legends so absurd that they were bound to distort the spirit of the institution, which distorts its tendencies, and which, instead
liberal and democratic doctrines seemed to favor
to mock religious and aristocratic principles.

"Our leaders, faced with this danger, tightened the
links to the real members of this secret society via Excel-
The fact that it is masonry, and desiring to ascertain, if not Ja
protection, or at least the tolerance of the powerful of this world,
they allowed them to take part in Masonic activities which
They only revealed to them what they wanted them to know.
to reveal. Seeing without flinching the transformed masonry,
in appearance, in a society as insignificant as it is pos-
possible, benevolent and charitable, of which these powerful of
the earth believed they held the upper hand, our hearts let them-
will declare that Politics and Religion were complicit.
"Completely unrelated to Freemasonry!"

It is impossible for us to list all the lies here.

all the hypocrisy, even the admission of falsehood, of which the brave In this statement, the presidents condemn those they they call our Cuers; it suffices for us, at this moment, to do Note that they do not say: We, the leaders, but: our chiefs, which implies an admission that beyond 33°, beyond the As President of the Supreme Council, he will have other leaders as well: The real unknown leaders.

Who are they? Where are these leaders?

11. The so-called Holy Trinity, the true unknown leaders.

We have before us the Temple of Solomon, Map general structure of the organization and the alliance's work plan revolutionary, by Doctor Édouard Émile Eckert, lawyer-sat (Prague, 1855).

The accompanying explanation gives us a clear idea of the entire Freemasonry system — combination diabolically ingenious; — we have neither the desire nor the duty to reproduce it here. We borrow it alone-

which can be useful to us.

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1. Paul Rosen, Satan and Co., p. 294.

Solomon's Temple is built on a carpet of 16 squares oblongs, which is called the Vestibule. The temple consists of 14 cubic stones, 9 of which form the first floor, 4 the second, and the third. Each cube represents a lodge. or a part of the universe. One of the cubes is not visible. being covered by the four cubes of the second floor. All The other cubes are only three-quarters visible each. Only the one on the upper floor is entirely open to the day.

The latter is the seat of light; the central cube of the The first floor, which is completely hidden, is the headquarters of darkness. This is the representation of divine dualism, of the Kabbalistic doctrine.

We are passing over in silence the gradual decline of the light of Intelligence that comes from above, and which is lost entirely within the last cube representing Matter.

At the center of the upper cube is the God-Zomme, which we immediately recognize him as Adam Kadmon, The archetypal Man of Kabbalah. His symbol is the Phoenix. He is the bearer of the double crown, of the material empire-riel or political, and of the spiritual or ecclesiastical empire; As such, it is also represented by a double-headed eagle. crowned with a single crown. As head of the empire universal political, he calls himself Emperor of the World; as head of the universal ecclesiastical empire, his name is Patriarch of the world; as head of all virile activity in the entire universe, he is called the Great Architect of the Universe; as head of the activity of the power governing the world, He is called the Grand Master; finally, as a personal unit- The essence of all these attributes, he bears the name Jehovah.

What should surprise us is finding the designations of Patriarch, Emperor of the World and Grand Master alongside those of Jehovah and the Great Architect of the Universe-pers.

Carlile teaches us! that "the original meaning of the word Jew was that of a wise man and spoke through his devotion to the

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1. .Hanual of freemasonry, p. 177.

science. The word has the same scope as the name of Jehovah; Literally, it is the God-Man, the Holy Spirit or the inspired Spirit of Man.” As such, he is the Great Architect of the Universe. This is a rare testimony in favor of and that we have already found: Primitive Man or Adam Kadmon is the ideal of the Jew.

However, a distinction must be made between the ideal Jew who is identical with Jehovah, and the Jew incarnate in this world. The latter is the Grand Master of the secret society by excellence; he has as assistants two other Jews who are slaves Jews, the Patriarch and the Emperor of the world.

These three characters, the Grand Master, the Patriarch and the Emperor, compose ee which is called, in blasphemy, the Holy Trinity.

Once again, where are the leaders of the franc-masonry?

41. Residence of the Unknown Leaders of the Jews

ct of Freemasonry.

On June 29, 1869, the feast of Saint Peter, took place in Leipzig a council jnif, most likely in the wake of the Council of VaTican, summoned for December 8th of the same year. To This meeting was attended by the chief rabbis of Türkiye, from Russia, Germany, England, France, the Netherlands Down, from Belgium, cte... The Orthodox Jews and the The reformers constituted two factions holding each other together. Another in equilibrium. And here is the thesis common to some and to others, as it was formulated: "The Synod recognizes It is only natural that the development and realization of ideas... dernes constitute the safest guarantee for the present and for the future of Judaism and its children,

Is there therefore a solidarity among the Jews of the West? and those from the East, the Chief Rabbi of Türkiye and those from Christian countries? Father Chabauty will tell us: "I

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1. Auguste Rohling, The Jew According to the Talmud, French edition by To Poutigny. Paris, Savine, 1889.
2. The Jews, our masters! Paris, Palmé, 1882.

It is historically undeniable that, since the dispersion Until the eleventh century, the Jews had no visible center and known for its unity and direction! » After the ruin of JerusalemSalem, this center was located for a long time, sometimes in Japhne, sometimes in Tiberias; he was represented by the Parniancues of the Judea, which enjoyed great authority. "They decided Matters of conscience and important national affairs: They led the synagogues as senior leaders; they they levied taxes; they had officers called "apostles," who carried their orders to the Jews of the prothe most remote vinces. Their riches became immense. These patriarchs acted in an ostentatious or cachede, according to the provisions of the Roman emperors with regard to Jews.

Above these Patriarchs were the Princes of the CAPTIVITY, who resided for a long time in Babylon 2.

“Jewish writers make a great distinction between The Patriarchs of Judea and the Princes of Exile. The preThey claim that the first group were merely lieutenants of the second group. The Princes of Captivity possessed the quality and authority absolute authority of supreme leaders of all the dispersion of Israel.

According to the tradition of the Doctors, they were instituted to take the place of the former Kings; and they have the right to exercise their Expiation on the Jews of all countries of world.

"The Caliphs of the East, frightened by their power, their provoked terrible persecutions, starting from the eleventh century, history ceases to mention these leaders of IsRaël. Did they disappear completely, or did they transport them? Elsewhere, the seat of their power? This second hypothesis is by far the most likely, given the dofollowing comments:

I. Letter from the Jews of Arlos to the City of Constantinople,

"Honorable Jews, peace and grace. You must know

1. Tléodore Reinach affirms this in his history of the Israelites.
2. Franck, The Kabbalah, p. 270,

that the King of France, who is once again master of the country from Provence, we were obliged by public order to make Christians or to leave their territory. And those of Arles, of Aix and those from Marseille want to take our property, threaten our lives, ruin our synagogues and cause us much trouble harm; which makes us uncertain of what we owe to do for the law of Moses. That is why we beg you to wisely want to tell us what we should do.

Chamor, Rabbi of the Jews of Arles, on the 13th of Sabbath 1489.

11. Response of the Jews of Constantinople to those of Arles and Provence.

“Beloved brothers in Moses, we have received your letter in which you share your anxieties with us and the misfortunes you endure. We have been perborn of as great a sorrow as yourselves.

"The opinion of the greatest Rabbis and Satraps of our The law is as follows:

"You say that the King of France is forcing you to..."

to be Christians: do it, since you cannot do it at all. terrifically, but that the law of Moses be preserved in your heart.

"You say they want to take your property; do your Child traders, so that through trade they might... They rob the Christians of their own.

"You say your life is being threatened: have your children" physicians and apothecaries, so that they may destroy that of Christians, without fear of punishment.

“You say they are destroying your synagogues: do your children, canons and clerics, so that they destroy their Church.

"You say that you are being subjected to other forms of harassment: do your children lawyers, custodians and people who are ordinarily applied to public affairs; and by this means wished You will dominate the Christians, win their victories, and you will will take revenge on them.

“Do not be alarmed by this order that we give you– No, because you will see from experience that, from lowered As you are, you will reach the pinnacle of power.

“VSSVEF Prince of the Jews of Constantinople,
the 21st of Casleu 1489.

Abbot Chabauty perfectly demonstrated the authenticity ct the scope of these documents. "It was," he said, "a line of political and social conduct, which they demanded and which In effect, they received the Spanish and Provençal Jews. From then on, We can perfectly understand why, leaving aside their doctors and rabbis from neighboring regions and even from home They, however, are addressing their concerns elsewhere, far away, in Constantinople. because, it must be for us now, of all things Obviously, their supreme leader resided in this city, no not only religious, but also political; there lay the head of the nation.

The course of action that this prince of Constantinople the tracing of the Provençal Jews was admirably maintained to this day. Father Chabauty proved that the Jews obey today, as in the past, an oc- leader A cult figure, but unique. This leader exists; he has the same power. that in the Middle Ages, he led the nation along the same paths,

Can we say that the rapprochement we have

The fact is conclusive, and that the unknown leader of the Jews is also
The unknown leader of Freemasonry? If he is not con-
As an elected official, he is at least very likely and capable of leading.
those who have every interest in finding the primary culprits of
the anti-Christian and anti-social league.

13. Residence of the Supreme Chiefs of Freemasonry.

Adolphe Ricoux? was fortunate enough to get his hands on
on the "Collection of Instructions" of the Dogmatic Leader of
Freemasons. He brings with him a document of the highest order.
of importance, the encyclical letter of the dogmatic leader or
Supreme Pontiff of the Freemasons. "Freemasonry"
universal, says the author (p. 64), has, as its ultimate peak
of its international organization, a Supreme Directorate,

1. Henri Desportes, The Mystery of Blood, p. 335 seg.
2. The existence of women's lodges, Paris, Téqui, 1891,

whose seven members are taken in turn
role in the Supreme Councils, Grand Orients and Gran-
Lodges from various countries, which operate for six months
only... The seat of the Supreme Directory is in Berlin.

“However, four heads of major centers are directors”
are permanently installed ad pitam, reporting directly
of the Supreme Director, and centralizing, for him to transmit-
To put in place important communications. These four major
The main centers are: in Naples, for Europe; in Cal-
cutta, for Asia and Africa; to TVashingion, for America-
North America, and Montevideo, for South America.

"Finally, apart from the four major guiding centers,
are two characters, each with a special mission:
The Head of Political Action, specifically in charge of the
Vatican surveillance, to hasten events
against the Papacy, as soon as he received the order from the Direc-
supreme authority; this head of action resides in Rome (this is currently-
(the fr. Lemmi); and the Grand Custodian of Traditions
sacred, who is in a way the Grand Lama of the sect,
the dogmatic leader, the secret antipope, and who is known to
Heads of the Supreme Councils, Grand Lodges and Grand-
Orients, under the title of the Sovereign Pontiff of Freemasonry
Universal stupidity, residing in Charleston. It was Albert
Pike, who just died. They say Albert Mackey is

his successor.

The seven members of the Supreme Directorate and the four
Major Management Centers still represent the famous
number eleven. These are probably the President of the Direc-
Supreme Leader, the Head of Political Action (Emperor) and the
The dogmatic leader (Pontiff) who form the Holy Trinity
which we have spoken of. With them, the mystical number
rises to thirteen.

This work deals with the Kabbalistic number onse.
will one day see a work on the satanic number thirteen.

BOOK IV

LUCIFER IN FREEMASONRY

1. Kabbalah, the main source of black magic.

In his exposition of the Kabbalah, Mr. Franck tells us to know the figures under which we have tried to representto sense the Sephiroth. "There are," he said, "three main ones, at least two of which are consecrated by the Zohar. One It shows us the Sephiroth in the form of ten circles. concentric, or rather nine circles drawn around a The point which is their common center, the other presents them to us under the image of the human body. The crown is the head; Wisdom, the brain; intelligence, the heart; the trunk and the chest, in short, the milicu line, is the symbol of the Beauty; the arms, those of Grace and Justice; the parts The lower parts of the body express the attributes that remain.

(See plate B.)

"It is on these completely arbitrary reports, pushed to their latest exaggeration in the Tikkunim (the supplements- (mentions of the Zohar), on which the Kabbalah is largely based practice and the claim to cure, by the different names from God, the diseases that can affect the various parts of our body."

The same author says (p. 273): “If one finds in the Judaism, traces of the darkest superstition, one must especially to seek the cause in the terror it inspires by his demonology. Such, indeed, is the power he abandons gives to evil spirits, that man, to all moments of his existence, he may believe himself surrounded by these invisible enemies, no less determined to destroy his body as well as that of his soul. He is not yet born and already

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1. Franck, The Kabbalah, p. 151.

They await him near his cradle, to contest him at Dien and to a mother's tenderness; he had barely opened his eyes on this world, let them come and assail his head with a thousand perils, His thoughts were filled with a thousand impure visions. Finally, woe to him! if it does not always resist! for, before life has begun- Having completely abandoned his body, they will come to seize their prey.

Indeed, even today, we are in the presence of from a host of popular books, full of superstitions, of conjurations, occult secrets, magical remedies, blasphemous prayers and kabbalistic drawings1. Whatthat it may seem ridiculous to mention these books, arsnatched from the hands of superstitious people belonging For the common people, it is by no means superfluous to point out that These books contain a number of Kabbalistic figures. things reminiscent of certain Masonic decorations, and extaking precedence over the doctrine of Jewish Kabbalah; for example, the two interlaced triangles, the Blazing Star, the simple one, double, triple, and quadruple letters, including the letter Z, which we already have explained the vile meaning. Furthermore, it contains in the evocations of spirits, a large number of words Hebrews, the same expressions and exclamations as Leo Taxil? cites from the Ritual of Evocations, second volume of the Macabalistic manual, by Fr.-. Coustaut 30°, p. 230. Yours The texts of these evocations mainly contain the name of God in various forms; for example: El ati, Dicu comes; Kyd for Eheyé, I am; Je-Je-Te – hau-hau-hau – vah-pah-pah, three times the name of Jehovah in syllables; Khavajoth, Khavajoth, Khavajoth, Eves, Eves, Eves Eves, Count...

This rapprochement confirms the opinion of almost all authors who have dealt with diabolical magic, that all the branches and practices of witchcraft owe their origin

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1. The Secrets of the Little Albert, – of the Great Albert, – of Agrippa, – of the Great Etteilla, – of the Red Dragon, – of the Pope's Grimoire Honorius, – of the Red Magic, summer.

2. The Brothers ~., 11, p. 284.

to Jewish Kabbalah. The worship of the Blazing Star, of the Baphomet, and "the formulas written in hieroglyphic characters- "phiques" for the evocation of demons, which one must to keep "to abstain" are sufficient indications that the Freemasonry, in certain degrees of its sub-lodges, he engages openly in the practices of diabolical magic.

2. The Kabbalah leading Freemasons directly to demonolatry.

The story of Eblis, the renewed mysteries of the Ophites, cabalistic practices and evocations, the doctrine of Dualism, the principle of Good and Evil, falsification of the concept of Good and Evil, the whole of Freemasonry Kabbalistic, especially its relentless war against revelation The divine, the supernatural, and Christianity are all of the evidence that Freemasonry is a truly sa- sect tannic, in every sense of the word.

We will therefore not be surprised to find in some lodges of unmistakable signs of direct communication between them and Satan. This communication is beyond doubt when certain effects cannot be attributed to either na- unintelligent form, neither to men, nor to good angels, nor to God, but only to intelligent minds and per- towards.

There is no point in discussing such an obvious thesis as this one that we have just stated. It will suffice for us to cite some These facts have been duly noted. Moreover, in the 24th degree of Prince of the Tabernacle, the Knight of Eloquence assures the recipient- to say that, if Solomon, for having changed his cult in his old age, he lost the communication he had with Adonai (the bad principle of the Kabbalistic sects), he acquired From that moment on, an extraordinary science was revealed in Kabbalah. has become the author of the most secret magic books admirable, and was able to establish communication cons- aunt with the Spirits of Fire (from the good principle of sects?).

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1. Sacred Ritual, p. 46.
2. Léo Taxil, les Frères .r,, 11, p. 244.

The Prince of the Tabernacle was already prepared for such a Masonic revelation since he had already worshipped, in the 20th degree, of the Great Patriarch, the Star that shines in a golden cloud, which he had been told was the Morning Star, otherwise known as Lucifer; and the President had already exhorted: “Be like the Morning Star, which announces the day has come; go and bring light to the world; in the name "Holy Lucifer, uproot obsequiousness!"

Our readers know that in order to be able to divert from the truth, the spirits of the adepts, the Kabbalistic Jews took care to change the meaning of the words:

Dicu is Satan, Satan is Dicu;

Good is Evil, Evil is Good;

Virtue is Vice, Vice is Virtue;

Truth is a lie, and a lie is truth;

Light is Darkness, Darkness is Light-mother;

Revelation is Obscurantism, Obscurantism is the Revelation;

Religion is superstition, superstition is... Religion, etc...

This reversal is found to be done with a border. incredible in the sacrilegious imprecation written by Fr.-. Proudhon: “O Adonai, cursed Dicu, the first duty of The intelligent and free man is to banish you from his mind ct of his conscience... Lying spirit, foolish God, your The reign is over; search among the beasts for other victims... Eternal Father, Adonai or Jehovah... why are you deceiving us? You?... The mistakes that the inept ones ask you to forgive, It's you who makes them commit them;... the damned one who... Siege, the real Satan, that's you... Your name... from now on destined for contempt and anathema, will be reviled among the men; for God is foolishness and cowardice; Dicu is hypocrisy and lying; Dicu is tyranny and misery; Dicu, "It's evil!" – "Come, Satan, come, you who are slandered by the priests!"

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4. Léo Taxil, The Brothers .*., II, p. 237.

and kings, that I may embrace you, that I may hold you close to my heart Trine. I've known you for a long time and you've known me I know too. Your works, O blessed one of my heart, are not not always beautiful or good; but they alone give You alone give meaning to the universe, preventing it from being absurd. You enliven and make work fruitful; you ennoble wealth; you serve "Of essence to authority, you place the seal upon virtue."

The editors of the newspaper l'Ateo, printed in Livorno, the openly declare: "Satan is our leader; he is the genius of human restoration, the vengeful force of the reason. "

The same fierce and mystical exaltation is found in a declamation by Fr. .-. Serafina: "Hail the genius of Renov-Victor! All you who suffer, raise your heads high, my Brothers, for he, Satan the Great, is coming!

Grand Master Lemmi will say the same: "To you, cffré-Born, my verses vanish; I invoke you, O Satan, king of banishment Qut!... I salute you, Satan, O rebellion, O invisible force of The reason! May the vows and sacred incense rise to the heavens! "Satan, you have defeated the Jehovah of the priests!"

Albert Pike, the High Priest of the Freemasons, has He protested strongly against the worship of Satan; but he preeasily that of Lucifer, as if he were not the same character! I blame the Satan-worshipping Brothers, and said: "These brothers, driven by a legitimate hatred against the God of Priests glorify his adversary under the name of Satan, etc. by preserving for him the situation and the role of a fallen angel, Outraged. This is blatant heresy. The word of Satan, having been invented by priestly imposture and applying to a supernatural being, subordinate or devil, this word has no place to be pronounced in Freemasonry.

"Does the devil exist? – The priests say: yes." Our answer is: no.

"The priestly legend is an infamous lie, and our Brothers who glorify Satan only end up...

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1. Paul Rosen, The Social Enemy, p. 319.

to devote the imposture and to harm us clumsily in the opinion of the ignorant masses.

"That is why we condemn in the strongest possible terms formally presents the doctrine of Satanism, which is a delusion. of a nature to play into the hands of the priests. The Freemasons satanists unwittingly provide weapons against the francmasonry.

"The Masonic religion must be, by all of us, initiates of the higher degrees, maintained in the purity of Ja docInciferian trine. For the Dien Lucifer of theurgy moderne is not the demon Satan of the goetic city. We We are Optimal Rethenrgicists, and not practitioners of the black magic.

“Magic was born of Adonai, the slanderer of Lucifer.

"If Lucifer were not God, Adonai and his priests..." Would they be slandering?

“Yes, Lucifer is God; and unfortunately, so is Adonai.” also... The scientific reality of divine dualism is demonentered by the phenomena of polarity and by the universal law saddle of sympathies and antipathies. That is why the intelligent disciples of Zoroaster, and after them the The Gnostics, the Manicheans, the Templars, admitted, as the only logical metaphysical conception, the system of the two divine principles fighting each other for all eternity, and one cannot believe one to be inferior to the other in power.

"Therefore, the doctrine of Satanism is a heresy; and the A true and pure philosophical religion is the belief in Lucifer, equal to Adonai, but Lucifer, God of Light and God of good, fighting for humanity against Adonat, God "of Darkness and God of evil."

The first oath that the recipient takes to the rank of Kadosh, 30th degree, lends itself: "in the presence of Dicu, "Our Father!" Now this God is the Angel of Light, the Great Architect of the Universe, from whom descended, through Eve,

4. Léo Taxil, I, p. 259.

Cain with his race which continues, through Iliram, in the Freemasons.

Hell, according to Masonic fables, should only be one

True Paradise. It is painted as such in the Inferno Chamber-
nale, in which the recipient is introduced to the grade of
Rosicrucian. "Here the demons and the damned, although at
In the midst of the flames, they do not appear to be suffering at all: everything
On the contrary, they appear radiant. All the damned of the
Bible, Cain, Canaan, Moab and others, ant mines of
patriarchs and radiate glory. Hiram, recognizable
to his Masonic insignia and to his acacia branch which he
holds in his hand like a martyr's palm, receives a
golden crown that Eblis, the Angel of Light, Satan, places
on his forehead.

All these diabolical ideas are already prepared at
3rd degree, in the philosophical explanation of the legend
of Hiram, whom some newly initiated Masters choose-
they say, "We are the soldiers of the
Science, we fight superstition. Children of Iliram,
of Canaan, of Tnbalcain, of Lamech, of Cain, and of the Angel
of Light, son of him to whom the ancients paid homage
worshiping the Sun, we have a great mission
To fulfill this, we must lower the pride of tyranny.
eternal, we must take a resounding revenge;… the
The moment may not be far off when Eblis will be avenged.
"The iniquities of Adonai?!"

From this it is permissible to conclude that the sacred word of the Che-
Knights of the Kadosh or Templars of the 30th degree: Nekam
Adonat – “Vengeance, Adonai!” is indeed revenge
to be taken from Adonai, the Lord God of the Bible, Ini
who is called by all reasonable men God, the
Almighty creator of heaven and earth.

Hiram, in this respect, is obviously the substitute for
Satan. We only need to read the account of the Masonic legend-

1. Léo Taxil, IL, p. 201.
2. Léo Taxil, The Brothers .., II, p. 135.

nic, made by "the Most Respectable" of the lodge at the reci-
pioneer of the 3rd degree, where he paints the figure of Hiram: “Hi-
Ram: Who was this man? Where did he come from? His past
was a mystery. Sent to Solomon by the king of
Tyrians, worshippers of Moloch, this strange character
that sublime had managed, from the moment of its arrival, to impose itself on everyone.
His audacious genius placed him above other men;
His spirit transcended humanity; everyone bowed before him.
the will and the mysterious influence of the one they called

the Master. Kindness and sadness were painted on his
his face was darkened, and his broad forehead reflected both the Spirit
of Light and the Genius of Darkness... Solomon recognized
within him the existence of a power superior to his own, power
to which the future, of which he had foresight, held in store...
to be a greater sovereignty than his own and more
universal... That is the memory of the one we call
Our Mayor l. »

Add to these more or less veiled declarations that of
Lieutenant Grand Commander of the 33rd degree: "The word of
Maïrne, the emblem of Nature's regeneration, you
is revealed to also be the name of the Cause Prenrëre?, a

3. Appearances of Satan in the lodges.

The picture painted by the Masonic authority perfectly matches
ment with the form in which Satan has often belonged
To the will of men, this is not the place to deal.
this important question; let us simply repeat,
For the benefit of those who have not yet read them, three
incidents that made headlines not long ago.
The most recent one was reported by Blackwood Magazine ct
reproduced by the Pal Mall Gazette, under the title: An appa-
The authentic brew of Satan. Here it is

“Under the title ‘let Diabolus, aut Nihil, histoire véri-
"It's like a hallucination," Blackwood recounts how

1. Léo Taxil, p. 88.
2. Paul Rosen, p. 268.

Some spiritualists in Paris summoned the devil. (Author)
The narrative presents it as "the true story of an entre-
A vision with the devil, who was in Paris a few days ago
years; — a true story in every detail,
as one can easily be convinced by contacting
to the people who witnessed the event and who exist
"again." He said, "We cannot find the key to the mystery-
tère, because we do not believe in any of the doctrines of the spiritual
rites; but that an apparition similar to the one we
we recounted how it took place in the manner and under the circumstances-
reported remarks, that's a fact; and we leave to further
profound psychologists that we take care to give to this
A mystery that requires a satisfactory explanation.

"The main people whose names have been mentioned" are a Russian prince, Pomerantseff, and a French priest, Abbot Girod, who ridiculed the entire theory of appearances. At a dinner at the Duke of Frontignan's, the conver- When the focus shifted to spiritualism, the Duke affirmed to have seen the Spirit of Love. The abbot, who showed himself skeptical tic, had just delivered a great sermon in which he denounced- he treated the existence of an individual demon; he mocked the due, when the prince declared that the duke's affirmation should not not surprising, given that he, the prince, knew the The devil, for having seen it. "I tell you," he repeated, "that I pay Go, god of evil, prince of desolation; and, what's more "Yes, I can show you." Labbé initially refused; But, later, tormented by the offer, he accepted.

"The arrangements were made; and, that same evening, the abbot Girod, as agreed, was to arrive at nine o'clock and half, to find oneself in the presence of the prince of darkness. And This happened in January, right in the heart of Paris, the capital of the world. civilized, in the City of Lights!

“At half past nine, Pomerantseff arrived. He was in He was dressed in evening attire, but wore no decorations; he was deathly pale. They got into the car, and the coachman, who had probably already been informed of the location of their destination, immediately unleashed his horses

Pomerantscff made the doors fall open, and, pulling from his She took a silk handkerchief from her pocket and folded it calmly into a... narrow band.

“— I must bind your eyes, my dear,” he said " calmly.

“—Good heavens!” exclaimed the abbot, who was quite agitated. There you have it. "Which is hardly pleasant; I like to see where I'm going."

"The car was still moving."

“Are we about to arrive?” asked the abbot. "Girod."

“We’re not far away,” replied Pomerant- "seff, in a voice that seemed sepulchral to Girod.

"Finally, after a race of about half an hour, Pomerantsefl said aloud, "We're here!" The car

turned and Pabbé heard the sound of iron-shod hooves on the
The paved courtyard. The car stopped. Pomevantseff opened
He himself opened the door and helped the priest down. "There
"Five steps," he said, "be careful."

"They crossed a courtyard, went up a staircase, tra-
poured a vostibule. Pomerantseff opened a door and the
locked it. They walked on. Another door was
open, but locked; and on this door the abbot heard-
said the rustling of a thick curtain. Pomerantseff took the
the abbot's arm, made him take a few steps and said to him gently-
ment:

—“Stay standing where you are, don’t make any noise. I
"Count on your honor: you will not remove the mou-
"Fall from your sight until you hear voices."

"The priest folded his arms and remained silent. He heard
Pomerantse f marcher, et soudain tout bruit cesse.

"The unfortunate priest guessed that the apartment where he was
what he found was not obscure; for although he could see nothing,
With his eyes blindfolded, he had the sensation of being surrounded
of a strong light: he felt as if it were a caress of brightness
on her cheeks and her hands.

"Suddenly, an unusual noise sent a shiver through the crowd."
terror in all its glory: it was like a shudder

of naked flesh on the waxed floor; and before he could
To fully recover from this initial fright, he heard
the voices of several men who seemed immersed in
some horrible ecstasy; these voices were saying:

“Father and creator of all sin and all crime; prince
"and king of all anguish and despair, old man"
"We implore you!"

"The abbot, mad with terror, tore off the handkerchief that covered him-
truly opened his eyes. He saw himself in a large living room, furnished in the style of-
old-style apartment with oak walls. The apartment-
The light was illuminated, countless streams of light streamed through it.
Candles fixed in candlesticks. This light, natural-
"How gentle!" seemed cruel because of its intensity.

"He saw it all like a flash, barely his eyes
were they free when his attention was drawn before him by
a group of men.

"Twelve men—and among them Pomerantseff—of all ages, from twenty-five to fifty-five, all in evening wear, etc., all of them, as far as he could tell at that moment. ment, appearing to belong to the best of the world, were prostrate on the floor, their hands alone.

"They were kissing the floor. Their faces, illuminated" of an infernal ecstasy, were half-contracted, as if they were suffering, half-smiling, as if they were swimming in the joy of a triumph.

"Instinctively, the ubbé looked for Pomerantseff." T was the last one on the left. While with the left hand He held his neighbor's hand, on the right, he nervously stroked it. He was polishing the waxed floor, as if trying to bring it to life. His The figure was calmer than the others, but of a deadly kind pallor, and purple hues of the mouth and temples They announced a painful emotion.

"They were all muttering aloud a kind of incantationtion extutique:

"O Father of evil, come to us!"

"O Prince of infinite desolation, who sits at the bedside
"Suicides, we adore you!"

"O Creator of eternal anguish!"

"O King of cruel pleasures and famished desires, we
"We worship you!"

“Come to us, your feet on the hearts of widows!”

“Come to us, your hair dripping with the blood of the innocent-
"Cence!"

“Come to us, the brow girded with the sonorous rosary of the twelve-
"Lcurs!"

"Come to us!"

"The abbot's heart was seized by an icy shudder at the sight" of these human beings, transfigured by mental effort, and who were prostrate before him. The air, charged with electricity, seemed filled with the murmurs of countless harps.

"The cold suddenly became more piercing, and the abbot felt the presence of a newcomer in the apartment, Stain Remover his eyes on the twelve prostrate men, who did not seem not to worry about him, those who did not cease their blas-Phenomena, the abbot let his gaze wander around him, and they met the newcomer, a Thirteenth who appeared having come by way of the air from which he seemed to be born, and right before his eyes.

"He was a young man in his twenties, from tall, beardless like the adolescent Augustus, his long Blond hair fell over her shoulders like that of a little girl. He was dressed in formal attire. His cheeks were pink and as if animated by intoxication or pleasure; but his gaze It was one of infinite sadness, of intense despair. The twelve men, who were undoubtedly aware of his presence, they were plunged into a deeper adoration: at the invocation-The tion followed praise and prayer. The abbot was taken A deadly terror. Her eyes couldn't look away. of the Thirteenth, who was standing calmly in front He had a vague, wandering smile on his face; and the smile seemed-blait made the despair that could be read in his deepen blue eyes.

"Girod was first struck by the sadness of this figure, then of its beauty, and finally of its intellectual vigor

which characterized her. The expression wasn't malicious, not cold meme; the nostrils, lips and forehead betrayed the pride and the height; but the exquisite symmetry and the par-The proportions of the mask indicated the flexibility and the willpower. Everything else contributed to making it more The sadness in his eyes is remarkable.

"His eyes were fixed on those of Girod, and the abbot in sen-concealed the subtle influence that penetrated his being through all the pores. This terrible Thirteenth only stared at the priest. while the twelve men were engaged in a prayer of increasingly savage, blasphemous and cruel.

"The abbot could think of nothing else but the figure" who was before him and the sadness that enveloped him. He did not He could think of saying a prayer, although he remembered the prayer. Was it despair that filled him thus, a des-Pear coming from such sad blue eyes? Was it despair? or death? It was a feeling that was both violent and passionate, having nothing in common with the serenity of the dead.

"The influence of the blue eyes fixed on him was taking hold of more in addition to the abbot, and flooded him with a kind of hor- voluptuousness It was something like an ecstasy of pain. becoming pleasure, the ecstasy of someone who would be banished from all hope and which, for that very reason, could con- to ironically call the author of all hope. Girod had the understanding that at another moment he would have smiled of what he was experiencing, that he would not have felt any weakness; and a familiar name — a name he had heard spoken several times by the twelve men, without making it the remark — struck his ear: the name of Christ. Where Had he heard it? He couldn't say. It was the name of a young man; he could remember that, and nothing else. Once again he heard the name: Christ. There was also another name like that of Christ, which gave him the im- The pressure of great suffering and profound peace. No only peace, but joy; and no other delights like it The blue eyes fixed on him were not coming. Once again, the

The name of Christ was pronounced. Ah! The word was Cross; it he remembered it now: a long thing with a something short had passed. Was it because he was thinking about it that Did the influence of blue eyes diminish in intensity? We dare not to affirm it; but as he was thinking about it vaguely, without all- once he could murmur a prayer, the abbot's right hand he rose heavily, and, as if mechanically, he traced a sign of the cross on his chest.

"The vision faded. The twelve worshippers fell silent and remained lying next to each other, as if numb and overcome by weakness. After a few minutes, they They stood up, staggering and trembling. They looked for a moment the abbot, who also felt exhausted.

"Pomerantseff, with extraordinary presence of mind- Naire, walked briskly towards the abbot, and pushed him towards the door The way they had entered; and, after locking it, in order to Not wanting to be followed by the others, they sat down for a moment. in the adjoining room.

"This sudden leak had overwhelmed them mentally and physically. The prince, who seemed to have retained his meaning that by a mechanical effort, carefully replaced on the abbot's will the headband that he was still holding in his clenched hand. It was only when they arrived outside that they realized they had forgotten their hats.

"It doesn't matter," murmured Pomerantself, "it would be dangerous."
to go back there.

"And pushing Pabbé into the waiting car, he
Eria: "At a full gallop!"

They didn't exchange a word. We arrived. Pomc-
rantsc{® removed the blindfold from his friend's eyes. The abbot did not
He could never say how he got to his room.

"The next morning, the fever and delirium subsided."

It seems that the Third, so handsome, so intelligent, so
firm, so proud, so melancholic and so full of despair-
Poir was the same character that the lodges know.

under the name Firam, and whom divine revelation names
Satan, Lucifer, Fallen Angel of Light.

The other appearance also took place in France. The very
Father Alexandre Vincent Jandel, Master General of the Brothers
Preachers, before his appointment by Pico IX to this high position,
preaching in Lyon, was one day pressed by an interesting movement
laughing to teach the faithful the virtue of the sign of the cross;
He did not resist this inspiration and preached. Upon leaving
From the cathedral, he was joined by a man who said to him:
"Sir, do you believe what you have just taught?"
"If I didn't believe it, I wouldn't write it," replied-
He, the virtue of the sign of the cross is recognized by the Church
I consider it certain. — Really... the other person continued-
Astonished cutter... You think so?.. Well! Me, I'm frank-
mason and I don't believe it; but, because I am deeply-
I was quite surprised by what you informed us, I just
we suggest you try making the sign of the cross...
Every evening we gather in such and such a street, at such and such a place
number; the demon himself comes to preside over the session. Come
Tonight, with me, we will stand at the door of the hall;
You will make the sign of the cross over the assembly, and I will see
If what you said is true. — I have faith in the virtue of
"the sign of the cross," added Father Jandel, "but I cannot, without
Having given it careful thought, I accept your proposal. Give-
I'll have three days to think about it. — Whenever you want
"To test your faith, I am at your command," he continued.
"Freemason," and he gave his address to the Dominican.

Father Jandel immediately went to Mgr de Bonald
and asked him if he should accept the challenge, in the name of the
Cross. The archbishop gathered some theologians and discussed

We spent a long time with them discussing the pros and cons of this approach. Finally, everyone came to agree that Father Jandel should to accept: "Go, my son," Bishop de Bonald then told him. "Blessing him, and may God be with you!"

Father Jandel had forty-eight hours left; he spent them to pray, to mortify oneself, to commend oneself to the prayers of his friends; and, towards evening of the appointed day, he went to knock at the The Freemason's door. He was waiting for him. Nothing could to reveal the religious aspect; he was dressed in secular clothing; scule-

He had hidden a large cross under his clothes. They leave and soon arrive in a large, furnished room. with great luxury, and stop at the door... Little by little, The room was filling up; all the seats were about to be occupied. When the demon appears in human form, immediately, pulling from his chest the crucifix which he had kept hidden there, P. Jandel teaches the student with both hands while training the audience the sign of the cross.

A thunderbolt could not have had a more unexpected result. Tense, more sudden, more brilliant!... The candles go out, The seats tipped over, one on top of the other, all the seated... So many flee... The Freemason leads Father Jandel away, and, when they are far away, without being able to realize the way they escaped the darkness and the con- In a fusion, the Satan follower rushes to the priest's knees: "I believe," he told her, "I believe! Pray for me... Conver- "Weave me!... Hear me!..."

This is the fact reported by many media outlets. religious.

Here's another one: "A young French officer again, affiliated with Freemasonry, was going to pronounce his final oaths and receiving the final initiation in a back room. The brothers were gathered for the somber ceremony- Monia, when everything, in human form, appears the demon, the doors and the windows being carefully closed.

At this sight, the young man was overwhelmed, and he said to himself: "Since the demon exists, Dicu must exist too." the thought of divine justice presents itself at the same time to its A frightened spirit, and he dared to go further: mercy infinity awaited him at that moment and grace touched his heart.

He converted, left the army, and entered the novitiate. of a religious order. Ordained a priest, he devoted long years to the work of foreign missions. Jl returned in France where he was superior of a community for Some time ago. He is still alive, and recounted this event himself.

to Father Jourdan de la Passardière, superior of the Oratorians of Saint Philip Neri.

We do not want to multiply incidents of this kind; they are a continuation of the story of black magic which repeated in every century, either under ancient or under new forms.

Freemasonry is the heir to the ancient super-diabolical titations and demonolatry of ancient paganism.

It is in this sense that we understand the words of President to the recipient of the 33rd and final degree: "Before to reveal to you the ultimate secret that is our strength and makes Freemasonry eternal (because Satan does not die), I must ask you, brother, never to stray from two essential principles, on which the entire organization is based Masonic. The first principle is that power comes "From below."

Jesus Christ teaches the opposite, saying to Pilate: "You would have no power over me if he hadn't..." "Given from above?"

4. Jewish Kabbalah and Modern Spiritism,

Modern spiritualism is nothing but ancient necromancy. This fatal error is based on the assumption that there is no There is no difference between the spirits and the souls of the deceased. The demon, who can disguise himself as an Angel of Light, can He might as well hide under the guise of a dead man. His only goal, to deceive men, remains unchanged. The souls of the deceased, no longer having bodies, cannot

no longer acting on matter. The spiritualists, in order to prevent the recognition of the trace of Satan in the supernatural events of spiritualism, are forced to explain these facts by means of a certaintain aerial body, attached to human souls before and after

their existence in this world.

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4. Rosen, Satan and C!,'p. 278.
2. John, 20, 11.

As with other branches of black magic, it we must look for the roots of necromancy and spiritualism modern in Jewish Kabbalah.

In the Zohar, we encounter what our Modern spiritualists refer to these by the barbarous name of peristaken.

Besides the triple soul which corresponds to the tripartition of Primordial Man, Man, receives from above a certain model shape of his body with individual features that distinguish this body from those of other men. "It is She was the first one to greet us upon our arrival in this world; it is she who develops with us when we we grow up, and it is with her again that we leave the Terret. It has been said that this doctrine was not invented. by the Jews of Babylon, but received from the Persians, who namedment ceite forme Frapaschi, word corrupted later in Fervër and Frohar. That's a mistake. The Farvardin Yascht, the xxx? chapter of Khordah-Avesta, the Yaçna xxm', ct other passages of the Zend-Avesta give us another the idea of the perispirit. The Fravaschi are intelligent and protect man, from the first moment of his existence until his end, and accompany him into the other world. Meme Peoples have their Fravaschi. They therefore also express themselves Although the idea of guardian angels is possible. "If the powerful-Frapaschis, pure men, did not grant their protection... the development (of the world) would belong to the Drujas (Demons), the kingdom to the Drujas, the world "Bodily to the Drujas?"

The Fervor of the Persians does not correspond to any of the events of Plato nor to this Kabhalistic form that the spiritualists modernes call the individual principal è.

Modern spiritualists wanted to prove the existence of
this spirit perishes: 1° by the impossibility in which it finds itself-
would be a pure spirit, like the human soul, capable of direct action-

1. Zohar, 3rd part. — V. Franck, p. 176.

2, Farvardin- Yascht, 12.
3. Franek, p. 176.

a lie about the gross matter of his body — an assertion
absolutely free;

2. By the necessity of admitting between the body and the soul
a link which belongs by its origin to]the matter ct by
its subtlety to the mind, — absurd assertion of a substance
material composed and unintelligent, and at the same time
spiritual, simple and intelligent;

3° By the assertion that this perispirit is drawn from the ether
universal, —a doubly false assertion, since neither lexis-
neither the nature nor the nature of this universal ether has ever been
proven, ct, even if they had been established, this
ether would be of no use whatsoever in explaining the phenomena.
both ordinary and extraordinary relationships existing
between the soul and the body.

Spiritualists also tried to prove the existence
of this spirit by authorities of Holy Scripture, of
Fathers of the Church and decrees of the Councils; but we
made you look elsewhere! that each of their proofs is, or
erroneous, or fabricated, or based on falsifications
text interpolations.

As for the relationship that exists between spiritualism and the
Freemasonry, it is no longer difficult to establish, after
Mr. Léo Taxil's revelations about androgynous lodges.
Given the essential connection of this branch of magic
diabolical with the doctrines of Kabbalah, and the evocations-
of the actions we have just discussed, it is absolutely certain
that spiritualist societies are on friendly and familial relations
lières with the back rooms where the worship of the Ba- is practiced
Phomet, of the Serpent and of Lucifer.

4. The Struggle of Hell Against Heaven, Lectures on Superstitions
Old and modern, Port Louis, 1890

BOOK V

THE LEGEND'S MEANING IS TENFOLDED

AND MASONIC SYMBOLS

1. The multiplicity of veils used to hide the true mystery of Freemasonry.

It would be an illusion to believe that, in order to hide his Mysteries, Freemasonry uses only one veil.
In Scottish Freemasonry, considered the mother of all others, There are 33 degrees, in each of which the followers must swear never to reveal their secrets to anyone profane or to brothers of a lower rank. There exists then the 90 degrees of the Misraïm rite, a rite superior to the Scotsman by the number of degrees, but inferior in vatheir intrinsic. We leave the consideration of this rite and other rites aside. The Scottish Rite is the essence of Freemasonry.

But, let us say it again, those who are initiated into the 33 of-For ccla, the grés are not already initiated into all the mysteries. The adoption lodges of various rites have their mysteries. unfair, which are not explicitly contained in cenx 33 degrees.

Then there are the mysteries veiled by the entire system. Masonic, the true mysteries of the unknown leaders. It is that is revealed, unbeknownst to almost all the French Freemasons, the fallen Synagogue. And finally, behind the Synagogue-Gogue is still hiding the one who is rightfully named the Satan is the leader of all these workers of darkness.

Add to that the fact that, to confuse the uninitiated outside And within the lodges, there are numerous explanations. mysteries. The initiated retreat there when an inquitoo ardent a site to try to reach the true and final secret.

The Masonic legend of Iliram and the construction of the Solomon's Temple is the insignificant zero that contains, like the Kabbalistic Ensoph, the ten Sephiroth, the ten

Various ways in which it can be explained. In honor of the three upper Sephiroth which form the intellectual part We will see the diabolical meaning of the archetypal man, Kabbalistic and Masonic; in commemoration of the three The following Sephiroth, which constitute the moral part of Adam Kadmon, we will explain the theological, philosophical meanings physics and ethics; based on the third triad of Sephiroth, which are the physical part of primitive Man, we will enhance the historical, political and physical senses of the said legend. Finally, to represent worthily the The tenth Sephirah, the Kingdom at the feet of Man, by-In fact, we will see the Jewish meaning of the legend of Iliram.

For the sake of greater clarity, we will not observe etc. order, but we will follow the path that seems most useful to us.

There is also, in honor of the three higher Sephiroth and of the seven lower ones, the three decorations: the apron, the cor-gift and jewel, and the seven emblems: the battery, the order, the sign, the password, the touch, the sacred word ct the Masonic age.

The words are almost all Hebrew words, Hebrew being a little-known language, the study of which is not encouraged ragece. Colors also play a big role in the Masonic mysteries, and they have their meaning; likewise the formation of the lodges, their altars and decorations, the reception and banquet ceremonies, baptisms, weddings and funerals of Masonic worship.

It is impossible to shake the impression that such a a mass of symbols and artificial veils made on the mind laypeople and Freemasons themselves. The hidden secret Beneath so many veils must constitute either an immense good, since it is only granted to the most studious and the most persistent, or a huge evil, since one has a fear It is extreme to see it revealed and known. The divine Savior has said: “The light has come into the world, and men

loved darkness more than light, because their Their works were evil. For whoever does evil hates the light, and does not come to the light, for fear that its Let not their works be accused. But he who fulfills the truth comes to light, so that his works may be manifested, Because they are made in God!

2. Symbolic form of the Masonic legend.

The main hero of Masonic legend is Aeram, also called Hiram-Abi (my father Hiram), or Adon-Hiram (Lord Hiram). In the legend, he will represent the Architect of Solomon's Temple; in the astro- explanation the nomic aspect of the legend, the Sun; in the moral explanation, the perfect man; in political explanation, the people; in the historical explanation, the last Grand Master of Templars, JB Molay; in the Jewish explanation, the Jewish people; and in the diabolical explanation, Satan, the Great Architect of the Universe.

It will be useful to explain, for the benefit of the uninitiated, the Masonic legend as it is communicated to lodge recipients, in order to better understand its multiple explanations. We follow the account given by Léo Taxil in his book The Three-Point Brothers.

This was during the time of Salo-'s greatest power My son, David. This king, renowned for his wisdom, was to erect a magnificent temple to the glory of Jehovah. The ar- The architect in charge of this construction was Hiram. What Who was this man? Where did he come from?

Speaking of the Ophites and their demonolutria in the Freemasonry, we have recounted its origin and history from Cain and his race to Hiram, the builder of the Solomon's Temple. We resume the story of this last- to deny the point at which we left it interrupted.

Hiram, the son of the Spirit of Fire, of the Geniuses of Labor, He lives sad and lonely among the children of Adam, and he has

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1. John, 19:21,

He told none of them the secret of his sublime origin. All of them They dreaded it, and Solomon more than anyone else. The fear that he inspires and stifles the affection of all hearts before even that she be born; Solomon, whom a secret instinct warned of the the mysterious grandeur of Iliram, and who feels humiliated by- before him, he hates him with all the strength of his pride.

Sent to King Solomon by the King of Tyre, he adored the creator of Moloch, Hiram, this character as strange as sublime, had managed, from the moment of his arrival, to impose himself on everyone. His His audacious genius placed him above other men;

His spirit eluded humanity, and everyone bowed in reverence. before the will and mysterious influence of the one whom the master was named,

Kindness and sadness were painted on his face darkened; his broad forehead reflected both the Spirit of Lu-First and foremost, the Genius of Darkness. Great architect and great In sculpture, Hiram had never known any other master than the solitude, other models than those that the desert had provided among the unknown debris these colossal figures and grandiose gods and symbolic animals, species vanished, specters of an ancient world and a society dead and missing.

His power was great; he had more than [number] under his command three hundred thousand workers, men from all countries, speaking all languages, from the Sanskrit language of the Himalayas up to the guttural language of the savage Lvbians. On a Hiram's order, the countless multitude of workers it advanced from all points of the horizon like the waves from a rushing sea, ready to flood the valleys and plains insufficient to contain it; or, again, presenting As far as the eye could see, the appearance was a mosaic of human heads. It was arranged in an amphitheater shape up to the summit of the horizon, as numerous as the stars in the sky or the grains of desert suble.

Balkis, Queen of Sheba, came to Jerusalem to greet the

1. This name means Seduction of Baal. It is not biblical.

great monarch and admire the wonders of his reign. She finds Solomon all dressed in gold, sitting on a throne made of golden cedar wood, with feet resting on a golden carpet. At first, he thought he saw a statue of the most precious of metals, with a face and hands of ivory. But the statue, Growing animated, she stepped forward to meet Balkis. The king had her sit down. at his side on that throne which would dazzle anyone but the Queen of the South.

Balkis, after offering Solomon sumptuous gifts Tuenx, in the oriental style, presents him with three riddles. Wise, — that is the name Solomon calls himself, — having corrupted the high priest of the Sabaeans, and obtained from him in advance, for a price, the three riddles, made them pre-to prepare the solution by Sadoc, the high priest of the Hebrews. Therefore, he can answer the queen as soon as she has spoken.

Solomon takes Balkis on a tour of his palaces, which he makes to admire the magnificent sights. Then he led her to the temple that he is concerned with raising them up to the God of Israel. When they are Having reached the foundations of the altar, the Queen notices a A vine uprooted from the ground and thrown aside. A bird wonderful, always accompanying Balkis, a hoopoe-Pelée Zud-Hudi, Ini makes it clear through his plaintive cries what Is this despised sign, what sacred deposit does this earth conceal? this land violated by Solomon's pride. "You have raised your "Glory upon the tomb of your fathers," said Balkis to the King; and this "Vep, this sacred wood..." – "I had it uprooted," interrupts Solomon, to erect here an altar of porphyry and wood

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1. Tereus, king of Thrace, married Progne, daughter of the king of Athens Pandion II, and had a son, Itys; then, some time later, he made violence to Philomela, his wife's sister, had his tongue cut out for to prevent him from revealing the crime and locked him in a tower. But PhiOmèle, having found a way to inform her sister of her misfortune, two, to take revenge on Tereus, served him the limbs of Itys to a They had a grand meal, then they revealed to him what they had done, Tereus, Overcome with despair and anger, he was transformed into a hoopoe; this The bird relentlessly pursued the two birds, including Philomela and ProThey took shape at the same time, the nightingale and the swallow. Bouillet, Dictionary of History.

of olive trees, which I will have decorated with four golden Seraphim. This vine, Balkis continues, had been planted by Noah, the father of your race. A descendant of Noah could not without impiety compelled them to uproot this venerable vine. That is why the The last prince of your race will be nailed like a criminal to "This wood, which must have been sacred to you."

However, the fire in the eyes of the Queen of the South has emSolomon's heart was broken, and he stood before her like a servant, like a slave before the master on whom he depends his life. First, Solomon's pride had revolted Balkis; but soon she was moved to see that the King had become for love, another man, and proud to have changed this heart superb and haughty, she made the king, who begged her, prowedding mass. But, either she visits the King's palace or the Temple which was built in honor of the Hebrews, that is that Solomon show him one of the other wonders who have raised her glory so high, every time she asks the name of the worker who designed and executed these masterpieces of admirable works, the King replied: "It is a certain Hiram, a strange and fierce character, whom the

King of the Tyrians.

Balkis wants Hiram to be presented to him. Solomon tries to to distract her from this idea. But, as he shows her some columns, statues of animals and statues of cherubs, as he shows her the ivory and gold throne he has made for himself erect opposite the altar, as he speaks to him of the sea of air- The Queen of Sheba asks him about the rain he is going to have executed: "Who erected these columns? Who carved these statues? Who has "Have this throne been erected? Who will sink this sea of brazen?" Salo- My friend always has to answer him: "It's Hiram." Balkis is therefore eager to see him, and Solomon, not wanting to not wanting to offend the Queen, he yields to her desires and orders that Eliram be brought.

Quaud Hiram, the craftsman of so many wonders, appeared before the Queen of Sheba, and whom he raises over her, without fear as Without vanity, her gaze like flames, Balkis feels troubled. in her whole being. After she regained some assurance-

In France, she questions Hiram about his work, and defends this model worker, an example of all perfections, against the criticisms that Solomon is inspired by base jealousy.

As she asks to see gathered before her eyes this countless army of masons, carpenters, of miners, founders, blacksmiths, engravers, cutters- their stone sculptures, by the sculptors led by Hiram, Solomon He told him that all these workers, who had come from all countries and from... speaking all languages, they are scattered in all directions and that it is impossible to bring them together.

But the Master, after having paid homage to Balkis, it leads towards the entrance of the Temple; it leans against the portico ex- outside, and building himself a pedestal from a block of granite, he casts a confident glance at the assembled crowd heading towards towards the center of the works. At a sign from Hiram, all the Faces turn towards him. The Master then raises his arm straight, and with his open hand he traces a horizontal line, from the middle of which he drops a perpendicular line- area, representing two right angles, a sign to which Syrians recognize the letter T.

At this rallying sign, the human anthill stirs, as if a whirlwind had shaken her. Then the groups form, taking shape in regular lines and harmonious; the legions arrange themselves, and these thousands of ou- workers, led and directed by unknown chiefs, divided themselves gent in three main bodies, each subdivided into three distinct, thick, and deep cohorts, where march: 1. The Masters; 2. The Journeymen; 3. The Apprentices. In the center are the stoneworkers; to the right those who traare worth the wood; on the left, those who devote themselves to industry Metals. They are there by the hundreds of thousands. The earth trembles beneath their feet; they approach, like the High waves of the sea ready to invade the shore. Period No cries, no clamor; only the rolling of the drum is heard. muffled and rhythmic with their march, like the rumble of a distant thunder, precursor of the hurricane and the storm. Let a breath of anger pass over these heads, and these

animated waves will carry away in the whirlpool of their power irresistible force, anything that would try to obstruct their impetuous passage!

Faced with this unknown force that is unaware of itself, SaLomon paled. He cast a startled glance at the bright but: a small procession of priests and courtiers surrounds him. Will his throne be submerged and crushed by the waves of this A human ocean? No! Iiram just extended his arm: everything Stop! At a sign, this countless army disperses Persian; she withdraws trembling, but obedient to the intelligenceagency that dominates and tames it. — What, said to himself Solomon, a single sign of this hand brings forth or scatters armies... Then, comparing this hidden force, this formidable power to his own, the great king, who believed having received knowledge and wisdom from his God, understood that These gifts were nothing compared to what he had just received. to discover; and then, in his soul, he recognized the existence of a a power superior to his own, a power to which the future, of which he had foresight, perhaps reserved a sovereignty larger than his own and more universal.

The Queen too, seeing Hiram's power over this The crowd understands that he is more than a man. Balkis regrets the reckless commitment that binds her to Solomon, and him surprises the Queen's eyes fixed on the worker.

But this power of Iiram, so great that no interThe capture did not seem to exceed its scope, experiencing a failure all the more cruel as the Queen, who had come to attend his triumph, is witness to his humiliation.

A fellow mason, named Jubelas (or Phanor or Sterkin), a fellow carpenter named Jubelos (or Amrou or Oterfut), and a minor companion, named Jube-

lum (or Methousuël or Abibala), claimed the title ct the
The Masters' salaries, and Iliram refused them this increase.
salary increase to which they were not entitled. To se
To avenge, the journeyman mason mixed limestone with brick
in the preparations for the pouring of the brazen sea; the com.
Pagnon, the carpenter, extended the crossbeams of the beams.

to expose them to the flame; the slimming companion took
in the poisoned lake of Gomorrah, sulphurous lava
which he treacherously mixed with the molten iron.

A young worker, named Benoni (son of my sorrow),
who has for Hiram the devoted love of a child for his father,
He uncovered this infamous plot, and he will reveal it to Solomon.
so that he might stop the flow of the brazen sea. But Solomon,
happy to see Hiram humiliated before the Queen, wants that
nothing is interrupted.

The solemn hour has struck. The obstacles that were holding back
The molten brass is pushed aside and torrents of molten metal flow.
rush into the immense basin which must be the mold
of the brazen sea. But, this mold, overloaded, tears,
and the liquid of fire trickles down from all sides. Iliram believes that
The action of the fire vitrifies the sand, and to stop it he directs
a column of water at the base of the mold's buttresses.
Water and fire mingle to fight each other; the burning water
is now nothing more than vapor rising from the embrace of the fire
by making the molten metal spurt into the air, and this rain
falls upon the countless multitude who have flocked to see
This spectacle sows terror and death everywhere.

The great, disgraced craftsman looks around him and...
He can no longer find his faithful Benoni. In his grief, he accuses him.
and doesn't know that the poor child perished, a victim of his
devotion, still trying to prevent this great
catastrophe, following Solomon's refusal to extend his scepter
to stop everything.

Iliram did not leave the scene of his defeat and his
Shame. Overwhelmed by grief, he doesn't notice that
this sea of molten brass that the steam raised whilewhole, and which is still agitated to its very depths,
He can devour her at any moment. He thinks only of the Queen.
of Saba who is there, who was preparing to greet a great triumphphe and who only saw a great disaster.

Suddenly he hears a strange, wonderful voice that
emerges from the fiery abyss and calls to him three times: "Iliram!

Hiram! Iliram! He looks up and sees in the middle of the fire

a human form, but much larger than men who live on Earth. The superhuman being approaches him saying, “Come, my son, come without fear; I have breathed "On you, you can breathe in the flame." Wrapped in fire, Hiram finds, in the element where a son of Adam aspires– Death would be likened to unknown delights. A mysterious allure He wins, and without further resistance, he asks the one who comes to call him and who takes him away like this: "Where are you taking me?" At the center of the earth, in the soul of the world, in the domain of Eblis and Cain, or reigns with them freedom. Here expires the jealous tyranny of Adonai. Here we can, within ourselves laughing at his fury, tasting the fruits of the tree of knowledge. This is the domain of your fathers. — Who am I then? And who Are you? — I am the father of your fathers, I am the son of La– "Mech ct, the grandson of Cain, I am Tubulcain."

Tubal-cain brings Hiram into the Sanctuary of Fire, and There, he explains to him Adonai's weakness and base passions. of this Dicu enemy of his creature and who condemned her to to die to avenge the kindnesses bestowed by the Fire spirits they spread over her. Hiram came forward, and he found himself in the presence of the author of his race, of Cain. The angel of Light, who begot Cain, dropped a reflection of his ineffable beauty on the face of this son whose greatness irritates the Adonai's jealousy. Cain tells the youngest of his race his faults, his virtues greater than his faults, and his misfortunes which, through the persecution of Adonai, have equaled his virtues.

Iliram sees all those of Cain's race who are dead before the flood. For those who have died since that act of merciless vengeance, they are all present, yet Hiram cannot see them, because the earth holds their bodies; but their souls have returned to this domain of Cain and of Eblis, who is the soul of the world.

And Hiram hears the voice of the one born of love of Tubaleuin and his sister Nohéma, who himself knew They carnally impregnated Ham's wife and had Canaan by her. Nimrod's father: "A son will be born to you, whom you will not see."

not, and which will give you countless descendants. Your race, far superior to the race of Adam, will be trampled by it feet. For long centuries, your race will use all its courage and all his genius to fill with blessings In race Ungrateful and stupid Adam. Eventually, the best will become the strongest. They will establish throughout the earth the worship of Fire. Your children, rallying to your name, will destroy the power. to see the Kings and all the ministers of Adonai's tyranny. Go, my son, the Angel of Light and the Geniuses of Fire are with you!

Hiram is transported from the Fire Sanctuary to earth. Tubaleain returned with him for a moment. Before Leaving his grandson, he finally musters his courage; he gives him the hammer he himself used in the works that made him so famous, and he said to him: "By this hammer that opened the crater of the volcanoes, and with the help Geniuses of Fire, you will bring to life the work you have conceived and make the witnesses of your defeat admire the bronze sea."

After Tubal-caiu disappeared, Hiram used the hammer precious for repairing his work. A few moments have That was enough, and the first rays of day illuminated this new A marvel accomplished by the genius of Iiram. The entire people of Israel celebrates his glory, and the Queen of Sheba, whose Solomon's contradictions have tainted nascent love, has the My heart was overflowing with joy.

As she strolls along, accompanied by her women, Outside the walls of Jerusalem, a secret instinct leads to... Near her is Hiram, who shies away from her triumph and believes They always seek solitude. They make themselves for each other. Paveu of their love. ZJud-Hud, Yoiseau who is near the Queen of Sheba, messenger of the Fire Genies, and who in all circumstances have shown a great aversion to Solomon, Hud-Hud seeing Tiram trace the T in the air mysterious, it flutters above his head and lands with complacency on her fist. At this sign, Sarahil (of~ Jehovah's favor! The Queen's nurse cries out: "The oracle is fulfilled! /Zud-Hud has recognized the bridegroom that the

Fire spirits destined for Balkis, the only one she could "To welcome love without crime."

They no longer hesitate, they take each other for spouses are looking for ways to free up the speech that Balkis gave to the king of the Hebrews. Iiram will depart the first of Jerusalem. Shortly after, the Queen, impassioned To meet with him in Arabia will deceive Solomon's vigilance.

But the three wicked companions, whose betrayal has was thwarted by the intervention of the Fire Genies, and which constantly spy on Hiram to take revenge on him, surprise The secret of her love. They present themselves before Solomon. Jubelas Ini said: "Iliram has stopped coming to the construction sites, in the workshops and factories.” Jubelos said to him, “Towards At the third hour of the night, a man passed in front of me, who was heading towards the tent of the Queen of Sheba; I reknown Hiram.” Jubelum said to him, “Keep my companions away from him—” Guons and those around you, the King alone must hear what I have to say.” Left alone with Solomon, Jubelum continues: "Pai took advantage of the shadows of the night to mingle" to the Queen's eunuchs; I saw Hiram slipping near of her, it was when I slipped away, a little before dawn, he was still alone with her.

Solomon speaks with the high priest Zadok about this that he has just learned, and together they are looking for the way to take revenge on Hiram. But he demanded a Solomon had an audience with him to obtain his release. He asks him which country he wants to go to after leaving Jerusalem. “I want to return to Tyre, répoud firam, to the King who had not sent to you.” Solomon Ini announces that he is free. However, Hiram still needs, before his departure, distribute the workers' wages. Solomon asks him who These are the irois companions, Jubelas, Jubelos, Jubeclum: “These are,” said Hiram, “unskilled workers who will…” should have the title and salary of masters; but I have rejected their unjust claim.

Solomon dismisses Hiram, protesting the affection he He will always keep them; and he remembers the three companions.

announces that Hiram is withdrawing, and adds: "Several masters are dead, and need replacing. Tonight, after payday, Go find Hiram, and ask him for your initiation into the Master's degree. If he grants it to you, if he gives you his Trust, and you will have mine too. If he refuses you the initiativetiation, tomorrow you will appear before me; I will hear it justify your refusal, and I will hear you defend yourself against him; and I will decide between him and you, unless however that God may abandon him and mark him with some striking sign, that Hiram did not find favor in his eyes.

Hiram and Balkis will separate but will reunite soon.

The Queen of Sheba said to her beloved husband: "Be two happy times, my Lord and my beloved master; your The servant is eager to be reunited with you forever. and you will find with her in Arabia a fruit of your love she carries within her.” He tears himself from the arms of the one that these words have just made even more precious to her.

Solomon, warned by the denunciation of Jubelas, of Jubelos and Jubelum wants to hasten his marriage to the Queen of Sheba. That evening, after dinner, he pressed her to give in to his Love, this is the moment Balkis has been waiting for. She excites him to drink, and Solomon does so, hoping to find in the wine The audacity to do violence to Balkis. He is full of confidence and hope, seeing that she herself had emptied her cup completely full of a wine that changes, when drunk, into a A burning flame, igniting all the senses. But, attentive On that very spot, she only pretended to drink, to deceive him. Soon Solomon fell into a drunken sleep, and the Queen takes the opportunity to remove it from the monarch's finger A sign she had given him as a token of her faith. A horse Arabia is all prepared; he takes Balkis away from Jerusalem Salem, in the land of Saba, where she is to meet Ilivam.

Alas! The three wicked companions saw more than with envy those whose talents and virtues had put them at the forefront above them and who were admitted into the Chamber of the Middle They resolved to enter this sacred place and settle there. to introduce willingly or by force.

Since they could not achieve this goal without having in Having possessed the sacred word of the Masters, they consulted among themselves on the means of rescuing him from Hiram. By mutual agreement, They resolved to intimidate him, in order to wrest from him by the fearing this word, which they did not expect to obtain from his free will. They were determined to kill him, in order to to evade the just punishment that was due to be brought upon their heads such criminal audacity. Hoping for no pardon, they were determined to steal at all costs the incriminating evidence which could point them out to other workers as the murderers Master's sorting tools. Vain illusion! The tools used by They, in order to perpetrate their crime, had to reveal the the working class to which they belonged.

After having taken in silence and in shadow shearing the provisions which, according to their calculations, were to To succeed in their despicable undertaking, they waited for the moment where, at nightfall, the workers, having completed their task, left the workshop to go and rest, because a-

then the Master, who always remained last, found himself-
would see alone, and therefore defenseless.

The temple had three gates, Pune to the East, which communicated
quait with the middle chamber ct was reserved for the Master;
Another one to the south, and the third to the west. The latter
served as a common entrance for all the workers; it was also!
that is why Hiram had sewn up his seatbelt, before having
inspected the day's work one last time.

The three accomplices positioned themselves at each of these doors,
aliu that if the Master escaped Pun, he could not avoid the
others. Jubelas lay in ambush at the South Gate, Jubelos at
that of the West, and Jubelum that of the East.

After a few moments of waiting, Hiram comes out of the
Middle room to visit the works and ensure
as usual, his plans were executed. He leads
First, his steps towards the South Gate, and he catches sight of Jubolas
armed with a heavy ruler, Master Ini asks why
He didn't follow the other workers; that's what he wanted from him.
His companion Jubelas responds with the utmost audacity:

"Master, you have been keeping me in the..."
lower ranks; I want advancement; grant me
to the rank of Masters. — I cannot, said Hiram, with
In my ordinary kindness, I cannot, on my own, grant you this
favor; the support of my Brothers is also necessary; when you
will have completed your time, and that you will be sufficiently informed
trout, I will make it my duty to propose to you in council some
Masters. — I am quite learned, replies the rash man, and
I will not leave you until I have received the word from the Masters.
"Fool," replied Hiram, "that's not how I saw it."
received nor should he ask himself; work, persevere, and you
You will be rewarded.

Jubelas insists and even resorts to threats. Hiram, without
"Let him be intimidated," he firmly replied, "and I hope in vain."
to obtain by this means the favor he seeks, and of a mou-
With a wave of his hand, he urged her to withdraw. At the same moment,
The Companion, furious, then struck him violently on the head
A ruler strike. The blow is deflected by a gesture made
Hiram, and the heavy ruler, the twenty-four-inch ruler,
By misplacing it, he struck the Master on the throat.

Hiram, understandably worried, rushed forward to
to exit by the West Gate; but there too he is stopped by
Jubelos, who, in an even more threatening manner,

asks for the word of the Masters. Foreseeing the danger that as the situation worsens, Hiram takes a step back, to withdraw and to reach the gateway to the East; but he did not flee quickly enough to avoid a terrible square blow that Jubelos It hits him hard. Shaken by this blow, Hiram heads towards staggering towards the last exit of the temple, through which he hopes to escape. Vain hope! He is arrested again by the last conspirator, Jubelum, who also asks him for the word of Master. "Death rather," said Hiram, "than violate the "A secret that was entrusted to me!" At that very moment, the scoundrel... he strikes him a violent blow on the forehead with a mallet, knocking him down and spreads it out at his feet.

The three murderers, having met up, wondered reciprocally the word of Master; seeing that they had not Having been able to obtain it, they were devastated to have committed a crime. useless, they thought only of making them disappear. traces. To that end, they removed the body and hid it under from the rubble, and, in the night, they carried him out of the town and landed near a wood, planting on his grave an acacia branch.

Hiram's absence from the work soon led to... the terrible catastrophe was born to the workers; they thought They immediately accused the three companions of a crime. Jubelas, Jubelos and Jubelum, which, since that fateful day, were absent. The Masters therefore met in the Middle Room, which they draped in black as a sign of grief.

When the fumes of intoxication have dissipated and that Salomon found himself alone, abandoned by Balkis, he He was initially overcome by anger and he is threatening Zadoc and his God Adonai. But the prophet Ahias of Shiloh This fury was quickly halted by reminding Solomon that the The murderer of Cain was punished seven times, and the murderer of Lamech seventy times seven times. Solomon, to turn away from He condemned this sentence and ordered that the body be searched for. of Hiran.

He judged nine masters perfect enough to entrust to them the pursuit of Hiram's assassins. Although all were ani- of the same ardor, however, it is to be believed that no could not have discovered the murderers' hideout, if a The unknown man would not have informed Solomon. The king sent someone there without the nine zealous masters, and Pun of them, Stolkin, being Having rushed into the cave, would he not have sooner seen

Jubelum (Abibala) that he struck him a blow to the heart-gnard, whose traitor fell dead on the spot. Jubelum killed in the cave, below the burning bush, was the spring-Chief assassin of Iirum.

Jubelas (Stcrkin) and Jubelos (Oterfnt), his accomplices, Having managed to escape from the cave, they took refuge in The land of Geth. This land being a tributary of the kingdom of Israel, Solomon immediately wrote to Muaca, king of Geth, in order to

that he hand the two assassins over to trusted individuals that he sent. Consequently, the powerful monarch armed on the same day fifteen of the most zealous masters, numbering of which were the nine who had been searching from Jubelum (Abibala). He gave them sufficient troops. to escort them. The fifteen masters set off. on the 15th of the month corresponding to our month of June, and arrived in the land of Geth on the 28th of the same month. They presented the Solomon's letter to King Maacah, and the latter, trembling at This news prompted an immediate order for an a thorough search for the two murderers and that they be handed over without delay to the envoys of the Most Powerful Sovereign of Israel; He added, moreover, that he would be happy if his States were purged of two similar monsters. It was done So, a meticulous search was conducted, and these scoundrels were found. in a cave named Ben-Dicar (Son of Transfixion), the fifteenth day of the search. Zerbaël and Eligam were the first ones who discovered them. They were seized, they were put chains on which the type of torture was engraved which was reserved for them. They arrived in Jerusalem on the 15th of the month. The following month, they were immediately brought to Solomon, who, after venting his righteous anger against them, he ordered that put them in the dungeons of the tower of Hesar (narrow ligu), for to make them perish, the next day, by the most cruel death; this which was executed at ten o'clock in the morning. They were tied to two posts by the feet and neck, arms tied behind. Their bodies were opened from the chest down to the bottom of the Their bellies were torn off; their... and they were left like that, exposed to the heat of the sun for a period of eight hours. The flies and other insects drank from their blood. They burst into such lamentable complaints that they moved their executioners of compassion, which forced them to their cut off their heads. Their bodies were thrown into the ditches of the a city to serve as pasture for wild beasts. Solomon or-then gave that the three heads of Abibula, of Sterkin ct d'Oterfut were displayed on stakes, in the same order that these wretches had stationed themselves in the temple to assassinate Hiram, in order to set an example to all his subjects, and particularly the stonemasons. In con-In the sequence, Stevkin's head was placed at the South Gate, that of Oterfut at the Western Gate, and that of Abibala at the gateway to the Orient.

At the time when Solomon stirred up the three evil companions-grievances against the architect of the Temple, he was a fervent a worshipper of Adonai, and he was unknowingly suffering, the secret influence of this sworn enemy of the descendants of Cain. But, since then, Solomon nobly repaired his wrongs. After burying Hiram's body under the altar Solomon, the same figure as the Temple, abandoning the worship of Adonai, he ended his days burning incense before Moloch, the deity Tyrians, geniuses of Fire, and one of the Angel's lieutenants of the Light.

However, fear still besieges the great King on his throne of ivory and solid gold. He conjures all the powers-nature's graces to grant him mercy. But he forgot to to ward off the smallest of all insects, the mite (the small man, the fire worker). The mite, patient in the acco-the twisting of vengeance due to the Genie of Fire, gnaws, without ever stopping, for two hundred and twenty-four years, Solomon's throne, and this throne, under which the earth seemed-It faltered, it collapsed with a terrible crash!

8. Historical truth about the Masonic narrative.

Before giving the various explanations of the novel Masonic, it is only right to restore the truth about the characters and the actions of people that the Freemason-Nothing plays a role in this drama. The Three Books of Kings The second Paralipomena recount the events that the sect has shamefully perverted for the sake of sym- teaching bolic of his kabbalistic doctrine and the execution of his revolutionary plans.

"Solomon resolved to build a temple in the name of the Lord, and a palace for himself. He chose porters at number seventy thousand, and eighty thousand men to cut the stones in the mountains, and three thousand "Six hundred to be inspectors."

"So Solomon sent to Hiram, king of Tyre, and him asked to send him a skilled man who knew how to work in gold, silver, copper, iron, and purple works, of scarlet and hyacinth, {and to make all kinds of carvings and chiseling, to employ him with the workers he had beside him, and whom David had chosen. He asked him "also cedar, fir, and Lebanese pine wood."

“Hiram, king of Tyre, wrote to Solomon: ‘I am sending you “Hiram, a clever and very skillful man, and who is like “My father. His mother is from the city of Dan, a woman "Widower of the tribe of Naphtali, and her father was a Tyrian. He "knows how to work with gold, silver, copper, iron, and "marble, wood, and even purple, hyacinth, in "Fine linen and scarlet. He still knows how to engrave all sorts of things." "of figures, and a marvelous genius for inventing all this" "which is necessary for all kinds of work. It works-" "Ira will work with your workers and with those of David your father."

“So Solomon began to build the temple, and Hiram having come to him, he did all the work that he ordered him to do. 11 made two bronze columns, and cast two capitals of bronze, in the shape of a lily, to be placed on top of each column. And there were also, at the top of the columns, two networks to cover two cords that were at the chapters the nets and, above the nets, other capitals proportionate tiones to the column; and around this second capital there are He had two hundred grenades arranged in two rows. He put these two columns in the vestibule of the temple, and having placed the On the right column, he called it Jakin; he similarly placed the second a column which he named Boaz. He also made a molten sea This sea was perfectly round, ten cubits in diameter. placed on twelve oxen, three of which were looking at the Septen- three, three in the West, three in the South, and three in the East. Hiram He also made pots, cauldrons, and basins, and he completed all the work that King Solomon wanted to do in the temple of the Lord.

This is all that Holy Scripture tells us about Hiram. Tyre. Its origin from Tubalcain and Lucifer, the signs mysterious ways in which he guided the workers, his loves with the Queen of Sheba, her tragic death and her descent into Hell, it's all a fable and a lie.

"The Queen of Sheba, as Holy Scripture recounts, having

Having heard of Solomon's great reputation, he came to Jerusalem, to experience it through riddles. She had with her great riches and camels which were carrying spices, and a large quantity of gold and precious stones. She came to Solomon and explained to him everything that was in her heart. And Solomon explained to her everything she had proposed; and there was nothing that he did not give her It became clear. Seeing all the wisdom of Solomon And the house he had built was completely out of sorts. even, and said to Solomon, “What I had been told in my "the kingdom of your merit and your wisdom is well verified" "table, ct I recognized that we hadn't said half of "What I see of your wisdom." Then she present sixty talents of gold, and a prodigious quantity of perfumes and very precious stones. The king, for his part, gave the Queen of Sheba everything she could possibly desire. that she asked for, it was much more than she had told me brought. And the queen returned to her kingdom with his entire entourage.

The novel of the loves of this queen, whose name was Balkis, Sarahil, the name of his servant, the bird 7/ud-Hud, cte... These are Jewish inventions, nothing more.

4. Physical interpretation of the Masonic novel.

In order to confound serious minds who might seek to to unravel Masonic mysteries, the authors of this secret society, that is to say the Jews, have given to history d'Iiram, as we have already pointed out, several Different interpretations. The first and most vulgar,

4. Chapter 10 of the Third Book of the Kois, and Chapter 10 of the Second Book Paralipomena.

which fills almost the entire "philosophical course" of Ragon is the application of fable to material nature. Hiram must represent the sun that builds the temple of the nature by fertilizing it with its heat and illuminating it with its light, as the center of the planetary system, it is the Great Architect of the Universe, which he built as his temple. The vault of this temple represents the firmament. The column - luminous J is the symbol of the winter solstice to which the the sun regains its strength; the dark column B is that of the The summer solstice, when the sun begins to wane. the last three months of the year, October, November and December

December, are the three murderers Jubelas, Jubelos and Jubelum, who one after the other deliver mortal blows to their master, the sun. The first three months of the year, Jan-Fourth, February, March, are represented by Stolkiu, Zerbaël and Eligam, who avenge the murder of the master and bring back the sun. The blazing five-pointed star signifies the five months of production, and pomegranates, fertility of nature, produced by the action alternately invigorating and mortifying of the two columns, or of the vicissitudes of the Sun. The three windows on the lodge painting are the three points in the sun's daily journey: morning, noon, and the Evening. The mosaic pavement with its black and white stones is the image of day and night. The acacia signifies the stepwise from winter to summer, and, therefore, the renewal of the life and nature. The set square reminds us of the four parts of the world, and the flaming sword the rays of the sun. The twelve columns of the temple symbolize the twelve cons-Zodiac signs; the mysterious seven-stepped ladder, the seven Plauetae. Apollo's seven-stringed lyre, the trian-The gle and the seven-piped flute are images of the melody produced by the movement of the seven planets, harmony Spheres imagined by Pythagoras. The skull and horns The bull figures that encase this lyre represent the earth. our dairy cow, above which the harp-Celestial Monica. The rough stone is nature still formless. or sterile and dead; the cubic stone, formed nature, iron-

Utilized, producing ears of grain, wheat, wine. The fire of the sun is the life-giving element of the universe; the enveloping serpent a globe or a wand, is the development of life eternal, represented by the circling serpent, always existing by constantly devouring itself, etc... I It seems unnecessary to explain at greater length how a The lodge represents the universe, and the Venerable Master on his throne, the sun. With a little imagination, anyone can con-continue this chapter and make a longer application of the Masonic signs and decorations of a material nature and to its various evolutions.

But what is less easy is finding the interpretation-the interpretation of the Masonic legend as it relates to the human nature.

Nothing of what comes from the doctrine of the Synagogue fallen and the teachings of the fallen Angel, could not to be moral in the ordinary sense of the word. The interpretation-the tation in question here is actually all that there is to More scandalous, more immoral; it's so disgusting

that we don't dare print it in French. Not even that Wouldn't we do it in Latin, if that's the purpose and subject of this book? they didn't force us to.

Cum homo constet corpore et anima, doctrina et praxis sectæ massonicæ, quoad partem hominis corporalem, nihilo differunt a mysteriis iniquissimis antiquitatis gentilis.

ITiram imaginem refert hominis corpore et anima perfecti, “Unde came homo?” » quærit Præses Consilii Supremi gradus trigesimi tertiif. In gradus Tironis, who primus est totius ritus.

“Quapropter ejus tessera (sacred word) meaning cenon seu uterus (Boaz).

“Who is gay? » Ecce gradus secundus, sive Soci, cujus tessera (Jakin) significat phallon seu virgam.

“What is destinatio hominis? » Ilabes tertium gradum, seu Magistri, cujus tessora Mac-benae (corruptio, filius corruptionis), significat putrefactionem. In hoc graduate completeness homine quatenus studium is materia.

“Conscicntia sui ipsius docetur homo, se non esse cffcctum alicujus causae. Bece quartus gradus, sive Magistri perfecti, cujus tessera significat, creationis humanæ principium, finem ct dominum ceases phallon. »

Ex quo patet, priorem columnam, camque umbrosam, quam Boas vocant, designare materiam sive principium passivum mulicbre, alteram vero, lucidam, quæ vocatur Jakin, principium activum virile, ex utriusque vero conjunctionc, ct mediante seminis putrefactione, oriri grana granati, fructus vitæ renovatæ, id est, novus homo, sicut avis phænix fabulatur ex suis resurgere cineribus. Unde habes verbum symbolicum (password) quarti gradus, siza seu zizon, quod hebraïce meaning: flos seu virtus floris.

Quis non videt in hisce symbolis restitutam phallolatriam? India multiformis repræsentatio membri virilis, quæ in signis massonicis undequaque occnrrit: Littera G, significans generationem, imagine obscena refert scrotum penemque, aut phallon in cteïde. Littera T junctionem

Paul Rosen, p. 281.

exhibits membrorum utriusque sexus. Per litteram istam, tamquam per divinitatem, Hiram gubernat ct circumducit totum vulgus operiarorum suorum. Ile will littera T triplicate, formans quasi duo T in littera IL, eique imposeun tertinm T, trinam docct generationem, in mundo divino, spirituali and materiali; quadruplicate vero format crucem teutonicam, circa idem Jod vel unicum punctum, quod divinam suam potentiam generatricem in quartet partes mundi exerit. Cireinus incubans normæ, in the same way as medio littera G, obscæna is exhibitio actus conjugalis. Hæc in usum venit tanquam ordinarium vexillam massonicum. If Cireini ct normæ puncta angularia conjungas, habes Crucem sancti Andreæ, aliam cjusdem rei libidinosæ exhibitioncm symbolicam to Massonibus adoptatam. Præciuctorium seu ventrale, quod virum laborantem significare dicunt, una cum appendice sua (apron and bib) idem ostendit ac littera G. Tiro, utpote adhue impuber, appendixem adhuc sustentatam gestare jubetur, Socius vero, utpote jam puber, eandem pendentem; quamobrem ille nondum admittitur ad' conventus adoptionis, sive feminarum initiatarum; hic vero, ad secundum gradum admissus, mercedem suam recipit juxta columnam femincam B. Ad cumdem finem traduntur candidateis chivotecæ albæ “pro feminis quas præ aliis æstimabunt”. Perpendicular mobile regulation imposes therefore in center quiescat, eandem rem turpissimam expressed. “Arbor medii” and “cubiculum medii” aka symbola sunt utriusque membri. Idem expressed rosa cruci aceubans. Iterum, pavimentum mosaicum quod alternis quadris albis ct nigris observation. lta gladius flammans designat phallon vivum seu virgam vibram, Duo triangula conserta marem ostendunt feminamque, sed præcipue Kabbalisticum Regem sanctum sanctanujne Malronam. Supra ostendimus triangulum lineare exhibere formam entis infiniti, triangulum vero punctorum entis finiti, seu hominis in quantum cest individua imago divinæ Trinitatis Kabbalisticæ. Porro, per duo triangula punctata, alterum alteri incubans ct ceum co in uno puncto conveniens, cflicitur figura quinque punctorum quam feminæ initial nominibus suis appendere solent. Habes rationem cur in Conventibus feminarum, quos adoptionis vocant, “omnia fiant per quinque. » Phallolatria absque lupanaribus floresccre nequit. In illis Fratres Sororesque “operari” oportet, sieut Tubalcain eum sorore Nohema laborasse a Massontbus narrator.

Sunt adhue plurima nauscabunda cjusdem generis que conscribere kedet pudetque. Sit venia pro necesario dictis, ex quibus Heet concludere, Sectam massonicam in seeretio-

ribus Conventibus libidinosam phallolatriam antiquitatis cthniciae eum omnibus suis consuetudinibus abominandis redintegrasse, cique ceum mulierculis inverccundis nostro adhuc sweulo operam lasts impensam. Eh! renovata sunt, modo forsan elegantiori, impudica festa bacchanalia, saturnalia, cleusinia, Bon Dew, aliaque horrenda cjusdem generis; eaque ab initialis utriusque sexus sedulo abscoïduntur sub cooperculo massonico ventralium. Oh pudor!

5. Ethical value of the story of Hiram,

Hiram represents moral good, which should be the teacher. of the perfect man according to Masonic morality, a morality which differs radically from rational ethics and even more of Christian morality. Still ignorant of his dignity, he said In Freemasonry, man is like a rough stone. which, in the lodges, is chiseled and gradually shaped until it became a cubic stone with points. The master leads his disciples who are willing to enter the temple of virtue, first at column J, symbol of the Firmness and Strength; and from there to column B, figure of Stability and Wisdom. They then climb the ladder mysterious through the three degrees of theological virtues, the Faith, Hope, and Charity, and the four degrees of cardinal virtues, Prudence, Justice, Strength and Temperance. Having reached the height, they descend the same scale on the other side by the seven liberal arts!

Superstition, ignorance, and avarice are the three internal enemies, and lies, tyranny and fanaticism—the three fierce external enemies that attack ct kill man, while Truth, Science, and Virtue are her three saviors. The pomegranates are the emblem of friendship that binds the members of the ma- family conical, and the serrated hoopoe is the symbol of the union fraternal. The gloves given to the apprentice indicate by their whiteness, like the hands of a mason must be pure of all excesses, and that he must carefully avoid the most light soiling. The apron is the emblem of work: it reminds the mason that his entire life must be consecrated created through labor. The mosaic pavement, formed of white stones The two black and white pieces, cemented together, symbolize the union of all Freemasons, regardless of their skin color, their nationality and political and religious opinions

1. Grammar, rhetoric, logic, arithmetic, geography-

metrics, music and astronomy. Ragon, p. 396.

that they profess. The square teaches the respect due to
regulations: the perpendicular, the rectitude of judgment;
the level, social equality; the three lights in the lodge,
Wisdom, Strength and Blessing; the mallet and the chisel,
the intelligence and reason that have been given to man
to enable him to discern good from evil;
The blazing star, the five senses; the letter G, geometry,
the art of measurement, which leads man from truth to truth
up to Pinfini..., summer..., summer... We don't need a
great insight in adapting all Masonic symbols
These are examples of this kind of insignificant morality. This explanation
cation jouc nevertheless plays a major role in Freemasonry
nonsense, to mislead narrow minds who don't
They only see what they are shown...

6. Templar meaning of the tragedy of Hiram.

In the Templar explanation, Iliram becomes Jacques
Bourguignon Molay. His three assassins are Pope Clé-
King Philip the Fair, and the informer Squin
Floriau?, on whose accusation Philip the Fair undertook
the destruction of the Templar Order. The rank of Ka-
dosch, 30° degree, is a dramatic representation of the
The death of this Grand Master was accompanied by terrible oaths.
of revenge against "those in authority". Your lodge represents
their temple; the double-headed eagle, temporal power and
spiritual knowledge they wish to acquire; the sword, vengeance; the
Maillet, the destruction of the Bourbons and the Popes... and
and so on.

No one had any interest in avenging the suppressure from the Order of the Templars and the torture of his
last Grand Master; also this continuation of the Order
Is she merely a pretext to conceal other characters?
who act and other goals they aim for and that we have
already mentioned quite often. Iliram, the architect of the temple

4. The three principal Sephiroth of each of the three triads

Kabbalistic.
2. Ragon, p. 161.

Solomon is not the person for whom one would know
to inspire the minds of the new era. He was subsumed by
thus appoints the Grand Master of the Templars, whose fate...
-gic is capable of moving hearts, and whose apostasy
imitators will easily find their way, provided that the war
opposing Christianity brings temporal advantages.

Therefore, we simply need to state this explanation and ren-
see the reader to the revelations of the various authors on the
Kadosh rank!

7. Political importance of the Masonic tale.

No one believes the lodge's assurances anymore, that it
does not concern itself with politics; and it is pointless to refute
once again his protest which is entirely lacking and
of sincerity and truth.

Hiram is the Chief or Representative of Freemasonry.
Freemasonry itself is, in terms of its aims and
means, identical to the fallen order of the Templars: it len-
She uses it to hide it from your view, to...
to assert oneself and defend oneself.

The three mortal enemies of Freemasonry are;
the Monarchy, the Catholic Church and the Nobility, —the enemies-
members of the Order of the Templars, but generalized. Philip the
Bel represents all the monarchs, Clement V all the elitists
Catholic, and the informer denounced all the privileged.

The three saviors are: Democracy, Naturalism, and this
Socialism.

Balkis is humanity; Hiram's workers are the people
and the proletariat, who blindly obey the Master who
Guided by the "phallic Tau," the passions. The words
The Order's motto is: Liberty, Equality, Fraternity — words
subjects open to a multitude of diverse meanings.

For Freemasons, Liberty means the destruction of all
Civil, ecclesiastical, and domestic authority: Equality wind
to speak of the destruction of all dignity, of royalty, of priesthood
and nobility; Fraternity implies the destruction of ties

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1. Eckert, Pachtler, Deschamps, Rosen, etc.

of the homeland, of family, and of property. One only has to read the volumes of Father Neut, Father Deschamps, Father Pachtler, of Dr. Eckert, of Claudio Jannet, of Léo Taxil, of Mgr Fava, and so many other authors, which we will not attempt to list here. to repeat the evidence and documents as numerous as co-elutants.

Solomon, surrounded by Sadoc and his elders, represents The kings surrounded by priests and their courtiers. Balkis is the people who still admire kings and are attached to priests, but whom Hiram, Freemasonry, converted and takes from his former masters. Iliram's murder is lane-erosion of the people's freedoms and rights by the monarchy Chic, religion and property. The search for the body Hiram's represents the revolutions, and the recovered body, the restoration of the liberty of the people, or the republic democratic.

The construction of Solomon's Temple under the direction Hiram's death symbolizes the gradual preparation of the republic universal through Freemasonry. The various instruments Construction workers are the emblems of political labor and social aspects of the lodges, divided among the various degrees and directed by the Supreme Leaders of the secret society. An honorary rank of Rosicrucianism returns to the supreme leadership of anti-religious work holy; to the rank of Kadosh or Templar, the supreme direction of political and anti-national work.

If we say that a society that aims only to destroy what exists, could not exist on this purely negative basis, one already sees that the construction of the temple of humanity is-that is to say, of the universal republic under the sovereignty Masonic, is the positive basis of the works of the freemasonry. This double work is symbolized by the sword and the trowel, which is placed in the hands of the Princes of Jerusalem, to the 16th degree, in imitation of the Jews rebuilding the walls of the willow town: "Those who were employed in building the walls-They knew how to do the work with one hand, and held their swords in the other!

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1. Ezra, tv, 17.

Everyone will be able to apply Masonic politics to it.
tion of all the other numerous emblems and symbols. On
easily guesses that the temple is the image of the unified reign-
versel of Freemasonry; that its two principal columns-
The main ones are Force and Wisdom, that is to say, violence
and cunning; that each hewn stone is a perfect mason;
that the walls and the twelve columns are the peoples of all
the sides of the world, the one and indivisible people of the republic
universal; that the sacred vault is the Supreme Government-
Masonic affiliation; that the apron is a symbol of
the political work of the Freemasons; that the letter G, in
The geometric sense indicates the division of the entire earth
in provinces or districts; that the mosaic pavement is a
symbol of all the nations that make up the republic
universal; that the middle chamber is the seat of the gov-
supreme government of Masonic authority, and the tree of the
in the middle of its supreme head; that the trunk of the widow is the
fund of militant and revolutionary Freemasonry,
that all the masons must supply until the
that the universal kingdom of the secret sect be established and af-
Fermi, etc..., etc...

This chapter reveals the true purpose of Freemasonry.
Nonsense. Read between the lines of Masonic texts.
seek to pierce the veils under which the brothers seek
to conceal the negative and positive aims of the Masonic order-
screw, and you will always find complete destruction
principles and foundations of the current political order, reli-
religious, social and domestic, and the construction of a kingdom
of the lodge under the name of universal republic. If the
The firmament is the vault of their temple, and if all the
nations of the earth form its foundation, its universality
the kingdom to which Freemasonry aspires, is clearly
expressed. All countries in the world, perhaps with the exception
of Patagonia and Central Africa, are already under
the Masonic square and compass, divided into provinces
and obedient, and endowed with their Orientations, Masters, Provin-
Companies, chapters, and other government agencies. That's

the new Power that a prophet sings of in the verse:
Et princeps nescit quod nova poientia crescit; “The King
"Ignoring that a new power is growing!"

How many times have monarchs been warned, but
In vain! They cannot grasp the head of this hydra.
The head! These are not the Princes and other Grandeur.
that we know, and whose names are the most beautiful ornament
Outside the Temple of Solomon: these are the Chiefs so far

They're nowhere to be found. Look for them in Berlin, in Rome, and in... Charleston! Perhaps they are still there.

8. Jewish significance of the drama of Adoniram.

In the previous chapters, there always remained a cer-a certain number of Masonic symbols more or less unsuitable applicable. In this chapter, everything that plays a role in Freemasonry and in its legend, applies to Jewish people with astonishing ease. In truth, everything that found in Freemasonry is fundamentally Jewish. exclusively July, passionately July, since the beginning-cement until the end.

What interest do other nations have in building the temple of Solomon? Are they doing it for themselves or for the Jews? Are these nations or are the Jews the ones who are making a profit? What advantage do they have in devouring each other? to make the "Princes of Jerusalem" triumph everywhere (16°), the "Chiefs of the Tabernacle" (23°), the "Princes of the Taber-"nacle" (24°)? Have the nations agreed to humble themselves all together like a footstool under the feet of the Jews? Why are they in such a hurry to put on the Crown? (Kether) upon the head of the Jew, and the Kingdom (Malkuth) of the ground beneath his feet?

It is so obvious that Freemasonry is just a tool in the hands of the Jews who hold the reins of power there, that one is tempted to believe that the new Jewish masons have completely-

4. Hermann de Lehnin,
2, Psalm 10.

They lost their intelligence the day they were blindfolded. eyes to initiate them into Masonic mysteries.

When we name the Jews, we are not thinking at all of the Orthodox Jews before Christ. These people were... turned to see fulfilled in Jesus, the son of David and of the Virgin Mary, all the prophecies, types and symbols of my-Sianic of the Old Testament, and gathered in him all the gifts of Wisdom, Knowledge, and Omnipotence divine. We are talking about heretical Jews and the sect Kabbalistic, Talmudic, and Pharisaic, whose origins gins go back to the time of Babylonian captivitynienne, whose tenacious branches survive to our days, and whose leaders constitute what is called the Fallen synagogue.

Hiram is the personification of the Jewish people and the Synagogue. Fallen fool. It is the synagogue that builds its temple national, under the figure of Solomon's Temple, Solomon being the representative of the King of Judah, called today the "Prince of Exile," and Sadoc, the representative of the Great Priest, known today as the "Patriarch".

The three enemies who killed Hiram interrupted the The construction of the Temple involves: the Christian Church, the State Christian and the Christian Family. The three saviors are the Kabbalah, the Templars, and Freemasonry. The "Widow" is the synagogue, and the "Children of the Widow" are the children of Israel scattered throughout the world and affiliates of lodges. The Jew is the quintessential Man; Humanity, the Jewish people and the Freemasons.

The persecution of Hiram, which culminated in his murder, symbolizes... read the preparation of the kingdom of Christ which is accomplished by The establishment of the Church and the fall of the Synagogue. The search for Hiram's body signifies the efforts of the Jews to overthrow the Church and restore the fallen Synagogue, the Kabbalistic-Talmudic Synagogue. The Discovery of the Body Hiram's death foreshadows the restoration of the Jewish monarchy, The Kether-Malkuth of Esther and Mordecai. Death atrocious to which the three assassins of Hiram were condemned

is the punishment reserved for Christian kings, for the Catholic clergylique and to the nobility of Christian nations; — in a The word is the extinction of Christianity by fire and sword.

Solomon does indeed mean the King of Israel, but the ortho- king doxe; the fallen Synagogue needs a kabbalistic king. This explains everything that is said in the legend of the king Solomon, his participation in the murder of Hiram, and his final conversion to the worship of Moloch, the Fire God.

Balkis is the people to whom the King offers his love, but who, in the end, allies himself with Hiram. The master craftsmen, comcompanions and apprentices, commanded by Hiram and including Its Kabbalistic symbols are the Freemasons, and, behind them, the populace always ready to follow their impulse and their direction. Eminently Jewish and hateful are the reprimands Balkis's request to Solomon for having torn out the venerable vine planted by Noah, and the prediction of infamous crucifixion of the last of his race.

The temple is the universal kingdom of the Jews, extending from East to West and South to North under the vault of the firma- The twelve columns are the twelve tribes of Israel. Columns J and B are no longer Jakin and Boaz, but Jupa ct Bensamnx, the two faithful tribes; the other ten The columns symbolize the ten lost tribes. The cord at twelve nodes intertwining the twelve columns, begins at the a serrated tassel attached to the pillar of Judah and ends a lw serrated tassel attached to Benjamin's column. Pomegranates are the emblem of fertility. of the children of Israel. The middle room and the tree of middle signify the Supreme Synagogue, or the Chiefs of the islands

ratl working under the presidency of the Prince of Exile.

Masonic tools, hammer, square, cte., symbo- they are using the multifaceted action of the Synagogue to arrive at His goal, Kether-Malkuth.

The history of the Jews is represented in the 15th degree, Je Cheva- Link of the East or of the Sword, by Cyrus, restoring freedom to captives and granting to Zerubbabel, aged seventy, the permission to rebuild the temple; in the 16th year, the Prince of

Jerusalem, by Darius, ordering the Samaritans to to submit to the Israelites; and at the 17th degree, the Knight from the East or the West, by the Jews uniting with the Gnostics, Johannites, and Templars. At the 18th degree, The Rosicrucians celebrate Jewish Passover in mockery of the Passion of Jesus Christ. This is primarily where the hatred The Jewish woman allows herself all possible sacrileges against the divine Savior. In the following grades, one sketches on a grand scale features the desired kingdom of the Jews in the form of the Jerusalem Heavenly peace with its Grand Pontiff (19th degree); its Grand Patriarch (20th degree); his Head of the Tabernacle (23rd degree); his Prince of the Tabernacle (24th degree) and his Sovereign

Commander of the Temple (27th degree).

9. Philosophical concept of the Masonic fable.

Philosophy says, in other words, what the Theology and mythology. She reduces their characters to inanimate beings or pure concepts. She enjoys depersonalizing through abstract ideas what is often is a living being or an individual.

It will therefore suffice for us to give to the Holy King and to the Holy Matron and in columns J and B, the names of Spirit and of Matter, or, if you prefer, active energy and substance passive, or even of the masculine principle and spontaneous and of Feminine and receptive principle; or of Force and Matter, etc. Summer. That's pure pantheism.

The "Three Enemies" Opposing Development of the active ingredient ct intelligent, are the absence of life, of form and movement in matter. The "three san-
The "veurs" of the life-giving spirit are Intelligence and Will. and the driving force.

In order to avoid the need to recognize a per- God
Sonnel, pantheism denies creation ex nihilo, confusing always with unreasonable obstinacy the emanation of beings of nothingness, which is certainly an absurdity, with their creation from nothingness effected by the omnipotence of the eternal Being. Pantheists prefer to admit the absurd-

the identity of an eternal and temporal Being, infinite and finite, immalatable and muable, divine and non-divine, rather than üdmetire the existence of a Dicu, to whom they will have to report The deliberate error with all its disastrous consequences.

The Temple that is being built under their auspices is, according to Their philosophy, the Temple of Wisdom. Hiram who...
built is an emblem of the wise man, belonging to the The race of the children of Wisdom or Philosophy.
men who, by imitating the qualities of matter, oppose to the construction of the Temple of Wisdom, are those who lack intelligence, willpower, or i-
creed, the superstitious, the fanatics and the ignorant; while the avengers and friends of Iliram are the souls The elite, the intelligent, the virtuous, and the resolute. All of them.
the emblems of Freemasonry are easily left explain by following these general ideas. The eye in the The triangle represents the intelligence of the mind; the blazing star and other symbols of the same kind denote the union of the mind with matter; the mallet and the trowel, the activity of Phomme; the sword, his resolve to defend his work; the phoenix, the constant renewal of nature; the serpent in a circle, the eternity of the world: consuming itself, it is the prin-
active principle; eaten, the passive principle; Eblis, the principle Intelligent and benevolent, Adonai, the unintelligent principle and malicious, etc., etc... Readers will surely appreciate those...

they can fill in the gaps in this brief presentation.

10. Theological meaning of the story of Eblis and Hiram.

In searching for the theological meaning of the story of Hiram and of Eblis, we do not want to speak of Christian theology-yours, but from Masonic or rather Kabbalah- theology listic. We must therefore go back to the source itself, to the Kabbalah, to establish this meaning with authority.

From the Ensoph, who is the eternal, inscrutable Being, emanates Everything that has been, is, and will be. Its first manifestation is Kether, the Crown of the ten Sephiroth, "the principle of all the principles, the mysterious wisdom, the crown of

"The very highest thing, the crown of crowns."
It represents the Infinite distinguished from the finite, Being in itself, named in Holy Scripture Ehyhéh, Ego sum; she is the primitive point or point par excellence. Before I ph. the radiant The light of Kether is nothing but darkness.

From the heart of this Kether, this absolute unity, emerge In parallel, two principles, one male or active, Khokhma, Wisdom; the other passive or female, Binah, Intelligence. Wisdom is also called the Father, because she is said to have engendered all things; intelligence is the Mother, thus that it is written: “You shall call Intelligence by the name of mother i, »

From their mysterious and eternal union comes a Son who, taking on the features of both his father and his mother, bears witness to them both: it is knowledge or Science, Dajath? This does not constitute a Sephirah special.

In this triad Kether, Khokhma, and Binah, we do not We can't find the three friends of the good principle, because that these avenging and redeeming friends assume the perpetuation-Treatment of the murder of the good principle. However, in the system In Kabbalah, there is no opposing principle, neither to the Ensoph nor to the Crown, unless one says that, through concentration From every being in the Crown, its opposite is born of itself: the Abyss. This assumption seems correct to us, although we we have not found it affirmed anywhere.

After the description of the world of emanation, that is to say-

Of the ten Sephiroth, Kabbalah teaches the existence of the world of creation, inhabited by a single angel, the Metathrone, so called because it is located immediately at the- beneath the throne of God, represented by Adam Kadmon. has under his command myriads of spirits that the Kabbalah has divided into ten categories, constituted the third world, that of Formation. The Metatron, with its ten categories

1. Proverbs, 15, 3.
2. Franck, p. 140.

of spirits, is the second series of eleven with which we We've already met.

Samael, the Angel of Desolation (Hebrew Sammah, desolation tioni), the supreme leader of the world, finds himself opposed to the Metatron.

The first three demons under the name of SaMaël (Eblis) respond to the first three good Spirits subject to Metatron. The first two demons are the Tohu (the Formless) and Bohu (the Unorganized), that is to say the ab- the absence of any visible form and organization; the third is Khoschek (darkness) which at the beginning- ment covered the face of Thehom (Vabimo).

The Abyss (in Greek, Bythos), the Tohu and the Bohu, that's what Kabbalistic theology: the three enemies of the Light divine. They prevent it from developing and hastening the Temple of the Visible Universe, Olam Asia, the world of the Manufacturing. But they are defeated by the three avengers and Friends of Metatron, the first three good Spirits.

There is no doubt about the identity of Samael, of DiaboLos and Eblis are the Hebrew, Greek, and Muslim names. of the same Prince of Darkness. H also calls himself the Angel of the Light; this is explained by the fact that he is the Father of lies.

Hiram, in the theological sense of the Masonic narrative- nique, is the representative of all men who work- fought under the direction of the Prince of Darkness, whose name he is Eblis, Lucifer or Angel of Tunnière.

There is no need to elaborate further on the theological parallel.

41. Kabbalistic idea of the Masonic myth.

The Jews did not implement their doctrines.
secrets of Freemasonry, nor ever published on this subject
Their political program. All we can, therefore
To do this is to conjecture its content based on
the theories of Kabbalah and the Talmud. But such an ou-

4. Ps. xxu, 19,

Since vrage is not of great practical value, it
It will suffice to indicate its main features.

Adam Kadmon, the quintessential man, is the ideal Jew.
his divine idea and the archetype of the historical Jew. Now, pnis-
that the Ensoph reproduces itself in different worlds, and
reveals in temporal beings who bear his image, the
A historical Jew must strive to resemble as perfectly as possible
possible to its divine prototype.

Believing himself endowed with intelligence and wisdom,
superior to those of the Goyim, or nations outside and to-
beneath his own, the Jew also believes himself superior to them,
In matters of grace, justice, and beauty: according to the Kabbalah,
He comes from the Holy King, whose essence these attributes are.
Jl is also convinced of his superiority in terms of strength and
Your Majesty. Does it not rightfully belong to her, from the Holy Matron?
The eternal source of his eminently privileged nation? The
The souls of the Jews have the privilege of being a part of God
same; they are of the substance of God, in the same way
that a son is of the substance of his father. That is why
A Jewish soul is dearer and more pleasing to God than
all the souls of the other peoples of the earth; for the souls
Some of these come from the devil and are like souls.
to those of animals and brutes 1. Jews alone are
Are men and other nations merely a variety of animals?

Being of such a noble and elevated nature, which carries within it
the expression of the named Sephiroth, the Jew is entitled to both
Sephiroth Kether-Malkuth, with the royal diadem: the Crown
on his head and the Kingdom under his feet. “God gave
all power to the Jews over the property and blood of all
the peoples.” The Talmud draws the logical conclusions
of this thesis and allows Jews to steal, exploit,
to kill Christians as they wish, and they may be able to. The
Freemasonry, which is their tool, is therefore a means

legitimate to achieve this goal, and it serves as his instrument

f. Rohling, The Jew according to the Talmud, p. 91.
2. Ibid., p. 405.
3. Ibid., book LI, chap. 1 to vin.

main for achieving reproduction on land of the primitive and ideal Ilomme that the Kabbalah places in the sky.

As we can see, Hiram is the ideal Juil of the Kabbalah. If the first attempt to place him on the throne of the earth It will not succeed if the revolution that should lead to it does not come to fruition. in time, than a defeat and a disaster for the The Jewish people will see in it only an imitation of these "creations" who failed because Dicu hadn't gone down with them to remain there.” These aborted creations are symbolized by the seven kings of Edom who preceded the kings of Israel! The Kabbalah links the fall of these kings of Edom to the belief in a kind of revolution in the invisible world of “Divine Femanation?”.

Here is a text from the Kabbalah expressing this idea: "Before the Ancient of the Ancients, the most hidden one" Among the hidden things, the forms of kings were prepared and The first diadems had no limit or end. H se He then began to sculpt these forms and trace them in his own substance. H spread a veil before himself, and it was daus this veil that he sculpted for these kings, that he traced their boundaries and their forms; but they could not subsist. That is why as it is written: These are the kings who reigned in the land of Edom before a king reigned over the children of Israel, He This refers to the early kings and early Israel (ideal, celestial, (intelligible). All the kings thus formed had their names,

but they could not subsist, until he (the Elder) descended upon them and veiled herself before them.5

The earthly world being formed in the image of the celestial world and the Jew in the image of Adem-Kadmon, who was not crowned that after all the previous revolutions (after the kings) of Edom), the Jew will never be discouraged by defeats and by the failure of the revolutions that he will have undoneborn; he will still hope, he will always hope that one hour will come, Jui bringing the Kether-Malkuth, and making of him

1. Genes., xxxvi, 81-40,

2. Franck, The Kabbalah, p. 153.
3. Ibid., p. 154.

A successful and perfect imitation of Adam Kadmon. Hiram
will always be resurrected until the moment when his assassins se-
annihilated,

That religions, states, and civil societies of
Edomites, or non-Jews, pass by like the three bad
companions; let them inflict death upon him, — always alone-
apparent, — he will always find his three Saviors,
his philosophy, his laws and his allies — whether Gnostics, or
Manicheans, whether Templars, Freemasons, or socialists
lists, etc., etc..., he will always start the construction again.
of the temple, until it was completed and became an image
perfect from the sky.

The illuminated column J represents the Holy King, and the column
obscure B, the holy Matron; the pomegranates, the
numerous fruits of their union; the sacred vault, the Ensoph;
the luminous triangle, above the Venerable's throne, the
three higher Sephiroth or the Great Architect of the universe
towards; the sun and the moon at its sides represent once of
plus the Holy King and the Holy Queen; the double triangle in-
intertwined, the union of these two holy figures; the triple
interlaced triangle, the three triads of the archetypal Man.
The blazing five-pointed star with the letter G (gene-
(ration) in the middle again depicts the union of the Holy King and
of the Matron; according to another interpretation, this star
flamboyant, which has ten angles, represents the ten Se-
Phiroth, five sharp and masculine angles and five angles
obtuse and feminine. The flaming sword represents the emanation of
the generative energy of the divine architect. The mysterious scale-
The rieuse represents the seven lower Sephiroth by the-
which soul descends to incarnate, and by which means it
goes back to the death of the body, after its transmigrations,
Towards its source, Intelligence. The Tau and the Teutonic cross
figure the generating force of the Great Architect of the Uni-
towards, either in the three or in the four worlds, the
Beriah's world (Creation) is frequently omitted, because
that it is inhabited only by the angel Meattron. The pavement
Mosaic is the symbol of the two great eternal divisions

of Light or Spirit and of Darkness or Ma-
The lyre of Apollo represents the harmony between the seven
The lower Sephiroth, between the seven planets that are part of it
an image, ct between the emanations of Ensoph in general.
The crown on Masonic jewelry is the symbol of the
first Sephirah; the circle and the serpent biting its
The tail is that of the Ensoph. The developed snake is
The Ensòph revealing itself in the universe. The brazen serpent is
the great arehitcete of the Universe enthroned upon the phallus,
the emblem of its generative power. The Pelian nourished-
jump or three or seven small signs again or the Ensoph don-
giving his life to the three Sephiroth, or the Architect
of the Universe giving it to the seven Sephiroth iuféricures;
Finally, the Phoenix rising from the flames is the same Ensoph renewing itself eternally.

Meanwhile, the Temple had only three windows, visible
on the table of the lodge, because, "by a Kabbalistic processtick, it is demonstrated that the name of God includes all
the sides of the universe, with the exception of the North, reserved for
"wicked as a place of expiation." "At the end of time
This aspect, like the others, will fall under the ineffable name.
Hell will disappear; there will be no more punishments, nor
trials, nor guilty parties. Life will be an eternal celebration, a

the evil one, the serpent
venomous one named Samael — God of Poison — we retranchera the first half, which means poison; the second

"Sabbath without end." From the name of the archon

is this the common name of all angels!

When the construction of the Temple is completed, that's all
The mystery explained — Parasch Kol — (password of the
32nd degree), eternity will be restored. The wax serpent
will have swallowed the tip of its tail, which will have served to feed
its body, the tail itself, and will still serve to nourish it
laugh, once, a hundred times, an infinite number of times, in all the
centuries upon centuries! Aronos will swallow his children again, and
Brahme VUniverse, like the spider spinning its threads and the
Reubsorhe!... Disappointment! Fraud! Lies!

4. Franck, Kabbalah, p. 162, note.

12. Diabolical explanation of the Masonic parable.

Of all the possible explanations of the allegorical fable–
the risk recounted by Freemasonry to its followers, the
more striking, the truest and at the same time the most
fiercely audacious and openly sacrilegious is the exp–
diabolical cation. How can one imagine oneself against the divine
Majesty, an insolence bolder than this: He who
All humanity worships Him as the one true God, He is the
The eternal principle of Evil! He who is called Satan, the
Devil, Eblis, the Serpent, the ancient Dragon, Fallen Angel,
Lucifer is the eternal principle of Good! We are
in the presence of the realization of the satanic program that
The prophet Isaiah, by comparing Belshazzar to Lucifer, puts
in the mouth of this haughty mind, who was the first to
to rise up against God, their Creator. The prophet said
"How did you fall from the sky, Lucifer, you who seemed–
I know it's so bright in the East? Who said in your heart: I
I will monk to the cycle, I will establish my throne above the stars
of God, I will sit upon the mountain of the covenant.
Along the north wind, I will position myself above the clouds
higher, and I shall be like the Most High.

Eblis, a Muslim name equivalent to Diabolos, is the
The supreme deity of Masonic myth. He is God.
the principle of Good, friend of mankind, the adversary and the
Martyr of Jehovah Adonat. This one, our Lord, is the
Evil God, the principle of Evil, the enemy of man.

Eblis presents himself as the equal of Adonai and as a being
existing for all eternity. He compares himself to the phoenix, which
fire always rejuvenates itself anew: fire is good
its element, but it bruises it rather than revives it.
He calls himself the Angel of Light, the Fire God, Intelligence,
Wisdom, Beauty, Strength, the Great Architect of
The Universe, it even calls itself Jehovah. It is in reality
Eblis, the Slanderer: his entire work consists of lying–
dreams and disappointments. He was once the Angel of Light,

1. Isaiah, 14:14.

Lucifer; today, although he still remembers the name,
it is no longer so in the same sense of the word; the light on–
His natural light is taken from him; he has nothing left but his light
natural, strong enough, surely, to deceive the poor
Human intelligence, the smallest, according to Saint Tho–

mas, of all created intelligences. He is the God-Fire, according to the common expression of ancient religions pagans; the parody of the Holy Spirit which is the divine Fire of the Love uniting God the Father and God the Son. Eblis is The intelligence of Hermes Trismegistus; he is also the Wisdom, the Brahmin, and the Strength of the Kabbalah. He mimics the Holy Trinity, whose Father begot, through intelligence, the Eternal Son, his image, his splendor, his beauty, and whose Father and Son produce the Holy Spirit, their love commun ct their Force. Eblis is not the creator of the universe; He denies the possibility of creation, knowing full well, moreover that his denial is absurd: he calls himself the Great Archi- a designer of the Universe, an architect who does not create his materials ri-, but merely arranging them in a pre- Designed by him. The order preconceived by this great architect Disorder in the kingdom of God is diabolical. Finally, Eblis is also called Jehovah, ct, or, by abbreviation, Jao, Jvah ct Jod, nou because he is in reality what that name means, the being par excellence, but because it arrogates to itself this name in order to be able to better deceive men in the short term seen as a sign of ill will.

The temple erected by Satan in honor of Jehovah, that is to say, of Satan himself, and to whose construction Hiram, a man bewitched by his own deceptions, is employed west not the temple that Solomon, the former king of the Jews, has built in honor of the true Jehovah with the materials ct the treasures prepared by David his father. The true Jehovah is for, Salan a "God jealous of the genius communicated to Cain by Eblis, "an unjust God who drowned thousands of "Bound men in the waters of the flood!" David was not to him.

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4. Léo Taxil, II, p. 101,

that a "debauched" king and Solomon who had contributed to Hiram's murder, only regained his esteem in his vicillesse, while "he converted and burned incense at "Moloch, the Genius of Fire." The Temple of the Great Architect of the Universe, which Iliram built for him, is the Kingdom of Satan on the earth.

Hiram is the representative of every man of the race of Eblis, the descendant of Cain, the fratricide; of Lamech, the bigamist; the Tubal-cains and Lots, the incestuous ones; and he is the ancestor of the Judases, the traitor; of the Jews, the deicides; of the Gnostics, Ophites, Manicheans, Albigensians, of the Templars and Freemasons, his maneuvers. He is

even the representative of Eblis, of Satan, who presents himself as
God. At the 33rd degree, the President teaches the recipient:
"At the 13th degree, the word of Master, the emblem of regeneration-
nature's ration, is revealed to you as also being the
Name of the First Cause 1.

If Eblis the Serpent impregnated Eve to make her give birth
Cain, it is not in a material sense that we must understand him-
To take; that would be absurd; but in a spiritual sense.
The race of Eblis are the men who are enemies of God, the
friends of the Enemy of God.

Iliram's three assassins are: Superstition, name-
Mec also Fanaticism or Lies, that is to say religion;
Mosaic law is above all Christianity; Tyranny,
also called Ambition, that is to say the governments or
Just, religious kings, and especially Christian kings; etc.
Avarice, also called Greed or Ignorance, that is to say
the state, the family, and property well-ordered on the basis
of Christianity.

The murder of Iiram is the establishment within humanity
of the religious, civil, domestic, and moral order. Your religion
revealed, including within itself the entire desired order of
God is the principal murderer of the salaniqne power over
the earth. Mosaic law, having been only a preparation for the

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1. P. Rosen, p. 268.

Christianity hardly enters the army of the enemy
of Eblis, but the Christian religion is his arch- enemy
Tal, the infamous one who must be crushed at all costs.

The three avengers CHiram are: the true superstition
which includes atheism, pantheism, heresies, the
Magic, sorcery; the true tyranny, let it present itself
in monarchical, aristocratic, or democratic form
cracy; and the meadow appears of usurpers, of usurers
and Jews. Formed into a society, these three friends from Eblis...
pellent: Freemasonry, the clearest expression of
the alliance between the Fallen Angel, the Fallen Synagogue and a
Fallen Christian religious order.

To be convinced of the point we have just made, we
only needs to read the instructions given to the recipient of the
33rd degree!: "Before reviewing the army corps

which the Scottish Rite has at its disposal for the all-out fight against the enemies of Humanity (understand: of the Franc-Mn-nonsense or Jews); before revealing the Secret to you supreme (understand: Ja Demonolätrie) which is our strength and makes Freemasonry eternal (as is the government-(Satan's deception), I must ask you, Brother, never to to deviate from two essential principles, on which it rests The entire Masonic organization. The first principle is that power comes from below (according to Jesus Christ, the power-(see, it comes from above!) and that it is delegated by means of the vote-democratic. The second principle is that, if you judge that a layperson cannot, intellectually speaking, rise above never quite reaching the level of the Knight Kadosh rank, one must You should be careful not to initiate him, even at the Apprentice level. because you will never be able to make a real Eco- bricklayer out of him "I know." — "The innocent Grand Master, as you sensed, is the man, the Man who is King and Master of the great nature (Jew or Lucifer), the man who is born innocent then-that he is born unconscious (deceitful substitution of a computer- man (related to the ideal man of Kabbalah). Our Grand Master

1. Paul Rosen, p. 178 seq.

(who could not be just any ordinary man) was born (that is, created) innocent to be happy, to enjoy in their full enjoyment of all their rights without exception. But He fell victim to three assassins {that is to say the Holy Trinity), of three infamous people who raised obstacles formidable against his happiness and against his rights, and have ended up annihilating him (that is, plunging him into hell). These three infamous assassins are (in figures) the Law, Property, Religion... from which we have sworn to draw the most brilliant revenge: these are enemies to whom we have I swore an all-out war, a war without quarter, a war to death. Of these three infamous enemies, it is Religion that must be the constant concern of our deadly attacks; because a people has never survived its religion, and because that it is by killing Religion that we will have our Thank you, and the Law and Property; because it is established-sant on the corpses of these assassins the Masonic Religion-Masonic Law, Masonic Property, that We will be able to regenerate society. And, like all our Masonic secrets are impenetrablely hidden beneath SYMBOLS, those of the highest rank you have attained are hidden within the symbol of our rank. The Eagle two-headed (one white: Spirit or Lucifer, Pautre) black: Matter or God) commands wisdom, that is-meaning that you must put as much effort as possible on your side. possible chances of success, so that you can then dedicate yourself effectively to the material realization of the dual currency: Deus MEUMQUE jus: To all our rights! ORDO AB CHAO: "Down with the enemies of Order!"

This fury and this mixture of lies and malice— how can we explain these things other than through hatred? unquenched and the boiling rage of this Angel of Light who dwells in the fire and whom we call Lucifer? He was the one who inspired these words, the latest revelations. of the highest degree of Freemasonry!

1. Paul Rosen, p. 296,

It is important to be convinced that the true mystery of France-Freemasonry is not expressly revealed within the framework of the 33 degrees, by what she calls "Our leaders". In the Ritual of the Master of Brother Ragon, officially recognized edition naked, it is said: "No known rank ensigns or reveals The Truth; only, each one thins the veil. The ranks practices up to this day have produced masons, not masons. simple initiates. The secret of Freemasonry is, by its nature itself, inviolable; for the mason who knows it does not He may have guessed it. He discovered it by associating with lodges educated, by observing, comparing, judging. Once he had discovered this secret, he kept it to himself. "For sure, for himself."

13. The Two Standards,

Since Kabbalah and the Talmud originated in Babylon, It is remarkable that, in his meditation "on the two Standards", Saint Ignatius arranges the forces of the kingdom of Hell under the scepter of the "Prince of this world?" seated on his throne, in the middle of a vast plain beside Babylone; while the army of the kingdom of heaven, sons the dragon- The skin of Our Lord Jesus Christ is found in a plain near Jerusalem. 1l invites us to ask for the thanks to discovering and avoiding Lucifer's traps, and to To know well and to imitate the virtues of Jesus Christ. In- Next, he presents us with the Prince of the Damned, in the plains of Babylon (which means Confusion), on a throne of fire, its element, surrounded by thick smoke, that is- that is to say, lies, allegories, and dazzling scenery

deceitful, spreading terror around the town by the defamation
hideous moth-eaten features (see Baphomet!) and his eyes
Terrible (hear the cries of vengeance in the boxes)!

Secondly, Saint Ignatius shows us around
Lucifer the innumerable madness of his followers alongside his

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4. Léo Taxil, Mystères, p. 150.
2. John, 11:31.

ministers. There are gathered the sinners of all the
centuries (from Cain to the Communards, to the Socialists)
Germans, Russian Nihilists, Italian Luciferians);
There are men enslaved by passions, the proud ones
the ambitious (who covet supreme power in the
government of the world); the plunderers of other people's property
(high finance and large deceptive corporations);
the shameless (the numerous adoption lodges, the Harems of the Freemason brothers); the homicides (the Carbonari and
other Freemasonry affiliates), and... The design
Lucifer's goal is to seduce all of humankind, by
the establishment of the universal Republic governed by
the golden gavel of the Supreme Chief of Freemasonry, and
after seducing him, to draw him into his terrifying evil-
hour, — not to procure delights for him in his e-
ment of fen, but to take revenge on him, the creature of
Dicu, of the eternal punishment inflicted upon him by the divine
justice. This vengeance of Lucifer will be the just reward-
thinks of the apostasy of those who "loved the
darkness than light, because their works were
"Bad!"

Let us listen again in spirit to Lucifer addressing his minions.
nisters, ordering them to lay traps on all sides
to men, to destroy them. He teaches them his tricks.
and its temptations: how, first of all, it takes souls by
the love of wealth (to receive assistance, one must be a Freemason!),
and then how he inspires their ambition (to achieve
(To be able, one must enter the lodge!), and finally pride,
the bottomless abyss, from which all vices spring like
their source. How many fools, idiots, and careless people,
Alas! Both sexes are caught every day in
These traps! How many blindly fall into them (their eyes
first aroused, and then dazzled by the mason lycopodium-
(nice), how many, not very happy to have let themselves be seduced,
They are still working to seduce their brothers!

1. Jean, ur, 19,

This banner of Lucifer, thus represented by Saint
Isn't Ignatius a perfect image of a Freemason?
Nonsense? And isn't the standard of our King Jesus Christ...
a striking image of the Christian Church?

In a pleasant plain, near Jerusalem, city of
Saints, a vision of peace, an emblem of heaven, there, not on a
throne, but humbly conversing with his well-
Beloved, Our Lord is found, drawing hearts by the
beauty and the charm of her gaze, — of truth and of
virtues which he teaches,— by the peace and consolations which he
operates in chosen souls. Around him are gathered
his disciples and apostles of all times, the patriarchs
ehes, the prophets, the martyrs, the penitents, the virgins;...
there, not a single one of the vices, not a single one of the weaknesses that
dishonor humanity;... there, on the contrary, all virtues
pushed to the point of heroism. What then is the purpose of
Our divine King? The one to bring all men back to the
virtue, and through virtue to the happiness of the time and to the glory of
eternity. Thus, he wants his apostles to go throughout the
world to preach the Gospel, to inspire souls
First, detachment from wealth, and then humility.
Source of all virtues, see the success of the apostolate
Christian: how many sinners have been converted, and thankfully so.
snatched from hell; how many disciples won over to the holy
poverty and evangelical immorality; how many new
apostles trained for the salvation of souls and the glory of God!

BOOK VI

INTERPRETATION OF THE 55 DEGREES

OF THE ANCIENT AND ACCEPTED SCOTTISH RITE

CHAPTER ONE

DIVISION OF 33 DEGREES INTO THREE ELEVENS

1. The feigned divisions of the 33 degrees.

The efforts made by Freemasonry to mislead the inquisitive stares of both followers and outsiders are as ingenious as they are numerous. Besides the sheer number of In interpreting the symbols, we observe a number considerable number of different Rites and divisions of their degrees.

The Scottish Rite of Herodom is composed of 25 degrees, divided into 7 classes. The first class has 3 grades, the The second 5 and the third 3: in all ounces. The fourth The class also has 3 grades, the fifth 5 ct the sixth 3: once again eleven times. The third eleven has just beginning; for the seventh and final class again counts 3 degrees; but the eighth class, at 5 degrees, and the ninth, at 3, were never added to it.

The York Rite is composed of 30 degrees divided into 4 series: the first series, called initiation, has 3 degrees; the second, called Royal Arch, 4; and the third, called Royal-Master, also 4; in all, once, The fourth series, called the Chivalry, has 19 degrees. Its last three grades play the same role as the 3 higher grades of the Ancient Scottish Rite accepted.

The Rite of Zinnendorf, also called the Johannite Rite, suprewards intermediate ranks of little importance, but he retains the principal ranks of the Rear Lodges. He is composed of 7 degrees in 3 classes.

The Eclectic Rite has only 5 degrees: the three prefirst, of Apprentice, of Journeyman and of Master, and both principal ranks of the Rear Lodges, corresponding to those of the Rosicrucians and of Kadosh.

The Swedish Academy is composed of 12 divided grades in 4 classes. A sculptor brother may be invested with the 12th degree, the Grand Master of the Order.

The Rite of Misraïm, with 90 degrees, is divided into 33 degrees. symbolic, 33 philosophical degrees, 11 mystical degrees ticks and finally 13 cabalistic grades. We only do lightly touching on the mystery of the satanic number Thirteen. The last thirteen degrees of the Rite of Misraïm conbegin with the rank of "Doctor of the Sacred Fire," which indicates their nature. The 82nd degree Knight of Sadah Redoubtful, it gives a glimpse into who this "Almighty Redou-" is.

table". The 83rd degree, "Sublime Knight Theosophist", demonstrates the origin of the modern sect of Theosophists. Finally, to be brief, the 86th degree, "Sublime Master of "The Lumincux ring" suggests, even to the uninitiated, Magic pair in which the initiates of this rite move monstrucux.

The French Rite, just like the Ancient Scottish Rite Accepted, it comprises 33 degrees; only, a certain number These degrees are conferred by communication, that is to say-It's said without proof. It's an excellent way to hide The true meaning of the ranks. Our exhibition of the 33 ranks will demonstrate the wisdom of the Order in allowing certain brothers, unworthy of the true mysteries, to the very last degrees whose true importance they never learn.
The 33 degrees of the French Rite are divided into four series; the The first comprises 3 symbolic grades; the second, 15 patrilineal degrees; the third, 12 philosophical degrees physics, and the fourth, the 3 higher grades. We'll see later that it's not just the first 3

ranks which have the character of symbolic ranks; that

the 12 philosophical degrees are something else entirely philosophical degrees; and that this division had four The series exists solely to mask the real division of the three times eleven degrees of true Freemasonry.

The Ancient and Accepted Scottish Rite has 33 degrees Orthodox; but the teaching given by the "minister of State" to the recipient of the 33rd degree still feigns a tri-arbitrary division of the 33 degrees; it is divided into teaching-primary education, comprising the first 3 grades; teaching secondary genation, embracing 15 degrees, ctensification superior, extending to the last 15 degrees'.

The "President" of the grade completes this teaching by informing the recipient that the first 6 degrees are dedicated to answering the question: What What are man's duties towards himself? — that the The following 19 degrees answer the question: What are the What are man's duties towards his fellow men? — and what about the The last 8 degrees should elucidate the question: What are What are a man's duties towards his country? "Six duties are nineteen relate to the isolated man, nineteen to the isolated social man, and eight to the social man in society?, »

The disappointment of its own members never ends, for the

Freemasonry, not even at the 33rd degree!
The true division of the 33 degrees into three elevens is not found that in the most secret Instructions outside of the 33 grades, and "in the symbols under which the true Masonic secrets are impenetrablely hidden.

2. The true division of the 33 degrees into three elevens.

Paul Rosen publishes in his book, The Social Enemy, in the face of facing, the instruction given to General Garibaldi and that Given to HRH The Prince of Wales. Shameless sincerity the first is matched only by the brazen hypocrisy of the second one.

1, Paul Rosen, p. 254.
2, 1bid., p. 286.

Having only become aware of these documents after having elaborated the interpretation of the 33 grades given in the cha-Next clown, we were happy to find in Ja first, in open language, what our research had discovered in the sense of the "impenetrable symbols".

Here is an excerpt from this piece to which we owe a the most brilliant lights emerging from the darkness of France masonry.

"Freemasonry, being nothing other than the Revolution" in action, something other than a permanent conspiracy against political and religious despotism, Freemasonry did not adorn herself with these ridiculous decorations, at means by which princes and priests play in the society highlights the roles they have usurped and stolen.

“But the princes and priests could not defeat a an institution that is hostile to them and so formidable, have, at various times, had the perfidy to pass into the enemy camp, to become masons themselves and to introduce In Freemasonry, these customs, these formulas, these titles, cos absurd legends that were meant to distort the spirit of the institution tion, which distorted its tendencies, and which, instead of liberal and democratic doctrines seemed to favor religious and aristocratic principles.

“Our leaders, faced with this danger, tightened the

links to the real members of this secret society via Excel-
the ence which is masonry, and desiring to ascertain, if not the
protection, or at least the tolerance of the powerful of this world,
they allowed them to take part in Masonic activities which
They only revealed to them what they wanted to reveal to them.
reveal. Seeing without flinching the transformed Freemasonry
seemingly in a society, however insignificant it may be,
of benevolence and charity from these powerful people of the earth
They thought they had the upper hand, our leaders let them declare-
to find that Politics and Religion were completely
foreign to Freemasonry.

"Therefore, Brother, you must submit and accept
all these ridiculous absurdities that support our institution
tion the protective pavilion under which it can, accepted
Everywhere, working in the shadows and in secret towards the Sublime Goal
that it is destined to reach, because you must not
In our Order, no rank reveals com-
completely the Truth; he only thins the veil which
the hiding place for curious eyes.

“For us, invested with supreme power, for us
alone, it strips him entirely, and floods our intellect-
Liability, our mind and our heart, it makes us know,
to see and feel that:

"Man is at once the Dicu, the Pontiff, and the King of
himself.

"Herein lies the sublime secret, the key to all science, the sum-
puts initiation into practice.

"Freemasonry, a perfect synthesis of everything that
is human, therefore is God, the Pontiff and the King of Humanity
manité.

"This explains its universality, its vitality and its
power !

"As for us, the great leaders, we form the battalion"
sacred to the Sublime Patriarch, who is in turn God, the
Pontiff and the King of Freemasonry.

"There you go, Brother, the third triangle, the third triple
truth that will give to your intelligence, to your mind and to your
the heart, the ineffable happiness of absolute possession of the
The unvarnished truth! The entire organization, from

the functioning and teaching of the Order appears now in your eyes, Brother, radiant with light; and you Yes, you understand that all our teaching boils down to this. in this respect:

"To bring about the triumph of our Virtue, our Morality and of our Authority in all of Humanity.

"That's why our grades have a triple classificationcation, depending on whether they are called upon to fight what our implacable adversaries, what our mortal enemies, what our infamous persecutors, the clerics, dare to call their Virtue, their Morality and their Authority.

"To combat their abject Virtue we have the graof: 1st Apprentice; 2nd Journeyman; 3rd Master; 4th Master secret; 5. Perfect Master; 6. Intimate Secretary; 7. Provost and Judge; 8. Building Superintendent; 9. Elected One of the Nine; 10. Elected of the Fifteen; 11th Knight Elected; which allows us to ato start a layman from the unconsciousness of the Apprentice until the Chosen Knight's mission to defend the Masonic virtue, for the crusade of Man, God of himself...

"To combat their vile morality, we have the grades: 12th Grand Master Architect; 13th Royal Arch; 14th Parfait Macou; 15th Knight of the East; 16th Prince of Jerusalem; 17th Knight of the East and West; 18th Rose-Cross; 19th Pontiff; 20th Venerable Grand Master; 21st Noachite; 22nd Royal Axe.

Finally, Brother, to combat their criminal Autorite, we have the Grades: 23rd Chief of the Tabernacle; 24th Prince of the Tabernacle; 25th Knight of the Serpent; 26th Trinitarian; 27th Commander of the Temple; 28th Prince adept; 29th Grand Scotsman; 30th Kadosh; 31st Grand InQuaestor; 32nd Prince of the Royal Secret; 33rd Grand Inspector General.

The clerics, infamous murderers of humanity, opThey pose, you see, Brother, to our Virtue, to our Morality, to our Authority, their Property, their Religion and their Law, and these are the three mortal enemies of the Masonic race- The fight you will now have to wage as army commander:

"The Law, because it is not perfect harmony between The Rights of the Isolated Man and the Duties of Man Social in Society, Rights which are acquired by all of us in their

Integrity, duties which are only the immediate consequence the right of each of us to enjoy all our rights without being prevented by anyone;

"Property, paved with the fact that the Earth does not belong to persounds and that its products belong to everyone, in the measuring the real needs for the well-being of each individual;

“Religion, because religions are nothing but…”

philosophical systems created by men of genius, systhemes that the peoples have adopted under express conditions that they will provide an added benefit to well-being them.

“Neither Law, nor Property, nor Religion, can therefore to impose themselves on man; and as they annihilate him by depriving him of his most precious rights, these are assassinssins from which we have sworn to draw the most brilliant revenge; these are enemies to whom we have I swore an all-out war, a war without mercy, a war to dead,

"Of these three infamous enemies, it is Religion that must to be the constant preoccupation of your murderous attacks; because that a people has never survived its religion, and because It is by killing religion that we will have it at our mercy. Law and Property; because it is by establishing on the the corpses of these assassins, the Masonic Religion, the Law Masonic, Masonic Property, which we will have regenerated the Society...

“…Ruthlessly repels these fights to the death and to to excess, by all the means at your disposaltion, such dynasty, such institution, such class of society, such political infinity, such governmental authority, such princely figure, such a striking individual, who, positioning themselves either as an opponent of the social revolution, or as defender of the Christian idea or society, would form thereby creating an obstacle or delay to completion of our social mission.

"This social mission that our Supreme Leader has given us entrusted to us, we are very close to having accomplished it.

“Since our God is neither substance, nor body, nor soul, neither creator, nor father, nor word, nor love, nor paraclete, nor redeemer, nor anything else, we have enslaved the Church to the power-

secular sance and overturned the temporal power of the Pope in
awaiting the overthrow of his spiritual power.

"As we are the builders of the new
Temple of Humanity's happiness, and as for the cons-

To destroy, one must begin by demolishing, by destroying the state.
In today's society, we have eliminated religious education.
We have abolished people's rights.

“After overthrowing the Pope’s temporal power,
our infamous and mortal enemy, with the help of Italy
and of France, we will weaken France, the support of its
spiritual power, through the cooperation of our power and,
that of Germany.

"And a day will come when, after the complete sharing of
Europe divided into two empires: the West German and the Russian
From the East, Freemasonry will join them into one, with Rom
- as the capital of the entire Universe.

“Our Supreme Leader will reign alone over the world, and
seated on the steps of her throne, the Freemason
will share with him the All-Powerful.

"So grand and dazzling is this supreme goal that we
We have just made shine before your eyes; great and patient are the:
labors and efforts necessary to achieve it.

"Now that you sit among the Chief Masters,
Your work needs to increase in intensity; it's to help you
specify their trends while simultaneously ensuring the island
Their success and triumph, we will summarize them clearly for you,
the Great Light of supreme initiation.

“You are your God, your Pontiff and your King of yourself.”

"Your reason is the only rule of Truth, the only key to tg"
science and politics.

“Your appetites and instincts are the only rule of Bietÿ,”
the only key to progress and happiness,

"You must understand and interpret as follows our-

holy motto:
#]

"Liberty, Equality, Fraternity."

“Freedom, the all-powerful weapon with which we have has turned the world upside down, means:

"Independence without limits or restrictions, under deals with all kinds of authority,

"Independence of mind, which cannot be hindered by no revelation nor limited by any dogma.

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"Independence of the will, which submits to no power, which recognizes neither King, nor Pope, nor Dicu.

"Independence of personality, which has broken all the chains that held her captive, physical chains and moral chains, chains of the earth and chains of heaven, for to achieve the independence of humankind, through its emancipation absolute and complete.

"It is with Liberty as a lever and the passions of humankind" hands as a point of leverage that we will forever overturn Kings and Priests, those implacable enemies of the genre human, more deadly to humanity than tigers are to the other animals.

"Equality, the all-powerful level with which we have transformed the world, means:

"Equalization of property rights, including human rights" on the common land, as a citizen of a single and even world, as children of one and the same mother, are more ancient ct more sacred than all contracts and all the customs, and that, consequently, these rights must be... These customs must be broken; they must be abolished.

"Equalization of wealth, through proportional balance" wages, through the complete and radical abolition of the right inheritance, through the expropriation of all the Companies financial, through appropriation to national solidarity of each people has banks, canals, transport, and insurance and mining.

"Equalization of individuals, through solidarity, through enjoyment" equal participation for everyone in their collective production. That's with Equality as leverage and human appetites as the point of leverage that we will make disappear forever the Aristo-Argentocracy, implacable executioner, unscrupulous exploiter-table of humankind.

"Fraternity, the all-powerful promise with which "We have established our power" means:

"Fraternity in Freemasonry, to constitute" a state within a state with resources and a way of functioning independent of the state, unknown to the state.

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"Fraternity within Freemasonry, to constitute a state above the state, with unity, a cosmopolitan-ism, a universality that makes her superior, a leader of the State.

"fraternity within Freemasonry, to constitute a state against the state, as long as the armed forces exist manents, instruments of oppression, principles of parasitism ism, an obstacle to any fraternization.

"It is with Fraternity as leverage and the hatreds of men-Maines as a point of support that we will make disappear at Parasitism and armed repression, these scourges, have never unsatisfied, these fierce scarecrows of humankind.

“Brother, this is the end of your training as Leader.” of Freemasonry.

"Now recite with us our Supreme Oath:

"I swear to have no other homeland than the universal homeland-saddle.

“I swear to fight to the bitter end, always and everywhere,” the border markers of nations, the border markers of fields, houses and workshops, and the boundary markers of the family.

"I swear to overthrow, sacrificing my life in the process, the boundary marker-border where humanicides have drawn with blood and the goat, the name of God.

"I swear to dedicate my entire existence to triumph" indefinite progress and universal unity, and I declare to profess the denial of God and the soul.

"And now, Brother, let the Nation, the Religion and the
Family are gone forever for you in the immen-
City of the work of Freemasonry, come to our
arm, most Powerful, most Illustrious and most Dear Brother, par-
Tager with us, limitless authority and unbridled enjoyment
limits that we exercise on Illuminati, »

These extracts are sufficient to give us our interpretation
33 degrees, an official confirmation.

Satan always reveals himself as a Dicu monkey.

In a true and highly mystical sense, the revelation
divine tells us: Vos dii estis et sacerdotium regale; " YOU
are gods," and "a royal priesthood." Satan seizes
from these texts and said to the man: "You are your God, your Pont-
"Tify and your King."

So here is the basic idea of the 33 degrees, divided into three
elevens: "The Man-Dicu, the Flomme-Pontife, the Iomme-
"King," Man, led to his supreme essential dignity
spiritual and temporal, the true or perfect Man and the go-
perfect spiritual and temporal government. It is the embodiment-
tion of Man in the Great Architect, in his Sacer-
sweet and in his royalty.

These are the three sacraments of Baptism, Holy Orders and
of the Confirmation in the kingdom of darkness, the counter-
in the manner of the three sacraments of the Church of God, which imri-
leaving an indelible mark.

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1. Ps. xuv, 10. – John, x, 34. – Peter, 11, 9.

CHAPTER II

KABBALISTIC INTERPRETATION OF THE 33 DEGREES SCOTTISH

FIRST ELEVEN

4. The 10th Sephirah. The Kingdom. – The Apprentice,

The general idea outlined and the details of each Grade in particular must necessarily explain and correct themselves to mutually strengthen. So let us enter directly into the details that we know after the revelations made by Léo Taxil, Paul Rosen, and several other followers of Freemasonry Stupidity itself, like Ragon, Clavel, Carlile and others. We are content with the Kabbalistic interpretation, basis of other interpretations.

The vast Kingdom from which he wants to leave and above which must arise, to dominate him, the chosen "Man", the future Freemason, that is the profane world, uninitiated humanity, seated in the darkness of ignorance and subjected to tyranny Kings and Priests.

Kabbalah teaches that the raw material, from which the world was formed, is the En Kadmon, "non-being, in "in which there is no distinction, no mode of existence." Therefore, you cannot provide a password when you wants to become a "Man". The Scottish Rite does not have one. The French Rite is wrong to ask the Apprentices for a Word of passage. Tubalcain means nothing in passing from the world profane to a lodge of Apprentices.

The sacred word of the 1st degree is Boaz. Boaz means sta-

4. Franck, p. 161.

2. Boaz, who is often found, especially in English books, is An error.

Boaz was the name of David's great-grandfather. The column The one made by Hiram was called Boaz.

stability, firmness, immobility; this is the character of matter passive.

For the most part, sacred words refer to the essence of Masonic degrees, and serve to give the basic idea.

By deviating from Holy Scripture, as it always does... days when she sees the usefulness, Freemasonry (or Elie Ashmole, who composed this degree in 1646) gave to the Boaz column a dark color, and to the Jakin column a resplendent color. The Boaz column represents the passive, material, feminine, evil principle, and the co-

Ionne Jakin, the active, spiritual, masculine, good principle.

The Boaz column is black, the other white: the white and The juxtaposed blacks are the colors of Satan [1].

By giving the sacred word Boaz in its first degree, and to second, that of Jakin, which means Rectitude, Direction The author of these degrees intended to symbolize, through these words, such as these two columns which must support the temple of Solomon, the two eternal principles that the Kabbalah teaches, matter and force, feminine and masculine principles, whose eternal example is represented by the Holy King and the Holy Queen or Matron.

We often talk about three pillars: Wisdom, Strength And Beauty: so you have the main representatives of the three Kabbalistic Triads.

The recipient is therefore considered as matter first still completely unformed, that is to say a Profene, the ceremony of his reception will signify that he is created a new man, a Kabbalistic Man, as The pagan is created, in the Christian Church, a child of God through baptism.

Given the anti-Christian nature of Freemasonry, we Should we expect the antithesis and a parody of the Christian baptism.

In the think tank, determination is taken to enter Freemasonry, like a man who

[1] Léo Taxil, Mystères, p. 367.

He thought about it before getting baptized. The lodge in which 'the recipient will enter' is obviously an imitation of a Christian church: the columns, the sanctuary, the altar, the priest, the deacon and the subdeacon, represented by the Venerable and the two overseers, the Divinity in the A luminous triangle beneath the canopy, cte... The triangle luminous signifies the three higher Sephiroth, the Anti-God, the "Great Architect of the Universe," whose Sword flamboyant represents a powerful beam of light at the Venerable's disposition. The Triangle with the Sun and The Moon is yet another representation of the Sephiroth. Roth, a new trinity that explicitly includes all the other trinities. The three terms of this trinity are the centers of the three Trinityes already named: the Crown, among The metaphysical Sephiroth; Beauty, among the attributes morals, and Royalty (or rather the Foundation), among the attributes The lower Sephiroth. These three Sephiroth constitute what is called the middle column, because, in the figures represented all ten Sephiroth (see plate B) are placed in the center, one above the other, in the shape of a line right or column. The Crown is called the Ancient of Days, Beauty, the Holy King, and Royalty, the Queen, we have her Matron. "If Pune is compared to the Sun, the cave is compared to the Moon, because all the light it shines, it borrows from higher up, from the degree which is immedirectly above her*.

Where are the Freemasons to whom the Jews have ever belonged? given this explanation of the three lights they see in their dressing rooms?

The entire structure of the lodge is explained by its doctrines. Kabbalistic, Gnostic, Manichean, etc., and by the ordinary symbols of the lodge. You see the two there columns, representing the Holy King and the Matron, the two

4. See the plan in Léo Taxil's book: Zes Mystères de la Freemasonry, a work which we will cite in our explanations of this book VI, by simply giving the pages.

2, Franck, the Kubbal, p. 149.

male and female forces, Spirit and matter, the two principals Examples of Good and Evil: Jachin, the Righteous, and Boaz, the Stability, officially explained by the principal authorities masonry blades, as signifying the Phallus and the Ktéis, or the Lingam and the Yoni. Above these columns Pomegranates, symbols of fertility, are found there. of the two generating forces and the large number of men chosen ones who will form the Kabbalistic Kingdom. Between the two columns you see the five degrees, or chords, qni unite the two columns. We have already given the meaning-nauseating fiction of the number five; it is the marital union between the Holy King and the Holy Queen, by which are proall worlds and in particular humanity; this Humanity is represented by the mosaic above of the five strings: the black stones are the individuals according to the sex of column B, and the white stones, of individuals males.

Upon receiving an Apprentice, column B is alone illuminated; because the first degree symbolizes matter alone. Upon receiving a Companion, the two columns are illuminated.

You can see between the two columns, at the height of the chapiteaux, an open compass spanning an inverted square; this is the ordinary Masonic symbol of the pan- divinity theistic, of the generative Force united with passive Matter. To the left of column B is the rough stone, which is still to be formed, and to the right of column J the cube stone, A structure topped with a pyramid. These two stones signify either formless matter or formed matter, or the Tohu Bohu and the Universe, that is, profane Humanity and Humanity Kabbalized, that is, the profane government and the government from the lodge, summer...

There are still the sun and the moon, the mallet and the interlaced scissors and the perpendicular to the level, three other symbols of phallic worship.

The main emblem of this shameless cult is the apron Masonic which is common to the brothers and sisters of macones. The Apprentice, who represents Matter, carries the bib, triangular in shape, raised; the Companion, who represents the Force, the lowered door; the feminine triangle has The point at the top, the masculine triangle at the bottom. How many Freemasons know the ignoble meaning of the bib Raising the bib when it's down? How many people don't know that they are are involved in the restored cult of the Phallus? How many Do they know the true meaning of the word work?

The three windows through which sunlight enters Dicu, as explained above: there is no window on the northern side. The same idea is expressed by the three Stars of the lodge, the torchbearers near the orator and the two supervisors.

The cord having twelve knots, or love spells, which the serrated cup is named and ends above the two The columns of the lodge signify the link that binds the twelve tribes. of Israel; the two bushy streams symbolize the vitality of two tribes that have remained intact and unmixed with other human races, the modern Jews.

The Temple's vault, studded with stars, indicates the Temple that masonry intends to build, having the firmament for

roof, el wétant something other than a general reign which must
to embrace the whole universe — read Universal Republic, under
the scepter of the Jews, "the Great Work", to which the Jews
work with unbridled zeal and unwavering perseverance
supernatural.

A late visitor to a lodge said to the Venerable:
"The Master of my lodge salutes you three times three." That is
a kabbalistic salute in the name of the three Triads, which is equivalent
"To 'Greetings in the peaceful unity of sacred numbers!'" He said
also that in his lodge "temples are erected to virtue, etc."
"They dig dungeons there for vice" (p. 34), which

means that work is being done there towards the establishment of universal rule
of [Freemasonry and the destruction of all other
profane reign.

1. Léo Taxil, JI, 408.

Before being received, the recipient must make a will.
as if he were about to die to the world and enter
into a new life. Indeed, Masonic baptism is
an enlistment in a new kingdom, the Kingdom of
Satan. To signify this new birth, the profane
is stripped of everything he has on him, even his clothes
comments, as much as circumstances allow. His eyes
are covered with a "thick headband", and a
rope around his neck to lead him: it is the symbol of his "do-
absolute civility” and his “unwavering consistency,” that is-
that is to say, the complete abandonment of his judgment and his will
their own, absolutely necessary to be able to lead it until-
that at the ultimate degree of intellectual and moral slavery under the
hard Judaic-diabolical scepter. Let us note immediately that even
In the 33rd degree, the Masonic mask is not yet
He raised his eyes and freedom was not yet restored to him.
Beyond the 33 grades he will be able to see clearly, when he
will have reached the ultimate degree of Luciferianism; and then, he
It will no longer be possible for him, humanly speaking, to turn back.
way. It will only be by a special, long grace of
God, he will still be able to break free from these infernal chains.
Tuxquelles, he voluntarily condemned himself. Without this se-
Costs, he will surely be dragged into the Infernal Realm
of Eblis, foreshadowed and begun in this world by the fran-
Freemasonry, like the heavenly Kingdom of God, is pre-
figured and begun in this world by the Catholic Church.
The two baptisms, Masonic and Christian, are the
the first step that man takes in this life towards his destiny

eternal. It is therefore not without reason that the "Venerable"
names the "Layman" who comes to request admission to
the nocturnal order, a "Reckless" and a "Daring" (p. 35).
It is true, the Venerable will say that destitution and pri-
The composition of metals represents man in his state of nature.
that the blindfold is the symbol of blindness, of ignorance
France and superstition of Christian beliefs and customs
yours; but we also know that the Father of Lies names
Good and Evil, and Evil and Good. It is in this sense that it

We must also understand the many seemingly false statements
moral and rational approach that the Venerable makes in the course of
his instructions. The lie envelops the recipient, and
symbolically he throws it into a "cave" from which he does not
He knows neither depth nor darkness. For it is then
that he is made to invoke "the Great Architect of the Universe",
of which the Venerable gives here a pantheistic definition:
"He is one and infinite; he exists by himself; he reveals himself in
"everything and everywhere, and it is red" (p. 69), adding nevertheless-
less, with a rare inconsistency, the prayer that "his
empire expands"—as if the empire of the "Great All"
could be diminished or extended by anyone or in
Whatever it may be. It is therefore the Empire of Eblis, of which we
will speak in the third degree.

On this prayer, the candidate "confides — the audacious
— to the unknown hand that will guide his steps! » Indeed, this
is not this criminally blind faith that the Church
asks the faithful. The recipient, after three "journeys"
The air purifier, the water purifier, and the FCU (Fuel Consumption Unit) are questioned t
in these terms: "Who goes there?" The three applicants, the
two Wardens and the Worshipful Master, who strike him once, twice
and three blows with a mallet on the shoulder, probably represent
essentially the same Sephiroth through which the soul must return
in the eternal Source from which she had come, that is to say
the Sephiroth that constitute the Matron. If this explanation-
The cation is too mystical, but it is nonetheless the only one
plausible in the presence of Kabbalistic doctrine and the
declaration of the Venerable, that belief in metempsychosis
cose is line error.

The purifying ordeal of fire, which consists of enveloping
the recipient three times in innocent flames of
lycopodium, and the ordeal of shedding its blood, are quite
clearly understand the commitment he is making. At the end-
the Venerable gives an explanation, that of the red-hot iron.
This is a fairly important point that we should note. He said:
“Any non-Mason who becomes initiated into Freemasonry ceases to

to belong to himself; it no longer belongs to him... » A seal laden with characteristics

hieroglyphic inscriptions, after being reddened by fire, are applied to the body of every newly received brother and there prints an indelible mark. The sin- is immediately visible the doctrine of Christian teaching, that the sacrament of baptism imprints an indelible mark on the soul. If the Christian is marked by baptism with the character of a child of God, the A Freemason is branded with the character of a slave of Satan. But God alone can imprint an indefinable character on the soul. lebile. To assert that that of Freemasonry is equally indelible, it is a lie that can carry the recipient of despair. [initiation is indeed a pact implicit or explicit with the demon; but this pact — uhfortunately for the disappointed and repentant Freemasons — perhaps always terminated. A statement that one renounces this commitment- A criminal act is sufficient to erase its legal value, and absolution from sin, given by a simple priest according to the Church laws, washes the soul of all defilement incurred by this reckless act.

The charity that is asked of the recipient for a Poor widow and her children, is not destined for a poor woman; the "Widow" is the mother of Hiram, and his "children" are the "brothers" of Hiram; for at the 3rd degree one makes the question: "Why do you say: 'To me the children of the widow? — Answer. Because all the masons consider themselves- "They were like the brothers of Hiram, who was the son of a widow." We can therefore understand what the trunk of the Widow and the Masonic “benevolence”.

In the Jewish sense, the Widow is Jerusalem or the Synagogue gogue.

The three steps, the three knocks, the age of three, the triple fraternal kiss, the drums, the cheers, etc..., remember- they relate to the three Sephiroth of the third Kabbalah Triad listic, because the Apprentice represents the material or the Saint Matrona, like the Companion the Holy King, and the Master of the First Triad...

1. Leo Taxil, II, p. 125. See III Kings, verse 14, “Hiram who was son of a widow from the tribe of Naphtali.

The recipient is solemnly informed of the content of the oath to be taken, and he is told that he must take it of his full freedom. The pact is therefore well concluded. part of the profane. In exchange, Freemasonry gives him "The Light." If it's a real light, the contract is bilateral; but if this "light" is merely a deception, The pact is essentially null and void and derisory. But what What kind of "light" is given to the uninitiated? Is it the light of the Faith? Certainly not. Materially, it's the light of the lyco- the suddenly inflamed and dazzling eyes of novices, freed from the blindfold that had covered them until this moment; spiritually, it is the sinister light of "The Angel of Light," of Lucifer. One is initiated into Ja demanolatry.

Is this a lawful, valid, honest contract? No.

The brothers' swords are all pointed towards the chest of the novice, then resembling the sun, from which emanates a circle of rays. It becomes an individual sun, a a finite imitation of Lucifer's supposedly infinite sun. This are the spiritual gatherings originating from all these individual suns duels that surround him and that were formed one after the other, according to the archetype, the Sun-God of ancient initiations. After receiving the "light," the recipient repeats his first oath, and swears, in addition, "to faithfully obey the The (unknown) leaders of the Order, in all that they... will order conformity and non-contrary to its secret laws", also unknown to the neophyte!

Freemasonry, as we know, blames the Jesuits for this that they swear blind obedience. The Jesuits, like the religious of the other Orders know their superiors ricuts; they swear obedience to them in all that is not contrary to God's law, which they know. They do not swear not a blind obedience; they have, by issuing the vow of religious obedience, eyes wide open, But those who falsely accuse them surrender guilty of swearing truly blind obedience repudi- directly to sound reason, to conscience, to

honesty, prudence, and the simplest goodness. For- What is it that makes laypeople fall for? It's an oath illicit, invalid, which does not bind anyone in conscience, and that Anyone can rape without offending Dicu.

Note also that this oath of blind obedience west not contained in the first oath, sworn before, then immediately after the "illumination": this first The oath only binds one to silence and to love one's brothers; the second, this abominable oath of blind obedience, this it is only after the illumination, after the renewal of the first oath, without having given one beforehand Knowledge is required of the novice. The novice He therefore has every right to refuse to lend it. But where is the No novice who has ever refused it?

The creation, reception and solemn constitution of the reci- The pioneer in Apprentice-Mason formally concludes the pact between the neophyte, on the one hand, and the sect, the Synagogue and Satan, on the other hand.

The triple kiss, the apron with the bib raised, the gloves intended "for the woman he esteems most", the communication of secret signs, agreed-upon words, and Mysterious touches then complete the formality.

The Sign of Order: "Bring the right hand flat under the throat, slightly towards the left carotid artery, the four fingers held together and the thumb extended at a right angle," is still the representation of matter or of the Holy Matron, whose neophyte crosses himself like the Christian of the cross. The Sign of Recognition: withdrawing the hand towards the right shoulder, simulating the act of slitting his throat, and Letting your hand fall along your body is a renewal tacit agreement of Masonic oaths; it is in the same time for the formation of a second right angle, which is crossed with the sign of the cros
imitating Christians who make the sign of the cross with three crosses, on the forehead, on the mouth and on the chest, in honor of the Holy Trinity: the Father, the intelligent principle, is supposed to reside on the front; the Son, Word of God the Father, is placed on the lips, and the Holy Spirit, principle of Love

mutual between the Father and the Son, remains in the heart.

Touching generally relates to an act that is indicated by a few characteristic features. Firstly degree, we take our right hand, we place our thumb on the first joint of the brother's index finger, and one strikes three light taps in the palm of the hand. Anyone can to give it a meaning according to one's point of view.

The Catechism, which follows the initiation, is a very instructive, admirably illustrating how It is necessary to confuse minds eager to learn about the

Masonic mysteries. Only true initiates who include the implied meanings in the explanations that the The catechism provides information on the different symbols.

The first step is taken. The layman, almost always a Christian, he gave himself body and soul to a society of which he did not knows neither the origin, nor the ultimate goal, nor the true documents Neither the means of action, nor true moral value. Jl pledged himself, by several oaths deliberately taken, in a new religion whose worshipped deity does not appear He doesn't shovel God, but "the Great Architect of the Universe", mysterious deity, sometimes invoked personally, sometimes defined as the great impersonal Pan of the Pan-pagan theism. He was incorporated into this society which hypocritically hides under a philanthropic guise; He gave his consent, he formally bound his will. his life to a work that he knew well was neither Christian nor moral, and of which he could, of which he should suspect the immorality, not to say a truly satanic spirit.

Only the first step is difficult. Unless the ApPreuli doesn't listen to the voice of his conscience, he descends from degree by degree on the slope that leads to the interior more hidden in Lucifer's Kingdom.

The one who will reap all the benefits from this slavery is the Kabbalistic Jew, who lent himself to Satan to accomplish- to complete his work of hatred against the crucified Christ and Jehovah Adonai; who wanders in the world, running without ceasing

'after the ideal of the Xheter-Malkuth of the Universe that the Ten-

The hatter dangles promises before her eyes but never gives them to her. because he no longer owns it himself, since "a A stronger force than him emerged, triumphed, and swept away all the weapons in which he trusted, and distributed his remains i",

The war between Hell and Heaven has intensified and organized within Freemasonry. The Apprentice became to enlist.

The great army of the Apprentice Brothers constitutes, kabbaLiterally, the matter on which the Spirit is destined to to work, —the rough stone from which stones are formed cubics intended for use in the construction of the Temple, — the Rovauur beneath Apan-Kapuon's feet, —the last

Sephiroth constituting the archetypal Man.

The first degree of Freemasonry, the grade of Ap-
prenti, therefore, represents the Sephirah, the Kingdom, and means
the material principle, the bodily element of man.

2. The 9th Sephirah. The Foundation. — The Companion.

The sacred word Jakin being officially interpreted by
The phallus, the central idea of the second degree, is evident; this
The second degree is the complement of the first. The entire ceremony
characteristic of this degree revolves around the Flaming Star
boyante, of the letter G, of the number five and of the glory of the
work.

We have already explained these more than sufficiently.
symbols. All that remains for us is to quote several phrases from
The Venerable's speech, whose double meaning should make
to make any honest man blush who allows them to be addressed to him.

“Work is the guardian of virtue,” said Hesiod; and
The poet is right, even against the Bible. The Bible indicates
work as a punishment, whereas it is only a
a welcome necessity, a salutary need for the organization of
man, based on nature, divine nature which produces
constantly and never rests... All work deserves

4. Luke, xr, 22.

salary... Masonic salary... means that the initiate mat-
He does not hold his reward in the future, but he receives it
"Here below, he finds himself satisfied," Sensual satisfaction!

"The Blazing Star... is the sacred figure that..."
recalls the mysterious cause of so many wonders, the
Great Architect of the Worlds. — Everyone bows
"Head to salute the Blazing Star." There you have it, the idol-
well-pronounced try and phallotherapy.

The veil is lifted when the Venerable declares to the recipient-
saying that he is now five years old: "an age that makes us
"able to visit the adoption lodges, where everything is done in groups of five."
(P. 88.)

The password, Schibboleth, which means: ear of wheat, ct symbolizes something else, served as a password during the war between Ephraim and Gilead. Those of Gilead "so seized the fords of the Jordan, by which those of Ephraim were to return to their country, and when someone from EPhraim, fleeing the battle, came to the water's edge, and said to the kings of Gilead: I beg you to let me pass, They said to the Jews, “Are you not Ephrathites?” He answered them— said no, so they replied: Say, Schibboleth, which means an ear of corn. But since he pronounced it Sibboleth, because he couldn't properly express the first letter They immediately seized upon this word and killed him in passing. of the Jordan t. »

Freemasons therefore use it for two reasons, of this word as Password.

The Sign of Order and the Touch of this degree are expressed easily explained by the ignoble underlying idea that inspired the entirety of this degree.

By glancing at the kabbalistic figure of Adam Kadmon we will see what place the ninth Sephirah occupies there, the Base or Foundation. The grade of Fellow is explained then entirely by the Kabbalah; and there is nothing else than a rehabilitation of the old phallic cult. All the

1. Judges, xu, 6.

The indecent acts of the ancient pagan mysteries are reproduced there. theoretically, to be exercised practically in the androgynous lodges, also known as adoption lodges.

The generating force being considered in the ancients mysteries as the main attribute, or even the essence of divinity, Freemasonry, by restoring this This abominable error has degraded and continues to degrade its followers. below the level of the ancient initiates, in whose eyes The truth and holiness of Christianity had not shone forth. Let's expose these shameful acts! No honest man, no A modest woman cannot enter the dressing rooms.

The second degree represents the Sephirah, the Base, and signifies the generating principle, the virile force of the body human.

8. The 8th Sephiroth. Glory. — The Master.

The President of the Supreme Council of the 33rd degree teaches that the sacred word of the 3rd degree, Mac Benac, means "Putrousfaction 1. This Hebrew word mac-ben-mac means: "for- "Ritual, son of rot." The Talmud seeks to demean human nature rather than ennobling it: "Where do you come from? – From a drop of putrefying matter. – Where are you going? Amidst the dust, corruption, and worms?

The President of the 33rd degree said: "Where does Phomme come from?" This is the Apprentice grade, the 4th degree of the Rite. Also its Does the sacred word mean: the Ktéis, the Uterus? What is it? The man? That's the rank of Fellow Craft, the 2nd degree. Also Does his sacred word mean: the Phallus? What is the des- The destiny of man? That is the rank of Master, the 3rd degree. Therefore, his word means: "Putrdfaction".

Everyone will now be quite convinced that the Freemasonry is essentially nothing but plagiarism, a reproduction

. production of the vile Talmud and the pantheistic Kabbalah- the tick of the Jews. From the rot of the ear of corn, wheat is produced, which itself is of a putrescible nature. The core idea of

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1. Paul Rosen, p. 281.
2. Franck, p. 172.

This third degree is therefore the link between death and life. bodily, of destruction and reformation. The cor- Rupture is simultaneously the mother and the daughter of life. understands why the Master's apron has no bib: Neither rot nor the offspring of rot could in to make use of. We are in the presence of Indian Sipaism. Shiva, the third person of the Indian trinity, is in at the same time the Dicu-Destructor, terrible, and the Dien- A reformer, kind.

It is important to understand President 33's teaching: "Primitive religions envisioned the First Cause" under the triple aspect of creation, destruction and conservation, the result of the primordial conception that Everything that begins lasts until its end. However, in demas- Regarding the threefold conception of the First Cause of religions In its early stages, Catholicism did not have a fortunate hand. invented a God the Father, Creator, a Dicu the Son, Conservant, but he forgot to give a president to the Destruction. He made the president of destruction the prince darkness, the demon... The Catholic Trinity is therefore unbearable.

Kabbulistic Freemasonry brings back "the Pre-"resident of destruction" in his Trinity, and declares the demon “like the Most High”, Jehovah Lucifer equal to Jehovah Adonai. She calls him "her Master," and dedicates to him the 3rd degree in its hierarchical system.

The idea of this rank is expressed by the representation of the murder, burial and resurrection of the recipient-daire. This Brother himself is the representative not only by Jacques Bourguignon de Molay, but also by the fallen Jew and of the fallen angel. Several features of the ceremony and of The story of Hiram finds no application in history of the last grand master of the Templars, nor to that of the Jews; They will have to be brought back to the fall of Lucifer. Others will not will only apply to Jews or to Jacques Molay.

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1. Paul Rosen, 287.

We have already said that Master Hiram and his three In the diabolical explanation, assassins refer to Lucifer. and the three persons of the Holy Trinity. It is only to them what might the three blows in the drama be related to In Freemasonry, the two Wardens and the Worshipful Master wear on the throat, the heart and the forehead of the recipient, and to the as a result of which he falls. Christians sign to these three places, in honor of the Holy Trinity, of the Father who begot the Son by his own intelligence, the Son which is the Word spoken by the Father, and the Holy Spirit who is their mutual love.

Saint Michael vanquished Lucifer with these words: "Who is "Like God?" a saying inspired in her by Wisdom divine, who is the Son. Having lost the dialectical battle, In a sense, Lucifer was deprived of divine charity. He withdrew the Holy Spirit from him, from whom it proceeds. The Judge Supreme, God the Father, confirmed and completed the judgment, in hurling the rebellious angel from heaven to the depths of hell. There you have it. the three blows struck by the Holy Trinity against the rebellious Angel.

In this tale, the Rule signifies the uprightness of judgment. The Square, union through love, and the Mallet, power supreme. From hell, Lucifer will never rise again for to return to heaven; he does not want to; but he is allowed to the power to tempt men; it can become their master, not by a superior force that he does not possess, but by the free will of those who consent to its domination ct enlist in his army.

Let's follow Léo Taxil, page 102. The sacred word is not Mahabone, which makes no sense, as far as we know. Carlile says that it is the name of the Chief of the Fifteen who found-two of the murderers were identified. But this name is common-gifted like Zerbaël or Éligam. Moabone, at the conmilking, as the Scottish Rite says, has a perfect meaning according to the kabbulistic idea of this degree. Moab was the incestuous son killers of Lot and his eldest daughter?, ct One (on) means strength,

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4. Carlile, Manual of freemasonry, p, 247.
2. Genesis, 19, 37,

wealth. Lot is a figure of the hermaphrodite Ensoph and His strength is replicated in Moab, like that of Ensoph in the first Sephiroth, that of the Hermetic Bythos in intelligence, which we have already recognized as being Lucifer.

The acacia tree that plays a role in the reception ceremony is a symbol of the innocence of Iliram, by Jacques Molay, of the Jew, of Satan. The Greek word akakia means innocence. Every hardened criminal protests his innocence. II ost of child, not a symbol of indestructibility, if the acacia tree is truly identical to that of Setim mentioned in the Bible. The wood of Setim is beautiful, it darkens imperceptibly and becomes like ebony. Moses chooses it for the construction of the Tabernacle, for the beams, the columns from the entrance portico, the Ark of the Covenant, the Table of Loaves of proposition, the altar of incense and burnt offerings, ct the columns of the vestibule courtyard. The Venerable Bede said that because of the indestructibility of this wood, the Tabernacle was a true figure of the militant Church and even more so of The triumphant Church.

The Jews, in composing the rites of their secret society, They haven't forgotten the fine qualities of this wood. They have made to plant an acacia tree on the tomb of their master Hiram, to symbolize the indistinguishability of their race.

The Fellow who is received as Master must play the

The role of the murdered and the resurrected. The Very Respectable said: "This happy day brings back the light that we we thought lost forever. Our Master has seen the light of day again; to is reborn in the person of Brother N.

This renaissance is a multiplication of Va person of the Master! Therein lies the mystery of the 3rd degree, the formation of a son of Lucifer.

We invite the Freemasons to reflect on this carefully. In Ja reli- In the Christian tradition, we are taught that the Son of God... redeemed by his precious blood, to make us children of God and his brothers, not by nature, but by adoption tion. The Son of God multiplies himself in us; he raises us up by sanctifying grace, above our nature, "so that we became participants in the divine nature," and then- We should say: "Our Father who art in heaven".

Lucifer, "the Master" of Freemasonry, mimicking in all God and his Church, multiplies in those who, by their Masonic oaths, become "Masters" as him. This multiplication is the true meaning of the eighth SephiRah, whose name is Glory. "It would be quite difficult," he said. Mr. Franck (p. 146), to find in the meaning of these two words Triumph and Glory, the 7th and 8th Sephiroth, if they were not followed by this definition: "By the Triumph and the Glory, we understand the extension, the multiplication and the strength; because all the forces that are born in the universe come from their breasts?

The Master is questioned at the entrance to the Temple: "How "Were you admitted, Master?" He replied, "By five knocks." distinct," through the work of the Holy King and the Matron, symbolized by third-degree touching.

Multiplication, that's the many grains of apples of grenades which are the glory of the two columns J and B?! There's the Sckibboleth! There are the many spikes on the stem of the Wheat resurrected from decay! Behold the resurrection of Master, often repeated in the numerous Masonic lodgesniques! Now understand the common exclamation the Companion brothers who, raising their hands, cry out: "Glory to Work!" (p. 87). The work of the Holy King and of You know the Matron; her glory? Look at the multiplication of the Masters, created in the image of the one they name- "Our Master who art in the Fire!"

It is Lucifer whose name the Freemasons sign, by making
the distress signal. It is turned upside down over the head or at eye level
from the front, the two hands with interlaced fingers, and
They cry out: "The Widow's children are mine!" The two before-
arms form a straight line, the base of the mystical triangle

4, II Peter, 1, 4,
2, Zohar, ax, 296.

turned on itself; the upper parts of both arms form
the two sides of this triangle and are supposed to join the
heart.

The modern top hat on the head of the Masters,
named "Triangle", sins against the symbolism of yesteryear
observed, when the revolutionary hat actually had the
shaped like a triangle. The steel roof is a triangular roof.
formed by the swords of the Masters, under which they pass
their great men of honor. The sigre of horror so refers
to the discovery of Iliram's body. The password Tubal-
Cain, which signifies worldly possession, recalls history
apocryphal story that the Orator tells of Iliram's descent into
the abyss of fire, after the disaster of liquid brass. Tubal-
Cain, emerging from hell, calls to the humiliated Hiram: "Come,
My son, come without fear; I have breathed on you, and you can
"to breathe in the flame." The Master receives the assurance that
in the realm of Eblis, enveloped in fire, he will find
"Unknown delights!" With "their Master," the "Masters,"
who are of his race, will pass, by means of this password,
in the realm of Eblis, "where freedom reigns," and where,
as the Father of Lies promised them, they will find-
go from "unknown delights" (p. 140). — Hell, a place
Delightful! The French password for Ghibblim is the name
carpenters "from Ghibblos who prepared the wood and
"The stones to build" the Temple of Solomon!

In short, the Jewish Kabbalah of Babylon provides the
The most perfect interpretation of Masonic mysteries.
depth to which one must descend to discover, at
Milicu, weary of a lass of confusing symbols, the true meaning of these
mysteries, fully justifies our opinion: the frank-
Freemasonry is the practical result of a secret pact between
Hell and the Synagogue; this pact has as its primary aim
the subjection of the Universe to the domination of the Syna-
gogue; for second bnt the complete annihilation of Christ-
Tianism, and for the last bul, unknown perhaps to the Jews

1. Kings, v, 18.

themselves, the total corruption of humankind and the
Lucifer's triumph over Jehovah; over Jehovah, whose Ar-
Fallen change usurps the name to also usurp the
Kingdom.

Gentlemen, Masters of the 3rd degree, should know that in
enlisting among those who carry within them the image of
their ultimate "Master", they voluntarily entered
as members in the counterfeit Church of Christ.
By holding hands "in a master's claw" and letting themselves
Without being struck on the forehead with the Master's gavel, they received,
in the words of Saint John, "the character of the Beast
"on their right hand and forehead!"; they voluntarily
facts his Kabbalistic Glory.

And, The 7th Sephirah. Strength. — The Secret Master,

To obtain the 4th degree, it is prescribed that "nine
full months must have passed since the date on which the applicant
"received the rank of Master Mason?" — nine months since the
conception up to birth. If the age of the Secret Master is
81 years old means that, for 8 and 1 month — or, according to
the spiritual nature, for 9 times 9 years — the new
Master remained in the secrecy of the Middle Chamber,
before blossoming like a flower from its seed.

The password for this degree is Zisa, flower, or Zion.
strength of the flower.

The word Zisa also means a blade. However, we read in the
Book of Exodus, chapter 27, verse 36, the order given by Jeho-
Vah to Moses: “You shall also make a blade (Zisa) of very fine gold.”
pure, on which you will have engraved by a skilled craftsman
These words: Holiness belongs to the Lord. You will bind him
with a hyacinth-colored ribbon on the tiara, "on the
"Forehead of the Sovereign Pontiff." This blade was the width of
two fingers, and reached from one ear to the other. Rabbi
Elieser, son of Josi, claims to have seen one with this
inscription: Kodesch lajéhovak: "holy to Jehovah".

1. Apoc., xim, 17.
2. Paul Rosen, p. 119.

The president of the 33rd degree, by giving the sacred word Ziza
this meaning: "the Beginning, the End and the Lord of
"Human creation is the Phallus," it is implied that
This gold blade was a phallus, that is to say, a representation-
the tation of the male member, a sacred thing and the divinity itself
Indeed. That is, in fact, the true Masonic doctrine!
Ziza, the phallus, or Zéson, the force of the phallus, is a
Adorable thing!

In this 4th degree, Kabbalistic Freemasonry celebrates the
The 7th Sephirah, the Triumph, which she explains, as we
We have just learned this, through the power of the Force. The ear of corn emerges
from Mother Earth and blossoms. Physical life is complete;
She exists with all her instincts. So what is the principle?
what is the key that could have unlocked the heart of nature to
To bring this new being into being? The c/ef that hangs, like a jewel, from the
cord of the "Thrice Powerful" and of his brothers of the same
4th degree, is easily explained if we consider the
Words of the Orator of the 33rd degree: "The sacred word of
4th degree means that the Principle, the End and the Lord of
'Human creation is the phallus.'

The elephant represents the phallus, appetites, and instincts.
of man, as was said to Garibaldi? We must give them
obey.

The newborn's forehead is adorned with an olive wreath.
and of laurel, an open wreath, because the flower, Zisa,
has only just hatched. In the middle of the secret Master's apron
They are two branches, one of laurel and the other of olive.
forming an open crown, and in the middle the letter Z
initial of the sacred word. The cord is 'onse centi-
meters, the number known from the Kabbalah. The Bavsette, whose
we already know the meaning, cast an eye on her
or painted or embroidered.

The interpretation of this eye, which does not mean omni-
Divine science, is given by the Orator of the lodge: "The

4, Paul Rosen, p. 281.
2. See p. 286.

The fourth degree shows us that in the work of generation, Man is merely the assistant, the collaborator, the executor. of a high principle which is within him and not outside of him.

"Consciousness is the voice of nature; it is of nature" We alone must follow the inspirations, for she does not It only pushes us towards things useful to humanity. Man He therefore has no other master than himself! And he always has The right to obey instincts! To take for the voice of one's conscience science, the internal reproach that sometimes occurs in the as a result of an education steeped in superstitions and prejudices were the basis, that's a gross error. A consScience that fights against natural tendencies is merely a "Distorted consciousness."

According to this doctrine, the drives of instincts are the voice of conscience. We learned from the Kabbalistic Zohartick that the human soul, even before its emanation from Adam Kadmon possesses a triple nature derived from the Trinity of Sephiroth. She is Spirit (Mishmah), Soul (Ruakh), and A coarser spirit (Wephesch), the latter "immediatement in relation to the body, and direct cause of what one refers in the text to the lower movements, that is to say the actions and instincts of animal life."

Instincts being the highest development of nature The physics of man is dealt with in this 4th degree, which completes the consideration of Man as a physical being.

We are not at all surprised to see the treatment by the Freemasonry, the animal instincts of the human body like the vision of consciousness, which we must follow inspirations; for the first means to corrupt man is lust; and Freemasonry's primary goal is to to corrupt humanity in order to dominate it. She teaches that "what the uninitiated call Fertu is pre"sharply Vice, and vice versa" (p. 189).

Since in this grade we begin to address the question of the soul human beings linked to matter, it is appropriate to introduce in

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1. Franck, p. 174.

at the same time the grand principle of Manichean dualism.

The three sacred words: Jod, Adonai and Jeah (Yhvk) indifirst, the supreme Divinity, the hermetic intelligence

tick (Lucifer), advocated as the principle of Good; the
second, the Adonate of the Bible, ealomniated as the principle
of Evil; and the third, the Tetragrammaton, the name of
four letters, that is to say Jhøh, the consonants of the name of
Jehovah without the vowels.

The Jewish interpretation of this degree casts a vivid
Shedding light on the connection between Jews and Freemasonry.
nerie. The Orator of this grade teaches the candidate that Jeah
is not the true pronunciation of the Divinity's name, ct
that only the Jewish high priest had the right to pronounce the
Its real name is the tenth of the month of Tishrei. On that day, the Jews
celebrate their Feast of Tabernacles, in commemoration of
their journey into the desert, where they lived in tents.
Ezra instituted this joyous festival after the return of the
Israelites from their Babylonian captivity; he said to the people:
"Go to the mountains and bring olive branches."
and the most beautiful trees, myrtle branches,
palm branches and the densest trees, to make
"To make shelters out of branches... in the shape of tents."

Observe the double interpretation. In the sense
In physics of this degree, it is the soul that enters the body:
In the Jewish sense, it is the Jewish people who enter into
humanity, like its life-giving spirit.

The last four Sephiroth of primitive man cor-
therefore correspond exactly to the first four degrees of
the first Masonic fortnight. It is to be presumed that the
Other Sephiroth will be found in the other degrees.
until, at the eleventh degree, the "true man" mason-
nique is a perfect image of Ensoph.

The physical nature of man is complete, the second
The Triad, moral nature, will be represented by the three
following degrees.

4 Ezra, xu, 15.

5. The 6th Sephirah. Za Beauty. — The Perfect Master.

The trick that presided over the 'making of the 5th degree of the
Freemasonry is as astonishing as it is profound. Often
we go through this "intermediate" degree as one of the
less important, ct we confer it "by communication"
(p. 105), the occult leaders deeming it unnecessary to confer it on

some followers. And yet it is here that the
the Achilles' heel of the Kabbalah philosophical system and
of Freemasonry.

We have already noticed that all pan- systems
Theistic teachings err in their teaching on the passage
From the finite to the Infinite, or vice versa. This passage, for cux, is also
Difficult to find than squaring the circle. Making the Infinite, finite, it's representing by a finite number how many
times the diameter of a circle is contained in its circumference-
To make the finite infinite is to calculate in exact numbers
the circumference of the circle which corresponds to its diameter.
One and the other are mathematically impossible.

"But Freemasonry claims to possess the solution"
of this impossible problem." (p. 200)

This claim is the Kabbalistic figure of Man
archetype nons give the true explanation of this grade of
Perfect master. Indeed, the first triad of the Sephiroth
represents the attributes of divine intelligence; the second,
those of the will, and the third, the physical attributes,
the first two belonging to the Spirit and the third
of matter. We must therefore search in the confines
of the first two triads and of the third, the passage
that Kubbalistic-Masonic philosophy would like to establish
between Spirit and matter, between the Infinite and the finite. This
attempt is in the 5th degree.

The finite, material world is generally represented by
a square, — the four parts of the world, — and Infinity by
a circle, without beginning and without end.

Now, when we ascend from the first four degrees
Masonic symbols, symbolizing the material world, in the fifth

where the spiritual world begins, there we find matter
idealized and represented by "four white columns,
raised to each corner of the room, at equal distances. Sixty-Four lights illuminated the temple, sixteen at each corner;
but we can reduce them to sixteen in total, four in each
corner. » (P. 199.) That is the ideal beauty of the material world,
which, when descending from the height of Pensoph, com-
It begins where the Beauty of the spiritual world ends.

Read the 6th Sephirah, the last of the second trinity, named
Tiphareth, Beauty, is represented in the 5th degree, the grade
of a perfect Master.

Let us note immediately that the Kabbalah designates as
"Material symbol of Beauty: the breast or the heart 1"
The archetypal man. "The recipient of the 5th degree, in the
The initiation ceremony involves being led to a small mausoleum.
placed on the right as you enter the room; there it is revealed to him that
The heart of Master Hiram rests in the urn that surmounts the
monument.” (p. 200.) This coincidence is a new
proof of the identity of the character Iliram with the Man
archetype, the ideal Jew and Lucifer; she justifies once and for all
plus our hypothesis on the kabbalistic basis of the fren-
Freemasonry. Everywhere we find the Jew.

"This mausoleum, built in a hidden place, says the Rite, is
the emblem of the reserve in which the Freemasons
must uphold the profound truths they possess... Until
Currently, we have simply taught the followers that it wy
did not have creation, in the true sense of the word, but only-
generation. Now, the aviator receives this confinement
density: it is that the existence of humanity cannot be
temporal, but that it is perfectly eternal. Back
religions that claim that at some point the world
can finish! In vain do we assert that a Dicu will be able to inter-
disrupting the life of the universe; we forget that divinity includes
two principles (we are at the midpoint of Manichaeism), and
that Evil, ultimately, must be overcome by Good. However, it

1. Franck, p. 145.

It is evident that a supernatural Being, Adonai, decreed the end
of the world, is not Good, and it is indisputable that Being
supernatural (Lucifer), opposed to this malevolent principle, does not let-
"Such a monstrous iniquity will not be accomplished!"
(P. 202.)

The perfect, intelligent Masters, even if only slightly versed
in philosophy, they will immediately understand that the
quadrature of the cerele, which Freemasonry claims
To possess the secret, simply consists of dogma
Manichean, obviously absurd, of the duality of Divinity.
According to Maniès, neither matter nor the principle of evil has been
They were created in time, but they have existed for all eternity.
Matter is eternal; the square is round! There is a God.
bad; the circle is square! Divinity becomes, by a
Following generations, the material world; that's the forty-
the shape of the circle. That is the whole secret that the "Masters"
"Perfect" learn, by listening, either to the President of this

degree, Adonhiram, son of Abda, the superintendent of the tribes
of Solomon 1, namely the overseer Zabad, son of Nathan?
even its Introducer, the "brother Serebia è?", finally,
All of them Jews. That's perfection in Masonic mastery.
Fuck!

The touching in this grade consists of this: that one sc
they mutually place their left hand on each other's right shoulder, this
which forms with the shoulder blades of the two "Perfect Masters",
a square, while their right hands, held mutually-
ment, holding the thumbs apart, form with these thumbs
A triangle. The triangle and the square together symbolize
the two worlds, the spiritual and the material.

The same mystery is hidden beneath the number seven which plays
its role in age: "eight years, by one and seven": the unit
divine of the Ensoph revealed by the spiritual world and the
material world, the triangle and the square.

The material world is still signified by the Walk:

4. III Kings, iv, 6.

2. I Paralip., 11, 36.
3, II Ezra, 1x, 5.

"to form a square by four steps together", ct by the
Drums: "four slow strokes".

On the apron of the "Perfect Master" you see three cer-
concentric keys, in the middle of which is a square picture
bearing the letter J. It is obviously a representation
of the higher worlds, the Asiluk, the Beriah and the
Yesirah, which contain the fourth, the Asiah, in its
material quadrature. The letter J signifies Jehovah, the
Great Architect of the Universe, at the center of all that
exile.

The Jewel shows the visible world, represented by the
a quarter of a circle, since, in this Kabbalistic philosophy-
Tico-pantheistic, the visible world is the fourth part
of the Grand Toul, which is a circle. This quarter circle is
graduated, or adorned with eleven precious pictures. The comp-
not open on this quarter circle is the divine Force which
embraces and vivifies the malière. Formless matter, not being
that half of matter, or the visible world, is represented
measured by half of a square, that is to say a right angle.

The usual symbol of Freemasons is half a square, ouunc square, the feminine principle, spanned by a compass; the masculine principle, the divine Force, which opens to the quarter to enliven matter; but which is capable of opening itself Moreover: indeed, she did it before and of all eternity, to give existence to other worlds.

That is the pantheistic lie.

What we have just described is the second part of Initiation to the fifth degree. The first must refer to complementing the moral triad of the archetypal Man. Between the two, it is worth noting, the names of the three assassins-Sins change. The adversaries in the physical realm Eblis, Jubelos, Jubelas, Jubelum (or other fan- names) tactics), are enemies in the visible world: the Law, Property, Religion. But in the spiritual realm They will be spirits. Their new names: Sterkin, Oterfut, Abibala, seem to belong to a lexicon of magicians and of wizards, the last one excepted, as we shall see.

The password, Acacia, is described by the "Thousand times Powerful and respectable Master who presides over the 5th degree, like "the tree of life which, from the tomb of Iliram on the Mount Lebanon, sets off to defy the evil genius of the "Destruction," in Masonic slang, the occult meaning of This password appears to be: The acacia, the tree of immortality, is planted on the tomb of Iliram. This The tomb symbolizes Satan's burial in Hell after his expulsion from Mount Lebanon or Paradise. At the time from the creation of the new world, material and visible, The acacia tree sprang from Hell into the Garden of Earthly Delights. ct became the Tree of Knowledge of Good and of Malachi 11 was to defy Jehovah-Adonai by seducing Man, the master of this fourth world.

The Freemason, a liar in every way, identified acacia with Tree of the Knowledge of Good and Evil which the Bible speaks of. It is unnecessary to demonstrate here the The falseness of this comparison. We have touched on this point. to demonstrate once again that, in this grade, he According to Kabbalah, this is the passage from the spiritual sphere to the material sphere, or, according to Freemasonry, of the The transition from the material sphere to the spiritual sphere. Lucifer's rebellion, prior to the creation of the world visible, must be perpetuated after this creation that symbo-Read the 5th degree. The fallen Trough of Light will emerge from its falls to take revenge on Jehovah-Adonai by dragging the

King of the Earth in his revolt against God. From acacia symBolise, the bridge that leads from Hell to earthly Paradise. Lucifer will present himself as a second God, "similar to Most High"; he will be called the principle of Good, and nameMera Adonai, the principle of Evil; he will seduce Man and the will lead one to call oneself Dicu.

The sacred word is, for this purpose, a "claim". “Jehovah means: I am who I am. Formerly this name was given to Adonai by the deluded peoples. Today, Freemasonry, claiming for Humanity this sacred formula, affirms the immortal existence of the species

human, under the protection of the principle of Good (Lucifer). At the same time, the initiate remembers this name, which is that of the Complete divinity in its two principles (in the mani(chéen), and it is the collaboration of these two principles that Humanity owes its existence to having been brought into being; for it is only too obvious that Phomme is a compound of Bicu and "Bad." (p. 202)

The Masonic Master is only perfect when he recognizes Lucifer is born with the right to claim for himself the Divinity, equality with God. The word Equality has more than one sense !

Now understand the teaching of the President of the 33rd degree: "The purpose of the work of the 5th degree is to to demonstrate that man, being finite, could not escape from the nature, its most hidden secrets, nor create the sciences ct the arts, if his intelligence was not a direct emanation of the First Cause, and to draw the immediate consequence from it. It is clear that we are all free, all brothers, all equal and all co-owners of the fruits and produce of the "The whole world!"

The deification of the human soul, that is the central idea of 5th, 6th and 7th degrees. We also read in the teaching From the President of the 33rd degree? Their three sacred words in the 5th paragraph: "The IM reproduces itself in Humanity" through the three manifestations of Force, Intelligence and of human love; » in the 6th: « the universal soul revealed by immensity"; and year 7: "Direct issuance of the Cause first.

6. The 5th Sephirah. Mercy. — The Intimate Secretary.

Kabbalah teaches that the 5th and 6th Sephiroth are
They call it Mercy or Greece and Justice; the first, a
active principle on male, the second a passive principle or
female. "But it is easy to see, for the role they

1. Paul Rosen, p. 255.
2. Ibid., p. 281,

play a role in the whole system, that this grace and this
justice should not be taken literally; it is indeed
rather than what we would call ertension and concentration
transmission of the will. Indeed, it is from the first that
From the second emerge the masculine souls, and from the feminine souls
mines. These two attributes are also called the two arms
of the Divinity; one gives life and the other gives death.
The world could not exist if they remained separated; it is
It is even impossible for them to practice separately, because, according to
The original expression is, "There is no justice without grace!"
We will find justice well pronounced in the 7th of-
willingly; but we do not see enough in the fragments of
Ritual of the 6th degree, revealed by Léo Taxil, how the 6th of-
Grae symbolizes Misery, also called Greece, Love,
or Greatness. The dispute between Iliram, the king of Tyre, and
Solomon, regarding the cities given as a reward for
the wood supplied, with all the incidents recounted in the
The legend of the grade shows less mercy and the
thanks to a complete absence of these two attributes in
the two kings and the other characters in the drama.
Perhaps they wanted to conceal the Kubbalistic doctrine of
the divinity of the human soul under the name of the secretary
Solomon's confidant, Johaben, who serves as the password to this
degree. Ragon says that this name means Son of God, and of-
Should it be written Jhaoben?; but we do not know the
form Jhao, and we find neither the name in the Bible nor
of Johaben nor celni of Jhaoben, while the name of Joha
is known there. "Josiah, after having overturned the altars and the
profane wood and purified the temple of the Lord, sent
Joha, son of Joachaz, his secretary, to restore the house
of the Lord his God 8. This name means, it is said: Who
vivifies. By adding "ben," meaning son, Johaben must mean "Son of the..."
Invigorating. Your doctrine, hidden under the name of co-secretary of
Solomon would therefore be that the soul of man, named Raakh,
1. Franck, p. 145.

2. Ragon, /nitiations, p. 200, footnote.

3. Paralipomena, xxxiv, 8.

the seat of Good and Evil, of good and bad desire, in a word, of all moral attributes!, is derived or emanating from the one who gives life: that is to say, the human soul Maine is a partial revelation of the universal soul which is revealed by its immensity. This is the interpretation that the President of the 33rd gives a sacred word of this 6th degree.

Touching of this degree, holding hands, that is to say Alternatively, by turning it over: Berith, Neder, Schele-Moth, seems to indicate the contract that we swear to each other according to the rules of justice, these words signify alliance, oath, rewards.

The pact with Satan is rarely made with Satan in no one appeared in any form whatsoever. "The most Ordinarily, says Gærres, initiation into the infamous mysteries a licu by means of secret societies and with certain forms-litanies, without the devil needing to intervene personally- "How?" The author confirms his assertion with a remarkable fact. comparable. A young man accused of magic converts ct ra- He recounted how he had been seduced: "The Masters who had Those in charge of me led me to the church on Sunday, and There they made me renounce God, faith, baptism, and... the Church, and to pay homage to the Petit-Mattre; that is the name that they give to the devil. Then they gave me a taste. of a liquid contained in a wineskin; and I had scarcely had any I was struck by the magical images I felt within myself. to present themselves to me and to adhere to the practices of the pact that I had just contracted.” In Freemasonry, the The pact is made at the 6th degree, the mystical communion at 12° degree.

Lacking a complete ritual of this degree, we do not have managed to discover his relationship there in a convincing manner with the Sephirah which is called Mercy or Grace. We let us not see further why the Sephirah Justice is represented at the 7th degree, instead of the 6th. The inverted,

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1. Franck, p. 174.
2. Gœrres, Diabolical Mysticism, 1. VII, ch. 1v, 2.

The combination of these two attributes is, however, justifiable, since Kabbalah states that they cannot exist without each other. and that Expansion or Generosity must necessarily pre- to relinquish its restriction, its cndiguemont which is done by the Justice. In any case, there is no doubt that 7° ofgré clearly relates to the Sephirah Justice. Therefore, we can assume that the expansion illi- imbued with Grace, generosity, and magnanimity, which must be the essence of this 6th degree, is very well represented by the royal munificence of the king of Tyre, canonized by the Freemasonry; this prince had provided Solomon with materials and silver in such great abundance, that the twenty cities of Galilee, which he received as a reward, him appeared to be an absolutely inadequate compensation.

7. The 4th Sephirah. Justice. – The Provost and Judge.

Provosts and judges were appointed by Solomon to Temple workers to administer justice to them in case of dissension or dispute. Their name Harodim is derived from the Bible! and means Commanders.

The Masonic Ritual reports that the Harodim were numbering 3600; the Bible says 3300, a number that the Kabbalists should have retained this as harmonizing with their Masonic system based on 3 times 11.

Tito, the name of the leader of the Harodim, comes from the Greek word tio. to honor or avenge, and means the Just or the Avenger. AlioReph (Back of God?) and Ahotah (Brother of God?) are his assistants, one, we suppose, for the punishment of the The unjust, the other for the remuneration of the just. The Members say as they enter: Chivi; the Unjust! The President- The tooth replies: Ki; a Stigma! In this grade, says the Porator, "we are in possession of the science obtained through an agreement" mutual (Berith) relating to mutual loyalty and support mutual (Neder), and making initiates capable of administering justice to their brothers (Schelemoth)”. (P. 205.)

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1. III Kings, v, 30.

The mysterious elf appears to be an allusion to the prophecy From Isaiah (22:22): “I will place on his (Elinim's) shoulder the key to the house of David; he will open it without anyone being able

"It will close, and it will close without being able to open." The Provosts and Judges wear the cord across their shoulders; the A jewel, a gold key, hangs from the tip (p. 320). The "The key to the house of David" may be the key to the Temple that David and Solomon built, Fun while preparing the materials and the money for the construction, and the other in executing the prepared work.

The mysterious key is quite large, because, as said Foreriusf, "the great keys, like glues of cities, were carried by the ministers with clavicular bones on their shoulders, similar to the sticks carried by licentiates before judges, and the scepters before the kings.” The keys denote Pindussorting, dexterity and wisdom in government, as The Pontiffs and the Kings must possess them; for the key must be inserted into the lock with dexterity, and be turned carefully so that the door could open, Thus the art of arts is the government of souls, says Saint Gregory. The Freemasons will call this art "the Art royal.

However, let us note the addition made by the Speaker to the Recommendation of the large key: "This is the key to the place where are enshrined the sacred remains of Master Hiram. With this The key is that Robin will be able to go to the mausoleum that we showed him to the 5th degree.” (p. 204.) The true master Hiram, Lucifer, a bicu will, represented in the second Sephiroth's triangle, but it has no body, being a Pure spirit. "The sweet leftovers," beyond the will, These are his Intelligence, his Wisdom, and his Crown. The key Mystericuse thus opens the door to the mausoleum of attributes superiors of this "Master" who, according to Freemasonry Kabbalistic, is the principle of Good, co-eternal with Adonat, the principle of evil. At the 7th degree, the recipient is endowed-

4. Cornelius a Lapide, Zn Zsaiam, c. xxn, v. 22,

to find the mysterious key that must lead to knowledge perfect of the First Cause; at the 8th degree, one half-opens the door of the mausoleum and they show it to the daring candidate the first glimmer of light that Eblis brings to his front: intelligence, that intelligence of a fallen mind which is the opposite of intelligence submitted to divine light. The mysterious key to the 7th degree is the prelude to the 8th degree.

8. The 3rd Sephirah. Intelligence. — The Steward of Buildings.

The 8th, 9th and 10th degrees will respond, if our conjecture is correct, to the higher Triad of the Kabbalistic Sephirothticks in their reverse order, to intelligence, to wisdom and to the Crown.

However, the Orator of the 8th degree says: "Any official protection is harmful to the workers of intelligence; and this intelligence tuality by order, the 8th degree is called upon to beat it in breach.” (p. 206.) We find in this statement a further confirmation of the accuracy of our discovery ct of the falseness of Masonic boasting: "All our secrets Masonic symbols are impenetrablely hidden beneath symbolesi. »

Furthermore, let us note the Kabbalistic purpose of this 8th degree: combating the "official protection" of the intellectualagency, "intellectuality by order." It is not difficult to to pierce the veil of these expressions. Religious faith, the Divine revelation, that is indeed the enemy targeted. The truths revealedlaws protect human intelligence from the errors to which She has been a subject ever since the disobedience of our first The parent broke the bonds that tied her to divine truth. Faith dispels darkness; it increases the clarity of the intellect. human agency, like the sun increasing the faint light and limited to a candle. The very fact of a revelation It is divinely ordained to accept truths, a commandment from God. revealed: they are not a extinguisher of the light of the human reason, but very valuable aids for

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1. Paul Rosen, p. 297.

to arrive at certain knowledge, both in the sphere supernatural as well as in the natural sphere. To combat this “official protection” coming from Dicu himself, this "Intellectuality by order," this obedience of faith, is The main purpose of this degree is to honor the Sephirah of Kabbalistic intelligence.

The President of the 33rd degree gives the following meaning at the 5th, 6th and 7th degrees, in which the Triad is found so-called morality of the archetypal Man, of his will, or of "the soul, Ruakh, which is the seat of Good and Evil, of the "Good and bad desire!": 5° "Man reproduces in humanity through three manifestations: of the Force, of the Inintelligence and human love" (the representatives of the three triads); 6° "the universal soul revealed by immensity" (the Ruakh), and 7°: "Direct emanation of the First Cause" (divinity of the human soul).

The explanation of the sacred word of the 8th degree is: "Residence "This is the immaculate conception of the First Cause." This is the doctrine of Kabbalah: The intelligent mind of man (the Nishmah) is a spark of the divine fire of the first Triad of Sephiroth. “Each of the three souls, (Nischmah) the Spirit intelligent, (Ruakh) the moral soul and (Nephesch) the principle animal, has its source in a different degree of existence Divine. Supreme Wisdom, also called the Celestial Eden, is the sole origin of the Spirit. The soul comes from the attribute which unites within itself Justice and Mercy, that is to say Beauty, finally, the animal principle, which never rises Above this world, there is no other basis than the attributes. of the Force?

Thus, the Masonic "workers of intelligence" in the The 8th degree are literally the representatives of Intelligence Kabbalistics.

The recipient is shown an inverted triangle on which shine, momentarily illuminated, the three Jods

4. Franck, p. 174.
2. Ibid., p. 175.

Hebrew with three different vowels: Ja, Je, Ji. It is the the name of Jehovah, “He who was, who is, and who will be” (Hajah, Ekhejeh, Jihejeh), the past, the present and the The future tense of the verb "to be" is "the Eternal." Why make so many Mysteries surround something so simple? Is it because the a large number, if not all, of non-Jewish Freemasons, do not They don't know Hebrew, and this circumstance is being exploited. To get them used to the mysterious and impose the unknown on them? Oh no! This triangle is inverted and signifies a "deity". overturned. There we will find Jehovah Lucifer, enemy of Jehovah Adonai.

The triangle denotes the three higher Sephiroth. The eternal Eblis exists in them, as he exists in the nine Sephiroth symbolized by the nine rays of light of clubmoss that is burst open around the triangle. The "resi- "denial of the First Cause" is found eminently in the higher Sephiroth, its "immanence" in everything the universe; that is the pantheistic doctrine of the Kabbalah and of Freemasonry as taught in the 8th degree.

The Building Superintendent represents the understanding of the architect.

After Hiram's murder, the construction management has been corrupted. The Jakin column (leadership) has suffered a distortion. Aù! joined to Jakin, gives the sacred word J'akinaï, Disruption of the direction. Ben-Chorim®, the son of the free or nobles, the nobleman Iliram, must be replaced by a Hakar, a native, but son of a foreigner, that is to say by the recipient, who is received as a new Jew or a Little living Jehovah. That's the whole idea behind this grade: The foreigner, the non-Jew who has been Judaized and deified, is admitted to the lin-Temple tendency to build.

Let's follow the initiation:

The room is lit by twenty-seven lights (the three

1. From the verb Avah, to distort.

2. Ecclesiastes, x, 17.

3, Leviticus, xxv, 47.

4. Paul Rosen, p. 357, and Léo Taxil, Mystères, p. 205.

triangles in the three worlds); fifteen are placed in front The President, the thrice-powerful (it is He who multiplies himself) It spreads throughout the three worlds through the number five, (always signifying generation); seven are in front the First Warden (representing the seven Sephiroth) lower (directly derived from the higher ones), and five are placed in front of the second Supervisor (symbolizing the immediate cause of the Holy King and the Holy Matron in union).

The President sits in the East (Lucifer) on a throne, with Crown (first Sephirah) and royal mantle. "The point indivisible, the first Sephirah, without limits and cannot be known, because of its strength and its purity, spread outwards and formed a butterfly which serves as a sail so completely indivisible. This pavilion, although of a light less pure than the point, was still too dazzling to be seen; it in turn spread to outside, and this extension served as his clothing: that's how it was

that everything is done through a movement that is always downwards;
"That's how the universe was formed!" The pavilion is
The archetypal Ilomme, clothing is the world of spirits and
The substance. This is the royal mantle of the thrice-powerful.
The president is protected by a canopy at the back of which...
finds its emblem, the triangle, with the three Jod: Ja, Je,
Ji?, symbolizing his (affected) eternity.

In initiation, it is a question of compensating for loss
of Iliran by the appointment of some directors of
workers. The recipient knocks on the door through the battery
of the Buildings Superintendent, five equal blows (as my-
both from the regions of the Holy King and the Matron and sent by
cux, for it is through cux that the soul descends here below, and it is through
them that she goes back up and is returned to the heart of Dien).

While awaiting the Tiler, the peddler's account is brought into order.

1. Zohar, cited by Franck, p. 159. — Cf. Psalm 2: a You
"You are clothed in light as in a garment."

2. “Who is, who erat and who venturus est.” » Apocal., 1, 4.

8. Franck, p. 150.

of the Building Superintendent, raising his two thumbs to
his two temples, his hands perpendicular to his body and strong-
Using your thumbs to hold the square. These are the principles of
The intellectual triangle adorning the head of Adam Kadmon.
Tuileur avrive gt also puts the thumbs up, as it is said, on
his two temples. The recipient steps back two paces
saying Ben (Son), the Tiler took two steps forward and said Cho-
rim (of the nobles); or enters into the Judaico-Masonic nobility-
nique. The candidate, as if dazzled, puts both hands on
his two eyelids while saying Ben-Chorim (Son of the nobles),
And the Tiler fled in the same way. The recipient was surprised.
of the splendor that is revealed in the person of a /rtendant
buildings. He avoids the sign of surprise. It's as if the
The candidate asked: Who are you? The tiler replied:
A member of the high nobility. The Tiler interlaces his
hands which he raises to his forehead, to let them fall
on his belt, then raising his eyes to the sky. The recipient-
limit area by saying: Hakar, a word that the Tiler repeats.
This is a sign of admiration. Consider the three triangles:
The first one is still imperfect; the two thumbs on both
temples are the beginning of the triangle that frames the
head, and represents the higher Sephiroth than the 8th degree

begins to symbolize. The sign of admiration draws two triangles, one representing the Moral Triad, having its base at the top, below the forehead, and its point at the heart; the other symbolizing the physical Triad, with its base at the waist, and intertwining with the triangle above it.

The product of this union of the Holy King and Queen is Hakar, a native of Judea, but the son of a foreigner, a person, finally, admitted among the Jews and enjoying their rights as citizens. Moses ruled on the rights of Hakarst.

This password is humiliating for non-Freemasons Jews; but they hardly understand it.

Next, the Tiler and the candidate each carry their own [item/item/etc.]

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1. Leviticus, 25, 47.

time, their right hand on their heart and their left hand on their left hip, and they swing three times with the knees. Is this the movement of the cradle of a Jewish newborn? Is this simply a sign of life? In any case, the recipient said: Chai-vivant! and the Tiler replied: Jak, short for Jehovah, or perhaps of Judah. For it is a new helper that the chosen people have received an adopted Jew who will give his valiant Support for these poor oppressed people!

The Tiler then strikes the initiate's heart; the latter He returns this conp which signifies the murder of Hiram; and the recipicnduire said: Jakinaï: the bronze column is twisted; the The direction has been disrupted! The damage must be repaired and replaced. to the loss of Iliram. The candidate who must come to the aid of The Jew passes his right hand under the Tiler's left armpit and grasped his right shoulder with his left hand, saying to him: Judah, long live the Jew!

The recipient is then made to climb seven steps: the seven steps of precision that must be completed before... come to the eighth, on which the Zntendants stand buildings. They are illuminated using an alcohol lamp. and a little clubmoss, the three Jods cut open in the middle from the sheet metal triangle, and nine light rays are emitted emerging from behind the triangle. The president explains new Jewish nobleman whom he had just seen the mysterious symbol and divine of the Good Principle (Lucifer-Eblis), but that he not will understand the meaning later, the day he goes worthy of this revelation. If he had paid attention to the the legend of Hiram which was told to him in the third degree, he guesses-would already know or would know that the Good Principle is the one that the Christians call Satan, and the great black spider, the Freemason, the increasingly enveloping envelope, him, the recipicndaire, of his diabolical sons.

9. The 2nd Sephirah. Wisdom. – The Chosen Master of the Nine.

Before reading the Ritual of the 9th Degree, we have says that he will surely deal with Wisdom, since this degree must correspond to the second Sephirah. And here we are we find placed on the altar, next to a dagger and other things, an open Bible to the Book of Wisdom, and that We learn that the President's title is the Most Wise.

Our conclusion is that this degree will inscribe corruption tion of wisdom, as the previous one taught the corruptiontion of intelligence.

Solomon, who plays such a large role in the legends bizarre aspects of Freemasonry, hated by Jews Kabbalistic, and only earns their esteem when in his In his old age he offered incense to the god Moloch. In the At the 9th degree, he is notable for his lack of wisdom and prudence. while the king of Tyre, who was a worshipper of Dicu-Fire, wisely resumes his colleague from Jerusalem, and represents worthily, through its Kabbalistic-Masonic wisdom, the SePhirah Wisdom.

The ritual of this grade offers few mysterious emblems. which deserve an explanation. The dagger, the mallet, and the black cord, instruments of vengeance against traitors, the nine black flames arranged in diverging rays, the bloodstains on the aprons and gloves, the skull and crossbones above a crossed tibia and a dagger, the jewel which is a dagger, the yellow candles in candlesticks of wood stained black; all this in a room adorned with tentblack shapes on which skulls are drawn, crossed shins and red flames indicate that it is here, as clearly indicated by the sacred words Nekam, Neker, Nekah\.

Masonic wisdom will be revealed by its prudence in... avenging, and by his obstinacy in pursuing his goal according to

The Templar adage: Vincere aut mori; "To conquer or die! "

The Chosen Master of the Nine (of the nine Sephiroth or of the nine (first Masonic degrees) must avenge the murder (af) of the great man whom Solomon had entrusted to the leadership

1. Nekam, revenge; nekam-berith, vengeance of the alliance; zekar, percussion; nekah, innocent. ({Levit., xxvi, 25.)

(Jakin) of his works. The "King of Tyre" and the others Members of this Masonic degree swear vengeance on a mannequin representing the child left by Hiram as A sacred pledge. Who is this child? It is the personification. the representative of the race of Eblis, of the Pneumatics, of the Jews, Freemasons.

Here now is the wisdom of Solomon: The recipientdaire is reported by "l'Intime" and suspected of being the murderer of Iliram. Immediately, Solomon, seizing his polegnard decides that he must be sacrificed to the spirits of the Respect-Master Iliram's table. But the king of Tyre, who symbolizes the Masonic wisdom, Solomon continues, and proposes that we listen to the accused before the execution.

The recipient is taken away with all necessary precautions. necessary, the dagger of Intimacy always on his heart. He explains the blood that stains his hands by the struggle he had. with three animals, a lion, a tiger and a bear, tame by Abibala (abi, my father, bala, to kill), the main death-Miram's trio. They guarded the cave where he had retreated The assassin, he killed them. The lion, the tiger, and the bear represented... probably feel the kings, the armies and the people under the influence of religion. He said that a cave, a burning bush, a gushing fountain, and a dog for The guides showed him the retreat of the main murderer. of Iliram.

Since Abibala represents the most hated murderer of Kabbalistic Freemasonry, the Religion, we believe to find in the burning bush the Mosaic Law, in the a gushing fountain, the Christian Law*?, in the cave disdainful designation of the earthly paradise, of the temple Jewish or Catholic churches?, and finally, in the dog that

4. Exodus 11:2. a The Lord appeared to Moses in a bush

ardent.

2. John 1:14: The water that I will give him will become in Judah a fountain of water gushing forth to eternal life, »

3. 1 Kings, 14:11: “The Philistines said, ‘Look, the Hebrews who They emerge from the caves where they were hiding.

guide, the Templars, named by the Talmudic Jews of dogs, like all Christians t.

The rules of Kabbalistic wisdom are clearly defined born in the Ritual of this degree. The recipient, the knee With his right hand on the ground, he places his right hand on the Book of Wisdom. and the left on the compass and the mallet. Solomon places it on him. cautiously, his dagger to his forehead, and the intimate brother a naked sword on his back. Freely, in the midst of these menaces, the new Elected Master of the Nine takes the oath and "I swear, to avenge the betrayed truth and virtue (Lucifer-nothing) persecuted, to sacrifice as a sacrifice to the shades of Hiram, the false brothers who could reveal to the Uninitiated which-that one of our secrets.” Indeed, if Masonic secrets They were innocent, they wouldn't fear the light so much: "For whoever does evil hates the light, and does not come point to the light, lest his works be accused of "sées?"

Solomon said to the recipient: “The punishment of the trahison must always have for a veil the thick shadows of at night. Go then! Finish your work by the light of night. "Darkness!" (p. 215.) One can understand why the recipient should be led, to obey this command or any other, must walk backwards, eyes still blindfolded, led by the Intimate even in the dark room or chamber of the Cave, and then, stab the mannequin representing Religion. To be even clearer, the President teaches the Candidate that everything he has just done is "a clear image of the obligations he undertakes"; he gives him a pair of gloves to teach him that "innocence "Only she has grief without remorse." That's how one "ap- "He takes on at this rank the art of punishing traitors"; "one must not "not to strike them openly,"... "but in a discreet way-Crete, without the perpetrators of the revenge knowing each other-"They feel each other." "Revenge is an act of

4. Pontigny, The Jew according to the Talmud, p. 107.
2. Saint John, 1m, 20.

virtue as soon as it is ordained by a legitimate power (ma(conic). A mason's conscience is inflexible; and the The Great Architect of the Universe (Lucifer) is our senl judge.” Thus, the recipient fulfilled his act of vengeance when "the day was about to break: Pastor who "The light that illuminated it was Lucifer, the Morning Star." (p. 219)

The performance is over. Solomon strikes seven times. of mallet on the antel: it does not belong to the true initiates, The King of Tyre, the true Kabbalist, seizing his great poignard, complete the mysterious number by striking again two knocks. The recipient, representing one of the nine Masters sent to punish the murderer; the battery of the Grade: 8 strokes and 1; and age: eight years old and one completed. no longer need interpretation. The speckled apron of red, lined and edged in black, the arm holding a dagger bloodied, embroidered on the bib, and the jewel, a dagger with silver blades, they explain themselves.

The password, Begohal Kol, in contempt of all, reminds us of the words of the prophet Ezekiel addressed to Jewish people: “You were thrown onto the bare ground on the day of your birth, like a person for whom one had "Nothing but contempt (begohal) t."

Paul Rosen gives a second password. The Tiler pretends to plunge a dagger into the candidate's heart and said Bikkoreth, in the murderer; and the other replied Nekah, innocent. We already know what that means.

True Wisdom is, in this grade, caricatured and reduced to a truly diabolical caution, necessary for the a Masonic sect to carry out its murders, including the great The number is no longer a secret, and the most frequent victims The chosen ones must be the priests and the traitors.

10. The {Sephirah. Za Crown. — The Illustrious Chosen One of the Fifteen.

The Kabbalistic meaning of the number Fifteen is already known to us known. The "Crown," Lucifer, wants to see his generation

1. Ezekiel, 16, 5.

(five) established in the three worlds, in the universe. At the 10th degree, Freemasonry must represent the first of the Ten Sephiroth, the: Crown, in either sense that we have indicated.

The Crown is the symbol of supreme domination, of complete victory over all their enemies.

To fully understand this 10th grade, one must remember The President's instruction of the 33rd degree: "These three assassins-Infamous sins are: Law, Property, Religion... Of These three infamous enemies, it is Religion that must be the constant concern about our deadly attacks, because a a people who never survived their religion, and because of this by killing the Religion that we will have at our mother's house Law and Property; because it is by establishing on the the corpses of these assassins, the Masonic Religion, the Law Masonic, Masonic Property, which we will be able to "Regenerate Society 1."

The perfect representative of Lucifer's supreme power will be initiated into the 11th degree. Before becoming such a representative Sentient, he must earn his crown, by killing, after Abi-Bala, which symbolizes Religion, Sterkin and Oterfut, the two other assassins of Hiram, who symbolize the Law (the Kings) and Property. The 9th degree is intended to symbolize the destruction of Religion; the 10th, that of the Law and of the Property. The recipient will receive their civic crown there. the Chosen Ones of the race of Eblis, when he has brought them the two other heads: he will be acclaimed and glorified: “Glory To him! Eternal gratitude to the avenger of Hiram! (P. 223.)

The tapestry in the ninth-degree room was embroidered with flames. reds: vengeful rage, dipping its hand in blood. In the 10th degree, these flames will be replaced by red and white tears, tears of bloodthirsty rage and Tears of joy at victory. In the 11th degree, these tears will give way to flaming hearts, symbols of unity

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1. Paul Rosen, p. 297.

cordial of the Sublime Elected Knights, representatives of the Supreme Power. First, a torch is lit at five branches in Lorient, from where the light emanates: the generation "in the sky"; then another torch in the south: the generation "in the air of the middle"; and finally a third to The West: the generation "on earth". The Temple, The Universe is illuminated by fifteen lights.

The recipient, after taking his oath, brings the heads of the two other assassins; in his right hand, that of Sterkin, on the left, that of Oterfut. The head of Sterkin, pierced by a dagger below the jaw, symbolizes the decapitation of monarchs; that of Oterfut, the ruin of the property.

King Maaca of Geth, in whose territory the two murderers had hidden, is a biblical figure, and the fact that Semei's slaves had taken refuge on his territory is mentioned in the Bible; but there is no-There is no connection between these facts and Masonic legend. This the use of names and passages from the Old Testament is proof that the Masonic system is an invention Jewish, and naturally to the benefit of the Jews. This observance-tion is confirmed by the meaning of the names following vants: Pen-Dicar, son of the poignavdement, name of the quarry from the refuge of the two scoundrels; Zerbaël, devouring fire of God, and Aeligam, the trembling of God, names of the two First of the fifteen Masters who discovered them, ct Herar, Detention, the name of the prison where they were imprisoned. Finally, The three heads of Hiram's assassins are a sign of the The initiate's final victory; he has earned his crown; he has shown himself worthy of being ranked among the valiant adversaries of Religion, of Law and of Property, among the worthy imitators of Satan, who imposed upon himself a Crown, to compensate for the lost crown an inauspicious day when three august persons, "of the lowest order" "assassins," condemned him to the loss of heavenly glory.

Ill Kings, w, 39.

41, The Ensoph. — The Sublime Elected Knight,

No, let's not go into the physical meaning of this degree, that Léo Taxil declares to be so indecent and disgusting that he didn't have the courage to speak about it. The Kabbalistic meaning-Jewish, which interests us to a degree a hundred times greater,

would perhaps be difficult to recognize, if we did not have
the general idea that has guided us without error so far.

What, then, can be the representation in the 11th degree?
tion of PÆnsoph, of the Infinite, after the phy- development
musical, moral and intellectual character of the man who presented himself to
our observation in the first ten degrees?

The President of the 33rd degree explains his sacred word.
Adonatï, by "Representative of the Power." This is not
the translation of the name Adonai, but, as almost all-
days, that's the core idea of the rank.

The individual representative of Power is the Jew,
The quintessential man, the perfect man.

In the questions of the Order, one asks: "Are you
Sublime Knight Chosen? — Reply: My name can tell you
To prove. — Q. What is it? — A.: Emerok. — Q. What
What does this name mean? — Answer: A true man in all circumstances
tance. » (P. 324.)

We have already given the meaning of the word Emerok:
I am polite, I have become perfect. But how can the Jew
Is he a perfect man, a Representative of Power?
An image of the Ensoph?

The Kabbalah taught us this, and the Talmud confirmed it.
this teaching. That the Freemasons do not become
of illusion: they are, within Freemasonry, Judaized,
reborn as adopted Jews, enslaved by the Jews, the esca-
beautiful of the chosen people; they make a covenant (Berith)
with the Jews, they confirm it by an oath (Neder), ct eu
await the reward (Schelemoth), a temporal good
If they are faithful, a punishment; if they are unfaithful.

Let us first consider that upon receiving a candidate,
Only twelve brothers are present, symbolizing, according to

The Jewish interpretation, the twelve sons of Jacob. The family
Jacob's brotherhood must be complemented by the adoption of new brothers:
the room is lit by twenty-four lights, and the attou-
chement means doubling through adoptive lineage.
The battery consists of twelve strokes. The session is open to the
twelfth hour.

According to Albert Pike, quoted by Paul Rosen (p. 166),
"among the fifteen masters who contributed to avenging

the assassination of Hiram, Solomon chose twelve, and the rewarded them by entrusting them with the government of the twelve tribes.” “All of King Solomon’s enemies are destroyed.” Jehovah, the androgynous, bisexual God, reigns supreme on the twelve tribes, mage of the people, and symbolizes the "Twelve months of the year, of time that has no end" (Ensoph}). Albert Pike was a true initiate.

Besides full incorporation into the Jewish people, this rank he also effects the perfect incorporation into Lucifer, he completes the Baptism of Wisdom. This is why at the adoption of a new brother, only twelve brothers are present: The newcomer is the thirteenth! Read again the appearance of the thirteenth, on page 222, let us remember that the number Thirteen is the diabolical number. The twelfth hour, at which session is open, does not mean noon, but midnight... the hour of the Genius of Darkness: for we part "At daybreak."

Before finishing the first eleven days, let's reproduce the interpretation given to it by the Instruction given to the general General Garibaldi: "Among the acts of man, the most divine is obviously the one that allows him to perpetuate his division Unit: the act of generation.

"And as the Clericals hide this truth under the absurd superstitions of a Dicu the Father begetting eternéement, Dicu the eternally begotten Son, and Dicu the Holy Spirit eternally uniting the other two, we let's teach:

"Whether the Apprentice, Boaz, personification of Osiris or of Bacchus, coming to seek the truth in the Lodge, finds that he is a male and incomplete God for the generation of beings.

“That the Companion, Jakin, personification of /sis or of Venus, is the female God who complements the male God and makes the generation of beings possible.

"That the Master, Mahabone or Aac-Benac, is the Dicu complete hermaphrodite, son of Lot and his daughter, son of sun and earth, man in full possession of its generating power.

"The Clerics believe in a supernatural revelation; we fight it by teaching the Secret Master that

The awareness of one's own existence is the source of everything
that which is immaterial in man.

"The Clericals believe in the end of Humanity; we
Let us teach our perfect Masters that the existence of Humanity
Manitas is eternal, for it reproduces itself endlessly.

"Having thus awakened in our Brothers the idea of struggle,
of the all-out fight they have to wage against the Key-
to the ricians, we provide them with weapons by teaching them to
Intimate secretaries driven by curiosity and espionage
The enemy is a praiseworthy virtue, and to the Prefects and Judges, that
It is natural law that assists us in this struggle;
explaining to the building supervisors that because of this
natural right, all means necessary to ensure our
triumphs are essentially and fundamentally virtuous,
especially the elimination of the unnecessary, which is the responsibility of the
Elected by the nine, the repressions through ad hoc laws which are
reserved for the Elect of the fifteen, and the fulfillment of
triumph, the definitive victory of Masonic Virtue over
The clerical virtue with which the Elected Knight is charged.

It was pointless to give an old soldier the explanation
complete and accurate of the first eleven degrees: for him, it
We needed something more practical. The unlimited right to
The man with lust had to be explicitly taught
in the lower grades, as well as in the other grades,
his absolute independence from a just God who rewards
Virtue punishes crime.

This instruction demonstrates once again the flexibility
the Heads of the Order, when it comes to revealing, in a
To a certain extent, the secrets of their diabolical cabal.

Man made perfect, that is to say, independent of
the goad of his conscience and the fear of Dicu, declared
his own God; man made "like the Most High",
and at the same time incorporated into the Jewish people, implicitly-
ment, at the Trough of Light; in short, the Kabbalistic man,
Judaized and devilish, that's the result of the initiation of the
First Eleven Days of the 33 Degrees of the Ancient and Accepted Scottish Rite
Accepted. This is how man fulfills his duties towards
himself!

The Kabbalistic doctrine of the first eleven degrees of the
Freemasonry can therefore be summarized as follows:

4° To eternal matter, passive substance (Malkuth, Kingdom)

2. The vital spirit of Man (Nephesch), Force eternal, virile and active principle, represented by the phallus (Jessod, Basque);

3° the fruit of their union, through corruption, resurrected into a new life (Zod, Glory)

4° in a living human body (Nesakh, Triumph), of which Instincts, of divine origin, must be conscientious.
I obeyed.

5° The human soul (Ruach) is attached to the vital spirit. seat of human Pamour (Tiphereth, Beauty),

6 of the immense expansion of the First Cause (Khesed, Grace}, that is to say, of the universal soul;

7th individualized plot for a concentration (Din, Justice), whose Conscience, of divine origin, must not recognize to be born with no master above herself.

8 To the vital spirit and the soul of man is united the Spirit intelligent (Nischmah), emanation of Intelligence (Binah)
ct of

9° Wisdom (Khokhma) which form

10° The Crown (Kether) or the final revelation of

41° The Infinite Being (Ensoph). Human Reason must therefore

to recognize itself as a revelation of divinity; divine, She is absolutely independent of any authority; she is sovereign.

"Man is his own God!"

SECOND FORTUNE

42. The 40th Sephirah. The Kingdom. —The Grand Master Architect.

The stones being cut, perfected and polished, it The task now is to build the Temple, the foundations, the walls, arches, vault, the perfect People, and from him to give it, to govern it, a perfect clergy. This is formed people and this clergy, starting again with the last Sephiruh and finally the first one, which will represent lc Supreme Pontiff.

The new Hamont password, the multitude, the people vulgar, expresses the whole idea of the Kabbalistic Kingdom that's what we're talking about. It's the common people, as a mass inert, blind, formless, only the perfect People will be chosen: This common people being the masons of the first series, designated by the old password: Rab-banain, the mul- The attitude of those who build. We will build like the Battery As indicated: ten strokes in two series, the first of one stroke and two blows, the second of two blows and one blow, two blows and two blows°.

To understand this battery, it is necessary to distinguish between The human way of building versus the satanic way. Men first laid 4 cubic stones as a foundationment; on top of that 3 stones, the 1st floor; then 2 picrres, the second floor; and finally 1 stone which completes the structure. But Lucifer has his workers start from the top. The temple does not rise towards the cycle: it descends towards hell, to the center of the earth. He lays one stone as a foundation; therebelow 2 stones, under keys 2 and 1, or 3 picts; and finally 2

1, Léo Taxil, p. 324.
2. Paul Rosen, p. 358.

and 2, or 4 stones, to finish his wall. To be logical, he will have to go down into the cellar of the Lodge to build the See. That is indeed what he will do in the 12th grade.

The progression of this grade indicates the foundation and the First floor of Lucifer's wall: "One step and two steps precipitated" — precipitated, because the picrres are linked together by the lime of the mystical paste.

The regulation torches arranged as in Apprentice Lodge, symbolize the same first series of The Battery: a stone and two picts.

This refers to the construction of a temple; the garment The President of the Workshop clearly indicates it: a dress of

High Priest, white. The black pocket in his apron
blane nons indicates the same thing as the sacred word, Adonai.
that is to say, there is here a Manichean mixture of Good and
of Evil.

The supervisors are dressed in civilian clothes, as if they were...
masons under the direction of the Architect Priest.

The jewel of this grade is a square of metal, a symbol of the
evil world. On one of the faces are engraved four
half-cereles; – perhaps quarters of a cerele symbolizing
the four worlds of the universe; – otherwise, the intersection
of the meridian and the equator, symbol of the globe of the earth;
In front, several stars, the planets; in the center, a triangle
containing the letter A, Architect of the Universe. On the other
facing, the five columns of the Corinthian order architecture
Thien, Doric, Tuscan, Ionic and Gothic, meaning the
Brothers from the various peoples of the earth, the multitude, Jamon,
from within which we will take the chosen ones whom we will perfectnera using the instruments contained in the "case of
mathematics ! ".

"Which is the first of all the arts?" This is the
Question of order. The answer is: "Architecture, of which the
geometry is the key as well as the rule of all the
"Sciences." Geometry means, first and foremost, measurement.

4, Léo Taxil, IJ, p. 340.

of the land. Conquering the land is the secret of the royal art.

On the altar is an urn in which there is a [unclear]
made with milk, oil, wine and flour, – pro-
products of animals, trees, shrubs and herbs;
This is the cement with which the golden trowel will work. Gold
It provides food and keeps the masons busy building.
the Jewish Temple.

The recipient is told: "You are going to become a Priest of
Freemasonry. The perfect people must be a people
priestly – Jewish. Preparation for this office requires
The candidate receives Confession and Communion. In this grade one
ape these Christian sacraments by publicly
confessing to the recipient his faults against the brothers, etc.
to receive on one's knees, presented with the golden truncheon, a bou-
she was made of the mystical paste which she was assured was a piece
from the heart of Hiram! The ingredients must represent his

gentleness, wisdom, strength and kindness! (p. 234).

In his Mystique (1. VI, ch. r, n. 2) Gœrres gives a
summary of the communions of the Montanists, the Munichians,
Bogomils, fallen Templars and other sects,
communions as dreadful as they are disgusting, and he said:
"Those who had tasted it even a little did not give it up"
almost never heresy to return to the path of the
"Truth." The effect of a diabolical communion binds Fâme
human communion, as powerfully as Satan's,
The Eucharistic tradition binds him to God. For this ceremony, one imitates
also the Christian rite of consecration of a church, where
The bishop blessed water to which he mixed salt,
ashes and wine, and over which he pronounces the true praise-
The marvelous power of water: "Sanctificarei, cte..."

In order to confirm the recipient in his union, mys-
stick with the "Great Architect of the Universe", and make it
a completely devoted priest, he is given the name of Island
Moabon, son of the race descended from the incest of Lot, ct on lni
made him kiss the letter G on his knees, in the Flaming Star-

1. Pontificale Romanum.

boyante, whose meaning we have already explained
full of turpitude and pantheistic error.

Christians bury their dead facing upwards
the sky, which they hope to see open up to them; "the respectable
Master Iliram was buried with his head turned upside down against the Star.
Flamboyant, her mouth on the letter G, engraved on a
gold plate with a triangle, which is the definitive emblem of three
"Mystical angles united in one." (p. 235.) One could not
speak more explicitly to reveal that the Flam- Star
boyante with the letter G means at the same time, ct the divi-
unity of the Generating Force which derives its light from Fire
infernal being residing at the center of the earth, and Lucifer in per-
sound, which by this Phallic Force is the Great Archi-
the center of the Universe, the center of the triangle whose three angles
are the Crown he arrogated to himself, the Wisdom he per-
vertie, cl l'Intellisence qu'il a fausséc.

The Candidate, after humbly kissing the lingam of
Lucifer is consecrated and proclaimed Grand Master Arrhitectes.

Why don't Freemasons reveal these horrors?
Are they uninitiated into Apprenticeship?

Satan, it is true, would be supremely imprudent if he allowed!

43. The 9th Sephirah. Za Base, – The Royal-Arche.

The bonding of the picrres with cement, at the 12th degree, is followed at the 13th by an arch, and at the 14th by a foot. The The 12th degree drew the elementary forms of the Temple, the stones and the mystical cement. These elements must be considered before... to establish a symbolic guiding force, in the first series of eleven, by the Companion's phallus. Now, "the masons of the The Royal Arch degree is called that of Companions. This second degree of the second series of eleven must therefore also This corresponds to the Sephirah called Base or foundation. that the phallus is in the degree of Fellow Craft, the Column of bronze ballast in the degree of Royal-Arch; it is the sym-

4. Carlile, Manual of Freemasonry, p. 109.

the base upon which the formation of the People will rest Perfect. This base is the freedom that the Order claims from the Masonic education of the people. Once this is acquired, one de- will similarly mandate for the people Za freedom or license of Conscience and freedom or license of thought. These three links bertés form the subject of the 13th, 14th and 15th degrees, conti- kill, so to speak, the physical nature of the Perfect People. and correspond exactly to the Sephiroth, the Base, the Glory and Triumph, as understood by the Kabbalah. are indeed the main principles of the perversion of the people that Freemasonry has in mind, and that it demands Logically, if the Kabbalistic Jew and Lucifer are involved, they must to achieve supreme and exclusive government over all Puni- Towards. But let's not get ahead of ourselves.

The 13th degree must lay the foundation, the active principle, of the perversion of the people. To find it, we will need to- ashes in the cellar, since the Kabbalistic Freemasons- Ticks build their Temple upside down, from the surface of the earth towards its center where the Great Architect of the Universe.

"The 13th degree assembly is held in the basement of the Masonic premises. Two cellars are available for this grade and the following; these two vaulted cellars communicate with each other through a narrow corridor; they have neither doors nor windows.

enters one through a trapdoor communicating with the
ground floor of the building, and this first cellar gives
access to the other.” (p. 236.) In truth: a trapdoor! And there we are
Go down blindfolded! The cellar vault is supported
by nine columns which bear various names of God, because
that the three times three Sephiroth are emanations of
the Architect of the Universe who sits enthroned upon their feet as
a crown on three interlaced triangles.

The great Kabbalistic—Masonic mystery is revealed to
in the middle of this underground chamber: the upper bronze column
bearing a luminous triangle whose interior lighting makes
to bring out the three Hebrew Jods, Ja, Je, Ji, having at
center the Phoenician letter which corresponds to G, and is not

than another representation of the phallus. The Fecon Force—
The goddess of nature is the Masonic divinity, the Great Ar—
She is the architect of the Universe from a philosophical perspective.
He identifies with Lucifer, who is its personification.

The legend of this grade claims that the prophet Enoch
hidden under nine arches, each bearing the designation
one of the qualities of the Great Architect of the Universe, a
delta or an agate triangle, inscribed in gold with
"Unspeakable name".

We already know that Ja Kabbale inscribes that the ten
Sephiroth are attributes of the First Cause. The pro—
Phetius Enoch, enlightened by a divine dream (p. 237), these are the
Babylonian Jews who, illuminated by a diabolical vision,
like the Spiritists of today, the Swedenborgs, etc.,
hid the Crown of the entire Universe beneath the other nine
Sephiroth. We understand that it was Lucifer himself who...
The Crown was awarded.

The "unspeakable name", the "lost word" or hidden word,
that which is not revealed to the uninitiated, only becomes apparent to the
For true initiates, the Sckemhamphorasch, the name explained.
17th degree, the poor brothers caught in the diabolical "trap"
lique, will fall to their knees upon pronouncing it under one of its
multiple forms; they will cry out: Abaddon, Prince of Darkness.

Zebulun, Johaben and Stolkin are the names of the three Great Ones
Master Architects to whom Masonic legend attributes—
to cover under the ninth vault the delta and the column of a—
rain; they do not discover the marble column where
finds explained the pronunciation of the unspeakable engraved word
on the delta.

"Those of Zebulun who were seasoned men, always
armed and ready to fight, they came to offer their services
vices to David, without any duplicity of heart 1"; Jokaben,
son of Joha, one of the bravest of those who were in
David's army?"; Stolkin gathering them—that's the si-

1. I Paralip., xu, 33.
2. I Paralip., x1, 45, 26.

meaning of these three names. We do not know in
the Bible of a character named Stolkin; it is probable-
The plural of the active participle of the verb Za/akh, to succeed,
to succeed: "The elders of the Jews built the
"temple and everything they did was successful: they worked on this building-
"ficc by the command of the Dicu of Israel, and by the order
"of Cyrus, of Darius, of Artaxerces, kings of Persia!. »

The President offers a prayer to the Great Architect, and
promises him, on behalf of everyone, to "take full care of the
"Great work of perfection"; — it is to this "great work"
that the Jews work tirelessly with fervor
unrestrained.

Touching of this degree is to place one's hands under
the brother's cries, as if we wanted to lift Him into the air, and
They told him: Toub bagani gamal abel; "The camel groaned-
sant (overloaded beast of burden, the people) returns under my
protection; » they respond by doing the same thing to you
saying, "Zebulun is a good mason."

Perceptive minds will find the seeds of change in all of this.
of the armed revolution.

The battery of 5 shots proves that an arch was built on
the top floor which was marked for 4 shots. You need at least
five stones for the construction of an ark.

The jewel is a medal with the famous "trapdoor" of a
on one side, and the "delta" on the other.

The entire degree means, according to the teachings of the President-
tooth of the 33rd degree, that "the works aim to per-
improvement of the people's education, through examination
deepened the pantheistic notions that we possess-
gifts on the First Cause, and the modification of Thought-
idealistic (Christian) movement made compatible with the

the needs of Justice and the necessities of Progress (mason- "Nice?"

As confirmation of our analysis of the 12th ct of the

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1. I Ezra, vi, 14.
2. Paul Rosen, p. 257.

13th degree, we again cite the teaching given by The President of the 33rd degree: "12th degree. The works emblématics using the worker's tools are termined (1–11 degrees); work using instruments the architect replaces them. This means that this grade marks the transition from moral and material studies to philosophical and spiritual studies. The true instruction- The Masonic ceremony proper begins. — 13th degree — You dedicate yourself to Masonic honor and duty Masonic, which will henceforth be the pole stars of your existence; and the Master's word, the emblem of the rege- the creation of nature, is revealed to you as also the name of the First Cause.

Let us add his explanation of the sacred words of these two degrees: "Man owes to his fellow men, once the established political freedom, to inquire into the legitimacy, of attributes and form, center and mobile of Social government, of the ererific power. »Etvoisale grade of Grand Master Architect, the 12th degree; thus his word sacred meaning: Chief, Head. —“Man owes to his own- blather to put before their eyes the terrible dangers which result from the submission of political power and of the pou- "See scientific power in theocratic power." That is the Grade of Royal Arch, the 13th degree; therefore its sacred word means: Should demonstrations be limited?; demonstrations and institutions political, scientific and thevocracial activities to be limited: war to governments, to beliefs, to religion! — There you have it The Kabbalistic Base for the formation of a new people!

The perfection of this new people will consist in the complete development of the Judeo-Satanic germ that the 13th degree has deposited in the souls of the Brothers already Judaized and Satanized. This seed is the Ja Je Ji with the Phoenician letter engraved on the bronze column. The idea it contains must fer- to lie in people's minds and lead them through corruption

1. Paul Rosen, p. 268.
2. Ibid., p. 282.

to regeneration, from an old life to a new life in the 14th degree. The result will be, in the 15th degree, triumph of the life-giving spirit: new Jewish priests, sacrificial-fire geniuses.

14. The 8th Sephirah. Glory. – The Great Scotsman of the sacred vault,

We enter the second cellar, which is supposed to reveal the image of the Sephirah, Glory, a feminine and passive principle, Freedom of conscience!

It is regrettable that we do not have the Ritual of this full grade. With the fragments that are before us, It is difficult for us to demonstrate the mysteries of this degree in its symbols.

The starting point of the transformation of the new Jew In a Jewish Levite, let's say, the spoils of his ordination are the spoils-the recipient's understanding of everything that might be useful to him weapon: "The census of the children of Israel who were twenty years old and above and who could go to the The war having been fought, 603,550 were found. For the The Levites were not counted among them... for the The Lord spoke to Moses and said, “Do not name the "The tribe of Levi;... but establish them for "to take care of the Tabernacle of the testimony, of all its "vases and everything concerning the ceremonies."

The recipient then moves from the cellar forming the vault from the Royal Arch, through a long, dark corridor, to a seconde cave named Vote Secrète de Perfection.

At the entrance, there is a small ditch that the Great Scots cross on a plank, but that the recipient must jump.

What could this long corridor and this ditch mean? Should we jump? In the Jewish sense, it's perhaps a representation of the distance between the office of the Levites and the occupations of the other tribes of Judah. To enter into

1. Numbers, 1, 45-49.

the priesthood, you have to cross an abyss that separates you from
always other men. In the diabolical sense, one
wants to symbolize the abyss existing between the kingdom of God
or of nature and the Kingdom of Lucifer.

Cross this abyss; this time without eyes
bandaged; it's only the first step that costs! This is a

; L
Once accomplished, the voice of conscience will be silenced.
Always! Enter the priesthood of Eblis, you will have
Having acquired Freedom of Conscience; henceforth, you will pass
over the abyss as if "on a plank"! Don't you
Let him not be exploited, neither by the lion, nor by Zerbaël with his
T mp
Sword! The lion could well be the "roaring lion that prowls,
looking for someone to devour, but he has a key in his mouth
that he offers you a key with which you can open the Ark
of Alliance where the true pronunciation of the
F
Unspeakable name! Then you will know your God. Zerbaël
It was well to be the "mad devourer of God";
could well be the "devouring fire of God"; but its
His threats are useless; he doesn't carry them out! Jump!

Once the jump is completed, the recipient learns the legend of the
degree (p. 240) and the pronunciation of the unspeakable Name. It
is: Hih-hoh, with very aspirated h's. (Khikhoh, imperative)
From Khakhu, wait!)

The true secret name of Jehovah that, out of respect, the
The Israelites did not pronounce it, and only the High Priest
had the right to pronounce it once a year, on the feast of the
Propitiation is Jihepéh, He who is. To avoid the

L ?

blasphemy by pronouncing the word Jihevéh, one substituted for
its vowels are those of the word Adonai, Lord, which makes
Jehovah. Hih-hoh is not one of the ten Kabbalistic names
of Dicu. These ten names, according to Saint Jerome, EZ,
3? 1

Strong; Eloha, the Provident; Elohim, the plural Eloha;
; ; y ? 7 I ?
Sabaoth, Dicu of the armies; Elion, the sublime; Ehejeh ascher

Ehejeh, I am who I am; Adonai, Lord; Jah, abbreviation of Jehovah; Shaddai, the Almighty; and Tetragramma-

3 9 ? ð

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4. I Picrre, v, 8.
2. Ep. 136 ad Marcellam.

your, Four-letter word: Jheh— the Jiheveh without vowels.

After the ludicrous revelation of the unspeakable name, we exexplain to the candidate the cubic stone with points, containing the Sacred words of the various grades already known, and the word Sehem-Hamphorash, "the Name explained." However, it is not revealed not yet explained the unspeakable Name is: Lucifer, the "Seven-letter name."

The Israelites looked at the name Jeh, called the Tetragrammaton, a four-letter word, with a superstition that became the basis of Kabbalistic magic. Many Rabbis claim that Moses and Christ performed the curs. great miracles through the hidden power of this name. “Moses did not used only this great and glorious name, and all his miracles were performed by Schemhamphorasch, the Name expliqué, which is the name Jihepéh (He is) ct Éhkejéh ascher éhejéh. (I am who I am)! » « Whoever pronounces the name Tetra-Granmalon, by his letters or as it is written, will not have "On the other side of the world?"

It is neither useless nor rash to assert that the franc-Kabbalistic masonry laying, in its first degrees of the second series of eleven, the basics of magic diabo-a code that only the most intelligent Freemasons will perceive and will understand. Note that the Speaker's speech highlights the advantage that the fraccones of the Back Lodges have to "communicate with spirits; the geuies which are dependent on the Good Principle (Luci-iron) can only help them to improve themselves." (P.244.)

The candidate takes his oath and is then "purified". He moves it forward near a tub called the "sea of brazen", and then they inject a few drops of water into his side his left hand exposed, saying to him, "Be purified."

The immense vase made by Hiram for the Temple of Salo-My? was an imitation of the bronze basin that the Lord

4, Liber Caphtor, fol. 56, cit. in Buxlorfi Lexicon Uebraïcum and Chaldaicum, p. 160,

2. Codex Sanhedrin, cap. iv, fol. 55.

3. HI Kings, seen, 28.

had ordered Moses to do this and to place between the tabernacle-nacle of testimony and altar. "Aaron and his sons wash there-will cover their hands and feet when they have to approach from the altar, lest otherwise they be punished by dead. "

This purification was not a figure of the Sacrament of Baptism, but that of Penitence, as is proven by if Saint Gregory, indeed? It was necessary for the priests who were to officiate at the altar. Before being consecrated, Aaron and his sons were washed with water 3.

In the cellar we are working on, there are representatives sensations of all the objects that were in the Solomon's Temple. The candidate, to whom the promise to "make him preach", is therefore obliged to purify his conscience in order to fulfill his duties as a Levite Judaico-Masonic. One can well assume that its conscience is far from being tranquil; he has committed himself by terrible oaths to a "Work" that he absolutely must to disapprove, especially if he has already realized that he has engaged in practices that obviously led him to magic This is to democratization. This uneasy conscience, perhaps Terrified, she must be calmed, if possible, by a ceremony religious ceremony which deeply impressed him. The one who has already gone beyond the twelfth degree, which is what made the The perilous "leap" will allow his conscience to be pacified by this Biblical ablution.

Alas! Having accepted a first lie, he accepts-tera will gladly give a second one, namely, the assurance that he is purified and that he no longer has to heed the cries of his conscience !

There it is, freedom of conscience. Freed from its serus-From the pain and remorse, conscience is stripped of all restriction and any inconvenience; she accepts the permission of all

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1. Exodus, xxx, 18.

2. Hom. 17 in Evang.
3. Leviticus, 5th century, 6.

what his old prejudices forbade him. The freedom of
Conscience, in the Masonic sense, is the freedom to omit.
to command good and to commit the forbidden evil.

The gold ring, in the shape of a wedding band, that each
Grand Scossais, contains the inscription of his name and these
Words: "Virtue unites what death cannot separate." This
The ring reminds us of the medieval practice of writing the pact
with the demon ct to seal it with his seal or ring.

What a macabre vision: Masonic virtue performs
your union with Aeblis, and even death will not be able to break it-
To solve! A terrible prospect for eternity!

To avoid being overwhelmed by this bleak future, we must,
First and foremost, strengthen your heart, murder your conscience and
to submit it to the supremacy of the Angel of Light. The
President of the 33rd degree teaches you that the Sacred Word of
14th degree signifies: "Supreme of light!" and that its
"works tend to proclaim everywhere the inalienable right-
the absolute freedom of conscience and thought possessed
a goal shared by all men, without exception, and that they should be attached
to the study of the simplest and most formal claim
of this right?

Freedom of conscience, in Masonic slang, means
License to Evil.

What do the 3 signs, the 3 touches, mean?
Three covered words and the three passwords for this rank?
The first of these symbols seem to look to the past of
recipient, the second group the present, the third group washnir.
Given the lack of data on the ritual of this
grade, we must rather guess than describe their meaningcation.
This grade is the third in the second eleven.
and corresponds to that of "Master" in the first eleven.
The third-degree ceremonies signify the transformation
From the Profane to the True or Kabbalistic Man, the Glory of
The archetypal man. The Great Scotsman of the Sacred Vote

4. Görres, Mystique, l. vu, c. 4, u. 2.
2, Paul Rosen, p. 257.

(named Scottish because they wanted to mix in the name of
James VI, King of England and Scotland, a spiritualist and magician
of his time) must become a Jewish or Kabbalistic priest
tic. H is indeed a supernatural thing! We call
the Scotsman, also a Grand Elect, Perfect and Sublime Mason,
because in this grade we reveal in particular the purpose of the
Freemasonry, intellectualization, spiritualization exercising
supreme domination over animality and materiality
the man.

At the 3rd degree, the neophyte received the blow of the mason's mallet.
a sniff on the forehead, and with it the sign that constituted it a
another Master, trained in the image of the one whom the masons
they name their "Master". In the 14th degree, the candidate is
constituted "Priest of this Master".

For the Jews he becomes a Levite, for Lucifer he enters
in the Order of Magicians.

Alin to ascertain the sincerity and fearlessness of the
As a candidate, he is made to repeat the Sign of the Oath of the 6th degree,
to which also relates the first encounter with the
Berith, Neder, Schelemoth, Alliance-Promise-Retributions; the first covered Word, Zebulun, of the 13th degree, and
The first password, Schibholeth, of the 2nd degree. It is the
pass.

The present follows, the Sign of Fire: the right hand and-
under the left cheek, palm facing outwards, as if one
could not bear the brightness of the light and the heat of the
fire coming out of the burning bush (p. 327) from which Dicu (the Dien-
Fire!) he pronounced his own name. To this sign correspond-
they lay the second touch which signifies the support
mutual support that we give each other to encourage one another, the second word
covered, Makob, the damned, and the second password,
Ll-Khanan, the God of Canaan. Ham, of the race of Eblis,
is one of the great Saints of the Underworld!

The third sign represents Pavenir: the impression that
will make the new citizen of the Kingdom of Fire his new

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1. Paul Rosen, p. 269.

remains. Here is the sign of admiration and silence (“the "Crying and gnashing of teeth!"): raise your hands eyes open and one looks at the (lost) sky, tilting one's head to the left (desolation or mockery of God). At this sign correspond to touching: clinging to one another as if we wanted to kiss (or tear each other apart, because everything has a double meaning in these signs), the Covered Word, Adonat (the (a hated god who is mocked), and Passwords: Keleh, burn, and Nekham, vengeance?, or Ben-Makeh, son of the struck, and Bam-garah, Temple of contention. These words help us understand the tragedy that is being played out in recipient who, unaware of the meaning of these symbols and from these Hebrew words, perhaps with feelings of hidden terrors, perhaps with criminal nonchalance, perhaps with an already hardened conscience and bravery inspired by a proud hatred against God and his Christ underwent his initiation into the Levitical dignity of this grade.

This rank deeply moved us. As did that of Master, it is composed with a view to increasing the glory of the "The Great Architect of the Universe" through the reproduction of himself in the poor men who have the courage to to take the perilous "leap" and throw oneself into the priestly order dowry, whether Jewish or Satanic.

15. The 8th Sephirah. The Triumph. — The Knight of the Orient or of the Sword.

The Knight of the East is the Jew; the Knight of the East and of the West (17th degree), it is the Templar.

The 4th degree depicted the Sephirah / Strength or Triumph in the individual man; the 15th shows how by the by force we make the people we want to free triumph and Perfect.

The emancipation of the Masonic people from the monarchical yoke

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4. Matthew 12:12
2. Paul Rosen, p. 363.
3. Léo Taxil, p. 326.

chique is dramatically represented by the deliverance of the Jewish people, Judah and Benjamin, from the captivity of Babylonc: Zerubbabel, son of King Shealtiel, obtained from Cyrus the permission to return with his people to Jerusalem and there rebuild the temple. His work was, through the malice of Samaritans and a prohibition by Artaxcreës, interrupted until the second year of Darius' reign. When Zerubbabel resumed the construction of the temple, “ThaThanai, leader of those who were beyond the river (Euphrates), Stharbuzanaï and their advisors!” they sent to the king Darius wanted to know if the Jewish prince had actually received any. Cyrus's permission. They received an affirmative reply. tive ct the order not to prevent it.

The Masonic narrative makes Phomme Stharbuzanaï a Starburzanaï River, and adds details to the story invented to make kings ridiculous and prepare the way for the estook credulous masons to revolt against civil authority.

The recipient plays the role of Zorobabel. Cyrus... grants the requested permission after being intimidated, in a dream, by a roaring Xon, symbolizing the people, and by an eagle, surrounded by rays, the figure of the Great Architect of the Universe, ordering to "restore freedom to captives.” “Cyrus’s generosity was therefore not as "How meritorious she seemed to you," said the Most High later. Illustrious Master to the recipient Zorobabel.

Zerubbabel, says the Masonic tale, upon returning with other Jews from Babylon to Jerusalem, was prevented by Freemason brothers to cross the bridge over the Starbur RiverZanaï; but he forced his way through and arrived at the Jewish capital.

The three letters LDP are written on this bridge, which mean... They are involved in this drama, "Freedom to pass"; but in the country where the Bourbons reigned: Lilia destrue pedibus, Destroy the lilies by trampling them underfoot; and in the others country: Freedom of thought, liberation of the mind yoke of the Christian faith.

1. I Ezra, v, 3.

The river that we like to call Starburzanaï carries Corpses, crowns, and pieces of armor. It's The political program of Freemasonry. The first The key moments of this drama unfolded in the Green Room, representing... both the court of Cyrus, and a fortress, a prison for the Jews captives. Columns J and B were found overturned by

Earth. The second act, representing the journey of Zorobabel. and the affair on the bridge, is playing out in a forecourt between the The Green Room and the Red Room. The Red Room is the setting for the third act and represents Jerusalem. There, Zerubbabel is received by Jewish Freemasons who, during the capactivity under Nebuchadnezzar, had secretly remained at Jerusalem. The Most Illustrious Master receives him among the true and legitimate masons, and the consecrated Knight of the East or of The Sword. The new Jewish Levite becomes a Knight and Mason. A Jew and one of the Princes of the tribe of Judah.

The meaning of this rank is the triumph of the people The election will end with physical force. Go to the place of this document. Trine is at the angle of the physical triangle where the vital spirit resides. physical strength.

Zorobabel, "frozen for seventy years", represents the Jewish people held captive in Babylon. The J. and B. columns renspilled on the floor, in the Green Room, no longer mean Jachin and Boaz, but Judah and Benjamin. During the touching-which represents Zerubbabel's struggle with the Brothers On the bridge, one said Judah, the other replied Benjamin. Of these symbols, the Freemasons who are still Christian, and even All those who are not Jewish must finally understand that when they were received as Apprentices between the two columns J. ct B., they were enlisted as laborers for the Jews, ct called upon to pull the chestnuts out of the fire for them.

The password Ya-Voroum-Hammaiïm, given by Leo Taxil (p. 327) appears to be nothing more than a corruption. P. Rosen {p. 365) gives it: Zahaborou-Hammaim. Yakhaborou hammaim (the caux were réuuics) recalls the miracle of the paswise man of the Israelites by the Red Sea and the destruction of Pharaoh's army, overwhelmed by the returning waters. The corpses,

crowns and broken weapons carried by the mythical river Starburzanaï are a similar kind of threat to crowned heads and their armies.

The sacred word Raphodon should be written Raphidim. It is the name of the eleventh station of the Israelites after their exit of Egypt. There was no water to drink; and when The people murmured against God, Moses brought forth water from the stone of Ilorebt; it was at Raphidim that the Israelites were attacked by Amalek. Joshua defeated and annihilated him. These two events in Israeli history resemble the two Facts represented in this grade. The Great Word Schalal Sthalom Ab, he has taken away peace, or he has destroyed prosperity from my father, hardly any connection with the history of The return of the Jews to Jerusalem. Is this perhaps the meaning of the President's instruction of the 33rd degree concerning the 15th ofgré: "You declare war on apathy under some "In what form does it manifest itself?"

Let's conclude with this level by noting the First's response Supervisor at the request of the Most Illustrious Master: "What "What is your origin?" – "I am from the tribe of Judah." The JudahThe sation of peoples by Freemasonry is no longer a mystery.

The formation of a new tribe of Judah, its adoption by the true, still-existing tribes of Judah and Benjamin, the initiation of this new people between the columns J. and B., all this is accomplished in the four first degrees of the second Masonic Eleven. He indeed presents a new Kingdom, made up of new citizens (12°) accepting a new doctrine (13°), are beinggiving a new consciousness (14°) and freeing their thought of all divine authority (15°). On such a foundation, it will be easy to continue the construction of the Kabba Templelistic, and to infuse him with the soul of the archetypal Man, his Beauty, its strength and its grace. This will be the work of the 16th and 17th centuries. and 18° degrees.

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1. Exodus, 17:6.

2. Paul Rosen, p. 269.

16. The 7th Sephirah. Beauty. – The Prince of Jerusalem.

Historically, this is the desired rank after the start of the academic year. Jews in Jerusalem: the Prince will be the principle of unity in the mass of the free people. The Kabbalistic interpretation requests the representation of the Sephirah in this grade Beauty: unity and harmony in diversity.

Wisdom, Beauty, and Strength are the three representatives often prenized in Freemasonry. In his teachings, The President of the 33rd degree said about the 16th degree: "You will explain the almost insurmountable difficulties that are experienced-will see the reconstruction of the Liberty Building, once Its three main foundations are laid: the Wisdom of rulers, The strength of the governed and the harmony of invested interests; you will advise that it is only through tireless workgable ct incessant, made with the sword in one hand and the trowel On the other hand, we will manage to raise it!

The harmony of the parts and unity in their diversity, That is Beauty. But how to represent this Beauty? in the perfect People? The same speaker tells us: "The 16th-degree works highlight that Equality human freedom entails as an immediate consequence and the independence of nations as historical groupings toric or territorial, and as a mediate consequence that the rights and general interests of humanity do not "Cannot be bounded or limited by borders?" Man owes it to his fellow men to recognize their equality. This is the rank of Prince of Jerusalem, the 16th degree. Also Does his sacred word mean: Months of the year, equal times.

The Beauty of the Perfect People consists in this: that there is a Prince and a People, all of humanity embracing all nations in their diversity, and preserving harmony in all their rights and general interests.

1. Paul Rosen, p. 269.

2. Ibid., p. 258.
3. Ibid., p. 283.

The idea of a universal Masonic republic is conceivable. saddle. All nations will pay their tribute to the Prince who will reign over them. The Prince of Jerusalem is his image.

This Prince is one of the twelve Elders of the people (p. 258).

The promotion will have been noticed, "the increase in "salary," as the Freemasons say, which is reserved to the Judaized man, grade by grade. The first eleven degrees make the Profane a Man: a Jew.

In the 12th, he is admitted into the People of the Jews; in the 43rd, he learns the name of the Kabbalistic-Judaic deity whose The spirit is imprinted on him; in the 14th, he is ordained a Lepite; in the 15th, he is admitted into the tribe of Jada; in 16th, among the Twelve Elders of the People; in the 17th, to the Grand Council of Twenty-four; and in the 18th, he will become Jewish Pontiff.

"The twelve Brothers (one for each tribe of Israel, "month of the year, at the same time") grow long beards

"Twigs, to represent the Elders of the People." (p. 258)

The place for these princes is well indicated at this degree where we celebrate the reconstitution of the people of Israel after the Babylonian captivity. The Password Æsrim Tebeth, the twentieth day of the tenth month, day of the return of the Israelites in Jerusalem; the Sacred Word Shalash-Esrim Adar, the twenty-third day of the twelfth month, the day of the dedication-cace of the new Temple of Jerusalem; the legend of this degree, sign and touch, everything indicates this time happy for the Hebrews, where they came out of the great tribulations of a harsh seventy-year captivity — age Masonic of the 15th degree, — and where they succeeded, after a twenty-five years' work, — age of the 16th degree, — to be reinstated their worship in the new Temple. This worship will be represented in the following degrees.

This restoration of the Jewish people is the emblem of state-the establishment of the Perfect People throughout the world under the Masonic government, based on the Equality of all nations and all men, equality symbolized by Pat-touch, when you put your right feet toe against Point of knee against knee.

The scales of justice and the sword in the decorations signify the autonomy regained by the Hebrews, and their governance which, without any territorial limit, must establish itself in the whole universe (p. 258).

But the five stars and the two crowns on the cord of this degree? Kabbalistic Beauty forms the inferior point-innermost of the Triangle of the Holy King, and when it touches the uppermost point of the Triangle of the Holy Queen, where Ma-throne, the two triangles form a five-pointed figure. We understand why all the crowns of the decora-Masonic lodges are adorned with five fleurons. It is indeed just that the Prince of Jerusalem embroiders five on his cord stars and two crowns, one for himself, the new Mordecai, and one for her Esther, or rather, because The chosen people were split into two kingdoms, one for the one for the king of Judah and the other for the king of Israel.

17. The 6th Sephirah. Za Justice. — The Knight of the East and of the West.

The name of the 17th degree, the Knight of the East and West,

immediately puts us on the trail of his interpretation.
foresees the official entry of the Templars into the system-
Theme of the Secret Society of Jews. The Password Zabu-
The words "Sacré Abaddon" confirm what is presumed.

Zebulun is the name of one of Jacob's sons, and consequently-
a member of one of the tribes of Israel. On his deathbed, he...
bestowed his final prophetic blessing upon his children,
Jacob said to Zebulun, “He will live by the seashore and
in the port for ships and it will extend as far as Sidon.
In elfet, the division of this tribe in the division of lu
the promised land stretched across the Mediterranean, part of a
One end to this sea and the other to the Sea of Tiberias?

The Crusaders landed in the Holy Land on the territory
of Zebulun, “on the seashore and in the harbor of
vessels.

1. Genesis, x1ix, 13.
2. Joshua, x1x, 10,

But there is more. Moses, in his last words to the
Children of Israel, join Zebulun and Issachar and say, “Rejoice-
Are you, Zebulun, in your going out? And you, Issachar, in
your tents. They will call the peoples to the mountain, where
They will immolate victims of justice: they will suck like
milk, the riches of the sea, and the treasures hidden in the
sand 1. »

The Testament of the Twelve Patriarchs, an ancient book, but
Apocryphal text says that "Zebulun, on the point of dying, ct
being one hundred and fourteen years old, he summoned his sons and their
declared that he had had no part in the crime that he committed

rent his brothers by selling Joseph.” — It’s for the So-
secret society, which punishes with death those Brothers who betray it,
A good reason to honor Zebulun. — He continues:

“You will separate yourselves from the Lord, you will divide yourselves
in Israel and you will follow two kings. You will surrender
to the abominations of idolatry; your enemies are leading you away-
will be captivated, and you will remain among the nations, oppressed
of pain and affliction. After that you remember-
You will turn to the Lord, and the Lord will bring you back because he
is full of mercy; after which God himself, the sun

justice will rise upon us; health and mercy are in its wings?, »

These quotations must have been sufficient for the Kabbalistic Jews who, in the 17th and 18th degrees, wanted to reproduce the Sephiroth of Mercy and Justice – not because these words are found in these texts, but because in their Together we notice the dilation, the expansion of the Juduism, whatever the idea of the Sephirah, Greece or Miserecord, and the just limitation of this expansion which is represented by the Sephirah Justice. This expansion has made possible by the incorporation of the Knights Templar who came from the West and won over by the Jewish Knights of the East.

Abaddon, the sacred Word, puts us on the trail of the mo-

4. Deuteronomy, 31:18
2. Malach., 1v, 2. – Calmet, Historical Dictionary of the Bible.

sarcastic question with which the Jews laugh at the good Templars whom they enlisted in their Knighthood for that they fight for their own benefit.

Abaddon means the Exterminator, as explained Saint John in his Apocalypse! We only have to read this chapter. clown to recognize immediately that the apocalyptic locusts-Lyptics, presided over by Abaddon, mean for the Jews the Crusaders in their medieval armor arriving "port of ships", in the land of Zebulun, and invade-raising the Holy Land. There is nothing apocalyptic in to this degree, except for the audacity of adapting the sacred text To the Christian Knights. Let us listen to the prophet Saint John: "After that, I looked and I saw an open door in the sky, and the first voice I had heard, and which had spoken with a sound as brilliant as that of a trumpet, he said to me: Come up here and I will show you the things that must-The wind will arrive in the future. And having been suddenly enraptured in spirit, I saw at that very moment a throne erected in the sky and what-than one seated on that throne. The one who was seated appeared similar to a picre of jasper and sardonyx; and there around this throne was a rainbow that appeared resembling an emerald. Around this same throne, there are had twenty-four others on which were seated twenty-four old men dressed in white robes, with necks golden wreaths on their heads. He emerged from the throne of lightning, thunder and rumbling, and there were seven before the throne With lamps lit, who are the seven spirits of God?

After reading this passage, the staging becomes clear.
of the Lodge working at the 17th degree: in the background of the
In the hall, to the east, is a throne raised seven steps high. At the top
depicted on the throne is a rainbow, on either side of which
are a Sun and a Moon (Masonic addition). In
In addition, seven suspended lamps are lit in front of this
throne. On both sides of the room, in two lines, are

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1. Apoeal., rx,
2. Ibid., 1v, 1-5.

twenty-two other thrones, eleven on each side (for honor-
(to rectify the Kabbalistic number), each raised on three marks
ches (Masonic addition). To the West and vis-à-vis the
great throne, there are two others like the twenty-two,
for the two Wardens. — Here are the twenty-four old-
lards, seated on thrones, all wearing long robes
white and wearing a red belt, and on their heads a
crown made of gilded cardboard (p. 259).

The Apocalypse: "The twenty-four vicars prostrated themselves"
were born before Him who "sits on the throne,... in
saying: You are worthy, O Lord our Deducer, to receive
"See glory, honor, and power!" (V. 10-11.)

The Masonic Ritual: For the Touching, you tou-
with his left hand on the Brother's left shoulder; and he,
with his right hand, he scratches (!) your right shoulder amica-
element; at the same time, you smile at each other,
exchanging this dialogue in someone's ear: "Your beauty — is
divine; — your wisdom — is powerful; — honor to you!
— Glory to you — you have the strength! On the jewel are engraved
they used the initials of the same words.

The Book of Revelation: “Then I saw in the right hand of
the one who sat on the throne, with a book written on it
"Outside, it was sealed with seven seals." (Ch. v, 1.)

The ritual states that on the jewel there is a lamb in
silver lying on a book bearing seven seals.

The Apocalypse: “I saw a lamb in the midst of the vicars
"as if his throat had been cut… who opened the book."

The Ritual teaches us that we pretend to bleed the candy-
date on the arm.

The Book of Revelation: “I saw the Lamb who had opened one of the of the seven seals... and I saw a white horse appear. That one who had climbed on it had an are; ct he left to con- to continue his victories. » (vi, 2.)

The Ritual tells us that we bring a book with seven seals, each of which is a small surprise box, tell- various small objects; from one the President takes out a small bow; he gives it to one of the assistants, saying:

"Go and continue the conquest." And so on. The Ritual is a hideous travesty of the Apocalypse of Saint John. The terracotta trumpets on which the The brothers comply, and the seven firecrackers that the Lodge sets off, represent the "seven trumpets" and "thunderbolts" of the Apocalypse (vm, 2, 5).

Thereupon, the recipient is consecrated Knight of East and West, and informed about the union that took place between the Knights of the East, the Johannites, true dis- the disciples of John of Patmos, and the Knights of the West, the Templars.

The Apocalypse will once again be used by the Jews to represent the Templars. She said: "The fifth Angel sounded the trumpet, and I saw a star that had fallen from Heaven onto the earth, and the key to the shaft of the abyss was given to him. He opened the shaft of the abyss, and smoke rose from the shaft. From the smoke of the well came grasshoppers which spread out said on earth... these locusts (the Crusaders or "the descendants of Japheth”, Catechism of the Rosicrucians, p. 301) were like horses prepared for battle.
They had crowns-- on their heads
They were made of gold (the helmets). Their faces were like Men's faces... They had breastplates like...
iron, and the noise of their niles was like the noise of cha- Riots with several horses running into battle... They had as their King the Angel of the Abyss, called in Hebrew Abad- "Don, and in Greek Apollyon, meaning the Exterminator 1."

With this sacred Word, the entire degree is interpreted. Abaddon is another Schemhamphorasch, an explained name of the Prince of the Abyss.

Is it still necessary to explain why the Time of The work of these saints is "from sunset to its "Raise"? That is the work of the Prince of Darkness, the Angel of the Abyss with its Knights, the fallen Templars.

"Who are you?" is the Question of Order; Answer: "One

4. Apocal., 1x.

Pathmon, who loves everything from Beauty to Strength.
— From the Holy King to the Matron! Lust always follows

Abaddon.
18. The 5th Sephirah. Za Mercy. — The Rosicrucian Knight,

This rank is prepared by the 17th, which recalls the arrival of the Templars in the East, and their perversion by the Johannites. If the 17th is a hideous travesty of the Apocalypse, The 48th is a sacrilegious mockery of the sacrifice of Jesus. Christ.

Let us first note, regarding the name given to the President of cc.grade, Athersatha, that he is no longer Hebrew, but Persian. It means cupbearer, the officer who pours drinks for the king. Alone Nehemiah, one of the exiles from the time of King Artaxerxes, is known by that name. Therefore, it is not Herod Tetrarch of Galileo, whom the President of the Rosicrucian Chapter represent (p. 266).

After rebuilding the walls of Jerusalem and completing the Temple, Nehemiah Athersatha restores the worship of the Tsraelites ct made a census of all those who had returned from the captivity. Among the Priests, the children of Habia and others, "sought the written record of their genealogy in the They took a census, and, not having found it, they were rejected. of the priesthood. And Athersatha told them not to eat sacred meats until there was a learned pontiff and enlightened?

Such a restriction on the number of priests of the Great Architect is dictated by the spirit of the 18th degree. It is the limitation of the expansion achieved by the army of Eblis in the 17th degree by the admission of the children of Japheth into the Alliance of the Children of Shem.

Mr. Franck has already made us understand the meaning the terms Mercy and Justice, names of the 4th and 5th

4, H Ezra, 1, 11.
2. Ibid., seen, 64.
3. Speech of the Most Holy See in the 18th degree. Léo Taxil, p. 270,

Kabbalistic Sephiroth to which the 17th ct responds
18° degrees.

Mercy, or Love, and Justice complement each other.
mutually and engender Beauty; this is the moral Triad
of the Kabbalah.

Ala Justice which, in the 18th degree, restricts the number
"Grasshoppers" of the 17th degree to a small number of chosen ones,
Brotherly love is joined, if it is permissible to name such a thing.
sweet name, the union of sectarians, to celebrate a mockery
blasphemous of the Last Supper, the Passion and the
death of Our Lord Jesus Christ.

The President of the 33rd degree teaches that the meaning
The sacred word of the Rose-Croix degree, INRI, is: "death
"Out of love for his fellow human beings!"

The Rosicrucian Agape is a confirmation of
The Kabbalistic idea contained in the name of the 5th Sephirah:
Mercy or Love.

The higher we advance in the higher degrees, the more the spirit of
Kabbalah develops into pure Satanism. After having, at
{7th degree, received from the members of the religious Order of the Templars-
folds in his Society of Johannites or Kabbalistic Jews-
ticks, and having made them "priests of the Angel of Light",
This Lying Angel, of the 18th degree, leads his slaves astray.
to offer a bloody sacrifice, therein lies the infernal mystery of the
Freemasonry is as profound as it is horrific. We
We are faced with a sacrifice offered to Satan. The Clergy
Masonic is the sacrificer. The Lamb of God, who once
The Synagogue, driven by Satan, crucified the Synagogue.
Masonic crucifixion of him again, in effigy, represented
by a lamb wearing a crown of thorns on its head ct
having his feet pierced with nails. These new Jews will
even further: they cut off the head crowned with thorns and
the feet pierced with nails, like "the most
"impure," to throw them into the fire as a burnt offering to Lucifer,

The Spirit of Fire!

4. Paul Rosen, p. 283,

The depth of this mystery is surely not comtaken by the "sons of Japheth." They are unaware of how much the heart the Jew is hardened and full of satanic hatred against the Lord and his Christ!

Dicu, the Creator, offered to his intelligent creatures and free, to the angels and to men, a participation of his divine bliss on the condition that they accept from his hand Greece, this seed of glory, as a link between him and them. Grace is essentially supernatural. The original order established by divine Providence was therefore For intelligent creatures, a supernatural order. eternal bliss was to be attained through the use that the Angels and men were called to show grace. Now, Lucifer, seeing the greatness of his intelligence, conceived lorguvillenx project to acquire beatitude by himself promised; he wanted to become like God through the only forces of its nature. That is the origin of the denounced Naturalism in the Encyclical Humanum Genus of Leo XIII, as the foundation of Freemasonry.

The fall of man had its first origin, not in the pride of man, but in the seduction of Lucifer, who also became for man a Satan — a Hebrew word, which It signifies an adversary, an enemy. This fact, which diminishes the The man's guilt is the reason for the possibility of a redemption for him.

However, through his victory over man, Lucifer became his master; the man, as if by a legal act, constituted himself willingly his slave. Saint Paul speaks of this act, in saying of Jesus Christ crucified, that, "erasing the record of The decree of condemnation that was against us, he did indeed "Abolic by Pattaching to the cross!" Saint Chrysostom thinks that this document was Dien's contract with Adam Conteenunciating the law: “Do not eat the fruit of the tree of the science of the good and evil: for at the same time as you "You will eat, you will most certainly die?" This schedule

1. Colossians, 1, 14.
2. Genesis, u, 17.

was nailed to the cross, that is to say, broken, torn apart, and abolished by the death of Jesus Christ on the Cross. The schedule, the God's decree condemning man to death, being unable to The idea stems from the death of the Man of Dien; it follows that the pact tacit agreement between man and demon, subjecting man to Satanic slavery was also invalidated, broken, and abolished. There you see the origin of Lucifer's infernal rage. against Christ the Savior. Through his pride, this Spirit of Light first wanted to make himself like the Most High; Driven by his hatred, he now wants to overturn the restorative act of the death of the Savior on the Cross, in order to restore his covenant with man and to recover the lost dominion over humanity.

The loss of eternal life, suffered by Adam for his own sake - even for his posterity, was of infinite importance. No human sacrifice, always of finite value, would have I was never able to counterbalance it. Only God could remedy the badly, especially because his justice system was involved. It was necessary a divine wisdom to find the remedy that would satisfy in at the same time, justice demands the eternal death of man, and to mercy, asking for his life. Foresighted In spirit, this divine remedy, David sang: "Mercy" and truth met; justice and peace met I gave him the kiss.

The incarnation of the Son of God, by which he reunited in one person two natures, the divine and the human. allowed him to act as Mediator between humanity and the humannity and divinity and to offer themselves as a holocaust for redemption tion of those to whom he had become brother. His sacrifice was that of humanity, of which he was, as a man, the representative feeling and the substitute — sacrifice of infinite value to because of the divine personality of the priest.

It was therefore truly within him that they met Mercy and Justice. The two Sephiroth bearing these sublime names, are found in a very different way in the 17th and

18° degrees.

1. Ps. Lxxxiv, 11.

The height of satanic audacity is to want to overthrow, first the Holy Trinity, to put oneself in its place, and in-

next, the sacrifice of the Lamb of God, by having it offered to him
to himself by those for whom he was offered. The Son of
God incarnate, Jesus Christ, represented by a lamb, is
crucified again, crowned with thorns, and, by an excess of
malice, his crowned head and his hands and feet pierced with
The clones are cut and thrown into the fire – as an offering to the Genic of the
Fire, Lucifer. What was truly done on the cross, then,
also done, but in effigy, on the Rosicrucian table:
He who is Life tastes death, and He who is Death
Triumph of Life!

Oh, the ingratitude of men who, in the full light
of the nineteenth century, and in the presence of the ce- benefits
weights poured out upon them by Christ, still allow themselves
blind to the point of renewing the deicide of which the Jews ih-
Those scoundrels are guilty!

The Rose-Croix degree is essentially the renewal-
figurative and bloody image of the deicide committed for the first time
first time on Calvary, as the Holy Mass is
The real renewal was not bloody.

Nehemius renewed, in the rebuilt Temple of Jerusalem
Salem, the ancient sacrifices of the Israelites. Is this for the
renewal of the sacrifice of Calvary that the Jewish sect
Masonic order appoints the President of the 18th degree, Athersatha,
A nickname given to Nehemiah in Holy Scripture? By him
The Jewish clergy has been reinstated: the Rosicrucians are the clergy
Judaic-Masonic priest; in their Agape feasts they
offer their sacrifice – in Saltau – to the enemy. This atro-
The city of Coustilue is in reality a Clericalism which is the true
Enemies of God and humanity! These men, for the
Most of them, baptized in the name of the Holy Trinity, acclaim
Lucifer: Hoshea, Hoshea, Hoshea: Savior, Savior,
Savior!

It is no longer necessary to prove all the falsehoods.
delivered in the substitution of Freedom of Thought for the
Faith; from Socialist Equality to Hope, and from Fraternity

Masonic at the Charity; nor to expose the other numerous
sacrileges accompanying the Last Supper and the Feast of the Rose-
Cross; let's finish with the word found: INRI.

In the rank of Building Superintendent, the Sacred Word
found was Ja, Je, Ji, He who was, is and will be; for
the Rosicrucians, the lost and found word is INRI, inter.
Kabbalistically attributed by: Zgne Renovatur Natura Inte-

Gra, all of Nature is renewed by Fire.

The Fire advocated by the Very Wise Athersatha as "the first agent of nature, like the emblem of the divinity, then as divinity itself" (p. 306), ct represented in the Infernal Chamber as the delirious abode-heavens of Eblis, Hiram, and all the great evildoers known in the Old Testament, the infernal fire is certain-the best sacred Word that Kabbalistic Jews could-were going to propose to the new Priest-Sacrificers of Lucifer. He suits them as Words suit them. de Passe, Emmanuel, Dicu with us, that is to say, the God-Fire is with us; and Paz vobis, peace of conscience be upon you with you! This sorrowful peace is attained through communion and a sacrifice sacrilegious in the highest degree!

19. The 3rd Sephirah. Intelligence. — The High Priest of the heavenly Jerusalem.

The following three levels must meet the three previous requirements. The first Sephiroth, Intelligence, Wisdom and the Crown, and ultimately lead to the infinite perfection (Ensoph) of "True people." Let's see if our hypothesis is correct.

At the 19th degree, image of the Sephirah Intelligence, we we find in the small fragment of the Orator's eloquence, published by Léo Taxil (p. 336), the following passage: “Our vision that can only encompass an infinitesimal portion of the Great Harmonious Whole of Nature, our intelligence being essentially finite in the presence of the Infinite, we we must not prejudge the moment when Truth, Honor and the Brotherhood will definitively crush the Lie (Pro-Priesthood), Baseness (Law) and Intolerance (Religion), the three

heads of the hydra of evil; our duty is to wait for this mo~ "Blessed with patience and trust."

The teaching of the President of the 33rd degree on this grade is: "The works of the 19th degree highlight that, for to make the rights of humankind effective, moral progress (16th-18th degree) must unite with intellectual progress (19th) and modify its principles according to the new needs and the progress in general education.

These quotes are sufficient to demonstrate the accuracy of our assumption.

At the 20th degree, we avoided explicitly naming the Wisdom, the second Sephirah descending, and the ninth going back up from the last one. We don't see the triple there triangle with the nine letters of the word Sapientia at their nine spikes; but first, the President is seated on a throne raised by nine steps; then, between the "Sanctuary and the altar » is placed a nine-branched candelabra which is always on; there can be no fewer than nine Great ones Patriarchs to compose the workshop; the recipient incenses nine times a star in a transparent named "The Morning Star," otherwise Lucifer; finally, the second The sign is this: "One falls to one's knees, thus prostrate, We put our elbows on the ground, and we shake our heads nine times. in the inclination to the left." (p. 400). In the triangle of the intellectual Triad, the Xether, the crown, holds the Wisdom, the one at the top, is the one on the right hand of Man. archetype, and intelligence, that to his left. Kneeling-When standing before this deity, one must incline one's head to the side left, if one wishes to offer one's nine inclinations of adoration to Luciferian Wisdom.

At the 21st degree, representing the Kabbalistic Crown, the President is a crowned king, the impious Frederick of Prussia, Freemason, philosopher- king, and friend of the Freemason Voltaire. His cousin Ronne represents "the crown of all that is most "High, the diadem of the turkeys!"

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1. Zohar, nı, f. 288, Frank, p. 137.

Therefore, the Sign is this: You show the three first fingers raised of the right hand, signifying the three great families of the peoples, the children of Shem, Ham, etc. Japheth (these three names are the sacred Word); then the Brother to Whoever this sign addresses comes to you, takes with their right hand He raised three fingers and said: Frédéric. In turn, he presents his three fingers; you grasp them in the same way in this way, and you say to him: Noah. All this means that the Noah's children must be subject to the King's Crown Masonic or crowned Freemasonry. It is the Republic-cosmopolitan republic under the Jewish government of France masonry.

The touching and the triple pronunciation of the name of Phaleg (division) which, according to the Jews, must have built the tower

of Babel, signify the same subjugation of all humanity
to the Masonic Crown, to Kether on the head of the Jew.

Finally, at the 22nd degree, the Ensoph, Infinity, is always represented
through a circle without beginning and without end, one finds oneself
in the Round Table which is prescribed for the sessions of
princes of Lebanon, assembly called the Council of the Table
Round. These ratios between the last four degrees of the
second eleven days and the three upper Sephiroth ct Ensoph are too obvious to deny. They prove-
the main thesis of our book is that Freemasonry
is a work of Kabbalistic Jews, tending towards this
twofold purpose: to crown the Jew King of all the earth and to establish the
Lucifer's universal reign.

Let us now return to the 19th degree in particular, this study-
Let's consider its special character.

After the consecration of Masonic priests in imi-
the offering of the Jewish priests, and after the offering of their sacrifice
satanic, it was necessary to place at the head of this moral body representative
sensing the moral Triad of the Sephiroth, a ruling body
similar to that which the Christian clergy possesses in the person
Bishops, patriarchs, and the Sovereign Pontiff. That's it.
the three degrees of the intellectual Triad. The 19th degree is
that of High Pontiff of the Heavenly Jerusalem, the 20th celni

of the Grand Patriarch, and the 21st that of the Prussian Knight
Noachite, whose president is named Inspector Episcopus,
Bishop.

The President of the 19th degree holds the title of "Thrice
Powerful," probably because in him are gathered the
power of her own /intellectual, that of the Sugesse and
that of the Crown. He is dressed in a white satin robe,
All the assistants wear white robes and around
A blue satin headband with twelve embroidered stars adorned the front.
in gold. The cord is a crimson ribbon adorned with twelve
gold stars; towards the top is embroidered an Alpha, and towards the bottom
an Omega (p. 399). The clothing is immediately recognizable.
priestly of the Old Testament: "You shall prepare," says
Dicu to Moses, linen tunics for the sons of Aaron,
ciautures and tiaras for the glory and ornament of their
ministry... You will also take two onyx stones, where
You shall engrave the names of the children of Israel. There shall be six
names on one stone and six on the other, according to the order of their
birth{. "

The jewel is a gold plate in the shape of a long square, on which are engraved on one side with an Alpha, and on the other with a Omega.

"You will also do the Rationale of Judgment... It will be square double ct... You will put four rows of pre- stones there "Cious," on each row three pictures. "You will put there the names of the children of Israel... You will also make a blade of very pure gold, on which you will have these words engraved: Holiness belongs to the Lord. You will fasten it to the tiara. with a hyacinth-colored ribbon on the Sou-'s forehead Verain Pontifef.

How to explain this marvel: the masons who they so hate the cassocks and skullcaps of Catholic priests liques, patiently allow themselves to be dressed in priestly garments Dotuous of the Jews!

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1. Exodus, 28, 9, 40,
2. Ibid., v, 15, 36.

The 19th-degree cadet is tasked with finding the route which leads to the heavenly Jerusalem. This Jerusalem is none other something like Eden, the garden of delights, from which Adonai, the Evil God, chased Adam and Eve away for eating The tree of knowledge! Reclaim Eden and destroy the bridge! see the harmful influence of Adonai in favor of Eblis, by leading Humanity's journey to true Kabbalistic science is my work. proposed to the High Priests of the Heavenly Jerusalem.

We know about the assault on Olympus and the war of the Giants against the Titans (Romans), the battle between Ahriman and Ormazd (Persians), between Brihaspatt and Roudra (ancient In-Indians), between Vishnu and Sesha (modern Indians), Jupiter ct Typhon (Greeks), Thor and Ymir (Germans), Bel and Omorka (Babylonians), Rah and Apep (northern Egyptians), Har and Set (Southern Egyptians), Ven-Vang and Tschi-You (Chinese), etc., cte. It's the same story repeated a hundred times. times: the Infernal Dragon always promises to his race and his credulous followers believe that in the end he will succeed in dethroning Dicu. He, A poor soul created is already punished in hell, vainere the Almighty! A miserable worm, dethroning the Creator of heaven and earth! And there are still men who They believe! It is useless, O Freemasons, to hope for victory final of your God Eblis, and to expect from him a reward-think for you to have made his priests, his pontiffs and his patriarchs! He is deceiving you, as he deceived our fore-

First parents!

20. The 2nd Sephirah. Wisdom.— The Great Patriarch,
Venerable Master for Life.

The President of this rank represents Ahasuerus, the king
who crowned the Jew Mordecai and his niece Esther, door
with royal ornaments, a blue ribbon, a yellow ribbon,
worn as a cross-over necklace across the chest.

It is the Ephod of the Jews, a kind of belt which, taking
behind the neck and over both shoulders, came the-
ash in front, crossed over the chest, and served
then to gird the tunic, going around the body.

The ephod was an ornament of the High Priest of the Jews.
It is true, David had returned from an Ephod when he danced
in front of the Ark, and young Samuel wore one when he
served the High Priest; but these latter ephods were
of a different material and form than that of the Souver-
Rain Pontiff; this was clothed in gold, purple, and scarlet
and of fine linen; the others were of simple cloth.

As we can see, a certain union is already emerging between the
royalty and the priesthood, what the password is: Jeksan, to
double-sided?, also seems to indicate.

Freemasonry aims for Caesaropapism. Why?
Otherwise, would King Ahasuerus be the President in the
Sanctuary P In this grade, the East is called the sanctuary.
The President said to the novice: “Be like the Star of
morning that announces the coming of day! Go and bring it into the world
the light; in the sacred name of Lucifer, uproot the darkness-
"ism." Obscurantism is Catholicism, whose holy
Faith obscures the dark "light" that emanates "from the place
"which needs neither the sun nor the moon to be illuminated."
(P. 399.) Alas! The Lord calls this place: “darkness
"Outdoors, where will there be tears and gnashing of teeth!"
Lucifer's complaints of being mistreated by Jehovah Adonai,
and its teeth-grinding can be heard in almost
each of the Masonic degrees.

Jeksan also means false, scandalous. Like this
The password is followed by the name Stolkin, who found and killed
the first of the three assassins (the priest), the latter

The meaning is perhaps that which the Composer of this grade wanted to give him, by insinuating that the fake, the scan-Dalcux is the priest, and with him, his God Jehovah Adonai.

4. Exodus, 15th century, 7th century.
2. Son of Abraham, Gen., xxv, 2.
3. Matthew, 21:48

21, The Third Sephirah. The Crown, – The Prussian Noachite Knight.

This rank represents the Crown, the Jewish Kether, and must to give us a glimpse of the hope of the "Chosen People" to be a day crowned with the royal diadem over the entire square of the universe, like Esther and Mordecai of old, over all the Persian kingdom, or like the Freemason King Frederick on Prussia. This is once again the meeting of spiritual power. tuel and temporal power in the same hand, with the expansion of the narrow kingdom of Israel over the inhabited world by all the descendants of Noah. Noahite is a term from the Talmud and means the Non-Jew.

The password, Phaleg, is pronounced three times in a tone gloomy, either because this man failed to finish the Tower of Babel; either because the Jews are sad to be still so far from the realization of their Great Work, their domination over the Universe.

Shem, the elder brother of Japheth, fathered Arphaxad, the Heber's grandfather. "Heber had two sons: one was named Phaleg because the earth was divided in his time into nations and different languages; and his brother was called Jectan? That's all the holy chronicle reports about Phaleg. She doesn't say anywhere that he was the Architect of the Tower of Babel, and it contradicts the claim that he was from the Cham race.

The "Grand Chapter" of the Prussian Knights held in a vast room lit only by a large window through which the full moon enters. Any other lighting is forbidden. The room must be decorated. recreated in the medieval style, and all the assistants have a mask.

The common opinion about the Holy Vehmic Court is that this tribunal The mysterious man held his séances in the darkness of night.

4. A. Pontigny, The Jew according to the Talmud, p. 167.
2. Genesis, x, 25.

beneath dark vaults, the seated members covered in
masks t.

The Prussian Knight Brother wears in his buttonhole a
small silver Zune. The battery consists of three slow strokes;
It signifies the sacred Word: Shem, Ham, and Japheth. The march
is: three steps of Master. The legend tells the story of the fraud.
of a member of the aristocracy and a bishop, but he is
It is difficult to conclude that the goal of this grade is to attack the
clergy and aristocracy. This goal is too subordinate to indicate-
to understand the true meaning of this eminent rank, which is, so to speak,
The crown of the nine preceding degrees. The Holy Vehme,
representing the secret Masonic judiciary, not a form
that part of the legend of this degree, and surely the
Accessory part. The main and most secret part
appears to be contained within the Jewel: a golden triangle, crossed
by a silver arrow with its point facing downwards
(p. 402). What could this jewel mean? The triangle of three
The higher Sephiroth, of which the Crown is the apex,
The summit is easy to explain; but the arrow? It's not there.
not, as far as we know, among the numerous symbols
which the Kabbalah makes use of. In Holy Scripture, it
It always means destruction. We believe we must
refer this symbol to the subjugation of kings and of
peoples, for this is the way to conquer the crown of
crowns.

Speaking of Cyrus, Isaiah says in the name of the Lord the
following words, that in this degree Lucifer and the Jews
Kabbalistics apply to their modern Cyrus, the Fre-
Deric of Prussia, the Prussian Knights, their Brothers,
The Jewish Kings: “Who brought the righteous one out of the East, and who
He called him and ordered him to follow him? He defeated the
peoples before him and he made him master of kings; he did

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1. Wetzer, Dictionary, Vehme. Conf. Clavel, Hist. de la Fr.-m.,
p. 356.

2. "The arrow is, like the sword, the spear, the bow, the javelin, etc., a
Symbol of philosophical fire. The arrows of Apollo (Exterminator).
"kill Typhon." Ragon, Masonic Orthodoxy, pp. 550, 556.

his enemies fall like dust beneath his sword, it was he
He made them flee before his bow like straw to the wind
take away... But you, Israel, my servant; you, Jacob,
whom I have chosen; you, descendants of Abraham, who was my friend, in
which I took from you to pull you out of the extremes of
world... do not be afraid because I am with you...
I will call him from the north, and he will come from the east; he
will recognize the greatness of my name; he will treat the great
of the world like mud, and will trample them like the potter
"He tramples the clay beneath his feet!" The arrow that descends from the
The point of the triangle, of the Crown, means the same thing.
that the Sign of grade: take the first three fingers
(Sem, Chain and Japhet) that the Brother shows you.

The Caesaropapism exercised by the Jews over all the
Nations is the idea of the 21st degree, an idea worthy of a Knight
Prussian!

This Prince will reign in the name of Lucifer, and with him, over
all the peoples of the earth descended from Shem, Ham, and Japheth.

22. The Ensoph. — The Prince of Lebanon, Royal-Hache.

This degree is the last one in the second year of Onsaine. For
For the initiation, two apartments are needed. The premier, representing the workshop of Mount Lebanon, is illuminated by
Eleven lights. Its President bears the title of Most Wise.
and seems to depict the figure of Solomon, under which
hidden within is the essence of this degree: Lucian Caesaropapism
ferien.

The Solomon of the 22nd degree, named the Prince of Lebanon,
because he had the cedars of Mount Lebanon cut down, symboreading the kings and the great men of the earth, is no longer the old
king who participated in the murder of Hiram, but the converted king
to the worship of Moloch, the Fire God of the Tyrians, before the idol
in which he burns incense. In his person are gathered
The King, the Priest, and the Worship of Lucifer. He represents
the ideal of Kabbalistic Freemasonry. Israel will be a

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1. Isaiah, 30, 2, 9, 25.

day “not only the fear-nor, but the POPE PEOPLE!”.

The recipient is shown an axe where one side
engraved are the initials of the names Lebanon, Solomon,
Abda, Adon-Hiram, Cyrus, Darius, Xerxes, Zoroaster and
Ananias. These names recall: 4° the construction of the
Solomon's Temple, for which Lebanon supplied the wood
of cedar, and of which Adon-Iliram, the son of Abda, directed the
works; 2° the construction of the Temple of Zerubbabel, self-
ridiculed by the kings Cyrus, Darius and Xerxes; 3° religion
Persian, upon which the Kabbalah, of which Zerubbabel was the author,
was based; 4° finally another fact which relates to the name
of Anunias.

Which Ananias is this? Is it one of the three young men?
men of the tribe of Judah whom Nebuchadnezzar had thrown
in the fire, from which they emerged unscathed? Is this to prove
that fire can serve as a place of delight? Is this Ananias?
son of Nebedee, High Priest of the Jews, who wanted
To strike Saint Paul?? Or was it Ananias the Sadducee, one of the
the most ardent defenders of the Jewish revolt against the
Romans, before the destruction of the Temple after Jesus Christ?
We believe that this is the first one we have in mind, because
that at the same time as the miracle of the furnace, it recalls
also the metamorphosis of King Nebuchadnezzar into an ox –
a fact that the masons are careful not to forget.

This axe is called royal because it is used to
"cut down the enormous trunks" of intolerance and
selfishness (p. 343) – Popes and Kings – and that she
led by this means to universal Caesaropapism
coveted.

The Order's question is: "Are you Prince of the
Lebanon? – Reply: The trees are good for cutting.
It's understandable! The sign is very significant. Louis XVI
should have understood it in time: we flee the movement
to raise an axe with both hands and strike

1. Des Mousscaux, The Jew, p. 469.
2. Acts, xxii, 2.

as if one were kicking a tree. We respond to this
sign by raising both hands to forehead height, the
fingers outstretched, and then letting them fall back down! – The
Head falls!

On the other side of the axe are engraved the initials of names of Sidonius, Noah, Shem, Ham, Japheth, Moses, Besse- The name Ooliab. These names recall: 1° the Sido- workers niens engugés à la coupe des cedars du Liban; 2° the race The entire human population that is to be governed; 3. Moses, the architect of the first Jewish Tabernacle, which employed Besemane for this work Leel and Ooliab, the former being "filled with the spirit of God, of wisdom, intelligence, science, and perfect knowledge... for cutting and engraving pictures";... and the other having been assigned to him after he too had been "rem- "A fold of wisdom!"

It is no longer difficult to explain the passwords: Japhet, Ooliab, Lebanon, and the sacred words: Noah, Béséléel, Sidonius.

By saying that "the 22nd degree is the first clear degree- "hermetic and kabbalistic" (p. 344), the Knight eloquence deviates from simple truth, like the twenty and The evidence already presented should convince him.

The same speaker's assertion: that "the Great Work,

"This is the apotheosis of Work," seems more serious. One feels naturally inclined to take on the teaching of the grade at serious: "The work focuses on the rehabilitation of the proletariat through the rule of collectivities, having mutuality "For the means and the Masonic family for the temple;" but, besides the obscurity of this declamatory phrase, the word apo- Theosis does not allow it to be understood that way. Those who know what the word Work means in Jewish philosophy and who have learned to see in the Blazing Star and in the letter G, the ever-active divinity, become another The idea of the Great Work, the apotheosis of Labor: it is leta- the establishment of the universal Kingdom through inspiring work of the Great Architect of the Universe!

1. Exodus, xxxv, 30 seq.

The Council sitting around the Kabhalistic circle of Ia Round Table, seating around the one who is the center of co circle. The Infinite Being, the Ensoph, represented by an A “began by forming an imperceptible point”: the Couronne, of which five fleurons indicate the Work.

Everything in Freemasonry is impure; it's more...
The higher the degrees, the more one realizes that everything is sata- fuck.

The second Masonic series of onse ends with the King-Pontiff Solomon sacrificing to Lucifer. — This is the pinnacle of The Levitical tribe in the Judeo-Masonic order. Here finds the Great Patriarch, whose name is inscribed on the upper cubic stone of Solomon's Temple. The myr-Western middlings, transformed from "grasshoppers" into "Princes" of Lebanon," in "Great Patriarchs" of the Jews, that is the marvel-two successes that the Judeo-Kahhalistic sect can precisely attribute to the infernal trick with which "all the secrets Masonic symbols are impenetrablely hidden beneath sym-"Boules".

Before finishing the second ounce of 33 degrees, Let us listen again to the interpretation given by the Chiefs of The order to General Garibaldi:

"To divine laws, to the divine right of the Clergy, our Grand Master Architects oppose the rights of the people. only legitimate, only true, only acceptable; to their dogma, degrading to man, our Royal Arches oppose the ideal of the perfection of Humanity, in Humanity and for Humanity; to their revealed morality: our Perfect Masons They oppose independent morality; to their persecutions inspired, our Knights of the East, through an energy campaign in favor of the Progress of Pure Reason; to their shameful submission, our Princes of Jerusalem respond with a proud proclamation of virile independence dance.

"To fight against the infamous tyrannies of Clericalism, Our Knights of the East and West are becoming the champions

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4. Zohar. Franck, p. 132.

the absolute right to freedom of assembly, in order to thus overcome the enslavement in which, aided by civil power, he wants to hold Humanity, and our Rosicrucians proclaim for the For the first time, his emancipation from the Popes and Kings. And, To achieve this result, our High Priests are making themselves the apostles of absolute freedom of teaching; our Venerable-The Grand Masters proclaim themselves bitter enemies from all obscurantism, wherever it comes from; our Noachites They swore an oath so that justice would be done, and our Royal Axes reach the pinnacle of our morality, once that Their minds are flooded by the rays of Truth, masked. for them, before reaching this rank, through the different trunks-forms of intolerance, hypocrisy, and superstition and the selfishness of Christianity!

How much reticence, how many lies, in so little lines!

If a Garibaldi is not deemed worthy of learning the truth Regarding the meaning of Masonic degrees, this is proof that true initiates must far surpass this man famous for the corruption of his intelligence and the perversion of his will. The Judaized and Satanized Man in the first ounce of 33 degrees, becomes in the second eleven a new Jewish and satanic pontiff, called to proto page the lies and vice and the sacrileges to which he has to be initiated, and thus to accomplish what Freemasonry calls "Man's Duties towards his Neighbor v.

THIRD ELITE

23. The 10th Sephirah. The Kingdom. – The Head of the Tabernacle.

For the third time, we must go through the constitution- The Kabbalistic archetype of Man to understand the eleven degrees which lead to the Purfai Government with its universal Emperor, that is to say at Papo-Caesa-Judaic-Masonic Islam.

4. Paul Rosen, The Social Enemy, pp. 29-31,

382 KABBALISTIC INTERPRETATION

Like the vast majority of trained "Perfect Men" ct polis in the first eleven of the 33 Masonic degrees, provides the raw material intended to form, in the second eleven days, the Kabbalistic Priesthood, thus the mass of "Perfect Levites" of the 22nd degree lend themselves as subject matter first in the formation of the Kabbalistic Government. This allows us to understand how the President of this This degree carries the title of High Priest, of "Solomon" of the 22nd degree, and how the two Brothers Those seated beside him call themselves High Priests, and the others Lepite Assistants.

The transition from the Clergy to the Government, from the people-Pope to the people-king, is expressly indicated by the CheValier of Eloquence who says: "Superstition (religion) must be skillfully uprooted; and consequently, it is to politics, to the governmental action of the ruling classes giants that bear the duty of declaring war on the Superstition. (p. 346)

As a representative of this new political figure, the The recipient plays the role of Hiram's son. This son, the Master assassinated, he left it as a "sacred pledge"; on his head, the The elected Masters of the nine, at the 9th degree, have taken the oath of to avenge the death of their Master. The three murderers, priests, kings and landowners, designated by the epithets of hypocrites, Traitors and vicious people are driven and directed by Adonai. the God of the Christians. This God kills men, with the the same cruelty as the crocodile to the inhabitants of Egypt. Eblis is still fighting this crocodile god. The recipient must commit to "recruiting soldiers for the army of Lucifer, the Savior of mankind.” (p. 346)

Demo-worship is no longer hidden. The session chaired by the "High Priest" representing Aaron, the brother of Moses, ends with a ceremony in honor of the "Good "Principle, Great Architect of the Universe." Aaron carries a long red robe, and over the ephod a tunic yellow, shorter and sleeveless; on the head a mitre of gold fabric, on the front of which is a red triangle.

He also wears a black scarf with silver fringe, at thewhat a dagger. The Levites have a white robe with red scarf with gold fringe, from which hangs a censer. “These are the garments they shall make for Aaron,” says the Scripture. Holy, the rational, the ephod, the robe beneath the ephod, the "A linen tunic that will be narrower, a mitre, and a belt." Simply indicating the origin of these clothes is enough to show to the Japhethites that they make themselves the apes of the Jewish Levites, for the functions of the priesthood of Eblis.

Uriel, Dicu-Feu, is a worthy password, which leaves to enter the recipient into the openly diabolical sphere the lique of the third eleven of Masonic degrees, in the Tabernacle of Revealed Truths (Password Answer); not revealed by Jehovah-Adonat, the Dicu of the Elders Jews and Christians, but by Jehovah-Lucifer, the "Good" Principle, the Angel of Light, the Great Architect of the Unitowards”, to which the Levites offer incense, and in honor of which they wear a censer as jewelry.

The priests of a religion as anti-Christian as it is anti-Judaic, that is to say of the Kabbalistic religion, take

care of the candidate, Hiram's child, to give him his
Political education. Let's see, at the 24th degree, what kind of companion they will give to this Apprentice, and what will be the Kabbalistic Basetic upon which they will build the temple of their Caesaropopery.

24. The 9th Sephirah, The Base. — The Prince of the Tabernacle.

What could be the generative force giving existence?
tence to the new Kabbalistic-political Being of the last
Eleven degrees of Freemasonry? In the kingdom of
In spirits, the phallus is speech. Speech acts upon a spirit
through established communication with him. Would we be-
We are therefore faced with an established communication between
The recipient and the evil spirits?

There are two apartments used for introductory training in

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4. Exodus, 27, 4.

24th degree. The first is called the Vestibule, which is decorated
of all the attributes of masonry. This indicates that the
The previous yrades are the Vestibule of the Temple inhabited by
Eblis and by the hierarchy of his Companion Spirits.

The second apartment, shaped like a cinchona tree, because it
encompasses infinite space, is called the Aeerarchy "of Spirits".
Its President is called the Almighty, lc Schaddat, that
we will find ourselves at the penultimate level. It is from him that
comes the generative force creating the hierarchy of the third
eleven.

The candidate is asked how many days he has worked.
at Solomon's Temple. He replies: 2185 days to obey,
There's as much to imitate as there is to perfect. That makes three times
6 years, 8 years, or two times 9 years: the three triangles betweenlaced from the first and second series; he still has to
traverse the same three triangles of the third series.

Let us now note the essence of this 24th degree in
The speech of the Knight of Eloquence: Solomon, in order to have
changed his religion, lost communication with Jehovah
Adonai. From that moment, he acquired extraordinary knowledge.
A scholar in Kabbalah, he became the author of the secret books
of the most admirable magic, and was able to put himself in communication

Interaction with the Spirits of Fire! Here again is the Words found, the words of Lucifer to man!

Question of Order: "Are you Prince of the Tabernacle?" — Answer: Yes, I am; see in me your Brother, the last enlightened men. The enlightenment of the Freemasons is composed of takes hold, human reason is enlightened, is fertilized by the Luciferian light.

See the three Signs: The Sign of the Cord: "We door over the eyes [a right hand open, as if to to guarantee a bright light, having the left hand on the chest; then, the right hand is brought towards the shoulder "Left and then brought diagonally back to the right side;" the three main points of the three Kabbalistic triangles: the light emanates from the Crown, and shines back onto the seat of the Justice, and is reflected in the Triumph of the physical Triad.

The Candidate makes this gesture an act of faith, like the Christians-They do this by making the sign of the cross.

2. The Great Sign: "We carry both hands open on the head, joining the two thumbs at the ends to form a triangle. The Candidate must therefore... to express the submission of one's intelligence to God-Fire, whose last triangle is the ortho- representation dogma for Freemasons.

3. The Sign of Admiration: "One inclines the head forward, in holding his right hand on his chest, and with his left hand covers his eyes. » An act of heartfelt adoration of the dazzled-Saint God-Fire.

In this grade, one promises to work on the twelve commandments of the Tablets of the Law. Surely, this Table does not mean the two Tablets of the Law of Moses, but the Round Table of the Templars at the 27th degree, or the Dodé-Masonic calogue which Fr. Ragon speaks of (p. 370).

The Council opens "at the first hour of the day of the seven of the construction of the Hierarchy; because it is time of the introduction and incorporation of the new adept into the hierarchy of the seven choirs of rebel angels, according to Zoroaster and the Kabbalists, who call them the Seven Kings of Edon! "The Council is closed at the last hour of the day." of life and sweetness.” (p. 404.) The day of life has no Breaking news! To put it in layman's terms, we Let us see the Candidate enter the vestibule of hell,

to perform acts of faith, submission, and worship there, and
To promise obedience to the Law of Lucifer. Having fulfilled
its terms of the pact, he is allowed to communicate
with the choirs of fallen angels that will last all eternity
nity.

This grade explains the system of the two principles
of the divinity, represented in the image called "the Great
Symbol of Solomon" – "the double triangle of the King very
wise: we see the two old men of the Kabbalah, the macro-

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4. Franck, p. 153.

prosope and micro-prosope,… the white Jehovah and the
"Black Jehovah!" (p. 348)

The Great Face and the Little Face are Kabbalah terms.
ballistics designating, firstly, the Crown, the first
The other, the nine other Sephiroth. The express-
The phrase "the two Old Men, or Anrians" is not correct:
Kabbalah gives the name "Ancient" to the Great Weaving, to
The Crown, but there are not two Ancients. The Ensoph,
In its eternal incomprehensibility, it is called the Ancient One
Ancients?

The Manichean duality of the Gods is already familiar to us:
Adonai is the Evil Principle, Lucifer the Evil. In the
In the previous grade, the Candidate offered incense to Lucifer;
In the present, he melds himself into communication with him: he
admits and receives in his mind the "extraordinary-" seed
naire" (p. 347), supernatural, demonic, of the Angel of
Light, as Eve once received in hers
The seed of Eblis appearing in the form of the Serpent. This
that Freemasonry taught at the 2nd degree on the origin
of the human body, and in the 13th on the origin of the new
As a Jew, she teaches here about the origin of the new Lucifer who
forms in the third eleventh week.

Let's not forget the blue silk dress sprinkled with stars.
of gold, which is the decoration of the Princes of the Tabernacle. It is easy
to recognize there the aerial sky inhabited by the Spirits. Saint
Paul urges us to "remain steadfast against the snares"
of the devil; for we have to fight, not against the flesh
and blood, but against the powers, against the leaders of
this world of darkness, against the spreading Spirits of malice-
"dried in the air." The Jewel is "a small golden globe on-

mounted with a double triangle encircled by spokes, having at the center
the word Jehovah" — obviously Jehovah-Lucifer. The Christians-
They place a small globe in the hand of the Infant Jesus

1. See this image reproduced by Léo Taxil, p. 329,
2. Franck, p. 139.
3. Ephesians, 5, 12.

surmounted by a cross. We see there two Heads, Christ
and Lucifer, fighting over the earth.

25. The 8th Sephirah. The Glory. — The Knight of the Brazen Serpent.

In the 25th degree we encounter the Ophites. This grade
was the third of the last Series of Eleven, corresponds
in point 3 of the first and must, therefore, have a
importance similar to that of the Master's degree.

Communication with the Spirits, which began on the 24th of-
This, in turn, drives man to ophiolatry, the worship of the Serpent.
classic symbol of Lucifer.

Above the altar in the room is a transparent
representing the Ja, Je, Ji, the Masonic Jehovah, in the middle
of a "burning bush." The miracle by which God...
revealed to Moses is admirably suited to the Angel of Fire:
"The Lord appeared in a flame of fire that came forth
from the midst of a bush; and Moses saw the bush burning
without it being consumed! If the Lord Adonai could
to exist in this flame that no longer consumed him, the Sei-
Lord Lucifer will not be consumed in the Fire either
eternal, of which he is the immortal inhabitant.

A truncated cone-shaped mound in the middle of the room,
carries a bronze serpent coiled around a sort of gallows
(p. 348). The Lord said to Moses, “Make a serpent
of bronze, and set it up as a sign; whoever is
"The wounded snake will look at him, he will be healed." In the he-
it is said: "Put it on a standard," as on
a high position, so as to be seen throughout the camp,
Black-Seigneur said, for this reason: "Like Moses, e/cva
the Serpent in the desert, so it is necessary that the Son of Man
be lifted up (on the Cross), so that whoever believes in him, may not
'He shall not perish, but have eternal life.'

The essence of this grade results from the comparison between the

1. Exodus, one, 2.
2. Numbers, xxr, 9.
3. John, ns, 14, 15.

Christ and Satan, both represented by the Serpent of the air-rain. Christ on the Cross becomes the Death of Death, "in order to destroy by death the one who held power over the "Dead, that is to say, the Devil!"

Satan, for his part, appropriating this figure, said to the reci-predicative that it was he who healed the Hebrews in the desert, he, Ango of Light, of whom the Serpent is one of the emblems, he, Eblis-Lucifer, who took pity on the Israelites-lites, firstly because of the sacrifices to the golden calf, symbol of nature, then because in the number one finds-had many descendants of Cain (p. 348).

Thus, placed on a cross, the Serpent represents Satan, the true Savior of humanity, whom he heals of the wounds-sure wounds inflicted by Adonai; Sinai is his Golgotha and the A truly glorious Calvary!

The Candidate, already transformed into a Kabbalistic Jew, un-he acts like a Jew traveling in the desert; he makes do with some Brothers, around the mound that represents Sinai, a procession in honor of Eblis — the Serpent perched on a cross — seen more often on a gallows shaped like the letter T, A vile symbol of the generation.

The worship of the Serpent God constitutes the essence of this degree.

In the 3rd degree, the Master represents Hiram, killed and resurrected: life reborn from corruption; at the 25th, the Knight of The Brazen Serpent represents his death caused by malice. of Jehovah-Adonai and his resurrection brought about by Iblis-Serpent. From a Levite of Lucifer, he reborn another Lucifer. militant, enemy of Jehovah-Adonui.

The mystery of this rank is deeper than it seems. at. commenccnicut. Its composer was a theologian profound. What, in effect, are Christian baptism and the other sacraments, if not a mystical transformation of Natural man becomes a child of God? Through the infusion of sanctifying grace wrought in baptism, a “particip-"The nature of the divine?" is given to the human soul,

1. Hebr., u, 44.
2. II Peter, 1, 4.

as the nature of wine is given to Lean, by infusion in
It is of this higher substance. We are incorporated
to God. The divine life within us is nourished by the divine.
Sacrament of the Eucharist, the food must be of the
of the same nature as that which it nourishes. The Sacrament of Confirmation
Maturation makes perfect within us this divine life communicated
in baptism. Through the Sacrament of Holy Orders we are,
in various degrees, incorporated into Christ the Pontiff, of whom we
let us become like members, representatives, until
that, in heaven, we may be the family of God, the
God's people, new gods: "I said: You are
"Gods!"

The Demon's mimicry goes so far as to incorporate
The man has his diabolical personality. The man must...
To laugh like Hiram, and be resurrected as a new demon!
This is the meaning in which Jesus Christ spoke to the Pharisees
Kabbalistics: "The father from whom you were born is the Devil,
And you want to fulfill your father's wishes. He was
a homicide from the beginning, and he did not remain
in the truth. Therefore, truth is not in him. When he
He utters lies, he says what is his own, for he is
'liar and father of lies.'

The incorporation of man into the demon is the work pro-
aggressive Freemasonry. Like a follower of sects
ancient and medieval traditions led Freemasonry to arrive via
mystical asceticism, through the pact, through obsession and possession-
sion, to its most perfect incorporation into the Demon.

The 25th degree depicts the transformation; the 26th, corresponding
holding the rank of Master of Secret, must necessarily represent
to feel a newborn Lucifer-knight.

But let us now consider the second part of the Che- grade.
level of the Brazen Serpent,—the political part,—since it
The 33rd degree must culminate in the perfect Patriarch-Emperor-
Kabbalistic dreamer.

It is said in this degree that the crusaders — the Tem-

4. Psalm 80:6. — John, 7:34.

2. John, wine, 44.

folds — learned the mysteries from the Israelites in Palestine of this rank, and that, amazed by this light, they abandoned gave Christianity to devote themselves to the worship of the true God and the deliverance of captives. The recipient is bound to follow them and give the people freedom, by breaking the heavy chains of civil, religious, military and despotism economic. To what extent do we dare to mislead? to the followers, even of the 33rd degree, the President of this degree This demonstrates that he designates as the goal of this degree "the duty of man to give his fellow men the most diligent care vowed for their health; thus does his Sacred Word mean Compassion! ! "

The Sacred Word of the 25th degree is Moses, who recalls the history of The story of the Brazen Serpent. Now he submits to order by showing with the index finger of the right hand the earth, — or rather the place burning delights of Dicu-Feu, which we imagine to be Somewhere in the middle of the earth. As a Sign, we draw a cross on his chest, not a Christian cross, but the cross on which the brazen Serpent God is supposed to be nailed down. We take nine steps in a zigzag pattern to imitate the movement of the Serpent. We beat nine times, because this degree is the ninth from the top, unless one wants to look for the mysteries already explained in numbers 5, 3 and 4, specia- marked elements in the Battery. The Jewel is a snake of brass embracing a wand that ends in a T,

The figure of this Jewel, well known to everyone, is often represented in the Masonic Anchor. The Lodge of The Triple Hope, in Port Louis, shows on its door three of these symbolic anchors.

The cerele at the top of each anchor, symbolizing the En- Kabbalistic sophism, or eternity, is not formed by the the Serpent's own body, but, which amounts to the same thing, by a ring. From this ring emerges the Serpent, symbol of Jehovah-Lucifer, Architect of the Universe, turning around of the T, or triple phallus, and thus engendering the World.

4, Paul Rosen, p. 284.

hides its head behind the teeth of the Anchor. These teeth form a quarter of a circle and symbolize the visible world, the last of the four worlds, of which, according to Kabbalah, is the Universe is composed.

The uninitiated mistake these snakes for cables, whatthat there are no knots attaching the cables to the rings of the three anchors.

The same Masonic, or Kabbalistic, anchor is often depicted with a Dragon on the halter of a Serpent, as, for example, on the one hundred franc banknotes of the Bank of France. The identity of the Dragon with the Serpent does not require No evidence.

The Caduceus, an ancient pagan symbol, a staff surrounded of two intertwined snakes, which can be seen on other Banknotes and postage stamps of the Republic French Freemasonry represents the same thing as the Brazen Serpent; he merely adds the doctrine of the gender duality of divine figures: the Holy King and the Matron.

Due to the current proliferation of Masonic symbols In our public life, we almost encounter this figure as often as the Blazing Star, which is found today I am even on the front lines of the angels of Christian worship, on that of the Geuies, for example, of art, on the snares Italian officers, high school students, etc., etc. The Freemasonry, to replace Christianity, to init meanders everywhere through its symbols, under which its doctrine is "Impenetrably" hidden.

26. The 7th Sephirah. Strength or Triumph. — The Prince Thank you.

The incorporation of the pro- Demonic Spirits into the army produced, so to speak, a new Spirit which, by its very nature, must be able to enter the regions where its constituents live brothers.

The Prince of Merci is also called the Trinitarian Scotsman; Scottish, because magic passed on with the Templars

refugees, via Scotland, throughout the West; Trinitarian, probubbling because the Neophyte of this grade flies in the three circles.

The recipient first takes nine steps in a meandering motion; this is the Sign of the previous grade, and symbolizes the march of the The Serpent God who never walks straight. They attach to him... Shoulders, two wings, symbol of the Spirits. Everywhere, even In the Church, Angels are always depicted with wings, to signify their spirituality. The recipient represents-So, feel a Spirit. Incorporated into the choir of Demons in the previous level, here he must climb nine steps, — perhaps-to be in honor of the nine Sephiroth subject to the Cou-Ronne, the Architect of the Universe.

From the platform on which he stands, his eyes ban-dice, he must fly to the third heaven. He takes off and falls onto a stretched blanket held by a few Vigorous brothers. He is found in the first heaven, that wandering stars; — the stars representing the Spirits, it found in "the air where the Spirits of malice are spread".

We take him into the second heaven, the ethereal heaven, symbolized by soap foam which he must smell (!). There lie the fixed stars — the chained Demons in hell. A candle is brought close to one's fingers. lit up, to represent the heat of the fixed stars — of the hell he'd ended up in. To console him for the pen-A terrifying vision of the future eternal fire, he is given assurance that henceforth his body has acquired the property of resisting Fire!

After being tossed into the air, he enters the third-sixth heaven, in the presence of the Prince of Darkness, the God-Fire, which he must see "as it is?", "face to face?", — as Christians will see God. They show him "Truth coming out of the well" — from the well from which came the smoke which produced the locusts of the 17th degree.

4; Ephesians, 6, 12.
2. Jean, ur, 2.
3, I Cor., xu, 12.

This Truth is represented by "a Freemason Sister" "In traditional dress"—just as she is! She is the Goddess of Reason, whom the altar of Our Lady of Paris has known.

So we leave the recipient alone with "the Truth". after giving him an Arrow, a vile symbol of God Cupid. The Freemasons' heaven resembles that of of Muhammad. The new Demon learns that he has soared in the three regions of intelligence, consciousness and of Reason — corresponding to political needs, so-social and material aspects of Humanity!

The recognition sign consists of a triangle made with the first fingers of both hands and placed on the belly: the Kabbalistic physical triangle is complete. 27°, 28° and 29° degrees will represent the moral triangle in the demonic sphere.

The password for entering the Lodge is Gomel. people of God, that is to say, of Lucifer; to communicate outside the Lodge, there are two: Ghibblim and Gabaon; Both are the Gomel, the people of God. The Ghibblim were a Phoenician people, whose capital, Byblos, was famous for its attachment to the cult of Adonis, which one believes he was wounded by a wild boar in Lebanon, in-above this city. The Adonis River, which flows down from the Lebanon, passes through Byblos and takes charge at certain times of a red like blood, because of red soil that it crosses and that it carries in large quantities into its excesses. It was then that those of Byblos, the Ghib-"Blim," Adonis weeps, pretending that it is his blood that The river is red! The Egyptians, every year, celebrate Adonis's people used to throw a box into the sea made in the shape of a head which they said was the head of Osiris, which contained a letter addressed to the people of Byblos, separated by more than eighty leagues. This box was going, it was said, of her own accord in Byblos after seven days t.

1, Calmet, Historical Dictionary of the Bible, x° Byblos.

Gibeon was the capital of the Gibeonites, with whom the Israelites made a covenant!, and who for their super-cheries were reduced by them to slavery, in which they remained ever faithful to Israel. It was at Gibeon that Joshua stopped the sun and the moon: “Sun, stop over Gibeon; "Moon, is it not advancing on the valley of Aïalon?"

Under the name of Nathinaeans, or Doni, the Guabaonites went out to the temple, under the orders of the priests and the Levites, before and after the captivity.

But that's not the reason why Ja franc-ma-Stupidity loves this people so much that it makes its name a Password. Gabaon was sitting on a rise, like

His name, the author of iniquity, denotes it. Solomon went there, to beginning of his reign, to sacrifice there, because this was the most important of all the high places of countries where sacrifices were then tolerated. The holy Writer- This fact is reproached to Solomon: “Solomon loved the Lord-lord, and he conducted himself according to the precepts of David his father, except that he sacrificed and burned incense in the high places. He went to Gibeon to sacrifice there- Proud 3.

Here are some questions of order: "Are you Prince of Thank you? — Reply: I have seen the great Light, and I am a Prince of Merei, like You, by the triple alliance of which you and

I wear the mark. — Question: What is this triple Alliance? — Answer: Nine lights are upon the throne; one

The arrow is on the altar; Truth unveiled is our palladium. » — The three crowned Kabbalistic triangles, the Phallus and Truth unveiled, rising from the well!

The word Sublime Edu/ pen kagu means: Be just, of fear of being expelled. Received among the pure Spirits — let's say impure — the adept will rise even higher — let's say, go even lower. Catholics only pray by the Holy Communion of the "Body of Jesus Christ" may they be

1. Joshua, 1x, 3.

2. Ibid, x, 12.

3. HI Kings, 115, 8, 4.

incorporated into his mystical body among his members!”. This is how the Kabbalistic man is, by degrees in degree, incorporated into the mystical body of Satan and counted among its members.

27. The 6th Sephirah, Beauty. — The Sovereign Commander

of the Temple.

The new pure Spirit becomes, at the 27th degree, the representative so much of Kabbalistic Beauty, by the fact that it is received among the members of His Infernal Majesty's Court: he

He becomes the Courtier. The 27th-degree meeting is called The Court. The President is described as all-powerful, and holds sway. like Jesus Christ, a blue robe and a red cloak; at the end of its cord is a triangle, where the Sacred Word, INRI, is written in Hebrew; he has a crown on his head. thorny points. All it lacks is "the roscau in its right hand? » to make it an Ecce Homo. The SouveRains Commanders ascend at the beginning of each meeting, to the East, and kneel before the President's altar. "And bending their knees before him, they mocked him, saying: "Hello King of the Jews?!"

The bound recipient is brought into the room, for him To learn that he is still under the yoke of his passions! a sign of this slavery, an image of political slavery, we The strand is tied to a board and covered with a sheet. mortuary and on the island they carry in procession while singing a funeral prose. Afterwards, he is untied, to show him the difthe difference that exists between a slave and a free man, and He is solemnly crowned.

That is the moral beauty of this degree: political freedom! But to fully understand its beauty, one must add the obligation, which the candidate accepts, "to always obey" nevertheless under the orders that will be hierarchically given to him transmitted." (P. 352.) It must help to replace with sou

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1. S. Thom, Aquinas, Præpar. ad Missam.
2 Matthew, 27:29.
3. Ibid.

blind obedience, authority and government in the secular society, when the time comes, through representatives direct subjects of the free interests of the partners. The substitute-Order tuition for all existing governments is the political aim of this third series of eleven.

Freemasonry considers itself the great justice-secret keeper of governments and peoples. Jesus-Christ, INRL, who had arrogated to himself the title of King of the Jews, was rightly condemned; the true King of the Jews takes here the place that Jesus Christ had usurped! We kneel before him, no longer to mock him, but to honor him and to adore him.

The sign is this: You make a small mark on your forehead sign of the cross with the thumb of the right hand, and the Brother comes to kiss your forehead in the same place. Is it because To suggest that Jesus Christ deserved the slap he received? Is this a commemoration of Judas's kiss?

In this degree which, with the two following, represents the soul of the demonized Man, we reveal the core idea of the Kabbalah through embroidery that followers wear on the bib of their apron. We know the meaning of the bib. The Teutonic Cross, the sign of the fourfold gene- the ratio that produced the four worlds — the perfection of the triple phallus of the Phoenicians — appears surrounded by a Golden laurel wreath. It is the phallus, the general forcetrice, which unlocks all the treasures of nature. Also see- You have the embroidered key below the bib, naturally on the Apron, another form of the letter G.

In the Court of the Prince of this world, one sees beauty of the whole and the harmony of the worlds emanating from the Supreme crown. And since the second world, cchi of the Metatron is inhabited only by this one Angel, the triple triangle, of the Spirit, the Soul and the Physical, is not repeated three times, and the Battery strikes three times nine, by 27 strokes. We divide them by two times twelve and once three knocks; the harmony and beauty of the Universe require the connection, the trade, between the various worlds, the

the great supreme trinity, always remaining at the summit, the Supreme crown; it is she who shines in a triple light- ideal mother; it is she whose supreme generative force, represented by the mystical number five and by the Star blazing, it spreads throughout the universe.

Question of Order: "Are you Sovereign Commander?" — Answer: I saw the triple light and I know the five qna- "listed."

It becomes clear that, in this grade, the progress that The Kabbalistic Man consists in his admission into The Court of the Great Architect of the Universe: he poet. In the 28th degree, he will be incorporated into the choirs of the Geniuses and the Cherubim, and in the 29th he will submit to the Master's obedience Supreme, who will deign to present himself to him almost personally- element in the figure of the Templar Baphomet. The soul and the Morality of Judaico-Kabbalistic Demonolatry reveal, and Masonic Truth is before our eyes in all her satanic nakedness!

28. The 5th Sephirah. Mercy. – The Knight of the Sun, Prince Adept.

Kabbalistic Mercy and Justice could not "to be exercised separately, for there is no Justice without Thanks." They represent “what we would call the extension and concentration of willpower! The extension The pantheistic nature of the primordial Being is revealed in the number of Geniuses or superior Spirits.

The hall for this grade, representing Eden, is not lit than by a transparent globe, representing the Sun, The President Adam, and a Masonic sister, without of all clothing, the "Truth" on Êpe. – The meeting does not must not include more than twelve Brothers, including the PrePresident Adam, and the Grand Overseer, the "Brother of the "Truth." Five of the Brothers represent five Geniuses or Cherubies, the other five of the Sylphs or other Spirits.

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1. Franck, p. 145.

"What do you mean by the number 12?" – Answer: The twelve Zodiac signs, the foundation of the first motive, the spreading throughout the Universe for our spiritual happiness temporal ct, »

The rank obviously wants to paint on creation day things visible and invisible. The twelve Brothers signify The physical heavens, themselves a representation of the spiritual heavens. The five sylphs and the five cherubim sufficiently indicate that According to Kabbalistic doctrine, pure Spirits do not are not so pure as to be devoid of comloincloths.

The Brothers, modestly dressed as Sylphs and Cherubins, that is to say, dressed in a tunic of golden gauze, the Sylphs with aprons, Cherubim even without clothes, include the celestial hierarchy, into which is incorporated, as thirteenth, a new Lucifer, the recipient.

He is shown the great secret of nature, which he comwill take if he knows how to free himself from the yoke of his belief youth, and to take in the spectacle of pure nature and its his own intelligence as the sole rule of his faith.

We no longer need to insinuate what the

purity of nature: the recipient is admitted, at the same time, to the most infamous debauchery under the striking figure of pure Spirits, and magical communication with Spirits saturates.

The approach of Satan's Great Light is made yatuactually through magical invocations (p. 356). The Philooccult sophic of Agrippa, summarized by Brother Ragon and based on Kabbalistic magic, teaches that "there are three worlds: the elemental, the celestial, and the intellectual. Each The subordinate world is governed by the world that is subject to it. laughing. It is not impossible to move from knowledge from Pun to the other's knowledge, and to go back up to The archetype. This scale is what we call magic. profound contemplation that embraces Nature; in a

1. Ragon, Masonic Orthodoxy, — Hermetic Quotations, pages 522-523.

word, the entire work of the universe. It is a sacred art that he "It must not be disclosed."

The recipient is instructed in the principles of the black magic; phantasmagoria produced by means of Magic Lamp represents to him the Spirits' Heaven in which it has risen to the 28th degree. On the base of the Lamp Magical are engraved the seal of Ilcrmes and the Androgyne at two heads of Khunrath. The Zohar teaches that before coming In the world, every soul and every spirit is composed of a man and a woman united in a single being; in descending to earth, these two halves separate. will animate different bodies. When the time for marriage The Holy One, blessed be He, who knows all souls, has arrived. and all the spirits, uniting them as before, and then they formerly formed a single body and a single soul®.

This is not the place to delve into the depths of Black Magic. In rituals and computer sessions... Regarding the Freemasons, we are careful not to arrive at a point capable of diverting a large number of people from their secret society a number of men who do not understand where they are being led.

The deity of the Universe, Pan, is represented by the Four passwords: Stibium (Latin), a stone, a symbol of the earth; Helios and Mene (Greek), the sun and the moon; and Tetragrammaton (Greek), the four-letter name, Yhoh, Jehovah, the "Good Principle".

The Sacred Word is Adonai, the Creator of heaven and of the earth, the "Bad Principle".

The response was Abrag, they made me bend my knees, they Gadol, the Great One who has risen: Satan imputes his pride to God himself!

Evidence that this is Satan worship can be found still in the Request: "Tell me the weather conditions at

"What time is it?" — and in the Answer: "It is

Night on Earth, but the Sun is in its full glory for

1. Ragon, Masonic Orthodoxy, p. 41.
2, Franck, p. 180.

"The Lodge." Everywhere and at all times, night was preferred. to indulge in the worship of the Devil.

29. The 4th Sephirah. Justice. — The Great Scotsman of Saint-André.

If the Mercy and Grace of Jehovah-Satan deign to spread outwards and reveal itself in a perceptible way Justice, the symbol of justice, demands to be worshipped and prostrated. before the Great Architect. Now, after having been received among the Courtiers of Lucifer's Celestial Court (27°) and admitted amidst the adorable Genies and Cherubim (28'), The Kabbalistic Man enters, at the 29th degree, into the presence even of the Divinity, and justly restricted its adolescence ration to His Infernal Majesty.

As usual, on the occasion of the diabolical appearances- In the Hall of Lights, the room is profusely illuminated. With nine lights represent the image of the archetypal Man, nine times nine will represent his hidden presence. We receive it in a way mystical, with the muffled sound of drums covered in a red carpet; above the presidential throne shines his symbol: a luminous triangle, the Kabbalistic Delta his militia, and the President calls himself Patriarch, by the name of the highest dignity of the Synagogue of the 20th degree.

The recipient is entrusted with the flag of the Order of
Temple. Three masked men want to seize it. He
He defends victoriously. Fen rents, and they lend to him.
oath to fight against any usurpation of power, hence
Whether she comes from a civilian, military, or religious background,
represented by the three masked men.

The Knight of Eloquence, so as not to frighten too much or
shock the recipient, bring them to the sight of Lucifer who will appear
wer, defends the Templars against having worshipped Baphomet
(Baptism of Wisdom), in which an explanation which
confirms everything we have already said about Pantheism
of the Masonic sect.

“Baphomet,” he said, “is the pantheistic and ma-
The absurdity of it all. The torch placed between the two horns

"It represents balancing intelligence." The two horns
we are reminded of the two columns J and B, and here is one of
Clavel's various interpretations: "The two
columns depict the two generative phalluses, one of the
light, of life and goodness; the other of darkness, of the
Death and evil, which maintain the balance of the world.
The Knight of Eloquence continues: "The head of the goat, head
synthetic, which brings together some characteristics of the dog, of the
The bull and the donkey represent responsibility for the matter
alone, and expiation which, in bodies, must punish alone-
"The bodily fantasies." In other words: the soul is not
not responsible for the sins of lust, of intemperate
ranee, etc... cominis by the body!

"If the hands are human, it is to show the sanctity-
head of work (!); if they make the sign of esotericism, it is
"only to recommend the mystery" — of duality
Principles — of Good and Evil, of Lucifer and Adonai.
"What could be found indecent in this emblematic figure-
Nature's tick? Could it be Ja Croix completed by the
Rose? The rose symbolizes the invertuality of the human species.
"maine" — that is to say the phallus, eternally force
generator. "Is Baphomet criticized for having
Woman's breasts? But that proves he doesn't wear human-
nité that the signs of motherhood and those of labor (!),
that is to say, the redeeming signs" — work and ma-
The eternity of the hermaphrodite god is an invented atrocity and
necessarily admitted by the great lie of the pan-
Theism. "On his brow shines the Blazing Star: one

knows what its admirable mystical significance is" — Donated for the Holy King and the Matron! "Finally, incriminate-We are missing this divine figure because of its large wings "Outstretched? But those are the wings of a fallen archangel!"

This diabolical idol is carried in procession. in the hall and in the corridors of the Lodge. The recipient-Daire Izeline held the flag entrusted to her in front of her!

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1. Clavel, History of Freemasonry, p. 75.

The adoration of the Patriarch of the Synagogue and the honors Military personnel from the Kadosh are in all justice rendered to Lucifer!

Léo Taxil reproduces (p. 359) a passage from the Ritual of High Magic, by Brother Constant, on the subject of Baphomet, We cannot resist the desire to reproduce it here: "Let us boldly and loudly state that all initiates to The occult sciences are adored, still adored, and will continue to be adored. always what is signified by that symbol.

“Yes, the Grand Masters of the Templar Order” would worship Baphomet and have it adored by their initiates; Yes, assemblies have existed and can still exist. presided over by this figure, seated on a throne with a a burning torch between the horns. Only the worshippers of this sign do not think, as we do, that it is the representation of the Devil, but rather that of Dien Pan (the Great All), the God of our modern philosophy schools; the God of the theurgists of the Alexandrian school and of the mys-Neoplatonic tics of our time, Spinoza's God ct of Plato, the God of the primitive Gnostic schools, Christ even of the dissenting priesthood.

Isn't this a striking confirmation of everything that We wrote

The recipient's soul is perfectly incorporated into Kingdom of Satan: its Masonic sanctification is com-Complete. What's still missing?

Why is the representation, in this grade, of the Cross of Saint Andrew? Because this cross symbolizes the five points. of the Blazing Star and the junction of the two triangles of the Saint King and Queen in a single point. The general act.

eternal, divine, pantheistic tower, that's all Mystery Island, The entire Masonic religion!

At this grade there are 7 signs, 3 touches and one touch-general change, corresponding to the 7 lower Sephiroth, to the 3 higher Sephiroth and to the Ensoph. These are reminiscences of the grades of the first series, ending with the Saint Andrew's Cross and the Sacred Word, Nekamah, Vengeance.

The names of the seven Spirits and the Passwords of this These grades relate to Black Magic. We have them almost all of them can be found in popular books for the classes superstitious people, such as: Agrippa, the Great and the Little Albert, the Great Etteilla, the Red Dragon, the Red Magic, the Grimoire, etc... We will be spared from giving the explanations, which all come back to what we we just said about Baphomet.

The second Triad of Archetypal Man has changed The Masonic man as a perfect adept of Magic. Among Lucifer's courtiers and the geniuses of the other world, he worshipped, in the form of Baphomet, "the Angel of Light.” Like the Saints in heaven before God, he humble and devoutly worshipping, he placed himself at the feet of Lucifer, and has spiritually transformed into a new Spirit and citizen of the Kingdom of Hell.

30. The 3rd Sephirah. Intelligence. — The Elected Grand One, Knight Kadosh, Perfect Initiate; KNIGHT OF THE AIcre BLaxc er Nor.

After its moralization, or rather its demoralization sata-Damn, there's still a Judaized and devilish man left to be received into the most mysterious ranks of the Synagogue Satan wanted to open the way to the Goyim, to the "locusts" of the generation of Japheth. There, it will be more difficult for us to to rediscover the Kabbalistic thread that has guided us this far, not because we couldn't guess it, but because he is not revealed with the same clarity as in the grades previous ones.

The 30th degree, corresponding to the Sephirah / intelligence, must have a connection with the 8th and 19th degrees which are also modeled on the third of the super Sephiroth-laughter.

At number 8, we see the inverted triangle with the three

letters Ja, Je, Ji, which are shown to the novice, in the invi-
so much to combat "intellectuality by order," that is to say
the holy Faith. In the 19th century, he was told the story of the assault on

The army of Eblis against the Heavenly Jerusalem. At the 30th, we
openly fights the battle against the Adonatus of the Bible,
"Bad Principle", that is to say, in the Dictionary of Christians.
The Jewish-political man, already morally formed by the
The second Kabbalistic Triad is now armed against
Adonai and wages open war against God!

Absorbed in the revelations being made to him about the Order
fallen from the Templars—and on the terrible vengeance that the
Freemasonry established itself and dedicated itself because of the suppressure from this Order, from which he is forced to resume the worship-
The recipient of the Baphomet rite hardly has the leisure to
reflect on the high importance of the practice of the ceremonialnial which is practiced in the White Room.

The Grand Master made him understand from afar that "no one
can hope to be introduced into the Areopagus of the Knights
Kadosh, without having sacrificed to the object of their worship.” (p. 371.)
The Courtier of Her Infernal Majesty's Court, after
having submitted to Lucifer and having lowered the flag before him
The image, Baphomet, receives at the 30th degree the order to worship it
and to offer him, on his knees, the sacrifice of perfumed incense.
In the "Sanctuary of the Kadosh," the White Room,
illuminated by a wide and macabre bluish light at Pos-
Having drunk wine, one sees above the altar, in a glory,
an immense inverted triangle, suspended from its point
a two-headed eagle of natural size, half white,
half black, with outstretched wings and holding a sword
in its greenhouses. The High Priest is alone in this
room, seated in front of Pautel. He asks the introducer:
"Knight, my brother, whom are you leading?" — Answer: "It's a..."
Grand Scottish Knight of Saint Andrew of Scotland, who,
possessing all the virtues of a sage (acquired in the 27th,
28° cl 29° degrees), wishes to enter the Temple
of Wisdom. » The applicant is freed from his black veil!

"The Priest: Mortal, prostrate yourself! The Great In-
The introducer makes the recipient of the incense take it, i.e., him
He poured it on the fire and made him kneel. The Great
The priest then recites the following prayer addressed to

Lucifer: "O all-powerful Wisdom (Shaddai), object of Our adoration is to you whom we invoke at this moment. Cause and Sovereign of the Universe, Eternal Reason, Light of the spirit, Law of the heart, how august and sacred is your A sublime cult classic!... »

The recipient is still asked to pour incense. in the sacrificial vessel. The Priest: "Get up "And continue on your way." (p. 372)

The Judaized man is incorporated into the Priestly Sacrificers of Lucifer. He is sanctified, has become a Saint, Kadosh. As such, he has the right to commit even murder. in honor of the Great Architect of the Universe and his Masonic Church.

In a black-draped room, after having bandaged him eyes, they make him plunge his dagger into the heart of this They claim he's a traitor to the Order. He's a sheep gagged, with his left side shaved. The recipient must touch it, to properly confirm the heartbeat of a man who was garroted before being struck. Not being inslearned from this substitution of an animal for a man, he commits – not materially, but formally – A murder!

After this bloody ordeal, the recipient is conduit to the Senate, the Political Council of the Kadosh in Ja Fourth Chamber. There again is, above the throne, the inverted triangle from which the black eagle is suspended and blane, but here he is wearing a white ribbon around his neck and black, to which is attached a triple patriarchal cross, corresponding to the triple tiara of the Popes, in the West found, on a pyramid, a mausoleum containing an urn funeral (of Jacques Molay), a crown (of Philippe le Bel) and a tiara (of Clement V): but the skulls are not there more.

There is no need to describe the ceremony. policy concerning Jacques Molay; it needs no elucidation.

The mysterious ladder returns, and the recipient is

forced to go up one side to bring it down the other. The banal explanations given to him for the Hebrew words cl of the names of the sciences inscribed anx seven marches of

Each side would not merit our attention, if the Tiler
did not give a variant whose ultimate word is blasphemy
and a bloody revenge. Let it suffice for us, however
for having pointed out this thing which has very little connection
with Jewish Kabbalah. The true meaning of the Ladder
mysterious seven-stepped structure, which, by its shape, is reminiscent of
The Della, or Triangle, is by no means what Ragon says, of a
On one side, morality, and on the other, science, should they help each other?
It is found in what Clavel recounts in his History
of Freemasonry*, where he cites the Arabic tale having as
Title: //The Story of Iabib and Doratilgoase: "The Knight
lifts at the end a large veil behind which are the
seven seas and the seven islands he must cross before reaching
Medinazilbalor, the crystal city, Thebes or Jerusalem
Salem mystique. These islands (the seven fortunate flowers of Lucian,
the seven degrees of the scale of magic, the seven stations
planetary bodies placed on the path of souls returning from
this world of misery in the ethereal light of Ormazd, their
true homeland) are distinguished by the names of the seven coulenrs; and as the white insignia have never varied for
the first rank, the first island, that Labib must conquer,
is the white island. But before getting there, he must know-
The test of the elements is repeated. If the hero remains steadfast,
it is by the aid of the Philosopher King's sword and of the
sacred word that is engraved there.

The same Scale is found in the Mysteries of Mithras.
To represent the successive purification of speaking souls
passage through the stars, "the recipient was made to climb-
to make a sort of ladder, along which there were seven
doors, and at the very top, an eighth. The first door
The first was made of lead; it was attributed to Saturn. The second, made of tin,

1. Pachtler, Za Guerre sourde, p. 127.
2. Ragon, Juitiation, p. 395.
3. 30th edition, p. 352.

was assigned to Venus; the third, of bronze, to Jupiter; the
fourth, of iron, to Mercury; the fifth, of a metallic metal-
the sixth, silver, to Mars; and the seventh,
of gold, to the Sun. The eighth gate was that of the heaven of
fixed stars, abode of uncreated light and ultimate goal, where
"They should have tenderened their souls."

It is once again in the Kabbalah that we must look for the origin
of this mysterious seven-step ladder. According to its documentation-
Triune, the human spirit emerges from Wisdom. Supreme Wisdom,

also called celestial Peden, is the sole origin of the spirit; The soul comes from the Sephirah Beauty and the animal spirit of the Base. "The soul painfully takes the path to earth, and "comes down among us*?" The soul is illuminated by the light of the mind, on which it entirely depends. After Death has no rest; the gates of Eden are not open to her. not opened before the mind had returned to its source, to the Ancient of Ancients, to be filled with him throughout eternity; for the spirit always returns to its 'source'. » « The soul does not leave the earth until the Queen is came to join her to introduce her into the palace of King, where she will remain eternally.

Now, in descending from Wisdom, the mind must pass through intelligence, the 3 moral Sephiroth and the 3 Sephiroth physical; and going back up, it must pass through the same Seven Sephiroth to enter Eden. That is the origin of the mysterious ladder that the recipient must climb to to reach the 31st degree, the Sephirah Wisdom.

Jewish Kabbalah explains almost all the mysteries of paganism and magic. Through it, the Jews dominate over We.

At the tomb of Saint James (Molay) the cundidat pronounces four more wishes; but, before that, he is given the order to seize the crown and the tiara and trample them underfoot.

1. Clavel, History of Freemasonry, p. 323.
2. Zohar, Franck, p. 181.

8. Franck, p. 175.

4. Ibid., p. 178.

This act signals that the Order's vengeance must nor fall upon Philip the Fair and Clement V, who are dead for centuries, but on "who has the right", that is to say on their successors in the papal office and in the Royal dignity. "What have your feet trodden upon?" — Reply: Cou-royal crowns and papal tiaras.” (p. 386.)

After the vows, the recipient is consecrated Aadosch. Perfect Initiate, Knight of the White and Black Eagle, which means, Priest of the "Good Hermaphrodite Principle, Sacrili-Lucifer's caterer.

“Question: Why are we Kadoseh? – Answer: For to fight relentlessly and constantly against all injustice and all oppression, whether it comes from God, the King, or the Poppy.—Question. By what right? —Answer. Mischtar, of the Government (of Order). – Question: What is a Kaperfect oath? – Answer: One who has taken an irrevocable oath the term to maintain, at all costs, the principles of the Order, to defend, at all costs, the cause of the Truth and justice against all usurped authority, or abusive, or irregular, whether political, or military, or religious, and to punish without mercy the traitors to The Order.

The height of satanic hatred against Dicu is indeed expressed by the symbolic gesture of the Kadosh, when at their banquet, to drink the sixth toast, the dagger is plunged in the glass of red wine; while the drops are falling As if splattering blood, they all cry out at once: Deus Sanctus, Nokem; "Holy God! Avenger." After drinking, one gives a stabbing motion towards the sky while shouting: Nekam, Adonat; “Vengeance! Adonai!” Vengeance against You, the Christians' leader, vengeance for all the evil inflicted To Lucifer!

For the seventh toast, we bring a fiery punch; we extinguished the torches, and, in the sinister glow of the flames bluish with the spirit of wine, the Priests of Satan brandish the dagger against the sky, they sing their hymn of KaDosch and ct end by repeating their invocation of Lucifer: “Holy God, Avenger!” and their challenge to Diou: “Vengeance, Adonai!

The dagger is put back in its place, the Grand Master says: Phagal-Khol, he destroyed everything; the assistants reply: Pharas-Khol, he crushed everything. And the sinister banqnet of The Areopagus is over.

"The kings of the earth have risen up, and the princes..." are gathered against the Lord and against his Christ, saying: Let us break their yoke and cast it far from us! He who dwells in the circles will laugh at them, and the Lord I won't care.

By summarizing this grade to find the Sephirah of Intelligence, we see the Candidate writing and signing, in the Black Chamber, the request to be admitted to higher knowledge, notwithstanding his conviction of finding it already in a supernatural and diabolical sphere. In this supplication, we find a new pact by which he commits, with full knowledge, to moving forward in the treacherous path. We will follow it in the Capeau du Sepulchre, where he knowingly commits a symbolic murder on the heads of the pope and the king.

In the Blue Room, the second one, he enters the "Temple of Wisdom," and there, on his knees, he offers his sacrifice to the Angel of Light; yet another act of demonolatry! In In the Blue Chamber, it is decreed that the aspirant must "undergo his fate." What fate? To have to commit in the chamber black is a murder in reality, if not material, at least formal.

Finally, in the Red Room, he climbs the mysterious Ladder-seven levels. The number seven that recurs so frequently-wind in this grade, and on all occasions where it is a question of evil spirits, reminds us the seven Daeva of the Zoroastriens, which we discussed earlier. Those initiated into the Magic, among the Persians, involved climbing a mysterious ladder absolutely similar in seven double degrees (p. 375). The

The recipient is supposed to ascend through the seven choirs of

4. Psalm 1r, 24.

demons, as, upon his admission to the Court of Lucifer was incorporated into the Sylphs and Cherubim.

There's a whole book to be written about the seven spheres of Minds. It suffices for us to note here the progress made by the Candidate for his assimilation with the Angel of Light. He received the gift of Intelligence; he understood the inner workings of the Court which was opened to him at the 27th degree.

One more important point: in this degree, the Double Eagle does not yet wear a Crown, if necessary to believe the representation given by Léo Taxil to the

page 393.

31. The Second Sephirah. Wisdom, — The Inquisitor Inspector Commander.

Here is the representative of the Sephirah Wisdom. Wisdom presides over the judicial supremacy of the Order in this degree; like the Crown to executive supremacy in the 32nd degree, and the Ensoph to governmental supremacy, in the 33rd and final degree (p. 435). For these various degrees of the Supremacy, the 31st degree is called the Tri- Sovereign bunal, the 32nd the Consistory or Grand Encampment, and the 33° the Supreme Council.

To rise to the rank of Inquisitor, Inspector, Commander For, one must go through a Nopiciat presided over by the Philosopher Judges, Great Unknown Commanders.

The recipient's instructions suggest the means to acquire "the highest Wisdom" (p. 422), and, having already learned in the grades of the two Kabbalistic Triads inferior, the value of the words Force and Justice, she makes him understand the central word of the Higher Triad or intel-
The key to understanding the archetypal man, the word Wisdom. The:-President-tooth, after having received in his hands the seven oaths of the recipient – so to speak, the seven gifts presented to the Lucifer's wisdom – said to him: "Repeat after me: Wisdom" Strength! Justice! – The recipient: Wisdom! Strength! Justice! "Tice!" (p. 424.)

The Wisdom advocated at this level is by no means the

wisdom, the first of the seven gifts of the Holy Spirit 1; we have not than to go through the rite of this novitiate and the 31st degree that follows, to learn what Masonic Wisdom consists of.

In the reception room, fittingly located in the basement the building's ground floor, where one is forced to descend via a miller's ladder, a room that very well represents the anti-
In the chamber of Hell, hieroglyphs can be seen on the walls. hermetic and kabbalistic (p. 414), including the explanation is given with sufficient clarity (p. 427) to dispense us to give them again. The subjects of these hieroglyphs are drawn from various ancient mysteries, all more or less explanations of phallolatry and demonolatry so often already mentioned. The official exhibition published by Leo Taxil leaves nothing to be desired with regard to the purpose of our essay.

Kabbalistic wisdom teaches you "to bind the feet and hands to the usurpers of human rights; to go-to govern humans and dominate them through secrecy which hides this government from the eyes of the secular world." (P. 416.)

After giving him a glimpse of his participation in the government-the world's leading figure, the President has the recipient loaned The Novitiate Oath. Right knee on the ground, cut-opening his chest and now with his left hand on his heart, the tip of his Kadosh dagger, his right hand In the President's hand, the candidate recites this oath Important: "I, so-and-so, promise and swear obedience" to the Most Holy and Indivisible Trinity, as well as to the Great Commander, Most Perfect President and Supreme Judge of this Sovereign Philosophical Chapter", etc...

Then the President makes it felt, by applying slight pressure, to the to receive, the point of the dagger that he holds on ba chest; which causes him a little pain (p. 419).

Having concluded this bloody pact, the candidate is adamant-Received and constituted Novice Judge Philosopher Grand Unknown Commander.

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1. Isaiah, 20, 2.

The mirage of supreme domination unfolded before the the aspirant's desire, reminds us once again of the temptation-The story told by Saint Matthew: "The Devil transported Jesus on a very high mountain, and showing him all the kingdoms of the world and their glory, he said to him: "All these "Those things I will give you, if you bow down and do not worship." The Kadosh, already enlisted among His Majesty's Courtiers Satan, do not respond like Jesus: "Get away, Satan, For it is written: "You shall worship the Lord your God, and you "You will serve only him;" but, notwithstanding the warning-The President's serious remark: The step you are taking today Today is the most important thing for your magpie... Think about it, There's still time... I await your last will and testament. (p. 4148), he places himself at the disposal of the Order and lends the the aforementioned oath.

What then is the Most Holy and Indivisible Trinity? to which he devotes himself body and soul? It's for the first time that we hear this name in Freemasonry; and we are already convinced that this is not the Holy Trinity of Persons whom Christians worship in The Unity of the divine Substance. It is indeed a Trinity.

blasphemous. But what is it? We no longer have to returning to the three faces that Dante gives to Lucifer, we we are forced to acknowledge this mystery whose Kadosh receives no explanation. The famous Dr. Eckert, the first doctor who seriously dealt with the the doctrine of Freemasonry, speaks at length about this Trinity in his work: The Temple of Solomon (Prague, 1855). "The matter of the world has existed from all eternity, and will exist throughout all eternity in the Holy Trinity, that is to say, in the unity of three elementary materials: the ele- the masculine element of Iron, the feminine element of Water, and the element-neutral Earth... Before the formation of the universe, These interconnected elements formed Chaos. From this... Motto of the 33rd degree: Ordo ab chao. "The three elements"

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1. Matthew, 1v, 8-10.

primary, with the division of the sexes into two, give the number five, principle of all body formation world, whose symbol is the sphinx, with the head and the breast of a woman, the body of a lon and the wings of an eagle. Developed by the force of Fire, the elements produce by the air, the soul of the world, and by the Light, the Holy Spirit, whose symbol is the Phoenix, the flying dragon emerging from the Fire. "

“Body, Soul and Spirit of the world form another Holy Trinity which is incorporated into the AJomme-God. He, the Architect of the Universe with the Patriarch of the World, or Director of Spiritual Power, and Emperor of the World, or Director of Temporal Power, that is the Holy Trinity ius-written on the Supreme Cube of Solomon's Temple. Inverted triangle, Lucifer, with the two crowned heads of the eagle, that is to say with the Great Patriarch and the Great Emperor or Sovereign, composing the Most Holy and Individual the possible Trinity, to which the Kadosh swears his oath blind obedience.

That Freemasons of the 22nd and 33rd degrees do not Let's not be fooled: they are not Patriarchs and... Real sovereigns; these two dignities will be found outside ct above the 33 degrees of Freemasonry.

After this oath of the Novice, it is still necessary to consider the A Little Bite. In his Mystique, Gœrres deals with the Pact diabolical, and recounts several events involving people who

are devoted to demon worship. The students of Wurz-
The town "shows its fingers, and a drop falls."
of blood, with which they seal their pact with the devil."
Michel Ludwig would very much like the Devil to give him a
little money. "I agree," said the Demon, "but you, what about me?"
"Will you give in return?" – Michel told him he had nothing in return.
"At this moment," said the other, "what, you have no blood?"
"Can't you give me four drops?" he asked.
he took her left hand at the same time, and, without causing her

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1. Eckert, Der Tempel Salomonis, p. 61.

no pain, expressed a few drops of blood, which he
It re-curled inside an eggshell,

The door leading to Magic is open, but no
we refrain from letting our readers in to contemplate it-
to fill the Kingdom of the Demon, established in the image of the Church of
Dicu. What we have indicated is sufficient to demonstrate Ja
nature of the third eleven of Masonic degrees;
It serves to incorporate the Brothers into the Mystical Body of
Lucifer, like the Catholic Church, serves for incorporation
of the baptized to the Mystical Body of the Son of God.

Oh! that little pig! Oh! that little drop of blood!
"He who seeks in this way to unite with the Prince-
The epicenter of evil, to a certain extent, is part of the City
of which Lucifer is the leader; he already is, by virtue of a pact
secret, a member of his mystical body. A common interest
binds the servant to the master: one wills evil, the other carries it out;
so that Pun's weakness relies on the strength of
the other. This same interest keeps him in Satan's Society,
It leads the conduit degree by degree to the bottom of the abyss.
was initially attached to this Kingdom only as
allied; but in the end he acquires native status and the right to
cited by a formal pact with the Demon. » « He exchanges the
The freedom of God's children against the servitude of slaves
of the Demon. His spirit finally unites with the spirit of the Devil, who
is a spirit of lies and error. In contradiction
with himself and with his conscience, he denies what he had affirmed.
"Previously, and now he affirms what he denied?"

"The spirit of darkness takes from him some of his spiritual possessions,
faith and baptism; of his bodily possessions, his blood; of
gifts he received from nature, his children; and from his possessions
"Outside, part of what he owns."

"His children!" This phrase will become clear when one
will read the old formula of the Oath which, at the locus of being
Septuplo, as today, was triple: "1° I break

4. Gærres, 1. VI, ch. 1v, § 2.
2, Ibid., § 4.
3. Zbid, l. IX, ch, 11, § 3.

the carnal lions that can still bind me to my father,
mother, brothers, sisters, wife, parents, friends, mistresses, kings,
leaders, benefactors, to every man whatsoever to whom I have
promised faith, obedience, gratitude or service;

"2. I swear to reveal to the new Chief that I recognize,
everything I have seen, done, read, heard, learned or guessed,
it is even a matter of searching for and spying on what would not be readily available
my wishes;

"3. I swear to honor aqua toffana (subtle poison)"
as a safe, prompt, and necessary means of purging the
earth, through death or through hebetatiou, of those who seek
to debase the truth and wrest it from our grasp.

As soon as the recipient had pronounced the oath,
The initiating Commander said in a solemn voice: "At the
Glory to the Great Architect of the Universe, in the name of the Su-
First Council, from this moment, Knight N... N... is
freed from all the oaths he has taken to this day, to
the fatherland and the laws.” (p. 434.)

And governments allow the existence of lodges.
in their territories!

After the small injection, the President begs the Novice to
to open up to him, because it is his duty and in his best interest
to the Order to dispel all his doubts and scruples!
One can see in it the reckoning of conscience that the novices of
Religious orders must answer to their superiors.

The President guides the Novice in his studies, which make him
to know and judge the morals and worth of men by
their outward appearance, their facial features, etc... He
he finished by saying: "Of all the knowledge you have
Go and acquire them, and you will find the highest Wisdom.
(P. 422.) “Physique,” say the Kubbalists, “if we
If we believe the masters of inner science, it does not consist
not in the traits that manifest themselves outwardly, but in

those that mysteriously take shape deep within us-
same. Facial features vary according to the printed shape.
brought to the inner face of the mind; the mind alone produces
all those faces that the wise know: it is

by the spirit that they have meaning. When the spirits and the
souls leave the Aeden – that's what they often call
read Supreme Wisdom – they all have a certain form which
Later, it's reflected in the face! Let's remember that.
that the 31st degree corresponds to the Sephirah Wisdom.

Once the novitiate is completed, the recipient is admitted without further ado.
A ceremonial gesture among the Inquisitors and Inspectors
Commanders, whose wisdom descends from the Sephirah
Wisdom must exercise the judicial supremacy of the Order.

The Lodge's decoration is a white tent supported
by golden columns, as if Wisdom were the hui-
The thirteenth Sephiroth, counting Pen below; the 9th, the Crown,
Complete the three Triangles. The Touch says the same
something that the 8 columns. By approaching each other
with the right foot and by touching the knees, you form uw
full angle; taking his left hand and he was
placing his right hand on his right shoulder,
We form two other triangles; but the upper triangle
Wétaul is not yet fully staffed in this rank, we are not asking ourselves
not the right hand on the right shoulder, we are only doing
to strike each other lightly, as if to say:
We are close to reaching the summit of the three
interlaced triangles.

The Sacred Words: Tsedekak and Mischor, Justice and Equity,
clearly designate the Court of Justice or the Inquisition maconnigue to which the 31st degree is intended.

Brother Ragon reports a remark made by the
Brother Chemin-Dupontès, which we reproduce: “H a
It has always seemed highly inappropriate for a Society, without character-
within the legal framework, it allows itself to imitate the forms and to take
the names of civil (Tribunal) or religious institutions
(Inquisition) the most important; it is disrespectful
What do we owe to these institutions?

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4. Franck, p. 465.
2. Ragon, Rituals of the 31st and 92nd degrees. Paris, Colignon, p. 2,

note,

22. The first Sephirah, The Crown, — The Prince of the Royal Secret,
Knight of Saint Andrew and Most Faithful Guardian of the Sacred Treasure.

The Crown Sephirah, which is to preside over the 32nd degree, is there
is "impenetrablely hidden." We have, however,
found on the two heads of the Almighty Eagle. Leo Taxil
did not give the explanation of the Princes' Camp, of which he
She speaks on page 443. It is found in the Ritual of this
degree printed by Brother Ragon. There, on page 32, he says:
"The G flag, which is that of the Grand Masters of the Key,
is sea green. It bears a crowned, double-headed eagle,
wearing a gold necklace, holding a sword in his right claw
and a bleeding heart in the wrist." Thus he was seen
until the end our hypothesis that the Jewish Kabbalah is the
the core of Freemasonry. The 32nd degree is the Jewish degree by
excellence. Instead of Prince of the Royal Secret, one should
to say: Prince of the Eisley; for this degree is the staging of the
Psalm 136: "By the rivers of Babylon, it is
there we sat, and we wept at
A memory of Zion. To the willows that grow within its walls,
We hung up our musical instruments... Com-
How shall we sing the Song of the Lord in a
Foreign land? If I ever forget you, Jerusalem, may my
Let my right hand be forgotten. Let my tongue cling to
My palace, if I no longer remember you!... Baby-'s daughter
Long, woe! Blessed is he who restores your measure
that you have measured for us! Blessed is he who grasps and
"He will crush your children against the stone!"

Pain, hatred, and rage!

Non-Jewish Freemasons are obliged to
to mourn for exiled Israel, and to shed their tears
to the misfortunes of the Jews, their masters!

The first great national misfortune was the Babylonian exile.
The Lodge's hanging is black, the color of mourning, strewn with
of tears, skeletons, skulls and bones in a necklace.
The Sacred Word is the Latin word Salir, willow: "To the willows,
We hung our lips in awe!

The second great misfortune was the burning of the Temple, under Titus, the ninth of the month Ab; even today, this day is For the Jews, a day of fasting; hence the second Sacred Word the Latin word Noni, the nine.

The two Brothers then pronounce together the troi-Sixth Sacred Word, the Greek word Tengu, let us grieve! The general idea of the camp is the march towards Earth Holy, to reconquer it and to rebuild the Temple of Jerusalem.

Abbot Chabaunty! demonstrated the permanence of a government-unique situation among the dispersed Jews: "It is historically-"It is undeniable," he said, "that since their dispersal" Until the eleventh century, the Jews had a visible center ct known for its unity and direction. — Theodore Reinach Falfirme in his History of the Israelites. After the destruction of Jerusalem, this center was for a long time sometimes located in Japhne, sometimes in Tiberias; he was represented by the Patriarchs of Judea (20th degree) which were governed by great authority. "They decided-they dealt with matters of conscience and important affairs of the nation; they led the Synagogue as supreme leaders They were joking; they levied taxes; they had officers called Apdotians who carried orders to the Jews of the pro-their most remote vinces, which collected tribute. Their wealth became immense. These Patriarchs were acting in an overt or covert manner, according to the provisions Roman emperors towards the Jews. They disappeared under Theodosius.

"Above these Patriarchs were the Princes of the Captivity, who resided for a long time in Babylon. The writers Jews make a great distinction between the Patriarchs of Judea and the Princes of Eril. The former, they claim, They were only second-in-command lieutenants. The Princes of the Captives possessed the quality and absolute authority of superior leaders. promises of the entire dispersion of Israel. According to tradition doctors, they would have been appointed to fill the position

4. The Jews, Our Masters. Paris, Palmé, 1882.

of the former kings, and they have the right to exercise their empire on Jews from all countries of the world.

"The Caliphs of the East, frightened by their power, their provoked terrible persecutions, starting from the eleventh In the 19th century, history ceased to mention these leaders. of Israel.

Did they disappear completely, or did they carry away- their seat of power? This second hypothesis is by far the most likely, given the Jews' letter from Arles to those of Constantinople, and the response of the Jews of Constantinople to those of Arles and Provence, dated from 1489, which we have already mentioned above. The abbot Chabauty deduced from this the obvious fact that in Constantinople resided their Supreme Leader, not only religious, but also Politics: "There was the head of the nation." This Prince of Constantinople was the successor to the Princes of Exile of Babylon. He was there in the center of the dispersion, and he enjoyed full authority: "he ruled like a master "It was punctually obeyed."

Let us therefore not be surprised that at the head of this Institution entirely Jewish, which is called Freemasonry, we we found the true Prince of Exile, hidden under the name of Prince of the Royal Secret, with the epithet: Most Faithful Guardian of the Sacred Treasure.

Let us be fully convinced that the Secret Society of France Freemasonry is the most hidden war plan, the most skillful of the fallen Synagogue, aiming at the subjugationtion of all nations of the earth for the benefit of the race elected by the Jews. Anyone who joins this society cooperates in The Israelites' Great Work of placing the Xether-Malkuth of the world on the Jewish front.

Why does the master of the 32nd degree take the title of Souverain of the Sovereigns, if by this title the supreme Heads do not do not want to designate the Royal Diadem on the heads of Esther and Mordecai from all the kingdoms of the earth?

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1. C. Desportes, The Mystery of Blood, p. 335.
2. Ragon, Ritual of the 31st and 32nd degree, p. 9.

Why is this "Sovereign of Sovereigns" called Great Prince, otherwise because the true Prince of Exile must to hide under the royal costume and the scepter of the Brothers of 32nd degree? Why does he also bear the title of Aesthete Commander-in-Chief, if not because the Prince of Exile must be at the head of the Executive Supremacy of Order?

Touching is nothing other than the Union of the "Tem"Folders" from all countries to conquer the whole world under the supreme leadership of the Jews.

Here are the passwords: A said: Phagal-Khol, he annihilated Everything! B replies: Pharas-Ahol, he broke everything! A continues: Nekam-Makkah, Vengeance! Carnage! A and B.: Shaddai, the Almighty. These words perfectly express this idea: "GoodHappy is he who will seize and crush your children against the rock ! "

We wondered why the two heads of The eagles are no longer openly crowned in this degree which corresponds to the Sephirotic Crown. On the Corso we can clearly see the two-headed eagle, but we don't say and We can't see that they're wearing crowns. The reason seems to be that the crown is not meant to join the two powers, both temporal and spiritual, only at the 33rd degree; the 32° alone represents temporal power. The flag G ceduring already claims, at the 32nd degree, what the 33rd is called to be done.

The Teutonic Cross of the Templars, which has already found its Kabbalistic interpretation plays a major role here, as decoration on the refreshment stand, on the gimbal, on the belt, and as jewel. If Pon wants to delve deeper into the emblems of Freemasonry, one will find that the Croër Teutonic is the cubic stone with a point (14th degree) defolded. Draw four lines from the tip of the square pyramid perpendicular to the four lines of its base, and drawnnose these eight lines, the bases and the perpendiculars, in a plan around an point, and you will find the shape of Ja Teutonic cross. The dot represents the Kabbalah crown.

listic, or Hermetic Intelligence; the four perpendicular, the quadruple generation, and the four bases, the four worlds. On one of the four sides of the pyramid sc Find the Shemhamphorasch, the Name explained. The pyramid The Teutonic Cross and the Teutonic Cross have the same meaning. Now, the The 32nd degree is the grade of the Crown represented by the central point of the Teutonic Cross and by the point at the summit puts the cubic stone with a point.

The last five degrees are the Templar degrees; because the Jews were shrewd enough to see in these fallen religious figures, the best instruments of which they could use them for their Great Work, at the same time

while their Cross is an admirable symbol of their
Kabbalistic doctrine hidden in the emblems of the 32nd
degree.

But why, besides the silver tears on the tapestry
From the lodge, are there burning tears on the throne?
Where does Lucifer reside? Is the exile of Israel a symbol of exile?
of Lucifer in eternal fire? and the tears of Lucifer
Are they tears of fire? Dante, speaking of the three
faces of Satan chained in the abyss of hell, says:
"He wept with six eyes, and the tears mingled with a spittle"
Bloody fluid streamed down three chins. The flame of
The light upon the head of Eblis, we believe, is quite intense.
to prevent her tears from freezing before they fell on the
ice, from which "the Emperor of the Kingdom of Pains emerged"
"up to the midpoint of the chest."

To highlight the Kabbalistic idea of this important grade–
Therefore, let us distinguish the doctrine of the Zohar from its application to
This diabolical magic, based, as we know, on Kabbalah, is based on...
Let us first discuss the last one, to which we do not wish to con–
I swear by these few lines, for fear of getting carried away.
in an exhibition of magic kabbalism which demands
It would be a whole book in itself.

After the explanation of the Camp given to the Kadosh recipient
daire, the Sovereign of Sovereigns makes the requests to him
following:

1. "What do you still need to know?" – Answer: One essential point
liel which later revealed itself to me.

2. "Why is it hidden from you?" – Answer: Because thirteen
only some of you can know this, and that, too recently–
Having been initiated, I cannot be among them.

3. "So you don't know everything you need to know."
It is important to know? – R. There are undoubtedly things that
I don't know; however, I know enough others to walk
towards perfection: a day will come when I am allowed
to know more.

4. "On what do you base this hope?" – A. On a
appearance.

5. "What objects did she show you?" – NR. Three
birds: a raven, a dove and a phoenix.

6. "What does the crow announce? — A. The blackness of its
Plumage symbolizes sorrow, disorder, and death.

7. "What does the dove depict for you?" — A. "Its whiteness."
nannonce the regeneration of beings.

8. "What does the phoenix remind you of?" — "That emerging bird
flames to begin a new life, is the em-
problem of the perfected nature of a universal theory
ct of a power without limits.

9. "Explain that to me." — A. "I can't, I'm too..."
still young.

10. "How old are you?" — A. 5, 7, 9, 27 and 33 years old =
81 years old.

Ragon also communicates the Notes from the manuscript on this
grade (32°). The first question is annotated with this
Important revelation: "(27) page 40. This question thus
that the following eight should only be done to those who
intended for knowledge of another kind, for-
which one cannot initiate in advance a Prince of the Royal
Secret. "

To which note from the manuscript Ragon adds his own: “To
The priestly art, the art of transmuting imperfect metals into

4. We quote from the Ritual of Brother Ragon, Mr. Léo Taxil having omitted the
The first four of these questions,

pure silver and gold." (See Occult Freemasonry, where
(See Sacerdotal Art, p. 128 et seq.) (JMR)

These two notes alone are enough to make those
whose eyes are neither closed by the Masonic blindfold,
nor dazzled by the clubmoss, which these questions raise so much
or at least the veil that still covers occult Freemasonry.
The still hidden sphere in which it moves is none other than the
supernatural slope down which she makes man descend
towards the abyss and leads him directly to the feet of Empe-
infernal firebrand.

We have before us the Masonic Orthodoxy of
Fr. Ragon, and we find there, on page 542, the description
of the priestly art. That is Alchemy; that is where we speak of the
mercury (33° degree), black, white and red, cor-

beautiful, of the serpent, of the royal crown, summer...

The key point, not yet revealed to the Prince of the Royal The secret is the Crown of the Kabbalah; it is, in a word, Lucifer himself.

The answer to the second question reminds us of "the Thirteenth” that Abbot Girod saw in the mysterious Lodge where the Russian prince Pomeranizeft had introduced. On the in- The calling of the twelve members: “O Father of evil, come to "Us!" he came; and the abbot saw "the newcomer, the Trei- the thirtieth, who appeared to have come by way of the air from which he seemed to harm { ».

The black raven and the white dove, that's the half-eagle white and half-black, Hermaphrodite signifying antitheses of the Good and the Bad Principle, of matter and spirit, of temporal power and spiritual power, of the mas- kind culinary and feminine gender, columns J and B, the two horns beside the flame on Baphomet's head, its two fingers raised, etc...

The phoenix rising from the flames is the great lie pantheistic of the eternal transformation of all that This is the resurrection of Hiram, the Zizon of the 4th degree.

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1. See page 222.

Three birds therefore signify: the Phoenix, the universe renews itself eternally velant, formed by the dove and the raven, the Two Principles of Good and Evil.

In another sense, the Phoenix is also, and principally- ment, the Angel of Fire emerging from his infernal flames to to renew itself, to embody itself and to live again in its followers. He reveals himself as the Third to his faithful followers. teurs, after they have been found worthy of being admitted into the small number of the Twelve chosen and privileged. It is finally the emblem of nature, when at the end of the world it will be perfected, "in accordance with Kabbalistic theory, and subject to the boundless power of the Prince of this world, wearing on his forehead the crown offered to him by his followers, his unfortunate slaves. However, Christians know this. then the Lord himself will destroy the world by fire— unworthy of existence: Dicu himself will come for the se- When he judges the living and the dead, he will say: Behold the new facio omnia; "Behold, I am renewing all things!"

Let us not enter the labyrinth of black magic.
whose 32nd degree opens the door for us. But, in order to confirm-
What we have just said, let us quote another passage from
Ritual: After presenting a sword to the neophyte, "Parma
which Godfrey of Bouillon once used against the
enemies of the faith," the Grand Commander gives him a
ring, saying: "Receive this token of our union..."
the manuscript adds note (8): "If in conferring this
grade, or considers it only as a stepping stone for par-
to come to hermetic masonry, one gives no an-
new to the recipient who only receives it by obtaining a
new grade ê. » This note informs us of the existence
of another masonry divided into grades and linked to
33 ranks via the 32nd. We are committed
Mr. Léo Taxil to obtain and publish what is still a
a secret to the world.

Let us remain in the company of the common people of the Princes of

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4. Apocal., xxx, 5.
2, Ragon, Rituals of the 31st and 32nd degree, p. 46.

Royal Secret and let's now try to understand this Cam-
the explanation the Jews give them, which is not
This is point one.

Here first is the "Tableau du Camp des Princes": "The
milicu is a five-branched cross; cllc is wrapped
by a circle, which is in an equilateral triangle; this
triangle is, in turn, inside a pentagon which is contained
a keptagon, itself enclosed within a neagon; all
eela is in relief like an architectural model, with
emblematic figures, banners, pennants,
tents; this signifies the encampment of the Freemason-
"The whole thing, divided and grouped into grades." (p. 443)

If that were all, "Masonic secrets would not
would not be impenetrablely hidden beneath symbols.
Let us therefore penetrate to the very back of this Camp, in order to properly con-
to uncover the true secrets hidden within.

Let's first listen to the official explanation reproduced by
Fr. Ragon (p. 32).

"The triangle you see in the middle of the painting re-
presents the center of the army, which designates the place that must

to occupy the Knights of Malta admitted to our mysteries ct gathered at the Knights Kadosh, to share with them the treasury surveillance under the orders of the Valiant Princes of the Royal Secret. The body formed by this meeting is comcommanded by five Valiant Princes who receive directly from the Sovereign of Sovereigns the order which they have executed, and They have their flags fixed to the corners of the pentagon. designated by the letters TE NGU.

"1° The flag of the T, qmi pavilion is that of the Great Pontiffs, is purple; he carries the Ark of the Covenant flanked by two burning torches and surmounted by two palm fronds hoop. Above the Arch is written: Laus Deo.

"2° Flag E, which is that of the Knights of the Sun, is azure. It bears a golden lion holding in its mouth a golden elephant, and having a golden rim on which is engraved the number 515. At the top is written: Ad majorem Dei gloriam?

"3° Flag N, which is that of the Royal Arch, is of silver. He wears a flaming heart supported by two wings of black sand and crowned with a simple laurel wreath (Green).

“4. Flag G, which is that of the Grand Masters of The Key is ean green. It bears a double-headed Eagle, cut-Ronné, wearing a gold necklace, holding a sword in his claw right, side a bloody heart on the left.

"5° The U flag, which is that of the Great Patriarchs, is gold and carries a sand ox (black in color). See these five flags in a painting:

TABLET OF THE FIVE FLAGS

COLOR

WEAPONS RANK

DU BLASUN

FLAG.

. | Purple, The Ark of Alliance.

Azure. Golden Lion.
N. ị Silver.
G. | Aqua green.
crowned heads,
U. Or. Bæuf. Great Patriarchs.]20th,

1. Nagon, called Royal Arch, the 13th degree, which is not represented in the Tontes do the enneagon. We believe we must use the Royal Axe, in order to complete the heights grades of the nnoians 25 degrees, This army enters under the direction of the former 24th Knight Commander of the White and Black Eagle; the 25th and final degree was entitled: to the Most Illustrious Sovereign, Prince of Freemasonry, Grand Knight Sublime Commander Commander of the Royal Sceret.

The enneagon formed by the outer outline of the Tableau, designates the position occupied in the army Princes of Jerusalem, Knights of the East and West, the Knights Rose-Croix and all other Freemasons of rank inferior to this one, whose leaders receive orders from Five Princes of the Pentagon. The flames are marked by numbers; and the tents are designated by letters. arranged from right to left, in the following order: INON XILAS, and which, being read in reverse order, form

the first two sacred words (Salix, Noni). These nine The tents are those of the Freemasonry militia, distributed

TABLE OF THE NINE TENTS AND PAVILIONS

COLOR

OF THE COAT OF ARMS

FLAG
AND FLAMM]

Knights of the Rose Cross.

Spotted Blane \Knights of the East and
of red. | of the West, . . .
Princes of Jerusalem.

.| Zorobabel. Veri-clair, [Knights of the East or
of the Sword . . . .

Nehemic. Red. Knights, Grand Chosen Ones,
Sublime Freemasons.

Sublime Knights-

S. | Malachias.

Elected Knights
Fifteen. . ss.
Elected Knights of

New. ss
EHRIeS: Black, 'Grand Masters Architexts...

Johaben, & [Black and Fe

Joïada. 6 | Red and black
Diamond-shaped. | Provost and Judge.. . . .
, (Intendant of Buildings)
Site 7 [Red toiletry bag!, Intimate Secretaries . .
Secret Masters...
Perfect Masters. . .
Masters . . . . . .
Companions...
[Rppraes e...

Joshua. 8 Green.

Ezra, Blue.

1. Ragon does not indicate the colors; we provide them, the colors of the pavilions. corresponding to those of the respective back degrees of the curtains.

as above: "We put the description in a ta-
"Bleau, so that it can be understood more easily."

It is pointless to look for an explanation of the three words sacred, other than that already given. Ragon gives six or seven, more or less sought after and forced (p. 45). There are no link to dealing with these inventions designed to confuse the curious. Salis (Latin) is reminiscent of the willows of Babylon and the first captivity of the Israelites; Woni (Latin), the date of the destruction of the Temple, the second captivity and the dispersion Jews; Tengu (passive imperative from the Greek tengo) exhorts the Brother, enough to make you weak and weep.

Let's look instead at the true Kabbalistic interpretation of Princes' Camp. We searched for it for a long time; the The winged heart always puzzled us. But the three animals, The Eagle, the Lion, and the Ox put us on the trail of the The great vision of the prophet Ezekiel, of which Jewish Kabbalah is a part. does so much. Let us put a Man for the Heart, and cutpons to PAigle one of its heads; then the Masonic doctrine-Jewish, "impenetrable hidden beneath her symbols," we will be revealed.

Let us listen, in turn, to Ezekiel and the Kabbalah.

Ezekiel says in the first chapter of his prophecy: “Behold The vision that was shown to me: A whirlwind of wind came from the north, and a great cloud, and a fire that The surroundings were filled with a light that shone all around; and at middle, that is to say in the middle of the fen, there was a kind of very shiny metal. And in the middle of this same fire... saw the resemblance of four animals which was This kind: one could see in it the likeness of a Man. Each of them had four faces and four wings; butters Their feet were straight, the soles of their feet were like the sole of a calf's foot!, and sparks were coming out of them those that come out of the most incandescent bronze. JI y had men's hands under their wings on all four sides, They each had four faces and four wings. The wings One's wings were joined to the other's. They did not return. They stood still as they walked, but each of them went ahead. themselves. As for the form that appeared there, they had all four a man's face, all four on the right a face

1. Look at Baphomet's feet!

of a lion, all four on the left, one with an ox's face, and all Four above, an eagle's face... Below the head animals, we saw a firmament that appeared as a sparkling crystal, terrifying to behold, which was spread over their heads... And in that firmament which was above their heads, one could see something like a throne that resembled the sapphire, and he appeared like a Man sitting on that throne. I live like a very shiny metal, similar to an FCU. both inside and around him. From his loins to high, and from his loins down, I saw a fire coming which cast its light all around. And like the bow that appears to the cycle in a cloud on a rainy day: that's what res- 'It seemed like the light that shone all around.'

"The ten Sephiroth, through which, according to Kabbalah, The infinite Being, Ensoph, makes himself known first, are not anything other than attributes which, in themselves, have no substantial reality; in each of these attributes, the divine substance is present in its entirety, and in their together constitutes the first, the most complete and the most elevated above all divine manifestations. Her name is Primitive or celestial Man; this is the figure that dominates the Ezekiel's mysterious chariot, of which earthly man is not "As a pale imitation?" "The form of man," said Simon Ben Jochai to his disciples, encompasses everything that is in heaven and on earth, both superior and inferior beings ricurs; that is why the Elder of Elders chose her for hers... That's who we want to talk about when we said that above the chariot one could see something like the figure of a Men.

The bringing together of these three Tents of the Ritual of 32nd degree, of the prophecy of Ezekiel and the doctrine of the Kabbalah, are sufficient to give the Camp of Princes lin- The following Kabbalistic interpretation: The Ensoph is represented by circle; the three upper Sephiroth, by the Triangle;

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4. Ezekiel, ch. 1.

2. Franck, p. 133.

8. Ibid.

the other Sephiroth, that is to say the Holy King and the Matron, by the five-branched Cross; all the heavenly Man, by The Triangle and its contents; the revelation of Man Celestial on the mysterious Chariot, by the four emblems: his choice of the people of Israel, by the fifth emblem, The Ark of the Covenant; the fertility of the Holy King and the Matron outside the sky, by the pentagon of the five emblems; the seven kings of Edom!, by the heptagon which does not bear an emblem problems, because these kings have disappeared; and finally the world current, by the triple triangle or the nine tents; these serve at the same time to represent the people of Israel and its story.

The needs of Manichean Freemasonry have adds a second head to Ezekiel's eagle; the proPhète, however, was far from believing in the dualism of a Good and of a Bad Principle. Finally, the progress of revelations Kabbalistic teachings required that at the penultimate degree of the third Ouzaine, corresponding to the Crown Sephirah, some symbol indicated this first figure celestial: so the philosophical monster has been crowned. The two-headed eagle!

Here is the interpretation of the mystical number. 515 on the Golden Lion necklace: "The ten Sephiroth, says the Sepher Jetsirah, are like the fingers of a hand, at a number of ten, and five against five; but in the midst of them "Is this the alliance of unity?"

The general plan of Freemasonry includes: 1° the destruction of the current world order, 2° the establishment of a universal Judaico-Masonic Empire, and 3° the conquest of the Universe by Lucifer triumphing over Dicu. You must know read between the lines and interpret the interpretations of true initiates to realize the true nature of the Freemasonry. Let's listen to Master Ragon on the three birds.

1° “The Raven (he says, p. 41 of his Ritual), emblem al-

4. See page 441,

4. Franck, p. 109.

chemical, indicates by its black color the first part of the Great Work: the decomposition of mixtures, chaos. Hence the motto of the 33°: Ordo ab chao.

2° "The whiteness of the Dove is the second color of the Work, indicating that it has been brought to white, to quicksilver, symbolized by the moon, emblem of /sis, of which The initial I adorns our first symbolic column, placed opposite this star of the Nights, to the north of the Lodge. From there the purification of the 33° in quicksilver over the fire.

3° "The color of the Phoenix emerging from the flames is the

the third color of the completed Work, red, symbolized
by the flames, emblem of the sun, or of Osiris, whose initi-
The image of his nickname, Bacchus, appears on our second
column, placed opposite this king of the stars, » south of the
Lodge.

Who does not see in these flames and in the final end
Freemasonry's tail, the old Serpent? Oh yes!
He wants to have companions in his fiery paradise!

Listen to the Princes of the Camp praying to Lucifer: "Alone and
true principle of all light, Sacred Fire, which fertilizes
ct preserves the universe, a powerful being that one conceives ct
that which cannot be defined, inflames our hearts with love for
virtues, … bless the enterprise that we have formed only for
Your glory and for the happiness of humanity. Amen (5 times).

The five journeys of the Masonic army culminate in
gates of Naples, Malta, Rhodes, Cyprus and
Jaffa. Upon arriving there, the Princes contemplate a painting representing the city of Jerusalem, the "land forever consecrated"
"with so many precious memories." "May we," said the
Grand Commander, to restore to you your ancient splendor and
rebuild the temple that the wisest of kings had erected in the
Glory to the monarch of heaven! Amen (5 times).

To conclude the ceremony of receiving a new
Prince, a few more grains of incense are being burned on the altar.
perfumes, and we conclude with a touching prayer to
The Masonic god, Lucifer.

33. The Ensoph.— The Sovereign Grand Inspector General,

Inspector is the translation of the word groe Episcopos. "Great"
"Inspector General" is a euphemism for Sovereign.
Pontiff or Pope. The 33rd degree is arguably that of
the Emperor-Pupe, of Caesaropapism.

The battery of the highest grade is eleven shots, 5, 3, 1 ct 2:
Mystery already explained: 19 by the Jewish year 5312, which is the year-
born 1312 AD, the time of the suppression of
the Order of the Templars; 2° by the number onese, a sacred number
of the Kabbalah; ct 3° by the number 5 of the ascending generation
to the truth of the Architect of the Universe, to the unity of the Cover-
ronne, and finally to the dual eternal Principle of Good and Evil.

The representation of the Kabbalistic Ensoph is intertwined, In this grade, the expression of hatred and the desire to ven- The party from which Lucifer and the Templars burn. The President therefore unites, in his person, the Supreme Patriarch and Supreme Emperor.

The Supreme Council is draped in purple, the color of Blood, life and death. Skeletons, heads, bones of Death in a saltire and hands, are painted on it, emblems- either massacred Templars, or dunes in the sky red of Lucifer, Emperor-Pope of Fire.

Above the President is a transparent panel on which is painted a triangle in front in the center, the Hebrew liod, the initial of the name The ineffable Jehovah or Jihejeh that Lucifer appropriated. The center of the room is a triangular pedestal converted from a crimson carpet, the color of anger, on which is a Bible open and a naked sword across it – not to defend her, but to destroy it. To the north is a human skeleton holding the white flag of the Order in his left hand, symbolisant, not her chastity, but her so-called innocence. – and in the right hand a dagger in the movement of to strike down the traitors of the Order and of His Infernal Majesty.

Above the front door, inside, one can see unc blue scarf the motto: Deus meumque jus.

Let us immediately give the interpretation of the double motto of Freemasonry, using the words of its Emperor-Pope. The Supreme Grand Master, Albert Pike, died a few months ago, had been at the since January 4859 head of universal Freemasonry; he resided in Chartres leston, at 33° north latitude, where the first Supreme Council was formed on May 31, 1801, and from which twenty-three other Superior Councils of the Ancient Scottish Rite Accepted, established on both hemispheres. This Grand Master of the Supreme Council of Charleston, the first Supreme Council- The Seal of the Globe, is also titled: Sovereign Pontiff of the Universal Freemasonry and Grand Master Conservative of the sacred Palladium. This Palladium is the figure of Baphomet. that the Templars had received, as they say, from Lucifer same. At the beginning of the fourteenth century, the Palladium was taken to Scotland, and in 1801, transported to Charleston!

In his latest instruction addressed to the Heads of all the Supreme Councils, as well as the Grand Orients and Grand Lodges of all Rites, united under his supreme direction, "in the thirty-first year of Our Ponti-

"ficat," as he says, we find? that, "in the franc-
Freemasonry has two mottos: Ordo ab chao, which is the
Divine motto of the Great Architect of the Universe; and: Deus
"Meumque jus," which is the human motto of the Freemasons.
having reached the highest ranks."

"The Great Architect, in organizing the Universe, drew
The Order of Chaos. We bow in admiration to-
"Before his works, so beautiful and at the same time so reasonable."

By speaking this way, Lucifer claims to be the one organizing the chaos
material of the universe and appropriates the glory of Dicu; furthermore,
In his characteristic double entendre, he reveals cucore
This truth: he is the one who created chaos, but chaos
morally; he did so through his insurrection against God and through the
seduction of a great number of angels and of our first
Mother Eve. The order he brought to the moral chaos is not

1. Adolphe Ricoux, The Existence of Women's Lodges, Paris, Téqui,

p. 38.

2. Ibid., p. 79.

something other than the organization of evil and the recruitment of
all those whom he has corrupted to lose souls and spread
the revolt against Dicu.

“On the other hand,” Albert Pike continued, “each of the no’s
claims God and his rights; » their God is Lucifer, their
The right to possess this world. "And we have several
reprises took care to inscribe our human motto by its
only initials, in order to give them a second interpretation-
mystical interpretation revealed only to Perfect Initiates. This interpretation-
this information must not be brought to the attention of the Brothers
holding a rank lower than that of Knight Kadosh.

"Therefore, we formulate our motto as follows: D.*. M... I..."
and we explain it esoterically as: Destruction, Mate-
Imposition. In other words, it is necessary to impose.
pure Masonic work, the Destruction of everything that the
Materialization is not achieved. The three points that follow each-
Each of these three initials signifies which Masonic work
of Destruction, Materialization and Imposition is threefold.

1. Destruction of: 1° Superstition; 2° Tyranny politics; 3° of Anti-Masonry.

IT. Marénrazsarion: 1° of Conscience; X of the State; 3 of Education.

TT. Imposrriox: 1° to the Family; 2° to the Nation; 3° to Vnmanité.

"That is why Masonic work must consist of..." by all means, whatever they may be, to impose practical- first to the Family, then to the Nation, and finally to Humanity Finally, nity, the Destruction of Superstition, where Motherhood Realization could not do its work on Consciousness; of the Political tyranny, where the state could not be established; Anti-Masonry, where Teaching could not be achieved through materialization.

"This is the order of implementation of D.-. M... Te, which sums up our law in three letters.

Nothing is more eloquent than the two mottos of the Order so

1. Adolphe Ricoux, l'Eristence des Loges de femmes, p. 79.

clearly interpreted by his Sovereign Grand Patriarch! Imposition through audacity, cunning, and violence; WMaterializationtion by debauchery, corruption and ambition; Destructiontion through impoverishment, slander and murder of the Christian Church, states, and everything that is not mason. This is how the hope of Israel will be fulfilled. fallen: his Lord "will make his enemies the footstool of at his feet, will bring forth from Zion the scepter of his power and "He will make him dominate in the midst of his enemies!"

This is how Lucifer, who aims only at the Establishment of his Kingdom upon the chaos of the destruction of the work Dicu will see his ambition fulfilled!

Let's continue with the Ritual of the 33rd degree, published by Ragon.

In the East is a candlestick with five branches; in the Occitooth one with three branches; to the North one with one branch; to the Midday, one or two branches; eleven lights in all. To the North hidden within is the Kabbalistic unity we already know: the

Prince of Darkness. From the East, since the beginning of the world,
He spreads among angels and men his generation
perverse; it thus prepares the West for the end of the world,
his infernal kingdom. That is how he will eternally
his hole like Dicu.

The Grand Master represents Frederick II, King of Prussia,
who embodies in his person the three qualities of King, Pope
of a religion and of Freemasonry.

There is a "Treasurer of the Holy Roman Empire," a fitting expression.
to denote the Caesaro-pupism of the Order.

The President is wearing a crimson satin robe,
bordered in white, a sign of his pontifical dignity; he has a
Royal crown on his head, the Kether Malkhuth, sign of his
Caesarean dignity; the naked sword in his right hand, as
currently engaged in a war; he is sitting on a
throne raised five steps high, like the central point of the
five-branched cross; beneath a crimson canopy, the sky of the
Luciferian wrath.

1. Psalm 90, 2, 3.

The jewel, the crowned double-headed black eagle, having the
wings outstretched and holding a sword in its talons, 'everything is
already explained sufficiently.

The worship of Lucifer, through prayer at the opening of the
The work requires all members to be on their knees, which is the height of...
Masonic mysteries. There is no longer any doubt: we are
in the presence of the Synacocus ne SATAN.

The recipient "must declare that the Holy Bible is the
sacred and eternal word of God, because a person
who swears on a book she doesn't know, does not contract
that a false obligation." Ragon adds to this rule the
Next note: "This clause is controversial for the three
quarters of the world's inhabitants, if she were serious, would tend
to make a 33rd degree unc intolerant coterie that would not have
no connection with the cosmopolitan institution of Freemasonry-
"Nonsense." Ragon deceives us; Freemasonry teaches
that the Bible is the work of the God Adonat, whom it calls the
The Principle of Evil; Lucifer, the Principle of Good, draws his sword
across the book of Adonai.

The candidate, "dressed in black, without a hat, shoes, or sword" no apron, his head bushy, his arms crossed over his chest, "Elongated fingers and a black cord around the neck," like a criminal led to torture, do it three times tour of the Supreme Council, and when it passes before the Sovereign Grand Commander, he bows in humble veneration in front of the sacred Delta which is to the East,” while the The President said, the first time: "Let us humbly worship, with the deepest veneration and piety, the source of this glorious Spirit, who is the most merciful and benevolent, regularly creator of the universe and all the creatures it contains. Glory be to His holy name, now and forever! We can see that demonolatry is no longer even hidden.

In the second round, the President said: "How many are admitted- The rays of glorious light, which are wondrous and astonishing, Shine forth from the heavens in the East! We adore the great and almighty Jehovah who exists from all eternity. Glory "May it be restored to His great and mighty name forever!"

After the third round, the candidate must give a great proof of his consistency; he was told: "It is necessary that you walked towards this vase, and you washed your hands in the molten lead that you see inside (the lead melted west than mercury); by this means, the spots of the vice and immorality, by which your hands may be soiled, will be purified and cleared from the celestial register... Lead, Although melted, it will be disarmed by its heat; by plunging into it "With your hands, it will give way when you touch it."

Hermes said: "Know, son of science, that the vulture shouts from the mountaintop: I am the blue of the black, because whiteness succeeds blackness. This matter, called white smoke, is considered the root of Part, the quicksilver of angels, the true mercury of philosophers, the mercury tingent with its blue and red sulfur, naturally mixed- "Really together in their mine." "The Philosophers" have often represented this whiteness by the shape of a "A shining naked sword?" "The mercury of the wise, which one must not..." not to be confused with common mercury, is a solvent "Universal, it's the scythe of Saturn."

This being said in passing, for those who want to scrutinize the Palladian degrees of Freemasonry.

“After dipping your hands in it,” the Ritual continues, The candidate is led to the altar before which he kneels. and lends its obligation during which the incense burns. All members kneel partially, lowering the head in humble adoration, and all have their right hand on the heart. The candidate, with his hands on the Bible, pronounces his obligation*. » “When a Jew takes out his bond, he must to remain standing; he wears his tephelin (his garment in the ceremonics religious at the Synagogue), he has the Bible in Hebrew on the chest and hands crossed over it 5.

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1. Ragon, Masonic Orthodoxy, p. 556.
2. Ibid., p. 557.

3. Ibid., p. 548.

4. Ragon, Ritual of the 33rd degree, p. 9.

5. Ibid., p. 14.

The President placed the word on the 4th finger of the recipient's left hand. A pioneer, a gold ring with the following engraved inside: Deus meumque jus, and the name of the candidate, then he said to him: "With this ring, I marry you to Order, to your Country and..." to your Dicu.

Bishops are married to the symbol of a ring. lcurs dioceses. Yet another Church farce!

The first sign of this last degree is: To begin to knees, arms crossed over chest, fingers extended; the body and head inclined towards the earth, towards the one who is supposedly living at the center of our globe.

The second sign is: Draw your sword, fall upon the Left knee and place hand on heart. The third: Kiss the hilt of his sword three times. The gleaming swords are the mystical rays of Lucifer's light.

The passwords refer to Templarism and the le- Masonic study: De Molay and Hiram-Abif; the people named are figures of Lucifer.

Frederick of Prussia is a major figure of the Emperor-Pope: he was in reality King, Pope of the Church in his states, and a bricklayer.

The Great Password or Sacred Word is not Mika Mika Béalim, but Mi Khamokha baëlim: "Which of the strong is like you, O Adonai?

The question thus addressed to Adonai, which the Freemasonnerie has changed into Principle or Dictionary of Evil, takes a ca- a character of brazen and impotent mockery launched against the Almighty who punished the fallen Angel, the hated rebelnine. Ragon acknowledges the accuracy of this interpretation in his Note (p. 13). “We will point out that begalim or bealim signifies idol and traitor; and that it is in the first The meaning that this word should be taken to mean here is: Quis similis tui, which is unc Idols? The Sweet Word, according to him, means: Is there Is there a greater idol than you, O Adonai? However, idols

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1. Exodus, XV, 11.
2. Note by Fr. Villaume in the Masonic Manual, p. 223.

In Hebrew it is not ëlim, but élilim; and the text does not say baëlilim, but baélim.

The conclusion of this degree and of the entire Rite system Scottish is the prayer addressed to Lucifer by the Most High-Holy Grand Commander, who raises his hands like the priests and said: “O you, glorious and eternal Dicu, Father of the Light and of Life, most merciful and supreme Ruler-Creator of heaven and earth, guide us on the paths of virtue and (Masonic) justice! Teach us the great fundamental principles of true religion, which are related to the worship we offer you and to our duties to one another, so that we can "Deserve to become members of the Supreme Celestial Council!" They all reply: "God grant it to us! So be it!"

Then comes the final blessing of the Almighty. Sovereign Grand Commander: "May Saint Enoch of Israel and the Most High and Most Powerful God of Abraham, from Isaac and Jacob, may we be enriched by his blessings, "Now and forever!" They all respond: "God us The agreement! So be it!

The Council is closed!

This last blessing deserves to be highlighted because of its entirely orthodox Jewish character; it is evident-disagreeing with the phrases and feelings of LuciFerians that prevail throughout this degree. We see there — Whether just or not, we do not judge — a new proof that all of Freemasonry is nothing but a stepping stone which the fallen People of God use very skillfully. The descendant of Abraham, Isaac, and Jacob is Jehovah Adonai.

the same one that Freemasonry denounces as God.
Bad. Why then, at the last moment, the invocation
addressed to this God and the request for his blessings? He
It almost seems as if the worship of Lucifer should only serve a purpose.
to corrupt and exterminate men, so that the sons
Israel may, by this means, attain possession

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1. Ragon, Ritual of the 33rd degree, p. 26.

of the earth. The cult of Eblis would therefore only be for the
gotm, and the worship of Adonai was reserved for the Jews. Com-
How else can we explain this final blessing as well?
strange and unexpected, clashing with the whole of the
Freemasonry?

Who is the Holy Enoch of Israel? It is not Enoch or
Enoch, the first son of Cain, whose first city of
The world bore the name, it was rather Enoch, son of Jared.
father of Methuselah, who “walked with God, and did not appear
Moreover, because God Penleva!

"The rabbis maintain that Enoch, having been transported
in heaven, was received among the angels; and that it is he who
is known as Metatron, or Michael, one of the
first princes of heaven, who keeps a record of merits and
the sins of the Israelites. Enoch is credited with some
books on astrology and especially geomancy this
the invention of some letters. Josephus speaks of two co-
Jonnes, one made of stone to resist water, and the other of
fire-resistant bricks, on which the children of
Seth, before the flood, is said to have written down their discoveries.
astronomical. Eastern Christians believe that Enoch
is Mercury Trismegistus, better known as Hermes.
Enoch is given a son named Sabi, whom the Sabians
"Do people from the East want to portray him as the author of their sect?"
In this last respect, Enoch would be a character as
acceptable to Kabbalistic Jews as well as to Orthodox Jews.

Whatever the case may be with this "Saint Enoch of Israel," he is
It's quite curious to find it, according to the Masonic Rite,
at the throne of Jehovah, giving his blessing to
Freemasons!

To conclude the consideration of the third Onzainc
of the 33 Masonic degrees, let us listen again to the instruction
given to General Garibaldi on these last eleven degrees:

"The clerics spread their prejudices among the masses,"

1. Genesis, v, 24.

2. Migne, Encycl. theolog., t. II, p. 316.

because that's their only lifeline, our leaders of the Tabernacle fights them by appealing to authority, to the governmental action of the ruling classes; to the omvain words, formulas, and emblems by which the Clerical leaders are leading us away from the truth, our Princes of the Tabernacle proclaim the right of societies to get rid political and religious institutions that are contrary to our spirit; to the serpents of civil and religious despotism, Military and economic, our Knights of the Serpent cut heads to ensure their destruction; to superstitions, To false clerical doctrines, our Trinitarians respond through the apostolate of harmonizing social laws with our sublime principles.

“Finally, our Commanders of the Temple dedicate themselves to proto mention the promotion of our brothers to the Government of societies; our Princes, followers, proclaim the necessity of The reign of rationalism; our Scottish Grandsons fight without No truce or quarter against any usurpation of power, wherever it comes from, whether it is civilian, military or religiousgieuse; our Kadosh are in fact achieving social emancipation the infamous clutches of priests and kings.

"And, to top it all off, our Grand Inquisitors" propagate our authority, our Princes of the Royal Secret letathey uphold and defend it, and we, Grand Inspectors General"Rauz, we exercise it!"

The Judaized and Satanized man in the first Ouzaine, created Jewish and satanic Pontiff in the second, becomes in the third a new Jewish and satanic King of the worldtowards. He is completely enlisted in the family, the priestsweetness and the kingship of him whom Jesus Christ calls "Luke" "Prince of THIS WORLD?" This is how Freemasonry teaches him to fulfill "his duties towards Dicu"!

The total curriculum for all 33 grades is contained in this simple phrase: Man is his God, his Pontiff and his King to himself: he is equal to the Most High!

4. Paul Rosen, The Social Enemy, pp. 34-33,
2. John, 16:11.

CHAPTER III

SUMMARY AND COMPLETE INTERPRETATION
33 DEGREES

1. Official philosophical interpretation.

(See plate M.)

Following the instructions given by the President
The Orator of the 33rd degree to the recipient, the whole of the
Masonic doctrine can be summarized as follows:

I
Freemasonry teaches Supremacy:
1. of philosophical donation,

2. physical and moral faculties,
3. of human reason.

She claims the following rights:

4. Freedom of conscience,
5. Political fraternity,

6. Social equality,

7. Popular legislation,

8. The political association.

It employs the following means:

9. the management of popular elections,

10. The establishment of international Masonic relations
niques,

LL. the demarcation of individual autonomies ct ge-
general.

IT

She teaches the Supremacy:

12. of Masonic wealth,

1. Paul Rosen, p. 254,

13. of Masonic instruction,
14. of Masonic free thought.

She claims the following rights:
15. Personal freedom,
16. Cosmopolitan freedom, f
17. Freedom of popular assembly,
18. Freedom of speech, both spoken and written,
19. Freedom of morality.

She uses every possible means to:

20. To uphold the right to liberty,
21. To suppress false freedom,
22. Rehabilitate the proletariat.

III

It signifies the Supremacy of the Masonic Order:
23. on any constituted authority,
24. on any irresponsible power,
25. on all despotism.

She claims the following rights:

26. Masonic equality against all privilege,

27. Masonic justice,

28. Natural religion and universal morality,

29. the law of progress taking precedence over all morality and philosophy
phie,

30. The obligatory struggle for political and religious freedom.
squirt.

It employs the following means:
31. The development of the executive power of the Order
masonic,
32. The development of the collective power of the Order
masonic,
33. The consolidation of the supreme power of the Order
masonic.

444 ABRIDGED AND TOTAL

2. Official, political and religious interpretation.

See plate N. Paul Rosen, p. 264.
ycz p P
I

Freemasonry teaches that Man,
1. Socially, politically, and religiously assassinated

2. is freed by the cardinal Masonic virtues, and
3. resurrected by Masonic forces.

She prescribes the following duties:

4. Progressive Masonic moral instruction,
5. The Masonic pacification of conscience,

G., Masonic peace, concord and harmony,
7. Masonic justice and clemency,

8. Masonic sympathy and mutual assistance.

She employs the following as Afoyens:

9. The complete eradication of intolerance and fanaticism.
10. of despotism and tyranny,
11. of the people's ignorance.

II
She notes that the People:

12. is instructed by philosophical and spiritual studies Order's guardians,

13. through the knowledge of the Master who is the Pre- Cause mother,

14. through liberty, fraternity, intelligence and virtue Masonic.

She declares war:

15. to Papathie through vigilance and perseverance,

46. to carelessness through armed labor, the trowel and "sword,

17. to Western philosophy through maconic,

18. to the religion of the West through Masonic charity,
19. to haste through patience and resignation.

She recommends the following means:

20. the instruction, obedience, and devotion of the people,
21. A free and independent judiciary,
22. The dignity and honor restored to work.

III
She states that the Government must:
23. ?
24. ?

25. Combat the crime and stupidity of the intolerant

rancid.

She acknowledges:

26. Man's freedom to do evil or to pursue
the good,

27.2

28. ?

29. Creation as a revelation of the First Cause, and

30. His duty to destroy error by all means,
whoever they may be.

She desires:

31. The victory of Freemasonry through the purity of its
dogma and
32. through the harmonious cooperation of all the workshops
Masonic.
33. ?
3. Jewish interpretation,

(See plate O.)
According to the true interpretation hidden beneath the symbols

of Freemasonry and based on the doctrines of
Jewish Kabbalah:

4. The Profane is,

2. through the interpretation of the Jewish spirit,

3. transformed into an adopted Jew;

4. He is reborn a Jew;

5. His heart is formed on the heart of the Jew Hiram;

G., out of justice, accepts everything that is given to him, as

Solomon, the gifts of the king of Tyre;

7. It does not provide a sufficient equivalent, just like Salomy to the king of Tyre;

8. His intelligence places him among the Jewish nobility and the constitutes the defender of the chosen people;

9. His Jewish wisdom dictates the means to annihilate religion
Christian for all possible means, and to strike the
enemies without being discovered;

10. He becomes a new Jew, crowned by murder
monarchs and by the subjugation of property owners;

19. He is completely incorporated into the Jewish nation and becomes a Perfect Man.

T]

12. The Judaized man is purified by confession and sanc-
transformed by the communion of the mystical paste;

13. His mind is enriched by the knowledge of the divine.
Kabbalistic identity;

14. He is raised to the Order of the Jewish Levites;

15. He becomes a Jewish mason of the tribe of Judah, and

16. one of the Twelve Elders, of the People;

47. He is admitted to the Grand Council of Twenty-Four:

18. He is ordained Pontiff, and crucified Jesus Christ in
chligie;

19. He is made Pontiff,

20. Grand Patriarch,

21. One of the Princes who will reign over the universe, ct

22. One of the Patriarch Princes of Lebanon exercising the
Cesuropapism on the universe.

HI

23. Among the Pontiffs or Leaders of the Tabernacle,

24. He is chosen Prince of the Tabernacle, and his spirit is fertilized by the magical spirit;

25. He becomes a Knight of the Brazen Serpent, which he venerates;

26. He enters into communication with the pure Spirits of the other world;

27. He becomes Commander of the Temple and is admitted to the Court of the Sovereign of Eden;

28. He becomes an adept Prince and communicates with the Genies and the Cherubim;

29. He is made a Grand Scotsman, and put into communication direct contact with the Bou Principe;

30. He becomes Kadosh and Knight of the Good Principle toudays ready to crush all his enemies;

31. He becomes Inquisitor, Inspector Commander, Pa-the triarch of Judea, is admitted to the Sovereign Tribunal, and takes part in the judicial power of the Order;

32. He becomes Prince of the Royal Secret, Prince of Exile, and is admitted to the Consistory and the Executive Power of the Order:

33. He becomes Sovereign Grand Inspector General, Sou-The Pontiff, having been admitted to the Supreme Council, and taking part to the governmental power of the Order.

$. Luciferian interpretation.
(See plate P.)
I

1. Natural man is,

2. by the inspiration of Eblis-Lucifer,

3. transformed into an adopted son of the race of Eblis;

4. He is reborn with an image of Eblis and recognizes the divinity of his natural instincts:

5. His heart is made like that of Hiram-Eblis;

6. His soul, an emanation of the universal soul, knows no thanks to the allies;

7. His justice is vengeance against all his adversaries;

8. His intelligence, of divine origin, constitutes him a newcalf Jehovah-Eblis, and makes him fight against religious faith;

9. His wisdom seeks the best means of revenge the Master and to achieve his main goal, destruction of the Revealed Religion;

10. He is a new crowned Lucifer, overthrowing the political and social order, the Law and Property;

11. He is perfectly and completely incorporated into Jehovah-Lucifer: Man is his own God.

IT

12. The demonized man communes with the heart of Hiram-Luciiron, and embraces the symbol of its generative force;

43. by freedom of education, according to the spirit of Lucian iron, he acts on the people in opposition to the theo- order cracy;

14. Through freedom of conscience, he silences the cries of his conscience, ct becomes a Levite of the Master;

15. Through freedom of thought, he becomes a Priest to Fire Genius;

16. He learns the equality of the two eternal Kings, and holds the balance between them;

17. He sides with the Knights of King Abaddon;

18. He becomes Pontiff of the Genius of Fire, and sacrifices to him a crucified lamb, the effigy of the Son of God;

19. He accepts Jehovah's promise of final victory. Lucifer on Jehovah-Adonai and the conquest of paradise lost ;

20. He is made an Apostle, in the name of Lucifer, of the light
Masonic, against the divine faith advocated by Adonai;

21. He becomes Prince, reigning in the name of Lucifer;

22. He dominates in both spheres, the temporal and the...
spiritual: Man is himself his Pontiff.

III

23. Among the Magicians, the Followers of Lucifer,
2 a.m. He receives in his mind a new luci- seed
feral;

ON THE INTERPRETATION OF THE 33 DEGREES 449

25. He becomes a Knight of the Brazen Serpent, who heals him.
wounds inflicted by Adonai whom he adores as
the emblem of the Good God;

26. He is incorporated into the choirs of spirits and ascends to
third heaven, where he sees naked Truth:

27. He is admitted to the Court of His Luciferian Majesty;

28. He is incorporated into the choirs of the Genii and Seraphins of the demonic hierarchy;

29. He is admitted in the presence of the Genius of Darkness and
makes his act of submission to Baphomet;

30. He is sanctified and declared Kadosh; he burns incense
to Lucifer, is admitted to the rank of High Priests of
the Angel of Light and commits a murder in his honor;

31. He ascends the mystical ladder and concludes a pact with Satan
a pact which he confirms with a drop of his blood;

32. He is constituted Prince of the Luciferian Secret and between
in the army that marches for Lucifer's revenge and to the
conquest of paradise lost;

33. He becomes Supreme Pontiff of the Synagogue of
Satan and exercises with him the most perfect Lucian Caesaropapism
Ferian: Man is his own King.

CHAPTER IV

THERE
FREEMASONRY A RELIGIOUS SECT

1. The religious dogmas of this sect.

Every religion seeks to establish or re-establish relations of
Man with the Supreme Being. Freemasonry recognizes
as Supreme Being, whom she calls "the Great Arch-
"Tect of the Universe." This Being is known to him in the Lodges.
ordinary, under the various names of: "Master", "Eblis",
“Jehovah” and “Angel of Light”; in the back Lodges,
under those of: "Principle of Good" and "Lucifer", "equal
of Adonai, who unfortunately is also Dicu?

Having recognized Manichaeism in this doctrine, everything
Believe it or not, we no longer need to refute this cryptic error.
refuted as many times as she raised her head in class
of history. There is nothing more irrational and more savage-
among all the errors that have afflicted humanity, that
the doctrine of two equal dicux fighting each other in all
eternity. Neither having been able to defeat their opponent,
Neither one nor the other is all-powerful; neither one nor the other is
infinitely wise, far-sighted, happy, present everywhere,
immutable in its eternity; neither one nor the other is Dicu.
To make the insipid Manichean fable, which had become, more palatable
Today, the Masonic legend is the dogma of the Sect.
It has always been necessary to resort to the most powerful passions.
immoral, providing the human beast with no pretext for dogma-
A tic for the free rein of his passions, that's the whole enigma
of the power of the ancient Manichean hydra.

2. The first three Sacraments of the Sect.
The composers of 33 degrees have only elected us

1. Encyclical of Albert Pike, Supreme Pontiff of the Freemasons,
of July 14, 1889.

perfect followers of Jewish Kabbalah and Magic
black; but, moreover, they showed themselves to be profound theologians

Giens. What struck us most while visiting the three
times eleven grades, it is this tripartition which corresponds to mer-
vigilantly, in the Luciferian Synagogue, to the three
Sacraments of the Christian Church: Baptism, Holy Orders and
Confirmation, which imprints a character on the soul
indelible.

In Baptism, man is regenerated as a child of
God, and incorporated into the great family of the Heavenly Father.
In the first eleven days of Masonic degrees, we
let us see man degenerated into a son of Satan, and incorporated into the
great race of Eblis.

Through the Sacrament of Holy Orders, the Christian is incorporated into
the person of the divine Pontiff and becomes a participant in his
Eternal priesthood that builds the bridge between heaven and earth.
By the second Ouzaine, the mason, son of Satan, is incor-
poré to his Priesthood and to the race of the Kabbalistic Pontiffs
which lead the affiliates to hell.

Through the Sacrament of Confirmation, the Christian receives the
gifts of the Holy Spirit and is incorporated into the great army of
Soldiers of Jesus Christ. By the third eleventh, the Pontiff
Satan is incorporated into his militia and is part of the army
that Lucifer's Angel leads the assault on Jerusalem
light.

The man, baptized, confirmed, and ordained a priest, is signed
indelible marks of the Father, the Son, and the Holy Spirit,
and enters the ranks of the people, the army, and the clergy
of the Most High, King of Heaven. The man initiated into the degrees
of Illustrious Knight Elect (11th), of Prince of Lebanon (22nd) and of
Sovereign Grand Inspector General (33°), is signed by
characteristics of a slave, a priest, and a henchman of Satan, King of
Hell.

Saint Paul writes to the Corinthians: “He who us
strengthened with you in Christ, who anointed us, it is

1 Corinthians, 1:21.

God, who also marked us with his seal and gave us the
a pledge of the Spirit in our hearts.” The character, therefore, that
the three Sacraments mentioned imprint themselves on the soul, is
similar to the impression left by a seal on wax
which it is applied to. Baptism leaves in our soul
a resemblance to God the Father, from whom we become

the children; the Confirmation, a resemblance to Dien le
Holy Spirit, from whom we receive gifts; and the Saints
Orders, a resemblance to God the Son, of whom we re-
Let us consider priestly powers. Derived from the priesthood
perpetual of Christ, the three Sacraments produce a
Incredible printing.

The ceremonies of Freemasonry, its baptism,
Do his priesthood and confirmation also imprint a
Character in the soul of the followers? A character, yes; a
Indelible character, no. Saint John speaks of the seven angels
who were to spread the seven bowls of the
God's wrath: "And the firstfruits poured out his bowl and he did
a cruel plea on men who had the character of
the beast and those who worship its image! By the beast
is designated Lucifer, and by the character a spiritual imprint-
ritual,

Dicu, creator of the essence of the soul, has the power to imprint-
sea to the faculties and even to the essence of the soul a mark
indelible; but no created being, not even Satan,
Man does not possess such power. The precious blood of
Redeemer of the world, flowing in the Sacraments of
Baptism and Penance, can at any time, with the con-
the feeling of man, to wash away all the iniquities of which his
The donkey was able to get dirty, including "the character of the beast".
“Even if our sins were like ecurlita, they would become-
will be white like snow; and when they are red
like vermilion, they will be white like wool.
"Whiter?" Masonic symbols are therefore
imprinted in the souls of the followers; but they are by no means

---

1. Apocal., xv, 2.
2, Isaiah, 1, 18.

indelible. However, those who want to keep them
will keep them in hell. This threefold Masonic character,
adoption into the mystical body of Satan's people,
Affiliation to his Levitical body and enlistment in the
the phalanxes of his militia, constitutes the essence of initiation.

3. The four other Sacraments and the Sacrifice of the Sect.

The imitation of Satan, in the course of these 33 degrees,
a parody of the other four Sacraments of the Church; but

she does not flee from any of them a new character or a basis upon which she would build another Onzainc of degrees.

The Sacrament of Penance is parodied in the grade of Grand Master Architect, where the recipient must confess publicly all his faults against the Masonic Order; any other sin not being considered as such. The Sa- The ceremony of the Eucharist is imitated in the same grade, where The recipient receives the mystical paste in communion. The Sacrament of Marriage is mimicked in the 33rd degree, where the The recipient is "married" to the Order (Ragon, p. 12) as to his wife. Finally, the Sacrament of Extreme Unction was administered. found parodied in the same grade, when the man finds finally, "in molten lead," the purification "of the stains of vice and immorality, which his hands can "still be soiled."

There's no need to explain the parody of the Sacraments any further. of the Church.

If, in the Christian religion, there is one thing that is sovereign a detestable people, a deicide and an ancient Serpent, This is undoubtedly the Sacrifice of the Mass, the continuation and the bloodless renewal of the bloody sacrifice of the Cross. I] reminds the Jew of his deicide and Satan of his defeat.

The double consecration of the bread and the wine constitutes a real, albeit mystical, separation of the body and blood Jesus Christ, and therefore, a mystical death of the Savior. The ceremonies of the Canon of the Mass represent the principal incidents of the unfinished divine drama on Calvary.

On the cross lying on the ground, Christ is nailed by the hands and feet: his five wounds are symbolized by the five crosses drawn by the priest with the holy host on them above the chalice. The cross, with the victim attached, is raised to be fixed in the ground: the priest raises the chalice and the host above the altar, they replaced them immediately. With arms outstretched on the cross, the Savior of the world prays for the redemption of humankind: the priest extends his arms recites the Lord's Prayer. The Lord dies on the cross; His heart is broken: the priest divides the host into two parts. Christ will be resurrected with a glorious body: the The priest detaches a small piece of Phostia. For three days, the Squire remains in the tomb: the priest does three crosses with the particle detached on the chalice, and He wishes the Lord's peace to the faithful. Jesus Christ res-

arouses: the priest drops the particle into the chalice;
It is the union of the body and the shed blood. The Savior
returns to heaven: the heart of the priest who receives communion becomes the
The dwelling place of the resurrected. All these ceremonies are, for the
For the Jew, and for Satan, "a scandal and madness." Also the
Are the Rosicrucians making it a parody full of rage and hatred?

At the "Agape" festival, on the night of Holy Thursday to Friday...
On Holy Friday, a lamb is served with a small [missing word] on its head.
crown of thorns and the four feet each pierced by
a nail. The head and feet are cut off, declared
"impure parlies" and "sacrificed to Fire, the element principle"
of the Angel of Light.” Then the traditional toasts are drunk.
nelles. The glass is called a "chalice". After emptying it, one
raise it to the height of the forehead, lower it to the hollow of
The stomach is carried over the left shoulder, then over the shoulder
right, and we put it back on the table. That's cross-dressing.
sacrilege of the Last Supper, of the crucifixion of Our Lord
of the Sign of the Cross.

These are the Sacraments of Freemasonry and its sacrifice-
Fice!

4.1 Cor., 1, 23.

4. The Tabernacle of the Synagogue of Satan.

The veneration of the Palladium in Freemasonry is not
not a simple fetish. Baphomet is more than a
fetish. The Trojans said that their great idol, the
The statue of Pallas or Minerva had fallen from the sky. The Tein-
The pliers said that their Palladium had been given to them by
The Great Architect. It's the same thing.

The Trojans carefully preserved their idol, believing
that the salvation of their city depended on it. That is why Ulysses
and Diomedes entered Troy by night, went to seize the
Palladium at the sanctuary of the temple of Pallas, and they took it away.
Only then could Troy be taken.

Pallas Athena or Minerva, the goddess of Wisdom and of
War, which sprang fully armed from the brain of Jupiter, is not
something other than Kether, Poimandres, Masonic Wisdom-
nique. The Baphomet, Baptism of Wisdom, is his statue,
his idol, and the Palladium of the Ancient and Modern Templars,
in Jerusalem, in France, in Kilwinning and in Charleston.

Following Roman tradition, the two Greek heroes did not-
They discovered that it was a fake Palladium: the real one was worn by Aeneas in
Italy, and later went to Rome, where he was kept in a place
a secret known only to the High Priest and the Great
Vestal Virgin. The day may come when we will see Baphomet.
to enter Rome, and to place oneself on the altar of
Saint Peter. "First, there must be defection, and
that the man of sin, the son of perdition, has been seen,
who declares himself an adversary and rises above all that
is called God, or is worshipped, even to the point of sitting in the
"God's temple, appearing there as if he were Dicu?"

Baphomet is more than a fetish. It is the figure of the
god of Freemasonry.

1. Conf. Bouillet, Dictionary of History.
4. II Thessal, , 11, #.

5. The Masonic hierarchy and its Pope,

By traversing the three Onzuinces of Masonic degrees,
we have seen the hierarchy of Freemasonry either in
the ranks of the simple Faithful, or those of the Lepites,
either in those of the Knights.

The true Pope-Emperor still needs to be shown; for one
cannot admit that every Thirty-third is a Pope-
Emperor in reality; the unity of order and its hierarchy
demands that there be only one Supreme Leader of the entire
Freemasonry, whatever its Rite or denomination
nation.

The pronounced and almost exclusively Jewish character of the
Freemasonry seems to demand that it be the Prince of
the Exile of the nation of Israel, since the Synagogue is to them
submissive. But, let us note well, the satanic character
grafted onto the Jewish character of Freemasonry does not require
not precisely that the Supreme Leader be a Jew; it suffices
that he is a true Luciferian, a confirmed and genuine worshipper
disciple of the Angel of Light. Such a character will find
In the modern Jew, a close friend, that's enough. One
A recent revelation, made by Mr. Adolphe Ricoux, leaves no one in doubt.
There is no longer any doubt about the personality of this Supreme Leader and
Emperor-Pope of all Freemasonry. "The first
The Supreme Council, as we have already said, was formed

May 31, 1801, in Charleston, at 33° north latitude, under the presidency of the Jew Isaac Long, made Inspector General by the Jew Moses Cohen, who held his rank of Spitzer, from Hyes, from Franken, and the Jew Morin. The latter held him since August 27, 1762, of the Prince of Rohan and nine other Freemasons of the Rite of Perfection, who had charged him to establish in all parts of the world the Powerful and Sublime Freemasonry?

1. The Existence of Women's Lodges. Varis, Téqui, publisher, p. 64 seq.
2, Paul Rosen, p. 219,

The Jews were therefore the founders of the first Great Council which was to become the center of cos- Freemasonry Mopolite. And they placed it in America, in a city chosen precisely at 33° north latitude. Since 1801, The Supreme Chief resides in Charleston. This Chief was, in 1889, Albert Pike, whom we have already named. In his Encyclical Letter, dated July 14, 1889, anniversary and a celebrated centenarian, he takes the titles of each of the 33 ofgrits and adds the following: "Most Powerful Sovereign Commander Grand Master of the Supreme Council of CharLeston, first Supreme Council of the globe; Grand Master Keeper of the Sacred Palladium, Supreme Pontiff of the Universal Freemasonry. Under these pompous titles he published his Encyclical Letter, "in the thirty-first year of his Pontificate,” assisted by ten “Most Illustrious, Most Enlightened and Most Sublime Brothers, N.... and N...., Sovereigns Grand Inspectors General, Elected Mages, comprising the Most Serene Grand College of Emeritus Masons, Council of the elite phalanx and sacred battalion of the Order.

We now know who the Sovereign Pontiff is. of the Synagogue of Satan, V'Ensoph, the First Principle, and around him was his Sacred College, composed of ten members.

The encyclical lists the 23 Supreme Councils "in-"generated" until now, either directly or indirectly, of that of Charleston, and spread across the entire globe. She then lists one hundred Grand Orients and Grand Lodges of all Rites in communication with the Supreme Council of Charleston as the Sovereign Masonic Power, for example the Grand Orient of France, the General Council of the Rite of Misraïm, the Grand Council of Oddfel- Masons laws, etc. From this we are justified in concluding that the francFreemasonry is found all over the globe, in various forms

countless, but under the supreme direction of the Sovereign
Pontiff of Charleston. Charleston is the provisional Rome of
The Synagogue of Satan. The Grand Master of the Supreme

1. Adolphe Ricoux, pp. 78-95.

Charleston Council is its Pope, the Vicar of Lucifer
on earth, aspiring to one day reside in the true
Rome. The Grand College of Emeritus Masons is its Sacred
Cardini College; the Sovereign Commanders of
Supreme Councils or Grand Orients around the world
are its Patriarchs, Archbishops and Bishops; the Venerable-
the leaders of the Lodges, its Parish Priests; the Masons are its faithful;
The Lodges, their churches and chapels. The Lodges' attire.
are the more or less Luciferian cult; the sol- meetings
ticiales, the great festivals of worship; and finally, the Palladium
is the Tabernacle, or rather the Ark of the Covenant between
Jehovah-Lucifer and his Masonic chosen people.

The Lord spoke to Moses and said to him, “You shall make a
wooden arch made of Sotim (Acacia)... you will also make the neck-
the cle of the Ark... We will put at these two ends two
Cherubs... it is from here that I will give my orders. I
I will speak to you from above the mercy seat, from the middle of the two
Cherubs... to let you know exactly what I want
to command the children of Israel, »

Lucifer mimicked this Ark of the Covenant in Baphomet.
The two cherubs are replaced by two horns.
in the middle of these horns burns the bluish flame indicating the
Sehekhinah, the presence of the Dicu-Fire, which from there gives its
orders to his Vicar on earth. We suppose—we do not
Let us not doubt — that Satan is showing himself and communicating per-
sonnellement with his first replacement and his deputies,
letting them know everything he wants to order from
children of the Widow.

The Freemasons of the Palladian Rite (outside the 33
degrees) sc proclaim the direct heirs of the Templars...
They claim that, during the trial brought against Jacques de Molay
and to his accomplices, a number of successful Templars-
rent to save the monstrous idol known as Baphomet, the
transported them to Scotland, and there they continued their practices
secret... This Baphomet, it is said, had been given to

4. Exodus, xxv.

Templars by the Great Architect himself for their
to serve as Palladium. 1] was transported in 1801 to Charleston,
in the United States, and there the first Supreme Council was founded.
"The sect's top leadership was therefore split into
two: in Rome, sits the Head of Political Action, who was,
until 1872, Fr. Mazzini, then from 1872 to 1882, the
Br. Garibaldi, succeeded by Br. Giuseppe Petroni,
replaced today by Fr. Adriano Lémmi; at Char-
Leston, on the other hand, sits the Dogmatic Leader, the Antipope
secret, which for a very long time was Fr. Albert Pike,
American general, who died a few weeks ago and that
They are now working to replace... Albert Pike has re-
formed the ancient Palladian Rite and gave it the character
Luciferian in all its brutality. Palladism, for him,
is a selection: he leaves the followers to the ordinary Lodges
who cling to materialism or who invoke the Great
An architect, though he dared not give his real name; he is a group
under the title of Knights and Mistresses Templar, the
fanatics that the direct patronage of Lucifer does not
"To shudder!"

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1. Adolphe Ricoux, p. 37,

CHAPTER V

FREEMASONRY: A POLITICAL STATE

This chapter has already been written more than once. The works of
P. Deschamps, P. Neut, Mgr Fava, the lawyer doc-
author Eckert, Paul Rosen, Léo Taxil and other authors
antimiaconic drugs spare us from writing it again.
times. Let us simply repeat what General Garibaldi
learned from the Heads of the Order:

"Fraternity, the all-powerful promise with which
"We have established our power" means:

"Fraternity within Freemasonry, to constitute
a state within a state with resources and a functioning
independent of the state, unknown to the state.

"Fraternity within Freemasonry, to constitute
a State above the State, with a Unity, a Cosmo-

litanism, a universality that makes it superior, dominant of the State.

"Fraternity within Freemasonry, to constitute a state against the state, as long as the permanent armed forces exist nents, instruments of oppression, principles of parasitism, an obstacle to any fraternization.

“A day will come when, after the complete partitioning of Europe in two Empires, the German Empire of the West and the Russian Empire of the East, Freemasonry will join them into one, with Rome as capital of the entire universe.

This is the universal Republic so often named and praised in Freemasonry; awaited by the Jews of- Then for centuries, desired and offered by Lucifer to his followers, as he had offered it to Jesus Christ in the desert: “The The Devil carried Jesus up a very high mountain, and him showing {all the kingdoms of the world and all the glory who was accompanying them, he said to him: I will give you all these "Things, if you bow down before me and worship me."

Alas! to this same proposal made by Lucifer to men, how many are there who, instead of reto lay with Jesus Christ: “Get away, Satan!” allowed themselves to be deceived and, prostrating themselves before him, offered him their incense and their worship!

CONCLUSION

1. The Synagogue of Satan in Universal History,

As we write these lines, a hurricane is passing by on a small black island, howling and trembling, overturning trees, breaking their branches, tearing out their excavations and sweeping them away in a furious whirlwind. All of nature He trembled and groaned. The poor plowman huddled in his fragile cottage, waiting for the storm to end.

Image of our century!

Science explains to us the origin and nature of louragan.

This book explains our troubled century.

Hell has once again unleashed its fatal errors.
of paganism, once vain; he called under his banner
the ancient hatred of the Synagogue, uncovered and the exasperated audacity-
The father of the deicide people, always ready to start his
a relentless war against the Lord and his Christ; he has en-
played a role in his army, suppressing all the violent passions of humanity.
corrupted humanity, avarice, pride, ambition, and above all the
lust, its ever-young, ever-vigorous support, ct
of all his weapons, the sharpest and most formidable-
table. All these forces, Hell organized them and the
directs against the Church of Christ. Those who formerly waged war-
they were acting on their own behalf, and delivering in isolation
battle against divine truth, all were summoned to form
an alliance against the common enemy. Paganism, the
Judaism, apostasy, vices and passions, under the
Lucifer's supreme leadership, together they mount the assault
from the heavenly Jerusalem, hoping that their battalions would be reunited
will finally achieve the victory that, until now, they have been unable to achieve.
Give them separate attacks. That's their supreme effort.
before declaring defeat and surrendering. Atten-
gifts a little longer: the Bride of the Savior is accustomed to

She conquers through suffering. In everything she imitates her divine Spouse.
Freemasonry, this new Synagogue of Satan,
will be, like the ancient Synagogue, defeated by the Cross.

Blessed are those who have not bent the knee before
Lucifer, not even before his idol! Woe to those who will
convôles in the Dark Genic militia and will have
expected of him a happiness that he does not possess and that he does not
can give to no one! Beyond their tomb, they
will see the sinister truth of their axiom: "The salary
Masonic means that the initiate, like any good man,
He does not expect his reward in the future, but that he...
receives here below and is satisfied, »

It is true, there will be, according to the prediction of Jesus Christ,
Before the end of the world, a final battle fought against the Church
by the Antichrist himself. Before the ultimate catastrophe,
the Church must celebrate its greatest triumph by the con-
the quest of all nations and their submission to the sweet ct
holy law of the Crucified. We are still very far from the
The end. The world has still done too little to have deserved it.
to be created!

Moreover, the crisis of our century, caused by the franc-
Freemasonry, is by no means as formidable as the pen-

It senses many minds. Once unmasked, this society
secret will be hated by everyone and abandoned by the
a large mass of his honest followers. These recognize-
They will show how the hypocrisy and lies of their leaders
Strangers had misled them and forced them to cooperate
to a Jewish and satanic work of which they had no
the slightest suspicion.

Once a movement of exodus from the Lodges had begun and
The well-accentuated will be the beginning of the reversal of
this seemingly invincible power of darkness.

4. The Venerable to the new Fellow. Léo Taxil, p. 86.

2. Governments.

There is reason to believe that public conscience is remembering
will rise up against the Jews, the true authors of Freemasonry-
nonsense.

Israel infandum scelus audet morte piandum. It will not be
This is not the first time we have seen popular outrage.
compressed for too long, bursting, and committing against the
Jews of regrettable violence. Governments, not
still entirely taken over by the Sect, should take
precautions against this looming danger. They are wrong not to
not to consider with mowing the necessary foresight.

But what to do?

Expelling Jews from a country is an act of uncharitable behavior.
and justice towards the neighboring countries on which we dump
These rodent worms. It is also too harsh a measure.
against those among the Jews who are not guilty of
crimes of the audacious handful who, by means of the franc-
tuaçonuerie, exploits nations. It would suffice, we believe,
to defend to Jews the occupations of bankers, of
merchants, journalists, professors, doctors and
of apothecaries. It does not seem unfair to declare the for-
gigantic sums of certain bankers, national property-
nale, because it is unacceptable that a man can,
through financial maneuvers, amass in a short time a
A fortune more than royal, a truly national capital, and
thus impoverishing the country and the people who provide it with hospitality
tality.

But are there still sovereigns who are sufficiently in control of their
country, to act in this way? The Royal Axe threatens to
flee, fall the heads of your sovereigns, like that of
Louis XVI, unless they take the most
energetic in protecting themselves and in liberating their people
of Masonic imposture. Joining the Secret Society
Being a Freemason is a crime of lèse-majesté. And almost
All monarchs have had the weakness, if not to commit it,
At least punish him! Will they still have the time?

to escape the punishment deserved by their weakness and their
Carelessness?

If they want to save their crowns and their people,
that they help to expose Freemasonry! This will not be
not by brute force, but by the education of the people,
of the great and the small, which they will still be able to divert
the blow that threatens them.

8. The Jews.

What a strange figure in humanity, this people
of Israel! How great and majestic it is in its history,
as long as he walks with the Lord! How great he is too and
especially terrible in his hatred for his Messiah, whom he has
Unknown, he was killed on the cross!

If he only wanted to rise above the material meaning of his
Holy books in a spiritual sense, he would be saved... But he did not
It's not a matter of chance. His avenging is voluntary. It's a phenomenon.
psychological factors that are found in older women
intelligence and, among major criminals, persist in
Evil lies in lies. Pride is the explanation.
Satan himself can no longer be saved: he does not want it and
will never want it. The pride of a great intelligence
prefers a thousand times to suffer than to stoop and recognize his
error.

As soon as he humbles himself before God, the Jew sees: "he
"They fall from his eyes like scales!" He then exclaimed in astonishment.
for not having known sooner what is now so obvious to him
tooth, the divinity of the Messiah.

The great prophecies of the Old Testament did not
can be explained by something other than the Lord Jesus-
Christ, true God and true man. In him all the prophecies

Messianic and all the symbols of Mosaic law are found
their harmonious and rational interpretation; it is not
that with ill will, with preconceived ideas and
endless contradictions, which can be given another

1. Acts, 1x, 18,
30

interpretation. Why then do the Jews not see the
Truth? Why do they seek it in a fundamental Kabbalah?
Is it an anti-rational and openly satanic act?

Do not hope, O Jews, to escape the calamity that
You are being threatened again, madam! Your deicide nation is in
this moment, arriving at one of those peaks of power, ct of
prosperity, so often repeated in your history, which must
to result, as always, in a great national disaster.
The day that will crush you will be the eve of a vital oxysbian
of the Church, your victim, the one that history has never
sight. Your prophets promised it to him!

4. The Protestants,

The hurricane purified Pair. The SAFCopeenr of the mind
humans resume their natural course as soon as a storm
Violent Pa, freed from his false ideas. The Freemasons
Those most in the know have quite often, and very rightly so, criticized
to Protestantism, having proven to be only halfway there. Before
to proclaim the divinity of human Reason, it was necessary
to emancipate it from divine faith: the divine priority of the Church
had to be humbled before Reason. This is the work of the Pro-
Testamentism. By burning the Pope's Bull, Luther made the
first step towards Free Thought which burns the decrees of the
Reason. The Templars in Scotland, and the Jews, have
quickly understood the importance of the revolution begun by
the German monk. The Masonic charter of Cologne, signed
by Archbishop Ilermann, by Melanchthon,
Colligny and others, is irrefutable proof that the apron
Masonic affiliation is perfectly suited to a revolutionary bishop.
This apron is not a vestment of the Christian priesthood.
Here: the prolestant bishops who adorn themselves with it wear
the insignia of the workers of "Graud Architect of the Universe".

Why are Protestants so slow to turn away from
eyes of the deceptive glimmers of their thousand and one sects, and

to contemplate the splendors of the truth of Catholicism?
Their great minds preceded them; they were brilliant and
are still returning in large numbers to the fold of the Church,

the only true Bride of Christ. In this century where everything
marching at the greatest speed, the return of the peoples to
The Catholic Church is growing too slowly; nevertheless, it is
It is easy to foresee the happy day when the successors of Saint
Peter will joyfully embrace the nations that we
had torn them away. And shepherd received the flock, Germania
regem.

May the Protestant Freemasons become disillusioned with the
A profound error, that the Lodge will stifle Catholicism at
to the benefit of Protestantism. It only wages war against the Church
Catholic because she knows that she alone is divine;
Protestant sects do not worry him: they make his
work |

When the Lodges are closed, the Protestant temples will
will transform themselves into Catholic churches. The day
is not far off. Blessed are the Protestants who warn him
to taste right now the delights of the Sci- yoke
gneur under the paternal roof they had left!

5. The Catholics.

The awakening of Catholic sentiment and the return of courage
in the broken hearts of the children of the Church is one thing
Wonderful to see. For over a century, the people
Christian groans, weeps, cries, hopes, here and there, more or less
discouraged. But ever since they dared to attack his pastors, ct
especially its Supreme Pastor, the indignation against the au-
The audacious perpetrators of these iniquities provoked a reversal of fortune.
which the Masonic secretaries did not expect. The
The movement that has begun will not slow down until after the closing
from the last Lodge. Let them have nothing to fear, children
of Dicu ct of his Church! The honest minds among the
Protestants among the Freemasons began to com-
consider how much they were deceived by the so-called
reformers. They are already returning and will return again in
greater numbers. Catholic hearts will expand and
will jump for joy at the sight of the ever-increasing number
converts.

Let us never forget that the path that leads to happiness
The path to glory passes through suffering and humiliation.
The Catholic people know this, in theory, through the doctrine of
the Cross, and in practice, through an experience twenty times safer
area. However, the humiliations inflicted by Freemasonry
to their harmless, pious, and patient people, arrived at their
To top it all off: they attack faith through atheistic education, the saint-
the death of marriage through divorce, the purity of morals through the
impious theatre and shameless literature, the freedom of worship
through revolting prohibitions, property through theft
Unjust and audacious, the reputation of the ergé was tarnished by calumnies.
incessant, fairness through outrageous ostracism, summer... The
The time has come to change all of this. We want to have and
we will have the full freedom to teach divine truth, of
to give our children a Christian education, to possess
which is rightfully ours, to celebrate publicly
our worship, to protect our marriage against the desire of
Jewish divorce, to enjoy our good reputation, of
to push away from us and our families the bad press and
indecent novels, and to take our rightful share of
the public administration of our country. We do not want
not to be slaves of the Jews, and we will not be anymore. We
we no longer want to be the disinherited of our country, and we do not
will not be. We are fed up with the indignities of which the franc-
Freemasonry has inundated us with accounts of the affronts committed by the Jews.
to our holy religion and their insults to our Savior,
to his holy Mother and to our Pontiff. We will forget the
divergence of our political opinions to be united and
firm against the impudence and insolence of the adversaries of
God and his Christ. Victory is assured. The future
belongs to us. Lucifer and his emissaries will be forced to
lower their Masonic flag: Satan and the evil
Spirits that roam the world, seeking to destroy souls,
will be cast back into hell, from which they are audaciously
went out to attack the City of God.

6. The Sovereign Pontiff,

Thankfully, the true Jerusalem that came down from heaven is
always effectively guarded by the One who governs it
name of the Divine King. The Sovereign Pontiffs have everything
He raised his voice against the Masonic hydra, and warned them
kings of the earth and the faithful people of the danger she was preparing-
contributes to public peace, the stability of thrones, and order

social. Alas! The kings did not listen to this authoritative voice!
They allowed the new power to grow and even encouraged it.
sance” (et princeps nescit quod nova potentia crescit) which
would one day have to take away their crowns, otherwise they would be condemned-
to a violent and ignominious death! May those who
They hold the scepter and learn true wisdom.
They open their ears and souls to the teachings of the Vicar
of Jesus Christ!

Among the numerous and urgent exhortations, pro-
proclaimed by the Popes from the chair of Saint Peter,
shines, like a light from the cicl (lumen of coelo),
the marvelous Encyelic Humanum genus, published by
the current reigning Sovereign Pontiff, Pope Leo XIII.
It is the lance thrust of Saint George into the heart of
infernal dragon.

Mortally wounded, Freemasonry will not recover.
Never again. She can still assert herself for a time by
brute force and underhanded intrigues; but it is
the idea, the intelligence of man, and not the human beast,
who ultimately rules the world.

The Popes, with the Church they lead, will still prevail
once Manichaeism, Kabbalah, and all of Paganism
who dared to raise her head again, before giving way to
the religion of the Crucified.

This victory will be achieved as a result of the conviction held
in their minds through holy, immaculate, and infallible doctrine
The Church of Christ and its supreme leaders. The Pro-
evidence allowed the Masonic world to strip the
Holy Father of his heritage, to impoverish the Church everywhere

ATÙ CONCLUSION

Catholics are guilty of humiliating their sons through hateful ostracism.
so that it becomes evident to everyone that
the ruin of Freemason power is due neither to
temporal power, neither to earthly treasures, nor to nine
human means. History will tell: the Synagogue of Satan has
was struck down by the all-powerful voice of the glorious vici-
bacon seated on the papal throne, by the Vicar of Jesus-

Christ, Pope Leo XIII.

ADDITION

In Chapter IV of Book I, page 78

ME-A. Wallis Budge published, last year, the translation tion of a hieratic papyrus which recounts the evolutions of Rat. There too we searched and found the number Eleven in the theogonice, and a striking resemblance to the Genesis of the Egyptians with those of the Indians (p. 24), of the Chaldeans (p. 26), the Kubbalah (p. 30), and the Bible (Prov., vi, 22-31). In the texts we cite, we re-will find the infinite substance under the name of Nu, the Firmament, corresponding to the deities named Ánu ct Ahu; the Trinity is called Veb-er-Ter, Slayer of the Universe, Shu, product of Neb-er-Ter's body, and Tefnut, from his mouth. Neb-er-Ter said: “I, being a God, have become three gods. The other characters correspond to the seven gods. The other characters correspond
angels of other ancient nations.

Pages 48-51: "The book that teaches the evolutions of Ra and the defeat of Apepi.

COLUMN XXVI

"Words of Neb-er-Ter speaking about his entry" in existence.

"22. There was neither heaven nor earth; the animals of the earth and Reptiles didn't exist. I'm the one who built theirs. forms of the inert mass of aqueous matter.

"23. I couldn't find any place there where I would have I was able to rest. By the strength that lay within my will I laid the foundations (of all things) in form of the god Shu, and I gave them all the attributes that they possess. I was completely alone, because I didn't have

1. On the hieratic Papyrus of Nesi-Amsu, a Scribe in the Temple of Amen-Rà at Thebes. About BC 305. By EA Wallis Budge, MA, F.S, A. Westminster. Printed by Nichols and Sons, 25 Parliament St. 1891.

472 ADDITION

The god Sku has not yet been evacuated, nor has the god been spat out of my mouth.
Tefnut.
COLUMN XXVII

“1. I poured some semen into my own mouth:
I expelled the god Shu, and I spat the god from my mouth.
Tefnut. My father Nu (the firmament) says: "They eclipse my
"an eye behind them since long periods of
"Time they separate from me; after that, I, being a
“God, I have become three gods, of myself, by evoking myself”
"reading in this land."

"5. Shu and Tefnut gave birth to Nut, Seb; Nut
gave birth to Osiris, Horus, dwelling in invisibility-
Litey, Sut, Isis, Nephthys, one after the other, and their children
multiply on Earth.

See table Q.

BOARD A

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THE KABBALAH

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THE KABBALAH

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PLATE C

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Zoroastrianism

482 PLATE C 48

Zoroastrianism

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490 PLATE E 49,

BRABMINISM

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PLATE F 495

BUDDHISM

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PLATE H

GNOSTICISM

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OPHITISM

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MANICHEISM

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s8 PLATE M o

OFFICIAL PHILOSOPHICAL INTERPRETATION

LY. PAUL ROSEN, p. 51)

52 PLATE N se

OFFICIAL POLITICAL AND RELIGIOUS INTERPRETATION

(Y. PAUL REDY, p. 2L)

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PLATE O

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JEWISH INTERPRETATION

526

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LUCIFERIAN INTERPRETATION

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THE THEOGONY OF THE EGYPTIANS

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F–Osiris.

Isis.

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THE THEOGONY OF THE EGYPTIANS

9. Horus.

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The Jews of Paris during the Terror, according to their identity cards
stiffness

Francois Lustman

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The Jews of Paris during the Terror

according to their security cards

FRANÇOIS LUSTMAN

Since Particle, Hippolytus' pioneering work, our knowledge of them has

Prague, which in 1879 evoked the Jews of the revolutionary era, has become more refined. of Paris under the Terror, primarily through publications memories of his grandfather, of Léon Kahn in 1898 and of Mayer

The Jews of Paris during the Terror according to their security cards - ab)

Lambert in 1906, then in 1970 of Liliane Hagége and, for the "Portuguese-gays” and Avignon residents at the beginning of the Revolution, by Gérard Nahon. More Recently, other insights have been brought by Claudie Blamont on their marriages, and by Bernhard BlumenKranz on certain less tragic cases of clashes with the revolutionary police - We have known since Léon Kahn that others were guillotined for a political motive tic! Our work deliberately leaves setting aside this political aspect of their history to become interested in the study demographic and sociological.

Léon Kahn uses the figure of 500 Jews put forward by lawyer Godard in 1790, provided several lists, in particular of those engaged in the Guard national, which allow localization part of their homes, but remains very vague about their professions that he reduced to peddling.2 It indicates equalment, a surprising observation at first firstly, for this anti-religious period, that the year 1793, and the year 1794 at a At the lowest level, were those where the Circumcisions were the most common. breuses 3, correlated information since — thanks to Claudie's research Blamont — at the marriage rate, at its maximum during years II and II of the Republic, i.e. 1793 and 1794. Liliane Hagège, limiting herself to the section Beaubourg (formerly the Carmelite district, then section of the Reunion), the most densely populated with Jews during the Revolution, puts forward the figure of 186 Jews in 1792, all Ashkenazi with their two synagogues closed toilets during the Reign of Terror, modest merchants or traders, crammed into a few narrow streets and unhealthy areas of the right bank between the street

Beaubourg and Rue Saint-Martin,
moving frequently. Gérard
Nahon studies a community of a
about thirty families originally from
Southwest, mostly living in the
left bank, rue Saint-André-des-Arts,
structured around a synagogue
Sephardic> and a relief society
mutuals. What confirmations,
What new details do we have?
brings the analysis of the registers
security cards?

Methodological problems

During the Terror, every citizen
must have been issued a security card
which established his identity and allowed him to...
He went about his business.
issuing these cards was the responsibility
sections; they held
registers in which they collected
information regarding
citizens to whom they delivered these
maps. These registers are kept at
National Archives in series F7.
This material comes in the form
of a cardboard register with a label
quest which bears the name of the section,
or a bundle of attached sheets.
It contains either a table of
columns on a double page, at a rate
one person per line, or a short
paragraph for each person, followed by
signatures of witnesses; the information
information presented in the paragraphs
are often less complete than
those of the columns. The pre- columns
They smell from left to right: a number
order, the date of issue of the
card, name, surname, quality,
age, current place of residence, pre-
former residence, the time of arrival at
Paris, the birthplace, the name of

witnesses, the citizen's signature. All the people listed in the registers are adult men.

But how to determine among these numerous registers, those that are necessary Strip? I based my answer on the geography of Jewish settlement which derived from the works of Léon Kahn, Liliane Hagège and Paul Hildenfinger, the latter author for the period immediately preceding the end of tionnaire €. So I favoured the five following sections: on the right bank, that of Réunion, former district of Carmelite nuns, between the Beaubourg streets and Saint-Martin, the most densely populated Jewish city according to our authors; that of the Lombards, extension of the previous one the other side of Saint-Martin Street; that of the Halle au Blé, around the rue Saint-Honoré; rue du Temple; on the left bank, the one of the Theatre French, containing Saint- Street André-des-Arts 7. Pai had to give up the section of the Armed Man whose The register is missing. On the other hand, I have noted that that of the Lombards occupied two boxes, only one being available-Notable for the other sections. Despite the possibility that this difference of volume corresponds to the loss of a part of the data, and taking into account the the fact that my initial hypothesis may having made me neglect some iso- Jews residents living in foreign neighborhoods Gers to the Jewish housing of Paris in the pre-revolutionary period, I think having counted the majority of the Jews of Paris during the Reign of Terror. My method is supported by Leon's statistics Kahn, according to whom at the beginning of the 19th century 85% of the Jews of Paris lived always these neighborhoods ®.

How to finally detect the Jews Registered? Since Emancipation, the Jews are

French citizens and must not to be labeled as Jews. Despite this, nine individuals are described as "Jewish", that is in the name column (like "Jewish Samuel"), or in that of the first name (like "Jewish Jacob"), or in that of the profession (“mar-Jewish chand"), all in the section of Lombards. Simple habit or A sign of hostility? We also find in the registers of persons also known as Moses Pimentel, sexton of the society of mutual aid of the community Portuguese, which appears in the section of French theater, Aron Schmoll, future member of the consistory of Paris, who lives on Chapon Street in the section of the Reunion, Elijah Mordecai and Jacob Lazard, who will sign the address of the 26th August 10... For the others, we have nothing left. that the very imperfect method of identification by names, in cross-your full name (all the more so easily confused by the officecrates that these notions were at this A period quite foreign to the Jews themselves same, which will be one of the reasons for the Napoleonic decree of 1808 on the seizure (by name). In-depth knowledge die of onomastics so much Ashkenazi that Bordeaux is useful, and I preferred eliminate contentious cases (such as a Daniel Simon, originally from a region of France, which was forbidden to Jews before Emancipation). I also detected ten double entrances, once under the "surname" and once under the "first name", based on the concordances related to age, the date of arrival in Paris and the place of birth. Without blinding myself Regarding the imperfection of the method, I have therefore 288 men were taken into account written in the registers for the five sections considered: Reunion, 151; Lombards, 99; Halle au Blé, 9; Temple, 3; French Theatre, 26. Is the sample representative? We know that at the beginning of the Revolution, about forty families at most lived in the neighborhood corresponding to the Theatre section French 11, for which I count 26 men, presumably heads of families: the deficit is about fifteen families. In 1790, out of 120 Jewish recruits in the National Guard, 9, or 7.5%, lived on Rue des Blancs Manteaux, corresponding to the section of The armed man, whose register missing, as I said above; in applying the same proportion of 7.5% for 1793 in this section, I get an estimate of 21 persounds not appearing in my countdown. Finally, if the section of the Reunion, the city with the highest Jewish population, is not represented by only one box, the The size of this box is quite impressive. and one might think that the data are complete. For the other two single-box sections (Halle au Blé) and Temple), they do not contribute in everything for 12 people: the donations Missing children would therefore not go to beyond 12 people. I was also able to reject-to unfairly target certain individuals and others may have escaped my attention tion: I admit about twenty false negative. By adding the numbers Of all these potential shortcomings, I arrive at a total of 70 individuals, or a little less than 25% of the total. I'm talking about it.

[18 - Mixtures]

concluded that the data collected at worst concern /5% of Jews Paris in 1793 and that they are quite representative to allow me to extend the results of the analysis to the entire population.

Elements of demography: population, immigration, age

How many Jewish inhabitants of Paris, these 288 cardholders Do the safety standards correspond? It is necessary

to recall that the lawyer Godard declared
In 1790, Paris had 500 Jews.
However, if we consider that each of the
288 of 1793 was accompanied by a
family and that the coefficient is applied
classic cient of 4.5, we obtain the
a considerable figure of 1,296 per-
sounds. I] Here, a distinction must be made between the
Jews who settled in Paris before the
Revolution, of which concurring evidence
teeth show that they were there in
family 12, and the recent immigrants
date, generally arriving alone, and who do not
will bring their families – or get married –
will be there on site – a little later.
This approach to the problem is confirmed and
through observation deduced from our
registers that 62 of the owners of a
Safety cards arrived in 1793, and
by noting the large number of
marriages and circumcisions that took place
during the Reign of Terror. In
applying to the 226 owners of a
security card remaining the coefficient
classic family, I get the figure
of 1079 Jewish inhabitants of Paris; and
given the false negatives, I-
both, according to my estimate, at 25% of the
Jews detected in the records, we
would reach a total of 1,439, a figure
very important, almost three times that

The beginnings of the Revolution! 3. This
The Jewish population does not, however, represent-
while only a tiny part, two thousand
liemes, of the population of Paris
the era, estimated at around 600,000
people.

The breakdown by age groups
of the 273 men whose age is indicated
confirms this strong character
Immigration of young single people:
73% are under 40 years old and 41%
under 30 years old:

Table 1: Age distribution of
Jews of Paris

Table 3: Regions of origin of the Jews

from Paris, born in France

Regions	Number
Alsace	75
Metz, Lorraine	36
Bordeaux, Bayonne	14
Avignon and surrounding area	7
Miscellaneous other	5
Total	137

Foreign contributing countries
are, in order: Germany, the
Holland, Poland, Italy and more-
several other countries (England, Belgium)
(current, Austria, Hungary, Bohemia):

Table 4: Countries of origin of the Jews of

Paris of foreign origin

Age groups	Number
Under 21 years old	31
21–30 years old	82
31–40 years old	78
41–50 years old	37
51–60 years old	27
Over 60 years old	18
Total	273

Very few were born in Paris; a few
less than two-thirds comes from the com-
traditional communities of France,
mostly from Alsace and
Lorraine, including Metz, a large
third of the foreigner:

Table 2: The Jews of Paris in 1793.
Their birthplaces

Country of origin	Number
German countries	35

Hollande	15
Poland	13
Italy	7
Other	9
Total	79

Locations of known birth	Number	% Origin
Paris	7	3%
France (other than Paris)	137	62%
Foreign	79	35%
Total, known origin	223	100%
Origin not indicated	16	
Illegible indication	49	
Total	288	

We are entitled to see in the access-brutal eration of Pimmigration on Paris in 1793 – the year in which four times more emigrants than in course of the previous five years – a effect of Emancipation, slightly delayed given that the decision Emigrating is neither an easy decision nor quick to implement 14.

Group housing and socio-realities professional

Jewish residential areas

in Paris in the 18th century: there were no nothing of the mandatory districts, and we don't I don't really know what the reasons were. of their choice. In any case, for the sections studied, those very ones which

Corn Exchange Section

HAS
ro
as

The Seine

French Theatre Section

Note: the limits and numbers are those of the
old districts (before 1860)

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boom

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has

AJ 5 Section of Reunion
Ok Qa
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5a 3: S Temple Section
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Sa g? aw
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Lombards section

€

Sections of Paris in which many Jews lived in 1793.

were inhabited by Jews in the pre-revolutionary period I rap- With a shovel, a "heart" of Paris emerges. Jewish on both sides of Saint- Street Martin, extended to the Beaubourg streets, Quincampoix and du Temple, as well than to the alleyways that connect them, and probordered by a sort of sleeve towards the west formed by the rue Saint-Honoré. On the left bank, the central district on Saint-André-des-Arts Street. Some wealthy Jews are beginning to venture down Temple Street, but the vast majority of Jews Parisians remain concentrated in a unsanitary neighborhood! 5 along the street Saint-Martin, in a small number of streets and alleyways, sometimes grouped together in the same house. Thus 185 possecurity card issuers and their Families are concentrated in eight streets: 45 in Saint-Martin streets and Quincampoix, 25 on Simon- Street

le-Franc, 20 on rue Beaubourg, a dozen in the surrounding alleyways Nantes; five people or families are located at number 341 on rue Beaubourg, four at number 230 on Saint-Martin Street. However, group housing is not an absolute rule, and we find 24 persons or families who are the only Jews to live on their street. As for the frequent moves mentioned by Liliane Hagège, the data collected we learn that, out of 98 men present in their homes since 1791, 31 indicate as precedent domicile a Parisian address, and when a Parisian address is fourdenies it, she is still in the same neighborhood, one changing street Quincampoix for Saint-Martin Street, another one from Saint-Martin Street for the Saint-Merri Street. No model is Therefore, get out of these relocations. within a limited area.

The profession of the identified Jews
in the security card registers
is indicated and legible only in 273
case. On the other hand, we cannot extra-
to manage their fortune in a way
approximate, except in special cases
of individuals known from other sources,
like that of Jacob Lazard already mentioned-
as above. Forty-two profes-
ions are represented, but we find
under eighteen different names
rents small businesses in the-
what one carries one's funds on oneself or
in a cart. They are designated
such as traveling merchants (17 cases),

peddlers (7 cases), secondhand dealers (5 cases),
eyeglass and tissue vendors
etc., and constitute three-quarters of
the whole group. We also note a rabbi,
a student, a printer, two manufacturers
porcelain cans, a "cou-" pedicure
"fear of body [sic]", a servant; to
note some artisans as a cha-
a coat maker, two shoemakers, three watchmakers
Gers. We therefore observe a very small
contingent engaged in so-called professions
"useful." If Pon tries to apply to
this nomenclature, the pro- classification
asked by David Cohen for the Second

In Empire 16, we obtain the following table:

Table 5: Grouping of occupations by professional category

Categories Number of professions Number of people %
A: artisans and manufacturers 10 17 6.23
C: wholesale trade 35 12.82
E: employees 3 3 1.10
L: Liberal professions 6 6 2.20
M: manuals 2 3 1.10
N: non-active 1 0.37
P: small business 18,208,76.19
I: illegible or absent 4 15

Total professions: 42,273,100
Total including illegible items: 46,288

The professional profile thus drawnborn is hardly distinguishable from that of the pre-Emancipation era 17. However, a more detailed analysis reveals that these are the oldest arrives, who are also the oldest, who have best taken advantage of the opportunities offered by the capital: the proportion of peddlers and the like is more eraised among the youngest, whatever the age cut-off considered (5, 30 or 35 years old, with a variation of 5 to 10%),

while these young people arrived in average in Paris since 1789 alonement, the oldest being on average since 1784. Contrary to what One might therefore have thought 18, the the most recent immigrants, those of Emancipation, have used the least new professional opportunities new; the oldest arrivals, already accustomed to the variety of jobs offered through the capital, were better able to put it to profit.

In total, the vote count safety cards of Parisian Jews 1793 allows us to clarify certain points important is the portrait of this group in strong population growth two

years after Emancipation. The effects of this emancipation over their behavior their habitat and their development professional skills will be much slower to make themselves felt.

NOTES

1. H. Prague, “The Jews of Paris under the
"Terror," Archives of French Jews 40,
1879, p. 213–214 and 221–222; Leon Kahn,
The Jews of Paris during the Revolution,
Paris, Dürlacher, 1898, Burt reprint
Pinki has; New York, 1968; Mayer
Lambert, "List of circumcisions performed
by Mohel Isaac Schweich (1775–
1801) », Review of Jewish Studies (hence-
but REJ) 52, 1906, pp. 282–283 and 291–
303 [he operated in Paris in 1788 and from 1789 to
1801] ; Liliane Hagège, “The Jews in the
Parisian section Beaubourg during the
French Revolution”, Jewish Archives 6,
1969–1970, pp. 42–50: Gérard Nalon.
“Papers of the Jewish community of Por-
"Tugais of Paris from 1785 to 1790", REJ 129,
1970, p. 43–65; Bernhard pinen k,
“French Ephemerides”, Jews in
France in the 18th century, under the direction
of the same, Paris, French Commission of
Jewish archives, 1994, pp. 17–19; Claudie
Blamont, "Jewish Marriages in Paris from 1793 to
1802”, Genealogy Circle Review
Jewish, no. 57, Spring 1999, pp. 2–8 and
No. 58, Summer 1999, pp. 2–14.

2. Léon Kahn, op. cit., p. 117.

3. Ibid., p. 191 from Burt Franklin edition,
New York, 1968, quoting The Salvation Leaf
public no. 130, octidi of the second decade
of Brumaire year II (November 1793).

4. National Archives (hereafter AN),
F7/2494. They were closed by the Jews
they themselves brought the timbers
ries to the section for the saltpeter service.
5. Like their coreligionists of the
on the right bank, the Sephardim closed their
synagogue and donated its ornaments
to the Fatherland, AN, C278 file 740.

Mixtures

6. Paul Hildenfinger, Documents on the
Jews of Paris in the 17th century, Paris
Honoré Champion, 1913

7. In the F7 series of the AN, section of the
Meeting: 4805, Lombards section:
4797 and 4798, section of the Corn Exchange:
4796, Temple section: 4806, section
of the French Theatre: 4807.

8. Review of the list published by
Léon Kahn, History of the Community
The Jewish committee of Paris. The benevolent committee-
sanatorium, the hospital, the cemeteries, Paris,
Dürlacher, 1886, appendix D. Léon
Kahn, p. 143, indicates that the document
"does not bear a date" but that "its
The title and the names that appear therein allow-
try to believe that it dates from the early
years of this century [19th century]”.
Indeed, several names are those
of Jews present in Paris at the time of the revolution
revolutionary.

9. See on this subject Bernhard Blumen-
Kranz, op. cit., and Françoise Weil, “Aux
origins of modern Dijon Judaism
(1790-1810) », Jewish Archives 33/1, 1*
semester 2000, pp. 101-103.

10. First address presented in 1789 at
the National Assembly to ask
the emancipation of all Jews from
France. Elie Mordecai lives on Saint-
Martin in the Lombards section;
Jacob Lazard, future member of the council-
Paris Cathedral, lives on Rue des Deux Écus
in the section of the Corn Exchange.

11. Gérard Nahon, op. cit.

12. Léon Kahn, History of the community
nauté..., op. cit., appendix, pieces 5 and 6,
who dares the inscriptions on the stones
tombstones in the cemeteries of Montrouge and

de la Villette; Paul Hildenfinger, op. cit.,
which collects death certificates; for a
For a more recent approach to the question, see
Didier Bensadon, "The Implementation of
Jewish families in Paris in the 18th century:
according to the archives of the Paris police-
"ne", Jewish Archives 28/2, 2nd semester
1995, pp. 92-94.

13. However, this should be revised upwards if one H. Monin continues, “The Jews of Paris at the end of the Old Regime”, REJ 23, 1898, p. 87, who disputes the figure of 500 put forward by Godard and advances that of 700 to 800.

14. Cf. Solomon Posner, “The immediate economic and social effects of the emancipation of the Jews in France”, Jewish Social Studies 1, 1939, pp. 271-326.

15. See on this subject Jean Favier, Paris. Two thousand years of history, Paris, Fayard, 1997, p. 200.

16. David Cohen, The Promotion of the Jews in France during the Second Empire (1852-1870), Aix-en-Provence, University from Provence, 1980.

17. Michel Roblin, The Jews of Paris. Demography, economy, culture, Paris, 1952; H. Monin, op. cit., p. 87; H. Prague, op. cit., p. 213

18. That is to say, the youngest would have had better adaptive abilities position in the face of a new situation created through Emancipation and their arrival in a major capital city.

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THE

JEWS OF PARIS

UNDER LOUIS XV

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(Excerpt from the Israelite Archives)

HISTORY OF THE ISRAELITE COMMUNITY

FROM PARIS

THE JEWS OF PARTS

UNDER LOUIS XV
(1721-1760)
BY

LEON KAHN

Deputy Secretary of the Jewish Consistory of Paris

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HISTORY OF THE ISRARLITE COMMUNITY OF PARIS

THE

JEWS OF PARIS UNDER LOUIS XV

The Revue du Monde latin (1) has just published,
based on unpublished and recently discovered handwritten documents
'ment unearthed at the Arsenal Library,
a study by Mr. Paul d'Estrées on the existence of
Jews in Paris from 1721 to 1760.

While this study is of great interest, the documents
comments are not always presented with all
impartiality, all the sincerity that History demands
history, even if it was that of the Jews; that is what made us
a duty to study them at the very source, at our
turn (2). Fortunately, history is based

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(4) Paris, 1891. September 1st, i.e. October.

(2) It is thanks to Mr. Frantz Funck-Brentano, librarian at the
Arsenal Library, which we were able to consult
bundles of documents relating to Jews. We sincerely thank him.
of his affability, his friendly and enlightened assistance.

based on facts and not on the comments that...
accompany, and often alter, either that
Without realizing it, the writer seeks to make pre-
to assert his own feelings, whether he lets himself
to gain from views where error and exaggeration hold-
don't take up too much space. We would be tempted to
to reproach M. d'Estrées for all this, if we do not
above all, we were grateful to have been put
capable of clearly establishing the existence of a veri-
Community table in Paris under Louis XV and of re-
to trace fairly faithfully the life of our coreligions-
naires at that time.

The existence of this Community was not known to us
not entirely unknown. We had already reported the
presence of several Jews in the capital from the
early years of the 18th century. Pamphlets
published in the mid-17th century, and known as
Mazarinades, had even allowed us to believe
that in 1652 there were some Israelites in Paris.
This hypothesis has been heavily criticized (1). We
we do not intend to raise this issue at this time
a new debate on this subject; but we cannot-
will we be prevented from noting that the files
the Bastille fortified in particular Done
feelings on this issue.

In any case, we have already said elsewhere (2)
that Jews resided in Paris under Louis XV.

~ (1) L. Lazard. Anti-Semitism under Louis XIV. Archives Yearbook
Israelites, by H. Prague (1889-1890).

(2) The Jews in Paris (Paris 1889), and the Patronage Societies,
Paris (1885).

L

+, Pe

Some — like Silva, the king's physician, like
Fonseca, linked to the Countess of Caylus, Voltaire and
other important figures, such as Azevedo,
another famous doctor, like Jacob Rodrigues
Péreire, Astruc, physician of the Faculty of Paris and

from Montpellier, Isaac Pinto, a distinguished writer, and Israel Bernard de Valabrègue, interpreter for the king, enjoyed great favor at court, of the king and among the scholars. – The others, humble | artisans or merchants, seemed to us until now to have lived ignored in Paris, happy in oblivion in which they could be left. We will see more How far we were from reality! Whatsome of them still existed in 1809 and were listed in a census of the Jewish population conducted at that time. A woman, Marianne Samuel, was Born in Paris in 1734. A foreign Jew, Abraham Schwab had lived there since 1740. Another, Moses Perpignan, a man of independent means, originally from Bordeaux, was there fixed since 1749, around the same time as Isaac Hourwitz, bookbinder; Isaac-Joseph Mareli, lapidaire; and Israël Vidal Valabrége, “state rentier”.

Between these two classes of Israelites, those – despite the disapproval of which the Jews were everywhere the object – at the first rungs of the scale social, these at the lowest levels, existed also in Paris, according to documents that we We had in our hands a man named May who, since 1743, he had practiced the profession of stockbroker, rue Montorgueil, near rue du Bout-du-Mondr:; Laurent Woulfe, rue de l'Echelle; Baur, place des Victories; Georges Woulfe, rue Sainte-Anne, and

Halbmeyer, on rue Grenier-Saint-Lazare, who held banking houses.

The information provided by the census almost official ones we just talked about are corroborated by two facts of unequal importance, but which allowed us to conclude that there was of a Jewish community at that time: these were First, the strange adventures of the Jew Borach Levi (1752-1758) who, wanting at all costs to be baptized tiser, even against the wishes of the clergy, accused his coreligionists in Paris to seek by all means to oppose his conversion; it was then the multi-million dollar offer which, if we are to believe the Memoirs of the Regency of the Duke of Orléans, was made by the Israelites to Louis XV to obtain a legal establishment and a synagogue in Paris.

'But what was particularly interesting was

to know, it was their country of origin, the profession
that they practiced, the reason that brought them to Paris,
the home they chose there and their type of
life. Were they tacitly admitted to Paris? alone-
were they tolerated? Or were they exposed, if they stayed there, to being
punished for this violation of laws and ordinances
still in force? Could they finally: observe
openly the prescriptions of their worship, and, without
Centers that have been harassed, should they gather to pray and implore God?

The Jews being placed until the time of the
developments under the special surveillance of the police.
this was particularly evident in police reports
that it was possible to draw information
necessary to resolve these questions. Where the
What to do? Our steps to obtain it.

- communication had been in vain; it is true that all
The related files were centralized.
automatically to the Bastille; that if the number had been
considerable, the thunderbolt of July 14, 1789
had scattered them a little everywhere, and we can add
that in this upheaval most had been
destroyed.

However, some bundles escaped this destruction.
almost total tion, and thanks to Mr. Funck-Brentano,
documents have just been pulled from the boxes where
They had been buried for centuries; incomplete
and perhaps mutilated, but sufficient — as the fact
precisely to observe Mr. d'Estrées, in order to give a
accurate idea of life and actions, little or
little known until now, the Israelites in Paris
during the first half of the 18th century.

A wide variety of faces will pass by.
before our very eyes: some strange, others true-
amicably friendly; if others, finally, are less
pure, it must be admitted that they are presented by
Mr. d'Estrées with a slight bias that seems
at first glance justify the police reports
under whose control the Jews were placed.

Ah! These police officers, we're going to see them face to face:
we will see what kind of tyrannical regime, of
vexations, persecutions some of them
They subjugated the Jews for centuries and
until 1789; we will finally see what service
This outrageous study should have made the entire community aware of it.
to suffer. And at the moment we finish reading
From these truly engaging documents, we

we feel dominated by the memory of Abbé Grégoire

1.

which depicted in 1790, in an admirable and gentle-
a grim picture, the cruel obligations imposed
to the Jews by the police inspectors whose it was necessary
always buy the withering protection, which
made the arbiters of their destiny and ransom them
born mercilessly.

The archives of the Lieutenant General of the Lower
the gates do not open, with regard to the Jews of
Paris, which in 1721, a few years after the death of
Louis XIV. The early days of the Regency are
therefore silent on the existence of the Jewish community.
It is possible that in this short period (1715-1720) there
that there were Jews in Paris, that they resided there, and
were able to escape the clutches of the police, counting
on "the Regent's well-known carelessness" for
to live in peace in the capital. There were some in 1721,
There is no doubt about it; and it was Lieutenant General-
Police Commissioner Gabriel Teschereau de Baudry, the
first, who was concerned about their "maneuvers"
and reported them to the Secretaries of State.

In May 1721, in fact, returning to a
note presented to the Regent five months earlier, he
submitted to him a "plan to leave no Jew
without a passport.” He said in this regard: “He always
It has been customary not to suffer any in this capital.
tale without express and specific permissions,
which were given to them by the secretaries
of State or the intendants of the provinces from which they
they left, with the responsibility of representing themselves

in front of the lieutenant general of Paris who was aiming at their passports or permits and was routed by this means at hand to monitor their conduct; and whenthat they dared to abuse the tolerance that we had of They suffered in Paris, they were expelled immediately or imprison in case of disobedience"; and, for to argue for the need to return to these "practices", he declared that "among the number of Jews who are at In Paris, there are several very suspicious ones, and capable of... capable of committing many rogue acts, and of "Collecting or buying stolen goods."

From that moment on, these various formulas on the importance of the "number" of Jews, their "rogueneries" and the opportunity to revive the old regulations, are invariably recorded in the reports of the police inspectors, the notes of the lieutenant generals, administrative decrees and royal decrees. They will be an integral part of it. grante, and are successively adopted, after Teschereau de Baudry, by d'Arzenson, Hérault, Feydeau de Marville and Berryer. Only Ravot d'OmBreval (1724-1725), Bertin de Bellisle (1757-1739) and Sartine (1759) happily break the edconfident unanimity of their predecessors or successorssisters.

_ Thus, the police lieutenants are demanding the measuresthe most rigorous measures against the Jews. They do not see that a means of gaining control of this nation, "of all nations, the one to which we owe the most "To challenge one another" means "to drive out of Paris all those who would be suspicious and would not have a passPort, even to have them put in prison." Nothing

| RES nine ea

cannot, in this respect, stop their "representations" - to the king. Hardly the serious political events of Do they, for a moment, divert their attention from this era? tion. Count d'Argenson insists, saying that "the Jewish houses serve as a refuge for scoundrels and that all stolen goods are brought there, bought there and they disguise themselves there"; Hérault asks to be regularinformed of their arrival and the reasons for their stay in Paris "in order to oversee their conduct, the "People of this religion being very suspicious"; Marville claims that "many Jews continually do "all kinds of trickery" and he is determined to to suffer no harm in Paris under any pretext be that; Berryer finally requests a letter from the king of a seal which will have the force of law.

The Secretaries of State were very annoyed by these instances. To these pressing requests, some, like M. de Breteuil, did not respond for long than by silence; the others were content to appto place on the notes that were given to them a laconic postscript. "Good," wrote the Bishop of Fréjus; "Good to be executed as in the past," he said. Cardinal de Fleury, in turn.

However, after renewing these bodies almost in vain and without interruption from 1722 to 1726, then in 1730, 1742 and 1748, the lieutenants The police won their case. In 1750, in fact, On Berryer's report, one of the most ardent against the Jews, Louis XV, "being informed that of from all parts of Europe, he assembles in Paris a fairly considerable number of Jews, including several under the pretext of doing business there, they form vested interests with the crooks,” issued an order with the following terms of which, restoring an interrupted obligation since 1742, but now "more necessary than it has not yet been so,” he said: “My intention is that you would force all the Jews who are currently in Paris, as well as all those who will go there in the rest, under whatever pretext they may be there or that they come there, to get passports in the ordinary forms, whether you have them represented to you to feel that you are targeting them, that you make of it keep a record, and that in the event of their refusal or that complaints might come to you against some of them of them, that you have them arrested and taken away, either in prison, or at Bicestre, from where you can Then let them out whenever you like.

Armed with this lettre de cachet, the lieutenants Police generals used it without restraint. On the slanderous, inaccurate or insufficient reports of inspectors, they seized the Jews and, putting “their belongings safe”, they were being expelled from Paris or had them locked up — by order of the King! — in the Bastille, 4 Vincennes, at For-l'Evéque, 4 Bicestre. Authentic documents, the Jewish states have

Paris, drawn up by the police from 1755 to 1759, make them
faith. Let's quote at random:

Alexandre Jacob, on Maubué Street, doing the co-
merce de «clinquailleries» : a there is nothing positive-
"He's against him," said the police inspector. "The
"Send them back from Paris," Berryer replied curtly.

Jacob Abraham, Maubué Street, at the white cross, mar-
hardware store owner, also, is a "traveling vendor who
"Never had a passport": "Good for prison!"

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e Sale

Joseph Astruc, on rue Dauphine, engaged in "trade"
of silks,” does not have a passport, “the magistrate
not wanting to grant it to him": "to put him in
prison " !

Lyon Cahin, rue Saint-Martin at the widow's house
Morlet, "in Paris to do business for the
"The Grenadiers of France regiment" has no
passport. "But," said the inspector, "he has to leave."
"in a few days." "If it remains, put it in priority."
its » |

Later, finally, the police lieutenant, tired of acc-
affix a specific note to each name.
refers to the special office | 'Status of Jews in Paris'
(December 1756) equipped with this general order: "There
Many of them don't have passports. To do
to bring into compliance those who have not and to con-
They're doing well. Chase the others away or make them put them in
in prison.

The inspectors, responsible for monitoring the
Jews readily lent themselves to the accomplishments
the undertaking of this nasty task. How could he-
Could it be otherwise? Given the high ideal that the
police officer of his importance, to his fierce joy of tra-
quer — like the hunter the wild beast — the
unfortunate that his mission was not to per-
from sight and to which he granted neither truce nor
Thank you, added the powerful allure of profit; for,
We need to know this; these agents were receiving a
gratification for the execution of each "order of the

king ".

How then can one fail to understand, fail to
to excuse the skill that, in this unequal struggle, the

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Jews had to deploy to evade the
cruel and humiliating passport requirements,
to protect themselves from mistreatment
these mercenaries, whose rudeness and crudeness
they only softened in the face of money or high-ranking officials
Protections? And how can we not accept without them?
reserve of accusations based solely on the ru-
public death, and the dishonorable reports that their
What interest and hatred did their guards inspire?

The verbatim copy of a "statement" drawn up on December 31st
the fact that one of these agents was involved in the 1753 investigation would justify thi
fiancée and would allow, better than anything else, to
to gain an accurate understanding of the harmful influence
that the inspectors had on the fate of the Jews.
It is — the only one of its kind from 1721 to 1760 — a
"State of the Jews who left Paris by order of the
masterful and of those who emerged from it without
to make their declaration after having done some rogue-
neries, with observations on their hidden return
in this city, at their retirement in Versailles." But if
the sincerity of reports of this kind leaves d'ordi-
What a lack of desire, what must she have been like at that time!
where individual freedom went unpunished every day-
where Jews, more than any others, are subjected to rape and where Jews, more than any othe
Were they unable to defend themselves? Look
rather the foolish accusations of which some
of them are the subject:

Elie Worms, from Saarlouis, was imprisoned in Bi-
This is considered a "bad subject." Just punishment! For,
"Maleré's declaration to leave Paris" he had
continued to keep hidden in order to "live in debauchery"
with a woman named De Launay.

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Michel Bernard Zey, from Metz, "tried to put
"To his host's embarrassment." This was so serious that,
for having "remained with him", Mayer Caen was
reported as "highly suspicious".

But this is nothing. Joseph Astruc, son of Lange
Astruc, from Bordeaux, Samuel Dalpuget and Israel
Dalpuget, his brother, both sons of Jacob Emma-
Nuel Dalpuget, from Bordeaux, have committed good
Other misdeeds: all three are petty tyrants,
who walk around Paris wearing swords and heels
reds, acting like libertines and maintaining
girls... These crimes had already earned them being
sent to For-l'Evêque and later relegated to
Versailles; but nothing worked! They were "uncor-
"rigibles"!

The 1753 "list" contains nineteen names. Is this
Everything, at least? No. "There are still many others
"Suspect Jews," said the officer, "but I'm not reporting them."
not the grades, the number being too large"; and
We must take him at his word, because "notwithstanding his
attentions" he despairs of "this nation prone to
"evil," of these Jews who "all get along like
"Thieves at the fair!"

We judge, by these feelings of one of those who
showed the least cruel, of what could
to be the inspectors who made a game of throwing the
terror in the ranks of the Israelites. There is one of them
particularly who pushed tyranny 4 such
to the point that he paid for his abuses of power with his position and
his atrocities. That one was called The Great.

Charged by Berryer in 1749 with "the part of the
"Jews," he began by deploying against them a

excessive rigor. But he soon thought that there
had better things to do, and after getting information
on the resources and wealth of those he had
to monitor, he resolved to "draw contributions
of each individual in this nation, whether in silver,
either in goods." From that moment
The Jews become his humble serfs. They are for
He can be exploited at will. Under the pretext that he can...
Whether to protect them or harm them, he strikes them
all from an individual tax. Some try
It is good to resist this exorbitant claim;

But despite the regularity of their conduct, The Great retains their passports, demands that they cannotfelt like taking a step outside Paris without first going there to warn, to report them to his superiors and — by order of the king! — He has them thrown in prison. He becomes conciliatory and caressingsant with those whose "abilities" he knows; he seeks "to skillfully delve into the details of their trade"; he deals with it with the utmost brutality those from whom he expects nothing and, finally, weary of to demand specific contributions from each individual, In 1751, he found it easier to strike with a redecollective advance the various Communities of Paris. He thus received forty- at once five gold louis.

He accepted everything, Mr. Le Grand, as well as for both for himself and for Mrs. Le Grand, his wife, as well of those he flattered as of those he had thrown out in prison. The investigation that was conducted on this occasion a commissioner of the king informed us the complaints of some of his victims. The The details are truly informative.

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Lazare Salomon Choyes, on rue Beaubourg, had . handed a gold louis to Le Grand. The latter made the grimMace returned the louis, and had two more brought to him. _ the following day.
Jacob Lévy, rue Saint-Julien, and Daniel Gouds, _ rue Beaubourg, contributed in gold louis.

Goldschmidt, on rue Beaubourg, donated two louis of gold, but he said, the following month, to add one Third, the Great was not satisfied. GoldschMidt was also forced to offer good thanks to twelve pounds of sugared almonds to the lady Le Grand.

Salomon Guidion, rue Geoffroy-Langevin; Lazare . of Alsace, rue du Petit Lyon; Joshua, a Dutch Jew, Maubué Street; Ory Cahin and Raphael Ory, Saint- Street Martin; Léon, a Portuguese Jew, contributed "maannually, at different times,” as well as in money rather than gifts.

Moyse Sekel, rue Saint-Martin, near the church Saint-Julien des Ménétriers, had to postpone to several

several women's watch chains.
Other merchants "of his kind" were impo-
ses in the same way.
Bernard, from Mainz, horse trader, rue
The gaze contributed in goods. He could do it
to prove it by a letter of thanks that he received
by Le Grand.
David Brisac, servant of the said Bernard, was
preferably in the lady's shop Le
Great place to buy a pair of lederhosen
"They agreed on a price of 12 pounds." Brisac told him
gave a gold louis as payment. The Great took the
Louis kept the rest as a contribution.

Lazard Brisac, horse trader, employee
by Mr. Pinot, "entrepreneur of the remounts of
the French cavalry", residing on Saint- Street
Martin in a new house, facing the street
Montmorency, after being arrested by Le Grand,
He was only released after 4 months. At his
Upon his release from prison, Brisac had to send a carriage from
handed over to Le Grand so that the Inspector could
to go for a walk in Versailles with his family.

Elie Worms and Cerf were — like Lazard Bri-
'bag — arrested by Le Grand because they had not
No authorization to renew the stay.
It was the Great One himself who had retained their passes-
Expired ports! They spent 4 months in prison.

And for as long as the Great One remained
During his five years in office, not a single Jew came.
in Paris, from which he derived no benefit!

This is the man to whom was entrusted for too long
over a long period of time the serious mission of monitoring
men, and who, appearing before his leaders
to account for his misdeeds, his "extor-
"sions," he protested, "that he was being compared."
vis-à-vis a bunch of wandering Jews, vagrants, without
neither fire nor homeland, which consequently cannot be

nothing but scoundrels to whom no one should add |

"foy"!

It was not a bad idea to oppose these "scoundrels" |

those who owed them an example of justice, of
_selflessness and integrity!

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III

By saying that the Jews were "wandering, vaga-
"Leaps, without fire or country," Inspector Le Grand
was merely reproducing in turn one of these im-
calculations which weighed heavily from generation to generation
so heavily on the Jews. But was it really to
their enemies, to their detractors that he belonged
to reproach them for this inconsistency, and — for
to use a word that has been so overused — their
cosmopolitan customs? The Jews, for their part, do not ask-
were only to settle down and when, less than forty
Years later, the Revolution finally freed them from their
long and painful slavery, we know with what
'enthusiasm these "stateless" adopted the
"France, which they loved despite everything."

“Wanderers and vagabonds,” certainly; but did not make-
We don't have everything in the world to force them to move away from
'Paris, to wander from city to city, to abandon their
homes, fleeing this homeland that constantly rejected them
'and to which their
activity and their intelligence? All means, all
The pretexts were good enough to get rid of them.
depressing them even more, losing them in
. public sentiment and reduce them to desperation.

Their integrity was called into question by these same people.
police officers who robbed them, and their dishonesty
brazenly asserted that they were taxed regularly
a matter of "trickery".

Forced to live in contact with people without
Admittedly, they were united in the same feeling.

` of contempt; forced into low professions determined-
mined and abandoned to the most
worthy of the people, they became "merchants of
"clinics", or "second-hand dealers", or "street vendors",
and these very professions designated them as
"suspects" to the agents in charge of monitoring them.
This became a commonplace in offices that
most of the Jews, "bound by interests with the crooks",
were engaged in "clandestine trade," which they came from
"furtively" in Paris "to buy different
stolen belongings" and that they would then leave "as
they had come," thus overshadowing the flights which
could have been recognized. Moreover, the "assem-
the "wheat" that they did in their homes were
labeled as "retirements for scoundrels"
and the opinion people had of them was so malicious
age than those who enjoyed a
"Good reputation" was merely a passing fad
honest people in the eyes of the lieutenant general of
Hérault police!
How can these men, whose constant thought,
their sole responsibility was to ensure their safety, they could-
they possess moral qualities that only a people
freedom can acquire, and only freedom can
procure? Ah! yes, instead of chasing them out of Paris,
we had made sure to keep them there, to mora-

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read; if of these "rascals" — according to the expression —
unjust and cruel sion of M. d'Estrées — we had
sought to create honest and upright men; if,
instead of subjecting them to exceptional laws
harsher measures, more arbitrary measures,
more brutal forms of servitude — as is still practiced,
Alas! In some countries — they had been opened
widely the ranks of society, Louis XV did not-
Could not have had better and more worthy subjects.

Evidence of this can be found at every turn in the study.
comparative of these Jewish states in Paris, including
we talked about: as much under the control of a function-
The Israelites, though cruel, struggled to contain themselves.
lying, as much under the supervision of a magistrate

Integrity, humanity, and fairness: a profound improvement.
rapid, occurs in their customs, their manners
and their conduct. But for that, less of
contempt and more kindness, less rudeness
and more humanity.

What, moreover, was there any basis in these accusations?
repeated statements, which Mr. d'Estrées echoes
Too lenient? Was the conduct of the Jews
So, is it really so reprehensible? Considering only these points
recriminations and the state of 1753, the Community
was really just a "rabble" of "crooks" and
of "scoundrels." However, the nomenclature of the Jews
in 1755 allows one to form an opinion in this regard
something else entirely. What do we see there, in fact? Two Jews
are poorly rated; two others are not equipped
of no indication; twenty-two are worn similarly
plement. to the observations column, as
street vendors or secondhand dealers; and finally, Goud-

— Qi =p

Chaux, a refugee at the Temple, is a "bad apple"
who "doesn't correct himself." He was a "petty master."
known to the magistrate" and who undoubtedly counted
as much about his relationship with Michel Goudchaux, of
Nancy — her brother — that on the protection which
honored the Duchess of Orléans, to
mocking all the lieutenants and ins-
police officers of the capital.

These are the crimes and the criminals! Let's see who
who are considered honest people. Sixty-two
have "good conduct", a "good reputation"
tion” or “behave well”. Five of them:
David Péreire and Rodrigues Péreire, his brother, |
who are domiciled at Quay de la Vallée, Hôtel d'Au-
Vergne; Manuel de Léon, chocolate maker;
Lazare d'Alsace, who trades in "jewelry-
teries" and resides on rue du Petit-Lyon, at a
goldsmith; and Nathan de Morhange, rue de l'Echelle,
The jeweller, too, is "known to the magistrate"
or "of the minister"; and this honorable mention;
That's enough. | ,
© The state contains the names of one hundred and ten Jews; we;
We have listed one hundred and four; here are the last six:
niers: |

Salomon Benjamin and Cerf Benjamin, "placed at
the head of the Tobacco Factory by order of

"The First Generals" are, by decision of the
Magistrates exempt from passport requirements.
: Michel Goudchaux, rue et Hôtel de Montmorency;
“sindic of the Community of Jews of Lor-
"raine": "Known as an honest man."

Lechmann Nédre, of Rosheim, street and Hotel of

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Montmorency, in Paris "for juice-
"tice"; "honest man".

Aron Mayer, from Mutzig, rue and Hôtel de Mont-
Morency, "Trade as a munitions supplier"
to the Bavarian army": "honest man".

Mayer Lévy, from Cologne, rue du Poirier, at
a fruit shop, "Trade in clinics":
"An honest man, and known as such."

Rascals! Was it really their "rascal-
"Ries"—what were the Jews responsible for these excessive hardships?
of which they were the object? The truth about their disloyalty,
about their "trickery", about their "scoundrelly deeds",
Do we want to know her completely? There she is, naive.
or cynical — as you prefer — in this passage
from a note that Inspector Le Grand was sending, the
November 16, 1748, to the Lieutenant General of Police:

"The reason why the Jews were of all
"The fixed times of the King's order can only be
"because they are foreigners, that the greatest
"Some of them are most often carriers of effects"
"considerable, that they are in a relationship of com-
"trade with the best merchants"
"in Europe and that it is from all nations
"The one we should be most wary of."

What excellent reasons to hang people!
And how can we be surprised after that that we have something to fear?
both the injustice of men and the injustice of
laws, they lie in wait in the shadowy neighborhoods.
barely daring to leave these "dives" that they
reproach for living and in which they are re-

"alongside the most miserable portion and"
the most dangerous of the Parisian population!”

Jews, forced to "register in
the twenty-four hours of their arrival in Paris" —
otherwise "the officer in charge of this detail"
imprisoned "by order of the King" — clashed with
passions no less hostile when they had to
complete the necessary formalities to obtain a
passport, a residence permit. What an-
These unfortunate people must have felt so much when
their requests, following a formidable channel,
had to go through the minister in turn
of state, the lieutenant general of police, one of his
secretaries and the inspector in charge of their supervision-
Launch! We've seen how easily these requests can be made
were rejected; when finally it had been observed
that he! had not "returned from complaints against
them" and that without inconvenience one could their
granting "at the magistrate's discretion" the
the permission they were requesting, not everything had been said
Again! They had to wait, to live in a
relative security, that the passport would have followed from
the new hierarchical order until the
Minister of State, "having regard for the very humble su-
the plication” of those concerned, would have granted them “by
the King » permission to reside in Paris
"without them being able to worry." And despite
this, despite the order given by His Majesty to all
his Officers and Justices, to let them "enjoy free-
"the effect of these presents," they could fear-
to fall back into it, under the most futile pretexts,
_ in the hands of the police.

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Such was the regime under which the Jews lived
in Paris. E

Is it possible to admit that they were there?
breux?

Royal ordinances, administrative decrees The police reports clearly state that they were there. in considerable numbers; they repeat it to satiety; but that was yet another of those false assertions which, reproduced while always exaggerating them | Furthermore, they were accepted without control and taken indifferently to the truth itself. In fact, none The personal document does not establish this; Mr. d'Estrées knows it. better than anyone. So it's strange that, prenoting that a statement without proof is true, he repeat — by varying the expressions to infinity — that "the Jews flocked to Paris" and that Nothing could stop their "invasion".

No, the Jews did not flock to Paris; No, the capital had nothing to fear from "a new- "A new flood in Israel." The lists drawn up by the police inspectors of 1755.4 1760 wein this regard, information of a precise nature undeniable sion. When, on June 13, 1755, the agent Buhot first compiled a nomenclature of Jews who were there "currently", he engistra listed the names of one hundred and ten individuals; and up to In 1759 their number did not exceed that figure. They are 101 on January 2, 1756; only 85 at the end of this year; 91 in 1757; 106 on June 30, 1758, and finally 92 at July 6, 1759.

It should be noted that this enumeration does not mennot only functions heads of families, but also...

sometimes also their wives and children. Here is by for example Manuel de Léon, rue Mazarine, at a earth potter, who is noted as having with him a girl and a boy; Salomon Benjamin, street Saint Anne, at Henrion's, tailor, with Cerf Benjamin, his son and his wife; Mayer assures, street Beaubourg, at the widow Benjamin's house, has two daughters with him, Esther and Sarah; Isaac Lévy, rue des Ménétriers, at a "carpenter's" shop, is accompanied by “His wife and children”; Israel Abraham, street Maubué lives with his daughter at Legoutteux's house.

There are a few others. In these conditions tions, can we, as M. d'Estrées did, fix, even in an approximate way, the number of Were there any Jews in Paris at that time? We don't believe it. The comparison of these states, at

On the contrary, this is an indication that their stability was indeed
precarious, which most of them considered prudent-
the desire to expose themselves alone to the difficulties of all
the species that awaited them in Paris, and that those
The exception was those who had their wives with them
and their children.

These figures, in any case, hardly justify either
Mr. d'Estrées' assertion that the Jews were more
of five hundred sous Sartines, nor the fear he lends
to Teschereau de Baudry "to be overwhelmed by the ava-
"Jewish swamp."

"Semitic invasion — Flooding of Israel —"
"Israelite avalanche!" That certainly belongs to
more to 19th-century Pan-Semitism than to intolerance
18th century.

Consult only the Archives of the Lieutenancy
of the Bastille — and what documents can be
more convincing! — cot invasion of the element
Israelite, as we have seen, was hardly of a nature to disturb
the safety of Parisians.

Count d'Argenson, then lieutenant general,
We learn this clearly from a request submitted to the
Duke of Orléans, on June 22, 1721, that at that time there was
in Paris Jews "who run inns and a-
seemed"; he repeats it in a new note, the
December 18, 1723, claiming that they "give themselves the
license to provide food like innkeepers"
and that they "hold assemblies in their houses".
But can we infer from this that there were many of them?
Nothing in the files allows us to confirm this.

Applications for passports or authorizations
On the contrary, such stays are extremely rare.

In 1722 alone, the Danish minister-
via the Secretary of State for Foreign Affairs
"a memorandum... to obtain permission from a Jew"
states of the king his master to stay six months at
"Paris." It was a man named Isaac Wallack who, the year
The previous one , already, was in Paris with his wife. The ins-

police inspector, in charge of the report on this
request, was of the opinion to grant the passport, Wallack
"being one of the most favorable and of those who con-
"They do the best."

Then for many years, there was no more demand.
No more notes, no more investigations. At long intervals,
and from 1742, Gompel Wimphen, Hayem Birié,
Samuel Jonas Lévy, all three Jews from Metz, ob-
They are holding Mr. de Breteuil's passports. Mordecai
Bernheim, a hardware store owner, requests and obtains authorization-
sation to stay for three months 4 Paris.
Sekel Moyse, a Moravian Jew; Mayer Victor, from
Hamburg; Abraham David, from Berlin, enjoy
of the same brief favor. Solomon Alkan,
Jewish banker from Nancy — according to one account —, very fat
merchant of this city — according to another —,
and "representative of the Jewish community established in Lorraine",
He also asks for a passport. He is equipped with
the most flattering letters. Mr. Dalmas, Commissioner
administrator in Nancy, and Torcy, field marshal,
commanding the king's troops in this city, in
They both praise it highly. "It's a par-
an honest man who runs his business
with all possible integrity and probity and who has
the esteem and approval of all honest people.
He passes through Paris, only appearing and disappearing.

We are therefore justified in saying that the Jews did not
they do not stop willingly, or they hesitate to come.
Berryer would also be tempted to believe it; but he pre-
tends that this is only an appearance which the police
She's been fooled. And the police don't want to be fooled.
She is wary; for she is abominably deceived.

by two men — less than that: two Jews —
which are giving him terrible blows.

One was a man named Jacob Bacharach, who was arrested
In 1745, the Bastille was stormed on October 28th. Its history...
history casts some light on the Jewish community
lit at that time.

France was then at war with Great Britain.

Brittany. A French shipowner had just...
to face, at the height of Dunkirk, an ocean liner
English, who left Holland, and, among the many
dispatches that had been seized there were found "in
"the same package" two letters, one of which is in Hebrew
was signed Bacharach, and "another one in French
in counterfeit handwriting," signed Johann Reckert.
In this letter, Recert asked the King of An-
England, George II, an advance of 500 louis for
to be in a position to deliver him dead or alive the pre-
tending Charles-Edouard, who was contemplating his expedition-
tion of Scotland, and whose head was put up for 4 prizes.

This letter moved the Minister of State. There was the
an attempt that greatly interested France, the
contradicted his political views and which it was necessary
They sought to prevent the execution at all costs.
the author, and it was discovered that Reckert and Bacha-
Rach and Rach were one and the same. He was a Jewish jeweler, from
Metz, who was residing in Paris at the home of Mr. Le Breton,
goldsmith, rue de Gesvres, at La Providence.

They tried to arrest him; he had disappeared. The police
immediately began searching for her. But however clever she
If it was, Bacharach was even more so. During
For two months, she hunted him down. Aided by two women
trained for this profession, one of its finest bloodhounds

searched the Maubué district, where a large
many Jews, disrupted the housing projects
in the attic, he flushed out game of all kinds and of
from any source; but not from Baccharah.
arrested, due to the culprit's fault, his servant, some friends,
suppliers, creditors and debtors,
hoping in this way to reach more surely the one who,
elusive, supple as an eel, it slipped away
with incredible agility in the hands of the agents
launched in pursuit. The campaign was threatening
to be unsuccessful, the police to be shamefully
beaten, when they tried to bribe the mistress
de Jacob, a Vidal woman, a toilet vendor,
and married to a provisions clerk. Bacharach the teenager-
It was she who betrayed him. Discovered, he was arrested.
and, by order of the king, led to the Bastille as
State criminal.

What was his crime? In reality, the case was not
clearing. Was there a political agenda? An attempt to

Blackmail? It couldn't be established. Papers were
seized at his home; it was necessary, in order to translate them,
to bring two "little Jews" from Metz who, during
They remained in solitary confinement in the Bastille for eight days; but
these papers, which contained only details of
trade and "a joke about the mattress"
Bacharach”, could not inform the police about the veri-
The prisoner's project tables. He nevertheless remained in-
closed until the end of the war between James II and
Charles-Edouard.

In the early days, when he waited during the day...
The days of his release seemed bearable to him.
Moreover, H lived only "in the hope of seeing

—— nm. |

"Mademoiselle Vidal," and, 4, her intention, surrendered
with passion for all aspects of personal hygiene research.
had a complete wardrobe brought to him: a suit of
Cloth with black drugget jacket, small cloth coat
dark grey with its matching dark grey drugget jacket
velvet breeches or loom-made breeches, silk stockings
black, shirts and collars trimmed with batiste, clasps
silver, high heels, red striped handkerchiefs,
"White and blue", an English-style frock coat collar...;
He forgets nothing, not even a wig that...
cost forty pounds and he asks, oh! "no
not to shine,” but because “she will spoil herself”
where she is." He retained, as we can see, all his serenity.
unity of mind in his cell, which he called "a
"Hercules' baths," and where he dies a thousand times by
day!

Soon, however, his mood darkened. The pro-
the lengthening of his captivity, his absolute isolation, have
dealt a terrible blow to his health. He thought he was going to die;
but if he returned from this "long journey" that he
has just "done on the borders of the Kingdom of
"Moles," he remains gripped by a gloomy discouragement.

lying. As if he had "emerged from a stone," everything
The world is abandoning it. Even Vidal has completely
Abandoned. He no longer believes in her. "Every woman
"illegitimate is a demon," he wrote to his brother, in Londres, and his friendship is more to be feared than the infriendship of all men together.

Now only religion supports him. With
with what fervor he observed its prescriptions of-
then his entry into the Bastille! He had a meager pen-
pan the entire time of his captivity; he did not drink any

wine; he refined it every Monday and Thursday of each
week, the day before the start of all the
months, and the ten days of atonement; he “read all the
days the Psalms and Mamodousse (Mamodoth) in
"whole." With Easter approaching, he begs that he be given...
sends "unleavened bread"; it is the grace that he
considers it the greatest! "Four books of
"This bread is enough." If he warns so soon, it's because "we
"He had this bread brought from Metz." He asks at the same time
time “a prayer book called Godée
(Hagada) and the Holy Bible, which is called Choumège
(Homeich)”. Then, a few months later, the approach
the major religious festivals of his nation the preoc-
cupe, and, on two occasions, he prays "very humbly"
that someone bring him "a Hebrew almanac... and a
prayer book called Seliko in Hebrew
(Selichoth).

The regime of deprivation to which Bacharach had subjected himself
if rigorously constrained was not made for
to restore his health. Also "overwhelmed with pains almost-
"that intolerable," he wasted away; his stomach was dreadful-
The dilapidated building can no longer support food
From prison: he hasn't eaten in three years | If
could "bring in a little bit of
"Meat from the Jewish butcher shop," he would be saved!
But he has no more money; he then asks the lieutenant-
the general police officer "to fix it at one crown of six
francs per month" and to order that it be given to him
in his pocket. Could this pardon be refused to
"He who not only gave other views for
the least amount to the poor per week, but very
often to just one?

However, months and years passed, and
These endless tortures had to end.
Peace between George II and Charles Edward was finally
Signed. Bacharach, ceasing to be a formidable figure to the State,

He left the Bastille on January 11, 1749. He was there
locked up for three years, two months and ten days!

Once free, he sought permission to pro-
extending his stay in Paris "to recover my
health, he said, as well as my few dis- effects
"Persians in this city"; but he was enjoined to
leave the kingdom without delay. Meanwhile, the
Vidal received from the police "fifty louis of
reward for his efforts and care” in this
affair, and obtained under the name of Salaville an em-
Singer's job at the Opera.

This physiognomy, however quite curious, is
It pales in comparison to Assure Mayer's.
This Assure Mayer is the strangest man we know.
can imagine. What an odyssey his was! Pen-
for nearly fifteen years, with a flexibility that
His energy was matched only by his strength; he stood up to the
police, to the lieutenant general of Paris, to the
Secretaries of State, to the king himself, to remain
Against all odds in Paris. Always on the road
from Versailles or Fontainebleau, a frequent guest of
ministerial antechambers, protected by since-
holy lords, he demonstrated, in this perpetual
conflict, simultaneously of arrogance and humility, of in-
dependence and submission, force and flexibility
lit, by turns full of cajoling and audacity, of
seductions and patient perseverance. I] falls and
with astonishing ingenuity he rises again and again

strong, triumphs over all difficulties, breaks all
Obstacles, even in the most resolute wills, can overcome them.
and, at the very moment when one might think it has never disappeared,
returns, defying some, disconcerting others by
His sudden, unexpected appearance. It's Punch and Judy.
beating the gendarmes and the com-
the commissioner, in front of the gallery, which was filled with jubilation by this
victorious resistance of a man against the police
entirely.

Assure Mayer had arrived in Paris around 1745, at
the very time when Bacharach was thrown into the Bas-
tille. Postman for the Elector of Cologne, he came there
"For a matter of consequence," he said, and in
reality to recover advances that the prince
de Conti and M. de Chavigny, Minister Plenipotentiary-
the tiarius of the Kingdom in Germany, had charged him

to procure for the court of France at the time of the
Fribourg headquarters. He had been pursuing this for four years.
approximately the amount of its debts collected when Berryer,
realizing in 1749 that he did not have a passport, he
ordered them to comply with the regulations. It was then that com-
threatened this epic struggle in which the police were
continually played, deceived by Mayer that his
interests or affections held him unwaveringly
attached to Paris.

The Bastille files are full of his
requests, petitions, petitions, and appeals
letters — some of them tender and which he signs “the information-
"Tuned Mayer," the others truly worthy and where he
claims the right to remain in Paris. Successive-
imprisoned for debt at Saint-Ger- Abbey
hand of the Prés, imprisoned under a false accusation-

: flight at Grand-Châtelet, it comes out here and there
head held high. He harasses the lieutenant general, the
ministers and their protectors, never tiring,
if he tries their patience. In 1751, he is expelled; he
promises to retire to his country; he leaves, and he
stops in Versailles where he brings the influences into play
which he has at his disposal in the Court.
_ The police now have only one goal: to rectify this failure.
She sets off in pursuit. Inspector Le Grand
above all, he puts a relentless effort into it compared to his opponent.
He will pay dearly. But Assure Mayer is educated.
of danger. It becomes invisible, it remains elusive-
sand. We look for it on the roads of Paris, of
Fontainebleau, Versailles, throughout this whole area
Saint-Martin, where German Jews resided
preference: hunting yields nothing, and for all
For a year the police conducted a fruitless investigation against him
stubborn campaign. He is finally arrested, but he gets out
soon to be imprisoned, he denounces the excesses of Le Grand.
he had him dismissed; then, his hatred satisfied, he recom-
acting on behalf of the Duke of Gesvres, he obtains from the minister
a leave valid for four months. "It will be
"The last one |" said Rusty.

The last one! That was underestimating Mayer, hand-
especially since he is no longer being held in Paris alone-
driven by his interests, but by a lively and tender
attachment inspired in him by Rosette, widow of Salo-
my Benjamin, who lives on rue Beaubourg,
"feed the Jews." And, indeed, the deadlines

Even though it's been passed, he can still be found at his friend's feet.

Once again he persuaded M. de Breteuil, he Mr. de Saint-Contest was moved, despite the look that

does the police; but the time comes when the ministers unanimously refuse any further extension of stay. Assured Mayer cries, laments, does? Baron de Grœwenbrock intervenes, “cy devani Minister of the Elector Palatine,” who protected Rosette too: but it's all useless! "Have to signify 4 this Jew, said M. de Choiseul in 1759, of leave Paris within twenty-four hours, and if If he doesn't obey, you'll find it pleasant to do so. "Arrest and take him to a dungeon." But Mr. de Choiseul had not counted on his host. Mayer then did to value the "essential services" he rendered in the last war, the "negotiations" of which he was charged, his "zeal", his "loyalty"; he brings in both the Duke of Belle-Ile, the Prince of Conti, the Baron de Breteuil, M. de Guesbriant; and M. de Choi- Alone and shaken, he resigns himself to asking the inspector The police have additional information about Mayer. The investigation was undoubtedly favorable to him, since he definitively won his case; and he who, Eight years earlier, he signed "The Unfortunate Assure." Mayer,” who was now making his sound very loud quality of "Cabinet and Court factor" "SASE of Cologne," he could continue, without Anxiety therefore arose regarding enjoying Rosette's favors. widow of Solomon Benjamin.

Alone, amidst the shock caused by the exploits of Jacob Bacharach and Assure Mayer, The Church maintained its serenity. Concerned about its inspiritual interests aside, she only concerned herself with the Jews for to ensure the salvation of their souls. In 1729, the vicar from Saint-Jean to Paris, Mr. Vallerot worked ardently

leading to the conversion of a "Miss Schouahe," "Jewish," and the result seemed to fully respond to his flowers, since he had Hérault write, the November 24th, that he found his neophyte "in the the most fervent dispositions.” The Ladies reli-

grieving Catholic women were showing themselves
They themselves were very satisfied with this pious conquest.

Another fact, also passed over in silence by
Mr. d'Estrées shows how well the Church was known
favorable to these triumphs over the spirit of evil; and the
The first scheming woman who came along took advantage of it.

On June 12, 1757, at seven o'clock in the evening, a young
a nineteen-year-old girl arrived in Fontainebleau and
was going to knock on the door of the Sisters of Charity.
Being Jewish, she wanted to be educated in religion.
Catholic and receive baptism.

She told her story to the superior. Her mother
"named Abraham," and his father, Isaac, were
originally from Metz. They had left as soon as their
youth in Constantinople where they practiced the
She was born there, in the profession of jewellers.
her mother had died there; and, having become an orphan, she
had embarked with her father and two others
Jews to go to Le Havre and, from there, to Paris. They des-
they descended to the Faubourg Saint-Germain; but she did not
recalled neither the name of the street, nor the name of Pen-
neither the sign, nor that of the innkeeper.

Even during their journey, she had begged her
father "to leave her somewhere to do it"
"to instruct in the Catholic, Apostolic religion and
"Roman in order to be baptized"; but Isaac not having
responded to his request only through bad treatment.

Afterwards, she resolved to "leave" him.
having persuaded "through gifts and promises" one of the ser-
boasts of the inn to facilitate his escape, she
took advantage of Isaac's absence, and donned the clothes of the
servant, gave him her own, and, so that this escape
if it was only known as late as possible, they bri-
They tightened the locks on the apartment. Parts in the middle
They reached Corbeil during the night before daybreak.
There, the young Jewish woman gave the servant "a louis d'or"
of the gold that remained to him," and sent it back. But so that
Her father lost track of her more firmly, she took the
The first path she came to led her to Fontainebleau,

Such was the surprising story that Mr. Thiéry, place-
General police officer of Fontainebleau, was
by the menu to his colleague in Paris, asking him-

providing "clarifications" about Mrs.'s daughter
Abraham and Mr. Isaac. The Superior of the Sisters

Charity had undoubtedly been suddenly taken from him.

of mistrust, after having kept it for five days.
The Lieutenant General of Police of Paris made on
These facts prompted a rigorous investigation. He questioned everyone
the Jews who were in Paris; but none
was unaware that a Jew from Metz had been established
in Constantinople. He even added: "He is not
He also recently arrived from Le Havre and there is everything
instead of believing that the young Jewish woman imposed 4
Mr. Thiéry on the very name of his mother that she says
Our name was Abraham. All the Israelites assumed-
"They say that women do not bear this name..."
What became of this "young Jewish woman"? Was she sent back?
In Paris? In Metz? In Constantinople? We don't know.
It is likely that the Church took pity on this misguided woman.

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While Jacob Bacharach and Assure Mayer don-
Having so much to do with the public authorities, the Jews
were showing up more regularly in Paris. At that time,
Indeed, passport applications are becoming more
numerous, and more pressing too; the investigations of
Police reports are increasing; inspectors' reports are multiplying.
clutter the offices. The Jewish Community
forms, groups, and completes itself. The states erected
carefully every six months, from 1755 to 1760, abound
in precise information that fixes us on the origin
gin, profession, the customs of the Israelites and the
neighborhoods where they settle.

According to the 1755 inventory, those who were in Paris
at that time people came from just about every point
from Europe. We know that there were one hundred of them.
ten. Nearly seventy Jews belonged to the
a rite called German. Alsace and Lorraine
were widely represented: twenty-five were
twelve from Metz and the surrounding area
Nancy, Bischeim, Rezonville, Rosheim, Mutzig,
Saarlouis. Germany had some of the
his family. They were coming from Mannheim, Altona, Cologne,
Frankfurt, Hamburg, Furth, Anspach, Bonn. The Au-

cheating and Hungary, Bohemia, the Palatinate, the Holland, Poland and England were included. also. Contrary to popular opinion accredited, the so-called Spanish and Portuguese Jews were then in the minority. There were twenty-four of them. In total: twelve came from Bordeaux, six from Espagne, four from Avignon and two from Bayonne.

From 1755 to 1759, other European countries had sent some of their nationals to Paris. A Jew from Constantinople, Raphael Isaac — was it he whose daughter took refuge with the Sisters of the Charity, at Fontainebleau? — had established a com- jewelry store, rue Saint-Julien-des-Ménétriers. It was, said Inspector Buhot, "a charla- "An empirical tan." Joseph Lallemant arrived from Le Havre, in 1757, to "collect" sums which were owed to her. Suzana Limbourg had just... Dieuze and fed the Jews. Isaac Polack, from Limburg, was brought about by several cases that he had received "for meat supplies made to the Army of the Rhine."

Israel Abraham had landed from England with his daughter in 1756; and settled on rue Maubuée, at Legouteux, he traded in hardware. He "behaved well," but Rachel, his daughter, had deplorable conduct. She was a "libertine” who lived “debauchedly” with one of her coreligionists of Amsterdam. Barely aged fifteen years old, but "very pretty," she had managed to become attached. closely Joseph Olivier who had arrived in Paris at the same time. He came there "to learn the French language,” and everything suggests that he did so there

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rapid progress. The choice he had made of his home in the Louvre district, frequented- The fairly high level of detail suggests that he had something good. He was staying in the Place du Vieux Louvre, at Vallée's, the wigmaker's. His conduct was good and He was given "no other reproach than for living" with Rachel, daughter of Israel Abraham."

Anna Herek Shmit – thus was transcribed her name – was even more “libertine”. This girl, mentioned in the column of "reasons for thewhich Jews are in Paris” as having “no of commerce,” was a disgrace to his coreligionnaires. Originally from Berlin, she lived Jean-Robert street, right in the middle of the district Saint-Martin. They reported her to the police, they were pleased-bitterly complaining of his "disturbance." They assured "Let her hang up," said Inspector Buhot. "Every evening on Rue Saint-Martin." She smelled so good - the despicable isolation in which they kept her that, "in order to be more authorized subsequently to continue-"To disrupt this trade," she wanted to become a Christian. She probably didn't have the time, nor to continue his profession, nor to carry out his conversion projects, because Berryer gave the order to arrest her; she disappeared-rut to date from this moment of the list of Jews. The state of affairs on July 6, 1759 differs somewhat from the First nomenclature drawn up by Buhot. The name-The number of Germans has decreased: they are now only 42 in Paris. The Portuguese, on the other hand, have increased: there are 39 of them, from Bordeaux, Spaingne, from Avignon and Bayonne. Six other Jews come from Holland and one from Salisbury, in An-

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England. Hayan Provencal, whose father "has a cresaid to be considerable in trade,” is a rich Egyptian. He came from Cairo to Paris "to become to treat the eyesight,” and he placed himself in the hands of The king's ophthalmologist, Mr. Daviel. Accompanied by David Cohen, a medical doctor, born in Livorno (Italy), and of a servant, Moyse Palombo, originally from the Island of Candie, he lives on Quai des Ormes, in the quarter-Saint Paul's tier. Finally, another Italian, Raphael Bachi, "a very talented miniature painter," arriving from Turin, is domiciled on rue de Taranne, in the Saint-Germain district (1).

However small the number of Portuguese may have been, they held a large place in the Community. Whatsome of them made a prominent figure there: such as Manuel de Léon, from Salamanca; David Péreire and Rodrigue Péreire, his brother, “Spaniards”; Israel-Bernard de Valabrégue, from Avignon; IsaacCampos, from Bayonne; David Mendes Dacosta, "Portuguese". Those who enjoy were of excellent reputation and the police he quoted with praise.

Others, however, gave him tablature.

(1) Here is the exact list of the countries from which the Jews came in 1755 and in 1759.

In 1755: Bordeaux, 12; Metz, 25; Spain, 6; Holland, 10; Mannheim, 2; Avignon, 4; Nancy, 4; Mainz, 1; Bis-Cheim, 2; Pressburg, 1; Altona, 2; Franconia, 1; England, 9; Poland, 2; Cologne, 4; Saarlouis, 4; Vienna (Austria), 2; Franciort, 3; Hamburg, 4; Breutville (?), 1; Palatinate, 1; Furth, 3; Fremingue (?) in Lorlaire, 1; Bayonne, 2; Ratis-Bonne, 1; Meilbach, 1; Anspach, 1; Rezonville, 1; Ramburg

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They were the few young people forming a
group of dandies, who carried swords, made-
They knew about libertines and kept girls.
circle, whose core had formed in 1753, expanding
said year after year. Protected by the Count of
Saint-Florentin, Jacob Dalpuget the Younger, Joshua
Petit and Isaac Dalpuget, readily left their
"Silk" counters to run through the alleyways and
show off their red heels. They soon attracted attention.
them Daniel Astruc and Salomon Ravel, on which
For some time now the police had been "keeping an eye".
Then, as the contagion spread, Mordecai Ravel and
Israel Ravel, from Avignon; Moyse Astruc, Solomon
Astruc, — the most “bad subjects” of this society
of devils — Semach Dalpuget, Israel Dalpuget the
young and Moyse Dalpuget, from Bordeaux, came to
to join "their brothers and cousins", filling
Paris of their noisy and crazy escapades.

The police were clearly suffering. And what about the...
people of such miserable origin made their
company of quality men, they claimed-
even in this capacity, imitated good manners and

(Bohemia), 1; Bonn (near Cologne), 1; Rosheim (Alsace), 1;
Mutzig, 4.

End of 1759: Metz, 23; Bordeaux, 29; Salamanca, 2; Holland, 6; Spain, 2; Avignon, 2; Cologne, 1; Bischheim, 4; Bayonne, 4; Altona, 2; Frankfurt, 2; Mannheim, 2; and 1 from each of the countries or the following cities: Poland, Rezonville, Kreutznach Furth, Salisbury, Boulay; Bourkenwald (?) in Germany, Hamburg, Dresden, Cairo, Livorno (Italy), Candia, Turin, Nuremberg, Saarlouis, Berlin.

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allowed one to murmur amiable imperti-
Encencies in the ear of women around the world! That
was going too far! Also, when the lieutenant
The police chief bitterly reproached them for their
lavish and disorderly conduct, they contested
humbly their faults and —like Joseph Astruc
in 1755 — they exclaimed, with tears in their eyes: “It is
"True, I have worn a sword and fine clothes; but
"From now on I will dress more simply." And they
they added with feigned naiveté: "As for the
Regarding the girls' question, are we really serious about this?
"Are you making such accusations against me?" The police were not to be outdone.
Don't touch them: it was exile or prison. But banished.
They soon reappeared; thrown into the Bishop's Fortress,
They were soon released, and
thanks to influential protections, they started again
soon their exploits.

German Jews had less of a tendency
to the pomp and the glittering exterior, which contributed
no doubt 4 not to have them considered by their core-
Portuguese religious figures with a kind of dedication
They did, it's true, very poorly
deste figure next to those we have just
to name. However, they too counted on what-
those faces that stood out in the open
light of the humble, puny, resigned whole, that
formed the German Community. Thus Solomon
Benjamin and his son, from Amsterdam; Moyse Oppen-
heim, of Pressburg, and his brother Samuel; Isaac
Nathan, from Franconia; Mardjed Jacob, from
Saarlouis; Joseph Hadamard, from Metz; Aron Sa-
Muel Cahin, from Altona; Moyse Blien, from Obernai, and

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his son, Salomon; Moyse Isaac Spir Lévy, from Metz; Michel Goudchaux, from Nancy, "syndic of the Jews of the Lorraine Community,” enjoyed a great esteem, and, by the consideration they were surrounded, raising the name so unjustly denounced by German Jews.

These people could have boasted, however, of the example- the people of Portugal, to have in their ranks of those "crew" who dreamed of mingling to the society of great lords, dragged the sword on the streets of Paris and led a life of luxury guides: it was Goudchaux, that "incorrigible" man who We've already had the opportunity to talk. His exis- His turbulent tenure had earned him, as early as 1754, the title of exiled to Nancy. Recalled by an order of the king of November 20th of the same year, he owed to the high protections that he had managed to secure for himself by being "observed” by the police with an impatient submissive- sion, a kind of respectful awe. In 1756, We find him peacefully settled in the Temple. a place of refuge before which the pursuits were halted too indiscreet of the creditors.

In general, German Jews had a life less wide; they were also less exposed. 4 of these commercial setbacks that damaged the reputation of some Portuguese and that the war operations England against our colonies and possessions The sions made them partly excusable. If, on the other hand According to Jacob Bacharach, these falls were frequent then throughout the Kingdom, and almost natural 4 of that era. He tells us, in fact, from the Bastille where he was in 1746, that his associate in

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Spain having caused him to lose more than twenty thousand books, "everyone believed" he would do, "As is fashionable, an honorable bankruptcy" by agreeing with its creditors on a 50/0 split. But he he pushed this temptation far away and refused to give them to lose "a penny". Like him, his coreli- German legionnaires — if they fall — fall discreetly, without noise and without causing any disturbance, through misfortunes "prejudicial to the public", this emotion that the police had every interest in, moreover, to exaggerate, and that led him to say unfairly: "For the good of many people, there is only too much of Jews in Paris, Bordeaux and Avignon.

VI

The Portuguese Jews, and to use the name under which they referred to themselves as: "the tribe of Judah, from whom the Messiah is to be born," meant not to be "neither confused with, nor incorporated into, the crowd of others" "Jacob's children." They had established the center of their homes and their affairs 4 an opposite point of the part of Paris where the German Jews resided.

Grouped together on the other side of the water, in the neighborhoods Saint Andrew and Saint Germain, they lived there a little scattered, preferably staying in hotels. Our little ones-The masters had taken up residence on the Quai de la Vallée, and in the streets of Batoir, Hautefeuille, Hirondelle, Poupée and Saint-André-des-Arts. It's equallying in the rue Saint-André-des-Arts that came generally settle their coreligionists of Burdeaux, from Bayonne and Avignon. They were there one fortnight in 1759: thus the Astruc — merchants those who had "good conduct"—the Vidal fathers and sons, honest merchants in "silks and jewelryteries", Jacob de Paul, Israël Dalpuget — "the only of the family," said Buhot, who enjoys a "good "reputation," — Paul's Lange finally who, after a His life had been quite tormented... by the police, it had

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had settled down and lived an irreproachable life, now married to Anne from Perpignan.

Israel Bernard de Valabrégue, the secretary-to be at the King's Library, was domiciled on rue Mazarine. On the Quai de la Vallée lived Some notable men: Noël de Valabrègue, from Bayonne; David Mendès Dacosta, whom we knowlet us already be born; David Péreire and Rodrigues Péreire, "honest people who have merit" and were in Paris "To teach mutes how to speak." They were staying at the Hotel d'Auvergne, with Salomon Daguilar, who came from Bordeaux to "have the operation done on the fistula", and Isaac Campos, from Bayonne; manufacturer of chocolate.

German Jews — and with them those who ve-
were born in England and the Netherlands — lived
the Saint-Martin district and the Saint-Denis district,
to the tortuous and muddy streets, "an inextricable maze
of dark passages and narrow alleyways," where, in
unhealthy, dark, and cramped houses, were pressing in
knows a very dense, heterogeneous population. They were
mainly grouped in 1755 in the Geof- streets
froy-Langevin, Beaubourg and Saint-Martin. Beau-
a number of them had established their homes in
Maubuée Street, "where abominable
move the most miserable and dangerous part-
"reuse of the Parisian population." A few others
had settled in the adjacent streets: streets of the
Poirier, des Ménétriers, Simon-le-Franc, Saint-
Jullien-des-Ménétriers and Montmorency.

That was where the Oppenheims, from Pressburg, had
established in the "clinic trade"; the

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Hadamard, Ory Cahen and Raphaël Ory, Abraham
Hamburg — all from Metz — in the trade of
silk, in rivalry with the Portuguese; Jacob Tre-
nelle, a jeweller from Metz; Olry Lambert,
de Metz, a perfectly honest man, whose son had to
Paris, a very troubled existence. It is in this
Daniel Brisac also lived in this neighborhood, who
Daniel came from Metz "to attend a trial";
Manz, from London, "to learn the French language-
"çoise", and Joseph Dalsace, from Metz, "to solicit-
cite the payment for the supplies he made for
the Army of the Rhine.

They occupied miserable rooms taken from
Stocked up at the local shops. Carpenter,
granary keeper, lemonade seller, midwife, shoemaker, ne
were by no means averse to giving asylum to the Jews,
for a fee. A surgeon, a goldsmith,
or even a bailiff, did not refuse to
to provide them with accommodation.

Only one German Jew had separated from his
"Brothers." It was Cosman Léman Lévy, from Dresden,
that his projects probably required him to live in the

left bank. He sought to establish a manu-
Calmande invoice "English style". He went
Accommodation on rue Mazarine.

Far removed from this neighborhood as well as from the chosen environment
by the Portuguese, Godfried Nathan, from Hamburg,
and Aron Moyse, from Harlem, both antique dealers,
lived in the village of Chaillot; Salomon Benjamin,
"One of the most honest men in the world," he had
his lodgings on rue Sainte-Anne; Nathan de Morhange,
banker, who was now making himself "very useful",

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but which had "once caused a lot of noise"
in Paris", had established its offices on rue de l'Echelle;
Finally, Hertz Wallach, from London, was also brought in.
by the desire to "learn the French language" of-
died on Quai de la Ferraille, "at the Caff du Midy".

It's in the same Saint-Martin and neighborhoods
Saint-Denis is where the German Jews are found.
in 1759; but they "extend" over a smaller area
number of streets. It seems they experienced the be-
taking care to huddle together (1).

On Montmorency Street, and at the hotel of that name,
There then existed a fairly compact group of Jews from im-
weight: Michel Goudchaux, the syndic of the Jews of
Lorraine; Lechmann Nédre, from Rosheim, and Isaac
Dreyfus, from Sierenz, summoned to Paris by "affairs"
res of justice"; Moyse Blien, of Obernai, his son Sa-
Lomon, and Aron Mayer, from Mutzig, "ammunition suppliers"
to the Bavarian army"; Mayer Aron, from Metz, who

(4) Here is the exact count of the districts and streets where the
Jews lived there in 1735 and 1759: |

In 1755. — Saint-André district: 1 rue du Paon; cul-de-sac du
'Peacock, 1; Quai de la Vallée, 5; rue Saint-André-des-Arts, 5; Street
Macon, 2; rue de l'Hirondelle, 3; rue des Cordeliers, 3; rue de la
Vieille-Bouclerie, 4; rue Hautefeuille, 4. — Saint-Martin district:
23 rue Maubuée; 6 rue Beaubourg; 4 rue du Poirier; rue Geoffroy-
Langevin, 12; rue des Ménétriers, 3; rue Simon-le-Franc, 4; rue
Saint-Martin, 6; rue Saint-Jullien-des-Ménétriers, 2; rue Neuve-
Saint-Médric, 1; rue Montmorency, 3. — Saint-Germain district:
2 rue Mazarine. — Cité district: 1 rue Sainte-Anne; bridge
Notre-Dame, 1. — Saint-Denis district: 4 rue du Petit-Lyon; rue
Bourg-l'Abbé, 1; rue Saint-Denis, 4. — Palais-Royal district:

4 rue de l'Echelle; 4 rue Traversière. — Rue de Touraine (Marais), 4; rue Jean-Pain-Mollet (Grève), 2; rue du Bouloi (Saint-Euslache)

comes to "mind his own business"; Isaac Marcus and

Alexandre Israel, from Bischeim, who established their engraving workshop.

It's a small community within the larger one. They they even have a woman at their service, Susana Limtown, which, residing at the same hotel, prepares its meals; "feeds the Jews," says the state of Buhot in 1758.

She wasn't the only one. It seems that Mau- Street fog and Beaubourg street were chosen by German Jews as the two centers of their meetings. It is in these streets, in fact, that they "meet give the license to feed as innkeepers. Innkeeper is Cerf Israël, from Herlingen, near Metz. He had set up his stoves on rue Maubuée, at Leguteux's, where some-

4; rue Galande (Saint-Benoît), 1; Quay de la Ferraille (Sainte-Opportune), 1.

In 1759. — Saint-Martin district: Maubuée Street, 7; Simon- Street le-Franc, 2; rue des Petits-Champs-Saint-Martin, 3; rue Saint-Martin, 7; rue Geoffroy-Langevin. 9; rue Saint-Méry, 1; rue Beaubourg, 6. — Saint-André district: rue des Grands-Augustins, 1; Quai de la Vallée, 4; rue Saint-André-des-Arts, 15; rue de l'Hirondelle, 2; rue du Batoir, 4; rue des Poitevins, 2; rue Saint-Séverin, 4; 3 rue Hautefeuille; 4 rue Poupée; 1 rue de la Parcheminerie; rue 4. — Saint-Germain district: Maza- street rine, 4; rue de Seine, 4; rue de Taranne, 1. — Palais- district Royal: 2 rue Saint-Nicaise; 2 rue Saint-Honoré. — District of Luxembourg: 4 rue des Boucheries-Saint-Germain; rue Neuve-. Guillemin, 4. — Rue de la Ferronnerie (Halles), 4; rue de la Platrière (Saint-Eustache), 1; rue du Plâtre-Saint-Jacques (Suint-Benoit), 4; rue Aubry-Boucher (Suint-Jacques-de-la-Bouchcrie), 1; Temple Street (Temple), 1; Ours Street (Saint-Denis), 1; Street of the Calandre (Cité), 1; quai des Ormes (Saint-Paul), 3; at Chaillot, 2.

one of his comrades. In 1758, he established, on rue

Beaubourg, a kind of branch, which he had maintained by Joseph Michel, from Mannheim. It's in the street Beaubourg also that, since 1755, Rosette, widow Benjamin, — Assure Mayer's friend, — gave "to "To eat with the Jews." She had as an assistant, in 1757, a man named Seligmann Nathan, who held positions in the house the functions of kitchen boy for the widow Benjamin, and servant for Assure Mayer.

The Jews then had a specialized butcher shop in Paris. cial. We recall that Jacob Bacharach, mt by a religious sentiment, had abstained, during the duration of his captivity, of all forbidden food by Jewish law. This harsh regime had compromised its health and, to restore it, he begged, in 1747, that one brought him meat from outside. In 1756, this The butcher shop was located on Maubuée Street and run by Elie Karlebach, from Guinglanche (?). She is not listed more on the following states, and nobody took his place.

The police who, in the early years of the The Regency had so much distrust of the Assemblies Jewish people who, according to her, were merely "retreats" "For the scoundrels," she said for a moment, looking more tolerant? For a few years we did not find-we have nothing that allows us to say that the Jews are thwarted in the celebration of their worship or in observance of their religious precepts. We saw Jacob Bacharach asking, the 1% March 1747, that he should not be refused "bread without leaven” for Passover, which began on the 25th of this

months. I] was asking, at the same time, that he be taught-he brought prayer books to the Bastille, and, the On September 5, 1748, he renewed this request, adding that he would like to have "a Hebrew almanac" for the religious year which, he said, will begin, "According to the times of my nation, the 22nd of this month." Joseph Petit, a Jew from Bordeaux, who had been exiled from Paris in 1753, had returned there in 1757, and the ma-Gistrat had allowed him "to stay there for eight days..." to celebrate Easter there."

We even find the trace — however fleeting, it is true — of Rabbis among the German Jews. He There were at least two people in 1758 who pri-rent this title and that the police recorded as such. One, Simon of Guelders, lived on the street of Masons, the Treasurer's house, and, on the only state where it figure (1758), he is quite simply treated as an “adventurer” rier”. Buhot does not justify his assessment. The au- It didn't even appear on the lists. It was a named Isaac Jacob, "Jewish Rabbi of Poland", who said to belong to 4 Messrs. de Potosky, lodged on Mazarine, at the Hôtel de Montmorency. Thanks to a with a permit signed by Mr. de Bernis, he had gone to Versailles, had easily obtained his entries into the castle, and remained "commonly in the antechamber- "the Dauphine's wife," under the pretext of at- to extend a response to a petition he had submitted. had apparently received three injuries on the boat who had brought him, and he was loudly demanding "a compensation against the officer who commanded the ship bucket." His presence moved the police: he claimed not to able to speak only German, and yet we were

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"Almost certain" that he understood French. We told him so. at least made it clear. On September 14, 1758, one ordered him never to return to Versailles, under He risked being arrested. He left that same day for Metz.

His departure did not otherwise affect the German Jews Mands: they continued to hold their assemblies of prayers in the furnished room of one of them, until- that on the day around 1778, when they opened, on Brise- Street Miche, an oratory. The Portuguese Israelites had, _ since 1770, organized an oratory at number 3 of the street of the Saint-André-des-Arts Cemetery. We also know that, even before 1720, the Jews — German, Portuguese — gays and Avignon residents alike — had a cemetery established in the garden of an inn called of the Star, located on the Grande-Rue de la Villette, on the road that led from Paris to Senlis-Com- trap (1).

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(4) See: The Committee of Charity (Paris 1886). The Cemeteries.

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We have seen how the habits of the Israelites Germans differed from the lifestyle adopted by the Portuguese Israelites, and the influence that this diversity society of customs and characters, exerted on these two parts of the Jewish nation.

Certainly, this opposition no longer exists, today-from today that they are mixed together, confused due to all equally in the general population. But then the contrast was striking. The Jews Germans, only special and degrading laws, that @intolerables humiliations and perpetual affronts had naturally made them timid and fearful, lived depressed, withdrawn, fearful doubting everything, doubting everything, men, Phumanity, justice and laws.

On the contrary, the privileges of which the Jews... Gnols and Portuguese had enjoyed for nearly two centuries in Guyenne, either as neo-Christians, or even as Jews, the freedom that was _ left in their existence as in their transformations commercial actions had opened their minds, shaped their feelings, developed their qualities natural and given to their ways these airs of deges who were not without flexibility and grace. Rightly proud of the prerogatives that had been granted to them were granted by several kings, excluding the Other Jews, they boasted of their origin, they proclaimed it loudly and maintained this the idea that they had nothing in common with the "Tudesque." The day will come when, repudiating all affinity with the German Jews, they will force Voltaire, who attacks the Jewish race and encompasses the whole in a similar feeling of contempt, to retract in what His hurtful accusations affect them. This distinctiontion between the two portions of the Jewish nation will intensifying further; the Revolution itself not banishing it will manage nothing; so much so that Napoleon I, also seduced by so many attractions, will in turn proclaim their superiority moral integrity by publicly setting them as examples to German Jews.

We find in this regard in the Archives of

the Bastille, the trace of a very curious incident which
The hero embodied all the qualities perfectly.
all the tendencies of the Portuguese Israelites in this
era, and that they inherited a little from their brothers of the
southern shores of Europe.

It was in 1742. France had not yet
declared war on Great Britain and already, on
all the seas where they met, the buildings
The English rushed after the French ships.
The alternative weapons options fascinated people's minds.
The English, residing in Paris, boasted of pride-
They celebrated the successes of their fleets. Some,
at the forefront of whom was a man named Ponell, supposedly
gentlemen, usually met on the street

Dauphine, at Baptiste's café, opposite the Comédie
French, and there the events were being discussed aloud-
comments, without worrying about the ruffles that their exuberance-
rancidity could cause. No one had yet
explained with them, when a Portuguese Jew, Jacob
de Souza, lodged "rué de la Comédie, au café de
Procope, vis-à-vis the Comédie francoise," and who
frequented Baptiste's café, and decided to show himself
less accommodating.

On June 4th, the rumor spread that the English
had just seized Cartagena. While
this news caused consternation among the
Frenchman Ponell could not contain his joy, and, "with
infamous and insolent expressions, had Paudace
to despise the French Nation and Spain," his
ally. That day, Souza said nothing; but the next day-
morning, as reading the Gazettes provoked
the same exaltation among these Englishmen, our hero
undertakes them, the party of the
France and Spain," and, passing words
He soon put his plan into action, delivering a mighty blow with a stick
on Ponell's head. "The blow was so well executed."
and resounded from so far away," Souza wrote to M. de Mar-
town, by telling him the story, on September 25th, that
"if a similar blow had been struck on the head"
of an ox, he could have been stunned. But as the
The English have hard heads... this blow hurts him
only the top of the forehead.

Ponell immediately flew into a rage, drew his sword, and
without giving his opponent time to shoot
Her own, in order to defend herself, rushes at him.
The English company surrounds Souza, threatens him,

continues; and there is our man in the hands of these English, like sheep under the knife of the "Butcher." All is lost. Souza, overwhelmed by the number, will succumb; but he did so much and so well with the stick and the hands that he managed to seize Ponellau col and the terrace.

Jacob de Souza was quite proud of this "war". that he had done to an Englishman "to support Phon- "Friend of France and Spain." "I don't know, he ingeniously wrote to the lieutenant general of Police, if Your Grace has been informed of this action”; but Mr. Amelot, minister and secretary of State, but Mr. Ambassador of Spain, "who has interested in my favor"; but Mr. the Duke of Grammount "by whom I have the honor of being known"; but Marshal Duke de Broglie, "from whom I owe my passport,” they know all the details. Come on! “The The French nation... had the satisfaction of seeing that a The Jew had the courage to beat the gold- pride of this Englishman; he will be remembered for a long time. Paris will use this correction and it will serve as an example to the English... We will also remember for a long time- time in Paris for such a brave, such a generous action use on the part of a Portuguese Jew who, without interest and without any intention of being employed in the service of Roy willingly sacrificed his life to uphold the honor of the French nation and Spanish."

Souza, whom "everyone congratulated" on sun ac-

tion, initially felt only immense satisfaction

of having "dishonored" an Englishman and of having in At the same time, France was saved. But to this feeling

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natural to the triumphant one soon came to mingle a A grain of worry. Ponell, furious at having "been beaten by the hand of a Jew," he seeks, he wants to reach and avenge "his tarnished reputation." If this Englishman was a man to attack me face to face, he said

Jacob de Souza, I could defend myself, no. with my stick, as I have already done (because this mon(Sire has a very hard head), but with the tip of my sword. He fears an ambush, for "in this In big cities there are people who, for money, wound and murder the world"; then the English are "vindictive and carnivorous." Who knows if Ponell will not hide "at night, at the corner of a rush", and, "As a traitor," he will not pass his sword through him. of the body?

This unpleasant prospect torments him, troubles him His mind is bothering him and preventing him from going about his business. He He then reminded Mr. de Maurepas that he had "supported the honor of France and Spain at the expense of his life and interests,” and asks him to do report of his actions to the Council so that he may be grasatisfied with his zeal. Isn't it just, isn't it "naturalturel” that he receive from the Court of France “a small compensation” when, for her, he “sacrificed” his “life”? He hopes for this “royal reward”; But if he does not obtain it, he will console himself by rebefore, at the first opportunity, the insults do to the French nation and by spreading for it down to the last drop of his blood.

Kings are ungrateful. All he obtained was, On October 8th, a hearing for Mr. de Maurepas, who sought to reassure him by assuring him that Ponell

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would "never harm him." But Souza has He had lost all his confidence. He's going to put his affairs in order. business, leaving Paris, and going to live elsewhere. "It's "the safest way I must take," he wrote. 4 October 10th. However, he did nothing of the sort and, following Heeding the advice of Mr. de Maurepas, he remained "wise" for to be able to "stay in Paris".

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A taste for elegance, wealth, and grandeur deurs, appeared among the Portuguese Jews until in their choice of professions. At the time when what concerns us, they did not practice, like many others German Jews who were forced there, from these states humble and vile, which simultaneously discredited man and the corporation. They are not seen hawking their wares. peddling odds and ends and leaving in the "cafFes" are "shreds of their reputation." Most have a marked preference for trade of objects that can flatter the vanity of the world, its a predilection for luxury, adjustments and the adornment, judging — perhaps not without reason — that | the beauty and value of the goods contribute to improve the merchant's condition.

The "silk trade" was of particular interest to them. In 1755, fourteen of them were engaged in this kind of activity. of business, and in 1759 we find twenty-two of them. Some also included selling jewelry. All originally from Bordeaux, Bayonne and Avignon, they had settled indifferently in the . streets of the Saint-André district. Salomon Petit had 8a boutique rue de la Vieille-Bouclerie; Christmas of

Valabrègue, Quai de la Vallée, "at the Tortoise"; Moyse Perpignan, rue Saint-André-des-Arts; Israel Dal-Puget, rue Hautefeuille, at the Hôtel de Poitiers; Aron de Castro Bernard, rue de l'Hirondelle, at the Hôtel de Reims; Léon Ravel, at the Hôtel de Rouen; and Jonatas Carcassonne, at the Hôtel d'Anjou, rue Mâcon. Alone, Aron Mendes Quiros, "Spaniard from Bordeaux", had established his counter near the Palace-Royal, rue Traversière, at the Hôtel de Malte.

The maritime enterprises of the Jews of Bordeaux allowed them to indulge themselves, in a particular way also linked to the trade in colonial goods. In Paris, there were six of them, and they were mostly marchocolate makers or manufacturers. Buhot even says of One of them, Aron Lopés, from Bayonne, whom "works "Chocolate," on Rue Mazarine. It's on Rue Mazarine. also that Manuel's factory was installed of León, of Salamanca. Isaac Campos and Dacosta, Quai de la Vallée; Aron de Castro, Rue du Plâtre-Saint-Jacques; and Moyse Campos, rue de la Calandre, were more involved in trade.

If German Jews had only rare representing in the elegant and indulgent manner of commerce They were not well-suited to large enterprises, they could... to flatter, however, to have, in their ranks, honorable merchants and skilled industrialists triels. Some of them were talented artists.

Indeed, they were not all, as one would tend to believe it, hardware merchants, haberdashers or secondhand dealers, antique dealers or street vendors, frequenting The cafes. There were many of them, it's true; but _ among them were brave and honest people

people, known and identified as such by the police!

Among the industrialists and manufacturers of importance, we have already named Cosman Léman Lévy, the manufacturer who came from Dresden. Cerf Nathan, a Polish Jew, had a business liqueurs, rue Saint-Martin; Philippe Samuel, of Altona, a gemstone shop, rue Geoffroy-LanGevin; and Mayer Hadamard, a draper's business Peries, rue des Cordeliers.

Four others, from Alsace and Lorraine, had established banking houses, rue Beaubourg, rue Saint-Julien des Ménétriers and rue de l'Echelle. They were led by Jacob Goldschmidt of Nancy—the very same one who, in his capacity as trustee of German Jews in Paris, must have been so intimate linked to the Jewish cemeteries affair of 1770 to 1780 —; Jacob Lévy, from Bischeim; Moyse Isaac Spir Lévy, from Metz, and Nathan from Morhange.

German Jews finally had some penitentiary very, engravers, jewelers, draftsmen.

Among them is Joseph Goudechaux, from Nancy, who "works in the jeweler's trade"; RaPhael Bachi, from Turin, the miniature painter which we talked about and which was appreciated as much for his conduct as well as for his talent. In 1758, Moyse Levi and Mayer Levi, from Amsterdam, "work in ~ pencils"; Philippe Samuel and Abraham Salomon, d'Altona, "very skilled stone engravers" are "Honest people of great talent." the example of Isaac Marcus and Alexander Israel, of Bischheim, established — as we have said — at the Hotel de Montmorency, Israel Jacob and Wulfairchel (Wulf

Herschel?), Joseph and Samuel Abraham, all the
four from Hamburg; Tobia Baer from Berlin, and
Samuel Noah, from London, also distinguished himself,
in the art of engraving.

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This table lists the professions practiced by Jews
German is significant. It shows once of
how much more the history of the Jews, as it is written
by some, is more of a legend than
of History itself. How many times indeed have we
It is not said that throughout history the Jews – the Jews have gone-
especially mends, repugnant to trades, do not indulge-
were only found at flea markets or banks! However-
and here are industrialists, traders of a
spotless reputation; these are men who
deliver to manual laborers, who cultivate
the arts, which finally impose themselves through their respectability,
through their work, esteem and consideration
more hostile.

And at what time did this "nation of secondhand clothes dealers" emerge?
"of usurers and swindlers," she reveals herself in this light.
day? In this eighteenth century where, for four-
For thirty years, the criminal passions of Louis XV have
such a disastrous influence on the morals of the Court,
of the Bourgeoisie and the People; where consciences
become corrupted, where the notion of honor is altered
truth and duty, where bad faith creeps in
in life as in commercial transactions

ciales, and where everyone is detached from things
healthy and virile appears as the obvious prodrome
tooth of an impending upheaval.

Certainly, we do not claim that the Jews of
Paris under Louis XV were all irreproachable.
But consider, as you read through this study, the dreadful
the condition in which they are placed, the contempt
that their status as Jews alone is sufficient for the most upright.
same, the mistreatment that some of them
inflict, the insults with which others heap them,
everyone's mistrust, and one might be surprised
although, in such a depraved environment, at a time
so troubled, nothing could have diminished these domestic virtues-
ticks and industrious than their enemies themselves
could never have failed to recognize.

This is the conclusion that emerges from the reading
the Bastille files.

On the contrary, when Mr. d'Estrées, seeking a
conclusion to his work, produced the report of a po-
liser who regretted the time when the Jews "ris-
were about to be hanged between two dogs at the door
of the Synagogue," he does not seem to approve of the
rigorous measures applied to an entire class
Men more unhappy than unworthy? In rapping
that "one of the most powerful sovereigns of the Eu-
rope is now seeking to erect a barrier to
"The Semitic invasion," doesn't he tend to say that these
Were the measures fair, or even insufficient?

Let him be fully convinced that a sovereign is not
greater than tolerance, however excessive it may be.
He ennobles himself by educating his people; he humbles himself by
degrading them, where then could the enslaved man

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to draw upon these scruples, these delicacies, which are the
characteristic of a civilized society? When at
On the contrary, as a citizen and free, he becomes equal to others
men, then he moralizes, he refines himself, rises to the
height of his new condition, and turns with

FIFTH AND FINAL PART

THE JEWS IN PARIS

SINCE THE 6TH CENTURY

BY

>
LEON KAHN
Deputy Secretary of the Jewish Consistory of Paris
WITH ENGRAVINGS
AND PRECEDED BY A PREFACE
OF

Mr. ZADOC KAHN
Chief Rabbi of Paris

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PREFACE

After publishing a series of monographs-
principles on the institutions of the Community
Mr. Léon Kahn, a Jewish resident of Paris, is crowned
today his interesting studies by a
overall history of the Community itself
even. Thanks to him, the reader was able to follow along.
step by step the gradual development of our schools,
from our Charity Committee, from our ceu-
patronage and apprenticeship programs, finally
of our mutual societies, so fortunately
multiplied. The new volume that we-
Vons, with his valiant pen, allows us to embrace
at a glance the main incidents which
have marked the already centuries-old existence of our
Community, the difficulties against which
She had to struggle, the relentless progress
that she has accomplished, the situation prospers
which it rose through the efforts of com-
combined with all those who have been in charge of
to preside over its destinies. The painting that

unfolds before our eyes in the present vo-
Lume is worthy of attracting the attention of friends
of Judaism. By rising again, under vivid
colors, the past that is behind us, it
gives us valuable lessons for the pre-
sent, and inspires us for the future this con-
a fruitful engagement which is the guarantee of new
efforts and further improvements.
The historian of the Jewish community of
Paris could not forget that if it does not count
Although it lasted a century, it nevertheless
older traditions that go back
much higher, right up to the heart of the middle
age and even beyond. For a long
period extending from the origins of the monarch-
Frankish chie until the reign of Charles VI, the
Israelites form in Paris, except for a few inter-
ruptions, a large community that
holds its rightful place in the history of
Judaism, which has caused quite a stir, by ©
social activity and religious science.
Mr. Léon Kahn was right to dedicate the
first part of his volume at this Com-
primitive community of Paris, so sadly

stopped during its development by
The Edict of Expulsion of 1394. It does not displease us.
not to attach ourselves, across the centuries, to
our French ancestors of the Middle Ages and of

to reconnect the links of a violin tradition
broken ment.

Certainly, things are what they are.
are, and no human or divine power
This would not change the facts that have already been established.
to the results achieved and already distant from history-
It is permissible, however, to imagine a
another direction given to events; 1l
it is permissible to regret that such and such a ca-
a catastrophe, fraught with consequences and which
could have been avoided, but was not by the
The fault of men and the violence of their steps-
ions. Why was not something given to Judaism?
French to peacefully continue on his way
on French soil instead of being rejected
abruptly outside the borders of our
country? We readily dream of a Community

Jewish community of Paris, developing degree by degree

degree with the city itself, the Israelites
Parisians increasingly involved in the lives of the people
tional and, while retaining their individuality
duality, their beliefs and their habits
religious women, embracing all the interests of the
common homeland, speaking its language, working
to enrich its literature, sharing its glories
and its miseries, its struggles and its victories, in
one word, becoming one with their companions
triotes of the dominant religion. Instead of

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If it had been dated yesterday, French Judaism would have thus thrown itself deep roots in the soil; it could claiming a respectable antiquity, and its The action would not have been without honor for him, nor without benefit to the general prosperity of the country. It's a beautiful dream, but just a dream. The narrow and short-sighted policy of whatSome of the kings of France, the passions popular, exalted to the point of intolerance, porbrought to their peak by the irresistible movement The Crusades' agenda did not allow it became a reality. The Jews of Paris, like those of the kingdom of France, had to take Once again, the path of exile, enduring all the pain and all the regrets of this A lamentable exodus.

France, at least, knew how to repair it nobly. his wrongdoing and redeeming an inhumane measure which only too clearly explains the state of mind at Middle Ages and fatal prejudices, the effect of which The fact was being felt everywhere. The declaration of human rights, the solemn abolition of all the exceptional laws were revenge of justice, humanity and tolerance. Sheltering under the protection of equal rights for all stemming from the French Revolution, the ComThe Jewish community of Paris was able to reconstitute itself. and begin new destinies. Yes,

as always happens, his beginnings were painful, his first steps uncertain and hesitantFor her, freedom was the best of all guides and the most powerful of stimulants. The There is indeed a great contrast between the point starting point and arrival point, and the hundred years that have passed since the resolutions from the Constituent Assembly have not not been lost by the Community of Paris.

Does France have reason to regret having been

Generous, liberal, fair? The forecasts
and the hopes of those who were, in 1789
and later, the eloquent apostles of rights
of humanity, the enthusiastic defenders
and persevering in the legality of all religions
Have they been confirmed by experience?
In short, how did French Jews show themselves?
worthy of their civil and political emancipation
by becoming faithful and useful servants of
their homeland in any direction of
Human activity? To these questions, which we
let us confidently place ourselves before public opinion
republic, Mr. Kahn's book responds with a
Perfect clarity. He lays out the facts, without anything
exaggerate and don't disguise anything; he tells the story
of the Community without any bias,
as it appears from the authentic documents

ticks that he was lucky enough to have under
the hand and which he skillfully put to good use.
Every reader, free from preconceived opinions,
will be able to draw a conclusion from this clear and
truthful; this conclusion, we do not fear it-
Let's not get angry.

We are well aware that the
Jews have their detractors, and there is no shortage of them.
no opportunity to overwhelm them with their injures and their calumnies. Sometimes with a
passionate fervor, typical of sectarians and
unscrupulous in her choice of weapons, tan-
early on with a scientifically pretentious air
fiques, which poorly conceal the poverty of the
thought and the empire of vulgar prejudices and
pierced a thousand times over, they spread over our
- account of inventions as fanciful as o-
divine. If it depended on a few writers
vain, more noisy than serious, France
would come to humbly make his mea
culpa for having repudiated, in front of the world,
any idea of religious intolerance and injustice
social tice, recognized to all its children the .
The same rights and the same duties. And of
Such excitements occur on the eve of the
Centenary of the Revolution! Singular ma-
nione to prepare to celebrate the most glorious
Birthdays! As if that wasn't

enough, in the opinion of these great patriots, that the
France had suffered in recent years
a material defeat that we deplore
bitterly, they would still like to inflict on him
a moral defeat a thousand times more humiliating
and even more disastrous!
It would be easy to answer all these questions...
malicious sinuations, to all these vain com-
photographs gathered from various places, to all these
Violent or treacherous accusations. But what about them?
Okay? The facts are there to answer, and this
An answer is better than the best sentences
tours. We believe that Mr. Léon Kahn
by simply grouping the facts that fill-
senses the existence of the most
considerable in France, by exposing the
progress of its institutions of all kinds
as well as the share taken by the Israelites of
19th century to the general movement of civilization
lisation and to the major interests of our country, a
not only satisfying a legitimate curiosity,
highlighted an important period of
our religious history, he also contrasted a
victorious refutation of the slanderers of
French Judaism and brought a document which
is not without value to the history of the Revolution
French revolution and its consequences —
general and social issues. Therefore, we are grateful to him.

of the undertaking he successfully completed
with commendable perseverance, and we ex-
Let us hope that the readers will not fail him-
queront pas.

Paris, November 2, 1888.

Zavoc Kaun,
Chief Rabbi.

Mr. Zadoc-Kahn. —

THE JEWS IN PARIS

PART ONE

CHAPTER ONE

Under Childebert. — Attempts at conversion by Chilperic. — The Jew Priscus. — State of the Community of Paris has this era. — Charlemagne and Louis the Pious. — The Jews and Charles the Bald. — The quarters they inhabit under Philip I. — Flourishing state under Louis the Fat. — Murder of the child Richard and persecutions. — Cruelty of Philip-Augustus. — Exile. Reminder. — Their dwellings in 1198. — The Jews of Paris around 1204. — Note on the bonds deposited by several Jews as security for their residence.

If we are to believe the historians, there were Jews in Paris at the time of the invasion of the Barbars (1). Our first kings would have found some at least a fairly large number who had been there-laughed at and which then occupied the middle of the city, according to Commissioner Delamare (2), a whole street which had retained the name of Jewish Quarter; they also extended into two other streets which

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(1) V. Treatise on Police, by Commissioner Delamare, II, Vol. III. — Graetz, History of the Jews. Teunga translation by Moses Bloch, IH, 267-8.

(2) Delamare, IL t. HI.

They led from there to the Palace. They had even a synagogue in 582 (1).

An edict issued by Childebert in the 6th century, and returned to Paris (2), suggested that they could-were expected to be numerous. But this is only one hypothesis. This prince forbade them to appear in public from the holy season of the Passion to Easter,

— according to some, because “their presence was .

an offense against Christianity (3)"; — according to the others, because it was feared that the Jews would pro-
They were waiting for the moment when the streets were deserted. and the churches full to carry out some evil
I have a purpose.

Regardless of these two versions, it is certain that until then the existence of the Jews had flowed milk without disturbance in Paris and that they occupied there even a certain rank. The responsibilities they were given clothed and that the councils strove to enlever (4), the cordial relations they had with Christians and that the Church ordained to its faithful to break with the freedom with which they exercised their religion, testifies to their privileged status-rable in Paris until the 6th century. But at this

At that time, a feeling of hostility arose against them.

a kind that will manifest itself with ever-increasing force growing and which, inspired by the Church, will gain

successively the kings, the lords and the people.

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(1) This appears to result at least from the interpretation, by Adrien de Valois, from the text of book v1 of Gregory of Tours (Moise Schwab. 1866).

(2) Graetz, Ill, 269.

(3) Ibid.

(4) Conciliorum Coll, Labbé

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Already Chilperic seeks through discussion a ga-
to win souls for nascent Catholicism, and he

forced to baptism those whom his arguments Theological arguments cannot convince.

Gregory of Tours left us the account of one of these controversies or, despite the pressing interventiontion of the learned bishop and Chilperic, their adversSaire refused to "acknowledge the truth" (1). He This concerns Priscus, a Jew from Paris, who was at the court of the king, and would have been, around 555, monetary Chalon-sur-Saône (2). A victim of this passion religious and his attachment to Judaism, he he paid, first for his freedom, then for his life, his disbelief. Thrown into prison "so that what he did not did not willingly agree to believe it, we told him "ftt at least believe in spite of himself" (3), he was assassinated in 582 by a converted Jew named Phatir.

Very few, according to Gregory himself, allowed themselvesknow how to genuinely touch with faith; but between those who were receiving baptism, some – like Phatir – employed their native fervor health against their former brothers, and among the others "there were many including holy water" "Washed only the body and not the heart" (4).

The historical page of Gregory of Tours does not provides no data on the importance of the ComJewish community in Paris at that time. What we What is known at least is that Jews practiced there important functions (1). They strengthened the tolls and fulfilled the duties of toll collectors of taxes. One of them, named Solomon, held, at the beginning of the 8th century, a post seemedblable at the Glaucin gate in Saint-Denis, where the Jews moreover, they held the fair very brilliantly. Landit, instituted by Dagobert (2).

Their activity and intelligence earned them

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(1) Gregory of Tours, Hist. Francorum, lib. VI, cap. 3 and 11.

~ (2) See, regarding Priscus, the Jew Priscus, Revue des Etudes Jewish, X, 237, by Isidore Loeb.

(3) Gregory of Tours.

(4) Ibid.

a renewed hostility on the part of the Church.
For her, the freedom of the Jews, their preponderance,
could only lead to the fall of Christianism, and the priests wanted to save their religion: they persecuted the Jews, and found
among the last Merovingian kings of the allies
confident, and fully ready to assist them in this task.
But while Clothar II forbade Jews
to exercise any superior function or to serve
in the army, and that his son Dagobert manifested-
also harbors a violent hatred for them (3),
Charlemagne, however zealous he was for the Church, did
proof of great impartiality towards them, of
a great deal of kindness and humanity: the misZion, which he entrusted to the Jew Isaac at the court of

Caliph Harun al-Rashid, and the confidence that he

had as his doctor, a Jew named Faragut
prove the value he placed on their talents,
their activity.

Louis the Pious, in turn, treated them

(1) Boissi, Diss., t. 11; Baenage, Hist. des Juifs, t. IV; Gesta
Dagoberti regis, ch. XXXIII.

(2) Boissi, Diss., t. 11; Basnage, Hist. des Juifs, t. IV; Gesta

Dagoberti regis, ch. XXXIII.
(3) Grazet, IHI, 271.

of the broadest tolerance, they protected against
the hostility of the Barons and the clergy (1), granted them
significant financial immunities, they handed them over
In possession of the charges that had been entrusted to them
raised, forbade them to be disturbed in the
practice of their religion, and henceforth fixed at
Sunday the fairs which had previously been held
Saturday (2).

All these advantages were not meant to...
to share the Church's sympathy with the Jews. It does not

could observe without envy the credit they had
at Court, and she had to do everything she could to ruin him.

Charles the Bald nevertheless continued, as
his father, to treat them favorably. He had
several in his service; one of them, named Judah,
whom he called Judah his loyal servant, was his banker;
Another, Zedekiah, was his physician (3). Favorite
of the king, this one passed among the people for ma-
wizard and sorcerer. The marvelous tales (4) that we
debited his account and they lost it. He was accused
by the clergy of the death of Charles the Bald and
found guilty of poisoning him.

At any other time, the Jews of Paris would have
felt the backlash of such an event
serious. So, they weren't worried. The bou-
The uprisings of that era easily explain-
the oblivion into which they are left. The end of
the second race, in fact, is an inex- chaos
applicable where everything becomes blurred: the incursions of

(4) Graetz, HI, 337.

(2) Ibid. .

(3) Ibid., 342.

(4) Taken from the Chronicle of Hersange.

Normans, the decline of royal power,
the emerging preponderance of the great vassals,
throws immense turmoil into the kingdom. En-
Having developed during these major changes, the Jews
disappear and their trace is never found again
in Paris during the early days of feudalism.
The 11th century itself passed without it being done
no mention of them. Treated then as
foreigners who are only passing through the territory
From France, they live unknown and happy in silence
which surrounds them, now housed (1090) in a
a place called Champeaux, in the middle of "the small
"tall, poorly built houses that were constructed"
"on purpose and composed a number of
"narrow, winding, dark streets, closed off from
"Doors on all sides (1)". |

Thanks to the darkness in which she was living at the time, the Jewish population of Paris was able to develop without hindrance. It had a certain under Louis the Fat importance. At that time, in fact, she reconciled the kindness of everyone and particularly that of the clergy; it is among the corporations that press before Pope Innocent II at his enentered Paris, and raised the Books as he approached of the Law; finally, the Synagogue, which has a large number of dogmatic writers, shines with a vivid brilliance, and holds its rightful place in this century which illustrtrent R. Tam in t'rléans, Raschi and R. Meir in Troyes, according to the report of Benjamin of Tudela, she indeed contained "disciples of Sages" who had "no equals on all the earth",

(1) V. Delamare and Sauval, History of Paris.

night and day applied to the study of Lol, hospitabonds towards strangers, affectionate and fraternal for their coreligionists (1).

This relatively favorable condition could notwas going to be long-lasting: the reign of Louis the Young man came to cast his shadow there. Benign at first, this prince had taken only the following actions towards the Jews . measures necessary to prevent those who had converted to return to their first belief (2); Pope Alexander even complained that he granted them too much freedom in his kingdom, when the Jews of Paris were suddenly accused of the murder of a child named Richard (3). Popular fury, stirred up by the Church, gave himself free rein; some were plundered and others others, and the greatest number died on the stake, atrocious punishment for an imaginary crime.

This bloody episode reopened the era of persecution. violent actions were temporarily closed. The Community The Parisian nautical system had escaped the massacres in which the Jews of Rouen, Orléans, Ramerupt had met their deaths; she was not supposed to to be spared by Philip Augustus.

Nurtured from childhood in the faith of mendreams and calumnies spread against the Jews, his aversion to them was further aroused by "the accounts from various lords who told him that The Jews of Paris used to slaughter all the years, on Holy Thursday, a child of Christians, that several, convinced of this cruelty, had

(1) See Benjamin de Tudèle, edit. Acher, I, 164-5.
(2) Year 1144. D. Bouquet, Recueil des hist. de Fr., t. XXVI, 8.
(3) Historians of France, XXV, 768.

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et$ burned under the previous reign and that one of these innocent victims had been burned like martyr under the name of Saint Richard" (1).

We can add to this that the most fake noises were focused on the importance of their wealth. And so To believe these assertions, "half of the Paris region" belonged to them” (2); served by servants As Christians, they had the bourgeoisie as their debtors. The soldiers, the peasants. Their claims were expanding. everywhere, in cities, villages and suburbs towns; a large number of Christians had They were expropriated by them due to debts; held debtors captive in their homes as in prisons; finally, they had objects sacred as a pledge, and they took pleasure in them profane (3).

If such acts warranted severe repression, Such a considerable fortune offered too much a fine prey so that no one would try to get their hands on it. to counter, and at the same time to punish the alleged guilty. Philip II did not fail. He was not rather sacred than he seized their gold, their silver and all their furniture. Afterwards he had them put in prison and did not leave until they had him He gave them 15,000 silver marks. Then he chased them away. of France (1182), confiscated their lands and their houses and exempted all his subjects from paying them the debts they owed, provided that they They gave him a fifth of it. Each one

(4) V. Felibien.
(2) Rigord, from Gestis Philippi-Augusti (Hist. de Fr.).

(3) Ibid.

was so joyous that that year was called the year of the Jubilee (1).

Their return should not be the signal of a Less joy. The war against the Flemish and the English were creating a great need for ar- Gentleman and Philippe were deprived of resources necessary. The Jews offered them to him. They were recalled (1198); but they did not find their synagogues that had been converted into churches or in chapels (2), nor the forty-two houses of which, it seems, they were the owners and that Phi-Lippe-Auguste had sold them to the Pelletiers in 1183 from Paris (3).

They returned to occupy the neighborhoods that exile had taken from them had been forced to abandon. The artisans lo- They were heading towards the market hall, in the streets of La Poterie. of the Second-hand shop, the Shoe shop, Jean de Beausse, the Shoemaker's, and the grain market. All these streets, as well as this market hall, are called then the Juiverie and the Jewish quarter.

In Sauval's time, they ended, on one side, in a triangle towards the leek market; on the other side, they led to the cooperage, opposite the pillars of Les Halles. All the houses that border them were small, tall, poorly made, "seeming- "blabes to the Jewish quarters of Rome, Metz, Avignon." All these streets, in the 11th century, were closed to two ends with large doors that we called the gates of the Jewish quarter. They were not demolished. that under Francis I* at the same time as the doors that still remained from the old enclosure of Paris, completed by Philip Augustus.

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(1) V. Sauval.

(2) Review of Jewish Studies, no. 6. Catalogue of related documents to the Jews during the Middle Ages, by Ulysse Robert, p. 211.

(3) The houses in question were located in the streets which later took the name of Old Drapery Street and street de la Pelleterie. V. Delamarre and Sauval.

The wealthiest among the Jews then occupied the two sides of the street that ran through the middle of the city, which, at one end, was attached to the Pelit-Pont, and, from the other, at the Notre-Dame bridge. An act of Philippe-Augustus, dating from around 1204, gives their names. There were 40 of them: 25 were from Ile-de-France, and 15 from Normandy (1):

They were, from France: Moses of Sens; — Salomy Crossus of Dorb; — Deodat de Verneuil; — Deodat of Brai; — Elias, his brother, — Joce Doain; — Isaac of Gonesse; — Fautinus of Pontoise; — Benamta Catus of Mest (2);—Ursellus of Mantes; — Isaac Anglais de Gournay; — Bandit de Senlis; — Leo de Pierrefonds; — Judas de Montlhéry; — Bien-li-Vienge d'Etampes; — Morel de Yentown (3); — Peret d'Orléans and Jacob de Falaise; — Joce Daihel of Orléans; —Leo of Sacro Cesare Ditur (4); — Vivant, son-in-law of Crescent, of Montargis; — Leo Crosse of Melun; — Moreme of

(1) Catalogue of the Acts of Philip Augustus, by Leopold DeLisle (Paris, 1856). The play is in Latin. We are translating the names. Most of them are found in the Roll of Jews of Paris in 1296-1297, by Isidore Loeb. — Review of Jewish Studies, No. I, p. 61 et seq.

(2) Mr. Léop. Delisle supposes that the indication is incorrectly reported and that there should be Bona vita Catus de Aneto — Good life Cate de Anet (Eure-et-Loir).

(3) Yenville = Janville (Eure-et-Loir).

(4) Perhaps, according to Mr. Léop. Delisle, for Biturencis.

Chinon; — Isaac de Perrière de Saumur (1); — Samuel, his brother.

From Normandy: Brunus filius Bonenita (2) Rothomagi; — Diex le Saut Aries (3); — Bonenic (4) of Caudebec; —Abraham of Mostervillari; —Judas son of Longueville — and Judas Gendre; — God-the Dortem Cross of Pontellomari (5); —Jacob of Bonneville-sur-Touques (6); — Jacob (de) Lisieux; — Morel de Falaise; — Dex-le-Croisse de. Caen; — Joce Doan de Burgonn...; — David Tor Tipel of Brionne; — Moses of Elbeuf; — Cressant from Bernay.

Once back in Paris, the Jews enjoyed a a certain tolerance until the end of this reign prince. Some of them, however, had to- while committing to not straying far from the lands of king. A "note of the bonds deposited by several Jews as guarantors of their residency dence (7) » (circa 1204), mentions the names of these Jews, the required quota and the oath sworn by each one on the "roole", or Scroll of the Law. These are :

Jacob de Molinz, for VIII** pounds (eight-twenty); — Segnore, XL: — Diex-la-Beneie, LX; — Bonnevie de Hodenc (8), X; — Helias de Or-

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(1) Petraria of Salmuro. Comm. de Bagneux, caut. from Saumur, (Maine-et-Loire).

(2) Bonenita for Bone vita — Bonnevie, from Rouen.

(3) Perhaps Arcis.

(4) Good life, no doubt.

(5) For Ponte-Aldemari — Pont-Audemer.

(6) Calvados.

(7) Catalogue of Acts.,,, Léopold Delisle.

(8) Oise,

beak, XXX(1); — Samuel, L; — Leo de Ben, XV; — Dex Aie and his brother, LX; — David of Guidesori (2), XX; — Alive, X; — Ursellus, XX; — Bonnevie jeune, XXX; — Bele Assez, XV.

(4) Calvados.
(2) Gisors.

CHAPTER II

The conversions brought about by Louis IX. — Religious controversies gious. — Judah Sir Leon. — Nathan!'Official. — R. Jechiel. — Famous controversy in 1240. — Status of Jews in Paris In the 13th century. — The yellow badge. — A new mark of infamy. imposed by Philip the Bold. — Rigorous measures of this prince. — The Jewish quarters of that era. — Property of the Commnnauté, — The Jews are confined to the outskirts of Paris. — Philip the Fair. — Profanation of the Holy Host (1290), — The neighborhoods inhabited by Jews, from 1292 to 1313. — The roles of the size at that time. — Exile of 1306. — Confiscations.

The Jews, whose peace began to new to be troubled under Louis VIII, not pa- They did not initially fear any violence. of Louis IX. Dominated by religious sentiments excessive, he focused much more on con- only to remove them from his states. He did not scatter- nothing to "reduce them to Christianity" (1); He forced them to come and listen to a man named Paul. Christin or Chrestien "who wanted to go near them" dear” (2) and he acts not by force, but by the gentleness and by doing them good” (3). If necessary According to some historians, his piety and his liberation realities won several of them. In a state of His house, in 1261, is mentioned as having twenty-four converts who each had fourteen denarii per day loco servitii sui (1). The orphans were his favorites. He had them baptized and fed them. He himself held those who asked at the font- they performed baptism and then assigned them to his dower of rents of one, two, or three deniers per day, depending on age, quality and needs. A good pension was better than a bad traitor. comments. ;

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(1) Life of Saint Louis, King of France, by Le Nain de Tillemount, published for the Société de l'Histoire de France by J. de Gaule (Paris, 1849), vol. V, p. 295 et seq.

(2) Ibid.

(3) Ibid.

The pious satisfaction he derived from it must have to console him for theological defeats that were Quite sensitive. Religious controversies were quite frequent, and although Saint Louis he never took a direct part in it, he felt quite strongly about it ground lacking beneath the priests' feet to to show the adversary in these "disputes". Also he said that no one, "unless he is a very good clerk," could was to take part, and that "the layman, when He hears slander against Christian law, he should not If he defends himself with the sword, what should he give? among the belly inside, as much as she can enter (2) ».

Nothing less than arguments from this sort to prevail over science and lights that the Rabbis possessed at this era. Already. at the end of the 11th century, Judah Sir Leon from Paris, who was head of the Talmudic School from Paris, and remained there until 1224 when he died,

(1) Life of Saint-Louis, King of France, by Le Nain de Tillemount, published for the Société de l'Histoire de France by J. de Gaule (Paris, 1849), vol. V, p. 295 et seq.

(2) History of Saint Louis, by Jean Sire de Joinville, published for the French Historical Society, by Mr. Natalis de Wailly - p. 12 (Paris, 4878).

occupied a considerable place in the Synagogue. But it was even more so under the reign of Saint Louis, where the "clerics" found themselves in The presence of men of sufficient stature to answer them. At First row, R. Nathan b. Joseph, nicknamed the Official (1), to whom this function is conferred by a Bishop of France granted a right of jurisdiction extended, with the responsibility of affixing the episco- seal pal on the acts carried out by private individuals. The close familiarity in which he lived with the archbishop of Sens; his frequent lectures with the bishops of Meaux, Poitiers, and Angouléme, from Angers, with the abbot of Cluny, with the bishop of the king and the queen's confessor, with the pope himself, the astonishing freedom of speech of which he used in these discussions (2), give to his physionomy a relief all the more expressive because its fellow believers continued to be exposed to all the tribulations.

Before him, R. Jechiel, head of the Jewish Academy of Paris seems to have enjoyed a no less great consideration.

His name is closely linked to the famous contrverse on the Talmud (3) which took place in Paris, in 1240, in the presence of the entire court. The moment was serious for the Jews. In 1239, in fact, a An apostate Jew, Nicolas Donin of La Rochelle, had brought a formal accusation before Gregory IX

(1) The Book of Joseph the Zealot, by the great Rabbi Zadoc Kahn. Revue des Études juives, no. 2, October-December 1880, p. 241

(2) Ibid.

(3) The controversy of 1240 on the Talmud, by Isid. Loeb. Review des Etudes ruives, n° 2, p. 247 (Paris, 1880).

against the Talmud. By order of the Pope, all the any examples that could be found had been seized, and an investigation, led by Eudes de ChaTeauroux, chancellor of the University, had been open to this work.

If R. Jechiel of Paris, seconded by three others rabbis (1), demonstrated against Donin the inanity of reproaches addressed to the Talmud, this triumph was In vain: bishops and monks refused to listen. The Talmud was condemned, and the copies, forming twenty-four cartloads (2), were burned publicly in Paris in 1242. A number copies, which had escaped this confiscation cation and had remained hidden, were handed over to flames in 1247-1248 (3), with "the other bad-

"I'm going to read books" of the Jews (4).

This massacre did not appease Louis TX's hatred. His reign, rich in vexatious measures, offers a a striking picture of the plight of the Jews. These misfortunes-reduced to a state of servitude, are the vitimes of incessant difficulties that arise between the king and the barons who are fighting over possession session; they have to fight against abuses and the greed of their lords, against the ordinances the kings' finances that strike them without mercy They are declared incapable of contracting. or to testify in court; their claims are cancelled, their debtors released; they are stripped of their possessions

(1) The controversy of 1240.....
- (2) Th. Reinach, History of the Israelites, p. 164.

(3) Unpublished papal bulls, by Is. Loeb. Review of Jewish Studies, No. 2, p. 293 (Paris, 1880).

(4) Delamare, Treatise on the police.

by both sides, threatened with exile, in subjected to the cruellest humiliations.

A supreme humiliation awaited them.

Since the beginning of the 11th century, the Jews Westerners had been subjected to the obligation to to wear on their clothing an outward sign of their-intended to distinguish them from Christians (1). The Church had taken the initiative for this measure to prevent-Dear to all trade between Christians and Jews. This brand, which may have been in use in the diocese of Paris towards the beginning of the 10th century (2), Saint Louis made it a brand infamy. The first of the kings of France, he imposed to the Jews by an ordinance dated the June 12, 1269 (3).

The wheel was, at least originally, placed on the chest, very visible and yellow. It took Philip the Bold, an even more visible sign. In confirming this order, he effectively compelled the Jews were also to place a horn on their caps (1271). What crueler mortification could one impose it on them! Exposed to public ridicule, to Insults from everyone, was it possible that they could trying only to live "loyally", according to The energetic expression of the times!

Philip III spared no effort to prevent them from doing so. dear. He renewed their defenses previously make it a point to wear colored clothes, to bathe

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(4) Historical and archaeological study on the Wheel of the Jews since the 13th century, by Ulysse Robert (Revue des Etudes juives, t. VI, p. 81, and VII, p. 94).

(2) Ibid.

(3) Ibid.

to bathe in the rivers where the Christians bathed well, to prepare medicines for them, to touch to the food in the markets unless they to buy; he obliged them to observe Lent and all other periods of abstinence regarding the use of the meat; he instructed the Christians not to to serve among the Jews and to the Jews not to retain Christians at their service; he finally forbade them to have more than one synagogue and one cemetery per diocese.

At that time, there was a Jewish quarter (4 1) on the street of the Harp, another in Saint-Bon Street and that of Jean-Pain-Molet. Other Jews "in quantité," said Sauval, had settled in the street of the . Lombards, Quinquempoix Street and the street of Gardens. It also appears from documents of at the time when they had two synagogues, two ci-_ trades (2), a mill and an island called Jewish Island. ©

This island "was in the Seine (3) near the back gate of the garden of our kings, between | the of the Palace and the Augustinian convent, in one place where the religious of Saint-Germain-des-Prés had "High and low justice." This island was very small, and one of the two that once formed the end of the island of Palace before the Pont-Neuf and the Place Dauphine.

(4) Guillot of Paris, who wrote towards the end of the 13th century, He cites, in his "Tale of the Streets of Paris," a street called Juerie, located in "the City".

(2) V. Léon Kabn, The Committee of Charity. Ch. des cimetières, p. 94 (Paris, 1886),

'3) Sauval,

The "Jewish Mill" was a watermill. He bore that name because he belonged to them and It was used to grind their wheat. It was on the Seine and was located on Rue de la Tacherie.

One of the two synagogues was also sokilled on rue de la Tacherie; the other, on rue du Clottre-Saint-Jean-en-Gréve, occupied one of the floors of a . old square tower that was part of the pre- | the first enclosure of the city of Paris, and was called commonly in older titles: the Synagogue (i). The people later gave him the nickname from: the Devil's Fart Tower, which she kept for many years. Some authors pretend that she was thus described in memory of Jews, "to mock them and their ceremonies » (2).

But the hateful work of Philip the Bold did not could be completed as long as the Jews lived in Christian community. Philip Augustus and Saint-Louis, who were their scourges, who never thought all their lives, nothing but to overwhelm them with misery, not to... were never advised to separate their houses from those of the Christians. Philip III, the first, the drawing from the heart of the city and all the others places where his ancestors had allowed them to live confining them to the outskirts of Paris.

They then retreated to Jewish Street, behind the Little Saint-Antoine, on Judas Street, which was at Montagne Sainte Geneviève, on Rue de la Tixanderie, in a dead end called the cul-de-

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(1) Sauval.
(2) Ibid.

bag of Saint-Pharon and that the old titles they call the dead end of the Jews (1).

This situation, already so distressing, should not go that it worsened under the reign of Philip the Fair. We begin by complaining that the Jews of Paris sing too loudly in their synagogue and the Parfor this act, he sentenced them to three hundred fine pounds (1288) (2). A few years later Later, Philip IV would summon the justices of his kingdom to punish Jews who make new synagogues where they sing loudly and where they They use the Talmud (3). But soon these vexations Childish grievances are followed by more serious ones. Imodious suppositions of which the ignorant people and superstitious, is the natural vehicle, are colcharges brought against them. The Parisian Community escapes well from the massacres that ensaneThey are spreading to other cities, but she cannot avoid the slanderous accusations that threaten her in its existence.

The "History of the Holy Host desecrated by a Jew” (4) has remained famous among the mendreams of which the Jews were the victims. knows the details of this miracle. A woman had pawned his best clothes at a Jewish, and she had no money to reto shoot them as Easter approached. He agreed to give them to him

(1) Sauval. — Delamare.

(2) Collection of Historians of France, XXII, 761 (E Computo balLivie Parisis).

(3) Year 1299, June 6. — Catalogue of acts relating to the Jews. the Middle Ages, Ulysses Robert.

(4) History of the city of Paris, Félibien, p. 458.

to return, but, according to legend, in exchange for the host that she was going to receive. This woman accepted. The Jew, named Jonathan, according to some (1), Good Jew, according

Others (2) pierce this host with a penknife. The
blood spills out; he throws it into the fire, it flies away
above the flames; he puts it in a chau-
A pan of boiling water turns the water red, but
unaltered; he wants to seize it, but it flies away
the room, appearing despite all attempts-
methods to make it disappear.

At this news, the people rioted. The Jew is
dragged before the Bishop of Paris, Simon Matiffart (3),
who urges him to renounce his error; but the Jew
"Hardened," supporting her with unwavering determination, is delivered
to the secular arm and condemned to be burned alive.
As he approached the pile of wood intended
At his execution, he cried out: "Ah! Why don't I have a
The book is at home! The fire couldn't do anything.
on me" (4). But, clear proof that this cha-
moment was pleasing to heaven, he was soon content-
He was consumed by the flames, and his book with him.
upon his death, his wife and children received the baptism.
Theme (5). The consequence was inevitable.

It was in 1290, in the Rue des Jardins, later
rue des Billettes, that this event takes place.
The house "where God was bouliz", as the expression goes.

gaa Collection of Historians of Gaul and France, XX,

(2) Yearbook of the Israelite Archives for 5648 (4th year).
Note on the legend of the Jew of the rue des Billettes, by E. Lazard,
Archiv. paléog., p. 56.

(3) Collection of Historians, XX, 658.

(4) Ibid., from Miraculo hostiæ, XXII, 32.

(5) Ibid., XX, 658; XXI, 127b; 132k, 133a.

picturesque chapel of Clemence of Hungary (1), was razed
and on its site a private individual, named
Rainier Flaming built a chapel in 1294 which he
called it the Chapel of Miracles.

Despite the profound distress that such events cause
the things they were supposed to throw into their community, the
However, the Jews of Paris remained attached to the

city. We see them, from 1292 to 1297, according to the role of the imposed size, living on Franc-Mourier Street (now rue de Moussy), rue Neuve and the Court * Robert de Paris (now rue du Renard-Saint-Merry), Latacherie (now rue de la Tacherie), and the Petit-Pont district located beyond the southern arm of the Seine, opposite a bridge called Petit-Pont) from where they disappeared in 1296 (2), victims undoubtedly of persecutions which, in 1295, again focused on the Jewish population of Paris (3). The role of 1292 has 121 people, while the one with 1296 has none. that 85. They all bear exclusive surnames-distinctly French, and they Frenchify or translate their Hebrew first names. In this nomenclature-curious ture, we distinguish Copin le Mire (the meterdecin), Mosse le Mire and Sarre la Mirgesse who He also practiced medicine (4). We know that the school Jewish doctor in Paris in the 12th and 14th centuries

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(1) Clemence of Hungary was the second wife of Louis the Hutin. V. General History of Paris. Collection of documents ments, by Léop. Delisle, Paris 1881.

(2) The role of the Jews of Paris in 1296 and 1297, by Isidore Loeb. Revue des Etudes juives, n° 1, p. 61 et seq.

(3) Boutaric, France under Philip the Fair. (Paris, 1861.)

(4) The role of the Jews of Paris in 1296 and 1297, by Isidore Leeb. Revue des Etudes Jives, n° 1, p. 61 et seq.

was for a long time the rival of the University of this city who sought to dominate her (1). |

In a later role, that of 1313, we find again, in the parish of Saint-Germain-le-Viel and in the parish of Saint-Maciel, Jewish quarters, including moon "in the Kalendre", another in the "oven Basset”, and a third “empres la Hale” (2); But there are no more Jews: Philip the Fair has, in Indeed, all means of torture have been exhausted. Here burdened with crushing taxes, massacred there, everywhere objects of speculation for the king, his counts and his lords who bought and sold them to each other, the Jews, oppressed, stripped bare, no longer giving 'nothing, were no longer good for anything. Philip IV them' had been exiled in 1306. Harvests, fields, vineyards and other possessions, the king appropriated everything: the "treasuries- “Exits” that would be discovered, and the obligations which were subscribed to them. — It was a spec- It's heartbreaking to see so many families, who had enjoyed comfort, wandering as outcasts on the highways, pursued by the cries of insultans of the multitude. There were some who diedrent of fatigue and pain in walking (3).

Philip IV spent lavishly with the wealth he had confiscated. That is how he gave (1307) to Jean de Provins, his "carter", a house located on Rue de la Tacherie where the Jews had the custom of holding their schools; and to the religious-

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(1) Oriental Review. — Periodical collection of history, geography graphy and literature, published by E. Carmoly. (Brussels, 1842. |

(2) V. The role of the Jews of Paris in 1296 and 1297.
(3) Depping, p. 147.

gilded women of the convent of Saint-Louis-de-Poissy (1311) a place called the Jewish cemetery,

such as the aforementioned possessed "by antiquity" Jews (4).

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(1) Catalogue of documents from the Treasury of Charters relating to the Jews during the reign of Philip the Fair, by Simeon Luce. Jewish Studies, No. 3, p. 47.

CHAPTER III

They are recalled by Louis X. — Their condition. — Mascoronations. — Matatia Troyes. — The Jews of Paris under Charles V. — Prosperous state. Manecier of Vesoul and the synagogue. — Hebrew books lent by Charles V to the Community. Massacres of 1380. — Aubriot, provost of Paris, defender of the Jews. — Massacres of 1382. — Reparations. — Of the little safety of the Jews in the streets of Paris. — The king abandoned them gives. — Denis de Machault affair. — Exile of 1394. — Der-

Last traces of Jews in Paris.

Their exile was not long-lasting. If Philippe
The Fair remained their enemy until the end of his reign.
Louis the Quarrelsome was less harsh and recalled them
soon (1315). He yielded, it is true, to "the commune
"Clamor of the people," and certainly also to a
the sum of 122,125 pounds that they counted for him.
took them under his "special protection" and gave
the order that they be "protected from force, insults,
violence and all forms of oppression” (1).

The order, which pronounced this recall, the faiknows how to regain possession of their books
sacred texts (except for the Talmud, which remained condemned), of
their synagogues and their cemeteries; held them
leave things "that they did in the past"
past” (2); giving them back some of their freedom
religious and their civil capacities. But they
remained serfs subject to mortmain, and they were
forced to continue wearing them, but "better and

(4) Year 1315. Ordinance of the Louvre.
(3) Ibid.

more clearly apparent” (1) the outward sign of
the brand. Recalled for twelve years, the king
pledged not to hunt them down again except in their
giving a year to remove their belongings. Gepenwhile it seems that less than seven years later (1322)
They were banished again (2). Ge who is more
What is certain is that in 1321, among the Jews of Paris,
compromise in the leper case, a great
A number were put to death (3). It would not be
It was surprising that the others had been expelled at the
continuation of this massacre (4). |

It does not appear that the Jews of Paris had
to suffer the backlash of the calamities that disThey lived in the first half of the 14th century.
Community, then led by Matatia Troyes,
Chief Rabbi and head of the Paris synagogue (5),
certainly enjoyed a tranquility that
neither the atrocities committed by the
Pastoureaux (6), nor the accusation brought against their
coreligionists of France for having caused the plague

of Guyenne and the Black Death. Philip V had them
taken under his protection; and the captivity of John the
Well, to which they provided money to pay
his ransom stipulated in the Treaty of Brétigny, turned
again, to their benefit.

The influence of Matatia's son, Iochanan Troyes,
who had succeeded his father as head of the

(4) Year 1315. Ordinance of the Louvre.

(2) Is. Loeb, The Expulsions of the Jews from France in the 14th Century
(Paris 1887).

(3) Collection of Historians, XXI, 678.

(4) Is. Loeb, The Expulsions.

(5) Carmoly, Archives israélites de France, year 1856, p. 264.

© Recueil des Historiens, XX, 626; XXI, 54, 671, 731.

Paris synagogue (1), and the authority of Manecier
of Vesoul, played a significant role in the improvement
tion of the condition of the Jews of Paris under Char-
The V.s. Initially concerned by the King's prosecutor (2),
who claimed to be leading them out of the city (1370) in
by virtue of an edict of expulsion of 1365 (3), and to which
Charles ordered that they, the Jews, be left alone.
obtained privileges, franchises and distinctions of
all kinds. The stigmatizing measures with which they
had been the subject until then were abolished. Pla-
under royal protection, they were not justified
citable than the king or their general guardian, the
Count of Etampes; their word was valid in court;
exempt from all taxes, aids, servitudes and
royalties, they were only subject to an individual right
-~ entry and living room visual (4).

Manecier de Vesoul, Jewish banker at court,
to which the Community owed this exceptional civil status
tional, was put in charge of collecting these poll taxes
subject to a deduction of two florins from the
fourteen that each Jew had to pay. He was
then at the head of the Israelite population with Vi-

before, his brother, and another Jew named Jacob of Pont de Saint-Maxence. The synagogue was located in Manecier's house. Despite a the lawsuit that divided Jacob and Manecier around 1365, their credit, perhaps momentarily weakened (5), was

(1) He remained there until: 1394.

(2) Is. Loeb, The Expulsions, p. 15.

(3) Ibid.,

(4) Ordinances of the Kings of France, NI, and Collection of Ancient French laws, V. |

(5) See. Is. Loeb, Expulsions.

quite important to Charles V, since they obtained from him the loan of Hebrew books, without Doubt as Easter approaches. A document in The date of 1372 attests to this (1). "These are," it is said in the head and written in the king's own hand, the books of the Jews which were in the treasury of our privileges, charters and registers above the changing room of the Holy Chashovel, in our palace in Paris... which books we performed in Menecier le Juyf and other places Juyfs demorans à present à Paris, le xxr? jour of April, Pan of grace Mil CCC sixty-two.

In addition to complete Bibles, parts of the Bible (like Genesis, the Prophets, "sauthirds”, Hymns, etc.), there were among these books "pieces of prayers and hours to be said by certain" certain times and on certain days of the year,” “certaincertain quays together of King Ahasuerus and ancient Genezis' books", "V little roles of Esther", "the most beautiful role of the law of Moses", finally "a "A small book of medicine" and "a small book of experiments" "Rhymes." In all, about a hundred volumes and notebooks.

We did not find anything in this nomenclature, nor the French Bible with commentaries, of which the The production was entrusted by King John to Master John of Sy and whose costs were borne by Jews of Paris (2), nor "the anemallac to the Jews"

(1) General History of Paris, collection of documents by Léopold Delisle, Paris, 1881, III, 333; according to Siméon Luce, the Jews under Charles V, Revue historique, VII, 4878, p. 368 to 370.

(2) General History of Paris, 1, 16. This bible was never completed. What was done with it suggests that it was intended to reach a considerable price.

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(almanac for the use of Jews) which contained the rich library of Clemence of Hungary (1).

An influence so considerable that, on the one hand, In general, Jews were granted in advance the use of all the privileges they could to prove that they had enjoyed, not to- would not be viewed favorably by either the people or by the Church. Indeed, they both joined forces to seek- It was expensive to neutralize such a large credit. Their efforts and their violence, initially unsuccessful, encountered- They will soon have a favorable opportunity. The blood of The Jews were about to sink again.

Upon the accession of Charles VI, the people of Paris, assembled in the common house, made himself heard complaints against the aid and taxes he was charged; and, as if he had found the remedy for his Misery, he demanded that "the Jews and usurers" were put out of Paris” (2). Despite the promise from the councilor Jean des Mares to "make it his duty,” and without waiting for “the publication of by "The King," the common people were moved, ran- They ran through the city, breaking the "buoys" Farmers threw the money into the streets, and after shouting: "To the Jews! To the Jews! To the Jews!" "Jews!" (3) They went to about forty houses Jews, "looted and stole silver dishes,

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(1) General History of Paris, I, 12.

(2) History of Charles VI, King of France, and of the things of- moral events of his reign, from the year 1480 until in the year 1422, by the most reverend Father in God, sir Jean Juvénal de Ursins, Archbishop of Reims. In Paris, at

Abraham Pacard, rue Saint-Jacques, at the Etoile-d'Or (MDCXIV).

(3) Chronicle of the first four Valois (1327-1393), p. 291-2.
Siméon Luce, Paris 1862.

Jewels, robes, and bonds. And no nobles.
"They were led astray by this, and some of them killed..."
(1380) (1).

For four days, in fact, the houses
Jewish women, reported as dens of criminals
their houses filled with treasures acquired through plunder, were
stormed; people rush in, loot, and burn,
They slaughtered; some victims, escaping in great numbers
sentenced to death, they take refuge in the prison of
Châtelet, which becomes an asylum, and small children,
torn from their mothers' arms and transported
in churches, they owe life only to baptism (2).

Hugues Aubriot, then provost of Paris, had not
could not prevent this sedition nor oppose this
hideous fury, despite constant protection
with whom he surrounded the Jews. But, through his influence, he
obtained a stern order from the king to return to the mothers
the abducted children and to return them under penalty of
life, the effects that had been subtracted; "but
"Little were obeyed there (3)."

This action, on the contrary, earned Aubriot a
a renewed intensity of hatred on the part of the Church.
She denounced him as secretly engaging in Judaism.
Daism, accused him of "several horrible and abhorrent acts"
"wretched deeds (4)," among other things, to return to the Jews
the "children of Jews who had been Christians"
born (5)”, adding that the one who governed almost
The entire court "loved the Jewish women so passionately..."

(1) History of Charles VI, p. 9.

(2) Halphen, Conc. Legisl. les Israélites.

a) Juvenal des Ursins, p. 9.

t ae p. 17; and Chronicle of the first four Valois, p.295.
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that he allowed himself to be governed by these shameless people" (1).
He was reduced to making amends and condamned to end his days in a "low dungeon".

Less than two years later, in 1382, the people,
dissatisfied with the reinstatement of taxes, he was pleased
He resented having been deceived and rose up again.
The mutineers went to the Town Hall, and...
see the iron clubs and mallets that are there
found, “stunned” the financiers, for-
they opened the prisons from which they extracted Hugues Aubriat
and, “having no bounds in their fury (2)”,
renewed, in this famous Mail- riot
Lotins, the massacres of the Jews of Paris.

These two successive killings had reduced the
The community is in a deplorable state. The Jews "pil-
stripped and clothed, their fathers, mothers, wives, children
and other relatives, killed and put to death,” they found themselves
were going to "much decrease in the number of people"
and everything about their faculties and opportunities" (3).
Among those who had survived, some had
Some fled, others were baptized, and their claims
as their obligations had been given to the
Vincennes chapel.

Unpublished documents from the reign of Charles VI (4)
allow us to find the trace of some Jews
who, despite these massacres, continued to live
in Paris. In February 1381, one of them sold a
"Love potion" for a Parisian laundress. Ac-

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(1) Sauval.

(2) Félibien.

(3) Ordinance of 1387.

(4) Selection of unpublished documents from the reign of Charles VI, published by the French Historical Society (Paris 1863).

Accused of "witchcraft," she was thrown into the Châtelet prison, and

She was released later. The Jew was not bothered. – In 1382, Jehan Marquade, formerly Jewish, and “pa- Before he was Jewish, his name was Symonnet de Saint-Mier,” he becomes a Christian again, and returns, due to this new conversion, in the property that had been confiscated from him for the benefit of the king. – In 1383, they searched in vain for bri- Jews who had attacked and robbed four Jews, One called Raphael, the other Abraham, "and some The names of the other two are not records,” at at the moment they emerged "into false stock exchanges of Saint-Florentin » (4).

Charles VI endeavored to grant reparations to the Jews ratio of the damages inflicted upon them by "notorious and enormous commocions" of 1380 and 1382. As early as 1380, he had declared them nonresponsible for the pledges that had been taken from them, and the deadline that had been given to them to do The loans had been extended. But the second the riot had rendered these decisions almost pointless; The fortunes of the Jews had almost completely collapsed there. entire; it was necessary to make it easier for them again ways to get rich so that we can eat again squeeze them at will.

Therefore, there were no favors that were not granted to them. lavished. They were allowed to continue their debtors notwithstanding any letters of respite (2), to to take into account in their transactions the interests of

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(1) Selection of unpublished pieces....

(2) Debtors of Jews easily obtained judges letters of reprieve, by means of which they dispensed themselves from pay for a certain period of time.

interested; at their own request, the conservaholders of their privileges and their judges were suppressed; their Community was placed under the jurisdiction of the city provost; remission was granted to them made up of all the violations they could have committing against the regulations contained in their letters and privileges (1); finally an ordinance of April 25, 1393, instigated by Joseph of Vesoul, Menacier's son, who had received baptism, carried that the Jews who converted would no longer be now deprived of their property (2).

These various prerogatives awakened the feelings
feelings of jealousy and hatred. The Jews do not enjoy
no longer knew any safety in Paris. He was
no insults, opprobrium or vileness of which they do not
were victims at the hands of their "debtors"
and other "malicious" people. There was no fear,
in the streets, to "lay hands on them..., their
remove their hats and barrettes, beat them and
to strike, so many knives as of sticks... (3). »

The king's protection, of which they were accused of ex-
exploiting their weakness no longer adequately covered them.
especially when an adventure erupted that placed them
in a serious position. Word spread that they
had killed a Jew from Paris, named Denis

(1) Collection of ordinances, V, 490; VII, 170.

(2) “Confiscation was a kind of right of amortization-
"lies for the prince or for the lords of the taxes that they
"were raised against the Jews, and they were frustrated when
"They embraced Christianity. It was said, to justify
"This confiscation, which they wanted to test, and to make sure
"that nothing should remain of the devil's slavery." Montesquieu,
Book XXI, Chapter XX.

(3) Mandate of July 3, 1393.

de Machault, who had recently converted, or
that they had made him disappear after bringing him back
ati Judaism. |

The provost of Paris who, in 1393, had baptized
to take care of Machault's children, brought up the case and
had seven of the leading Jews of the Com-
Community: Samuel Levi, Belleville de l'Estoile,
Abraham de Saonis, Moreau de Laon, Auquin de
Boure, Raphael Abraham and Joseph Dupont De-
They were condemned to be burned alive. But
The ruling was deemed too harsh. The Parliament of
Paris, reforming the provost's sentence, on April 6.
In 1394, he condemned the seven Jews to bring Denis back.
to keep him in prison until his return, and this pen-
dant, to be beaten "by three days of Saturday, in
three different locations”, in the market halls, instead of

They were, moreover, on the Place de la Grève and in the Place Maubert.
sentenced to a fine of ten thousand Parisian pounds,
. of which five hundred were "given" at the Hôtel-
God, and the rest used "to build a bridge
stone from the Tower or the Petit-Pont gate
"up to the back door of the Hostel-Dieu" (1).
It was thanks to the money of the Jews that we already owed the
construction – or repair – of the Bridge
Nine, from the Tower of Saint-Cloud (1363), from the Cha-

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(1) See, regarding this case, Sauval; Delamare; Jean Gallus,
one of the lawyers who were called to the trial (Questions); Ju-
venal des Ursins, History of Charles VI; Isid. Loeb, The Expul-
siones in France in the 14th century.

Commissioner Delamare and several historians place this
affair in 1314. The assertion of Jean Gallus and Juvenal of
Ursins, contemporaries of Charles VI, is enough to rectify this
date. Mr. Is. Loeb shares this opinion (The Expulsions of
Jews...)

shovel of Vincennes (1) and of Petit-Châtelet (2).

The exasperation that this affair aroused among
the enemies of the Jews were right about the support that
Charles VI had granted them until then. (This refers to the...)
"great complaints and clamor" that reached him
On their account, he exiled them in 1394. By a De-
In a declaration addressed to the provost of Paris, he sought to
to temper the inhumane nature of this measure.
}] said that he did not mean that their persons
were they mistreated, nor their property plundered. He or-
even ensured that a faithful inventory was made of
all the property they had in Paris, and that all
their debtors would have to pay them
within one month or risk losing their
pledges. Such a short timeframe was materially
insufficient for them to be able to return to their
claims. They apparently employed prayers and
present (3) to obtain an extension of se-
day. Nothing could change the king's mind. Escorted
Led by the provost, they left Paris on November 3rd.
and everything they could not take with them was confiscated.

On March 2, 1395, a ban was issued to all of them
debtors of their debts to pay nothing; and on January 30, 1397,
The Provost was ordered to burn and tear

"just as many obligations imposed on the Jews as they "They might find some" (4).

Around 1397, a collection of Hebrew books was delivered to Gilles Mallet, valet de chambre Charles VI, in charge of the administration of the li-

| (1) Bédarrides, notes,
(2) Delamare.
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3) Sauval.
4) Sauval,

Louvre gallery; it consisted of one hundred qua- twelve volumes, four roles and a quantity notebooks of the Bible or the Talmud that we had found, after the expulsion of the Jews, in a house in the Saint-Denis suburb having as its ensign at the "Pourcelet" (1).

(1) Léop. Delisle, General History of Paris, I, 48.

CHAPTER IV

Return of the Jews. —The physician of Francis I. —Montaigne, its Jewish origin. — Bodin, Trémellius and Chevalier. — Miche of L'Hospital. — Concini and Léonora Galigaï, his wife. — They attract Jews to Paris. — Montalte, Marie's doctor de Medici. — The Community at that time. — Exile of 1615. — Disappearance of 26 young people attributed to the Jews. Mazarinades. — Assassination of a Parisian bourgeois during The Fronde. — The Secondhand Clothes Dealers' Company and the Jews. Curious pamphlets. — A few Jews are permitted under Louis XIV to reside in Paris. — Samuel Bernard and Louis XIV. — Louis XV and the Community.]

Following this expulsion, the Community Jewish community of Paris, dispersed, did not manage to stay long-time to rebuild. Some Jews obtained However, Louis XI granted permission to stay in the city, but on the condition that they equip themselves-they felt they needed police authorization renew every three months.

The first ones where we can observe the presence was found there around the year 1500. These were the Go-Vea, originally from Beja, Portugal. Again Were they not known in Paris as Jews, but as part of these new Christians who had emigrated from Spain and Portugal into Guyenne (1). Jacques Govéa, known as the Elder, was principal of the Sainte-Barbe college in Paris. He placed four of his nephews near him. One of them, who helped his uncle in the administration of the col-

(1; Malvezin, History of the Jews in Bordeaux, p.100 et seq. (Bordeanx,* 1875). |

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age, was, during his time in Paris, charged by the King of Portugal, John III, to defend his interests nets in the claims that he made for his dowry of the Queen of France, sister of Charles V and widow of the last king of Portugal (1).

Francis I* summoned a doctor to treat him. Jew from Constantinople (2). It is to this doctor that one should introduce the use of milk in France donkey for exhausted people or the poi-delicate trines (3).

It was during the reign of this prince that the language Hebrew was established and Hebrew typography-that, which until then had only produced in Paris weak trials suddenly brought to light leaders-work (1).

Among the names associated with Judaism, There is one who shines in the front row and who remains one of the most brilliant in the lit-French culture: we want to talk about Michel of Montaigne, who was said to be of Jewish origin by his mother, Anthoinette de Louppes, native of Toulouse and a descendant of one of those new Christians who fled from Spain. She belonged to the family of Lopes and had married in 1528 noble Pierre Ayquem, lord of Montaigne (5).

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(4) Malvezin, History of the Jews in Bordeaux, p. 100 et seq. (Bordeaux, 1875).

(2) E. Carmoly, Revue Orientale, t, Il.

(3) Ibid.

(4) E. Carmoly, Revue orientale. — Omont (H.), Specimens of Hebrew characters, engraved in Vienna and Paris, by William Le Bé (1546-1574), Paris, 1887. — Offprint from the History of Paris and of Ile-de-Fravre.

(3) Malvezin, pp. 98 and 107.

Next to him, we like to attribute, if not a birth, or at least a Jewish origin in Bodin, famous publicist, to the scholars Tremellius and Che-Valier, to the mathematician Ozanan, and finally to Chancellor Michel de l'Hôpital, who was said to be the son of a Jew from Avignon, doctor of the famous conné-Bourbon table (1).

These assertions should only be accepted with a great reserve. Legend has it that Concini, Marshal d'Ancre, and his wife, Leonora Galigai, were Jewish or even descendants of the family Jewish, could not be admitted with less than circumconspection, although the "crime of Judaism" naturally emerges from the charges brought against . them in the trial brought against them in 1617 (2).

If we are to believe the historians (3), and according to information taken from the Parliament Registers ment, from the Mercure Français and the Recueil des charges of the trial held in memory of Concini (4).

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(4) Carmoly, t. II and Malvezin, p. 292.

(2) Collection of charges which are in the proceedings brought before the court: by Conchino Conchini n'agueres Mareschal of France and Leonora Gauligaj sa vefve, on the charge of the crime of divine majesty (1617).

A large number of pamphlets relating to Concini and his wife

were published in the 17th century. More specifically
Consult the following documents regarding the issue of
Judaism. Chapter of the trial held in memory of Conchino
Conchini formerly marshal of France and to Leonora Galigaj, his
widow. — The trial of the Marquis d'Ancre (1617). — Head of the trial
Done in memory of Conchino Conchini, formerly Marshal of
France, summer. (S.1.nd). — Civil conclusions of Mrs. Mare Brocharter against the late Conchino Conchini, etc. (Paris, 1617).
— General History of Marshal and Marshal's Wife d'Ancre, by
Mr. DP (Paris, 1617). — Tragic History of the Marquis
d'Ancre and his wife, etc. (Paris, 1617).
_ (3) Sauval. to

(4) Collection of charges, etc.

He and his wife are said to have brought from Amsterdamdamn in Paris some Jews who soon afterwards auwould have been followed by Alvarez, Philotée Elie of
Montalte, and many other Jews, so many
Portugal than Holland.
They were even accused of making a profession of
Judaism and, for this purpose, to consume in
churches “the sacrifice of the rooster by Jewish oblation”
during the "Feast of Reconciliation"; to help one another
"of the Kabbalah and the books of the Jews" and "of em"to carry out the image of the Crucifix" when they read
the psalms (1). They found in their house a
“Machazor” and “another book entitled: Cheinuc,
that is to say, habituation for learning and
to become accustomed to Hebrew, which is a form of cates"chism," and finally "various fabrics including Conchine"
and his wife abused them to hang them by the neck at the
the way of condoms that the Jews call Kamea, the Greeks Phylacterias... », etc., etc. (2).
Whatever the truth of these various accusations, and
they obviously lose their importance if
we consider from whom they originated (3), Elijah of
Montalte “great Hebrew and true Judah” (4), called
in Paris, served as physician to Marie de Medici (1611);
but he would only come on the condition of
not to "conceive oneself" in any way "in one's Jewish religion-

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(1) Collection of charges, etc.

(2) Ibid.

(3) These revelations were largely due to the squire of

Leonora Galigai, to her coachman, to Philippe Dacquin "formerly"
luif et aujourd'hui chrestien”, who held a lower position.
at her home and to various other accusers drawn from the lower class.
(See the Collection of charges in the proceedings, etc.)

(4) Ibid.

daïque (1)"; and the queen gave him complete security
in this respect. Montalte, who enjoyed the most
great consideration at the Court (2), professed open-
Indeed, the Jewish religion obtained the same
Freedom of conscience regarding one's home. Taking advantage
of the credit he had with Marie de Medici
and under the protection of Concini, the Jews lived
without worry for a few years in Paris.
But this tranquility was disturbed by Louis XIII
who was eager to get out of guardianship and rid himself of
to relieve of "Conchine". Surprised in 1615 celebrating
Easter in several neighborhoods where they had
“widespread (3)”, they were banned on April 23 by
Louis XIII, who, like the Most Christian Kings who
had preceded him, had "in horror all the
enemy nations of that name, and especially that of
Jews (4)”.

This new expulsion was not supposed to change anything.
to their situation. The Community had not been able to sufficiently-
to strengthen oneself in order to experience a great
Too bad. It doesn't seem, moreover, that the defense
the fact that the rule allowing Jews to reside in Paris was very strict-
observed tement.

Not to mention a kind of madman, Jean Fontanier.
by turns Calvinist, monk, lawyer, secretary of the
king and finally Jew, who set his mind on restoring the
Judaism in France and was burned in place of

(1) Collection of charges which are in the proceedings held in the memory
by Conchino Conchini n'agueres marshal of France.....

(2) Malvezin, p. 122. — Bédarrides, p. 569, note 67. — Car-
moly, t. II.

(3) Sauval.

(4) Letters patent of May 23, 1645.

Strike (1), it was believed that the existence could be observed of Jewish families in Paris in the second half of the 17th century. This assertion would result at least from of an event that took place a few years later the appointment of La Reynie to the position of lieutenant-General of Police. Around 1670, twenty-six young people disappeared from the city within the space of ` four months, and their disappearance was attributed to the account of the Jews who were accused of crucifying the Christians "in hatred of the crucified God." The accusation- The report was later found to be false and the police — managed to get hold of the perpetrators of these crimes (2).

The question of Jewish residence in Paris has This period seems to have been resolved more positively. by documents of real importance. He These are twelve Mazarinades which, under the chin general of the "Assassination of the Pin Maker (3)", deal with a murder committed in 1652 on a bourgeois of Paris by the militia company of Second-hand clothes dealers. Now, according to the Mazarinades, this com- the company would have been composed only of Jews (4).

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(1) Sauval. :

(2) Jews in Christian Opinion in the 17th and 18th centuries: Peuchet and Diderot, by TR (Théodore Reinach). Review of Jewish Studies (January-March 1884, p. 138).

(3) Bibliography of the Mazarinades, published by the Society of The History of France, by C. Moreau (Paris, 1852), IIT, 376.

(4) Here are the titles of these twelve Mazarinades: Naive Tale and true of the cruel assassination and horrible massacre committed, e August 26, 1652, by the Company of Secondhand Clothes Dealers of the Cooperage, commanded by Claude Amant, their captain, in the person Jean Bourgeois, ordinary pin merchant to the queen, a bourgeois from Paris, aged thirty-two, taken from the news and revelations made following the Monitory Letters obtained and published in none of the parishes of this city of Paris (S. 1. 1652). —.

Here are the facts: it was Thursday, August 15th. The Com-
company of the second-hand clothes dealers of the cooperage street,
returning from guard duty at the Porte-Montmarire, was passing
at Pointe-Saint-Eustache over five hours
evening (1), when a passerby asked which –

A verifiable account of what happened during the murder of a young man
boy, son of a snuff merchant on rue Saint-Denys,
named Bourgeois (Paris, Simon Le Porteur, 1652). – Account
A truly horrific murder committed by the ragpickers of the
the Jewish nation, represented by a burgher of this city
Paris, August 26, 1652 (Paris, 1652). – True History and the-
the mentable of a Parisian bourgeois cruelly martyred by the
Jews of the Synagogue, August 26, 1652 (S. 1., 1652). – Cruelty
from the synagogue of the Jews of the last generation since the
Judgment of Minos: restored to the soul of the poor man massacred at
Champs-Elisiens, the resting place of happy souls. PARCLAM
BDRTAP (Paris, 1652). – The Fury of the Jews, dedicated to
Gentlemen of the Synagogue in Burlesque Verse, by Claude Veyras
(Paris, Jacques Le Gentil, 1652). – The criminal eviction rendered
against the synagogue of the Secondhand Dealers, which states that those of their number
who will be found circumcised (which is the mark of Jewishness)
will be castrated ric by ric, so that the race remains forever
extinct in Paris (S. 1., 1652). – Examination of the life of the Jews, of
their religion, commerce and trafficking in their synagogue (Paris,
Fr. Preuveray, 1652). – Response from the principals of the Synagogue
presented (sic) by articles to the noble bourgeois of Paris, where he
(sie) shows their order, their rule, their law and their process with the
complaignant (Paris, 1652). – The synagogue restored to its former glory with
Bourgeois' epitaph to be placed on his tomb (S. 1., 1652).
– Monitory published by all the parishes of the city of Paris
against the Jews of the Synagogue, on the 1st day of September 1682,
for having cruelly tortured, murdered and killed a notable
bourgeois of the said city of Paris (Paris, Ve J. Guillemot, 1652).
The assembly of the ragpickers in the house of an officer of their Com- >
company to advise on ways to remedy the cruelty of their
great crime. according to the Moniloire, which is published against them by the
parishes of Paris where, finding no reliable remedies, a
One of them, named Jean Laloué, threw himself into a well by des-
hope, and also with the refusal of the sum of money they have
offered to Her Royal Highness in an attempt to stifle this action
barbare (Paris, 1652).

(4) Moniloire published...

The company was, according to Jean Bourgeois, a "merchant."
"ordinary slingman of the queen," who was
there, he replied, "without intending to offend them: it is the
"Synagogue that is leaving (1)." The Secondhand Dealers, "quick
They were seized by anger and rage at that moment
They outraged him with blows from halberds and
musket butts, led him along their
march to their captain named Lover where,
after several instances of mistreatment, the contra-
They begged them on their knees for forgiveness and did
"honorable fine" (2). On the advice that he
were given, Bourgeois filed a complaint before the
officers of the Châtelet. He obtained a provision of
60 pounds, and one of the second-hand dealers at the Hall was
sounded until the said sum was deposited (3)..

At this news, the secondhand clothes dealers were agitated; they
they addressed themselves to the provost of the merchants, Broussel,
which causes the prisoner to be released. But this repair-
The ration is deemed insufficient. On the 26th, "the shops
not yet opened," they seize Bourgeois, beat the drum, assemble 80 to
100 men (4); and, four by four, the captain
at the front, “shouting: he’s a seditious man” (5), emerge
drums beating from their street, and cross the streets
Saint-Honoré, des Bourdonnais, des Carneaux, des
Unloaders, all roads then little used.
After having the avenues guarded, they stuck

(1) Naive story and truth.....

(2) Genuine relationship.....

(3) A true account of what happened. ...

(4) Sixty, according to true and lamentable history... "They
"Sixty or so gathered together."

(5) Same pamphlet,

Bourgeois against a wall, made him "fly the cer-
"Velle on the pavement" and went to throw her body
in the courtyard of the Town Hall (1).

This murder caused extraordinary emotion.
The clergy invited all those who had "witnessed, alone,
heard, heard about and noticed something" to the

to reveal to him within six days, barely any "censorship" ecclesiastics (2)”. The justice system had to take note of it. also, and the secondhand clothing dealers, worried about this actiontation, gathered in the house of an officer of their company to advise, it was believed. by means to get out of this predicament and finish this a matter they had been unable to suppress, even at a price. No doubt no further action was taken. Given: we were then at the height of the Fronde, and this scandal had to be forgotten in the middle unrest that was shaking Paris:

In our time of division

You cut down the great and the brave;
More pompous than the Scipios

Who have only kings as slaves (3).

These are the facts on which the various reThe interpretations of the time agree very precisely. But was the assassination really committed by... Jews? Judging from the pamphlets he provoked, he it doesn't seem that there could be the slightest doubt. All the Mazarinades that recount the crime They attribute it to them without hesitation. The pre- request sent to Parliament by the father and parents of

(4) Genuine relationship...
(2) Monitor.....
(3) The synagogue restored to its former glory...

Bourgeois is also formal and the accounts that appeared at the same time are no less precise. "They disguise themselves under as many names and of shapes they encounter of objects, said one; they they become Catholics with the Catholics; they changepeople of as many religions and sects as there are places, without having one... (1). They crucified "the "Savior of the world," said another. Since then, "a "Just indignation" weighed upon them. Today, because of their "persistent" vices, they redraw to Pécart in licux where they live seadorned with the other Cifoyens, "forming like a a peculiar kind of synagogue.” “Hatred”

and the "general aversion" they inspire increases
they lie about "the execrable and unprecedented cruelty"
in past centuries they committed the
August 26th in the city of Paris... (2) ».

The pamphlets in verse are no less probants. We don't even examine

"If they are Christian Tuifs"
"Or Jewish Christians" (3);

"This is Iuifverie." That's enough.

He implores his muse to tell

The adventure of this young man
Who was killed in recent days

By our lords the circumcised,
Our lords of the synagogue
This proud and arrogant breed...

(1) Examination of the Life of the Jews...
(2) Genuine relationship...
(3) Criminal judgment...

Let's say it was a party

From the month of August, afternoon

Gentlemen of the Thrift Store

Or rather, of the Iuifverie
They all marched to the sound of the drum
Having just taken their turn

The door to the Conference...

And further on:
So, gentlemen, the circumcised

They inhumanely killed
A good Christian...

Another pamphleteer makes a crude apostrophe-
the “damned Jewish troop” (4):
You, the city's excrement, -
Prohibited from the aldermanic office,
Will you dare insolently 3
To make a massacre of our bourgeoisie?

Why show your fury?
Thieves of clothes and belongings,
Against one who opposes only his fear
What about a pin for your halberds?

Come on, people who sell God
Keep the synagogue elsewhere!

Public opinion has risen. People are scrutinizing the lives of
Jews, their religion, their commerce (2); we will discuss them
accused of the greatest villainy; so much so that the
"Leaders of the synagogue" are forced
to respond "by articles" to the "notables of Bour-
"Geois of Paris" by exposing "their order, their
rules, their law (3)”. +

(1) The synagogue restored to its former glory.

(2) Examination of the life of the Jews...
(3) Response from the synagogue leaders...

From this set of documents, he could therefore
resulting that, less than forty years after the ex-
The impulse of 1615, the Jews lived in large numbers
Paris, that they were known there as Jews, that they
They were tolerated there, they formed a Community
important, powerful enough even to constitute
a group of armed men, and that they filled-
know, like other citizens, functions
militiamen.

It can be objected, it is true, that the imputation
from the pin merchant, uttered jokingly,

was wrong and that the thrifters were not from all Jews; that the Mazarinade is a burlesque and that one cannot believe it. Furthermore, If the reported facts were accurate, the Jews of Paris would then have constituted a compact whole, oraniseed, while their situation at that time did not yrmet hardly allows us to believe such an assertion.

However, it is a constant that there were then some Jews in Paris: some had even obtained permission to stay there. Thus, François Lopes, son of François Lopés, professor at the Faculty of medicine from Bordeaux, was, in 1667, a physician of the Faculty of Paris (1); Jona Salvador of Pinerolo (Savoie) was allowed to stay there for six months; he was staying at Fort Meulan, rue Quinquempoix (2); Athias, probably Joseph Athias, the famous printer, was there at the same time (3); and

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(1) Malvezin.

(2) Louis XIV and the Israelites, by Charleville, rabbi of Versailles. Archives israélites de France, 48th year, no. 26, p. 206 (without source < 3 indicator).

(3) Ibid.

among the men of letters pensioned by Louis XIV included, in 1662, a man named Cohen, having quality of foreign scholar (1).

It was also during the reign of this prince that Samuel Bernard, the financier (of Jewish origin) (was formally contested), acquired a large celebrity (2). He had become wealthy during the ministry Chamillard, and when he died, he left – it is said – a fortune of thirty-five million in capital. not to mention the ten million or so loans that we Louis XIV never returned it. Duclos's Memoirs, due to the scarcity of Treasure in 1710, resorting to Bernard who agreed to get him out of trouble.

Louis XV requested the same service, but BerNard initially refused. The king received the negotiator, flattered him, had a nobleman do for him the Honors of the Palace. Everyone celebrated him; he

dined at Marshal de Noailles's, supped at the
Duchess of Talard — and complied. [He died]
Count of Coubert and Rieux, Marquis of Bou-
Lainvilliers, father-in-law of the first president Molé,
laden with titles and honors and allied with the most
big names in France (3).

It does not appear — if he was Jewish — that his action
he exercised his authority in favor of his fellow believers, because
thanks to his credit, he would certainly have obtained

(1) Louis XIV and the Israelites.....

(2) [It appears in the Royal Almanac, in the early years]
of the 18th century, initially under the name of Bernard, then of:
Bernard, then of Chevalier de Bernard (1108 and 1709).

(3) Samuel Bernard's Hotel, Revue bleue, vol. 40, p. 63,
Jean de Bernières.

what the Jews, undoubtedly numerous at the time in
the capital, could not obtain from Louis XV in
1718, despite an offer of several million: a state-
legal establishment and a synagogue in Paris (1).

Paris remained for the Jews an inhospitable city.
medieval cellar.

(1) Essay on the physical, moral and political regeneration of
Jews, by Abbé Grégoire (Metz, 1789), p. 197, quote 15.
According to the Memoirs of the Regency of the Duke of Orléans.

CHAPTER V

The Jews in Paris in the 18th century. — Their favor, their influence. —
Portuguese Jews' assessment of German Jews.
Voltaire and Pinto. — The Portuguese Jews: Pereire, Astruc,
Pinto, Valabrègue, etc. — The German Jews. — Their state-
Establishment in the Capital. — Adventures of Borach-Lévi.
— The Almanacs of Time. — Liefmann-Calmer. — The
Syndics of the Community. — Police measures. — Morality
of the Jews. — Praise of their morals, their charity, their
virtues. — The Mercure de France, Mirabeau, Abbé Grégoire.
— Malesherbes and his plan in favor of the Jews. — The edict

from 1788.

However, at the beginning of the 17th century, Jews enjoyed great favor, either with important figures, either at Court, to the king.

Among them was Silva, son of an Israelite doctor from Bordeaux, who in 1712 received his doctorate in Paris where Several treatments soon brought him into great disrepute. tation. Called several times in 1721 to the consulates tations for the illness of Louis XV, he obtained in 1724 the position of consulting physician to the king who, in 1738, granted him letters of nobility (1).

Another doctor, Fonseca, also originally from from a Portuguese Jewish family, practiced in Paris at the same period. Linked to the Countess of Caylus,

(1) Carmoly, Revue Orientale, t. II. — Malvezin, p. 237. — Followbefore the Royal Almanac, he lived, in 1713, on rue des Boucheries, near the Petit-Marché, Saint-Germain suburb; in 1715, ei Tournon; in 1718, rue de Taranne; in 1725, hôtel de

waved, °

Voltaire and other important figures, there acquired a great reputation as a practitioner (1).

The Royal Almanac for the year 1705 cites among the "physicians, doctors, regents in medicine of the Faculty of Paris,” Azevedo, who lived on rue Saint-Germain-l'Auxerrois (2).

Gradually, following their lead, the number of Jews increased in the capital. Some came from Bordeaux and from Avignon, Holland, Lorraine and Alsace.

Those from Bordeaux in particular who, since Henry II, in 1550, had obtained several retaking letters patent authorizing them to deto die in France, they claimed to have the right to to reside in Paris (3). Thanks to the already influential action of Jacob-Rodrigues Péreire, this right was implicitation recognised by the letters patent of 1776.

The privileges enjoyed by Spanish Jews and...
Tugais had enjoyed for over two centuries in
Guyenne, either as neo-Christians, or even in
The quality of their Jewish identity, the freedom that was granted to them
in their existence as well as in their transactions
commercial, had opened their minds, raised
their feelings and given in their ways
attractive and flexible grace of which every civilization
clothes the men. Proud of the prerogatives that their
had been granted by several kings to the exclusion of other Jews, the Spanish Jews and por-

(1) Carmoly.

(2) Azevedo was among the doctors of Paris for more
of sixty years. One might hesitate to believe that he was actually Jewish;
but its origin and name leave no room for doubt
that he was not of Jewish origin.

(3) V. Bibliography of Albert-Cohn, by Is. Loeb (Paris, 1878).

The Tugais prided themselves on their origin. They did not
were not content with simply proclaiming it loudly, they
They missed no opportunity, they who called themselves
"descendants of the tribe of Judah," to deny any affiliation
union with "the children of Jacob, known as the
name of Tudesques, Italians and Avignonais (1)”.
When Voltaire attacked the Jewish race, encompassing it
entirely in the same feeling of contempt (2),
They protested loudly. One of them replied by
An Apology. He said: "We must defend the
rights of the Portuguese when they would be prejudiced
"Ciab'es to the Germans and the people of Avignon." He
consented, it is true, to the fact that "by the greatest
services » we must not forget these « the small disarigging” imposed by “legitimate defense and
necessary privileges of the Portuguese”; but he
he also forcefully repeated that it was necessary to "distinguish
other Jews, the Spanish and Portuguese who
have never merged or incorporated themselves with the
"A crowd of the other children of Jacob (3)." We shall see
later, and in very different circumstances
Immigrants, the Portuguese Jews renew these
regrettable distinctions (4).

Voltaire acknowledged that his accusations were
"violent and unjust" and that there were among

_ them, men "very educated and very respectful"

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(4) Malvezin, p. 214.

(2) Voltaire, chapter I, t. VII of his Works.

(3) Apology for the Jewish Nation or Critical Reflections on the first chapter of the seventh volume of the Works of M. de Volsilence on the subject of the Jews, by the author of the Essay on Luxury (Amsterdam, 1762). Attributed to Pinto.

(4) Malvezin, p. 251 et seq.

tables (1)”. At that moment, in fact, there was in Paris some important Israelites at the head of which Jacob-Rodrigues Péreire rightly features, the famous teacher of deaf-mutes, who found himself was already in Paris in 1747 (2). Linked with Necker, Buffon, Rousseau, La Condamine, d'Alembert, DiDerot, Lecot, Father André, appointed interpreter of the King in 1765, Péreire rendered the greatest services to humanity as a teacher of the deaf and mute, and to his fellow believers in Bordeaux and Paris, as an agent of their cult.

In 1743, Astruc, a physician at the Faculty of Paris and from Montpellier, is a consulting physician to the king. and held this position for over twenty years (3); Revel performs the functions of bailiff-priseur (1740); and Raynal, rue fn is secretsilence of the king (4757).

Isaac Pinto, the author of the reply to Voltaire, author of a pamphlet on Luxury, enjoyed a held in very high esteem among scholars.

Another Portuguese Israelite, Israel-Bernard of Valabrègue, who was employed at the library of king, and interpreter of the king in 1754 (4), lent in 1767 the support of his talent to Moise Perpignan, Salomon Little, Joseph Little, Israel Salom, Abraham and Moise Dalpuget, Jewish merchants who, from 1767 to 1777, continued with remarkable energy

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(1) Apology..., p. 40.

(2) Félix Hément: Jacob Rodrigues Péreire, first schoolteacher deaf-mutes (Paris, 1815). — La Rochelle: Jacob Rodrigues Péreire (Paris, 1882). — Malvezin, p. 235. — Séguin: Jacob RodriGues Péreire (Paris, 1847).

(3) See the Royal Almanac.

(4) Carmoly, t. II.

the assertion of their rights against the corporations — rations of trades that refused to admit them within their midst (1). His eloquent letter (2) helped certo train his coreligionists to triumph at King's Council.

Salomon Perpignan distinguished himself no less. Founder of the Royal Free School of Drawing blie in 1767 in Paris for the perfection of the arts (3), He held his place among the Israelites with dignity. Portuguese who had managed to win over high prodetections and, like Israël de Valabrègue in 1770, Sara Allegri, in 1772, obtained favors. personal matters by obtaining letters of naturalness (4). |

Meanwhile, those who were called the Jews People from Avignon, Germans and Poles, took advantage of the protection granted to their co-religionists Portuguese to settle in Paris. From the very first Their presence is noted there from the mid-16th century. A woman, Marianne Samuel, was born there in 1734. A foreign Jew, Abraham Schwab, there had lived there since 1740. A large number of others had settled there before 1750 (5). A man named

(1) V. Léon Kahn: Manual Professions and Institutions patronage (History of the Jewish Community of Paris). Paris, 1885

(2) Letter or Reflections of a lord to his correspondent in Paris regarding the petition of the merchants of the six bodies against the admittedsion of Jews to patents. Signed JBD VS. JDR (Lon(dras, 1767). Attributed to Bernard de Valabrègue.

(3) His tomb is located in the La Villette cemetery. — V. Léon Kahn: The Charity Committee and the cemeteries, p.170. Paris, 1886.

. (4) Carmoly, t. II.

(5) V. Manual Professions,... Population Census-Jewish community of Paris in 1809.

May has been a stockbroker there since 1743, on Mon- Street Pride, near the Rue du Bout-du-Monde (1); LauRent Woulfe, rue de l'Echelle; Baur, place des Victories; Georges Woulfe, rue Sainte-Anne; HalbMayer, on rue Grenier Saint-Lazare, hold some Bank houses (2). They attract each other gradually in Paris and their numerical importance soon surpasses that of the two small Communes Portuguese communities that have been established there since 1750 (3).

The 1809 census, which we already have published (4), gives in this regard some preliminary indications facts confirmed by the adventures of Borach Levi (1752-1758). We know the story of this strange and An unworthy character who wanted at all costs to to have someone baptized even against the wishes of the clergy Paris (5). He accused his fellow believers of sushe cited the difficulties he encountered; he complained even to be the object of their prosecutions, of their threats, their offers of money so that he would not abI didn't swear.

These complaints suggest that they were in large numbers in Paris. The Almanacs of this Some of them are mentioned at the time. In 1757, the Mr. Abraham, “At the White Cross”, Saint- Street Denis, figure in a State of Paris (6) among the "Roll-line freight forwarders... for all the

(1) See the Royal Almanac.

(2) Ibid.

(3) Carmoly.

(4) Manual Professions. ., p. 65 et seq.

(5) Borach Lévi, by Isid. Loeb. Yearbook of the Society of Jewish Studies. Paris, 1884 | |

(6) State of Paris, by Jèze, Paris, C. Herissent fils, 1757.

kingdom”. The Tableau de Paris (1), from 1764, cites several of them: one named Mayer held an inn on Rue de la Juiverie; a Madame Lévy, rue des Prouvaires, and another lady of the same name, rue Montmartre, were mattresses of "par"Atop the viol"; Mr. Rodrigue, Place Vendôme, guitar teacher, was known among those which "during the course of the year and mainly in winter”, they gave “re- concerts” at their homes "Glés"; the widow Naquet, on rue Saint-Martin, held "supply carriages" for the service of "the interior of the city"; finally, among those who had "hostels and furnished rooms" found a man named David, on Geoffroy-Langevin Street. The Curiosities of Paris (2) will mention, in 1785, Among the important bankers, Mr. Ravel, from the Tourton and Ravel house, rue des Deux-Portes-Saint-Sauveur, and the Miroir de Paris (3) will cite in its tour among the manufacturers and traders of imbearing: Lange, mechanic, shop owner of lamps and chandeliers, rue Saint-Avoye; Possoz, who had a wholesale muslin shop, notwise man of the meeting; Joseph Allemand and Hatzfeld trading in silver bullion, on Saint-Lazarus; and Jacob, a wooden furniture maker mahogany, Faubourg Saint-Denis.

Among the Jews of 18th-century Paris, a fewsome had business relationships with the court: such as Michel Oulif, a Jewish jeweller who, established in

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(1) State or Table of the City of Paris. Paris, MDCCLXIV.

(2) The Curiosities of Paris, by Dulaure.

(3) The Mirror of Paris, by Prudhomme. Paris, 1807 (VI, 104, 148 and 161),

Paris in 1772, was in regular contact with the Countess du Barry, for whom he was the supplier designated (1).

But the most curious aspect of this

That era was certainly that of Licfmann Calmer who, a little before 176), came with his family to reside in the capital, and became, in 1774, Baron of PicQuigny, Vidame of Amiens, following the acquisition that he had made at that time of the properties of Duke of Chaulnes, in the Somme (2). Put in possession of naturalization letters session in 1769, he had a large amount of credit in the public administrations bliques, thanks to his considerable fortune, to his relations with the ministries and to the relations of its woman with the Dutch embassy (3). He played in addition, a certain role in the Community of Paris, where he found himself as head of the German Jews mands, in rivalry with Jacob-Rodrigue Péreire at regarding the creation of a Jewish cemetery (4). We we recounted the disputes they had together at this topic (5).

Upon their arrival in Paris, the Jews gathered together under the authority of chiefs, trustees or agents reknown: for the Spanish and the Portuguese, it was - Jacob Rodrigues Péreire; for the Germans,

(1). Jewish Archives of France, year 1862, p. 111.

(2) See, regarding Liefmann Calmer, the curious study of Mr. Isidore Loeb: A French Jewish Baron in the 18th Century. Yearbook Archives israélites pour l'an 5646 (Paris, 1885-1886).

(3) Ibid. |

(4) V. La Rochelle: Jacob Rodrigues Péreire, p. 444-457. -, A French Jewish Baron, by Isidore Loeb. - Léon Aun: the Charity committee: cimelières.

(5) Léon Kahn: The Charity Committee, p. 99 et seq.

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Liefmann Calmer, and Israel Salom for the AviGnon. Each of these groups had formed in the Community, which held its prayer meetings

and which formed a kind of relief society
mutuals (Hedra) responsible for helping those
of its members who needed assistance in
cases of poverty, illness and at the time of the
dead (i).

But all Jews were held, in accordance
a police lieutenant's order dated
145 November 1777, to present himself to Péreire, in
within a week of their arrival in the capital, equipped
of a "duly legalized" certificate from the trustee in
charge of their Community and six other no-
tables. They had to declare the causes of their
stay in Paris, their residence in that city, and him
give notice of their departure within three days which
_preceded him. Péreire kept an exact register of

all these statements and represented him at the po-
license whenever required. Those alone
were exempt from this formality who came to
Paris for the king's affairs, or those who were notoriously
known for heads or members of households
considerable investments in armaments, banking, etc.
It was enough for them that upon their arrival they prepared themselves
They were seated at the police lieutenant's office, accompanied
'le Péreire (2).

(4) Léon Kahn: Mutual Aid Societies, philanthropy-
pricks and foresight. (History of the Israelite Community)
(from Paris.) Paris, 1881.

(2) Notice on the state of the Israelites in France, in response to
questions proposed by a foreign scholar, by EC he (Eugene
Coquebert de Montbret). Paris, 1821.

It was a humiliating subjection to which the
German Jews were particularly subjugated.
The government was quite willing to turn a blind eye
on the practice of their religion, but he wanted to keep them
under close surveillance. Nothing in their con-
However, the duite had not required a similar
measure, and the feelings of tolerance which comp-
threatened to be born, had they not protested hau-
against this servitude that the regularity of
their morals would have been enough to attract serious attention to them
estimated.

Indeed, as early as 1763, Mr. Ladvocat, Doctor of Bibliography-
librarian and professor at the Sorbonne, with the approval
in which Pinto had presented his Apology for the Jews
against Mr. de Voltaire, he said that "nothing is more
"It is unjust that the contempt shown for Jews is so great" and
that "this contempt is reprehensible, even in the
populace.” According to him, Voltaire’s assertion relative
to the "tricks" of small merchants and
Jewish traffickers had nothing in common with them
with small-scale traders from other nations, and
He added: "I have witnessed that for thirty years
While I live in Paris, there haven't been three Jews
sentenced to death for their thefts or for other
crimes (1) ».

As time goes by, self-esteem becomes
was born more assured and impartiality was asserted in-
vantage. This was the era when the Royal Society of
The Metz arts and sciences society offered a prize to the
best study on the condition of the Jews and the ame-

(1) Civil and religious organization of the Israelites of France and
of the Kingdom of Italy... followed by the collection of acts, etc. (Paris,
(Treuttel and Wurtz, 1808).

improvement of their lot. The Mercure de France published.

an article (1) and praised it in expressive terms
the simplicity of their customs, the union of
their families, their charity, and the pra-
rigid tic of their religious laws. "And we-
same, he added, but perhaps less happy,
as being more unjust towards this people,
Haven't we seen several in the capital...
Jews dedicate their wealth to public service
pure in their source, forcing prevention to the es-
Time, hatred, silence, and leaving a memory
Respected?

Mirabeau, with his study on the political Reform-
the tick of the Jews (2) in turn caused many to fall
precautions: "We don't see anywhere," he said, "the
Indigent Jews would become the responsibility of the state.
are the wealthiest who maintain them and the Com-
"The community takes care of the individual..."

Abbot Grégoire, who had taken part in the competition from the Academy of Metz and had won a prize there (3), at the same time as Zalkind Hourwitz, a Jewish poet-Ionais, attached to the king's library (4), and

(1) Mercure de France, no. 6, February 11, 1186. The article is signed LC

(2) On Moses Mendelssohn, on the political Reformation of the Jews, by the Count of Mirabeau (London, 1787).

(3) Essay on the physical, moral and political regeneration of Jews, by Abbé Grégoire (Metz, 1789).

(4) Apology for the Jews in response to the question: Are there ways to make Jews happier and more useful in France? by Zalkind Hourwitz (Paris, 1789). Hourwitz made a project for the naming of the streets of Paris. This project was published in the Paris Journal (4 Pluviôse, Year VII). He wanted to make Paris not only a map of France, but a world map, a to which he added further contributions from mythology and history. (Francisque Bouillier: New Familiar Studies of Psychology and Morality, Paris, Hachette, 1887.)

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'Thierry, a lawyer, added further to this picture by

proclaiming family virtues: "nothing more Adultery is rare among them; marital union is rare there. is truly inspiring; they are a good husband and wife and good fathers. Their wives, after childbirth, they still deign to remember that they are mothers. You never see them neglecting their housework or the squander. They don't know the passion of game; the revolutions of fashion do not affect them hardly... they have a genuine fondness for the authors of their own lives... they honor themselves with a tender veneration for the elderly, a touching virtue, almost unknown in our customs, but so famous in high antiquity and which recalls the governor-patriarchal order (1)”.

Under the influence of these liberal ideas, of these lofty sentiments, the movement for justice and The repair work was beginning to spread. Malesherbes, who had restored civil status to the Protestants, He was also moved by the terrible situation of the Jews. First, he had sought a way to dimito blur or erase the distinctions that existed between them and the other subjects. He was helped in this task by Messrs. Lopès Dubec, Furtado and Cerf Berr who, as members of the commission, appointed by Malesherbes to study the question, on June 15, 1788, they handed him a memorandum in which they demanded for the Jews: the right to settle throughout the entire kingdom, to exercise all

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(1) Motion in favour of the Jews by Mr. Grégoire, parish priest of Em-. Berménil, deputy of Nancy, preceded by a historical note on the persecutions they have just suffered in various places, etc. (Paris, 1789).

professions, to own and cultivate funds of land; to be admitted to the Chambers of Commerce, to municipal, judicial, etc., responsibilities, and the ability to continue, as in the past, to have their synagogues, their rabbis, their schools and their cemeteries (1).

They had been given an initial satisfaction. by the edict of November 1787, registered by the Parliament on January 29, 1788, which authorized the non Catholics to engage in commerce and the arts industrialists. But, due to the state of mind and events that were being prepared, these concessions Late interventions became insufficient. At this point hour indeed a social transformation combegins to take place. One can feel the heavy chains The past is shattered. The reformist tide rises. and grew larger, carrying away the worm-eaten debris one by one of the old institutions. Events coming soon rush in, and the Revolution breaks out, leaving Malesherbes' generous project was not executed, bafacing prejudice, fanaticism, the religious hatreds, particularly towards Jews, in its first breath of justice and fraternity, the a painful memory of this long succession of centuries where their ancestors lived in constant anguish pillage, exile, torture, and death.

However, many months had to pass.
even before full justice was served
Jews.

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(1) Malvezin, p. 239 et seq.

CHAPTER VI

The Revolution. — The Jews residing in Paris demand their assimilation to other citizens. — Hesitations of the Constitution deadly. — Considerable movement in their favor. — Their patriotism, their courage. — Numerous testimonies of great esteem. — Demonstrations from the districts and representatives representatives of the Commune. — Father Mulot, Father Bertolio, Lawyer Godard. — Apologetic Act of the Jews of Paris. — Decree of September 27, 1791. — Prediction of a deputy.

On October 1, 1789, the Constituent Assembly decided that, in a private session, she would take care of the state of the Jews in France, and Abbé Grégoire, by his "Motion in Favor of the Jews" called for first their complete assimilation to the others citizens. “Fifty thousand French people rose up” "Slaves!" he cried; "it depends on you whether they..." sleep freely.

This eloquent protest gave rise to strong sympathies, but it also aroused resistance remarks that the oratorical training of the deputy of Nancy was powerless to win. Nor "The Address" presented to the National Assembly on August 26, 1789 by the Jews residing in Paris (1)"; nor their desire absolute submission, "like all the French French, subject to the same legal precedent, the same police force,

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(1) Address presented to the National Assembly on August 26, 1789 by the Jews residing in Paris. Imp. de Prault, Imp. du Roi. Paris, 1789. — The address was signed with the following names: Jacob Goldschmidt; Abraham Lopes Lagonna; Mr. Weil; J.Benjamin; J.: Fernandès; Mordechai Lévi; Lazard Jacob; Trénelle père; Mordechai Elijah; Joseph Pereyra Brandon, and Delcampo son.

to the same courts”; nor their renunciation to the privilege that had been granted to them of having particular leaders drawn from their ranks and namedput forward by the government (1), had not been able to triumphpher of persistent prejudices. Alone, "despite the solemn testimony of their patriotic devotion ment (2) », they continued to be deprived of “all the civil faculties,” while the Jews spaGnols, Portuguese and Avignonais had been mainheld in the rights which they then enjoyed (3).

However, this would only have been "exercising an act" of justice” towards them rather than “bringing them up instead of citizens” that they aspired to so legitimately (4). The Assembly had freed the actors and executioners, and she hesitated to "ven"ger" the Jews of a more odious and less prejudice Excusable! However, "Jews are men, Nature made them what we are and has not been"Bli between them and us there is no difference (5)." except for the Jews, the Nation "will publish that they do not are not men (6)”.

What more hadn't they done to deserveTo lose this title of active citizens? Everything, in their conduct, protests against the initial hesitations of the National Assembly. "What should surprise us-

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(1) Address presented to the National Assembly on August 26, 1789....

(2) Ibid.

(3) Decree of 26 January 1790.

(4) Address presented to the National Assembly.....

(5) Impartial reflections of a citizen on the question of the elThe applicability of Jews was proposed and discussed in the sessions of the Asnational assembly on December 23 and 24 and adjourned by the same Assembly. (From the imp. of the Ve Delaguette, rue de la VieilleDrapery.) (S. 1. nd)

(6) Ibid.

"The challenge," they exclaimed, "is to find e1core in this..." nation of estimable qualities, dare we say, of virtues; it is to find in several of its members, something we often search for in vain | in many of us, in whom a careful education, the habit of pleasure and the the need to appear an honest man, should so little can excuse so much baseness and vices (1) ».

All the documents also agree on their civic activity from the very first days of the Reevolution. Of the five hundred Jews who were established in In Paris, a quarter were enlisted in the national guard. wore the uniform and performed the duties; there were some

'even in the District Committees, and "no one,

from the largest to the smallest, he did not believe himself to be dishonored. "We will not serve with them (2)." All and everywhere, they were irreproachable. No complaints were raised. against them, and their courage, their zeal, their patriotism ism, they acquired "rights to recognitionpublic session (3).

From all sides, their zeal was cited as example: in Paris, by Abbé Grégoire (4); in Alsace, in the Address of the Alsatian Jews to the People of Alsace (5); in the pamphlets that are exchanged

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(i) Impartial reflections of a citizen...

(2) Report read at the Assembly of the Society of Friends of the ConConstitution, on February 27, 1790, on the civil status of the Jews of Alsace. (S. 1. nd)

(3) Address of the Assembly of Representatives of the Commune from Paris.

(4) Motion in favor of the Jews.....

(5) Address of the Alsatian Jews to the People of Alsace so that he applauds the possession of civil rights among Jews. (S. 1. nd) .

gent (1); in the communications of the Members to the Committees and Districts (2). This agitation around the question of the status of the Jews, overexcitement the minds; the Jews shudder at the mere name of freedom; they "prefer death and all its horrors" "returning to their ancient disgrace (3)," and they who were "formerly accustomed to trembling &u "the slightest noise," they are now "regenerated by the spectackle of the Revolution (4) »

Also, following the decree issued by the Constitutionkilling, on December 24, 1789, postponing any decisionsion towards them, the Jews residing in Paris they abandoned none of their hopes, and 'On the contrary, they ensure that the DisCity officials and the representatives of the ComCommune. Indeed, the Paris Commune preceded "for them the benefit of the law, by treating them as French from the very first moment of the Revolution, by calling them to the Assemblies primayors, by collecting their votes, by registering before their names on the honor roll of soldiers, by finally recognizing almost all the rights of citizens to men who did not yet have any the title (5)”.

Father Mulot, Vabbé Bertolio, lawyer Godard

(4) Letter to Mr. Reubel, deputy for Alsace in the National Assembly, by Ab. Lambert (Metz, May 10, 1790).

(2) Letter to the Constitutional Committee on the Jewish Question, by Mr. de Bourge, representative of the Paris Commune. (Paris, of Impasse du Patriote français, Place du Théâtre-Italien, May 19 1790.)

(3) Letter from an Alsatian about the Jews of Alsace. (In Paris, from (Limp. de Savy le Jane, rue du Théâtre-Français, 1790.)

(4) Ibid.

(5) Monitor of June 11, 1191, France. Department of Paris.

particularly distinguished themselves by their zeal with which they defended the cause of these dispossessed rites, twice taking the initiative of a approach to the National Assembly for the to beg for a decree to be issued that would give to the Jews of Paris, the quality of active citizens. That was there. a force to be reckoned with: "It is All of Paris, said the Commune, which you is speaking at this moment through our organ (1). »

No district had, in fact, expressed a wish unfavorable to the Jews. When the Assembly of representatives of the Commune had decided to to issue a decree in their favor, forty-nine districts had already deliberated; the others appearedknew they had the same intentions, and that was the rarity of their assemblies or their numerous matters that had previously prevented them from issuing their wish (2).

This decree, which had been composed of the expressions same employees used by the districts of Saint-Marcel, of the Capuchins of Saint-Honoré, of the Theatines, of Saint-Séverin, of the Premonstratensians, of Saint Joseph, of the Little Fathers, Carmelites of the Marsh, Fathers-Nazareth, Saint-Germain-des-Prés, etc., etc. is throughout an apologetic act for the Jews and deserves to be reproduced at least in its considerations

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(1) Address of the Representatives of the Commune of Paris to the Asnational assembly on the admission of Jews to civil status, followed of a Decree of the Representatives of the Commune on the same subject and the response of the President of the National Assembly to the Deputation of the Commune. (From the imp. of Lottin the elder and of Lottin de Saint-Germain, imp.-lib. ordinary people of the city, street Saint-André-des-Arts. 1790).

(2) Ibid,

denants "on the testimonies of their good customs (1) »:

"Considering that at that moment which fixed the As the Empire faded from view, the Jews of this capital... eager to join forces with good citizens; that the the patriotic zeal they demonstrated, by anticitation, incorporated into the French nation; since, Like all other citizens, they endured and still bear the costs of the service in the national guard; having thus served with zeal the cause of liberty, the good conduct they have always shown, the virtues that we knew they would prasecretly questioned the evidence they provided as citizens, as good brothers, of their complete dedication to public service, they declare powerfully in their favor;

"Finally, considering that, for many years, many Jews residing in Paris acquired in this immense city a well-founded benevolence on their zeal in fulfilling their civic duties, their loyalty to their trade commitments, their exemplary conduct and their service in the Current revolution; that this People, regarded as citizen, will be what every good Frenchman should be. good citizen, good father, good husband, good son, and in an honest man...;

"In the name of Humanity and the Fatherland," the The municipality was requesting citizenship for them. active; and she added this beautiful saying that inspires the ardent breath of the Revolution: "They deserve it-

(1) Address of the Representatives of the Commune...

would consider it a reward if it were not for them not due as an act of justice (1)”.:

This act of justice, the National Assembly did Finally, despite those who were still asking him to leave the Jews as they had been until then day and to dismiss their claims (2); in despite Rewbel's fanaticism and intolerance, de Beaumetz, Abbot Maury and the Bishop of Nancy (3). By decree dated September 27, 1791, revoking all adjournments, reservations and exceptions provisions inserted with regard to Jews in the laws Previously, she granted naturalization to all German Jews born and residing in France.

The names of Abbé Grégoire, Mirabeau. Clermont-Tonnerre, de Duport and Regnault de Saint-Jean-d'Angély are inextricably linked to this great act of liberation (4). Thanks to them, the Jews, after so many centuries of suffering and from servitude, would finally be able to live in free men. The Constitution of Year III and that of the year VIII were to, by confirming the principles equality proclaimed by the National Assembly, to allow the Israelites to occupy their country of adoption, in their homeland, the place to which they could claim.

How were they going to conquer this place?

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(1) Address of the Representatives of the Commune...

(2) Number or Story IV and continuation of the Report to his commissioners tans, by the priest of Sainte-Croix, deputy of the bailiwick of Metz: his discussion of the Jewish demand to now have the right to undefined city (Metz, imp. JB Collignon, 1189).

(3) Achille-Edmond Halphen: Collection of laws concerning the Israelites. App. pp. 158-229,

(4) Ibid.

“In vain,” said M. de Bourges in 1740, “ put, to calm the fears of their adversaires, — in vain are they voters and eligible for same conditions as Christians; to obtain the trust of their new fellow citizens, he they will have to, or else they will be consumed by foolish spending or that they are singularly distinguished by their lights and by their virtues (1)”. History will testify that this trust, the Jews of 19th century acquired them, not through money, but by their industry, their acuity, their talents and their integrity.

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(1) Letter to the Constitutional Committee.

CHAPTER VII

Terror. — What is happening to the Jews in Paris? — Jobs that they occupy in the national guard, the sections, the jury, .'armed. — The "suspect" Jews. — Arrests. — Condamnation to death. — The theft of the furniture keeper. — Morality Jews in Paris.

However, times were becoming troubled. The movement-liberal approach, as the philosophers of the 16th century had provoked, gave way to an agitation of spirits whose portea. Soon no one will be in a position to moderate this progressive training; fermentation is deep; hatreds are accused; passions are unleash, and popular fury, mistress of the on the ground, he gives himself over to the most terrible outbursts. France is in the midst of the Reign of Terror.

What becomes of the Jews of Paris in the midst of These excesses? Are they among the violent or among the moderates? Among the slaughterers or among the victimes? Suddenly restored to freedom and daring to the first time raising my eyes to those who once had the right to insult them with impunity, what What role do they play in this bloody game? "With What delirious enthusiasm the Jews must have had! they cannot lay a destructive hand on the derlast traces of a regime that had been so cruel to them mistreated? Well then! Let's unroll the annals where the names of the henchmen of infamous reign of the decemvirs, if in the number You find one of the men who are as cruel

Only misfortunes could have justified, I abandon them gives them all to the fate that overwhelms them... (1) ».

It is a fact that the Israelites of Paris do not sigeneralized their emancipation by none of the excesses of which the revolutionary period was so feconde. If it is true that they could be seen everywhere where they could proclaim their aspirations towards freedom, we don't see them where these aspirations took on a violent and disorderly character.

(2) Thus, as early as 1790, a Jew, Ravel de Ternay, figures with honor in the Parisian National Guard his own where he commands the 4th division for the quarterthird of Saint-Jacques-l'Hôpital. In 1791, Ravel of Tacin, a bourgeois living on Boulevard du Temple, is among the 14 electors chosen by the "Temple section" for the department of Paris; and Berthe the father, rue Jacob, among the 33 voters of the "section of the Four Nations.

In 1792, two of them were named Berthe They are captains, one of the 1st legion, and the other of the 6th Legion of the National Guard. Among the voters in the department of Paris include:

Abraham Alcan, rue Montmartre, n° 30, for the section of the Gates, and Jacques Bidermam, negotiatorciant, rue des Jeûneurs, 3, for the section of the Fontaine-Montmorency. Joseph Ravel de Tacin also fulfills the functions of judge's assessor of peace in the Temple section, as well as Jacob, watchmaker, 4 rue des Mathurins, in the section | of the Thermes-de-Juiien.

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(1) Appeal to the Justice of Nations and Kings, by Michel Berr (Strasbourg, 1801).
(2) See the Royal (or national) Almanac, according to the years cited.

In 1793, Calmer, 35 Mesley Street, was included in the "list of two hundred citizens chosen by the Attorney General, acting as trustee, in execution of the Law of September 29, 1791 on the Institution of Jurors. Pereyra, a merchant on Rue Saint-Denis, is an assessor of the justice of the peace in the Bon-Conseil section, and Jacob, lawyer, Grande-Rue du Faubourg-Saint-Denis fulfills the same function in the "section of the false northern town”.

At the same time, the number of Jewish voters increases: Pierre Wolff, engraver, 39, rue Bourg-The Abbot represents the Friends of the Fatherland section; Philippe Simon the younger, a bourgeois, residing 243 Grande-Rue du Faubourg-Saint-Antoine, the Quinze-Vingts section; Jacob, lawyer, the northern section; Léon Fernandés, rue des Petites-Boucheries, and Moyse Sandoz, Saint- Abbey Germain, the Four Nations section; Jacob, watchmaker, the Beaurepaire section; and Jacques _ Bidermam, who continues to represent the section named in 1793 "of Molière and La Fontaine" is now one of the "144 citizens elected by the 48 sections to make up the General Council, the municipal body and office of the city of Paris ". '

Finally, in 1794, two Jews, Fray and Saum, are "Ordering and ordinary commissioners of the war"; another, Fribourg, is a lieutenant in the national gendarmerie, and Ravel, Blin and Heymen

— said the German — are increasing the number
of those who, as assessors to justices of the peace,
administered justice in different sections of
Paris. At the same time, Jacob, 160 rue Avoye,

fulfills the duties of police commissioner of
the Réunion section, and Foy is attached as
bailiff at the justice of the peace court of the Mail section.

The Jews therefore occupied the following areas during those years:
terrible, an important rank in the militia, in
municipal bodies, in peace assemblies;
But not a single one, not one. Not one was among the
members neither of the General Security Committee, nor of the
Revolutionary tribunal.

They accepted the consequences of the regime which
had just "broken their chains", but "their arms
did not serve to commit any crime,
their foreheads were not stained with any spot (1) ».
It is hardly necessary to mention this fact that, on the 21st of Bru-.
mayor year II, when the revolutionaries entered
took it upon themselves to plunder the temples, the Jews of the -
rue des Boucheries offered the remains of their
at the Convention, dominated by the Mon- faction
tagne, saying: "The Israelite people have always
He knew his happiness through very wise laws.
from the top of the Mountain (2)”.

But what is such a minor incident?
what was the bearing capacity in light of the excesses of the time?
Perhaps even the Jews of this expensive neighborhood-
cherent-ils, by a play on words, a détournement a
dangor with which they were threatened; for the Israelites-
the Parisian elite, no more than their fellow citizens,
were spared during this period. The nomen-

(t) The Israelite Consistories of France, by M. Singer. Paris,
820. - ;

(2) Charles Malo: History of the Jews since the destruction of
Jerusalem to this day (Paris). He reports the fact, according to the abbot
Gregory, but without a more precise indication of source.

The closure is indeed long, for those who paid,
through detention of varying lengths, their resistance
rebuke to the powerful of the day; the head of a few-
one even fell under the knife (1)

Forty-six people were arrested as
"suspects", as a "general security measure",

(1) The list and information 'that we give more
The following sources were used: L. Labat Catalogue.
Documents to consult for the history of the French Revolution.
Arrest, transfer, and release orders. Ar-
Archives of the Police Prefecture. — History of the Revolutionary Tribunal
The 100th anniversary of Paris, by H. Wallon (Hachette, 1882). — List
general of individuals convicted by judgments or placed outside the
law by decrees and whose assets were declared confiscated at
for the benefit of the Republic, drawn up and published in execution of the
Articles 3, 4 and 5 of the law of 26 Frimaire and of Article 1 of
that of 9 Ventôse (Paris, from the printing press of the National Domains,
Van second). — Index of judgments rendered by the Tri-
revolutionary newspaper established at the Palais in Paris by law of
March 10, 1793 (old style) containing the names and residences of
members who make up the court, the judgments rendered since
his establishment... names, nicknames, ages, qualities, professions,
birthplaces of the accused, etc., etc., etc., by RJB Clé-
(Paris, Year III of the French Republic, octavo). — Trial
investigated and tried in the revolutionary tribunal against Hébert and con-
sorts, by Nicolas (1-4 Germinal). Paris, imp. du Tribunal révo-
Revolutionary, Year II. — General and very precise list of names, ages,
qualities, dwellings of all the conspirators who were con-
condemned to death by the revolutionary tribunal (Paris, Marchand,
years II-III, in-8°). — List of persons who perished by judge-
the revolutionary tribunal since August 26, 1792
than on June 13, 1794 (25 Prairial, Year II) and whose bodies were
buried in the grounds of the old Madeleine cemetery
(of Ville-l'Evêque), located on rue d'Anjou, Faubourg Saint-Honoré
(n° 48) belonging to M. Descloseaux (Paris, imp. of JR Lot-
Saint-Germain court (n.d.), in-8e)., — The Revolutionary Tribunal-
harm from Paris, by Emile Campardon (Paris, 1866). — Diction-
number of individuals sent to their deaths by judicial order, revolution-
both radically and counter-revolutionarily during the Revolution,
particularly during the reign of the National Convention, by
Louis Prudhomme (Paris, 1796).

He was convicted of "counter-revolutionary offenses."

were:

Abansure-Brandon (Emmanuel), fde Brussels,
Rentier, 27 years old. Suspect. Released on 6 Bru-mayor year V;

Arnold Sr., innkeeper in Cernay. Complicity
export of gold and silver materials, 3 plu-viôse year III;

Benjamin. Indicted by the Convention
tion, November 23, 1792;

Bidermann (Jacques), Swiss, trader, 42 years old.

"He shouted the summary of the newspaper Le Batave."
44 Pluviôse year II. Transferred to Picpus;

Bing. General security measure. Released from custody
July 20, 1791;

Bloc (Etienne), signatory of the minutes of the
Council of the district of Carentan, June 9, 1793.
Concierge service;

Brandin (Jacob), merchant, former juror at the court
Revolutionary from Brest, 42 years old. Arrested in execution-tion of the decree of 16 Prairial;

Calm (Sarah). General security measure. Ar-ordered on 14 Germinal, year II;

Dabbadie (Bernard-Antoine), arrested upon arrival
in Calais, coming from London. Luxembourg Prison
town, 18 Nivôse year II. Released on Fruclidor 16;

Dacosta (Gabriel), counter-revolutionary offenses.
Conciergerie, September 17, 1792. Released on 16 Fruc-tidor;

Dacosta (Moise), haberdasher, 26 years old. Offenses against-revolutionaries, September 17, 1792. Transferred
successively in Luxembourg and Saint-Lazare.
Released on 22 Thermidor year 11];

Dacosta (Isaac), counter-revolutionary offenses.
Conciergerie, September 17, 1792;

Dacosta (Samuel), Luxembourg, 5 Brumaire year II. Released on 21 Thermidor, Year II;

Dacosta (Marie-Marguerite Xavier, wife of Abraham-Maurice). Conciergerie, September 29, 1792. - Released on October 12;

Ephraim. Released on July 20, 1794;

Franck (Joseph), shoemaker. Acquitted and sent home 24 Ventôse, Year III; |

Henriquez (Françoise, wife of Faucheux). Acleft on 9 Vendémiaire year III;

Hess (Jean-Daniel). Released on 9 Brumaire Year III.

Heymann (Jean-Conrad), 52 years old, merchant of boards, member of the Revolutionary Committee of the Observatory. Had participated in the rebellion of the Commune. Brought before the court on 14 Fructidor year II; acquitted on the 15th;

Isaac (Paul), 36 years old, shoemaker. Saint-Prison Lazarus, 12 Pluviôse year II;

Isaac (Simon), transferred to the Scots on the 26th of Prairial an II; |

Israel (Anselm), released on November 14, 1792;

Jacob (Nicolas), watchmaker, 40 or 48 years old. Suspect. Sainte-Pélagie, September 24, 1793. Transferred to English on 21 Pluviôse year II;

Jacob (Simon), member of the former Committee rerevolutionary of the Brutus section. It was falsesworn to be in charge of a mission for the Committee of Hello public. Luxembourg, 7 Vendémiaire year III. Released on 8 Thermidor, year III;

Joseph (Philippe), "Jew". Abbey, March 7, 1791. Released on June 2nd;

Joseph (Sipora woman), “Jewish, wife of the preyielded. Abbey, May 11, 1791. Liberated on June 2;

Lang (Jean-Georges), instrument tuner.
Abbey, August 24, 1792. Released on the 28th;

Lang (Joseph), member of the municipality of
Dotmarsheim. Saint-Lazare, 10 Thermidor Year II.
Released on the 29th;

Lévy (Armande-Marie-Elisabeth), 60 years old. — Lévy
(Marie-Francoise), 50 years old, "living off their re-
"Venus," arrested on 27 Germinal, Year II. Released on
20 Vendémiaire, Year III;

Lévy (Isaac), arrested on 27 Messidor, Year IV. Trans-
successively referred from the Force to Pine of Bi-
cetre à Sainte-Pélagie, etc.;

Lew (Jean), known as Lion, Hessian, formerly master
of languages. Made his son emigrate. Luxembourg,
— 4 Pluviôse year II. Released on 28 Thermidor year II;

Mayer (Joseph), “Jew”. Abbey, March 17, 1791.
Released on May 7th.

Moses (Joachim), 47 years old, merchant. Measure of
General security. Saint-Lazare, 7 Ventôse, Year II.
Released on 9 Brumaire, year 111;

Oliveira (Catherine Karnay, widow of), 49 years old.
Englishwoman, formerly noblewoman. Arrested, 6 Thermidor
Year II. Released on 2 Pluviôse, Year III:

Oppenheim, gunner in the revolutionary army.
He disregarded his superiors and all the authorities of his
section. Arrested on 20 Ventasse year II. Released on the 23rd;

Perez (Jacob). Counter-revolutionary offenses.
Imprisoned at the Conciergerie on September 17, 1792;

Picard (Sylvain), 27 years old, shoemaker. Acts
Counter-revolutionaries. Arrested on 11 Messidor
Year II. Acquitted on the 19th;

Ratisbonne (Auguste), de Firth, in the principal-
Paul de Banberg, 25 years old. Suspected of having
sought to stir up trouble in the workshops. Li-
Bere on 19 Thermidor year II;

Revel (Jacques). Released on 4 Vendémiaire, year III;

Rodriquez (David), Rodriguez (Isaac), Rodrille (Rebecca). Counter-revolutionary offenses. Arrests September 17, 1792;

Samuel. Released on the 4th of Ventôse, year II;

Simon (Isaac) “Jewish”, 36 years old, clothing merchant. Suspect. Saint-Lazare, 22 Pluviôse, Year II. Transferred to the Scots, then to Ja Force on 29 Prairial year II. The Force register does not indicate the output;

Spire (Isaiah). The Nantes affair. At the Nettles, the 4° Nivose year III. Released on Pluviôse 3.

Nine Israelites were condemned to death and executed. culverts:

Lion (Pierre-Jean), servant, 42 years old. Correspondent Counter-revolutionary influence. Conciergerie, the 7 Brumaire, Year II. Sentenced to death on 4 Messidor;

Masse (Simon-Judc), linen merchant, 48 years old. Chief signatory of the counter-revolutionary petitions-numbers of 20,000 and 8,000. Decree of 24 Brumaire Year II, Condemned to death on 21 Messidor, Year II;

Ravel (Joseph), surgeon, member of the Council General of the Commune, "victim of 9 Thermidor": Was sentenced to death on 11 Thermidor, year II;

Jonas (André), a police officer, accused of making serious remarks ditieux in a cafe, was arrested on August 7, 1798. Sentenced to death the same day, despite his denials gations. è

Frey (Junius and Emmanuel), born Jewish, under the

name of Zropuscka or Dobrufka, in Moravia. Anoblis under the name of Schenfeld, there were two of them

brothers in Paris and three in the service of Austria. = had two sisters: one, baptized, was between-owned by a wealthy German baron, and the other had married Chabot, former Capuchin friar, deputy to the Convention national. The two Freys, aged 27 and 30, residing in France for two years, had a bank house on rue d'Anjou in the Saint- suburb Honoré. Their fortune, which they had earned in supplies to the Austrian armies against the Turks, was considerable. Arrested with some others as "suspects of speculation (1)", and "convicted of being perpetrators and accomplices of a grand conspiracy aimed at destroying the Connational convention, to restore the monarchy in France, to massacre the patriots, the Committees of Salvation 'public and safety (2)', they were put to death on 16 Germinal, Year II. Their bodies were buried at Madeleine cemetery.

Calmer (Louis-Benjamin), 44 years old, born in The Hague, in Holland, formerly a merchant and currently currency broker, residing on rue de Choiseul, in Paris, No. 13, was sentenced to death on 4 Floréal Year II, for having distributed medals of La Fayette (3). Buried in the Madeleine cemetery.

Pereyra (Jacob), 51 years old, commissioner of the Pousee executive in Belgium with Dumoulaugh, residing in Paris since the Federation of 1790. He lived off his pre-Revolutionary income.

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(1) Wallon, III, 145.

(2) General and very accurate list of names, age, etc.
(3) Wallon, IH, 315;

and since then established a tobacco factory on the street Saint-Denis, No. 55. Assessor to the Justice of the Peace and vice-president of the Bon-Conseil section, he was | included in the trial where, along with twenty other conJury, Hébert (Le Père Duchesne) was convicted to death for having sought to overthrow the au- . constituted authorities. Pereyra, accused of "having conspired against the liberty of the French people and the National Representation (1) », was put to death on 4 Germinal, year IT, and buried, rue d'Anjou, at the cemetery Madeleine tiere (2).

Calmer (Antoine-Louis-Isaac), 48 years old, born in La Haye, in Holland, a foreigner by birth, a naturalMade in 1769. Ultra-revolutionary, and president from the Clichy Surveillance Committee, he was denounced

such as arbitrarily arresting citizens. But,
Furthermore, he dared to insult the established authorities of
his place. He sent one of his
workers "if his donkey wasn't in (the Con-
seil de) of the commune (3) ». This outrage was to him
fatal. He was arrested and transferred to the prison of
Luxembourg. Upon his arrival, "this millionaire was
wearing clogs, a nasty red cap and
covered in rags (4). » Overwhelmed with importunate
questions about the composition of the Revolutionary Committees
tionaries, arrests, "the price of flesh

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(4) Trial brought and judged in the revolutionary tribunal against Hébert and associates,...

(2) V. regarding Pereira: Extract from the Encyclopedia of People of the world, XV, first part, p. 203 et seq.: the Jacobin Club, by MP-A. Vieillard.

(3) Wallon, V, 405.

(4) Collection of Memoirs relating to the French Revolution. Memoirs on Prisons, II, 145,

human," "the price of gold and silver and that
"Women," he replied without flinching.
that he was the founder of a popular society and
that he had brought a Revolutionary Committee to heel.
He had initially wanted to feed himself with the lesi-
nonsense, hoping to pass itself off as a real
Sans-Culottes; but seeing that he was only too
Having been known, he went to the opposite extreme. All the
days, a donkey loaded with provisions of all kinds
arrived in Luxembourg to satisfy his appetites
gluttonous little things. Didn't they put the poor donkey in
requisition? This sorrow was compensated by the plea-
sir, that he had to see the one who had des-
announced to the General Security Committee and that its Co-
revolutionary moth had people imprisoned for
to console and avenge his dear president. But, alas!
Joys are short-lived: the informer had his
freedom, and Calmer, this Sans-Culotte worth 200,000 pounds
of annuities, was guillotined for dealings with the
external enemies (1). Decree of 1 Pluviôse
In 1911, he was taken to the Revolutionary Tribunal.
29 Messidor, and, on the public accusation of Fou-
Quier, condemned and put to death on the same day.

The Jewish population of Paris was, as we can see, very tested, although she generally held herself far removed from all excesses. But, at that time, the political passions and anxieties about the future troubled even the firmest consciences, The most balanced minds. Moral disorder was at its peak and it was not the worship of the

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(1) Memoirs on prisons, ibid.

The goddess Reason, who could strengthen hearts. Material disorder was bound to ensue.

Indeed, banditry reigned supreme at that time. in Paris. Gangs of thieves were robbing in In broad daylight, passersby in the streets. They dared even, under the protection of a fake patrol, to commit a far more audacious theft, the Theft from the Garde-Meuble (September 16-17, 1792). Eight Jews were involved in this affair. Only Two of them were found guilty: one, Lire (Louis), a 23-year-old London native, marMerchant by profession, residing on rue Beaubourg, was arrested on October 13, 1792. Sentenced to death and executed immediately, "like a man whose "We had nothing to learn." (1) He was buried rue d'Anjou, in the Madeleine cemetery. The other, Dacosta (Maurice-Abraham), haberdasher-The jeweller, accused of receiving stolen goods, was sentenced on the 18th of Floreal year IV, at eighteen years of iron (2).

The other six were acquitted or released: Israel Father and son, "Jews" imprisoned at the Conciergerie on October 13, 1792 (3), as accused of complicity: Lévy (Jacques) son, "Jewish", merchant, 29 years old, receiving stolen goods, arrested on 15 Brumaire, Year II (4); Lévy (FranCoïse Lemaire (wife), known as Dandreda, merchant, suspected of receiving stolen goods, she was sent to Sainte-Pélagie prison. 15 Brumaire, Year II (5); Lyon Rouef, "Jew", aged 52 years old, traveling merchant and innkeeper, Beau- Street

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(1) Wallen, HI, 25.
(2) Labat catalogue.
(3) Ibid.

(4) Ibid.

(5) Ibid.

bourg, and Leyde, his wife, aged 38, "< also "Jewish," accused of participation, were arrested on November 17, 1792, acquitted of the charge against they were brought against them, and immediately released (1).

This was, let us hasten to say, only a exception among the Jews of Paris. Zalkind HourWitz had noted on several occasions in his An apology that the crimes are almost unknown. among them, and Léon Halévy said in turn, thirty years later (2): "that's something to note that there is no example of a Jew condemned to dead for thirty years in France for murder or one of those crimes that horrify the Company ".

Their conduct during the Revolution was therefore irreproachable: when the homeland was in danger, one saw them "on the path of true honor and military glory... shedding their blood for the "Legitimate defense of their borders," "to attract their bravery earned the admiration of generous people put (3)"; and when calm returned, they were first to get back to work, contributing by their activity to erase the traces of the bloody days, and seeking through the dignity of their lives to overcome the most stubborn prejudices.

(1) Index of judgments rendered by the Revolutionary Tribunalnarrates.

(2) Summary of the history of modern Jews, by Léon Halévy. Paris, 1828.

(3) Appeal to the justice of nations and kings, — See also Leo Kahn: Manual Professions and Institutions of Putronuge, Appendix.

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CHAPTER VIII

The Empire.— Napoleon I's feelings toward the Jews.— Their professions at the beginning of the century. — The General Assembly The assembly of Jewish deputies and the Great Sanhedrin. — The decree of March 47, 1808: outlawed. — Letter from Mr. Crétet, Minister of the Interior, to the Emperor; note from the Archchancellorto link; letter from the Prefect of Police: triple tribute to the good Conduct and Morality of the Jews. — Organization of the Synagogues consistorial gogues.

No changes were made to their condition until the accession of Napoleon I. Gathered in In small communities, they continued to celebrate their cult, the poor class still little mixed with the general population, retained by a remainder of fearful, but all respectful of the laws of the State and reconciling the duties of their religion with their duties of citizens.

However, the prejudices they had so much suffered remained tenacious. In Paris, they continuedharmed them to "collectively overwhelm them with humiliationtions” and to consider them “not as holding < to a distinct religion, but as forming "A foreign people in the State (1)." In Alsace above all, a great ferment reigned against them.

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(1) Some observations concerning Jews in general and particularly the heart of Alsace. Paris, 1806. — Observations on an article by Mr. de Bonuld on the Jews, published in the Mercure of France on February 8, 1806, by J. Rodrigues fils. (Extract from the Philosophical, literary and political review, no. 9. March 21, 1806.) — Letter from Mr. Berr-Isaac-Berr, manufacturer, member of the Nuncy Municipal Council, to Mr. Grégoire, Senator in Paris (to Nancy, printed by P. Barbier, 1806),

tion which led Napoleon to take in 1806, to their In this regard, rigorous measures. His feelings personal comments were in close agreement with the circumstances constants. Moreover, some of its conOrdinary seillers shared his ideas. Portalis, among other things, he was in favor of preventive measures tives against them and declared that, if the offenses are personal matters, "it does not follow that we should not take no precautions against the corporation to which the guilty individuals belong-nent, (4)”. This meant wanting an entire population was responsible for the crime of one man!

Alongside such retrograde trends, we can... will find more liberal and more equitable. Thus, at the home of Mr. de Champagny, Minister of the Interior... prince. Also consulted by Napoleon, he estimated-on the contrary, that "specific laws for the Jews could only be dangerous(2) », because they were bound to confirm "pre-conventions” that it was useful to destroy. He pushed even the political sense to the point of proposing to erase in all legislative, administrative and judicial the designation of "Jew" which rat-attached to "a host of unfortunate prejudices" reuses" and to replace it with "Hebrew" or any other that would merely recall the worship professed.

These wise words of advice were not heeded. When, following the decree of May 30, 1806, Napoleon-Leon decided to convene a "general synagogue"

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(1) The Jewish Question in France under the First Empire. Paul Fanchette. Paris 1884.
(2) Ibid,

of the Jews,” he did so in a spirit that was to them completely hostile, and in disgraceful terms of this major political event.

His correspondence (1) and his speeches to the Council State (2) testify to the "strong reservations" that he had against them. According to him, the Jews were not that < a nation within a nation (3) », and, making al-illusion to the complaints he had received about their account, he said that they had "replaced the feudal-'city (4)' and that it was 'too humiliating for the na-French tion of finding itself at the mercy of the nation the vilest (5)”. This handful of ardent individuals at work, radiating the joy of living in the homeland they had long ago adopted and for which they had shed their blood, was, in his eyes, by turns "a population

of spies”, a swarm of “caterpillars”, of “jump-
"relles", "crows (6)" that ravaged the
France. He did not want to drive them out, that would have been...
"Weakness"; but "correcting" them was...
"force"; and it is on "simple laws, laws
exceptional" which he counted on to reconcile the
Jewish beliefs regarding the duties of French citizens.
and "to make them useful citizens (7)."

(4) Correspondence of Napoleon I, — Documents 9,930, 40,537, 10,686, 11,320.

(2) Napoleon's opinion on various political and administrative subjects Information gathered by a member of the Council of State (Pelet de la Lozère). Paris, 1833. — Nupoleon, his opinions and judgments on Men and things, by Damas Hinard. Paris, 1838.

(3) Ibid.

(4) Ibid.

(5) Ibid.

(6) Ibid.

(7) Correspondence.

But it was especially in the "golden arrangements"
organization and discipline” for the General Assembly
general assembly of Jewish deputies that he revealed his feelings
hostile sentiments. While, ostensibly, he
seemed to want to "take all means to
that the rights which have been restored to the Jewish people
were not illusory" and "to make them
to find Jerusalem in France (1) », he char-
Mr. de Champagny, by a secret note (2),
to obtain from this Assembly, with respect to
trade and military conscription, decisions
sions that were supposed to cancel these rights that he claimed-
must defend!

The unlawful infringement on their freedom
transactions, the humiliation inflicted on their patriots
His ism was still not enough. Seeking to
to reach them in their religious condition, Napo-
Leon wanted that, in each department, one
henceforth only allowed, "out of three marriages, that

two marriages between Jewish men and women," and a marriage
halfway between "Jew and Christian." Nothing about it
seemed simpler. However, if "execution"
If it's "too difficult," so be it!
will successively take "invasive measures"
tion, instruction, encouragement, command-
dement that can lead to this goal (3)". In
In summary, "the Jewish nation has been constituted since
Moses, usurious and oppressive..... (4)"; Napoleon
intends to put things in order. "We must stop the evil!"

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(1) Correspondence, item 10,537.
(2) Ibid, piece 11,320.

(3) Ibid, piece 11,320.

(4) Opinions of Napoleon...

by preventing it, he writes (1), it is necessary to prevent it by
changing the Jews. The whole set of pro-
the questions asked must lead to this result... When, on
three marriages, one of which will be between a Jew and a Frenchman
This, the blood of the Jews will cease to have a character
in particular... When it is required that a part of
The youth will join the armies, they will cease
to have Jewish interests and feelings; they
will take on French interests and sentiments
çais... (2). » |

What! Were the Jews truly those
perverted men, without courage, without faith, without
honor, incapable of attachment and sacrifice
to the Fatherland? But what about family virtues, simplicity?
city, probity, industrious labor with which they had
So much evidence has already been presented, all of this
So, had it succumbed to the Revolution? And from 1791
by 1805, losing the memory of the parliamentary struggles-
the people from whom their liberation came, had not-
They enthusiastically accepted the title of citizens
assets than to abandon their duties and
Rights? © |

Nothing could be further from the truth. As far as the
Jews of Paris, the population census
The fact that the Jewish community in 1809 (3) attests to this, and allows us to affirm
that, in high-level commerce as in the pro- -
liberal professions, in trades as in

the army, their conduct gave no grounds for any reproach. Moreover, a document of an important-

(1) Correspondence, document 11,320.

(2) Ibid. | |

(3) V. Léon Kahn: Manual Professions and Institutions of patronage. Appendix, p. 66. |

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An even more considerable reproach attests to this; it emanates from the Minister of the Interior and it is dated April 6 1808.

At that time, the General Assembly of Deputies Jewish communities, convened by order of Napoleon I: to resolve certain very general questions on the rights and obligations of the Israelites with regard to of the French according to Hebrew law (4), and the Great Sanhedrin, tasked with converting these declarations in doctrinal and regulatory decisions, had . concluded their work, one since August 12, 1806, the other since February 15, 1807 (2). Ten "deputies" of the Jewish nation for the Seine” had taken part to these works; they were Messrs.:

_ Michel Berr, the famous author of the Appeal to the Justice of Nations and Kings;

Théodore Cerf Berr, owner in Paris;

Saul Crémieux;

Jacob Lazard, diamond merchant;

Olry Hayem Worms de Romilly, banker;

Rodrigues, banker;

Rodrigues Jr., bookkeeping teacher;

Aaron Schmoll, trader;

Simon Mayer, ex- soldier, government inspector

government in the military administration;
and C.-L. Wittersheim, owner in Paris.

In the middle of the meeting of pious men and
enlightened individuals who comprised the two Assemblies,

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(1) The Jewish question in France under the First Empire, according to
unpublished documents, by Paul Fauchille (Paris, 1884).

(2) See on this subject: Civil and religious organization of the Israelites
of France and the Kingdom of Italy... followed by the collection of
acts, etc. (Paris, Treuttel and Wurtz, 1808). — See also Paul Fau-.
chille

These men were neither the least zealous, nor the
less ardent in the development of this great
a work which, for them, was meant to seal the deal
to their emancipation, and which was not for Napoleon
Leon, using the pretext of the most rigorous measures
reuses.

Indeed, those who might have believed that in orga-
By denouncing the Israelite cult, the Emperor yielded to
religious sentiments or a liberal mindset; those
who had imagined that he was paying tribute to
fundamental principles of freedom of conscience and
freedom of worship, were cruelly abused
ses (1). On March 17, 1808, he issued three decrees, including
The first two were related to the execution of the
the 1806 regulation, and the third, dealing with the
the civil and political status of Jews
tick, made them outlaws. He cast them back into
the deepest humiliation, limiting their
financial transactions surrounding their trade
the most restrictive forms, prohibiting
Israelites not domiciled in the Upper and Lower-
Rhine to take up residence there, finally not admitting to
to now settle in the other departments
comments than those who would acquire a
rural property (2).

Jews established in the Gironde and Landes regions
were the only ones exempt from these odious provisions.
But the effect they produced was such that Napo-
Leon, himself recoiling from the absolute application-
reading of the decree, required by successive decrees

(4) Halphen, p. 39!.
(2) Ibid.

< to restore freedom (1) » to the Israelites of a certain number of departments.

It was on this occasion that the Minister of the Interior Laughing Crétet wrote the letter we have just... speak to ask Napoleon to understand The Jews of Paris are an exception. Here is this letter in its essential parts (2). It is the the most flattering and convincing testimony of the irreproachable conduct of the Jews not only _ under the Empire, but also since the beginning– the Revolution.

“The capital,” said Mr. Crétet, “contains a fairly large number of Jews who run houses banking, commerce or establishments of industry, foremost among which I could mention Messrs. Fould, Regent of the Bank; Worms, Deputy at the town hall of the 6th arrondissement; Rodrigues, < Patio and Co.; their credit would be seriously compromised. promised and the very existence of these establishments threatened, if we were to assume that they were understood in the application of the decree of March 17th.....

< The exception made by Your Majesty in favor the Jews of the South being based on what they have not No complaints were filed, so I wanted to make sure first, if he had risen up against the Jews who live in the City of Paris, and although there was no Their subject, no kind of claim to me Ministry, I consulted the Advisor on this matter State, police prefect, and I urged him to do the the most rigorous research to recognize

(4) Paul Fauchille, p. 72.
(2) National Archives, S. Secr., AF IV, 2,29,

What might have been the conduct of the Jews of Paris? either before the Revolution, or during its course, either during Your Majesty's reign.

"I believe I must melt under VM's gaze" the very text of the expressions contained in the confidential report from this magistrate.

VM will see that their conduct has not given rise to no displeasure whatsoever. Mr. Prefect police note that in a population of 2,543 Jews lived in the capital, that's only four who are noted for having engaged in usurious loans, and even then, it's on banknotes and not on pawn.

"Mr. State Councillor, Prefect of the Department, I am writing to them in more detail, same testimony; he made sure that no Jew did not take part during the course of the Revolution nor to the crowd of speculators it has produced, nor to the. black bars, nor even to loan companies that have been trained in such large numbers.

"On the contrary, he notes that one finds a a large number of Jews from Paris, during this intervalley, in the armies of the Republic or of the Empire, in the administrations, the courts, the factories and manufacturing plants, the workshops that they they train, direct, operate, where they give work to a large number of workers and where they traare worth their own.

"He adds that more than one hundred and fifty Jews from Paris are currently serving in the armies of VM, either as voluntary enlistees, as conscripts or as replacements; that we do not know among them, neither a deserter nor a draft dodger; that

several were even promoted to officer ranks several of the officers were decorated with the cross of honour; that nearly two hundred Jewish children are currently-apprenticeships with various craftsmen: that one some are known to apply to medicine, to the jurisprudence, painting, engraving, horlodging, etc.; that the lycées of Paris, that of VerThe Polytechnic School also contains Jewish students.

"These, sire, are the acknowledged facts... (1)", etc.

A note containing the "archi-'s observations
"Chancellor" was attached to this letter:

"...It is certain that the very large number of

“Jews who reside in the capital conduct themselves there

Very good... Almost all showed good
time for opinions in line with the views of His Majesty..
They largely come from the so-called Jews
formerly Portuguese and those who come from the Jews
Germans or Avignon residents have lost the spirit of
"Prison robbery, which seemed to characterize their ancestors."

Finally, an extract from a letter addressed to [the recipient] was attached.
to the Minister of the Interior by the State Councillor
Du Bois, Prefect of Police, on April 2, 1808, and who
this was undoubtedly the "confidential report"
as Mr. Crétet speaks: "... I can affirm to Your
Excellence that the Paris police have not received more
complaints, in serious matters, from the Jews of the

(4) At the top and in the margin of the ministerial dispatch are these
words: "Her Majesty is beseeched to make known whether she has
understood to include the Jews of the capital in the exception
provided for by Article 19, Title III of the decree of March 17th last on the
"Jewish police." At the bottom of this summary, in the Emperor's own hand...
the word "Yes" and the initial signature "N"; and next to it:
Bayonne, April 26, 1808.

capital than it receives, proportionally, from
other inhabitants, and that the offenses of which some-
Some are sometimes accused, but they are not particularly
to be linked to them as Jews, but commit themselves
also by all Catholics, Protestants and
others, who may have the same inclinations,
the same habits and the same opportunities.

“…I must add that among the many
loan houses, that the wisdom of the government
suppressed in the capital, no one was bound
by Jews.

"It cannot be denied that the mass of the Israelites-
The inhabitants of Paris have improved prodigiously.
oliorée, especially since 1790, when they enjoyed

civil rights.

“…It is generally observed that the Jews of Paris eagerly followed the regenerative impulse the trice that was printed on them."

In accordance with the request of the Minister of Within the country, the Jews of Paris were exempt, in 1808, of the repressive provisions contained in the decree of March 17, and this exception had to be rerenewed in 1813, the decree which mentioned it not having been included in the Bulletin of Laws.

On December 11, 1808, a decree regulated the organization sation of the consistorial synagogues; thirteen synagogues gogues were instituted for the entire Empire; that the population of the Seine was 2,733 inhabitants.

The Consistory of Paris, appointed on April 13, 1809, was installed on May 2nd. His constituency included thirty-three departments including the Communities were placed under his administrative authority and religious; they were: Aisne, Allier, Aube, the

Calvados, Cher, Côtes-du-Nord, Côte-d'Or, Eure, Eure-et-Loir, Finistère, | Ille-et-Vilaine, Indre-et-Loire, Loir-et-Cher, Loire-Inférieure the rieure, the Loiret, the Maine-et-Loire, the Manche, the Marne, Mayenne, Morbihan, Nièvre, the North, Oise, Orne, Pas-de-Calais, Sarthe, the lower Seine, the Seine-et-Marne, the Seine-et-Oise, the Somme and the Yonne.

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PART TWO

CHAPTER IX

State of the Community in 1809. — The Jewish Quarter. —
The synagogues. — First measures of the Consistory. —

Organization; discipline. — The Seine district and
Dependent communities — Allocation roles
expenses for religious services in the provinces and in Paris. — Refusal to pay-

ment; protests and complaints.

It was not an easy task that
This fell to the first Consistory of Paris. Invested
of his functions by an assembly of 25 notables
who was fulfilling his mandate for the first time
on February 13, 1809 (1), he was going to find himself "without
guides or models to follow” in the presence of a
A community that until then had not recognized, at
From a religious point of view, no other arbiter than the
Rabbi. Without cohesion as without unity, the
Would the Jews of Paris fall into line docilely?
lying under the authority of "laymen" whose only strength
came from the government? and not hinder a
a work of particular importance for an admission-
nascent administration that the suspicious gaze
Did the legacy of Napoleon I* weigh heavily on her? What
What were his apprehensions in this regard, the Con-

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(1) See the Organic Regulations of the Israelite Culle, Haiphen,
p. 38.

story, composed of MM. de Oliveira, B. Rodrigues and Worms de Romilly, resolutely set about
the work under the presidency of Chief Rabbi Selig-
Michel, Elder.

Paris then contained 2,733 Israelites, out of the-
of which 1,324 were born there. The others were originaires of the departments, of Alsace, of the
Lorraine, and from foreign countries, more particularly-
the former of Germany, Austria and the
Hollande. This population did not then have
a particular neighborhood, like the Jews of Avignon,
For example, they had one before the Revolution.
Almost all of them remained in the enclosure
of the Abbey of Saint-Germain-des-Prés, because of the
franchises which it enjoyed and which allowed them-
were trying to engage in the silk and trade
haberdashery without being harassed by the bodies of marchands (1).

The Jews of Paris in 1809 were, on the contrary
confused with one another; but the 3rd and
The current 4th arrondissements already had at
at this time the largest number of German Jews

They practiced the most diverse and devoted themselves equally to labor manual and mechanical skills, as well as those related to the liberal arts, have industry as well as banking, the military as well as the small-scale trafficking that the older generation had not been able to abandon again (2).

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(1) Notice on the state of the Israelites in France in response to questions posed by a foreign scholar, by ECM Paris, 1824.

(2) See for everything concerning the Israelite population of 1809 and the professions that were practiced: Léon Kahn, The Profes- |

manual siones....., App., p. 65 et seq.: "Summary of the census- "The proportion of the Jewish population of Paris in 1809"

These districts were the center of their existence and the few streets where they lived at that time constituted what was called the district Jews. That's where the three butchers were established. cheries who supplied kosher meat to everyone the Israelites of Paris; there were grouped the Societies (Hebroth) where they found assistance religious and material things they might have-need (4); there, finally, were the temples located and that the Central Consistory (2) and the Consistory of Paris.

The three Chief Rabbis of France and the Grand Rabbis of Paris lived near these houses of prayer where they were "required to do every Saturday and other solemn feast days... a speech to instruct the audience of their religious, civil and moral duties (3). » But the apology for Napoleon I*, exaltation of his genius and his victories left them little leisure. to "focus the audience's attention" on homework of man towards his creator, towards his self-blable or towards the fatherland (4).

At that time there were several oratories in Paris. Monday, located on Brisemiche Street, under the direction of... tion of B. Calmer, had been established around 1778 (5); Another one was opened around 1789 on Rue du Renard.

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(1) See Léon Kahn, Mutual Aid Societies, philanthropy-

trophic and foresight.

(2) See Appendix for the list of members of the Consistory central since 1808.

(3) Archives of the Central Consistory. Instructions of July 6 810. |

(4) Ibid.
(5) Isidore Loeb, Biog. by Albert Cohn,
Ba

Saint-Merry. A few years later, they installed it. one in a former Carmelite convent, rue Montmorency, and which received the name of Carmelites-Schühl, Carmelite synagogue (1). Almost in At the same time, they were opening on Rue des Petits-Champs-Saint-Martin, a fourth oratory which was called Hutmacher-Schühl, or Hatter's Synagogue, in because of a hat-making workshop that existed in The same house. A "synagogue," open on the street of the White Cloaks, No. 29 in Year V of the Republic republic, is known to us only through an inquiry what did the "central office of the canton of Paris" do? on the order of the Minister of Police, and on the complaint supported by the "trustees" that "a few heads turbulent,” among citizens “professing the "Israelite worship of the Jewish rite" were causing trouble in the temple. This prayer meeting, founded by Jacob Lévi, 256 rue Michel-Pelletier, Israel Jacob, Moses Jacob, Solomon Lévy and Lazare Kahn, was standing in an apartment (2).

All these houses were frequented by German Israelites. Portuguese Israelites had a special temple that existed on the street of Saint-André-des-Arts Cemetery, No. 8, since 1770 (3).

Of these oratories, two still remained in 1809: that of the Portuguese and that of the street of Petits-Champs-Saint-Martin, No. 2. The Community

(1) Jewish Letters by Albert Cohn. Israelite Universe, year 1864-1865.

(2) Document taken from the National Archives,
(3) See Appendix “Current State of the Street Temple Cemetery of Saint-André-des-Arls, No. 8 m,

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at that time it possessed four other synagogues German: one located at 47 rue Saint-Avoye, founded at least in 1797 (1); the second, rue du Chaume, 21; the third, rue des Vieilles-Etuves, 6, and the fourth, at 7 rue Geoffroy-Langevin, which had been opened in 1805 (2)

They were not all of equal importance. The synagogue on rue Geoffroy-Langevin, the less considerable, was hardly frequented (3). The premises consisted of a main room, plus one office and three parking spaces at the entrance to the Synagogue (4). » The one on rue des Vieilles-Etuves could only accommodate 62 people, and he was... all had to be occupied (5). The temple of the rue des Petits-Champs-Saint-Martin had a larger number of faithful, among whom Salomon Halphen, who was later a member of the Consistory of Paris, and Salomon Alkan, who became president of the Jewish Relief Society and Paris's Oratory of Encouragement (6). The oratory on the street du Chaume consisted of a "large hall serving as a synagogue” and lit from the courtyard by four crosses; the ladies' tribune, making following the synagogue, it was formed in an amphitheater "of the entire depth and width", composed of

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(1) It was at least at this time that the administrators They hired a cantor for their temple.

(2) See the Appendix for the Temple Foundation Regulations of rue Geoffroy-Langevin.

(3) See Appendix for the status of persons who frequented the Temple on rue Geoffroy-Langevin in 1809.

(4) Archives of the Consistory of Paris. Inventory of the Temple.

(8) See Appendix: Status of persons who frequented the Temple on rue des Vieilles-Etuves in 1809.

(6) Go to the Appendix, the State of Persons at the Temple in 1809.

four tiers of seating. Its financial situation was relative-important movement (1) thanks to wealthy families who frequented it, such as the Worms of Romilly, J.-M. Freind, Elie Mardochée, Michel Abraham, Joseph Allemand, Benjamin Ducas, Philippe Simon, Jacob Lazard, merchants or bankers important quiers (2). The Synagogue of Ja rue Saint-Avoye, headed by Mr. Aron Schmoll, who since 1810, was, for many years, member of the Central Consistory, was certainly the most important of all. It contained one hundred seven men's places and eighty-five of ladies (3).

All these synagogues, governed by rules-particular aspects, were jealous of their independence pendance, like the Hebroth, like the Societies who administered the two cemeteries of the Com-community. Among those who frequented the temples, as well as among the members of these con-

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(1) Approximately 2,750 francs in annual revenue.

(2) See Appendix for the list of persons at this Temple in 1809.

(3) The lease for the Temple on rue Saint-Avoye was signed on 21 Fructidor, year X1, before Me Magimel, notary in Paris. He was made for nine years from "1 Messidor year XI to 1 Messidor" year xx”. The premises consisted of: 4° a large living room on the 1st floor, in a main building situated between two courtyards, "in which "A suspended ceiling is installed in the living room..."; 2° of a room with a fireplace born on the same floor overlooking the garden... »; 3° of a above-slope whose communication is located on the 1st floor; and 4° of a small room opposite said suspension beam.....

"...It was agreed," it was stated in this document, "that the bail-will have them watched over at their own expense by the house's doorman. that no person practicing the Jewish faith walks around outside the hours devoted to said worship in the said courts nor stairs of the said house under the pretext of waiting for the opening nor for any reason whatsoever, unless not to fulfill the ceremonies of the aforementioned cult... »

within the brotherhoods, morals were regular, sheltered from reproaches, but religious fervor, that mixture Jews with other citizens had not yet begun, needed to be directed, and the coutumes, still bearing the marks of a backward spirit, needed to be set right. The Rabbis even, to whom the Organic Regulation of 1806 had, among other duties, entrusted the mission "of to remind everyone in all circumstances of obedience to laws”, they struggled to comply with the discipline required.

The Consistory, which had been charged "with ensuring so that the Rabbis cannot give either in public, or in particular, no instruction or explanation of Joy that does not conform to Assembly responses converted into decisions doctrinal reforms by the Great Sanhedrin,” the reprimands ordered severely and deemed it necessary to do strictly observe the 1808 regulations. He did not suffer from being "forgotten" in his eyes, he did not He would not tolerate any deviation whatsoever: he fought without weakness all those who rose up against his authority; he faced all resistance; and, acting with sometimes rigorous energy, but that circumstances demanded, he threatened, by notices published in temples in German and in French, to resort to "the armed forces" or to the higher authorities to bring back the disruptive to obedience.

It was with this firmness that he proceeded with regard to temple trustees. The 1805 regulations, which made it his duty "to maintain order" "within the Synagogues," gave him a

sufficient authority for him to prevail over all the ill will. Taking advantage of a split that had occurred, between the members of the Synagogue He had it closed on rue Geoffroy-Langevin in the eight days (August 24, 1809) under the pretext that "it

"It would be impossible to maintain order there." He
it was no less necessary to bring "the most
severe savings” in the expenses that were required |
the practice of worship; the Community was too small
important because of the need for the six temples
existing, and for this reason he closed the temple
of the rue des Petits-Champs-Saint-Martin and that
from the rue des Vieilles-Etuves (April 15, 1810).

The one on Rue Saint-Avoye and the one on Rue
du Chaume were the only ones retained, along with the Syna-
Portuguese gogue, and enlarged so as to receive-
to see about six hundred people. The Synagogue
the rue Saint-Avoye became the first of the
Community, the Consistorial Synagogue proper-
as stated; ten places were reserved there for the Con-
central history and the Consistory of Paris; and it is
that all the ceremonies were celebrated and
the ceremonies that took place until 1822.

The organization of these temples, the creation of a
Society for the Relief of Indigent Jews
Paris (1), the dissolution of the particular Societies
(2), the discipline to be imposed on the Community,
the moralization of the poor class and encouragement-
ment to the "useful professions" (3) constituted

(4) See Léon Kahn, History of the Israelite Community of
Paris: The Charity Committee and the Cemeteries.

(2) See Mutual Aid Societies, etc., by the same author.

(3) See Manual Professions, etc., by the same author,

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a task already burdensome for the Consistory; the ges-
tion of Communities dependent on the circums-
The description further added to his difficulties:
assignment.

Of the thirty-three departments placed under its
administrative authority, fifteen, it is true, not
contained no Jews; they were the Dawn, the
Calvados, Côtes-du-Nord, Eure, Eure-et-Loir,
Indre, Indre-et-Loire, Maine-et-Loire, the

Manche, Mayenne, Morbihan, Oise, Orne and the Sarthe; but the other seventeen (not the Seine) including), which contained a population of 852 souls, demanded his full attention,

Placed at a more or less long range of the central administration, at a time when the communications were slow and difficult, in localities where the religious spirit was profound and where progress penetrated only with difficulty, they could- were going to cause the most serious difficulties. He had It was necessary to choose, amidst populations whose The details were unknown, according to the commissioners. supervisors worthy of the Consistory's trust, . up to the task, and resort to This choice was made at the discretion of the prefects. The clerks-saires, justifiably proud of the distinction which 'they were the target, might be tempted to abuse' of their powers and thus stir up discord and the turmoil at a time when harmony was required as much by the necessities of worship as by the situation political tion created by the exceptional decree of March 17, 1808.

Indeed, rivalries soon arose. produce in the most important Communities

aunts. Nantes, Dijon, Lille, set the example of an unfortunate disagreement that the Consistory of Paris was often powerless to suppress. These difficulties Cults, initially local, soon spread and to win over all the departments where the Israelites were grouped into Communities.

The main cause was due to the manufacturing process. roles for allocating overhead costs worship. In accordance with Article 23 of the Regulations organic law and Article 7 of the decree of March 17, the Consistories were required to propose to the competent authority competent a distribution project among the Israelites-lists of the constituency for the acquittal of Rabbis' salaries and other church expenses. These general contributions were completely independent of the "local costs" of each Community.

When the Consistory, in order to establish these roles, asked his supervising commissioners the ren-

necessary information on the number and the
the financial resources of the Israelites who were
in the localities within its jurisdiction, they did not respond
with the utmost repugnance. They seemed
fearing an inquisition, they hid their situation.
refused to divulge anything about that of their co-
religious people, on the contrary, felt pity for
their fate. Mayors, municipal officers
readily issued certificates attesting
The "extreme poverty" of their constituents. It was necessary
to request that this recovery be done by the
receivers of public contributions. Nean-
minus the Communities, painting their situation
under the darkest colors, does not free itself-

would only be paid in installments and with extreme difficulty
cultivated (1).

In Paris, the situation was much more difficult.
again for the Consistory. As early as 1810, out of two hundred
taxpayers approximately, it had been necessary to grant
Sixteen of them, a moderation or a discharge
For their part, eight others had only paid
deposits, and seventy-eight refused to accept them.
leave (2). What made this question particularly-
The particularly delicate matter was that there was no execution
No sanctions will be imposed for these roles. Warnings only.
and tax notices were delivered to homes by
Marx-Michel Fould, who held these positions
with those of a funeral director, and
the Consistory had no way of making it happen
Enter the amount.

We had to be strict. A bailiff and a prosecutor-
The constraint commander was appointed; but the Con-
history not having the right to prosecute, the
taxpayers did not hesitate to "taunt"
the consistorial receiver of his impotence.

The "ill will" of the majority
The tax burden was obvious. Some complained.
that their tax exceeded their means, other pre-
tended that they owed no contribution
at the expense of a religion they did not practice.
Very few had "a legitimate reason" to differ.

(1) Here are the sums for which the departments were

taxes imposed in 1810: Allier, 50 francs; Côte-d'Or, 1,660; Finistère, 540; Loire, 490; Loire-Inférieure, 35; Marne, 36; Nord, 385; Nièvre, 150; Pas-de-Calais, 520; Seine-Inférieure, 345; Seine-et-Marne, 210; Seine-et-Oise, 140; Somme, 290.

(2) See the 1811 Allocation Roll in the Appendix.

to postpone payment of their tax; but they hoped
that we would not have the means to force them.
They were soon "disabused of their error."
The prefectural council was called upon to decide on the
claims after consultation with the Consistory, and of the
legal proceedings were ordered against the refractory
taires. But, despite the care he took to admit-
to join, in 1812, a commission to draw up
with him the list of taxpayers and modify the
interest rates, protests continued against
the “rigor” of the Consistory (4). An Israelite of
Paris, taking into account the charges that these contributors
goals imposed on the Community, seized the
Chambers of his complaints, declaring the administration-
consistorial tion “illegal and unconstitutional”,
and accusing him of "arbitrariness", "injustice", of
"Passion," "oppression" in the making
roles "essentially detrimental to maintenance"
of worship (2)”.

(1) Archives of the Consistory of Paris. Letter from Mr. Jacob Lazard (December 14, 1814).
` (2) Arch. du Cons. de Paris, Minutes of June 25, 1819.

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CHAPTER X

Louis XVIII and the Jews. — Economies necessitated by the reduction
territorial development. — Central Consistory merger projects
with the Consistory of Paris. — The debt of Metz. — Importance of the Assembly of Notables. — Jewish population; the
neighborhoods where she lives. — Persistent prejudices. — Markers
nuns. — The cantor Lovy. — Construction of a Synagogue-
Consistorial Gogue. — Ordinance of June 29, 1819: — The
Temple on Notre-Dame-de-Nazareth Street. — Inauguration.
— Closure of the old Synagogues.

The Consistory's "rigor" was necessary:
The costs of worship had to be covered. The mode
in use could be defective; but one could not-
it was only necessary to maintain it until we had it
another organization was substituted. That was the opinion
The Chambers. They are not moved by the complaint.
that they scrub.

The Restoration then succeeded the Empire,
and the petitioner, counting on this change of
regime, had probably believed that Louis XVIII
there would be nothing more urgent than to destroy the work
of Napoleon I*. Fortunately, the Jews ac-
_ sought greater esteem every day, a

more serious consideration, and the government viewed with kindness, even supported the their efforts to spread education, enhance worship, maintain a taste for work in the poor class, and shake off the shackles that the decree of 1808 had granted them freedom commercial.

However, the reduction of the territory made it possible to...

necessary savings. The Jewish population of France, which before 1816 had been 134,076 individus, was now only 45,530 and the expenses of the Central consistory, formerly spread over 22 SyNagogues (l), would now be in charge of the seven remaining Synagogues.

The Paris Community, on which weighed a large part of these charges was particularly- very interested in the solution to this question. Many projects were put forward; but there were none none of them captured the imagination more than the suppression of the Consistory of Paris and its merger with the Central Consistory. As early as 1816, a a proposal of this kind. What made it particularly- What was particularly attractive at that time was that a a large number of Israelites in Paris, included in the distribution of roles for the liquidation of debts of the Metz Community, were seen already the subject of incessant financial demands, as Jews or descendants of Jews from Metz and of the Generality. The Israelites of Paris opposed the most energetic refusals to the claims which were made for them. What were they doing in a A question of that kind? Some no longer lived there. Metz for a long time; others had never been there

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(i) Thirteen Consistories were created by decree dated the December 11, 1808; these were the ones from Paris, Strasbourg, WintZenheim, Mainz, Metz, Nancy, Trier, Koblenz, Creveld, Bordeaux, Marseille, Turin, Casal; — two by decree of March 8 1810: Livorno, Florence; — one on June 5, 1810: Rome; — one July 16, 1812: Amsterdam; — three in November 1812:

Rotterdam, Zwoll, Lewarden; — two at the end of 1812: Emden, Hamtown.

The seven remaining synagogues were: Paris, Strasbourg,
Saint-Esprit, Metz, Nancy, Bordeaux, Marseille.

set foot there. Associations were formed at
Paris to bring these requests before the courts
arbitrary. The Court of Cassation was called upon to
pronounce: she confirmed the debt (1). The Comu-
The Parisian community was bothered by it until 1855.

We can therefore understand the concern that the
Israelites in the capital to reduce their expenses.
The merger project was renewed and adopted -in
1821 by the Central Consistory, despite the protests
statements of the Chief Rabbis of Cologna and Deutz
who defended the "rabbinical majority" against
"increase in the secular element (2)", and despite
the opposition of the Assembly of Notables of Paris
who very rightly said that "the Consistory cen-
"Tral must be independent" and that "no interest"
local should not be able to influence its progress and its
deliberations (3)”.

The opinion of the Notables prevailed with the Governor
nement. This is because this assembly, solely responsible for-
by the decree of 1808 to proceed with the nomination
tion of the departmental Consistory, had become
an important body. An order, dated the
June 29, 1819, had increased its functions, increased
her authority. She now recognized in him a
_ right of review over the formation of the annual budget
constituency overheads, as well
that on the preparation of the allocation role there-

(4) See on this subject the Archives israélites de France, years -
1843 (p. 636), 1844 (p. 547), 1848 and 1855.

(2) Archives of the Consistory of Paris. Minutes of the
October 24, 1816 and July 2, 1821.

(3) Archives of the Consistory of Paris, Letter of December 21
1820.

tif (4) and gave him a right of control over the receipts and expenditures (2).

—More intimately involved in the affairs of the Comcommunity, the notables (3) acquire an influence all the more considerable as they represented a constantly growing population. Paris then numbered six to seven thousand Jews (4); the notables numbered 237. They lived in indistinctly- — tement au Marais, dans les rues Saint-Avoye, Quincampoix, Beaubourg, Bourg-l'Abbé, and others neighbors; others, however, were beginning to come out from this circle and to establish themselves on the boulevards, in the Montmartre, Palais-Royal, Chaussée-d'Antin, du Sentier and rue d'Hautecity, thus seeking to blend in more with the rest of the population (4). |

The Consistory of Paris viewed with great satisfaction with the efforts made to put an end to an urban area that inevitably signaled the Israelites to malice. There, indeed, lived again, among this population, a large number of Jews, whose spirit was resistant to all progress could to constitute a danger to everyone's peace and quiet constant. If, indeed, the government were to show benevolent towards them, the intolerant seekthey were eagerly seeking (6) the opportunity to find

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(1) See the apportionment roll for 1823 in the Appendix.

(2) Ordinance of August 20, 1823.

(3) See Appendix for the List of notables since 1809.

(4) Notice on the state of the Israelites, etc.

(5) These 237 families were spread across 111 streets. See, the list in the Appendix.

(6) Pastoral letter addressed by the Central Consistory of the Israelites-lists of France to the departmental Consistories (Paris, 1818).

a Jew in default "to make it a crime" whole mass (1) ». Instruction alone, in pres

naming the harm produced by ignorance, could per-
to try and shed some light on these corners
obscure and to train men useful to the So-
society and to themselves (2). »

This had been one of the main ob-
objectives of the consistorial administration, and it
had only just reached the goal so ardently
continued by founding a school (1819), With what
pain and under what conditions, we have already
had the opportunity to say so (3). However, it was at
the very heart of this population that the Gonsistory
had established this house intended to carry
among them "the knowledge of her religious duties -
"Gious, moral and civil (4)." This is also
that the Relief Society, which had been operating since
In 1809, he sought to promote an interest in the professions.
useful by not particularly granting its support
than to those whose children attended school or
. 8th devoted themselves to manual labor (5); it is there finally
that the Synagogue was built which was to per-
to give a more vivid splendor to the Israelite worship
in Paris.

As early as 1809, the Consistory dreamed of asking
to the government a temple that would be erected in
consistorial temple (6). But it had been of this

- (4) Pastoral letter....,
(2) Ibid. | a
(3) See Léon Kahn, History of Schools...
_ (4) Pastoral letter...
See Léon Kahn, Manual Professions...
` (6) Archives of the Consistory of Paris. Session of May 16, 1809.

project like so many others, and, either bad
provisions of the authorities, or lack of res-
According to sources, he had to be content with organizing and
to concentrate existing synagogues. The increase-
the tation of the Jewish population was soon to
to render them insufficient and to have them considered as
unworthy of the capital and the Community.
The ceremonies on the occasion of public solemnities
bliques, necessarily not very imposing in these en-
restricted rights, were not designed to give
of the Israelite cult, the idea one should have of it; and
the customs, the superstitious traditions, which

had been preserved in these small temples, con-
contributed to harming the majesty of divine service (1).
The dignity of religion was almost compromised there.
set by the singers who had imported from Alle-
Magne or Poland, habits not very similar to rap-
port with the new situation of the Jews. Gesticu-
dancing and dancing during the service, having no other purpose than
to guide or to temper their excessive zeal nor
No music, no choir, instead of uplifting songs
and sacred they intoned secular tunes, and the
assistants, joining in the chorus, competed in vigor
to drown out the cantor's voice. For long
For years, the Consistory fought against these customs.
"Jealous of ensuring the utmost decency"
in the temples," he even extended his surveillance
launches up to the holding of those who, in whatever capacity-
conch shells, they had to recite the prayers. That's how it was.
that he forbade approaching the Teda (altar) to

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(1) Yearbook of the Jewish Archives for the year 5648 (1887-1888): A Te Deum at the Temple on Rue Saint-Avoie in 1811, by Léon Kahn. ; i

singers or the faithful who would ascend there in
"trousers" or "boots", as well as to those who
would not be clothed in a "garment (4)".

He also made the greatest efforts to desha-
to encourage the Israelites of Paris to give themselves in spec-
a dig at the public, still full of prejudices
malicious, showed towards them sentimental
unjust acts. On days of solemnity, they stat-
were operating in the street, in front of: the temple, inter-
accepting the path completely, or else promising-
were born, adorned with the insignia of the cult, in the
courtyards where the inhabitants watched them with curiosity-
cited. This was nothing yet. How many others
celebrated the religious wedding ceremony
in the courtyards of their homes, unaware
that they were "a subject of derision for the spec-
foreigners to such customs (2)". One
Such an act was all the more serious given the courts where
these marriages took place being common to
tenants of various religions, he could
resulting from "unfortunate brawls". Finally, the "diguity
of religion", "the interest of civil law", Ja "se-
family security", the "preservation of good

morals (3) >, didn't everything contribute to requiring the
Eliminating such an abuse?

The arrival in Paris of a renowned singer came
-very timely in helping the Consistory to recover

(1) Consistorial decree of September 28, 1818.

(2) Archives of the Consistory of Paris. Deliberation for an order-
to state that marriages will no longer be celebrated except
in the Temple (1818).

(3) Letter from the Central Consistory to approve the decision
taken by the Consistory of Paris and extending it to all the districts
French conscriptions (Archives of the Central Consistory).

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at least in part these disrespectful customs,
Mr. Lovy, preceded by an undisputed reputation,
presented to the Community and, at the first attempt,
won everyone over. Her warm and well-defined voice |
her eccentricities, her Talmudic knowledge, her science
music, prayer and song, his right-
His integrity and honorability led to his adoption with a
such enthusiasm that, lacking resources
to the Consistory to give him treatment —
modest however — which he was requesting, the Comu-
through subscriptions, the nauté provided him with support.
annual events. From all corners of Paris
The population flocked indiscriminately to hear
this distinguished singer, and the Israelites, who are in-
tense, have remarkably preserved the memory
of the religious emotion that gripped everyone
listeners, whatever their religious affiliation,
when Lovy, with her masterful and penetrating voice,
celebrated divine service. He died in 1832, and this
It was a great loss for all (1).

Such was the situation of worship in Paris when
The Consistory learned that the owner of the temple
the building on Saint-Avoye Street had sold
and that the new owners refused to
renew the bay! about to expire. On the ini-
initiative of the Relief and Encouragement Society
ment, some Israelites, approved by the Con-

history, they began searching for a location. "The imposperilous necessity” that the Israelites were experiencing "to have a temple in Paris that responds in the same way"

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(1) See, regarding Lovy: Bug. Manuel, Archives israélites of France, year 1860, pp. 298 and 366.

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time to the dignity of the destination and to that of the DG the capital city of France (1) », made them redouble their efforts of effort.. MM. Baruch-Weill, Michel Abraham, Wolf Hirsch, Em. Mayer Dalmbert, Jacob Brandon and Nissim Sciama, who are in charge of this important project, on October 11, 1818, acquired a terrain and a house located on rue Neuve-Saint-Laurent, No. 14, having an exit onto Notre- Street Lady of Nazareth, The purchase price amounted to 76,300 francs, and the construction costs had were valued at 129,355 francs.

The Consistory was without resources. It had the legal capacity to buy or build without government authorization. Should we have allowed to miss the "most favorable and perhaps" opportunity to be unique" to ensure the execution of this yaste project? That idea was rejected outright, and those those who had made the acquisition, substituted themselves temporarily killing at the Consistory, they committed themselves to remain "jointly responsible for the payment-
"Their names deserve not to remain."
in oblivion.

The Consistory hastened to request authorization-necessary. In the meantime, he had taken his dispositions to ensure payment of this sum and he had decided to provide for it, both by means of the annual price of seat rental, of the product gifts and offerings "only through the concession-perpetual lease, and at prices graduated according to their importance, of distinguished places in the

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(1) Archives of the Consistory of Paris, Letter from the Commissioner at the Consistory (May 26, 4818).

temple to families who wish to visit it-
assignees"; finally, and in the case of insuf-
using the means indicated above, "by a
additional tax on the annual tax roll. allocation
"Religious expenses."

On June 29, 1819, Louis XVIII issued an ordinance-
nance authorizing the Consistory to acquire, in the name
of the Israelites of Paris, the above building indicated
What. But the undertaking was more considerable than one might think.
had not thought of it, and the Consistory found itself, from the outset
at the beginning, faced with difficulties that forced him to
modifying its grandiose plans: on the one hand, the
sales of perpetual tickets had not reached the
the price that had been predicted (1); and, on the other hand, the
contractors refused to take on the work
worthwhile to be paid at excessively long intervals.
The only remaining question was about having it in Paris
an "imposing" temple, it is true, but of a
"Simple architecture." To achieve this, the
The Consistory decided, on June 19, 1820, to hold a third
loan of one hundred thousand francs by creating two hundred
Bearer shares. The government authorized it on:
October 41st. One hundred and six shares had been subscribed.
within the Community.

The construction of the temple was entrusted to MJ-P.
Sandrié de Jouy, architect, moved forward quickly, if
so quickly that, on March 15, 1821, the founders
donations were not far from being at the level
of the ground (2) », and that the temple, completed, was inaugurated-
Dedicated on March 5, 1822.

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(1) See List of persons who have subscribed to the acquisition of
Seats for sale in the new Synagogue. Appendix.
(2) Arch. of the Cons. of Paris Minutes of March 45, 1821.

Nothing seemed to have been spared to do

of this temple a place worthy of its purpose. From the outset
the entrance via rue Notre-Dame-de-Nazareth, after
having crossed the three steps that separated the
Synagogue courtyard (1) closed by a gate

two leaves, one could embrace at a glance at a glance the entire building. From the inner porch, adorned with six iso- columns With its Doric order, the gaze extended to the sanctuary formed by two isolated columns of the order Corinthian and two pilasters, of the same order, of which The painting, "in varnished white marble," was raised. by gilding the bases and capitals."

The eye, then taking in the surrounding area of the temple, adorned on each side with thirteen isolated columns gracefully sculpted capitals, was stopped by oak wood lattices made of "barReals laid in a diamond pattern," and which, in accordance religious practices concealed them from the eyes of The men and women were seated in the stands. There were eleven stands on each side, located at first floor, all lit by mullioned windows or views of suffering.

In the middle of the nave, an isolated platform for the singers and officiating ministers were surrounded benches. The spaces between the columns, to the right and a To the left of the temple, were also adorned with tiered benches which were accessed via corridors underground dormice providing access to three staircases of six steps each (2).

(1) We are publishing a map showing the facade in 1822 Inside the Temple, on Notre-Dame-de-Nazareth Street.
(2) We published the interior view of the Temple in 1822.

Entry to and exit from the temple were carried out equally lement via rue Neuve-Saint-Laurent where the maiits, consisting of a main building and two small winged dwellings, intended for the assamwheat from consistorial administrations and to religious officials, was separated from the street by a spacious courtyard.

As it was, this Synagogue was good this intimate, familial dwelling place of God, which in The Jews evoke a touching emotion and a profound sense of religious gravity (1). - In fact, the construction of this building constituted an important event in the history of Parisian Judaism. The Consistory also believed having to inaugurate it with the greatest solemnity. Wasn't it at the same time throwing on the Israelite cult the splendor that the circumstances had not allowed him to be given since the RevoSolution?

The Community understood it that way. Everyone took many invitations were sent to this celebration. sent to both ministers and religious authorities religious leaders of all faiths and officials of all orders, deputies, state councillors, masters requests, with which the Consistory was in reports. The Director General of Police, the Count de Chabrol, Prefect of the Seine, the Marshal Duke of Ragusa, Governor of Paris, the Duke of Reggio, commander-in-chief of the national guard

(1) The Consistory opened at about the same time, under the "crust" of the Temple, an additional oratory, He had that precarious existence. — Closed on March 25, 1830, its expenses surplus 808 revenue.

of the Seine, the municipal and judicial officers of the district, Messrs. de Portalis, Molé, Pasquier, Count Beugnot, Count Bigot de PréaMeneu were also invited to this ceremony.

She was very brilliant. The ladies, despite the most strong opposition from the Orthodox was admitted to solicit among men; the music, initially vigorously rejected, was inintroduced; Mr. de Cologna had had all the time necessary to prepare one's speech; and "the brilliance" of this important and religious solemnity" was enhanced by the stanzas that were due to the "young and brilliant muse" by Mr. Léon Halévy.

The Community was finally seeing its most dear hopes. The temples of Saint- Street Avoye and rue du Chaume had been closed at the end of 1821. The temple on Notre-Dame Street Dame-de-Nazareth had become the "Schuhl" (Synagogue) par excellence. Everyone felt This work evokes a legitimate sense of pride. But No one suspected at the time that, less than twenty-five Years later, the House would threaten ruin in every way. parts and that entry should be prohibited to to avoid a catastrophe: a certain trophy,

CHAPTER XI

Financial difficulties. — Threats of legal action. — Second emPrunt. — Charles X and the Jews in Paris. — The Rabbinate. — Its influence. — Proposed abolition of the Chief Rabbinate of Paris. — Sacred Eloquence. — Foundation of the Centuries School theological college. — Certificates of aptitude issued to the rabbins. — Preaching in Paris. — No rabbi can proto pronounce speeches without the prior consent of the Consistory. — Mr. Marchand Ennery, Chief Rabbi. — The national languagenale at the Temple.

That day, at least, satisfaction was complete. It was complete. It didn't last long. It was necessary to cope with the construction expenses which, valued at 205,655 francs, actually amounted to, to 312,849 francs, creating a deficit of more than one hundred thousand francs that the Consistory was in the absolute impossibility of filling.

The roles were overloaded; the expensesnuelles and the payment of interest on the shares had increased to alarming proportions tables. The budget amounts to between seven and eight thousand francs. It was going to eighteen thousand. The taxpayers were letting themselves Seize rather than pay. In the provinces, it was necessary to, to soothe general irritation, take a censusnew development among Jewish populations, both the There were numerous protests and complaints pressing issues. In Paris, funds weren't coming in, And to make matters worse, the Council of prefecture, contrary to the opinions issued by the The consistory granted discounts and benefits. to those taxed, aggravating by its leniency one: financial situation already very precarious. Plugentlemen entrepreneurs, tired of waiting for their payment, had assigned the Jewish administration; they had They had won their case; they could sue her from one moment to the next. It was "ruin (1)". Were we going to be forced to sell the house of Temple, which was already mortgaged with a sum 38,000 francs? Was the Consistory going to fail?

At the moment of reaching the goal? He had every reason to fear him when he asked, and he obtained, the August 23, 1823, authorization to issue one hundred new-new shares of 500 francs to help him alleviate his debt. Temporarily relieved of this serious No worries, he was able to gloriously enjoy the curiosity that the temple on Notre-Dame Street provoked of Nazareth and facilitate entry to "people of distinction" who came from all parts to visit it.

The general population always got used to it more to the Jews, and this curiosity did not seem It is more likely to stem from a malicious feeling. It was true that the Consistories now counted among the constituted bodies, and this gave to Israelites of Paris, the consideration that the power. Louis XVIII was succeeded by Charles X. and the Consistory had acclaimed this prince, as he must have cheered Napoleon I* and Louis XVIII. - But he found with the king a welcome that the em-Father had never deigned to do it for him (2), and all

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(1) Archives of the Council of Paris — Letter to the Prefectural Council, June 20, 1823.

(2) See Archives israélites de France: An audience of Napoleon-Leo I in 1809, (46¢ year, p. 226.)

the glorious epic of the empire was disappearing before that wound, still raw. Never Napoleon had not addressed to the Consistory one of these words banals, but flattering ones, of which Charles X was lavish, and which, faithfully inserted in the Moniteur, put in a new relief the Jews of Paris.

The Rabbinate had not played a major role in This appeasement. Composed in Paris of the three Great Ones Rabbis of the Central Consistory and the Chief Rabbi of the constituency, he slowly followed the pro-sandstone which, in a few years, had so quickly carried the French Israelites away from the 18th century, 'The Parisian community, always ready to go from the front, he did not imagine that the Rabbis, çon-guardians born of tradition and worship, should they to temper his liberal zeal, nor to oppose his hasty walk; and despite the respect she had

for these men whom old age and science
made them even more worthy of her veneration, she
They were almost angry at seeing them defend with
vigor the integrity of the religion to which they had
the guard.

Perhaps also, belonging more to the 17th century
that in the 19th century, they did not understand sufficiently
the necessities of a new era, nor the exi-
agencies of the political state in which the Israelites
They lived then. Men of remarkable science-
easily, constantly immersed in study, poor
in contact with the world, very unfamiliar
with the French language, they lived in an iso-
an element which could only be harmful to the Com-
community and to themselves. The eloquence of the
The pulpit could have brought the faithful closer to the pastors;

but what action could they have, especially on the
younger generations, or rather, speeches delivered
two or three times a year in Hebrew or German,
either harangues which, prepared during se-
Maines, lost all warmth and all upon reading
training?

_ Also, the influence of the Rabbis on the Community-
Nature. Was it decreasing much? It wasn't increasing.
hardly with the Consistory of Paris which, to
the example of the Central Consistory, did not tolerate well
their interference in administrative affairs and
sought by all means to limit their actions.
When the Ordinance of 1323 was prepared for
introduce into the organization of worship the modifications
cations deemed necessary, on S unanimously opposed-
ment to the "absolute and religious power" that the
Rabbis wanted to claim it as their own. "The most important object
administrative, the most frivolous, it was said, will become
in accordance with the wishes of the Rabbis, object
religious, and soon the Israelites in France exis-
would be under an absolute rabbinical government
nique (i) ».

These ideas became even more pronounced.
when, in 1829, the question arose of replacing at
Chief Rabbinate of Paris, Mr. Michel Seligmann
who had just died. The Central Consistory, which
had had three Chief Rabbis in 1809, not including-
Mr. Deutz was more than one. Mr. David Sintzheim was

died in 1812 and, no more than Mr. de Cologna, who had just resigned to return to

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(1) Archives of the Central Consistory. Minutes of the 17th of December December 1822.

Trieste (1827), he had not been replaced. A demand was made the suppression of the Chief Rabbinate of Paris and the cumulative allocation of these functions has Mr. Deutz, assisted by a "vicar." It was claimed that neither religious instruction nor the synagogue pulpit, would not suffer from this measure, and it was added that The need to save money made it necessary. "The spirit of industry that dominates the century, it was said, The fact is that in politics people want to be governed by little of fresh and in religion we want to believe in good mar"che." The assembly of notables disregarded this an impractical proposal and, among five candidatesdats {1}, chose, on December 7, 1829, Mr. Marchand Ennery as Chief Rabbi of Paris.

In truth, the sacred word hardly shone at At that time, there were no official schools. teaching (2) for those who were destined for Rabbinate; despite repeated efforts, the the imperial government had not judged that she was necessary (3) and since then, the political eventsticks had not allowed for implementation a project whose creation was essential. But since A few years ago, a major movement had already taken place. produced in the Paris Community in favor of this establishment, and the notables, invoking "the interest of religion and of the generation that rises (4) », they had been unanimous in asking

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(1) MM. Ph. Cahen, from Colmar; Seligman Goudchaux, from Haguenau; Mayer Lazard, from Metz; Mendel Prague, from Paris.

(2) See Revue des Etudes juives: The Rabbinate of Metz penduring the French period (1567-1874), by Abraham Cahen (vols. VII to XIII).

(3) See Léon Kahn, History of Schools.....

(4) Arch. of the Cons. of P. Minutes of February 5, 1827.

the founding in the capital of a "Central School"
_ of theology intended for the training of Rabbis.
The departmental Consistories, consulted, don-
They expressed their full support for this project. The School
was founded (1829), but in Metz and not in Paris.

It was then enough to reach the highest
degree of the rabbinical title of being endowed with three cer-
certificates issued by Chief Rabbis in office.
Secular knowledge did not enter into it for
nothing, and eloquence was completely disregarded there.
It was necessary, however, that the level of this
teaching was improved.

The time was not so long ago, in fact, when the pre-
. dication, as it was practiced in the temples,
had something painful about it and was in con-
a blatant tradition with French customs. Two
once a year, on the Saturday before Easter, and the
Saturday between New Year's Day and the Great Fast, the
The rabbi would mount the pulpit, or, to put it more accurately,
he would stand in front of a modest lectern and recite, in
a rabbinical Hebrew and German patois, a
a long and highly scholarly dissertation. Little by little, the
assistants intervened, took sides and
for this or that doctor, and soon they will be questioned-
lions clashed violently, until, weary
In these Talmudic debates, they bow before
the authority of the Rabbi (1).

In Paris, at least, these customs seemed
to have disappeared long ago; but nothing there
had been substituted. The pulpit was silent. The
The Consistory had repeatedly tried to ins-

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(1) Archives israéliles de France, year 1844.

to hold a religious instruction every Saturday
and morality," so that those who "only concern themselves with
of their business during working days" does not per-
do not "fully leave traces of their duties"
either towards God, or towards Society (1)". These
The attempts had failed. However, the ceremonies-

public nies, so frequent under the Empire (2), do not
could be celebrated without speeches; the Te
Deum, thanksgiving services, birthdays, etc.
were not without panegyrics.

Mr. de Cologna excelled in this genre, and the
The Consistory of Paris did not fail to
resorting to his "gentle eloquence." He alone of
the rest, although of Italian origin, could preach
fairly well in French. Messrs. Selig, Michel and
Sintzheim residents preferred to speak Hebrew,
and Mr. Deutz carried out the predictions "marvelously"
cations in German. He succeeded so well at it even
that the Consistory did not want to hear it
pronounce others,

However great his confidence in his
the Consistory of Paris, the official speaker. He did not neglect...
he didn't get anything, every time he asked for the good ones
Mr. Cologna's offices, to indicate the meaning in
which he was to "deploy" his "rare talents".
Was it out of precaution, because he had to be vigilant?
so that the Rabbis could not give any
instruction that was not in accordance with the decisions doctrinales? Was it rather a formula used in letters?
What is certain is that sometimes he praises her a

(1) Archives of the Central Consistory. Decree of July 6, 1810.
(2) See. Directory of the Archives am (1887-88): Un Te
Deum at the Temple on Rue Saint-Avoie...

e.g.

"a fine subject," and sometimes, he certainly provides it.
without putting pride into it, the framework of his speech.

Outside of that, no Rabbi, except the Chief Rabbi
from Paris, could not preach without authorization
express authorization of the Consistory, and this authorization octroyed, without submitting his speech to him. Mr. de
Cologna itself having ventured forth, without prior noticelabel, & "to deliver a religious exhortation"
in the temple, during the celebration of a wedding,
He was reminded to respect the formal order issued at that time.
subject by the Consistory of Paris in 1822.

When Mr. de Cologna had disappeared from the scene Parisian, the chair became quite muctte: Mr. Seligman Michel, burdened by years, remained silent; Mr. Deutz, overwhelmed by domestic misfortunes, lived in painful isolation. Mr. Marchand Would Ennery, succeeding Mr. Michel, take up the challenge? The prestige of the synagogue pulpit? One could hope so. just a moment. After a laborious youth and poor, during which, one of the first, he efforced "to unite sacred scholarship with letters" laypeople (1) », he had served as an instructor primary tutor in Nancy; and, without transition he had gone from the schoolroom to the head of the pre-First Community of France. All eyes had turned to him. The disappointment was great. Mr. Ennery had indeed instituted re- preaching regularly; but, being sickly, he read two or three times per year, at major holidays, on a piece of paper, a few words that nobody heard (2).

(1) Archives of the Central Council. Funeral oration pronounced by the President, August 21, 1852.
(2) Jewish Letters, by Albert Cohn, III, December 1864.

Although the chair was again rarely occupied, at least it no longer resounded with anything but French accents cash. By decision dated December 17, 1831, the The consistory decreed that no sermon would could henceforth be pronounced in the temple than in the national language.

CHAPTER XII

The mixing of Jews with their other fellow citizens under Louis-Philippe. — Religious indifference. — The Jewish population at Paris. — Inequality. of the Jewish faith. — Opinion of Mr. de Rambuteau. — The Law of February 8, 1831. — Benevolence of the king. — Prejudices against the Jews. — Their position in the magistracy, in the army, in literature, the arts, etc., etc. — Slanderous attacks. — Conversions to Catholicism. — Efforts by the Consistory to resist it. — Physiognomy of the Synagogue. — General relaxation. — Precarious state of Community finances. — Closure of the temple of the Notre-Dame-de-Nazareth street.

This was a fortunate measure: little by little, in Indeed, the old Jewish families of the 16th century disappeared and gave way to generations who, more intimately intertwined with the population of other cults, driven by the obligations of the daily work, they lost their enthusiasm every day. nun who had been the only refuge, the only Consolation for the Jews before the Revolution. Already less versed than their fathers in the knowledge-Talmudic sessions, they could show themselves rebels against all religious instruction, including the difficulties would have diverted them from their occupations daily activities and, by testing their patience, the would have moved away from the temple. The decision of the Con-history had this result that by perhaps retaining for the undecided, she was simultaneously removing from the cult its cosmopolitan character to imprint on it a This resolution is exclusively French. was so well justified that serious minds, but adventurous, taking note of the nascent indifference-

health, went so far as to demand a complete overhaul-completeness of the cult, by proposing to use only gilded-before the national language for all prayers and to transfer Saturday to Sunday (1).

Such a reckless project would have raised concerns in the Community, an emotion all the more intense because the immigration movement of Jews from France and from abroad to Paris had intensified significantly. The population of the capital had doubled since twenty years old and contained at least twelve thousand souls. Scattered indiscriminately throughout the In the neighborhoods of Paris, Jews lived in a state of indifference. with their fellow citizens, professing their religion with absolute freedom.

– However, the special protection granted to the Catholic religion, whose priests were Sala-controlled by the State, kept the Jews in a state of confinement. edition of unjust inequality. It was surprising, said M. de Rambuteau, "that an ancient cult, res-"spectable, recognized by law, including the head of The government had wanted to regularize the action < later... , whose leaders were admitted to

"of the throne, was the only one to which the general budget of
"the State remained foreign, despite the fact that, like all
"the French, those of our fellow citizens who profess-
"This cult was subject to all the obligations"
“actions that the law imposes on everyone (2)”

This inequality soon ceased, thanks to the intervention-
tion of the Duke of Orléans, Lieutenant General of the

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(1) Archives of the Central Consistory. Minutes of September 19
September 1835.

(2) Archives of the Consistory of Paris: Letter from Mr. de Rambuteau of August 19, 1830.

kingdom (1), thanks to Messrs. Viennet and de Rambuteau, who worked diligently to achieve
for Jews, in law and in fact, civil equality
more complete (2): the law of February 8, 1831, concerning
that from January 1st, ministers of religion
Israelites would be paid by the State, was the con-
the secrecy of their religious state. Louis-Philippe
had given this work the support of his high
influence, and he had demonstrated it in this circumstance
tance, as happened to him more than once during
his reign, marked by a benevolence and fairness which
The Consistories always showed themselves to be grateful
sants. This was particularly evident in their speeches
to the king, for his feast day or for the New Year, that they
they were keen to fill him with their gratitude
and to always place themselves under his protection. The dis-
Crémieux court, speaking on behalf of the Consis-
The Paris museums, in this respect, offer a very interesting interest
large. Recalling in each address a fact
sensitive to the heart of Louis-Philippe, he threw himself there,
with rare talent, with highly skillful timing,
the name of the French Israelites, as for asso-
to become ever more intimately acquainted with these "members of
the extended family” to all the joys, to all the
mourning of the country and of the king (3).

However, if, from a legal point of view, the Jews
They were completely satisfied, they could not yet
to congratulate oneself, no more in Paris than elsewhere, on ren-

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(1) Archives of the Consistory of Puris. Minutes of August 10

1830

(2) Halphen, Introduction, p. xLm.
3) See Yearbook of the Jewish Archives, years 1888-1889
Official visits and compliments from usag2, by Léon Kahn.

to counter unanimous sympathies. To prejudices and
To the persistent prejudices had been added a
a feeling of jealousy that had developed little by little
little, encompassing the Jews as, by dint of
With work and intelligence they conquered in the
society has a larger place. Their opponents
of the 17th century they were criticized for not tra-
to work while access to all professions their
was forbidden; now that they were giving a
given free rein to their native activity, people were indignant at
to meet them on every path. And people said
They were already blocking all the quarries.

Nothing could be further from the truth. The truth is that they had
took advantage of freedom with prodigious enthusiasm and
the security they had enjoyed for less
fifty years to climb the ladder
social.

In the judiciary, they had re-
Distinguished presenters: Mr. Anspach, deputy
of the King's Prosecutor; Crémieux, Alfred Dalmbert,
Hemerdinger, lawyers; Schayé and Lan, certified;
Armand Halphen, notary.

The medical community included doctors Cahen, Sa-
Muel Heller, Joseph Henry, Moyse Manuel and
Michel Lévy, ordinary doctor and professor at
Val-de-Grâce. |

In the army, the following names prove that
The Jews continued to hold a prominent position there:
MM. Edouard Cerfberr, deputy superintendent; Max Cerf-
Berr, lieutenant-colonel; Mayer Worms, physician
ordinary officer of the Saint-Cyr Military Academy, active duty officer
vivacity; Abraham, sub-lieutenant; Jacob Maas, chi-
surgeon assistant major; Moyse, infantry captain-

terie; and Gabriel Salvador, artillery captain.

They were represented at the Institute by Messrs. Ad.
Franck and Fromenthal Halévy; in letters, by
Olry Terquem, Salomon Munk, Joseph Salvador;
in municipal assemblies, by Beer Fould,
mayor of Roquencourt, and Edmond Halphen, mem-
member of the General Council of Hospices, deputy to
mayor of the 2nd arrondissement; in the councils
administrative, by Mr. Jacques Javal, member of the
general council of manufactures, and within the body
diplomatic, by Mr. Gustave Halphen, consul
Turkish general in Paris.

Messrs. Emile and Isaac Péreire were directors
the Versailles and Saint-Ger- railways
main; Messrs. Max Cerfberr, Crémieux and Achille
Fould, deputies; and more than twenty Israelites figure-
would be among the notable merchants.

The Paris Community, as we can see, shone brightly at
this era of undeniable brilliance, and the Roths-
child, the Halphen, the Fould, the Cerfberr, the
Dupont, the Michel Goudchaux, the Dalmbert,
added further to this relief, some by their strength
tune, the others by their high position, and all by
the esteem, consideration and respect they
were surrounded (1).

(1) List of professions practiced by the 233 notables of the Com-
community at that time: watchmakers and jewellers, 13; merchants, 84;
Owners, 18; business agents, 5; bankers, 6; merchants
of horses, 4; tanners, 2; replacement agent, 1; master
furnished hotel, 1; manufacturers, 15; rabbis, 2; lapidaries, 3;
notaries, 3; market factors, 2; deputy prosecutor of
king, 1; doctors of medicine, 7; officers, 11; lawyers, 3; mem-
Iusttut merchants, 2; rentiers, 42; jewelers, 3; diamer merchant
mantis, 4; mine concessionaire, 1; approved by the Court of
commerce, 2; money changers, 6; professors, 3; gold refiner, 1;

8.

Such a situation stirred up a great deal of animosity.
much hatred. She provoked feelings
the most malicious, and a number of
pamphlets were published both against the per-

The sound of the Jews against their worship. The men The most honest were the target of the most slanderous. assertions, and in this campaign, to which the The Catholic press joined in, the clergy themselves distingua by an explosion of fanatical passions which deeply moved the Jewish world.

At no time since the Revolution has its pro-Paganism was no longer active. The priests pushed even the spirit of proselytism to the point of infiltrating in the Synagogue to engage young children to embrace Catholicism (1). The brilliance that pro-followed the conversion of some Israelites from Did the brand further excite this religious fervor? gious? One might be tempted to believe so, considering to the means employed to wrest some Jews to Judaism. This was, according to a publication of the era (2), “a veritable mania, a kind of fashion, and for some people an ingenious spec- "culation." Apparently, there was a Society at the time. for the conversion of the Jews, and according to a report . which she published in 1846, it was found, by comparing

Insurance company directors, 2; organ builder, 1; secretary-treasurer of a charity office, 4; directors of railways, 2; stockbrokers, 3; lemonade seller, 4; com-auctioneer, 4; insurance agent, 1; saddler, å; librarian librarian, 1; bailiff at the court of first instance, 1: printer, 4; men of letters, 3; music teacher, 4: aa of finance, 4.
_ (4) Jewish Archives of France. Year 1843.

(2) Ibid., year 1848,

the number of proselytes to the amount spent for to have them, that "the soul of a Jew returned to the Society" at 4,500 francs (1)”. It is to this Society, no doubt that belonged to Abbot Ratisbonne, of whom we have spoken on the occasion of the scandal caused by the bap-death in extremis of Doctor Terquem (2).

The Consistory of Paris sought to stop this religious movement; but it had little of means to succeed. He decided to create a relief house (3) to be away from hospitals the sick who were constantly subjected to the most cruel persecutions; he multiplied his

religious instruction courses, made it narrower
ga surveillance around the girls in the class
poor people who were particularly targeted by
efforts of the converters, and neglected nothing
to protect young boys from these for-
fanatical sequels.

Unfortunately, difficulties of all kinds
assailed the Consistory and the dignity of worship
suffered greatly from the difficulties in the midst of the-
which he was struggling with.

The Jewish Sentinel (4) has drawn the physiognomy
The Synagogue at that time presented a distressing picture.
Everything was falling apart: there was no "decency" nor any
"Contemplation"; no administration, no
Chiefs, no oversight; a minister officiating
insufficient; a religious service from which nothing came
to point out, because the Rabbi refused to intro-

(4) Jewish Archives of France, year 1845.

(2) See Léon Kahn, The Committee of Charity, p. 123.
(3) Ibid., p. 65. | :
(4) The Jewish Sentinel, by A. Créhange. Paris, 1860,

organ production and that one could not reach
to constitute the choir; the neglected external worship (1);
a sermon that one "endured" five or six times
per year, but which we didn't "like" (2). Nothing at all
that pleases the eyes, that charms the ears, or that
responded to these mysterious aspirations of the soul
that every pious man carries within him.

Along with this, there were abuses, which we had once reached
to remove, had once again infiltrated
religious customs, and little respeclables had been maintained throughout the years.
The temple had a strange appearance. The way of
selling religious honors at auction had
preserved and made the house of God resemble
an “auctioneers’ room (3)”, with
the shouts uttered in a language that was half German,
Hebrew moilié, the offers launched from several points
from the temple at once, the cries, the explanations, the
conferences, comings and goings, and a hubbub
deafening (4).

The Consistory saw all this and could not do anything about it
remedy. He suffered all the more because one Pen
held him responsible. He desperately needed money.
at that time, and they didn't spare him the criticism-
ticks. What had he done for almost a quarter of
century that it existed? On solemn occasions
he had "paraded" in front of the authorities "no matter what his

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(1) La Paiz, Religious, Moral and Literary Review, by a
Society of men of letters under the direction of A. Ben Baruch
Créhange. (Paris, 1846

(2) Ibid.

(3) The Jewish Sentinel.

(4) Ibid,

"color," and on all occasions "armed with rods"
legal" he had brought in funds "for
to settle the silence of the Rabbi and the voice of the hazan (1)”.

The law of February 8, 1831, by abolishing the rolls
allocations intended to cover general expenses
The religious community had disrupted its financial situation.
Finding itself in the absolute impossibility of ac-
leave the temple debt which amounted to 119,000 francs,
"A debt of honor," he appealed to the voluntary assistance of
silence of all taxpayers. But "by the time
which runs, in matters of religion, one must not
relying too much on the inspirations of zeal when it
"It's about paying (2)." He realized this when,
in 1838, pursued by his creditors, powerless
to pay his debt, he asked the Israelites to
Paris, a voluntary advance. All its de-
The marches remained fruitless. Some refused
their tribute, the others imposed such restrictions
that their commitment was almost a refusal.

Would he once again be forced to leave the
common law and to request, as in 1331,
the issuance of a mandatory role, or the insertion
of a special provision in the finance law?
The firm desire not to inflict upon the Israelites
Paris, such a "humiliating" ordeal, and all
at least as "dishonorable", only one could per-

to put the Consistory in charge of avoiding such an extrememoth.

He requested a subsidy from the Minister of Religious Affairs.

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(1) Archives of the Consistory of Paris, Letter from MO Terquen, 46 November 1831.
(2) Ibid. .

annual, and an allowance from the Prefect of the Seine "as rent" to cover its deficit Finances. The correspondence exchanged must be read. then with the Central Consistory, the prefect and the minister to understand the anxieties of the Con-History of Paris. The City readily lent itself & his proposals, but in exchange for his cooperation, she asked that the temple and the house reachnante were ceded to him. The Community arose - entirely opposed to this demand. It seemed to him that by alienating her property, she would alienate her worship. The government and the city consented Finally, unconditionally, and contribute half to the extinction of the debt (1842), and thanks to this decision, the shares could all be reimbursed sées in 1845.

The Consistory had barely finished these long-delicate and complex negotiations, rather than difficulties. Other kinds arose. In 1842, repairs "increasingly urgent" are recognized as necessary saires at the temple (i); in 1846, the Consistory in wants to take advantage of this to increase the number of places; but the architect (2) declares that none change cannot be made there "without operating the de-complete demolition of the building”; in 1848, the danger is "imminent"; certain things need to be substantiated parts of the Synagogue; beams are for-ries; the galleries are collapsing in places; the re-The complete construction of the temple became a

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(1) The Consistory then had as its architects Messrs. Viel and Desjardins. Mr. Jacob Sylveira was a building inspector for the temple.

(2) Mr. Thierry.

. urgent necessity, and on October 29, 1850, the prefect
The police give the order to close the temple without

No delay! We'll stay here until November 25th;

but the "deterioration" is widespread, and one can com-

The demolition begins without further delay.
This temple had lasted thirty years!

CHAPTER XIII

Vacancy of the Chief Rabbinate of Paris. — New projects
Merger ruled out. — Agitation in the Community. — Six can-
candidates for the vacant post. — Rivalry between Messrs. Isidor and Charles-
City. — Competition: written questions; oral questions. —
Report of the Consistorial Commission. — It is disavowed
by the majority of notables. — Formation of a Commission
outside the Consistory. — The Community is divided into
two camps. — Appointment of Mr. Isidor.

Revolution of 1848. — Adherence of the Central Court of History. — Abo-
The oath of the Judaica. — The Israelites in government
provisional agreement. — Crémieux, Goudchaux, Achille Fould.—
The Israelites in the Constituent Assembly. — The mission of
Mr. Isidor in the Community of Paris.

Meanwhile, the Community had been
agitated by an event of no lesser importance-
Significance: the election of the Chief Rabbi of Paris.
Mr. Deutz, the last of the three Chief Rabbis of the
Central Consistory, had died on February 2, 1842 and
this position had remained vacant until 1846, the era
to which Mr. Marchand Ennery was summoned.
then took it upon himself to replace this pastor who had
was placed in 1830 at the head of the Parisian Community
hers.

As early as 1842, the Consistory, concerned about this
double nomination, had asked that the Grand
The Rabbinate of Paris was abolished and its functions were exercised by the
Chief Rabbi of the Central Consistory, assisted by two
coadjutors. The old merger project was making its
reappearance. In support of this proposal, the
The Consistory argued that during the organization

of the Jewish cult in France, the legislator, in

comprising the central Consistory of three Rabbis
and two laymen, "had wanted the mission
regeneration reserved for this administration
drew its strength from the direction that the majority
would print it (1). But the legislation was misknown in this "vital" principle at the death of
Chief Rabbi Sintzheim, who was not judged
It was necessary to appoint a successor. The Consis-
The central council now had only two Rabbis and two
secular until 1823 when the basis was radically
changed: the majority became secular, shifting from rabbinical to secular;
but he continued to have two Rabbis "called to
safeguarding Jewish belief from attacks which
could be brought to him.” In 1827, Mr. de Colo-
Gna leaves France; a new rabbinical seat
becomes vacant and is not occupied: Mr. Deutz remains
He alone bore the burden. It is to insufficient influence
the health of a single Rabbi that the Consistory distressed
was aware of the "relaxation" that was taking place. "The
religion, he said, is in danger of soon ceasing to exist
that a tradition.” His project was intended to prevent a
such a possibility.

To achieve this goal, one would add to the Grand
Rabbi of the Central Consistory two coadjutors
who, chosen from among the most distinguished students
from the Central Rabbinical School, would receive the title
of sub-Rabbis. The three of them would form a
Council, whose authority was to be imposed on the
France, and who would fulfill the functions in Paris
inherent to the position of Chief Rabbi of this

_ () Archives of the Consistory of Paris, Letter to the Consistory
central. December 5, 1842.

constituency. This combination was all the more
more ingenious in the eyes of the Consistory than she
could, by creating a center of emulation, "access-

to improve the progress of the School which had not produced up until then, only somewhat transcendent abilities. But the minister was not persuaded by these arguments and, judging it necessary to leave to survive the two passes he did not welcome this project.

People then began to worry about the Appointment of the future Chief Rabbi of Paris. Various symptoms made it possible to predict that the The struggle would be fierce; it was relentless. Never before had the Com- The community had never before given such a spectacle. great agitation; and this agitation was explained by the considerable importance given to the Assembly wheat of the notables who, by virtue of the ordinance of .1844, only appointed the Chief Rabbi, the Con- history remaining completely outside of this election.

The choice of Mr. Charleville, Rabbi of Dijon, as interim Rabbi of Paris, was one of the early signs of the passions involved. Under the pretext of providing for "spiritual needs" of his constituency”, the Consistory had temporarily entrusted this post; but demands- very strong reactions were heard, even in the temple where Mr. Marchand Ennery protested "publi- "Quentment" against this measure. The parties pre- were already in position. The struggle soon escalated. wager.

Six candidates applied for the position; they were: Messrs. Charleville, Rabbi of Dijon; Dreyfus, of Mulhouse; Isidor, from Phalsbourg; Klein, from Durmenach; S. Lévy, from Niederhagenthal; and Libermann, from Lauterbourg. Following the renunciation the work of Messrs. Lévy and Libermann, the Rabbis Charleville, Dreyfus, Isidor and Klein remained alone in presence; but, in reality, the struggle was circums- written between Messrs. Charleville and Isidor.

Mr. Isidor arrived in Paris "in the shadow of the pro- "tection (1)" by Ad. Crémieux, and preceded by the success which had been obtained from a sermon delivered in Paris in 1844. "His words had won over many hearts, charmed many ears (2). The Consistory of Nancy, by recommending the Rabbi of Phals-

Bourg, he said, "animated by the best intentions,
endowed with an active mind and a zeal that produced
"Excellent results in his constituency."
The energy with which he had opposed Saverne,
in 1839, at the taking of the More judaïco oath
had also drawn attention to him.

For his part, Mr. Charleville, who in December 1842
had been called to the Rabbinate of Dijon, had acquired
During his interim period, he gained undeniable renown.
in Paris where the majority of the Consistory was present
favorable to his appointment.

Both also received good grades at school
of Metz, of which they had been a part. The Commission-
The administrative unit reported Mr. Isidor as a
"a zealous and hardworking student," and praised "the intelligence-
"Agency" and Mr. Char-'s "ease of design"
Leville. d

(1) Archives of the Consistory of Paris. Letter from Mr. Isidor.
(2) La Paix, religious review, etc.: “The beautiful Rispa and her
"Four Lovers," p. 695. — Paris, 1846, ~

The convocation of notables for the appointment
The date set for the Chief Rabbi of Paris was 9 no-
November 1847. So that the election would be surrounded by
the Consistory had all the necessary light
appointed a Commission which was tasked with "enlightening-
to raise awareness by all possible means
his coreligionists and to help them with his experience
rince and his zeal without infringing on freedom
of their votes."

To achieve this goal, the Commission laid the following
the following questions, which were written by Mr. Ad. Franck,
and that each candidate had to address the following in writing:

4. How to reconcile love of country with
Messianic beliefs and civic duties
with religious duties?

2. Determine the position of the Israelite woman
according to Holy Scripture and rabbinic writings.

3. How should the Rabbi today com-
take it as a whole and fulfill the mission

which he is wearing?

Five other questions were asked of them which they
discussed the matter verbally:

4° In the presence of indifference regarding
What would be the religion that exists among the Israelites?
the most effective way to bring back the youth
in our temples and in the performance of our duties
religious?

2. How far could the power of a
Synod? Could it, in principle, do more than
Can't each Rabbi do it individually?

3. What means should be used to con-
server or rather to develop habits and

religious beliefs in this class of more

born

in addition to a growing number of Israelites who attend
Our temples are rarely open on Saturdays and holidays.
Should we abandon her to her own devices without any cul-
Moral or religious truth?

4° The abandonment of religious practices that one
noted today in a large part
Is the decline in the Jewish population the result of a change-
a lack of understanding, that is to say, a lack of disbelief
systematic, or a change in the con-
External editions of life?

What are the remedies in both cases?
What should be done to combat evil?

5. Are all the customs called Minhaguim
Are they also mandatory? If not,
how to distinguish those that are mandatory from
Those who are not?

Several Rabbis felt it their duty to respond
to these questions which were not only of interest
the Community of Paris, but French Judaism
cash entirely gripped by a crisis that at the cost of
The greatest efforts were sought to avert. However

The Commission only dealt with the work of Messrs. Klein, Isidor, and Charleville. She paid homage to image of "great erudition" and of |' "admirable the first's "franchise"; but his "orthodoxy" milk was "so absolute" that its application must have been impossible with the duties that were imposed knows the Jews their "quality as members of the "Great French family." Extreme opinions and absolute” of Mr. Isidor “in favor of prescribers Talmudic teachings were no better received lies, although he claimed to grant to the Rabbis the full latitude to mitigate its severity. Mr. Charleville, on the contrary, was placed in the first rank. as having been "superior to the other candidates" "by the unction and intelligence of his style," "the the purity of his accent and the correctness of his language pledge (1) ».

Mr. Charleville was unanimously chosen as the candidate of The Consistorial Commission. October 26, 1847, she took her report to the Saint-Jean hall where, on a summons from the Consistory to the Jewish notables-beds, more than fifty people were found gathered. Messrs. Marchand Ennery, Chief Rabbi, Ad. Franck, Anspach, members of the Consistory central, Dr. Cahen, president, and Allegri, member of the Consistory of Paris, Sciama and Drey- ` The dignitaries had taken their places in the office. the moment when the report was about to be read, of protests arose against the constitution “without legal character” of the Commission, against the irregular formation of the office, and against the reading the report. oo

Mr. Ad. Crémieux, followed by the doctor Trier, MM. Bolwiller, Hemerdinger, Michel. Goudchaux, Henry Michel, etc., took the lead in The opposition declared all the measures "illegal". sureties taken by the Consistory, accused him of having "attacked the freedom of the election as well as the voters' rights," and finally asked that The Commission was "broken." They did so well that after a heated, stormy discussion,

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(1) To the prominent Jewish figures of the district of Paris. Report of the Consistorial Commission for the preparation of

Election of the Chief Rabbi (November 4, 1847. Printed by Wittersheim).

born

where it was considered "an outrage to the Commission » the motions that had just been made, The Consistory withdrew, followed by several electauthors.

Most of the notables remained in the hall that Dr. Cahen had threatened, for a moment atbefore "evacuating", and cheered immediation for President Ad. Crémieux. they promptly appointed a commission which received a mandate not to raise any issues with the candidates no theological discussion, not to address them no questions that touched on dogma, faith, or religious belief (1); but only of ask each of them, "by asking a general question" general, how he understands the functions of Chief Rabbi, the rights and duties that he imposes this important priesthood, finally in what the way he proposes to lead the Israeli populationlit from which he would obtain religious direction (2)”. Upon assuming the presidency, Mr. Crébetter had already outlined the qualists that the Chief Rabbi of Paris was to assemble. "What we need to ask him," he said, "is, besides knowledge, which each of the aspirants possesses at a to a greater or lesser degree, the meeting of a great purity of morals and patriotism enlightened. The Chief Rabbi must be a man enlightened, an honest man, a good citizen. It is necessary. that it may inspire and develop feelings

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(4) Commission appointed on 26 October 1847 in the meeting notable voters. (Minutes, Paris, 18#1.)

(2) Ibid.

of religion, of virtue, as well as love of the homeland..... (1) ».

Armed with this information, this commission...
met on October 28 and 30, and November 1 and 4.
She heard Messrs. Klein and Isidor. Mr. Charleville
refused to appear before her. He explained his
decision by letter dated October 30th.
Passions were so intense that this commission...
made a weapon against him from a slip of the pen that
The most practiced man could commit (2).
In its last meeting she examined the securities
candidates.

She deeply regretted not being able to ad-
to put forward Mr. Klein's candidacy, to science
to whom she paid tribute, but "whose ideas
somehow retained the immobility that the
The period of persecutions imposed on the Israelites
"lites"; "unanimously," she thought that, "under
no report, Mr. Charleville was not supposed to be pro-
posed the question: she unanimously excluded it," and proclaimed the
Mr. Isidor's name (3). The notables were therefore
divided into two camps: one for the Rabbi of
Dijon, the other for the Rabbi of Phalsbourg.
The election would determine who would win the victory.
toire.

This election took place on November 9th. 225 elect-
154 were registered; 154 took part in the vote.

(1) To the prominent citizens of the Paris district.
Report of the Commission appointed at the meeting of notables
Held at the Salle Saint-Jean, October 26, 1847. (Paris, 1847.)

(2) He had written fathers for peers.

(3) Minutes of the Commission appointed on 26 October
1847 in the meeting of Notable electors (Paris, 1847).

Mr. Isidor received 70 votes, and Mr. Charleville 59.
candidates who did not obtain an absolute majority
a second round of voting took place the following day
November 10th. Out of 150 voters, Mr. Isidor received
81 votes, and Mr. Charleville 68. Mr. Isidor was proclaimed
Chief Rabbi of Paris.

The Community had barely recovered from this
The agitation that sparked the revolution. The Consistory

central hastened to sign off on its membership, to name of the Consistories of France, to the Republic proclaimed in 1848.

It was not out of ingratitude that the Consistory acted in this way. The Israelites of Paris had, like their coreligionists in France, a profound sympathy for the reign of Louis Philippe who had been truly paternal towards them and liberal. "There is recognition in their “devotion,” Crémieux had once said in one of his speeches to the king (1); and these words were the true expression of Jewish feelings for this government which had neglected nothing to ensure equality, in accordance with the Charter of all French citizens before the law. The abolition of The oath More Judaico was one of the greatest benefits, one of the most meritorious acts of this reign.

We know the profound humiliation that they felt the Jews being forced to lend money before the tribes nals an oath that kept them out of civilization. As early as 1816, the Chief Rabbis of

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(1) Archives of the Central Consistory. Minutes of April 12 1835.

The Central Consistory had published a "declaration-dogmatic tion” attesting that the judicial oath-a loan from an Israelite, in some cases and in any place whatsoever, by pronouncing these paroles: "I swear" was for him a religious act having all the force and rigor of the oath, which forced him to tell the truth, without any other intervention, no other formalities, nor ceremony whatever was necessary. Despite the adherence full and complete endorsement of the Chief Rabbis of Paris, Metz, Nancy, Strasbourg, Bordeaux, Marseille;

despite the energetic attitude of some Rabbis who, individually, opposed the provision of this the oath, the magistrates continued to impose that "babyishness (1)" to the unfortunate Jews.

It was necessary that, after the resounding pleas of
Crémieux, another famous lawyer, Martin, of
Strasbourg, taking up the cause of the Israelites.
lites, presented a memorandum to the Court of Cassation
on the More Judaico oath so that this situation-
The abnormal situation came to an end. The Court deliberated and pro-
Nonça, in March 1845, issued a ruling which rendered
a resounding justice to the Jews, to their loyalty, and
granted them the same rights to the oath
than all French people.

Such a memory could not be erased from the hearts of
Israelites. But the provisional government comp-
It had two Jews among its members: Ad. Crémieux,
as Minister of Justice, and Michel Goud-
Chaux, as finance minister. Both

(i) Jewish Archives of France, year 1844, p. 448, The word is
of Crémieux,

fundamentally Israelite, had occupied themselves with a
ardent devotion to the interests of the Com-
Parisian community. Wasn't there something there?
to evoke a just sense of pride, joy and
pride among those who, half a century earlier,
Were they still true outcasts in society?
And then the enthusiasm that greeted this regime did not
was no less than in 1789. It seemed that an era
of universal bliss was about to reopen... All fra-
were tarnishing. On Saturday, February 26, an imposing procession-
sant, composed of nativity scene attendant ladies,
infant schools, etc., had moved to the Hotel de
City. Among its ranks was a banner where
These words were inscribed: Union of Cults. Fra-
universal eternity, Mr. Marchand Ennery, Grand
Rabbi of the Central Consistory, walked under the
folds of this flag, with priests at its side
Catholics and a Protestant pastor (1).

The Paris Community had not remained in-
different from the republican movement. She does not-
don't forget that it was during the Revolution that the Jews
owed their emancipation.

Besides Crémieux and Michel Goudchaux, she
Achille Fould still counted in the government of

the Republic. He was Minister of Finance in 1849, under the presidency of Louis Bonaparte.

Five Israelites were part of the Assembly constituent assembly: Raynal, a journalist, was represented so much from Aude; Michel Alcan, engineer, from Eure; Crémieux, lawyer, from Indre-et-Loire; Michel

(1) Archives israéliles de France, year 1848, p. 188.

Goudchaux and Achille Fould were both representers from Paris.

Their numbers were increasing in the magistracy where Messrs. Anspach and Salmon were featured, as advisors to the Court of Appeal; Crémieux, Halphen, Jacob, Revel, Rodrigues, as lawyers: Fould, Goudchaux and Halphen, as notaries.

They were also carving out a more important place for themselves. aunt in the army whose general staff included some Israelites; and beside them shone brightly first ranks as military officers, MM. Engelmann, Ed. Cerfberr, Dalpuget, Worms from Romilly and Wolff. Others had positions officers in the line, artillery and engineering corps, etc...

Finally, in medicine, in the arts, in the letters, they were deeply esteemed, and the names of Ad. Franck, Fromenthal Halévy, doctor Michel Lévy, shine in the foreground in the A plethora of men who, at that time, honored would bring France and Judaism to France and Judaism through their talents, their genius and their civic virtues.

The Israelites of Paris, in general, joined together In the wake of the surge of freedom that occurred, they enlisted immediately into the National Guard, and there obsome held them as officers, others as flag bearers, the consideration of all. In humble Relief House on Three-Street Terminals (4), too small until now to contain the every effort was made to protect the sick members of the Community to receive and care for the wounded of the Republicrepublic; and the Jews of Paris once gave

(1) See Léon Kahn, Charity Committee.

plus the example of patriotic and humanitarian virtues silences that animated them.

When peace had returned, we took care of of the installation of Mr. Isidor, whose appointment had been approved on March 3, 1848, by the government provisional arrangement. The ceremony was set for April 16. Invitations were sent out and mesure steps to give this solemnity all the possible brilliance. But the demonstration of April 16 the so-called "Fur Bonnets" came to stop him, and It never took place.

Mr. Isidor arrived at a time when the Israelites from Paris, whose numbers were constantly increasing, needed to be placed under the religious direction grievous of a young, active Rabbi, whose spirit was open to ideas of progress further favored by the Revolution. The significant majority he had oblenue during his election assured him the sympathos of all, and made it possible to foresee that he would exercise- This would have a serious influence on the Community. The liberals and the orthodox, who had They also gave their votes, they also counted about him; and his good nature, his affability, his jovial disposition were designed to reassure some without dis- to encourage others.

The upcoming reopening of the temple, the perfect- the necessary adjustments to religious services, the modifications to be introduced in circumcision, the creation of new temples, communalization consistorial schools (1), the spread of primary education, the increase in the force-

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(1) See Léon Kahn, History of Schools.

public tune, the need to create new charitable works and to extend the old ones for - to meet the needs of an impoverished class which was constantly increasing, everything was done to overexpose

to cite the zeal of the new Chief Rabbi of Paris
and give the Community a productive boost
gious. Never before, in fact, had she offered—
as she did under the Second Empire, the spec-
a tackle of such considerable magnitude, of a
Such an intense life.

CHAPTER XIV

Proposed transfer of the temple to the City. — Opposition of the Israelites
Paris City Council. — Improvements and progress in the exercise of
worship. — Inadequacy of the temple on Notre-Dame-de- rue
Nazareth. — Project for the construction of a second temple. — The
Portuguese Israelites; their temples. — Projects for the merger of
Portuguese and German rites. — Construction of two Ssna-
Gogues: rue de la Victoire and rue des Tournelles. — Shackles.
— The attitude of the Prefect of the Seine. — The ill will of the Empire.
— Rank occupied by Jews in Paris. — Their morality. — State
of the Community and its institutions. — Mr. Zadoc Kahn,
Chief Rabbi of Paris.

As soon as it had been recognized as indispensable to
rebuild the temple on Notre-Dame-de- rue
Nazareth, the Consistory had taken care of finding
the necessary resources. We had transferred the
religious service in a rented space on Mont- Street
Morency, No. 20, but the cramped space
demanded that this provisional state cease as soon as possible
possible.

To successfully complete its projects, the Consis
the mayor wanted to transfer ownership of the building to the City
provided that she took charge of the reconstruction.
This solution, he said, had | “immense advance-
the "tag" to bring the Israelites of Paris back in
in the "common law" system. To calm the suspicions-
tics and apprehensions of a part of the
Jewish population, he had consulted the Great Rah- -
bins on this subject, and it was only after having "received
From them, the formal declaration that no scruples
religious leader did not oppose this transfer” that he
had adopted the idea. But the Community, which

had acquired this property "at the price of great
sacrifices” resolved, once again, to resist

to the City's requirements, and to oppose the bandonation from the Consistory. It was necessary to resort once again to voluntary contributions; but although the success responded better than in 1831 to the efforts and to the hope of all, only one was gathered Insufficient sum. The City and the State, after much negotiations resulted in an allocation of 160,000 francs which saved the Consistory all the worries, all the anxieties that he had past when, in 1831, it was a question of settling the debt that he had contracted. We could then begin to the work.

The temple, as it still stands today, was built quickly under the skillful direction of Mr. Thierry, who was for many years the architect of Consistory. The courtyard on Notre-Dame Street was abolished. Lady of Nazareth and the one on Rue du Vert-Bois to make the most of the land; lim-furniture, augmented by an upper gallery, was reported to the extreme alignment of these streets; ct it it seemed that this construction had to respond finally to the needs of the Community and offer a a place of prayer large enough for the Israelites from Paris could pray together without it being necessary to rent branches or leave to the temple gate all those to whom its narrowness It did not previously allow for space to be found there. Its family aspect, intimate, its twilight conducive to the rise of religious aspirations, everything was there Designed to please the faithful. The inauguration, set first on September 1, 1851, was, due to

The work was in too early a stage, and the project was handed over to March 20, 1852 (1).

This was an excellent opportunity to introduce into the practice of worship the progress that it required the era. The auctioning off of religious honors. was abolished; women were no longer "par-"Quailed and grilled like wild beasts" in their stands (2); they were admitted, for the wedding celebrations, to occupy one side of the nave; the organ, after many difficulties suffered-overcome by religious scruples, he obtained there "right of the bourgeoisie (3)"; the area around the temple does not give-no longer, at least initially, produced the spectacle of a crowd provoking by its lack of decorum the

the curiosity of passers-by; and the faithful, feeling
Finally, in the true House of God, they prayed
in silence and contemplation.

Barely had the temple on Notre-Dame-de-Nazareth was opened to worship when it was noticed
that it was not enough for the Community. The popu-
The Jewish community of Paris amounted to at least
20,000 souls. It was scattered throughout all
the districts of the capital; but an agglomeration-
considerable tion was maintained in the 6th, 7th
and the eighth arrondissements of that time, inhabited generally
lyrically by families of modest means; the I*, Ile, IIIe,
The 4th and 5th arrondissements served more particularly-
lily of residence at the bank, at the top com-

(4) See Archives israélites de France, 1852, the critique of the construction.

(2) Ibid. Year 1841, p. 391 and 568.

(3) Archives israélites de France, year 1846, p. 709.

commerce, and to those who practiced professions
liberals.

It was therefore decided to build a second temple. But
The discussion dragged on, and when we
took up the question again in 1857; the notables were
of the opinion that it was necessary to build a third one
sixth. One was to be built in the district
one in the Marais district, and the other in the Drouot district. The ac-
the greatest activism then reigns in the Community
nauty; everyone wants to contribute to this religious work
gious; Baron Gustave de Rothschild shows himself
one of the most ardent promoters; and in 1859 all
seemed to ensure the execution of this important projet, a deed establishing the conditional sale of a
the building located on rue de Jouy had even been passed
already, when the Italian War broke out. Opposite
With the future uncertain, the business was abandoned.

The question of construction was taken up again from the very beginning.
tomorrow of the war. The Jews of Paris are there
were all the more favorable as the opening
the construction of a new temple was to be the signal
of a perfect harmony of the German rite with the

Portuguese Israelites and their rite. This merger project
It dated back a long time.

In 1826, the Portuguese had abandoned the
temple they had frequented since 1770 and which they
had installed in a house on Ci- Street
Saint-André-des-Arts trade (1). Unable to participate-
to build a Synagogue at their own expense, they
rented a space in the Faubourg Saint-Germain. But

(4) See Appendix, "Census of the Portuguese Israelites"
gay and Spanish in 1809.

the center of existence had shifted; the Portuguese
gays had gradually detached themselves from the neighborhood by-
particular that they had adopted before the Revolution;
and, because of its greater remoteness, this-
The new temple was somewhat neglected. It was necessary to search-
dear to another location. The premises which, until now,
had been occupied by the Boys' School in the
consistorial house on rue Neuve-Saint-Laurent,
was found vacant (1): the Consistory ceded it
graciously to the Portuguese, who transformed it-
mother in oratory. The opening was made at
September 1830. In 1831, their situation
financial security, becoming increasingly precarious, they
asked to form a joint administrative body...
sitorial a single administration, "a
"One and the same cash register." This offer was hardly advanced.
tageuse; but with the aim of conciliation, and despite
the very heavy responsibilities he had at that time,
The Consistory accepted the merger, based on the report
favorable opinion was expressed by a commission composed of
members belonging to both rites (March 24, 1832).

The demolition of the German Synagogue forced
the Portuguese Israelites to set out in search of a
another location. They were again proposing to cons-
to build a temple through subscriptions and
the creation of a number of shares, when
A plan for a more intimate union was put forward: it
tended not only to merge the two
administration , but the two rites. The temple
- Portuguese then established themselves temporarily (February 10th)
(Fri 1851) rue du Sentier, 39.

(1) See Léon Kahn: History of Schools.

The merger project was seriously challenged.
the study. The Consistory consulted the Rabbis of
Marseille, Bordeaux and Saint-Esprit on the means
the most effective way to achieve the establishment of a
common rite. A commission (1) was appointed which,
in a short time, filed the most
favorable, and declared that this would "ensure the
"fusion" than to build, on one of the points where
The Jewish population was doing well, a very large temple
where worship would be celebrated according to the practices
mixed agreements adopted by the commission.

While the Consistory was sincerely searching-
the means to achieve this goal, the administration
tion was installing its Synagogue at 23 rue Lamartine,
in rented premises. The Consistory was established
against this act which, at the moment when the merger came
to be accepted by all, re-established a
a very clear separation between the two rites. The Por-
The Tugais protested their submission, and the temple
It was inaugurated on June 4, 1851. It contained approximately
300 seats.

The construction costs of this Synagogue
had been considerable. The old temple and the
new ones had created a liability of thirty-five.
a thousand francs, while the assets amounted to very little
that is, six thousand. The Portuguese Community, we will
She saw, was burdened. She spoke again of a merger;
She brought it up again in 1855, requesting that the two
rites formed only one Synagogue: The

(1) It was composed of Mr. Ennery, Chief Rabbi of
France; Isidor, Grand Rabbi of Paris, Ad. Franck, S. Munk,
Albert Cohn, S. Cahen, Sciama, Allegri, Astruc and Vict. Myteaux,

French synagogue; she spoke of it again in 1860.
but in a more pressing way, and by expressing
the desire that his temple become consistorial and fat
maintained at the expense of the Consistory.

To all these instances the Consistory had relaid by dilatory promises; but when the construction of the two temples was decided, the questiontion changed its face. It seemed that the opening of the Synagogue on Rue de la Victoire should to overcome all difficulties and allow finally to carry out this merger, which has been going on for so long—commissioned by the Portuguese Israelites. This temple was to be assigned to the merged rite.

An important commission was appointed in 1865. She devoted several years to developing a the ritual project, made numerous borrowings from the rite Portuguese, proposed adopting the pronunciation of Hebrew in the Eastern style, a large number of prayers and chants in use at the temple on the street of Lamartine (1), the blessing of children, etc., etc. These decisions were certainly of a nature to sato satisfy the most demanding; despite this, the ComPortuguese community, gathered in general assembly rale, judged the concessions made to be insufficient, and, He pronounced his decision immediately and without further examination. for the maintenance of its autonomy (2).

The Consistory had not lost sight of a single The construction of the two temples began immediately. He had

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(1) See the Appendix for the list of temple administrators Portuguese since 1809.

(2) A civil society was formed to build a temple This temple, dedicated to the Portuguese, was erected on Rue Buffaut, in the nos. 28-30 and inaugurated on September 3, 1877.

took all necessary measures to ensure that this time nothing came to hinder his work, and the City of Paris, which . should have undertaken this construction alone, assured its participation for half of the costs of construction, provided that these Synagogues would be its property. The Community had to reto sew. It had been decided, in 1862, to provide for the resources needed through a loan of interest. Less than three months after the issueThe subscription period was closed. The Consistory had raised one million five hundred thousand francs approximately. However, the studies of the plans and estimates having made the City acknowledge that the expenses

would reach four million, the Consistory issued
a second loan of half a million, which was
_ only partially covered.

Mr. Aldrophe, architect of the city and of the Consistoire, was in charge of the construction of the temple of
Victory Street. The construction of the temple of the
Rue des Tournelles was entrusted to Mr. Varcollier, ©
Architect of the borough.

They both immediately set to work.
Mr. Varcolilier had to act with wise deliberation,
the prefectural administration not being willing
to run the work of both simultaneously
temples; nothing was to stop Mr. Aldrophe. But
From the very beginning, his work was hampered.
due to an accidental mishap. The disappointment was great.
in the Community when it was learned that at the pre-
During their initial excavations, the workers had discovered a
water table that would require work to
enormous foundations, and postpone the commencement-
construction began at an unspecified time.

This, however, was only the prelude to the
obstacles that the Consistory had to encounter.
* firmness he had to display for the claim
of his rights, the difficulties that arose for him,
the ever-increasing delays caused in the
work, successive disappointments regarding a
second exit from the temple on Rue de la Victoire,
the words given, contested and repeated, all
this will one day demonstrate that neither the
Baron Haussmann, prefect of the Seine, nor his en-
The touring crew did not then have the correct attitude - on
which the Consistory and the Community had
the right to count.

In other circumstances already, the Jews of
Paris had not found, under the Empire, the well-
vigilance that the Constitution guaranteed to all
cults. Young people, who presented themselves at
The students from the École Normale Supérieure had been abruptly expelled.
of the competition by the sole fact that they were Jewish (1).
And among them were Messrs. Bréal and Hinstin,
then at the Lycée Charlemagne and who have since then
occupied such a brilliant rank in literature. A
another Jew, Mr. Isidore Cahen, came out in the pre-
first ranks of this school, had been appointed to a

chair of philosophy in a provincial high school. The clergy protested loudly against this nomination. nation. Mr. Cahen found himself unable to to fulfill its functions, and not to accept a A move contrary to his dignity, he gave his demission (2). The religious press distinguished itself

- (4) 1852.
(2) Israeli archives in France.

through his relentless determination, and it was necessary, in order to impose silence to his regrettable excitements, the depersonal and pressing marches of the personthe most influential swimmings in the Community Paris. But this influence was shattered against a latent influence when it comes to giving to temple on rue de la Victoire an exit onto the Châteaudun street, five hundred paces from the church Our Lady of Loretia.

All these facts, far from discouraging the Israelites from Paris, on the contrary, invited them to unite their efforts to maintain their religious state, imposed themselves to be esteemed by all, and to always rise higher the level of civil morals of the poor class.

What an admirable picture the ComIsraelite community! It was barely sixty years ago that the Jews enjoyed freedom, and already there was had no career that did not embrace their activity, Their intelligent zeal. In the corporations savannahes, in state administrations, in Legislative Assemblies, in the arts, the letters, architecture and industry: in the medecinema, painting and sculpture; in the notary profession, in the judiciary, in the army, what a lot of names Rightly considered!

Army. — Edouard Th. Cerfberr, military intendant; Max Th. Cerfberr, staff colonel; Alph. Salomon, Lieutenant Commander; J. Salomon, retired officer; Em. Worms de Romilly; 0. Lévy, colonel of infantry; of Valabrègue, colonel of cavalry; E.-J. Léon, colonel of art tillerie; Salvador, squadron leader; Revel, colonel of engineers; Kossmann, lieutenant commander.

Lawyers, – Crémicux; Myrtil Halphen; Eugène Halphen;
May; Louis-Jean Kœnigswarter.

Notaries. – Gustave-Benoist Dupont (1840); Ernest
Fould (1832); Léon Goudchaux (1841); Armand Halphen;
Mas (1854).

Publishers, – Michel Lévy.

Members of Parliament. – Michel Goudchaux, and Max Keenigswarter,
for the Seine; Léop. Javal (Yonne); Levaillant, secretary
of the quaestorship.

Senator. – Achille Fould, Minister of State and of the Ministry of the Interior.
the Emperor's son, Grand Officer of the Legion of Honour.

Academy of Sciences. – Ad. Franck, associate professor of the
Faculty of Arts.

Diplomatic Corps. – Baron de Rothschild, Consul General
General of Austria-Hungary; Gustav Halphen, Consul General
from Türkiye.

Council of State. – A. Vieyra-Molina, auditor of the 1st class;
Picquart, Braun, Cohen, 2nd class auditors.

Court of Appeal. – Anspach, advisor.

Academy of Fine Arts, – Fromenthal Halévy, secretary-
perpetual silence,

Sculptor. – Adam Salomon.

Approved. – David-H. Cardozo; Jules-Jacob Lan; Adrien-
Bernard Schayé.

Commercial Court. – Lévy, judge.

Ironmaster. – Dupont-Dreyfus.

Musicians. – Fromenthal Halévy; Samuel David; Léonce
Cohen; Ernest Cahen; Strauss; Jonas Valdteufel, etc., etc.

Engineers, – Michel Alcan; Léopold Chavès; Louis-
Constant Halphen; Victor Sciama, etc.

Bunque of France. – Baron Alphonse de Rothschild, regent.

Men of letters. — Salomon Munk; Samuel Cahen;
_ Joseph Cahen; Alexander Weill, etc.

Professors. — Isidore Cahen, Eugène Manuel, students of the Normal School; Amédée Hadamard; Olry Terquem; Ab. Lévy Alvarés, etc.
| 10

Physicians and surgeons. — Michel Lévy, member of the Academy Doctor of Medicine, consulting physician to Napoleon III member of the Public Health Advisory Committee of the France, Director of the School of Applied Medicine military; Mr. Oulmont, chief physician of Lariboisière; Germain Sée, chief physician of the Children's Hospital; Marc Sée; Worms (M.), Chief Medical Officer of Gros-Caillou; Marx, chief physician of Mazas.

Painters. — Emile Lévy; Aug. Hadamard.

Railways. — Emile Péreire; Isaac Péreire, director of the Company; Gust.-Ed. Goudchaux, leader of the movement to the Western Railway.

Insurance Company Director. — Mr. Maas.

Miller. — Sidore Fould.

Archilects. —Jacob Silveyra; Aldrophe.

Printers. — Wittersheim; Schiller.

Bessinateurs. — Ab. Ulmann; Philippe Ulmann.

Engravers, — Stern; Gustave Lévy.

Their morality also deserved to be noted.
We didn't remember that since the beginning-
In the course of this century, no Jew in Paris would have been conscious of damned to death for murder "or someone from these crimes that make nature shudder and horrify the society (1). The chaplains, responsible for visiting the prisons, they noted with justifiable satisfaction that "crime is still an unknown thing among we (2)”. In 1857, the prisons of Paris contained 127 Jewish convicts whose sentences varied from one months to five years. Only one was deported. The flights

and fraud, begging, and vagrancy, imprisonment for debt constituted the

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(1) Summary of the History of Modern Jews, by Léon Halévy.

(2) Archives of the Consistory of Paris. Report addressed to the Conhistory on December 31, 1857.

larger share in the causes of detention. Forty-seven of these detainees were originally from of the Seine. If we consider that the Jewish population The population of Paris was at least 20,000, one will recognize that this proportion (6.35 per 1,000) was fortunately quite weak, especially considering to the already frequent immigration of families who they all came from abroad to be shipwrecked in the capital (1). At that time, religious sentiment was very much alive in the hearts of the Jews; the traditions devotional practices had retained on them an inreal influence; the fear of God could, better that the fear of men, to arrest those who were close to failing; and in schools the morality of Judaism had not yet given way to mocivic rally.

Activity is high in the Community at that time. Mr. Isidor, Chief Rabbi of Paris, is in the midst of possession of his influence, and Mr. Ulmann, who succeeded Mr. Marchand Ennery at the Consistory central (1853), dominates, with its well-defined physiognomy Vigilant and serious, French Judaism. Mr. Albert Cohn, whose enthusiasm is contagious, imprints a major movement across all Israeli institutions lites and finds a powerful ally in the chainexhaustible wealth of the House of Rothschild.

At the relief center on Rue des Trois-Bornes, so humble and so poor, was succeeded by the administration Rothschild Hospital (1852). A Society particular (1) is formed to encourage the implementation in the learning of poor Jewish children Paris (1853), and, through successive improvements-Sives, managed to found a School of Work (1865). The The Consistory of Metz is powerless to maintain the Rabbinical School (2); the establishment is ahsolu-devoid of resources: will it be necessary to Close the doors? The Consistory of Paris is doing the greater sacrifices to avoid such an extreme-Mite. He takes it upon himself and the Seminary(3) is transferred to Paris (1859). The organization of the Talmud Torah (1553), the founding of the Orphanage (4) S. and C. de Rothschild (1857), the work of Women in diapers (18€0-1861), the opening of the House of a refuge for children, complete this set of works, almost all born from the Committee of bież-feiance, and where they are revealed with unanimity admirable, the most touching sentiments of charity, religion and solidarity.

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(1) On December 31, 1860, the Toulon prison contained twenty Jews out of a total of 3555. (Archives of the Consistory) central, Minutes of March 14, 1861.)

The Paris Community then completed a tren-

(1) See Léon Kahn: The Professions...

(2) See, regarding the Central Rabbinical School, the Review of Jewish Studies, Volumes VI to XIII: The Rabbinate of Metz during the French period (1567-1871), by Abraham Cahen.

(3) The idea of
to move the Rabbinical School to Paris and to give it the name of the Faculty of Jewish Theology. The proposal originated from the Co-Committee of Religious Affairs. — It was in 1859 that it was given the name of Seminary. This name led to it being treated as such in 1886. seminars of other faiths and being deprived of part of the allowance granted to him by the State.

The Seminary has been directed since its foundation by Messrs. Mayer Simon-Lambert (1830-1838); Mayer Lazard (1838-1856); and Trénel (1856), the revered and beloved master of all those who Since that time, they have all gone through the school.

(4) See Léon Kahn: the Committee of Charity.

tens of a thousand 4ths. Chief Rabbi Ulmann is dead, and this good man, "satiated with virtues", has brought with it everyone's regrets. Mr. Isidor (1) occupies

the seat of Chief Rabbi of France (1866), and
Mr. Zadoc Kahn (2), appointed Assistant Rabbi in
1867, was elected Chief Rabbi of Paris (1868).

Public wealth has increased in vast areas
proportions. The Jewish constituency of the
Seine, along with the departments that comprise it,
constitutes one of the most important groups and the
richest of French Judaism. The Israelites
had their share of the pleasures of the Second Empire
and of his loose morals; but they did not cease to
to devote oneself to work, and when the bad days
They will come, they will stand firm in the face of the
danger and ready for any sacrifice for the gran-
death and the salvation of the homeland.

(4) Mr. Isidor was appointed Knight of the Legion of Honour
in 1859, and an officer in 1878.

(2) Mr. Zadoc Kahn is a Knight of the Legion of Honour
since 1877. He is also an officer of public instruction.

CHAPTER XV

The Franco-Prussian War of 1870-1871. — Slander against the Jews. — The
Truth. — Jews in the army. — The Siege. — Duties and
Patriotic sacrifices. — Private ambulances. — Almsniers. — Jewish doctors at the general ambulances. — At the
Field of honor. — The Jews to the Government of Paris. —
The Commune,

The superficial prosperity of the Empire, the deta-
everyone's commitment to the public good, the carelessness
the society in which we lived, must have precipitated
the approach of those bad days. We know with
How quickly the declaration of war against Prussia was made!
France's cruel defeats, the siege of Paris
and the Commune followed one another. These events
gave the Israelites of the capital the opportunity
to distinguish themselves in an exceptional way. More
that many of their fellow citizens, they were sens-
susceptible to the catastrophes of the homeland, because due to
of their origin, they could not conceive, without a

has

a lump in my throat, to this land of Alsace-Lorraine

raine, which had become the possession of the enemy, and where the
Most of them had left
deep ties.

However, at that very time when all the
hearts were to be united in a single desire, and
all thoughts directed towards the same goal, the
Insults were not spared against the Jews.
The war served as a pretext to resurrect the old
accusations that fanaticism always has in reserve,
that foolishness welcomes without examination and that the

The lightheartedness of many people is not without its prospager. They were accused of treason, espionage, of
an immoderate passion for profit at the expense of art
women, and, while their hearts bled with shame
inflicted on France, they were reported with contempt and
to the hatred of the French (1).

This is the slander; this is the truth.

As soon as war was declared, the Jews of Paris
they enlisted in the army, in the mobile guard,
in the national guard, in civic bodies and
sedentary people who gradually formed and became
so many services during the Siege. The papers of
The era has retained its names. At first
Among the ranks shone Colonels Salvador, Brisac and
Ahraham Lévy; Commanders Bernard, Cré-
Better still, Alfred Cerf and Th. Cahen; the captains
Lévy, Joseph Weill, Brandon, Cahen-Mervith,
Charles Abraham, Hippolyte Gall and Moyse Moyse;
Lieutenants Gustave May and Albert Brunswick
Alphonse Lévy, Louis Dreyfus, Jules Bernheim,
Fernand Ratisbonne, Myrtil Blum, Paul Sée, who
all were put on the agenda for their brilliance
slow conduct under the walls of Paris.

But when misfortune had befallen us-
completely wheat, and that Paris was enveloped in-
The enemy was left to his own devices, the impulse of sacrifice-
fice, devotion and charity was much more

still considerable. The Jewish community as a whole The entire society strove to do good. The Societies of charity workers gave up their possessions for the benefit of the cause of the war and made him abandon their contributions-

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(1) Archives israéliles de France, year 1876, p. 556.

tions; the Rothschild hospital put one hundred beds at the Disposal of the wounded; Baroness de Rothschild, who had already disposed of his properties for this purpose from Ferrières and Boulogne, opened an ambulance in his hotel on Rue Laffitte; Baron Gustave de Rothschild, the Cahen d'Anvers, the Halphen, Strauss, Cahn, Bomsel, Monteaux, the Tal- Society Mudique and the Israelite Seminary, hastened We are eager to follow this touching example.

Patriotic donations poured in, and those who did not could give their offering, paid with their people. We know the admirable role that M™* CoRalie Cahen played at that time as an ambulance driverceremonial; Mr. Michel Goudchaux dedicated himself, with no Less zeal for charitable works. The Great The Rabbi of France and the Chief Rabbi of Paris, the Assistant rabbis, seminary students, doing chaplain functions in ambulances, confrontingthey faced all dangers, braved all the faTigues, to bring aid and comfort from religion to the Israelite soldiers of the capital, while the Rabbis, Oury, of Toulouse, and Lazard, from Paris, lavished attention on the soldata locked in Metz.

Throughout Paris, the Jews are fighting courage and selflessness towards their fellow citizens. A student from the Seminary, Mr. Raphaël Lévy, is committed in the 111th Line Infantry Regiment, and served in the campaign as a private soldier. Several young men, aged less than Seventeen-year-olds enlist at the same time and do their duty (4).

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(1) Israelite Universe, year 1886, p. 676, Nomenclature according to the newspaper La France.

Among the ten Parisian Jews included in the class of 1869-1870 at the École Polytechnique, three students, then in Paris, demanded and obtained a combat post: Edmond Bechmann, Alphonse Fould and Edmond Mayer, who was, as a sub-auxiliary officer, attached to the 6th sector of the en-encircled (1). Commander Franchetti raises a Taillon, and a glorious but all too swift death, suddenly interrupts his patriotic work. He fell on December 2, 1870, struck by two bullets. at the Battle of Champigny, on the edge of the road Villiers, near Petit-Bry. The Scouts of Paris, The Parisian Tirailleurs number a large number of Jews in their ranks. The Free French battalion The Paris Riflemen are commanded by Mr. Jules Aronssohn, the very same one who, on September 4th, He alone protected the Provisional Government. Commander Bernard, Sergeant Bloch, who had just arrived to be decorated, a young law student named Leser, fall beneath the walls of Paris. Com-. Many others also deserve to be mentioned?

Dr. Oulmont, hospital physician

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(1) Here is what became of these ten students from the School.— Cahen Edmond Bechmann is currently a captain in the engineering corps in Amiens. Captain of engineers, resigned, is an industrialist in Blamont (Meurthe-et-Moselle); Fould (Alphonse), artillery officer, dismissed Zionist, ironmaster in Nancy; Léon Lévy, engineer of mines in Paris; Edmond Mayer, captain commanding at 18th Artillery Regiment in Toulouse; Daniel-Emile Mayer, engineer engineer of bridges and roads in Paris; Ferdinand Meyer, engineer-engineer of bridges and roads in Paris; Saum, engineer at the Parisian Gas Company; Strauss, Captain of Engineers, sec-technical engineering unit at the Ministry of War; and Weill, artillery officer, resigned, mathematics professor specials at Chaptal college.

Paris, Chief Medical Officer of the Eastern Railway, is responsible for the installation and inspection of the ambulance and hospital services in favor Sick or wounded soldiers. The doctor Jules Worms is appointed surgeon-major to the State-Major of the National Guard. Dr. Marc Sée Dr. Manuel, who runs the ambulances of Paris, is the same doctor.

Leven, those of Ivry and the Northern Railway;
Dr. Fano, surgeon-major of the 7th battalion
of the Seine National Guard, is a doctor in
head of ambulances for the Relief Society
wounded. Finally, Mr. Halbronn, senior medical officer of
2nd class, Benjamin Dupont, attached to the ambulances
lances of the Seine National Guard; Moyse,
Second-class military sub-intendant, Simeon
Worms, 1st class assistant to the military quartermaster corps
taire, and Edouard Lippmann, administrative officer
tration within the body of voluntary genius, se
show themselves up to the task that is theirs
imposed.

They all receive the Legion of Honour cross
as a reward for their services and dedication-
patriotic sentiments.

It seems that in those terrible times, when Ja fer-
The gift of the soul is exceptional, the Jews of
Parisians are showing activity and enthusiasm
particulars. We saw them earlier in the
ambulances, in the army, in the supply corps, par-
wherever duty lies; they are also at a post
perilous in government councils.
Mr. Crémieux has returned to the Ministry of Justice
that he had occupied twenty-two years earlier; he has
Mr. Narcisse Leven was appointed as chief of staff.

lawyer at the Court of Appeal; then, during his stay
in Tours with the delegation from the Government of the
National Defence, Mr. Léonce Lehmann, lawyer
to the Council of State and the Court of Cassation, fulfills
these functions in Paris. Mr. Hendlé, lawyer at the Court
appeals court, is attached as a private secretary
to the Minister of Foreign Affairs, Mr. Jules Favre.
Mr. Eugène Manuel will soon become head of the
office of the Minister of Public Instruction,
Mr. Jules Simon; and Mr. Camille Sée, secretary
general at the Ministry of the Interior.

Soon France, despite superhuman efforts,
is defeated. Peace is signed. Alsace and Lor-
Raine are detached from the Fatherland. The enemy enters
in Paris. He barely withdrew to occupy the
around the time the Commune erupted. The madness of the siege-
a deep weariness among the people, in
the upper classes, are making this insurrection

one of the most formidable we have ever seen. Everyone is fleeing. Chief Rabbi Zadoc Kahn, who has continued, valiantly and simply, to fulfill his mission, receives a guard pass incorporating him in the National Guard, and is forced to leave Paris, The Secretary General of the Consistory, MJ Kahn, whose age protects him from prosecution of this kind, he alone directs the consistorial services. as he did during the siege, and remains loyal to his post, despite the daily dangers. Paris is completely abandoned. The Commune in is entirely in control. Does she have Jews? among his soldiers? That's possible. Misery, the terrible suffering, the deprivations, the renexcusable teeth. There were also Jews among them.

his leaders. They atoned for those moments of erreurs.

The army, which deserved rest, had to force the gates of Paris. We remember the anxieties of that time. Commander Trèves fran- He was the first to break through the walls of the capital. Many soldiers distinguished themselves in this fight moving. Several of them were appointed Knights of the Legion of Honour for services returned to the cause of order. Others found there death. Messrs. Brandon, artillery captain, and Théoph. Cahen, battalion commander, among other things, who had returned safe and sound from the countryside from France, were killed in the streets of Paris.

As soon as calm was restored, the Comu- Israelite society, yearning for peace, had to heal its wounds. injuries. She had suffered greatly. All her disorganized services, abandoned schools, the The depopulated seminary, the Charity Committee and The hospital without resources, all the institutions of charity in the most precarious state, wealth The public was deeply affected; everything pointed to it. work. She resumed her labor with ardent activity- the life that characterizes it. The immigration of the Israelites of Alsace-Lorraine, the years of peace that followed- derative, allowed the Jews of Paris, in contributing contributing to the recovery of the homeland, to working towards new to the prosperity of the Community that the war, the Siege and the Commune had so abruptly- how long and interrupted.

CHAPTER XVI

The present-day Jewish community. — Religious institutions, of charity and education. — General overview of the situation Jews in Paris. — Conclusion.

We are nearing the end of this study and it is not All that remains is for us to outline the state in broad strokes current state of the Community, resulting from efforts attempted for seventeen years. These last seventeen years constitute a truly fertile.

The Jewish population of Paris has expanded so considerable that it cannot be estimated at less than fifty thousand souls; but in this figure com- The number of the poor is indeed great! It has rained several moments of great sacrifices have been necessary. Paris has become a refuge for exiles. and the persecuted; the more misery increased, the more The wealthy Israelites showed sentimentality. fraternal ments; and it has been since 1871 a spec- This unanimous outpouring of charity is an admirable tactic. where fortune and dedication.

What a magnificent ensemble the... Jewish works and institutions in Paris!

The Home for the Elderly and the Home for the Incurable at Rothschild Hospital; the Charity Committee ance and its charitable works; the S. and Orphanage C. de Rothschild; the Neuilly Refuge House; Jewish Mutual Aid Societies; the Society

of patronage for apprentices and its School of work; the Society of Women in Childbirth: that's it the work of charity (1).

A municipal and installed school group near the Whitecloaks market; another, Place des Vosges; model schools established on the street

Claude-Bernard, avenue de Ségur and suburb
Saint-Martin; widespread religious instruction and
closely monitored; the Seminary transferred to
a house built for him: that's the work
teaching.

Finally, the opening of the temple on Vic- Street
toire in 1874, of the temple on rue des Tournelles
in 1876 (2) and of the Temple on rue Buffaut in
1877: this is the work of religion.

But it's not only from this point of view
that the Jewish community of Paris is remarkable
quantifiable; it is also quantifiable by its activity, its intel-
compliance, his zeal for work, through the speed and pro-
digestible, with which she assimilated the customs,

the customs and traditions of the country, rising little
: little by little, but surely, all degrees of the scale
social class at the bottom of which the Jews found themselves
in 1789. It does not monopolize any profession, any pro-

(1) At the time of going to press, the Community
inaugurates an establishment of exceptional importance:
we want to talk about the Plessis-Picquet Refuge for young people
abandoned Israelite boys. This work honors
Mr. Zadoc Kahn, who initiated it, to the Community of which
The generous enthusiasm made it possible to found it, to Mr. Joseph
Hirsch, a civil engineer, who directed the tra-
members of the Organizing Committee with talent and dedication
remarkable.

(2) See the Appendix for the list of temple administrators
Germans since 1809,

ni a Éd M mn a O naa: B —

federation, it doesn't block anyone's path; but
everywhere she holds, with dignity, the place to which
The Israelites, like the French, have equal rights
to that of all workers, of all their con-
citizens.

It cannot be part of our plan to give
Here is a list of all the Jews who practice
A state, a profession in Paris. Our setting is good

too narrow. But, leaving aside for a moment the names of the Rothschilds, the Cahen d'Anvers, the Camondo, the Ephrussi, the de Hirsch and the Péreire, which, synonymous with honor, loyalty and of integrity, are universally respected, we We believe it is useful to highlight those who stand out. in all branches of commerce, of the industry and manufacturing, in the sciences, the arts, literature, learned societies, in the High Councils of the government, the adgovernment ministries and the army.

Senators. —Alfred Naquel; Edouard Millaud, former Minister of Public Works; Lisbon.

Deputies. — Crémieux; Cam. Dreyfus; Emile Javal; Ray-nal, former Minister of Public Works.

Municipalities. — Henri Aron, deputy mayor of Ile ar. roundabout; Alfred Deutsch, deputy mayor of the 7th arrondissement district; Levylier, deputy mayor of the 10th districtsowing.

General Council. — Stanislas Leven.

City councillors. — Paul Strauss; Mayer.

Diplomatic Corps. — Baron Gustave de Rothschild, consul general of Austria-Hungary; Elias-L, Maduro, general consulral of Costa Rica; J.-P, Simmonds, consul general of Haiti; Ch. de Mosenthal, Consul General of Orange (Africa) South); Albert Hermann, vice-consul of Persia; Ulmann, visconsul of Sweden and Norway; Alex. Oppenheim, consul honorary of Belgium; O.-L. Cahen, vice-consul of the Paraguay; Jules Chavés, vice-consul of Liberia; Benj. Haas, conThe only general in San Salvador.

Council of State. — Camille Sée, former member of parliament, councillor of State; Valabrègue, Master of Requests; Camille Lyon, Master of Requests; Georges Saint-Paul, Justin Seligmann, Ernest Meyer, auditor of the 1st class; Paul Fould, former auditor; Fould, former master of requests.

Chamber of Commerce. — Henri Fould; J. Haas.

Higher Council of Agriculture. — Ferdinand Dreyfus, former member of parliament; Lyon-Caen, associate professor at the Faculty. of Paris law.

Forestry Board. — Gustave Sée, administrator General manager of forests.

Ministry of Commerce and Industry, — Gustave Ollendorff, director of personnel for technical education.

Higher Council of Commerce. — Henri Fould; Alexandre Leon.

Advisory Committee on Arts and Manufactures. — Mayer, consulting engineer for the railway company the West; Lan, chief engineer.

Ecole 'centrale des arts et i ec — Maurice Lévy, member of the Council.

Public education. — Michel Bréal, Inspector General of higher education (literature); Eugène Manuel, Inspector General of Secondary Education; F. Hément, honorary inspector general of education publique.

Higher Council of Public Instruction. — Eugène Manuel, Michel Bréal, members of the permanent section.

Academy of Inscriptions and Belles-Lettres, — J. Derentown; Oppert; Mr. Bréal; H. Weill.

Academy of Sciences. — Halphen; ; Mr. Lévy; not L Lippmann.

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Academy of Fine Arts. — Baron Alph. de Rothschild.
Academy of Moral and Political Sciences. — Ad. Franck.
Academy of Medicine. — Georges Hayem; Emile Javal; Germain Sée; Marc Sée; J. Worms, associate member.

Practical School of Advanced Studies. — D. Javal; H. Weill; Michel Bréal; James Darmesteter; J. Derenburg; H. Derenbourg; J. Halévy; Oppert; Isidore Leb, cor- member correspondent of the Royal Academy of History of Madrid.

Collège de France. — Maurice Lévy; Ad. Franck; Jules

Oppert; James Darmesteter; Mr. Bréal.

Sorbonne. — Gabriel Lippmann, Chief Engineer, Member of the Institute; Arsène Darmesteter.

Bureau of Longitudes. — Loewy, member of the council.

Observatories. — Loewy, Deputy Director of the Observatory from Paris; Albert Lévy, at the Montsouris Observatory; the Colonel Mannheim and Léon Philippe, chief engineer of bridges and roads, members of the council of the Observatorytoire.

École Normale Supérieure. — Weill, of the Institut, professor-Greek teacher.

École Polytechnique. — Halphen (G.-H.), Head of Department artillery, Examiner at the École Polytechnique, member of the Institute; Mannheim, artillery colonel.

Law School. — Lyon-Caen, Associate Professor.

Faculty of Letters, — Ad. Franck, associate professor; A. Darmesto suckle.

Faculty of Sciences. — Lippmann, Professor of Physics sic.

Faculty of Medicine. — Georges Hayem; Germain Sée.

Court of Cassation. — Bedarrides, presiding judge.

Court of Appeal. — A. Bloch, Advocate General.

Court of First Instance. — Weill, Judge.

Ministry of War. — A. Fribourg, Battalion Commander from the engineering corps to the General Staff.

Ministry of the Interior. — E. Javal, Inspector General of administrative services.

Ministry of the Navy and Colonies. — Lishonne and Vidal (Abraham), directors of shipbuilding; GoldsCheider, former deputy director.

Ministry of Posts and Telegraphs. — Gerson Fribourg, Director of Equipment and Construction; Dreyfus, Director departmental director; Seligmann-Lui, engineer, deputy to the director of the Higher School of Telegraphy.

Ministry of Public Works. — Mayer, Division Chief to the Railway Directorate.

Ministry of Agriculture, — Léon Philippe, engineer in head of bridges and roads, director of agricultural hydraulics Cole.

Ministry of Finance. — Léon Oulmont, Inspector of finances; Seligmann, deputy director of the Mint.

Civil Engineers. — Joseph Hirsch; Maurice Lévy; Théodore Lévy; Lax, former director of railways iron; Bechmann (Georges); Raphael Bischoffsheim; Leon Philippe; Edouard Lyon; Ferdinand Meyer; Maurice Moyse; Hinstin; Ernest Javal; Léopold Francfort, Inspector General Roads and Bridges Directorate; Leopold Marx and Alex. Marx, former inspectors general; S. Lion, principal driverpal des ponts et chaussées, inspector des promenades,

Powder and saltpeter engineers. — Braun (J.-O.); Dreyfus (Samson).

Mining Engineers. — Michel Lévy; Auguste Lévy; M.-A. Seligman-Him; Lan; Paul Worms de Romilly,

Railway Engineers. — Albert Lévy-Alvarés, inconsulting engineer for the Madrid Railway Company Zaragoza and Alicante; Ernest Mayer, chief engineer of the Western Company; Emile Pereire, assistant engineer of the Roads of the South; Henri Pereire, engineer of the Chemins of the South; Salomon, engineer at the Company of East; Moyse, chief engineer at the West station.

Naval engineers. — Alphonse Hauser; Albert Wahl. ;

Telegraph engineer. — Seligmann-Lui, inspector general,

Civil engineer. — Lucien Cahen-Strauss; Brandon; Ellissen; Keim; Paul Levy; Pereyra; George Salomon.

Engineers of the Gas Company. – Emile Brisac. – August Dreyfus. – Saum. _

Architects. – Aldrophe; Emile Ulmann, Grand Prix de Rome; Eug. Lévy, architect of the Compagnie d'Orléans; Mayer.

Sculptors. – Emile Soldi; Emmanuel Hannaux; Z. Asthing.

Painters. – Emile Lévy; Henri-Léopold Lévy; Jules Worms; Brandon; Rosa Bonheur; Edouard Lièvre; Alphonse Hirsch; Jules Hirsch; Friborg (on fans); Emile Hirsch (stained-glass artist); Léonce Coblentz (painter) Miniaturist); Hirsch (Alex.-Auguste), inspector of the enteaching of drawing and museums.

Physicians and Surgeons. – Strauss and Dreyfus Brisac, chief physicians of Tenon Hospital; Georges Hayem, mechief physician of Saint-Antoine hospital; Mr. Leven, medical cin en chet de l'hôpital Rothschild; Marc Sée, surgeon at the municipal health center; Jules Worms, chief physician of the Northern Railway; Anselm Weill, doctor at Northern Railway; Ferdinand Drevfous, doctor of the General Omnibus Company; Gouguenheim, medecin of Bichat Hospital and the Conservatory of Music; Fano, surgeon; Germain Sée; Emile Javal, ophthalmologist; E. Meyer, oculist; Sichel, oculist; D.-M. Levi, autistic; Oulmont, physician at the Central Bureau, physician in charge of the La Rochefoucauld retirement home, etc., etc.

Pharmacists. – Brunschwick; Prosper Cahen; Callmann; Hertzog; A.Mayer; Schnabel; Weill.

Lawyers at the Council of State and the Court of Cassation. – Léonce Lehmann, 4th syndic of the Council of the Order; Gaston Mayer.

Lawyers at the Court of Appeal. – Narcisse Leven; Oulif; Ab. Sée; Masse; Ferdinand Dreyfus, former deputy; Léon Lyon-Caen; Emile Strauss; Fernand Worms; Georges by ou Benolt Lévy (Edmond), etc.

Solicitors at the Court of Appeal. – Bernheim; Lucien Hesse; Jacob; F. Willard.

`. Solicitors of first instance. – Lyon; G. Cahen.

Notaries. – Edmond Aron.

Justices of the Peace. — Jacob, solicitor, deputy (2nd arrondissement-dissement).

Judges at the Commercial Court. — Ernest Lévy; Ad. Levybind; May (H.-L.); Alphonse Falco.

Letters: Publicists. — Edmond Benjamin, director of illustrated newspapers; Louis Bloch, editorial secretary of Le Petit Journal; Armand Schiller, editorial secretary from the newspaper Le Temps; Joseph Reinach, director of the newspaper the French Republic; Camille Dreyfus, deputy, director-author of the newspaper La Nation; Eugène Mayer, director of The Lantern newspaper; Arthur Meyer, newspaper director Le Gaulois; Edouard Cahen, director of the newspaper Les Trapublic assets; Alfred Neymark, director of the financial newspaper ` le Kentier; Camille Sée, director of the Revue de l'enseignesecondary education of young girls; Albert Millaud, Albert Wolff and Adrien Marx; Catulle Mendès; Georges Michel; Armand Ephraim; Blowitz (Times); Paul Strauss; Alexander Weill; Alfred d'Almbert; Henri Avenel; Paul Avenel; EdHément (Time); Salomon Reinach; Henri Michel, Professor of literature, publicist; etc.

Playwrights. — Ad. d'Ennery; Abraham Dreyfus; Ernest Blum; Heclor Crémieux; Georges de Porto-Riche; Albin Valabrégue; Eugene Manuel; Ed. Philippe.

Theaters. — Emile Abraham, general secretary of the GymNase; Léon Marx, director of the Cluny Theatre; Louis DeRenbourg, director of the Théâtre des Menus-Plaisirs; Emile Mendel, Secretary General of Ambigu; Edmond Benjamin, Secretary General of the Menus-Plaisirs. Ms. Rosine Bloch, from the Opera; Zélie Hadamard, from the Comédie-Française and Amélie Hirsch, from the Opera; MM. Worms and Berr, from the Comédie-Française, dramatic artists.

Professors. — Arsène Darmesteter; Joseph Halévy; Lucien Lévy Bruhl; Maurice Salomon; Albert Cahen; Dalsè me; Grumbach; Albert Lévy; Maurice Wahl; Henry Mayer; Cahen; Charles Solomon; Bloch; Weill.

Music composers. — Albert Cahen d'Anvers; Jules Cahen, head of singing at the Opera; Danhauser (Ad. Léopold), professor at the Conservatory, chief inspector of teaching singing instruction; Samuel David, 1st grand prize of Rome; Jonah; André Wormser; Paul Wormser; Jules Erdiaper.

Army. — General Brisac; General Lambert; General Lévy Alvarès; General Sée; General Abraham; Colonel Salvader; Colonel Lyon; Colonel Fix; Colonel Hinstin; comCommander Nathan; Commander Gompertz; Commander Cerf; Captain Heumann, instructor captain at the School Special military of Saiot-Cyr; Seligmann, quartermaster midretired military officer; Lemant, military intendant; Hinstin, frigate captain; Emile Weyl, lieutenant commander, in retirement.

Trade unions. — Haas, president of the trade union of the hat-making; Georges Lévy, president of the trade union Photograph; Alphonse Sriber, President of the Chamber rubber workers' union; Julien Hayem, president of the wholesale shirt trade association for men, etc., etc.

To this already long and yet so incomIn addition, we could add another talelisting the names of those who, by virtue of their situation, perSonnelle, due to the size of their establishments, by the number of workers they employ, have been able to to achieve an honorable rank, and make a name for oneself respected in industry and manufacturing.

Aa,

But we lack the space to list them all here. those we would like. Who doesn't know, at the very least, Furthermore, in the bookstore, the names of Calmann-Lévy, d'Ollendorff, Félix Alcan and Rothschild; in printing, those of Alcan-Lévy, Kugelmann, Schiller; among the industrialists, Henri Herz, AlexanDr. Deutsch, Georges Lévy, Edouard Lippmann, Sciama, Lazare Weiller and Lévy-Finger; and among the manufacturers, the Hayems, the Triers, the Haas, the Bendas, the Rothschilds; whose factories, factories or manufacturing plants are for the country, an honor and a source of wealth!

Doesn't this list answer all the questions? the accusations, to all the calumnies of which the

Are Jews still being targeted? Will this continue?
to say that the Jews are only merchants
merchants and bankers? that they engage exclusively-
They are susceptible to wear and tear? They are averse to work.
manuals? And that they throw themselves more readily into
the ways in which wealth is acquired, without effort and
without labor, by means that are condemned by
Probity and honor?

But what is still being said, despite the testimonies?
the most convincing findings, despite the obvious
even (1)? However, many precautions are
fallen, and the Israelites of Paris were recently able to
how to observe the strong sympathies they are
surrounded, when it comes to a scandalous publication
answered everywhere, in the press, in society.

(4) See Reflections on the Jews, by Isidore Loeb (Paris, 1884).
Contains a vigorous and rigorous refutation of all the accusations.
actions taken against the Jews.

in the Church itself (i), an indignant outcry.

Let them look back, let them consider
They endured centuries of servitude and pain, which they
compare their present state and their past state, and
They will see that it didn't take so much until...
17th century to incite religious fanaticism
to provoke the looting and massacre of families
Jewish.

Subjected to all hatreds and jealousies, tower at
the possession of lords and kings, the
usual prey for both sides, victim of
all the popular and political unrest, of
all the exactions, the Jew of Paris, bearing injustice-
bearing the weight of all public misfortunes, treating
painfully pours through the centuries, wandering everywhere, par-
every foreigner, isolated everywhere, forced to flee the
men to flee the most cruel treatment.
All the efforts he makes to remain equal to
man's efforts remain absolutely futile. Neither his
intelligence, neither its activity, nor its science, can-
wind to save him from the degradation in which
the Church, the lords, the kings and the people pl-

deliberately gent. "Special object of all the
With contempt, he lowers his head without complaint; he suffers
all the humiliations without seeking justice; he
let him be overwhelmed with blows without a sigh; he was given
he demands his head, he presents it to the scimitar (2)”.

The Revolution finally puts an end to this state
“degrading, and the Paris Community, which since

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(1) See Univers israélite, 13th year, pp. 668, 725; 12th year,
p. 387, 519. “Abbot Frémont. »
(2) Chateaubriand; Itinerary, 111, p. 46. (Paris edition, 1814).

the early years of the 18th century took shape and
This group can finally look to the future with security.
dignity: she enjoys civil, political and religious freedom
gilded that the Constitution proclaims the rights of
the man. All the careers, including until now the
The Jew was ruthlessly hunted down, he was gilded-
newly opened. He enters with fervor, with
a joy that is justified by his new position in
France.

His rights are recognized: his worship will be too.
soon as well. Napoleon I's organizing it and him
gives a legal basis. The Consistory of Paris is
founded, and the Community, fully constituted, will
now to take on ever greater momentum.
The Jewish population is increased by all those
what attracts the center of civilization, of all the
foreigners who find neither the
freedom, nor the protection granted to the Jews of
France. ©

The fusion of the Israelite element with the rest of
the population is gradually changing, without carrying
an attack too sensitive on Jewish morality, without
harm the maintenance of the family spirit, which characterizes-
They raise the Jewish race. Education is refined; the heart is
rectifies; the spirit is elevated; the religious direction of-
gradually descends from the sphere of pure science to
to penetrate more intimately into families, than
Civil influence tends to distance us from certain practices.
worship.

The synagogue pulpit, silent for too long-
Time comes alive, and a moment arrives when the word

who falls from it, full of grace, training and of warmth, made of delicate feelings and right

reason, brings the indifferent back to the temple, persuades The undecided charm the faithful. The action of the Great Rabbi Zadoc Kahn of Paris is everywhere to feel. Pastor of the Community, he is all about She; she is entirely his; and the assistant Rabbis (1) they support him with boundless devotion in his task was the increase of the Israelites, in Paris and in the suburbs, makes every day more difficult and heavier.

This is not without sacrifices of all kinds. kinds that the Jews of Paris obtained such results, and that they have conquered the place they occupy a place in society. The men of the Revo- The revolution helped them, the Israelites do not forget it. No. Also, all united in the same feeling of gratitude, will they celebrate the glorious anniversary of their emancipation, rightly proud of having triumphed over so many obstacles; and turning towards

(4) Until 1851, the Chief Rabbi of Paris alone had the authority to deal with cats of the religious leadership of the Community. At that time, he requested the addition of a Rabbi. Mr. Trénel was appointed. Chosen as director of the Rabbinical School in 1856, he was replaced in Paris by Messrs. Mayer, Rabbi of Verdun, and Félix Lazard, who were appointed by decree dated April 47, 1860. Mr. Astruc was appointed to the same position in 1858 by decision consistorial. Appointed Chief Rabbi of Belgium, he was replaced by Mr. Zadoc Kahn, who held the position of third Rabbi Deputy created by decree of April 6, 1867. A fourth position of Rabbin was established in 1869 and occupied by Mr. Joseph Lehmann; a fifth in 1872 and entrusted to Mr. Bigart. Mr. Emm. Weill, Rabbi of Versailles, was appointed to Paris on July 3, 1876. Mr. Haguenau, Rabbi of Lunéville, was called in 1882 to position of Assistant Rabbi in Paris. At the same time, the Consis- The council created two new seats which are occupied by Messrs. Raphael Lévy, in his capacity as chaplain of hospitals and prisons, and Mr. Israel Levi. In 1885, Messrs. Jacques Bigart and Moise Bloch were chosen such as Rabbis attached to the Seine district.

the future, forgetting nothing of the lessons of the past, they will continue & walk forward, with safety and the confidence that is appropriate for men free.

APPENDIX

LIST OF MEMBERS OF THE CENTRAL CONSISTORY SINCE ITS FOUNDATION

1808. — Chief Rabbis: Segré, Sintzheim, Cologna. — Lay people: B. Cerf Berr, Jacob Lazard.

1810. — Lay: Aron Schmoll, replacing Mr. Cerf Berr. — Emmanuel Deutz, appointed Chief Rabbi, replacing Ascher Lyon, who had been appointed to replace Mr. Segré, and had not accepted.

4845. — Simon Mayer Dalmbert, replacing J. Lazard.

1825. — Worms de Romilly, S.-M. Dalmbert, Aron Schmoll, Rodrigues ainé, B. Fould, N. Sciama, Salomon Halphen, A. de Cologna, President.

1826. — Worms de Romilly, president, in replacement of Mr. de Cologna, appointed Supreme Rabbi in Trieste.

1830. — Maas.

1831. — Ad. Crémieux, replacing N. Sciama,

1832. — Alph. Cerfberr, replacing B.-L. Fould, resigning; Philippe Simon, replacing Allé-Gri, not accepting.

1834. — Raphael the Elder, replacing Rodrigues, deceased.

1835. — A. Halphen fils, replacing S. Halphen, his father.

1836, — Max Cerfberr, replacing Alph, Cerfberr. l

1842. — Philippe Anspach, replacing Ph. My, I resigned,

1843. — Ad. Crémieux is appointed president; Maas is appointed vice-president.

1844. — Ad. Franck, replacing Worms de Ro-Milly, resigned.

1845. — Hémerdinger. |

1846. — Max Cerfberr is appointed president; Ad. Franck is appointed vice-president.

1846. — Fromenthal Halévy; M. Marchand Ennery is appointed Chief Rabbi of the Central Consistory.

1848. — Max Cerfberr, president; Marchand Ennery, Chief Rabbi; Ad. Franck, vice-president; Anspach, Ra-Phael the Elder, Fromenthal Halévy, Furtado, Anselme Halphen, Hemerdinger.

4854. — Baron Alphonse de Rothschild,

1853. — Léopold Javal.

1853. — Mr. Ulmann is appointed Chief Rabbi of the Con-central story.

1855. — Louis Halphen.

1858. — Munk.

4863. — Max Cerfberr, president; Ad. Franck, vice-president tooth; Allegri, Ph. Anspach, Louis Halphen, Elie Furtado, Léopold Javal, Munk, Baron Alphonse de Rothschild.

1866. — Mr. Isidor is appointed Chief Rabbi of France.

1867. — MM. Bédarrides, Michel Alcan.

1868. — MM. Joseh Cohen, Albert Cohn, Germain Sée, representatives of the Algerian Consistories.

1868. — Mr. Attias.

1873. — Messrs. Léonce Lehmann, Masse, Ab. Sée.

1874. — Mr. Théodore Lévy.

1877. — MM. Dreyfus-Dupont, Antoine Konigs warter Eug. Manuel.

4881. — MM. Maurice Lévy, doctor Worms.

1885. — M. Calmann-Lévy.

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APPENDIX 197

TEMPLE OF THE SAINT-ANDREW CEMETERY STREET
| DES-ARTS, No. 3.

Names of the Israelites who contribute annually for maintenance
to hold the divine service of the temple.

MM. Salomon Ravel.......... dires 72 L.

Saul Crémieux, including the oil of
- lahnôB.sssssissi oo. PEER E 250
Isaac Oliveira... resso eee cee eee 100
Isaac Lopes Attona....... .... 100 ->
Jacob Bernard.............,.... 72
Moyse Suasso...........,...,. i 72

. Jacob Dacosta Athias.............. 72
Daniel Lévy Alvarés................ 72
J. d'Elie Brandon ...,......... rete 72
Aaron SéLOl ie esse sie side diese vi 72.
Moyse Vieyra Molina . + Aa 60
J.-H. Bedarride,..... Fous iame we 60
David Crémieux .... see 60
Elie Crémieux,..,..,.........,..... 60
Isaac Patto.......,,.,,...,.. berari 50
Benj. Rodrigues...,,,...,.,....... ; 50

)Phines: L6vy cécsauctssewkiaowsasiwks 48

Mayer Bingisssssssssuess.s ie sine 48
Abraham Salvador...... Sauces 48
David Cavaillon.............. summer 48
Salomon Sazias.,.................. 48
Moyse Sazias ...,...soscososns se: 48
Israel Sazias.........,...,...... 40
Moyse Spire...,,.....,...., eer 40
Moyse Carcassonne..... 48 Rue Ones

FOUNDATION REGULATIONS
FROM THE TEMPLE ON GEOFFROY-LANGEVIN STREET

Statutes of the new Synagogue (1).

We, the undersigned, have gathered to found a

House of God and a small sanctuary to worship God with all my heart (adoration is prayer) every day, evening and mornings, the new moons, Saturdays, and holidays. And we... are obliged to provide everything necessary for this house, namely: to pay the rent for the house, the the hazzan's fees, to buy the lights and to illuminate depending on whether it will be necessary to repair the house where it is located. will need. All in the following way: we will rent the places (statt) to each of those who want to come to the Synagogue; on the days when the Law is recited, we will sell all the micvot, namely: segan, the going out and going in of sefer, hagbahah, gelilah, haftara; moreover, each seminé acéret, After Mincha, the annual miçvot (fahr miçvot) will be sold. such as Kiddush wine, light (for habdalah?), The proceeds from what will be put into the Synagogue's collection box Each of us, according to our heart, will be employed in the needs of the Synagogue and its expenses. And if that were not enough No, we commit ourselves to doing what is possible, each one according to his fortune, in order to find in some way that This will be the means of maintaining this House of God. And To achieve this, we have written articles and established statutes. appropriate and suitable as follows:

4. Two gabbaim and five prud'hommes will be chosen from the majority of votes; they will administer all the revenues and - Synagogue expenses.

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(3) We owe to Mr. Isidore Loeb the literal translation of this piece, the original of which is in Hebrew. We renew to him Here are our thanks.

2. Of the two Gabbaim, one will be the cashier and the other will register everything in a ledger and will tally the receipts expenses.

3. The gabbaim and the five prud'hommes may give permission to pray during the days of Rosh Hashanah (Rosh-Hashanah on Yom Kippur) and the other days of the year: they will also be able to defend themselves against it, and prevent man which will cause disputes or quarrels in the Synagogue, or will commit blasphemy and frivolity; and they may strike such men could be fined up to three pounds, thus that those who insult the Gabbaim in the Synagogue in the performance of their duties.

4. The first two years, that is to say from Rosch-Hashanah 5665 (1804) to Rosh-Hashanah 5667 (1806), the Gabbaim will not be able to give a denarius to a poor person or foreigner or sick person, whoever they may be, from the Synagogue, if not on the advice of the majority of the Hebra. And Starting in 5667, measures will be taken regarding this matter.

5. The person who, called gabbai, refuses to accept performing these functions will be punishable by a fine of six pounds; If she is nominated twice in a row, she will be able to refuse. the second time without a fine.

6. At each half-feast of Easter and Sukkot, the Com- The community will be responsible for appointing three gabbaim and will choose three or five people, as he wishes, who verify- will handle the income and expenditure accounts of the gabbaim former. (Later addition: that is to say that the gab- new baim will be forced to unload the old ones from the Synagogue, either towards the Gabbaim themselves, or towards others.) |

7. Every member of the Community will pay one semester du statt geld (rental of the space at the Synagogue), and a other, when a quarter will have passed after the foundation of the Synagogue; that is to say, from the 4th Elul 5664, he will pay the rent quarterly for the past three months and so on, anyone who comes to rent a

henceforth place will pay this semester in advance, and & each quarter he will pay (the rent for) the past quarter, of so that the Gabbaim will always have in hand and in advance the six-month rental.

8. Anyone who does not pay their quarterly fee by the expiry date can still keep his place for three months, until the end of the six months for which he paid in advance, but he loses its right of pre-emption, and the place can be rented to a

other. i
9. The price of the aliot (mishvot for reading the Sefer) and
other mitzvot of the week are paid for immediately
after the reading of the Law and will be in the Synagogue's offering box
gogue; that of the aliot and miçvot of Saturdays and holidays will be
received month by month.

10. Every Saturday and party pays two cents for the.
Synagogue.

11. Anyone who has an official religious holiday, such as
circumcision, union (for circumcision?) or unterführer
(which accompanies the tiancé), pays twelve sous for the Synagogue.

42. A fiancé who wants to have a legal olia for the
The Saturday before or after his wedding, will have this right
by paying three pounds to the Synagogue and three pounds to
hazzan el trente sous au samass. If this fiancé has not (rented)
of space at the Synagogue, the Gabbaim with five members
will grant him the above rights at the price of a tax which they
will fix.

43. Any member of the Synagogue who makes a contract
a wedding gift for his son, or his daughter, or for himself,
will be obliged to have it written by the cantor of the Synagogue
the documents from the first contract, or at least one of them if
His future ally brings another writer to his side. Price: thirty
under for each piece, and for the samass as a witness.

14. On a holiday, there is no right to "olé," even
for the one who has Fahrzeit for his father or who (on this day)
gives a name (Hol-Kreisch) to his son or daughter.

OEE ee eae

Whoever sounds the shofar for free will have the right to say "olé" on the second
Rosh Hashanah day.

45. Rosh Hashanah and Yom Kippur, no single person,
Whoever it may be, it cannot be oleh nor can the Haftarah be recited.

46. He who has performed the service once during the days
Noraim and did not (rent) a place at the Synagogue, did not
right of pre-emption on this prayer for the following year;
This right only exists for those who have a place at the
Synagogue.

contain more than one hundred and fifty files relating to to the Jews of Paris during the eighteenth century{1). These are the files that we analyzed and grouped together to establish the situation of the Jews in Paris that era. The files are not aimed, as one might say, at that time. The files are not aimed one might believe, offenses or crimes committed by the Jews; they relate to all the incidents of their existence in the capital. Barely tolerated in the city, they were indeed subject to surveillance spear from a police station, just like the foreigners; they reported directly to an inspector special, were placed under his immediate authority and owed him a detailed account of their minor acts. This is why a if a large number of files concerning them appear

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(1) The Archives of the Lieutenant General of Police have been classified with a reliable method and remarkable order by Mr. Frantz Funck-Brentano, librarian at the Arsenal. They are called upon, thanks to him, to give back to the educated and dear public the most reported services. This is to his knowledge approachfond of things from the Bastille, to his always very helpful contribution affable, which we must be able to present right now This study is for the reader. We are happy to express it to him. We offer our deepest gratitude here.

It

in the police files, alongside the cases of various orders that fell within their remit usual of the Lieutenant General.

Although in reality one cannot make history only with police documents, including the sincerity is suspect, whose conclusions to all the less are generally erroneous and biased, we could not disdain them when they embrace in the smallest details of the life and customs of a catechist a group of individuals placed entirely under the control of the police. "There is nothing small," said Michelet, "for who seeks and wants to understand.

Moreover, the number of Jews who are quite limited is were able to reside in Paris at that time without their names may have been mixed up in any way with incipolice teeth or mentioned in the states that were drawn up regularly from 1755 to 1760 by one of the inspectors tasked with monitoring them. Does that mean Is that why they were all people without confessions? To be convinced of the contrary, one need only browse our sketch of the Jews of Paris under Louis XV (1), where we gave an overview of the Jews grouped in the city at that time. Names Those deemed irreproachable include: these are, among others, those of Solomon Benjamin, placed by the Farmers Generalraux at the head of the Tobacco Factory; of Israel Bernard de Valbrègue, interpreter at the Library of the king; of Michel Goudchaux, general syndic of the Jews of Lorraine; of David Pereire and of Jacob-Rodrigues, his brother, the teacher of the Deaf-Mutes; by Moïse Blien, General Syndic of the Jews of Alsace, who distinguished himself through his generous philanthropy during the famines of 1744 and 1748 (2).

Certainly, other important Jews lived there.

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(1) The Jews of Puris under Louis XV (Paris, 1892).
(2) Carmoly. Revue Orientale. Volume 2, p. 251 (Brussels,

Paris and are not included in the plans of the police: Silva, for example, who obtained in 1724 the Voltaire's position as consulting physician to the king, and of which he was said the greatest good in his Century of Louis XIV (1); Fonseca, who was also a famous doctor and which Voltaire also praised in his History of Charles XIT(2);1saac Pinto, the distinguished writer(3), who resided in Paris on several occasions and who, by the dignity of his character as well as by the integrity of His morals earned him great respect there.

But these Jews were placed in a situation almost privileged and, except for Bernard de Valatrègue, Jacob Péreire and Moïse Blien, whose relations with their "Synagogues" were constant, those that we just quoted did not actively mingle to the lives of Jews at that time.

It is this existence that we have sought to fix here.

She was troubled everywhere in France, except in Guyenne where the condition of Spanish Jews and porTugais was particularly favorable. In Alsace,

in Lorraine, in the North and in the Centre, as in
In Paris, the other Jews made the biggest
efforts to escape the state of degradation in
in which they were immersed; but everywhere they stumbled
They faced almost insurmountable difficulties.
prejudices seemed invincible. However, some
Jews, by their superior intelligence, by a for-
unexpected windfall, they were lucky enough to have
reason. Such, besides those we have already mentioned
At the moment, Astruc, a physician from the Faculty of Paris,
Liefmann Calmer, Vidame d'Amiens, Baron de Pic-
Quigny, Salomon Perpignan, one of the founders of

1883 Ibid. The Jewish Doctors (Oriental Review. Brussels,
2

(2) Ibid.
(3) He is the author of an Essay on Luxury and an Apology
for the Jewish nation (See The Jews in Paris. Paris 1889).

the Royal Free School of Drawing, Sara Allegri, who
obtained letters of naturalization in 1772. But it was
there the small number, a true exception, and the im-
The majority continued to languish, hampered by
all the hassles, all the vexations.

It is the lives of these unfortunate people that we are recounting.
according to police files, reports and
notes of the exemplars. All these pieces will allow us to-
to reconstruct the lives of Jews in Paris since
the early years of the eighteenth century up to the
approaches to the Revolution, to know the sufferings
the hardships they endured, the obstacles they faced
to overcome, their customs, their professions, their con-
moral, religious, and social edition. They will throw in
at the same time, a curious day on this century "where no one
"May be for good, all for evil"; where finally the
society surrendered to all forms of corruption until the
moment when the Revolution came to raise the moral level
so strangely lowered.

according to the Archives of the Lieutenant General

Police station at the Bastille.

CHAPTER ONE

Regulations and Ordinances Against the Jews.

POLICE GENEHAUX LIEUTENANTS

The Jews of Metz were among the first to frequent Paris. No doubt strengthened by the privileges afforded by letters-very old patents had been granted to them in the Metz region, also eager to leave the district too narrow, which was specifically assigned to them, and they were only supposed to reside in limited numbers, they believed to be able to establish their settlement in the unhindered. capital. During the first few years, it is true, they were not subjected to any harassment. Assimilated for the surveillance of foreign residents, they lived under the moral guidance of three or four of them that were commonly referred to as name of "principal leaders of the Synagogue of Metz.

But, in 1719, the police became concerned about the arrival of some Jews who, taking advantage of the facilities left to their already established coreligionists had not believed necessary to obtain permission to sit or of a passport. This was a very old requirement. to which, since their creation, the lieutenant generals police officers had always firmly held the but they did not hear that any Jew or foreignerger put s'y evade.

Two exempts were therefore tasked with ensuring that those who had neglected to regularize their situation and, to suppress their aspirations for "independence", the they put at Fort 'Evêque from where the "delinquents" only came out to be re' resuscitated in their country of oorigin.

This partial measure was soon deemed insufficient. Mr. Teschereau de Baudry, less easy than Mr. de

Machault, whom he had just succeeded as lieutenant
The general police, ordered an inquiry in 1721 into
the Jews present in Paris. Following these investigations-
He was then presented with the following statement:

Status of some Jews who are in Paris and who deserveteroient den estre chassez pour sestre trouve sans passport :

bi

1. Lazard Ottolinguy, to work on making flowers.

2. Jonah came to buy some mar-

_ 8. and Jonas Lévy, fur goods.
i 4. Cerf Carlebac. He says he is Joseph's clerk

Evy.
5. Nathan Schowabe. Said to be in litigation against Salomon Schowabe.

6. Mayer Franc. Said he had come to do the recouvrement of several sums that are owed to him.

7. Salomon Bone. Said he came to sell horses and learning the language.

8. Moyse Fiercelle, say they came to don-

9. Salomon Fribourg,' ner a manger a des Juifs.

140. Mandel of Vienna. lidit auoirun prove? before Mr. and Mrs. Cr of the Council.

THE JEWS OF PARIS IN THE 18TH CENTURY 7

11. Solomon of oi estre venus pour don-
12. and Bernard May. To feed Jews.
13. Compere Zay. He came to Paris with a mar-

how much to go to La Rochelle.

14. Jacob Coblents. He says he has a trial.

15. One goes to Prague to learn the language.

16. Bernard. He came to learn the language and
to look for a master.

17. Jonas Altchurche. He feeds some

uifs.
18. Elie Prag, says he has lawsuits (Quinquem- Street
pitch, at Dupré's, wigmaker).

19. Salomon Frankfurt. Came to buy

goods. E
20. Isaac Bernard. Said he came to negotiate

second-hand goods.

21. Jacob Comperte Moyse. Said he had no
case in Paris.
22. Lion Picard. He claims that he owes him.

The stages of 1714 and 1715.

23. Samuel Cerf. He claims that he is owed by

Mayer Lévy.
24. Abraham Mears. He said he came to con-

to sue an Englishman who owes him. This Englishman is not

point in France. | | | | |
25. Eleazar Isaac Lévy. He says he has a lawsuit against
the Marquis Damis.

Mr. de Baudry, no doubt moved by so many irregularities-
rites, made the Regent keep a note which was the point
it is abandoning a whole series of measures against the

uifs.

It was a "Project to leave no Jew in
"Paris without a passport."

It stated that it had "always been customary to
no one in this capital should suffer from it without
express and specific permissions," that the
lieutenant general of Police of Paris, who was targeting their
passports or permits, were found by this means

within reach to monitor their conduct, and that "when they they dared to abuse the tolerance that was shown towards them to suffer in Paris, they were expelled on the spot, or "Imprison them for disobedience."

Teschereau de Baudry, recalling that in the month of The previous January, the Regent had decided to "hunt down" The suspected Jews of Paris, from some Synagogue that they can be," he asked to "restore this "old rule" and to imprison those who would contravene. The Regent approved this project on May 6, 1721. We will soon see what there was to These accusations are true.

The magistrate, thus armed, should have easily because of the few Jews who would not decide to regularize their situation or would persist in to return to Paris despite the rigorous defense they It was done.

However, a year later, a second report was addressed to the Regent. What new facts could have emerged? To provoke him? The Lieutenant General of Police had passed from the hands of Mr. de Baudry into those by Mr. de Voyer de Paulmy, Count of Argenson. His Had distrust towards Jews been awakened? by police officers, whose malicious actions was already being strongly felt?

We can believe it. It's certainly based on the report. from one of his agents whom the new magistrate app- was trying to obtain, on June 22, 1722, the maintenance of the interre- general of previous decisions.

The matter that may have motivated her was related to a Alsatian Jew, Weil (Joannes), who provided food to some Jews and for this reason had attracted the police rigor. Here are the terms in which the Inspector- The speaker was saying:

"Joannes is a Jew from Alsace who has no other…" mélier in Paris than tevir inn for the Jews of all synagogues.

_ "Sometimes more than thirty of them gather there, and On Fridays and Saturdays they hold their sabac...

“This house is a true retreat for fripons.

As it has always been very forbidden to Jews to feed others, that this one has received the order several times and that it was often ordered to leave Paris without him having obeyed and most recently, twice in the last 10 days. we do not believe we can force him to obey the general law-"General than by relegating him..."

Mr. d'Argenson took the text of this report for to ask that "as there is currently in Paris number of Jews without permits or passports who They hold inns and assemblies there, which their "Houses serve as retirement homes for scoundrels," he was self-ridiculed, according to "old custom", to chase them away and imprison. On December 18, 1723, the Duke of Bourgood gave him full latitude to punish the Jews "as he would deem appropriate."

Mr. d'Argenson soon left the Provostship for the Ministry of War; he was replaced there by Mr. Ravot d'Ombreval, under whose magistracy the Jews of Paris had some respite. This one, so as not to to become entangled with the Jews and their requests for residency dence, found it easier to have it printed for them a formula by which he allowed individuallies to the Jewish applicant to stay in Paris during a specified period; "at the end of which said period" was "required to return to his country or to represent before Us so that he may be granted a "New delay if there is a link." Mr. Ravot in turn gave way to Mr. Hérault who took office on April 28, 1725 and remained there for fourteen years.

With him, the procedure against the Jews took on a whole new dimension. following a more aggressive, more rigorous form. From In the first months of his presidency, he complained about

1:

in rather vivid terms that the passports issued by
Mr. de Breteuil should not issue any injunctions to these
Jews to present themselves to the Lieutenant General of
Police” and do not include “the clause to make them
to aim for, under penalty of nullity." How, in the absence of
Could this clause "ensure their conduct"?
Or we know, however, that "the people of this religion"
are "very suspicious" and that "the bad guys" are there
"in large numbers." Isn't that why "the in-
public interest "committed at all times to insinuate
this clause in all Jes passevorts that have been
granted to the Jews? Moreover, it was the only way
to be right about those who do "bad ma-
"Neeuvres." The minister, bowing to reason
d'Elat replied: "Mr. de Breteuil will put the clause there
customary. This December 24, 1725.

Mr. Hérault was not satisfied with this postscript
resigned. He, too, wanted to obtain from the first
Minister the authorization to imprison, to hunt, to
to punish the Jews as he saw fit; indeed, he obtained this.
July 4, 1726, from the Cardinal of Fréjus, and soon
after Cardinal de Fleury, who, more expansit than
his predecessor, extensively annotated the memorandum:
"Good to be executed as in the past and to the."
Terms of the latest orders. December 23, 1726.

But it was no longer just a question of reg-
the generality of his stay in Paris which occupied the lieutenant general
general; it was also what, in their malicious language,
those exempt from police duties called the "maneuvers"
Jews. In all classes of society, of-
then the nobles, even among the common people, the passion of
- gambling, speculation and profiteering, which, as we know,
had brought desolation to most families
at the beginning of the 18th century, had not said=
appeared with Law. He had remained from that time, when so much
fortunes piled up on so many ruins, a
an immoderate desire for pleasure, an insatiable hunger

to gain; and to satisfy both, one de-
everything was stolen, everything was sacrificed, we turned to
all. But the Jews, as has always been the case,
_ were particularly considered as the inter-
'Indicated medians of these operations. Naturally
inclined to seize the opportunities presented to them,

they were supposed to be victims of widespread corruption
They had nothing to fear for so long.
that success was a response to their efforts; but from the day
where misfortune befell them, their pro-
bité was shamelessly challenged, viewed with suspicion, and
Each one accused them of disloyalty and bad faith.
faith. Complaints poured in to the lieutenant-
general nant which, at first glance and without going into detail-
to handle the case, used the law, so often invoked and
each time granted, to imprison the Jews "sus-
pects.
few remained outside this classification
easy.

The number could only increase with the
police. Also in 1730, Mr. Hérault, who was a man
order and precaution, gave on the account of
Jews gave very precise instructions to Tapin, who ve-
was born to be charged with their surveillance. The order is
November 13th: "Mr. Tapin is ordered,
lieutenant of short robe, to find out exactly
of the arrival of Jews coming to Paris, to hold a
state of their names, countries and dwellings, to watch over
the conduct of those who will be tolerated there, to make themselves
to represent the passports they carry,
If they have obtained it, he will represent me to be
targeted if appropriate. Finally, he will report to me on the
reasons they give for coming to Paris and there, autho-
to enjoy their stay...

This procedure was indeed regularly followed
until 1733; then, either the conduct of the Jews
was not as reprehensible as it had been reprehensible-
Sentiment, either tolerance, or finally compassionate abel
agency of Mr. Hérault, and of Mr. Feydeau de Marville

who succeeded him (1739-1747), the passports remained
on the magistrate's desk, forgotten, lost in
other paperwork. "Through this," it was claimed, "the name-
"The number of Jews has multiplied."

Mr. de Marville, who complained about it, therefore asked
in 1742 that they returned "to what had previously been practiced"
tactful towards them." The minister, Mr. de Breteuil, re-
he laid it out rather curtly for the magistrate to cry
to return to the charge; but M. de Breteuil kept
Silence. Mr. de Marville, hurt by this procedure, re-
almost to the minister to "remain in the inac-

tion”, and the quarrel threatened to escalate during-
that Mr. Rossignol, first secretary to the lieutenant
The police chief intervened very skillfully.
imagined that Mr. de Breteuil's reply had
misled, and it was decided, as far as the Jews were concerned,
to "put things back on the old footing".

However rigorous they may have been, the
lieutenant-generals of police had no guards or-
forget that, according to the will of the people, their magistracy was not
not made up only of severity, but also of paternal-
kindness. The bourgeoisie especially had faith
in their power, in their reputation for integrity and.
of wisdom, and she resorted without hesitation to their
authority for the honor and good of the home, each
whenever necessary.

The magistrate lent a sympathetic ear to
complaints, to the confidences shared with him; ii
sought to reconcile interests, bringing together "in its
hotel » the plaintiffs, and in these debates, where
Each one brought bitterness and anger, he threw
the weight of his authority. It was rare, finally, for him to
refused to intervene in the families who requested it.
were trying to bring back tranquility, harmony or the
concord. Sometimes even the magistrate took the initiative.
the initiative of such an intervention. The Jews do not
they do not resist this rather strong current, but they
They yielded more timidly. They could not find, in
Indeed, in the magistrate's case, this benevolence attracts,

Approach, provoke confidences. Far from it. They

they sensed in him a disdainful indifference, often
vent even an enmity that could only erase them-
to shoo them away and move them away from him.

Mr. Berryer was one of those who showed them the
more rigor.

Appointed Lieutenant-General of Police on May 27, 1747,
he had called a Mr. Legrard to the position of Inspector-
the officer in charge of monitoring the Jews. They get along-
they spoke wonderfully so as not to leave them any rest or
truce. Then, under the flimsiest pretexts, we
They arrest and imprison. Three Jews, among others.
arrived on December 27, 1748, are reported the same

day to the lieutenant-general; they have "very bad
"Figures," said Legrand. "That's good," replied Mr. Berryer.
"If they are not in compliance by January 1st, arrest them."

The police's bad mood was understandable.
That was the time when two Jews, whom we already know,
told the story (1), Jacob Bacharach and Assure Mayer,
play the most outrageous tricks on him, put on
feet, exempts, commissioners, magistrates,
ministers, and provoke conflicts between them
an incredible number of letters, notes and reports
where emotions, the
anxieties, hopes, by which these two
Jews took turns passing them from 1745 to 1759.

These mad dashes for the Jew were not without
influence on Mr. Berryer's arrangements to
regarding the "Hebrew people." He complained bitterly
to Mr. D'Argenson for being unable to contain it; and in
At the same time, reminding Mr. de Maurepas of the rule-
Regarding the Jews, he asked that without

(4) See The Jews of Paris under Louis XV, p. 31 et seq.

"This regulation," he said, "will be reinstated within a certain timeframe."
It was not observed for several days in 1748.
years, because of the war during which he
there seemed to be very few Jews in Paris and that they
"They didn't stop there." But "since the peace,
It happens frequently, either for trade, or
to collect sums which they claim are their
be due. The largest number of them is
suspicious and often leads to complaints. Plu-
"These gentlemen are engaged in clandestine trade."

The lieutenant general therefore requested that he be put
capable of overcoming these rebels and obliging them
to get his affairs in order. In the meantime, he imagined...
to arrest them "under the general order." It was a
ingenious formula, effortlessly agreed upon, and which dis-
thought of motivating the imprisonments that one does not
could explain precisely. "By virtue of
"General order," Jews were locked up in the Fort
the Bishop, at Châtelets, at Bicêtre, pell-mell, without
definite cause, unless otherwise stated
bad or had no passport.

Mr. de Puyseulx, then Minister of Foreign Affairs one day, managers had to call Mr. Berryer back to more than justice and moderation.

Among the victims of this strict order was In 1749, a Jew from Saarlouis, Elie Worms, who came to Paris to request payment for various supplies the acts he had committed against the king's troops during the campaigns of 1742 and 1743. Another one, named. Joseph Plocque had also made supplies to the army and was in Paris "to reckon with entrepreneurs.” It appears, a report said, that he enjoys a good reputation. Despite this, and despite the proofs of zeal and loyalty they had given born, both had been arrested under the the general order and thrown into the Grand-Châtelet on January 21st vier 1749.

Once free, they wrote to M. de Puyseulx and requested permission to stay in Paris for a few months. The minister sent the memoranda back to Mr. Berryer saying to him, “I will not deliver them from it without I would have liked to know beforehand if they would abuse it, and I don't Then, to be better informed, I should contact only... You... I know that the stay of people from that nation often leads to many abuses, but also there would be- There is no hardness in refusing this grace to those who are interested in supplies for our armies and whose presence is necessary in Paris to do "Settling their accounts or monitoring their affairs?"

The magistrate had to defend himself against this just reproche; but at the same time he didn't want to abandon anything to give up one's rights. "There's no question," replied- did he rather cavalierly tell the minister to prevent the Jews to come to Paris and stay there for the necessary time sarier to conduct their business and trade. He it is simply a matter of forcing them to comply with the a rule established from time immemorial... so that I am within reach to watch over them and to punish those who abuse the public's trust...

Sensing, therefore, the full fragility of the decisions ministerial, since their application could de- to hang the minister and that the ministers were not eternal, Mr. Berryer sought to ensure by an act more durable, the perpetuity and the strength of the measures which he deemed necessary against the Jews. I] found in Mr. d'Argenson, who became Secretary of State at the ministry of the war, an easy and compliant interpreter alongside of the King. Both, repeating the reasons that almost all the lieutenant generals had presented in their notes to the Regent and the ministers since In 1721, they emphasized the danger of tolerating Paris, without requiring them to obtain passports; the "fairly considerable number of Jews" who, "under under the pretext of trade,” they indulged in all kinds of “manœuvres", to all the "triponeries", to all the "disorders"; and they demanded that this precautionary measure be taken. tion was to be rigorously observed in the future.

This was not a question that could generate much interest. Louis XV. What did the Jews matter to him? FromThree objects occupied his time, his attention, his leisure. Mr. Berryer therefore obtained, more easily without No doubt he himself hoped for it, the stern orders that he was requesting. These orders henceforth had the force of law. They date from January 11, 1750. "I am making this to you letter, the King wrote to the Lieutenant General of Police, to tell you that my intention is that you obliGiez all the Jews who are currently in Paris, of even as all those who will go there later, under whatever pretext they may be there or that they come to obtain passports in the proper forms ordinary, that you have them represented to you, to be targeted by you, that you make them hold register, and that in the event of refusal on their part or that it You would receive complaints against some of them of them, you would have them arrested and taken away, either in prison, either in Bicêtre, from where you can then... to bring it out whenever you like; if you please It is even necessary to secure their belongings. you will have the seals affixed there by a clerksaire at the Châtelet, which you will also raise that he needs a new order from you by

This Ordinance fittingly crowned the work Lieutenant generals of police. The perfidious art with against which they had formulated their complaints the Jewish nation, the learned progression they knew to include in their complaints, had finally produced this

The desired result was that the Jews remained surrounded by worst obstacles in their lives, in their work, in their efforts to rise above the peat with which they wanted to continue to confuse them. They

could bend under the weight of these new vexations old women: their tenacious will, and, according to the beautiful expression-Mr. Darmesteter's sion, their desire to live in the

"Homeland regained" gave them the strength to never leave it. not to succumb.

Berryer had done so well that he left nothing to to Bertin de Bellisle (1757-1759) and to Sartines (1759-1774) when they arrived, after him, at the lieutenancy general. The law was now fixed; they had not All that was left was to execute it. There was no need to bother anyone further. Jews, the Secretaries of State whom the King would appoint in power: the magistrate remained, in a way, the

sole arbiter of liberty, property and life Jews of Paris.

CHAPTER II

POLICE INSPECTORS AND THE SITUATION OF THE JEWS IN PARIS |

In reality, these ministerial decisions, these orders-royal finances were merely a paraphrase of reports presented to the lieutenant generals by inspectors in charge of policing the Jews. The magistrate trat, too high up to enter these menus details, was unable to know about the "Jewish nation" that what his officers deemed appropriate to do to him to know: their relationship constituted almost only his science book. That's where he drew upon it, often without even altering its form, the accusations of his agents, their complaints, their

imputations, to compose the notes which pas-
they knew, right under the noses of the ministers and the King. What
Excessive power left to men whom the pre-
judged, passion, self-interest, could guide in
the exercise of their functions to the detriment of the
Truth, justice, and duty!

This overconfidence was all the more dreadful-
table that the agents were not placed under any
a kind of control; they could resort to
the most reprehensible means, giving free rein to
their feelings of personal hatred or jealousy,
to finally abuse the authority attached to their positions:
their testimony, blindly accepted, assured them
For a long time, impunity reigned. They were indeed the real ones.
the only masters of the Jews, and they made it harsh for them-
to feel. Then a fierce struggle ensued between them,
of each day, the Jews had to use all
their ability to resist adversaries who,

Already confident in the power of the police, they were not afraid.
not to use slander and lies towards
those they wanted to lose.

The inspectors had many means of at-
to achieve their goal. They neglected none of it. They put-
they took extreme care to remind the licutions
general registration obligations imposed
to the Jews, closely monitored those who did-
they knew how to evade it, and, so that he wouldn't
escape was not possible, they were on the lookout for those who
were heading towards the capital without passports
Intendant of their province. This is how the inspector-
Mr. Langlade informed the magistrate on May 31st
In 1720, he said that "ten or twelve Jews had left Metz"
to come to Paris." He even knew in what equi-
page they had set off. "There are two or

Kings who are in office... the others are on horseback
or in ordinary sails.

These Jews from Metz had to come with certificates
Mr. de Creil's certificates (1); on these certificates, Mr. D'Anger-
Villiers, Secretary of State and Minister of War,
issued passports of the King; and, "under penalty of
"nullity," the passports had to be returned before
the Lieutenant General of Police "so that Mr.
"to put his will there."

That was indeed the principle of the procedure: and
That's where the Inspector's intervention began.
to be formidable. It was he who possessed those passports.
were handed over to make a report; he carried them
then to "Monsieur Rossignol", who submitted them
with the magistrate's approval.

Was the investigation favorable? The officer gave his opinion.
notice to "Sir" — that's what they called the
Lieutenant General of Police — in the following form
sells:

---

(1) M. de Creil was intendant of the Province of Metz.

From January 13, 1785. In accordance with your orders,
Ufs, I inquired about the driving
named Isaac Israel, Mayer
Jacob of Fremingen in Lorraine and
Seen from Chaban (1 Salomon Abraham Furst of Ham-
ye acer rene bourg, which require
J passports to stay in this
city. Since he has not returned
complaints against them, I think
that there is no inconvenience to
granting them at the good pleasure of the
magistrate the permission that they de-

mancent. Buhot.

The "suppliant," armed with his certificate, went
then at the inspector's place who was recording his now, pre-
names, profession and nationality, the reason for his
stay and his residence. He then received authorization-
The requested information. If the petitioner was "suspect" of him,
The officer retained the passport, indicated the facts to the
charge of the Jew and concluded in his report for the
Prison or exile.

Often the poor devil, thus targeted, was immediately
immediately apprehended physically or exiled by a decision
simple police procedure. The matter was settled more easily.
late by asking the minister to issue "an order
"In shape." It never suffered from any difficulty.

Many Jews, frightened by this omnipotence, few also anxious to go and wait in the waiting room at a a minor agent whose favor had to be won or protection, sought every means to to escape his authority. They were careful then to to make no statement and, having arrived in Paris, to indi- to their homes. These acts of mutiny were not not to the Inspector's liking, who reported them without The magistrate was notified. No one in Fabri was aware of these accusations. Citations. Honest or not, suspicious or not, every Jew had to comply with the rule.

(1) Mr. Chaban, secretary to the Lieutenant General of Police,

On May 1, 1749, pursuant to an order from the king, Legrand led to the Grand-Chalelet "the man named David" Perere, a Jew. David Perere was the brother of Jacob Rodrigues Péreire, whose reputation as an Insti- The tutoring of deaf-mutes was beginning to expand. was in Paris "since April 7 without any certificate" of his country, although he had more time than he should have "It was necessary to bring one here." At least he gave A plausible justification for his stay? Let's see... judge. "This Jew," said Legrand, "declared during his recording is only there to teach speaking to the mutes." The motive lacked value for the office- police station.

Jacob asked for his brother's release. He addressed to this end a "memorandum" to the lieutenant general of ` police. According to this memorandum and the accompanying report- Jacob Rodrigues, after having remained for three years at the Beaumont-en-Ange college, preparing- would like to go to Paris with M. de Tavigny, fiis du Director of Farms in La Rochelle. This young man was deaf and mute from birth and Péreire had "Committed" to "getting him to talk." In four months — two certificates, one from the Principal of the college, and the other from the Academy of Letters of Caen, attested to this — in four months, he had “taught him to assemble the letters and words and pronounce them a large number", so that M. de Tavigny It was "making itself heard enough." That was to make To witness this success, Péreire came to Paris where he was going to present his student to the Academy of Sciences; and he had sent his brother ahead in order to "him to provide suitable housing.

An extract from this memoir was, as usual, transsubmitted to the magistrate and the minister. But as the The police did not pride themselves on knowing the things nor men of science, she confused the two names, and believing he was dealing with the well-known master, attributed the marvelous results to David, the devoted helper. stats obtained by Jacob Rodrigues. It didn't matter what

The rest is history: this was not the first time the police had deceived and mistook one Jew for another. David blessedficia of this confusion. It was released without delay; but he remained incarcerated for a whole week.

Sometimes, however, things went worse. and the Jews' stubbornness in remaining in Paris, despite The defense that was made against them excited to the highest The officer's impatience was palpable. He was then losing all He treated them in the most vehement manner. It was, In addition, prison.

Once imprisoned, the offenders became agitated, writing They were shouting for their freedom. The Insthe inspector, having received their request, reported it to him. port, and if it was contrary to that, the magistrate would respond by "nothingness" or: "wait". After two or three months, when the defendant had been "judged" "sufficiently punished" and that he promised "to to bring into compliance," the ministry, which was in turn contacted, was "begged to release him."

When, on the contrary, there was a relapse or when the The case was serious; the "pleading man" was not released. than to be relegated.

Those who were subjected to such rigorous punishment They were hurting from this separation. Among them, Some of them were returning furtively to Paris. If they were Once discovered, they paid for their escape with internment. rigorous at "the Hospital": that's what they called it Bicêtre. Others eventually got their recall. But this required fairly compelling reasons. or a powerful intervention.

The Inspector of Jews, as we can see, had a role... astounding. His action, which was exercised in a way

continued in the offices, and its effects were felt even there.
in the government councils, and weighed heavily-
dement on the citizens. In truth, it manifests itself-
festa with more or less rigor depending on the inspec-
a man in place; but whoever he was, there is no one

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who did not bear witness to the most cruel prejudices and
did not make the Jews of Paris feel the full bitterness of it.

Five police inspectors were successively
charged with monitoring the Jews. The post was
Created in 1721. Its first holder was Langlade,
Captain of the Chains, watch officer. Before that,
the execution of the king's orders was entrusted to com-
emissaries to the Châtelet in Paris. These were Buzin and
Weavers who, in this capacity, were in charge of the pre-
The first expedition of this kind was in 1719. They had for
their first attempt to seize seven Jews from Metz.
According to them, it was a masterstroke.

Everything in the "Jewish nation" fled at their approach;
Everything went underground. Those "who are in Pavis have
hidden... The others left for Metz in order to
"They intend to celebrate the Feast of Tabernacles."
"return here," reads the report addressed to the magistrate.
unless this example holds them back in their

"ays >"; but, adds Buzin knowingly, that "is
It's hard to believe, this nation is making everything give way
"in his interest."

From this day forward, police officers, whether well
informed about the Jews, felt growing
their vain importance as the
The master's confidence. No one could resist the pleasure of
to rail against "the Jewish nation." Advisors to
Châtelet, exempt from short robes, inspectors which-
- conches temporarily used in the "part of the
"Jews," they all wanted, following the example of the officers in
place, also say what they thought of this "people
unfavorable.

He assures that their "conscience" is not
"most timid"; the one they cannot remain
in Paris "without being a burden on civil society"; a

of those who with a slight hint of justified contempt
Today we would call a letter-maker a Meusnier.
rejects any "authenticity" to the testimony "of a na-
tion proscribed by God and men"; another
Finally, d'Hemery, that his service to the gambling police

left in the shadows, looking for an opportunity to intervene
in the spotlight and submits his ideas to the magistrate for
"to contain" the "number of Jews" who are in Paris
"A thousand tricks." He proposed to establish < a state
roughly similar to that of games containing the
names "of all those who are in Paris, the subject for
which they remain there, with observations to be
capable of punishing them."

This painting project was not very successful with
from Mr. de Marville, who did not follow up on it. The inspector-
Professor Buhot, who later took up this idea,
has left us with very complete records of this kind.
As for the "observations," the idea was not new.
new. For many years indeed, they have been abundant-
were in the reports, and Langlade, who filled the
inspector functions until 1730, could particularly-
to claim the glory.

This Langlade had a quick wit and keen observation.
brief. With him, there is no speech; but in rap-
generally vulgar attire of the police inspector,
an expression, a phrase, a salient feature, which
immediately attracted attention.

Nathan of Morhange, who for almost all
his existence had run-ins with the police,
found in 1728 at the Grand-Chatelet where, by a new-
He wanted to be familiar with the old Rouergue region, which appealed to this fertile mind
to embrace Catholicism. He was being catechized by
a general controller of the musketeers and horse-
light infantry of the King's Guard! He demanded his freedom for
to unite themselves to the Eternal by sacred bonds.” Langlade,
When questioned about Nathan's degree of sincerity, he mis-
He knew too much about both the catechumen and the catechist.
schiste. "I believe," he said, "that they have no more
religion, one more than the other. However, as there is no
that God alone knows our thoughts, if this Jew
was truly intent on becoming Catholic
lique, so as not to have anything to reproach oneself for, one could
"Try it again..."

Nathan found himself at the Chalet in the company of Abra-
Ham Schwabe, a Jew from Metz. They led a life there
so noisy that the inmates, scandalized, complained-
rent. Langlade, losing patience, asked for their in-
detention at Bicêtre.<e If anyone deserves to be
"They're locked up," he cried, "those two Jews," said
Chouabe and his father, his mother, and his entire family…

The "Jewish nation" was spared this time. 1] not the
he didn't hold back as usual. Every time, in fact, that he
had to account for a Jew, in his hos-
tile he encompassed the entire "nation". For him, we
As we've already said, they were all suspects — such
countries they could be in.

He was also convinced that his expeditions...
inspired a salutary terror. He had, on May 5th
In 1721, Salomon Bernard de Metz was arrested for having
fed other Jews. By giving notice of
Upon his capture, he exclaimed: "Although there is only this one
particular decree, this gives such a great deal of fear
boasts to others that most of them will go away
"Go..." But it was an illusion. They were not going away.
point. On the contrary, because at that very moment, they were doing
They know a man named Haury is coming, "a Jewish butcher who kills"
"Meat for the Jews."

Langlade, who however had provoked the pre-
ministerial decisions concerning Jews,
did not distinguish himself by these acts of excessive rigor
dictated by blind or jealous hatred. Tapin was
anyone else. Narrow-minded, he had no example, in
succeeding Langlade, that Langlade himself;
He tried to imitate him, but in imitating him, he exaggerated.
the severity of the regulations, which he applied
with extreme bias. Langlade said of
Jews that they formed an "unfavorable nation";
Tapin saw it as composed only of "rogues" or
of men "given to debauchery". The women
were hardly spared either. They were all people
that had to be exiled, "bad subjects" of which he was ©

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good to "purge Paris". His police reports are written with a prolixity behind which he searched more than once he had to hide his confusion. He found himself in several places. several times, indeed, under the obligation to justify themselves a series of unjust and arbitrary acts.

There was no one more revolted than the one whose widow Benjamin and widow Mayer-Lyon almost to be victims. After the death of their husbands, and to to provide for their livelihood, they had joined forces to feed the Jews. Tapin wanted to go there to oppose and demanded their relegation.

One had been a widow for six months. Her husband was Jewish. A highly respected Dutchman, he had been working for fourteen years years at the Tobacco factory where Benjamin, his father, had been summoned by the Farmers General to "be at the head of the workers of this factory-invoice." If a woman were a "pretty enough" person, still young, since she was barely twenty-three years when, after six years of marriage, Benjamin He died, leaving behind a child "still in the swaddling clothes". The other widow's situation also deserved some attention. interest. Mayer-Lyon, her husband, had just died in the Châtelet prisons, where he had spent ten consecutive years for failure to pay a ticket for which he had vouched.

There was no unjust accusation, no slander, that Tapin did not bring charges against them, against their morals, against their establishment. The two young widows They defended themselves bravely. They revealed to magistrate the petty infamies of his exempt, his demands and the financial sacrifices they had had to do something about Tapin's threats, for the benefit of the widow Bernard, their competitor, to buy exempts security, rest, the ability to prolong their stay in Paris.

But despite the justice of their cause, they would succumb, when Mr. de Grevenbroch, Minister of The Elector Palatine intervened on behalf of these unfortunate people. reuses. Weary of this persecution which nothing justifies- He explained how Tapin, out of complacency for his wife's close friend, wanted to ruin the widow Benjamin and force her to give up her place to the other one.

After much hesitation, the magistrate, contrary-heeding the insensitivity of his officer, authorized the young widow to stay temporarily in Paris. Tapin refused to take this into account. He informed him that she had to leave Paris without delay. It was necessary that the magistrate once again made his will known formal. Tapin felt the full extent of this failure And, in his confusion, he didn't know what to do. complain: "If the King's orders, which you have given me "He does me the honor of entrusting me with this task," he said to M. de Marville, are not executed with regard to the Jews, It will not be possible to include them in the rule. and they will mock your authority and what I'll be able to tell them."

"Sir" did not see it that way: Tapin was - thanked.

At that moment, no doubt, the Jews pushed a a sigh of relief, which was soon to change in a cry of pain. The magistrate had just... to entrust their surveillance to a man who, by a revolting abuse of his authority, was going to be for them a truly horrifying object.

It was Inspector Legrand. From the moment he entered: in functions, he manifested towards them, without reason or no provocation whatsoever, his feelings of hostility and hatred. He prayed! possession of the Jews. He did not use only-strict rules regarding those arriving in Paris without a passport or who are staying there against their will: He forbade everyone to move, to travel without giving him a regular and faithful compendium, and such which, extending as far as Versailles or Fontainebleau, has the rest of the Court, failed to make its declaration, was immediately imprisoned.

Sometimes, so bad-faith was he, he even retained-

the passport of such and such a one of its constituents is born for making it impossible for him to obtain authorization tion of stay, and had him imprisoned for not having of permits. That's what Elie Worms accused him of. Sarlouis, in 1750. Subcontractor for hospitals

French military personnel in Egra, Bohemia, he was at Paris to follow up at the Food Bureau an instance that he had against general contractors. TheGrand kept his passport and had him taken to prison. When Worms was enlarged, he complained bitterly to police lieutenant, assuring that he was not "a kind of torments and vexations that he had not experienced and that he did not yet feel from the exempt. And Knowing the individual, he clearly described him as "mercenaries" the views "of this greedy officer".

Legrand's "reign" was indeed for the Jews a time of real suffering. It is to him that we The Ordinance of 1750 was rigorous. But he did not distinguished not only by its extreme hardness, it comHe also committed brazen acts of violence. Long before that He had already distinguished himself in several circumstances criticized for his greed and his tactlessness.

He had barely taken possession of his post when he lamented the inadequacy of his income. Each order the king's salary was worth his wages, and among the resources that he derived from his job, this officer expected from the execution of these body holds the majority of his benefits. We think if he neglected to contribute to it. zeal and devotion. He also complained to the magistrate would feel the harm caused to him by the simple decisions police reports against the Jews, and he asked him "to no longer have them arrested except by order of the king." These decisions brought him no benefit, they diminished all the more so the product of his office, and `I had so much expenses for "being instructed daily on what concerned the Jews! "Sir" could do that for him.

His integrity was no less suspect.

Daniel Cespedez, a Jew from Amsterdam, was at

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Paris in 1749 to collect a sum of money that the Portuguese ambassador, Dom Luis, owed him da Cunha. He had no passport, went and veThe meaning of the declaration was: he was arrested. Legrand, in opéduring the capture, he took and carried off a sword he had found in his prisoner's quarters. Put in

Freedom, Cespedez will tell the minister about it.
Mr. de Puyseulx's secretary is surprised by this and asks
_ explanations. Legrand replied politely.
that he owes him no explanation, and turning
To the magistrate, he said, in an attempt to exonerate himself: "proof
It's obvious that it wasn't the desire to take advantage of it that
made me seize it, it is only made of silvery copper-
"Tede!" The officer had probably had time to
to get some clarity: it nevertheless took almost three weeks
to Cespedez to regain possession of his property.

But soon these timid attempts were no longer sufficient to
his greed. He thought he could make better use of the
Jews, and minted coins for his functions. Know-
knowing the resources of those he had to supervise, he
resolved to increase his fortune at their expense, and
regularly demanded a contribution from each-
The individual, whether in money or in goods. The
Jews dare not resist the one who can at will
to protect them or harm them; and he, aware of his
force holds them shamelessly at its mercy. All are
in a way, liable for a personal tax:
He grants his favors and protection to the highest bidders.
and he strikes without pity those who have the audacity to re-
sister to her exorbitant demands. The position of ins-
the police inspectorate becomes Legrand's stronghold, and the
Jews are his humble deer.

We have already recounted in detail this painful episode-
study of the existence of Jews in eighteenth-century Paris
century (1).

Encouraged by Assure Mayer, Elec- postman

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(1) See the Jews of Paris under Louis XV, p. 17 et seq.

2.

the Cologne merchant, who had suffered so much from
pursuit by the Police Inspector, and by Bernard
de Valabrégue, Interpreter of the King, the Jews raised
Unanimous complaints. They had to be heard. The
Legrand's guilt was recognized, and he was dismissed.
However, Mr. Berryer had ordered an investigation.
was entrusted to Meunier, a police inspector, who had
the manner of a man of letters. He focused on the case of
Legrand, instead of the requested report, sent a letter
rather pretentious, from which it seemed to conclude that this

the agent had received more "New Year's gifts" than he expected.
had extorted. The following letter from Moyse Blien,
to whom Meunier inquired, contradicted by a fa-
absolute con the conclusions that have been drawn from it (1) and the
assertions of dubious honesty issued by the
police officer. It is dated Strasbourg, January 24th.
1752: "... In the time of Mr. Langlade and of
Mr. Tapin... he was never in use of any of
my colleagues... to give some New Year's gifts to
said Police Inspectors, but since Mr. Le-

Rand reached the post; he worried so much the

and gave them so many hard times of all kinds
sorts of ways, that they finally decided to
give him something annually to
to secure rest; he never received a penny from me,
he gave up trying to change my feelings by
threats that he made me make behind someone else's back,
even going so far as to ask me to always come
I will announce 'when I leave Paris for Ver-
sailles, but I always replied that I am
in the service of the King, therefore I was not
subjected to all of this, he could therefore obtain nothing from
med... »

This was the man who boasted to Mr. Ber-
Ryer for having provided "unequivocal evidence"
of his "probity" and who called the Jews "scoundrels"
to whom faith should not be given.

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(1) Retrospective review of October 1, 1892.

The Jews of Paris, freed from the heavy oppression-
the pressure that had been weighing on them for over three years,
were placed, at the beginning of the year 1752,
under the supervision of Inspector Dumont. The lesson
The punishment inflicted on Legrand was not lost on his successors.
cessations, and his conduct, giving pause for thought to the place-
as the head of police, should have inspired him better
in the selection of officers responsible for these delicate matters
functions.

Dumont will prove strict in the application of the regulations, but he did not employ them with regard to the “nation” violent moves including Legrand, Tapin And Langlade himself, had been accustomed to it. Once However, he treated her quite harshly: it is true that His self-esteem was at stake. For a year he was in office, he had provided several statements of Jews, and no one had yet been arrested for not for not having complied with the regulations. There were What could discourage even the most valiant hearts! "For- "Which I beg you," he said to the magistrate, "to you- "It's good to have several of them arrested as an example." Mr. Berryer subsequently gave him complete satisfaction. on this subject.

Dumont, whose health was failing, supported he was doing a poor job on the task he had accepted, and was to fall back under the full weight of his physical suffering = On those he had to keep an eye on. Nothing irritated him like knowing that the Jews were coming, evicting or left Paris without making their declaration. "From the moment they arrived in this city, they had it recorded and stated that it was to do the Whether it's a jewelry store or a hardware store, they think they're sheltered from everything and taking no steps to "Have a passport." Won't they decide to To comply with the Ordinances? And for each infraction, He proposes the same remedy: "Make an example to contain the others.

But they didn't correct themselves. Hopeless. then, to inspire the Jews to respect his will, he

he presented his observations to the lieutenant of police and Jes followed up with a series of decisions intended to "maintain" the Jewish people "in order" and the police."

In support of these "observations," Dumont provides several states to the lieutenant general. Already Legrand had communicated, every month, the status of the Jews to Paris; but, except for a list of about ten names, dated April 25, 1749, its records are not included in the Bastille Archives (1). Dumont, for his part, had there was some reason to put his services to use. He was past master in the art of grouping observations that he might have to do with the Jews. He made them states which, by their clarity of assessment, by their concise vigor, were bound to strike sharply the magistrate's mind. These states were consecrated to the Jews who were in Paris without a passport and which he considered "totally useless in this city.” The Bastille Archives have told us about it. Four of them have been preserved. They are dated November 2, 1752. and February 15, October 12 and December 31, 1753.

Dumont died soon. He disappeared at the moment where, as a natural reaction, the police stations, No doubt weary of this merciless war, he relaxed were responsible for their severity towards the Jews. We know Dumont already lamented this weakness; Buhot, who succeeded him in 1754 complained about it even more, as a man saddened to see the prestige of the police so significantly diminished.

He knew the situation of the Jews in Paris, their position and their conduite. For nearly five years, from 1755 to 1759,

(1) The Archives of the Ministry of Foreign Affairs con- They keep some lists of foreigners who have arrived in Paris. The Jews They appear there for the years 1742, 1743 and 1744. Are these the Legrand's financial statements, communicated monthly to the Minister and who would have remained in his offices? We ask the question without solving it. These lists are also pointless.

Every six months, he drew up a report of those who were in the city. These lists... they are activating their homes, their countries of origin, the reasons that brought them to Paris, the delays in their stay, and observations on their conduct: all This is done with meticulous care, a real concern for the regularity and punctuality (1).

Buhot appears to us, in fact, more as a a bureaucrat so deeply aware of his duties that he is like a ardent policeman. He grieves over the "abuses" of which the Jews are guilty in his eyes; but he does not place any anger, and he only notices them to seek ay remedy.

On some occasions, he was quite harsh- those who did not submit to the rule, He did it without anger or hatred. Sometimes However, impatience overcame him; the Portuguese Jews

— the little masters, among others — Jo put on the teeth; the German Jews give him a lot of to do; some go, come, leave the city, without to give notice, remain without permission in Paris for a long time-even after they "declared" their departure; Others are retreating to the village of Chaillot to avoid to register, and from Chaillot descend daily in Paris "to sell and buy "Various goods." All these "Hebrews," as Buhot calls them — and he finds the expression so happy that he never tires of repeating it — all These "Hebrews" are suspects, swindlers, ambulance drivers, junk dealers, or swindlers, and there is no that time, if we want to get the better of the "people of this nation," to put an end to their “independence” "Highly reprehensible." For that, there is only prison. or Bicêtre! "Because this example could intimidate the others and force them to take the side of them go. "

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(4) These states were analyzed in our study on the Jews of Paris under Louis XV, p. 41 et seq.

Buhot did his best; but this zeal His excessive behavior sometimes led to unpleasant adventures for him.

In 1765, the lord of Heusse des Cotes, seigneur of Meizieu, near Grenoble, filed a complaint with the lieutenant General of Police against Saul Vidal. This nobleman, seeking to get rid of a Go- tapestry Helins, who "represented Abraham and several others" patriarchs,” he proposed it to Vidal. The latter made it marpurchased for 1800 to 2000 pounds, or "twelve pieces" of the finest Damask from India to make love"blemens." But the deadline set for payment was expired and Des Cotes didn't hear anything about his die: biteur.

The police inspector gave chase. Saul was taking refuge in the Temple, where Buhot sought to "reach" him, but without success. Vidal, equipped with a safe-conduct, was safe from his pursuit.

This Vidal was no ordinary man. With an elegant airgantes, very well regarded among the lords and particularlirudely spoke the House of Clermont, he was very promanaged by the offices of the Duke of La Vrillière. He had He was appointed chargé d'affaires for the service of the king, and, in 1764,

with his brother Israel, he had owned the oven business
rages of the royal armies.

However, his safety was soon compromised. On
the intervention of the Lieutenant General of Police, Mr. de
Choiseul had given the order to execute the letter of
seal and to withdraw from Saul the safe-conduct that he-
same deal delivered. Buhot wanted to force entry to the
Temple.

The Temple, as we know, was a place of asylum where the
debtors withdrew to escape the rigor-
serious legal action by any creditor. No one may-
would take refuge there if there was any suspicion of fraud
in his conduct; but once admitted one was there in
complete safety. The doors remained closed in front of the
exempt; they wore their nails down in vain. Alone,
The king had the right to send orders there.
of arrest, but even this right was surrounded by

restrictive conditions. Moreover, a ~

life was quite easy: witness this Jew from Bordeaux, Frans-
cia, which, according to its creditors, was coming out of it "every
evenings to go visit his friends and acquaintances."

The Prince of Conti, on whose behalf this privileged place depended
dait, complained about Buhot to the magistrate and expressed his indignation
of this attempted infringement of his privilege. He
did not admit that the king's orders could "be
employed to deprive a man of the resources that he
provides his retreat in the Temple, when there is no
The only other reproach that can be made to her is that she is unhappy.
"He was indebted." And even when the king deemed it necessary-
It was necessary to send orders of this kind, it was
to him, Prince of Conti, to have the doors opened, to the
provided, however, that he was warned in advance.
This is how it was already used "with regard to the Great Ones"
Priors of France" who had preceded him; and he-
tended that it should not be deviated from.

Buhot, summoned by M. de Sartines, provides this
incident a pitiful justification, he threw it onto a
third parties, of whom he claimed to be a victim, bear full responsibility.
and added: "I know too well how much the Prince of
Conti is jealous of the privileges of the Temple, to make
the smallest thing that might look like it

"Attack." Mr. de Sartines, obliged to present the apologies from his exempt and his own to Mr. de Conti, He showed no less humility. Buhot got off scot-free. for the neur.

But this affair had angered the placid officer, and The Jews felt the effects. There was no week that he did not complain about their conduct; he deplored incore in 1769 "the indulgence" that one had. for "the "People of God!" But the time was no longer when the Lieutenant Generals of Police were inspired blindly following the advice of their inspectors, and the Buhot's "observations" went unanswered.

Buhot was, to our knowledge, the last agent special officer in charge of monitoring Jews; in 1772,

he still held this position or his predecessors had marked their passage with so many measures unjust and cruel towards the Jews.

A stranger to the movement whose action was to renew was already being powerfully felt, he continued, impassible, his reports, his observations, his states. He is the last representative of the traditions of the old police academy where the Langlade, the Tapin, the _ Legrand had distinguished themselves by their tyrannical oppressure. In its austere, but narrow design of He seems oblivious to the enormous progress made. what do the ideas of freedom and tolerance accomplish? He continues his work of persecution, and the Jews of Paris, which for a century has exhausted itself in vain efforts to climb the rungs of the social ladder, there remain mistaken for the police under surveillance empirics, vagrants and swindlers.

CHAPTER III

LIFE AND CUSTOMS OF THE JEWS |

The Jews of Paris did not deserve this indiGentitude. Nothing, neither in their conduct nor in their morals did not justify these humiliating harshnesses nor the detestable opinion people had of them, that of prejudices had given rise to and that prejudices perwere farting.

They were paid to know its terrible portedium. Has their freedom, their Were their possessions, their lives, not a constant guarantee of that?

Everywhere they set foot, they felt that the The ground trembled beneath their feet, and it was only while trembling that they dared to advance. What acts of cowardice these Men sometimes harbored prejudices! A procuany old man, named Oak, had for severalseveral years "followed the contentious cases" of Samuel Lévi. Didn't he realize, at the moment when this The Jew was in greatest need of his help, to offer to the magistrate to cease his “ministry” if Mr. d’OmBreval "did not approve of its continuation"?

Also the Jews, who sensed what was going on precarious in their situation, they feared all this which could shake him even more. Instinctively, They were fleeing from men. Accustomed to the most distressingYour mortifications, they were aware of their lowering. Nathan de Morhange said in 1727 of a bourgeois from Metz whom they wanted to pass off to his servant: "Caritas is a good bourgeois" who wouldn't want to debase themselves to the point of being a servant of "a Jew's room." They placed themselves in level of the worst citizens, although they knew that people were already too inclined to confuse them with them.

Thus, they had preferred to stay there. the working-class neighborhoods of Paris. They lived there under the inquisitive eye of the police, but advised, helped, protected by the principal leaders of their synagogues The creation of the position of trustee of the Communes. Jewish communities only date back to 1755. The synagogues German, Avignon, and Portuguese, had eachtheir trustee. Jacob Rodrigues Péreire, who was one of the most distinguished Jews of that era, ocassumed these functions in 1769 under the title of "agent of the Portuguese nation in Paris.

From the beginning of the 16th century, the Jews
had grouped together, gathered in special districts
ciaux, as if ready to give themselves in case of need a
Mutual and prompt assistance. Excluded from society,
They could only live outside of her, and mingled-
to the most unhealthy segment of the population. We
They were being accused of this promiscuity and one
would not have hesitated to throw them back into those dens,
if they had tried too openly to get out of it.

It's in the Saint-Martin and Saint-De- districts
nis, where the streets were winding and muddy, full
of shadow and sadness, where the Jews resided
named Germans, originally from Alsace, from Lor-
Raine and Germany; those of Bordeaux, Avignon,
from Bayonne, who were called the Spanish Jews and
Portuguese, prouder and stronger at the same time
privileges they enjoyed in Guyenne,
lived separated from their brothers of the tribe of Judah
for which they had only disdain; they se-
were directed to the other side of the water, into the quarters
third Saint-Germain and Saint-André, where life was
wider, and where the company, more distinguished, framed
better with their gullets of luxury and expansion.

Each of them formed, in each of
These centers form a distinct and defined group. The police
favored this ranking. Nothing could have been more convenient.

for her. Every time she had information-
she was operating a
beaten, and if sometimes the chase continued (1),
It was rare that she was unsuccessful.

This made his research even easier,
that's because they were all staying in furnished rooms, either in hotels
such as those in houses where shopkeepers,
Playing in furnished rooms, they were supposed to make known the
Jews whom they received. However, a Jew from Metz,
Louis Lévy had taken over, around 1720, rue Hautefeuille and
later on rue Thévenot, an apartment "where he was
in his furniture.” He had lived in Paris for over
six years. But the rent had been too much of a burden for him and he
had had to sell his furniture "to make room for
"money." That same man had been, at the same time

era, owner of a country house between ©
Soissons and Laon.

But this was a true exception, and one could com-
It is assumed that the Jews had some repugnance in this matter
acquisition of property that is subject to confiscation, exile or
Prison could expose them to losing every day.

A seizure carried out in 1724 will give an idea of this
what the inner life of a Jew was like at that time. This
A seizure order has been issued against Jacob Worms, Ban-
Quier de Metz. He was then living on rue Darnetal, at
Golden Chariot. Sou lodging, located on the first floor and
composed of two rooms, it was spacious if one could-
compared to the miserable furnished rooms that the Jews
occupied at that time. Worms, an important financier-
so much, was a supplier of munitions to the armies of the King of-
then 1700. I! said in 1720 that his loyalty and his right-
"He had always, even until the end"
of the System's operation, procured a fairly good
considerable for an individual who knew how to limit
his desires and prefer a Dh NS conduct to
"the most dazzling fortunes."

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(1) See The Jews of Paris under Louis XV, pp. 51-38.

The simplicity of his accommodation corresponded to the sim-
complicity of his tastes. The first room, serving
The antechamber, no doubt, contained little furniture:
a large veneered wood cabinet, a chest of drawers,
"a small crowbar table used for playing"
and a "mirror of ice". The next room, more
spacious and better decorated was the bedroom
of Worms. His bed was not seized "to satisfy-
to be done according to the order.” The furniture, more elegant,
were made of violet wood or walnut, veneered with
copper and gilding, as well as "a small
"A writing desk/servant table." The panels were
hidden by "court portraits", gra-
views depicting Louis XIV and Louis XV. A large ta-
blue spreads out in "its gilded wooden border", re-
depicting "the sacrifice of Moses." On the mantelpiece,
next to a "striking clock made by Merlin",
an "eight-branched candelabra" – the only object that...
pointing out that the dwelling was occupied by a Jew. A step-
sage, who led from one room to another, was oc-

cut off by a bed whose "outer" was "of green serge"
bordered by dawn"; and in the last chamber, strong
In the small room, there was also "a small tomb-like bed"
"Furnished." No other luxuries in this apartment.
only curtains of linen and white muslin,
seats covered with old carpet, tapestry-
needlepoint or crimson damask tapestries, and tapestries
warps, more or less "old", high-warp or
decorated with bands in Hungarian point. Nothing there-
As we can see, the situation was relatively important.
the tenant's aunt, except perhaps for the kitchen which was
well-stocked with household utensils, dishes
saddle of tin and red and yellow copper. Obviously-
Jacob Worms, who lived there with his wife
Sarah-Lucy regularly had dinner at his house.

This was rare among Jews at that time.
little, indeed, because of the obstacles that were placed in the way of

during their stay in Paris, they decided to bring their
families. So they had to go to the inn. But
"According to their law," they were not permitted to do so.
to eat meat. They brought meat from Metz and Al-
Lemagne, the "butchers" who were in charge of
"to kill and prepare the meat" according to their rite.
Jacob Worms had one for his personal use.
In 1746, Michel Prague was sent to Bicêtre because
that, wanting to partner with Benjamin's wife
To establish a butcher shop, he competed with
Bernard, Tapin's protégé.

Jewish "hostels" were opened as early as 1721.
at that time found Jews living in Paris for
"Feed their classmates." This com-
This trade must have been very lucrative, because often there was no
had no less than two or three of these traffickers at
at the same time. At one point, even during Tapin's time, the
the profession was almost entirely in the hands of
Jewish women who were in great competition with each other
rence.

Some of them had a large establishment:
Others were content to set up their inn in
a room. They were all viewed rather unfavorably by the
police; but especially the latter, accused of "fur-
"To take away girls of ill repute" or to give retirement
"to all the vagrants and libertines"

among the foreign Jews," were persecuted
with the utmost rigor.

The police still claimed that these meetings would serve-
were going to form prayer assemblies. It is not
It is indeed not impossible that the Jews used this
a means for them to fulfill their duties together
religious without arousing suspicion. They didn't manage to-
They could only do so with difficulty. They were forced to hide.
to pray.

But the police, despite all the precautions taken,
discovered these "kinds of Synagogues" and the
reported to the judiciary as contrary to orders
of the King, especially when they had "some sort

"device." Such was the one that Jonas Weill
was accused of holding "Friday until Saturday";
It was said that thirty to forty people went there.
"because of the convenience they all had together"
to eat there and practice their religion there." Such was
again, the one that widow Benjamin was suspected of
to have, although the Jews, according to Tapin, there
held assembly "more for debauchery than
to pray to God." Such was finally the one that Jacob
Worms was secretly holding out in 1725, and that a denunciation-
the cation had to reveal to the police, because despite the search-
meticulous restoration carried out in his home, a year ago
Before, she had no idea that there was anything
something similar in his own home.

The meeting in Worms was a surprise during the
Passover celebrations, while the Jews were at prayer.
The lieutenant general of police burst into the
a play with Inspector Langlade, and on their orders
all objects of worship were confiscated or trampled.
at their feet, broken and ransacked, were the arrested Jews and
later relegated. The Hebrew books, the "tablets of
Moses," the sacred ornaments, provided by Jacob
Worms, who in this assembly performed "the functions-
"Rabbi's teachings" were deposited in the Library
of the King; they were still there in 1746.

But this "minutes of a Jewish Synagogue"
is a document too curious for us to ignore
We're not giving away the essential part:

< In the year one thousand seven hundred and twenty-five, on Saturday the 31st of March, nine o'clock in the morning, We, Nicolas Jean Baptiste Ravot, Chev. Seigt Con* du Roy in his Cons., Ordinary Master of Requests of his household, Honorary Councilor in the Court of Aydes, Lieutenant city police chief, Provostship and Viscounty of Paris, based on the advice given to us that in a room on the first floor of the main building between the two courtyard of the House of the Golden Chariot, rue Darnetal, there there were currently several Jews who had been there assembled and holding their Synagogue there, we We have been transported there at this very moment, to where we have found Mr. Langlade, watch officer, who would have indicated the said room and said that he had entered in it and had seen several Jews dressed in clothes whites used in Jewish ceremonies; and being Having entered the said room, we found sixteen or fifteen Jews, that the said Chamber was prepared to hold the said Synagogue, which was lined and around it several tin plates to be placed candles; that there were planks in the shape of a lectern, and in the middle of this room a table covered with a thick-knitted wool rug the needle, on which were the clothes and several books specific to the Jewish ceremony that they wished loient faire ; |

< That in the middle of the said room hung a chandelier of gilded copper six-pronged ornament laden with candles, and near the window on the bottom of a cupboard was a small two-door wardrobe made of cherry wood which the Jews call the tabernacle, in which found two tables of the Jewish Law written on vellum in Hebrew letters, one covered in velvet green embroidered with gold and silver, and the other of fabric silk bordered with a yellow and silver ribbon, the two tables each rolled up on two sticks, and to the said. The first one held a small hand of solid silver, as also a bag of painted canvas was found in which were two leather belts;

"And given that these kinds of assemblies are illegalcited and defended by the King's Order, we have in. Our presence causes the aforementioned desks to break and shatter. plaques, chandelier, tables and pedestal tables, and had them removed said cupboard, supposedly a tabernacle, in which are the said tables of Jewish law, together five books written in Hebrew and clothing found on the site. table and porter in our hotel;

"And for the offense committed by the said Jews"

At the King's command, we ordered the © Langlade to lead the prisons of For-l'Evêque the named Abraham Dalimbourg, Anchel May, AlexanDr. Alphen, Emanuel Japhet, and Ory, and to imprison them "Of the King's order..."

The Jews, as we can see, retained their very vivid religious faith. When the time of their festivals approaches-Chait, it was a touching sight to see all those who had the opportunity to make their way to their country of origin. It was like an exodus, an exodus voluntary and pious. The children, far from home paternal, considered it a holy duty to go, on the most solemn days of religious life, asking the elderly parents they would never see again Perhaps more, the blessing that gives strength, the resignation and courage.

Truly, one can only admire the valiant fermet with which, at that time so difficult for them, They observed and claimed the right to observe their worship. As soon as the Sabbath approached, every matter stopped and was postponed until the following week. "They they are convening tomorrow, it was said, the Synagogue or the Sabba » No work, no writing, on Saturday. By Friday they were declaring they could do nothing more to do, because of their religion.

Even in prison, Jews found it difficult to renounce their beliefs. to the observance of religious precepts. We We have already mentioned the suffering that he had endured Jacob Baccarat, whose piety took the form of a ardent religious exaltation, did not falter moment during the three years of his detention tion at the Bastille (1).

But Baccarat was a state prisoner, held incommunicado the absolute pius, and one can attribute to isolation or to abandoning these feelings of stubborn devotion.

(1) See The Jews of Paris under Louis XV, p. 33,

At Fort-l'Evéque and at Châtelet — where one mounts less rigorous treatment towards prisoners — the Jews were no less pious in their zeal.

Someone, like Jacob Worms, asks that he be return "the books, the tablets of Moses, and others things that were taken away from him concerning the exercise of his religion"; for "he has all the more interest in to turn to God, whom he needs most. in the captivity to which he is reduced.” Another, like Mayer of Vienna asks for his prayer books, so that in his "disaster" he would not be deprived of "to fulfill the duties of his religion"; and he begs that he be allowed to receive from his colleagues "of bread and meat to celebrate Easter."

The Jews did even more. When they had the means, they asked to keep with them Jewish servants, both "for the preparation of the victuailles” than “because of the legal ceremonies” to the-which religion obliged them to. It was conceded to them. usually, but it also happened that their request was rejected.

This is what happened in 172% to Samuel Levi, a Jew of Metz, although he had been detained for many months at Fort-l'Evêque, sick and without help. He had two servants to attend to his outside affairs and a cook to prepare his "food", which does not could "be accommodated only by" those of his nation, his Jewish law forbidding him as a crime to to eat with any other hand, to even use another-kitchen utensils other than those used for his nation.” One day, his people were forbidden access to the prison.

Samuel appealed this decision to the lieutenant Police chief. How can I make myself "To cook on Fridays and Saturdays?" he exclaimed. He. Your Grace knows that it is not permitted to us "Not to touch fire or light." He therefore asked...

3.

that he be granted the same pardon as others and that he left his two servants free to serve him. He didn't get it. He then took a little Christian boy-yours to which he gave five sols a day to make his errands in town. Langlade came to him immediately-how to notify the order to get rid of it. Samuel Lévi angry. "It's ruining my business to deprive myself of this small relief, after we stopped and relegated the Jewish servant I had... How can anyone expect that I do it, either for my errands, or even for Prepare me, Friday and Saturday. My food since it is forbidden for me by law to touch fire, even just putting something in it... We become attached to upset me over even the smallest things... »

And then he lets out this moving cry of distress Protest against so much intolerance: < The order carries that we do not want any Christian to serve any Jew... What do they expect us to do, since we Expelling all Jewish servants? That's what doesn't happen. pra idus in no part of Europe, even au-

"There..."

A Mr. Millain then intervened with Mr. Ravot d'Ombreval, and "in his consideration" it was agreed to that Samuel should keep his Christian servant. But This was an exception, a true exception, because "We have not suffered until now that the Jews have Christian servants, in fear that they would not make them change their religion!” Thus this the prohibition, pronounced by the Councils, was still observed in the 17th century: the Christian who served a A Jew risked severe punishment if he could to claim the authorization of the clergy.

Following an anonymous tip, the police arrested, in 1726, the woman named Marie Béquiat, of Bour-Belain, known as Manon. She was accused of "having been in habits with Samuel Lévy, a Jewish man, his master,” and of having had two children by him. She was taken to the

— ae e en ia.

Salpêtrière. There, he was subjected to an interrogation.
She categorically denied the allegations. It was slander.
and she would prove it by submitting to the visit of
such doctors and surgeons as the lieutenant would like-
police officer to order. His protest could
to be sincere, but why had she "preferred to
To serve Samuel Lévy, a Jew, to some good bourgeois
Catholic? She had to justify herself. She had no-
"preferred this condition to that of a bour-
"Catholic countrymen." She was standing on the pavement and
was starving when she entered Lévy's house where she
had been placed by the Royer family "whose occupation
The main thing is to place footmen and maids."
She didn't even know then that he was Jewish;
She only learned about it two days later; and as she
feeling her conscience wavering, she went to consult him.
to the sacristan of the Little Augustinians. He-
This reassured her: "provided she does her duties properly."
As a Catholic, she could remain in this condition
tion... »; and as nothing had “prevented from
"to do her duty as a Catholic," she continued.
to serve Samuel Lévy "like a servant has
customary practice.

Intolerance extended even further, and badly-
Despite the considerable progress of civilization, the
The 17th century had not yet shed its prejudices
crude of the Middle Ages. The suppression of the accreditation
childbirth had not yet occurred; it was clear-
worn in 1757.

Moreau, the King's Attorney, wrote to the lieutenant of
police, on October 22, that on Poupée Street, at the St- Hotel
Pierre, parish of St-Séverin, a young girl of twenty-
two years old, named Marguerite, had just given birth to
world a child, and that this child came "from
works by Messrs. Paul, three in number, which are
“Jews.” The Pauls, said the Prosecutor, occupied in
The same hotel, on the same floor, adjoining rooms

to that of Marguerite. These Jews, who had had “sou-
"The wind of frequent contact with her" had seduced her.
No one doubted it: there were indeed three of them;
We had seen them; all the tenants were ready to
to bear witness to that. But what was serious was
that "on the night of childbirth" all the

People in the house heard the newborn
"To throw out forced cries." Mr. Bourdin, Rap" of the sai-
seized and sealed at the Châtelet of Meiun, residing in the hotel,
He himself had been struck by it. What could be the
What causes the whining of a child of that age?
there was no possible mistake: the aforementioned Pauls had
"Circumcised." But what gave this affair a
The extraordinary significance is that, since then, this child

had disappeared "without anyone knowing what had happened to him-
"came".

The king's prosecutor promised to leave nothing to chance.
to "delve deeper into the truth of these facts," because they
would deserve "the full attention of the justice system" if,
According to what was suspected, Marguerite was
Catholic!

Circumcision, the abduction of a Christian child! It was se-
Indeed!

Buhot, in charge of the investigation, submitted his report on
October 26, 1757. He expressed skepticism. Nothing
It seemed "clear" to him in this matter. First,
he said, "it is customary among Jews not to circle-
to conclude that after six weeks, and it is necessary that
that a Jew should have the character to do it, and he
there is none currently in Paris that has it
"to be able." And then—everything had to be said—of
Which Pauls were we talking about? Jacob, Paul the father, and
son? They lived, not on Poupée Street, but on
St-André-des-Arts. De Lange de Paul? But he was
absent from Paris since December 8, 1754. There is
"Therefore, instead of believing," Buhot said mischievously,
concluding that the Pauls had "little part" in the
Marguerite's pregnancy.

This stupid accusation had to be dropped.
but the prejudices were numerous and deeply entrenched.
in the general population as well as in the police, they had to
to be for the Jewish nation the cause of many vexations-
tions.

Jews naturally had similar customs.
eras.

The women kept in all its purity the rereligion of the home and family, this integrity of the marital faith, which even those most hostile to Jews have all times given as an example to Christian women yours. They were, in the regular course of the life, a glory for their husbands, their sons, their fathers, and, in all the trials they had to to endure, their consolation and their strength. Also in this a mix of Jews from all walks of life and all the origins, can't we find one that has been a disgrace for them.

Two girls really had a conversation, during throughout this period of the 16th century, a conduct which The shame almost fell upon their fellow believers. Therefore, they all agreed to ask their relegation (1). Another was put in Bicêtre. It was a woman named Catherine Koëll (Cohen, probably...) blement) who, in the service of Salomon Lévy, diverted

.his master of his duties. He ruined himself for her, and ex-

patria. She went to atone for her "debauchery" at the Hospital.

For the Jews, it was something else. Young, with blood hot-tempered, ardent, they had been unable to resister long succumbed to easy temptations that their Gffrait la Capilale Whatever discretion they put into it- The police, who had an interest in knowing everything, lifted more than once the veil with which they covered

(1) See the Jews of Paris under Louis XV, pp. 42-43.

their human escapades. She was indignant, she cried out at debauchery, he exclaimed in horror, and to put an end to this "odious trade", they drove the reckless Jew in prison and at the hospital his coaccomplice. That's how a "great crime" was thwarted.

Having "habits" with a Catholic, this was not only, for a Jew, contrary to the morality, it was also, according to the watch officers, in formal opposition to "his religion and the laws of "country." Weren't they forbidding him from doing this trade? "under penalty of being burned"? Also the clergy, who ordinarily he wasn't very picky about the catechumens, he refused in 1727, to a Jew who was quideman- . He had the baptism, to continue taking care of him, because he had been "in bad shape for a very long time" "I'm going to do business with a Christian woman."

The prospect of being burned at the stake did not frighten the Jews. excessively. When "Le Petit Cahen" was built in 1760, competed for the prettiest women with large breasts to the teachers, he proved that, even at the cost of flames eternal, he wasn't sorry to bite into the fruit forbidden. If, on the whole, the Jews remained the religious guardians of strict and pure morals that one had long enjoyed admiring in their ancestors, there were some who experienced something gentleness that breaks the austerity.

To be honest, the relationships they had with the Lords and ladies of quality were not few there. contributed. Ideas of vanity and ostentation had awakened in them through contact with the nobility. We let ourselves ennobled, without much resistance. Their names pre- moreover, this small metamorphosis was very much a part of it. fashion at a time when ennoblement compensated for All qualities, all virtues. Raphael de León, Bernard of Valabrègue, Nathan of Morhange, Elie from Perpignan — and how many others! — designated for ease of reference, under the name of the city of which they were originally from, had not aspired to this a gentlemanly manner that had been bestowed upon them granted by the police. They accepted it. He it seemed that by rising in this way above the The bourgeoisie and the people had to earn more easily their esteem, and get closer at the same time time of the nobility which, for various reasons, had approached them more than once.

It was obviously this thought that Mayer obeyed. of Vienna, jeweler to the Queen in 1727, when he he called himself simply "of Vienna," and signed his letters of that name. The police enhanced by the same The process was named after Mandel of Vienna. Salomon Lévy, who in 1723 had a money business in association with the Princess of Rohan, received her correspondence dance in the name of

Sir
Mr. de Lévy

rue Traversiére, St-Roch district
at Roy Charlemagne, at Mde Grognet's

Paris.

Finally, a "merchant and banker in Paris," Louis Lévy had become "Louis de Lévy" in 1722. He carried a sword. His intimacy with "Mila Rameau, daughter" of the Opera” obliged him, it is true, to some representation tation. He needed nothing less to appear worthy - He lies before his Lady's servants. When he led to the dead end of the Oratory Fathers, where She was staying there, to "eat and drink" with her.

Certainly, a good name was not to be scorned. Some, however, thought that this satisfaction His sense of self-esteem was quite weak. Why not not to add to this new nobility a dignity suited to flatter pride, and to impress with respect Bourgeoisie and peasants? That's what two thought. Jews of Avignon who, in the process of converting to Catholicism licism, imagined at the same time converting

their name. One, Aron Dalpuget, called himself Mr. d'Aroniche, and iaulre, Israel Dalpuget, M. le marquis d'Altuche. Comedy names, which had at least the merit of not smelling burnt.

But adorning oneself with the liter was not enough A man of quality. Certainly, ordinary people They were sensitive to it; but they didn't usually believe in it. as much as the costume could honestly do To answer. Did rags ever command respect? And what about consideration? Little by little, then, some young people people, the "libertines", the "womanizers of evil" places”, all these “bad influences” who “maintain- "were having daughters," attracted by wealth and elegance The power of the great lords, shaped themselves into

their ways. We put ourselves "in the position of advisors," we carried red heels and "plumes"; they donned
< a garment with gold or silver buttonholes » and « the "Brassed jacket"; then "hat under arm",
With his sword and hunting knife at his side, he left.
on the promenades or in the alleyways "play the "Rolle de fat." We passed petit-maitre.

-= To bear the sword! There should be no [rejection] for the Jews of greater enjoyment! What revenge for the evil-
Taken by all! What a triumph of so much disdain, of miseries and persecutions! Their costume enhances them-
they knew in their self-esteem; the sword made them the equals of men. Who then will be surprised that, not able to overcome prejudices through the severity of their morals, diligent labor, a desperate humility, they thought they had found a way to get more
Easily right? There was certainly something in them something of that feeling, alongside vanity and the glory that could guide them.

From 1752 onwards, the Jews formed a whole group of peliis-masters who filled Paris with their noisy-
your escapades. The German Jews counted on it for
They were few and kept to themselves. They were Godchaux.

—

of Nancy, the protégé of the Duchess of Orléans, who he spent part of his life at the Temple;
later, under M. de Sartines, Lévy de Metz, whose
The brother was protected by the Count of Saint-Florentin.
Spanish and Portuguese Jews, naturally more brilliant, inclined towards all forms of elegance. more refined born with insinuating manners and a quick tongue, composed almost entirely of this group of
"Bad kids." There were at least twenty of them.
that love” of “beautiful clothes” and wearing arms had gradually gained ground: the Dalpugets, the
Astruc, the Joseph Petits, the Pauls, the Daguilars, all from Bordeaux, had been the first in this new route; the Ravel group from Avignon had joined them; then came Cespedes, from Amsterdam,
Elie of Perpignan, Saul and Israel Vidal, and this of
Souza, who single-handedly defied all the English in Paris, a:t moment when France was at war with England-

earth. One can imagine the irritation of these young people
crazy things caused to the police, if one considers that the Dal-
Puget were six, all brothers or cousins, plus endia-
wheat, each as good as the other; that the group counted
five Astruc and three Ravel, whose passion for the gran-
the hardships and pleasures were in no way inferior to those of
Dalpuget

They were all young, active, vigorous men
rous, ardent in their work, and to whom their trade
banking, jewelry, silk or gilding,
It provided a first, solid coat of varnish. It was a
a new generation that was rising up, bolder and
also more sociable than the one who, for forty
years, lost in the lower strata of the population
Parisian woman, allowed herself to be intimidated by the police, by
his threats and his harshness. Our fur-masters
they were no longer much frightened by all of this; they had
instinctively aware that a change is taking place
would be in the life of the people of France, and that one
Jews would no longer be hanged between two dogs, a
the door of a Synagogue. Prison and exile...

were going to interrupt their joyous escapades; but there
to end it, no. Also, that the rigor
laws in this regard, they did not want to give up
to the sword, a mark of nobility. One of them, Solomon
Astruc had asked the officer, as if it were a fa-
veur, to keep his hunting knife to "finish"
some matters” remained unresolved; and as
He was ordered to comply with the decisions
to the magistrate, he replied "that he would rather leave Pa-
risk of not carrying the sword and knife of
"hunt." Another, Jacob Dalpuget, "vain hemme,"
Buhot would say, encouraging his children and grandchildren-
children in their disobedience to the police, because
that he considered the carrying of weapons as a "privilege-
"lège" belonging to his family, "excluding the
other Jews."

The Inspectors, outraged by this audacious
independence, they tried to suppress it; but badly-
Despite the strict orders given to them, they
did not easily overcome these new
great lords. Buhot spent part of his time
that his duty to hunt them down lasted. That killed
led to some unfortunate adventures.

Crossing the Pont-Neuf - it was in September
1755 - he met Moyse Astruc, a Jew from Bordeaux,
that he recognized as having come to his house to do
the declaration of his arrival. That evening, Moyse was wearing
the sword and the hunting knife. Buhot calls him and
communicates the magistrate's orders. Like Movse
had approached, leaving at some distance "a
"In particular," the officer asked him the name of his friend.
It was Semach David Valpuget. What! That very same one
who was exiled, in Paris! Buhot was left speechless.
He made him come and talk to him, and made him get in
his carriage. He reproached him for his disobedience, and as
Semach! who replied "very cavalierly", the officer-
The cier informed him that he had to follow him, on the King's orders.

Dalpuget declared that he would do nothing about it and at the same time
At the time, "aided by his comrade," he seized the
He jumped out of the carriage and ran away. Buhot
could still hold him back "by his brown camelot suit",
but not strongly enough, however, because of its pri-
Sonnier, he only had "half" left between the mayors.
from his hahit "in the pockets of which half he
"There was a wallet containing several papers."

The exempt went to Commissioner Chénu's house por-
Having taken his sad trophy, he recounted his misadventure to him.
Jresser made a report, and both of them, melancholic-
soon, they began to affix seals both to the
piece of camelot than on Dalpuget's portfolio.
US could not, for a long time, forget this misadventure-

ure.

Moreover, he was playing a dangerous game with his constituents.
We have recounted the troubles he had several times
about them and what his clumsiness caused; he failed-
he could one day be killed in a duel by one of them.

Jews who carried the sword had to be natural-
genuinely tempted to use it. What good is a weapon?
riveted to the sheath? If they felt something
exuberant joy that drives the child to draw his weapon
the toy sword they were given, they also obeyed
to a nobler sentiment. They were beginning to...
more these humble, submissive beings, who bowed
shamefully the iêle under the gesture or the outrage.

The "magnificent clothes" and the wearing of the sword,
by restoring their awareness of their dignity as human beings,
They uplifted their souls and strengthened their hearts. It was
first among themselves that they put their valor to the test
lance. Fortunately, the Portuguese had the head
prompt, but not bad, and the swords went back in.
in the sheath as pure as they had been drawn from it.

Salomon Ravel, Isracl Dalpuget, Salomon and Moyse
Among these valiant knights, the Astrucs were the most
ardent in battle. The quarrel originated in
coffee, was getting worse, it suddenly became so vivid
that it was emptied without delay, sword in hand, on the
St-Michel bridge, or St-André-des-Arts street, "at the corner
of that of Mâcon," just steps from their home. Sou-
the clash of swords attracted the watch; our gen-
The men quickly sheathed their weapons, but not as-
However, act quickly so that none of them
remained in his hands. He, then, paying his proud
The attitude of a few days in prison could have
in his retreat of bitter reflections on courage
little known.

Moyse Astruc seemed to be a terrible man.
However, he was nothing like a swordsman. Aged one
In his thirties, tall and thin, he had a strong
good turn in his "peddler's outfit"
"Plet brun glacé" which included "flat buttons"
of silver thread." His dark face, peculiar to the Jew
oriental, and framed by black hair, not
It lacked neither charm nor expression, despite
His eyes were a little small. The "good upbringing" he had
received, no more than his "sincere honesty", could not-
were meant to suggest truly bloodthirsty instincts.
"Light-headed, but not depraved," he said of himself.
Mrs. Lecour de Malon, her protector. Yet it was
he who, in 1761, almost deprived the po-
Buhot's valuable services are at stake.

Crossing the Pont St-Michel at three o'clock
In the afternoon, the exempt met Astruc, sword in hand
On the side, at the door of the Dauphin Buhot café, he approached
from him and asked him why. After being arrested
once already for having contravened the orders of
As a magistrate, he continued to carry the sword and knife of
Hunting despite the prohibition against it?

Astruc replied in a threatening tone: "Go
to f*** you; I have no account to give you-
"Dre; leave me alone." This response, made
<highly in the presence of about twenty Jews,

Buhot was indignant, already feeling "followed by a po-
"numerous people." He therefore made "new representations"
sensations to Moses while accompanying him to the-
near the Church of St. Severin." But Astruc, supporting
'bad apostrophe and the insistence of Buhot, let it burst
He unleashed all his bad mood and shouted at him: "F...-moy
the camp, J... F...; or I'll... my sword through you
of the body!

His threats were soon followed by action and the
The unfortunate man rushed at Buhot, sword raised. Surprised
At this sudden attack, the exempt threw himself aside,
drew his weapon and was happy enough to be able to
parry the first bolts. The duel then began,
and continued, quite nervously, on both sides.
when a short-robed exempt, Hébert, attracted by
the sound of swords, approached and, recognizing Bu-
Hot, lent him a hand. Astruc then rushed at him;
But Hébert and the Inspector joined forces,
vigorously pursued their opponent until-
than at the St. Benedict cloister. Astruc, feeling lost,
rowpit and took refuge in a house adjoining the e-
church. Hébert, proud of his victory, had seized
the carriage gate; he exclaimed "how easy it was to get it",
that the guard, a clerk-
messenger, etc. But Buhot, who knew his Jews,
replied confidently, "that he would know very well how to have it."
at his home"; and judging it unnecessary to arrest him in this
at home, thanked the exempt for his assistance.
withdrew.

The matter was serious. It didn't just affect-
Moyse Astruc was lying; she could still have the
the most disastrous consequences for the Jews of Paris. Bu-
Hot and Hébert did indeed claim in their rap-
ports that "several young men of this nation,
unruly, libertine and naturally seditious,"
had "formed the plot" to act like Astruc
when we would show up to arrest them.

- The police lieutenant, furious about this incident,
proposed to the Count of Saint-Florentin the most rigorous

new measures. Initially, there was talk of delivering a "general order" to authorize Buhot to arrest all the Jews he found carrying swords. Then the The decision was deemed insufficient. The exempt was "vivement iasulté"; there is sedition; only an Ordon - the king's trust, displayed at every crossroads, could to redress the wrong, to subject the Jews to the rule and the contain. As for Astruc, orders were given to meto be taken to Bicêtre: "He certainly deserves it," added Mr. de Sartines. |

But Astruc had fled. I'm looking for him in Rouen. to Orléans, to Tours, to Lyon, to Bordeaux. We send His denunciation was widespread. Meanwhile Mrs. Lecour de Malon, who was interested in him in religious views, intervenes in his favor, appeal with the help of Sister de Bethisy, Abbess of Panthemont, learns of his protégé's retirement and, on the conseils of "Mr. de Paradis", secretary to the Police, obtains from him the agreement to surrender himself as a prisoner. Astruc, surrendering to mercy, was at the Petit-Châtelet where or He was arrested. Fifteen days had passed; Virritation The anger caused by this audacious duel had subsided; he was told Bicélre was spared. One month later he was released.

This incident, which for a moment had taken on such importance, large proportions had no further consequences, and the The Mantes friends continued to parade their swords and their red heels on the cobblestones of Paris.

CHAPTER IV

Customs of the time

These "little Jews" found themselves wonderfully at ease in their new state; but their example was They had little following. They were an exception in the "nation". The Jews, taken as a whole, did not ask that obscure tranquility, eager for security and

work. If, among those who came to Paris, there was one
found that they were not without their faults, com-
many others won esteem and often even the
consideration! And really they had great concern for it.
rite, because in contact with this 18th-century society, where
the purest notions were perverted, one could-
which means, despite temporary shortcomings, that they
kept intact these traditional feelings of re-
religion and family who had failed until then their
strength and their honor.

It's even a show that is both provocative and...
instructive moral lesson that the way they were treated
ted by those very people who should have been the last-
everyone is complaining. Each one, like the poli-
officers, acting as judge of their actions and their conduct
duite, mercilessly condemning in them what he
was careful not to find it reprehensible for himself-
even.

"Jews are not people who should be threatened-
"They do not deserve," said the lord of Heusse des Cotes.
They show no regard. They are not citizens in the E-
tat... », and to put it simply, «these are usu-
"Divisions by state, by system, by religion..."

Moneylenders! The word was quickly uttered, and no one tired of it.
I don't know how to say it again. It was such a natural thing to agree to
accusing the Jews of secondhand dealing and usury! It doesn't matter-
were the conditions in which they lived, the

obstacles placed in the way of their trade, the exclusion pronounced-
ed against them in all the corporations of me-
third, and who forced them into low professions!
However unworthy one might think, they were the outcasts, the
Wretched, those thieves. Usurers, that said it all. This
that this word summed up contempt, jealousy, and hatred,
the long martyrology of the Jews alone could rap-
peel.

But what were they themselves, those who cou-
Should the Jews be subjected to such disgrace?

The morals of the 18th century have been portrayed too often...
key, the depravity into which the Society was
fallen, and the violent passions that agitated him beneath
a smiling and graceful appearance, so that

After so many others, we were redoing this painting. May-princely sons, nobility of the robe or sword, bourgeois, merchants, soldiers, public officials, everyone was Everything was out of whack, everything was corrupted. Law had arrived on time. favorable. —At his call, the most The evils of human nature had awakened: the the fury of gambling and enrichment, greed, the bitter in search of quick pleasures, had given themselves born into free rein, and all of Parisian society had thrown herself, following him, into the most elaborate speculations "Crazy," said a Jew of that time, "the year 1719." "was the year of enchantments in which the fury negotiations were a disease that no one "exempted himself."

The consequences of this deplorable training were felt throughout the 17th century. Some, who were horrified by the ruin and the misery, stripped them of everything: jewelry, clothes, belongings, souvenirs family jewels and heirlooms, to support their rank or to maintain a vain luxury; the others, who had taken with a taste for speculation, they embarked on argent, commercial enterprises, to repair the breaches made in their fortune or increase their wealth.

In this pressing need for money, they turned to anyone who could have an appearance of wealth; They approached the Jew, among others; they took him for broker; we partnered with him; we were half in his combinations. He couldn't resist the flattery. neither the adults nor the children were susceptible to his requests. He it seemed that the moral and material barriers which separating him from Society would all fall at once They did everything to give him that illusion. They He is cared for, pampered, and cherished; "Jew though he He is proclaimed an "honest man." Speculation arises. with him — and on him — even if it means calling him "unworthy" "thief," when misfortune strikes.

What a strange procession that the Archives of The Lieutenant General of Police paraded in front our eyes! Nobles and commoners, bourgeois and ladies of quality, servants and lords, rubbed shoulders, bumped into each other. tent at the door of the silver merchants, to have _ some advance, or request a loan that one rushes to throw away in the furnace of the English banker. But that's not plus the Quincampoix street with its enthusiasms-my, his hopes, and his vast golden horizon. The The crowd thinned, confidence wavered: the more cautious, beginning to realize, gave the atear, while – more reckless or more blind – the others hesitate, not believing in a catastrophe-imminent phe.

Such as the Marquis and Marquise de Créquy. Less happy that the Duke of Bourbon, they attempted a last-deny any effort to restore their compromised fortunes. Shouldn't we defy fate? They resort to this goal to Nathan of Morhange and gave him for pledge "Madame's complete toilette for to have an amount proportional to what she has cost." And the large marquetry-bordered mirror laughter, the powder box, the fly boxes, the torches, objects of chased silver that came from

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The first "goldsmiths," English lace, the velvet and gold borders that came from the great maker, everything passes into the hands of the praetor on wagers.

On the other hand, it belongs to a nobody Jew, a little Jew from Mantua, abandoned by his master on the pavement from Paris, that a "countess of the Empire", Mrs. de Montecuculli, wife of the Count of Lamberg, will borrow 260 lhv., and gives him as security some gold and silver dressing gown and six linen shirts of Holland. And here comes behind her, shouting against Nathan de Morhange who was "absent", a whole group of unfortunate players, the lady of the Bourg, Lady Le Prince, Lady Soumestre, the Messrs. Girard, de Montigny, Joly, Lonnat, Michel, Samson, Pinot, and Cornette. They entrusted this Jew jewelry and items to make money from or banknotes, "whose value exceeds more than one thousand "Lion." They are ruined.

The reason was that the "System" had collapsed, sowing the desolation in many families. A Jew, Mayer-Lyon Schuabe said in 1723: "the year 1720, from the The beginning of February dispelled the enchantments. and put an end to the prestige.” Law, in fact, fled. and to all the brilliant dreams he inspired, he succeeded in...

ceded the sad reality: the pledging, the sale of the most precious objects, the urgent loan with its a series of miseries and painful complaints. Faith Contracts are banned, said Montesquieu, the most Sacred conventions are annihilated, all laws Families turned upside down. All classes are struck by this upheaval of fortunes and conditions. While Count Bielke, envoy of Sweden, and the Duke of Saint-Aignan, commit their richest jewels; that the Count of Aunay sells his silver tableware "bearing his coat of arms" and the goldsmith-"Armory of Firearms, Mr. Marshal-" "chal de Vauban", a timber merchant, a "M° MarBreyer » with a small ring he just bought on credit, a "interested party in the King's affairs", André Rambaud de Saint-Maur, Receiver of Fines of the Constable, a captain in the Condé regiment, they bring in turn to the crucible at Salomon Lévy's silver and jewelry, remnants of their possessions. But it wasn't just to be able to to enrich themselves with Law, they resorted to the Jew. Chacun allowed himself to be overcome by the depravity of which the Cour had given the signal. There was a burning desire to pleasures, as if there had been a fear that these joyssessions were without consequence. From one end to the other In this 18th century, society, it has been said, was also madcynical in thought as well as in conduct. To lead this life, one needs money. The Jew has it. Doesn't he always have some? So we slip towards him. Lover, ambitious, poor, rich, each one extends the hand with a smile. The Jew knows this tensiontion of the lip that passion makes humble or haughty Taine, depending on the circumstances. He nevertheless lends – it's his job – and if he acts like a bad guy, the police Isn't she there to protect honest people? Against the usurer? Everyone uses the Jew too.

This is the secretary of the Intendant of Languedoc who is asking for help to "get out of a pledge of honor”; he is the ambassador of Cologne, J.-D. Waldor, who begs the magistrate to thinking of his "petty interests"; the Count of Terny, former intendant of the king's armies, and Mr. de Versel, lieutenant of the bodyguards, who are engagedinvolved in usurious combinations; it's Roueyre, War Commissioner, and "S" Desudreaux of Isles, "Judge of Aix in Limosin", who would like "trade" their watches and their gold chains; it's Jacques-Anne Duplessis again, knight lord of Certemont, former commander dant for the king of Fort Pinson, knight of the order royal and military of Saint Louis, which trades in its titles to impress the currency trafficker. That's it. a "young man from a good family," Mr. de Vigny, audi-

the head of the Accounts, who, in order to lead a wild life, discounted at Nathan de Morhange's, the paternal inheritance: in at the same time as the Swiss, i.e. the Princess of Armagnac, the steward of Madame la Dauphine and the steward from the Marquis de Nesles, knock at the door of the Jew for "finding the money" that "business" requires which they are responsible for."

Women, in turn driven by the same necessity, reduced to the role of beggars by the Greed, ambition, pride, or lust, resort to They too, to the silver merchant.

A young lady from Longchamps pawns her "scarlet varobesse cloak", a "shirt of woman” and “a prayer book covered in sorrow” red, engraved with magnificent prints 'fiques'. The Duchess of Villequier gets rid of two diamonds of consequence; the Duchess of Olonne of her jewelry; the Marquise de Chabanais of her rings; the Duchess of Lamarque, Princess of Armaguac, “lends out one of her chambermaid dresses for 1,200 pounds” bre; the Marquise d'Hudécourt and Mme de la Motte de Montauban are abandoning their belongings one by one wardrobes.

We had nothing but contempt for the Jews and for these low speeds that were imposed on them; but they were going to They were still being sought out, they were being trafficked. with them, having almost a superstitious trust in their decision, in their sagacity. No one found this shameful promiscuity, provided it was of large size report. Witness the house in Clermont which had considerable interests in a supply of armée made by Israël and Saül Vidal in 1772; on pre- it even tended that they were merely his "front men". Witness Marie-Henriette-Claire Adam, widow of Jean de Prévost, Esquire, Lord of Bourdenotte, formerly Treasurer General of the Ambassadors who dealt regularly with Louis Lévy; the count

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d'Hudécourt, captain in the Lenoncourt regiment, of Lanne de Sombreval, bourgeois of Paris, Melchior, prompter at the Comédie Italienne, all, in 1779, creditors of Jaco Worms; the Count of Grancey “and his house”, the Count of Cambise, the Receviewer of the sizes of the Paris Election, which continues- were relentlessly pursuing Samuel Lévy with whom They were in the account.

Marie-Catherine de Montholon, dowager of the late Mr. de Chazot, in his lifetime President of the Chamber of Deputies Parliament of Metz, did she not realize, as creditor of Abraham Worms, who died in 1755, of claiming the dead man's trunk to pay for his debt?

Sometimes, however, the roles were reversed, and in these adventure associations one could not always shouting at the Jew.

We know of nothing more striking in this regard. that the case of the Marquise de Monteval de Saint-Vaudelinquency. Joseph Astruc, a Jew from Bordeaux, condemned to exile, he had received orders in 1753 to leave Paris. His His interests compelled him to stay. The marquise, who was his debtor, had to intercede for him with the magistrat. "I owe him and can only pay him under "Fifteen days," she wrote. If he leaves, she will have to... She was therefore requesting a delay. for him. And in her rough and incorrect language, she he added: "He can only give me what you give him "I will give." The delay was granted. It was insufficient. Ten Days later she came back at it again. "I had the honor- I was going to your place yesterday to get yours. "to court him," she wrote again to the lieutenant of police; give my creditor a new deadline: "It is to me, to whom you will grant it by granting" "Thanks to this man."

What a moral downfall! And what revenge! So many humiliations that this admission of compromise of a great lady with a Jew!

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But also, what an explosion of hatred when the de-
A blunder occurred! Moyse Cahen, a Jew from Metz, made banqueroute in May 1725. Ah! the beautiful cries that
This caused quite a stir among the high nobility! The Countess
de Melun, who was caught there, was still furious. “In-
"Worthy thief!... scoundrel!... " His friends have been tricked
like her: Mr. dela Billarderie, Marshal of the Camps
and the King's armies, "the elder and the younger"; then the count
de Bragelonne, and M. Poucher, Master of Requests, and
Mr. Dumaine, lieutenant-colonel of the Tou- regiment
Raine, and the Countess of Vassé: your list is complete.
drawn up by his own hand, and handed over to the magistrate. The people
Even those of religion were not spared by this Jew:
The Abbesses of Conflans indeed count
among his victims!

But it will not be so. The Countess of Melun
She took the matter in hand: she intends to do a good job on it.
order. There she is on the roads, trailing in his wake.
her grieving husband; she goes, comes, bustles about, runs from
the rue des Tournelles where she is staying, at the lieutenant's hotel
Police station, provostship at Fort l'Evêque, and the
prison at Place Royale. She wants to see this Cahen; ah!
The encounter will be terrible! She calls upon the magistrate
trat and, on behalf of the creditors, requests "that the
"The secret should be lifted" in their favor. Shouldn't they
may "speak to him when they deem it appropriate"
for their business?

Permission was granted: that's all we
We know what will happen next in this case. It is likely
However, Moses made arrangements with his creditors.
and that the irritation of the Countess of Melun subsided.
But why had she gone and gotten involved with that hussy?
brood? And, the lost game, what did she imitate?
The dignity and discretion of the Princess of Rohan?

It is true that the Countess of Melun had in this
the company lost part of its fortune, while
the Princess of Rohan won one hundred and fifty thousand

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books. A very nice bribe. Here are the circumstances.
constants.

Following the collapse of the System, the com-
the East India Company, which had suffered the repercussions of this
financial disaster, he tried to salvage his paperwork. His
actions, in this crazy movement that had swept away the
the entire people towards speculation, were scattered-
levied, had, through continuous depreciation, passed
from the hands of the first holders to the hands of a
a considerable number of porters, and remained as
lying dormant in their portfolios. It was about them
regroup and, by an ingenious process, to
to restore the Company's credit at the same time
compromise and its paper its primary value.
decided to replace real shares with cer-
certificates of liquidated shares. Although this measure had
The rumor was that the film was taken secretly and quickly spread "that
the share liquidation certificates that would have
changed hands through bargain-basement negotiations
[They] were subject to a new visa >.

Some "private" individuals then imagined that,
if they could find "some protections" for
converting several thousand shares into certificates
liquidation cats before they are delivered to the
In this place, there would almost be a fortune to be made.
“Private individuals” were Vaudenet, a citizen of Geneva,
Joachim de la Chapelle, a burgher of the town of So-
leure, Salomon Lévi, Jew from Metz, Jean-François de
Choudens, citizen of Geneva, Samuel Lévy, brother of
Salomon, Charles Caton, of Milan, Antoine Baudun,
Esquire, lord of Malmaison, Henri Lantelme, citizen
of Geneva, and Jean Fontaine, a merchant established in
The same city. Everyone, bankers or people familiar with it.
Having a long history with money matters, they formed-
rent in society. But in reality, they were only the
larger financial implementers of the
Paris market, like Ja Pommeraye and Cor-
that one, or influential men, like the advisor La
Dagrée de Farcy, president of the Parliament of Rennes.

It was to him, to his requests, that Solomon and Samuel
Lévy was expected to be part of this combination.

The Company, formed in the early days of the month of April 1723, had – even before drafting the contrat which was meant to bind its members together – found the protector she needed. This protector was none other than your Princess of Rohan. She had welcomed with keen interest the openings which tui had been done; she threw herself wholeheartedly into the matter. His strong credit was expected to guarantee its success. princess, appreciating the value of commitments that she had taken, did not disappoint the hopes of The Society. It obtained, as had been agreed, < the delivery of several thousand shares for liquidation certificates,” which were distributed due and negotiated on the spot a few days before it was released to the public.

The association thus became the absolute master of the square.

The Paris market was in turmoil; the merchants were... they made their way; the royal effects were discredited; the stocks suffered a considerable decline; and the The confusion was such that people even believed—so much money was rare – "that it was the King who made it sell his own so he could pay for the next dividend "deude." The police's attention was soon drawn to awakening. Jealous people took it upon themselves to instruct him. Plugentlemen "merchants" had had dealings with Madame de Rohan "such a treaty" which had not been implemented, and, furious to see such an opportunity slip through their fingers, filed a complaint, revealing the financial conspiracy in in which the Princess had dipped her hands.

The police conducted a swift investigation, and, all at once The net stopped all the members of the association. This was done so quickly that Samuel Levi, protestant- so vehemently opposed to his imprisonment, he exclaimed: "They are arresting merested without me knowing why and the funds of a The people from the first group are all jumbled together in An office, without being counted. Give me time to put things in order; she will thank you and you will answer for me and my person.” The princess She had other worries at the moment. She was not Not worried at all, we can well imagine. But some care that efforts were made to safeguard his honor and name, It could not be hidden that he had been promised one hundred and five-

A thousand pounds to obtain this conversion. At that point, she had already received 70,000, and the the definitive guarantee of services rendered was between his hands.

The Company did not have time to realize the benefits the results she hoped for. The general deliverance of liters had indeed not been long in following the delivery made for the benefit of the association, and had not left him that the timeframe was too short to benefit from it. Furthermore the public offering having "equaled the share price" "with that of the liquidation," the bankers, deceived In their forecasts, they lost "considerably". In a way, the report addressed to the minister stated, < that he There seems to be more professional jealousy in all of this "A matter that has been accomplished."

Nevertheless, the scandal soon erupted, publicment. All the prisoners were successively interrogés by the Count d'Argenson who, in his capacity as the lieutenant general of police, had insisted on asking them questions to operate himself. There was no doubt about it. Two formal treaties had been concluded with the princess de Rohan, one through Letourneur, her attorney, the Marquise de Lunaty, with La Pommeraye and de Corcelle; the other with La Dagrée de Farcy, who had associated "the two Jews" with it. The police report was very explicit: "The purpose of these treaties, it was said, were that Mme de Rohan would do to issue eight thousand new shares, before he no other appeared in public, whereupon She would be paid 150,000 pounds, of which she has already received 70,000, and for the remaining 80,000 he was given a bearer note for this sum payable in the month of June." The interrogations were no less clear.

The sum was a good catch; it was kept. While the Princess of Ronan was shooting so far ahead— The two Jews— as usual — suffered the consequences of this combination where they were however only secondary partners; they were assigned the first role in this matter. Wasn't it enough that they were Jews, to be accused of having carried it out entirely? It's "Samuel Lévi joined with several individuals" who conceived the operation; It was "S. Lévy and his "Company" that threw the shares onto the market. The debacle occurs: "This fact is of interest only to the

"Sr. Samuel Lévi and his Company." The treaties? They were done, one "between the Princess of Rohan and the Jews," the other “between the Jews and Mr. de Farcy.” Everyone: croupiers, agents, and brokers, not even-would have been brokers, agents and dealers at the Devotion of Samuel and Solomon Lévy.

All of this was false; and what could be truthfully What we must observe is that Samuel was, with regard to the Lapommeraye, La Chapelle and others, charged with "making the commissions of the Princess of Rohan.” But the Jews, eternally good people, should not hang them. They don't pay for all of them? Here again, and right to the end, They were the obvious victims. Locked up At the Fort! The bishop and his associates were alone. held incommunicado. The police themselves eventually stopped recognizing them from each other: faces, first names, everything was confused; so that three months later, when All these speculators are released, the case He remains silent on the matter of the two Jews. We see to intervene on their behalf, Madame de Raguse, an abbot, the Minister Leblanc; they intercede with the lieutenant-General of police to obtain "his" freedom.

"His" freedom? So there's only one left? What Was he? And as in the well-known comedy of One is tempted to ask: Is it him? Is it

'other? |

CHAPTER V

THE PROFESSIONS OF JEWS

If the Jews took such an active part, sometimes predominant, to these traffickings, it is — we must not to tire of repeating it — that every regulated industry their ties were forbidden to them and they were inevitably forced into the vilest tasks. One said of them that they were dead in the civil order (1); the word could also be applied to them in order commercial. They had no legal status, point of law, therefore, point of protection under laws that they were forced to break because they prohibited their trade and forbade them from doing anything other trade than that one: a vicious circle.

from which they sought to escape, but in vain. Their existence
Tence was a perpetual struggle between those who
they criticized the lowly professions that no one else
wanted to take, and those who rejected them far away
when, by a supreme effort, they attempted to abor-
to have an honorable profession.

A Jew from Fürth, Abraham Oulman, was the 2nd deceased.
December 1746 in Paris, where he had come with his companion
set up there to trade in bronze. A Jew!
Bronze trading! Was that permissible? The col-
Wear and tear, yes. But bronze! A Jew! Leg
The jurors-merchants protest and have the goods seized.
Goods. Tapin gives his report. This Jew "silent the
bronze trade"; this already "makes him very sus-
"pect." But that's not all: "he sells these same
bronzes below their selling price
in the country! Oh! Well then! No more doubt! "It is necessary
whether he stole them or wants to set up a bank-
"Road." And he is banished from the kingdom!

(1) Abbot Joseph Lehmann. — The Entry of the Israclites into the $o+
French sky (Paris 1886).

Thus, as soon as they enter into a business transaction, the corporations
tions protest. They cannot sustain
their families "that trade allowed their
nation”, and this trade earns them the most contempt-
sants outrages. But as soon as a Jew tries to fran-
He is ostracized, trapped in the suffocating circle that has been drawn around him.
vilified: he's a dishonest man! He needs vi-
However, he did pay his taxes — for he was
overwhelmed, — to pay New Year's gifts, to provide for char-
sacred places. What to do then, if not sink deeper into...
days more in the sometimes dishonorable trafficking of-
which their fathers had already been condemned, and
that jealousy, hatred, and intolerance never ceased
to impose it on them?

In general, Jews, from a commercial point of view,
They were divided into two distinct groups.

One group consisted of secondhand dealers or "ambulants",
brokers, peddlers, haberdashers or secondhand clothes dealers and —
as they used to say then — of clinker merchants-
Lerie. They were the little ones, the completely humble ones,

those we saw pacing the roads, searching for the
fortune, always pathetic, tempted by the greed
life of Paris, its immense resources, its labyrinth
narrow streets where they could pass unnoticed,
Living as strangers, happy to be alive! The hope of ga-
giving them their bread, however bitter it might be, made them...
dying for days, weeks, sometimes
months. Then this tranquility suddenly ceased.

"What did this one do?" the magistrate asked.
"He's a 'street vendor,'" the officer replied. "Good."
"For prison." That one? Juyon Cahin, living on street
Saint-Martin. He is in Paris "to conduct business"
res for the French Grenadiers Regiment; it
"must leave in a few days." — Good. But "if he
"The only thing left is to put him in prison." — This third one? "He
"rolls the coffees." — This other one? — There's a "mau-
"Vile reputation." — "Send them back from Paris."

This one at last? — Alexandre Jacob, of Mau- Street
fog? Hardware store owner. He doesn't have a step-
seport; but "there is nothing positive against him".
No matter! Chase him away! Chase away the others! Chas-
Listen to them all!

Thus the order of exile or imprisonment was lifted.
unexpectedly, they were hunched over. They were already bending their shoulders.
fleeing, and they set off again, Jews tou-
wandering days, always driven by the hope of finding
to — before eternal rest — a land where they could-
would rest their weary feet, their broken bodies, their hearts
Heavy and wavering head. But everywhere intolerance,
fanaticism, police brutality, insulting contempt
so much so, they pushed them back to the depths of the ghetto, from where
They had gone out full of confidence, and they met-
they were taking their places back in the shop
dark, resuming his trade as a usurer and
currency trafficker whom they had thought of abandoning
forever.

The others, the less wretched, those for the-
whichever fate proved less harsh, undertaking-
army supplies or remounts of the
cavalrymen, became bankers or heating men, did not
'not disdaining, as we have seen, the great affairs-
res of pawn loans or advances.

Several of these entrepreneurs were in the service
of the King for many years. Such as MayerFranck,
Alexandre Halphen and David Oulif, from Metz; Lyon
from Hamburg, Bernard Creutznach, who supplied
the crews of the bodyguard officers; Elie
Worms, subcontractor for military hospitals
d'Egra, in Bohemia; Israel and Saul Vidal in 1771, etc.
Joseph de Valabrègue in 1775; they had rendered by
their loyalty to the country of services including marshals of
camp, lords, princes and generous lieutenants.
were giving testimony.

Some, since 1681 and 1687, had followed

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step by step the diverse fortunes of royal arms, these
gigantic struggles or first each day had
It had been a victory; then they had witnessed all these
battles where Louis XIV, aged, embittered, desperate, hoped-
would always meet with glory, the first com-
battles, and where France, alas! found only ruin,
Defeat and mourning.

Others, like Salomon Lévy, the partner of the
Princess of Rohan, and Jacob Worms, the owner
of the synagogue invaded in 1725, had, one in
quality of general ammunition supplier for Italy, and
The other, on important missions, makes advances
considerable to the King and the State. They had great '-
they struggle to get their complexes resolved, and when finally they
They thought they were reaching their goal, but they no longer perceived that
two-thirds of the sums that were owed to them.

The state coffers were still empty at that time:
the administration paid the suppliers by donating them
nant of banknotes with more or less distant maturities,
and when the appointed time arrived, the paper had lost
'half its value (1). Intermittent disputes-
The complaints arose and, carried from court to court, .
degenerated into lawsuits which those involved did not see
Not the end. 7

The Jews, who could not afford to live in a building,
and whose entire fortune consisted of "paper,"

They were then cornered on all sides. Their deb- those who found it natural and right to deceive a Jews denied their debts, and by defrauding him, accused him of They acted in bad faith. Didn't they have something on their side? Opinion and the law? The creditors of the Jews were taking In their own fear, they joined the pack of those who shouted so as not to hear the cry of their conscience; and the Jew, bewildered by all these clamor, knowing, moreover, that his protests would remain vain, felt delivered, lost, sacrificed in advance to:

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(1) Rayaissor (François). Archives de la Bastille, Paris 1884.

hatreds, disappointments, and angers of all. It was the bankruptcy.

Such was the fate of many Jewish bankers in 16th century. But then bankruptcy did not carry off not with her the ignominy that is attached to it nowadays. Infidelity in commerce was almost natural there. realized; bankruptcies multiplied; debts They felt no shame, and the creditors showed as much indulgence as promptness to stifle these kinds of thefts (1).

It is generally believed, however, that the Jews were not not always treated with such kindness. We were all the less lenient towards them as, yielding to a crude prejudice whose reality had never They could have been right, they were always assumed to have a certain strength. tune much higher than what they had. Once Once captured and detained, they were prosecuted with rigor from which the best results were expected, but which ultimately turned to the detriment of their persecutors. authors; for by depriving the Jews of their freedom, they It is almost impossible to find a way to link up.

rer.

Among the Jews who occupied a pre-
weighty in the bank at that time, it is necessary
including Samuel Lévy who, along with his brother Salomon,
was involved in the liquidation certificates affair
tion in 1723.

Before settling in Paris, he was based in
Metz where he simultaneously held the position of "treasurer-
"General Sorcerer of His Royal Highness of Lorraine."
These functions, which he owed to his moral qualities,
to his brilliant situation and his business acumen,
had not been without influence on his establishment
daus the capital (2). He enjoyed great con-

(1) Linguet, Annales politiques. (London, 1777. Vol. 4°, p. 79),
(2) He lived a lavish lifestyle in Metz and had a house built there.

siderealion which had earned him so much contact
with the Princess of Rohan who preserved her pro-
tction, that with quality people and houses
of major banks in the Paris financial center.

In the first days of October 1724, –
following a complaint filed against him by the count
From Cambis, we learned that he had disappeared – or rather,
– according to the expression used at that time – that he
had "been absent".

Accused of "failing to execute a negotiation he had
made with Mr. Ile, Count of Cambis," and threatened with being
Placed "in a safe location", he had taken refuge in the hotel
of Soubise, which served as a “retirement place”.

That was the custom then, when a debtor found himself
in a difficult situation, and that he did not want to risk-
rather than being arrested, having to "withdraw for a few days",
the time to finish the case for which he was important-
He was taking secret lodgings in some house.
of knowledge, or in a privileged place. The "ab-
"sent" warned the creditors from there that this
"Retirement" was temporary, that it "was only
for the pending matter, and that he was indeed proposing
to return home "imminently".

So did Samuel Lévy, after having "consulted his
"Amys, regarding the course of action he had to take." He pushed
attention to the point of making his

host, to whom he simultaneously handed a bag of
"One thousand pounds for the rent of his apartment."

The Count of Cambis was not a man to at-
to extend the tin of this "retrail". He refused all
the "guarantees" or "securities" that Samuel offered

superb house. It soon aroused the jealousy of the clergy who, the
45 September 1715, took advantage of the moment when he was celebrating "the festival
"Trumpets" to stir up the populace against him, who pe-
Netra went into his house and looted it. Forced to declare bankruptcy
As a result of this pillaging, Levi was arrested with his wife and...
closed to the Conciergerie, where he remained for a long time. (Car-
Moly, Revue orientale, volume 2, p. 249. — Brussels, 1842.)

Lévy, and filed a complaint. On December 11, Lévy was arrested.
He was arrested and put in a dungeon. He fell seriously ill there.
"He is dying," cries M. de Cambis; "and it would not be
not the account of his creditors." Also he, who
intended to get justice from his debtor, but did not want-
milk, not his death, asked that he be put "in the
playground." And he added: “I’m promised wonders.”
"provided he gets out of the dungeon."

But the Jewish banker's financial situation had
things immediately worsened; the confidence he enjoyed
had suddenly been shaken; and his detention had

delivered the final blow, sowing panic among his
creditors; they followed the Count of
Cambis to preserve their rights from all de-
deadlines. Requests for recommendations are pouring in.
go into the magistrate's chambers. "Recommend"
a debtor in the prison where he was detained, that was
to assert one's rights alongside those of the State,
whose initiative was first manifested by
a lettre de cachet, a type of arrest warrant.
When the event that had motivated the imprisonment
affected the public interest, the State maintained its letter
of cachet; otherwise, he lost interest
of the case, and the creditor took his place: A
From that moment on, the King's order could be lifted.
the prisoner was only released if there were no hands-
lifting of all recommendations.

We can imagine the haste with which they moved "between the
two counters" to fill out this important form

mality. The police believed, if not in "a bankruptcy" fraudulent", or at least to a "bankruptcy", and, despite the assurance he gave that all his debtors were "well-off", it was claimed that its debts rosewere worth more than a million.

On December 23, in the presence of the creditors assembledwheat, and in the study of Mr. Humblot, prosecutor of ChaTelet, they made open the cassette which contained his papers. It was a surprise. We were expecting a situation Lamentable. Hadn't the word "ban-" been uttered? "queroute"? The number of effects found in 129 The number of "boxes" was considerable. A list was drawn up. meticulous. The bankers Legrand and Maniquet, Chamblin brothers, Taxis, tax collector for electricity tion of Paris, were among the most important debtors of Samuel Lévy. Jews, who were in commercial relations with their coreligionist, y were included for a fairly substantial sum. We did an exact account of the value of these effels, and so much in hillets that in reconnaissance, some were found for 1,247,333 pounds. The liabilities amounted to only 931,808 books.

Lévy was therefore right to say that there was "in The sealed box had effects far more than sufficient- "sants to pay everyone," not to mention that several, among those who distinguished themselves by their hostility, were "on pledge". The sitnation was so clear that almost all the creditors, trusting in the solidity of Lévy's credit, showed themselves to be dissettled into an arrangement. Twenty of them, consenting upon his release, they had granted him a "safe passage" three months" during which they gave up "to take no legal action or impose any constraints against him." Only Legrand, Chamblin, and Taxis opposed it, and That, said Mr. de Grancey, one of the major creditors, "to make the public believe to whom they owe more four million that Led. Lévy owes them

Taxis and Chamblin, who had an interest in everything "em- to confuse," they waged a very vigorous campaign against Samuel Lévy and others acted in bad faith obvious. They insinuated, among other things, that their debtFeur had the intention of leaving the kingdom and passing in foreign countries. Him? Him who was "French" "From generation to generation," rereading from France?

The magistrate, however, knew of her love for France; he knew what Lévy had done to make to the State the services of which it believed itself capable. The King has no subject more faithful to him and who subhates with such passion to return to the kingdom services that make it known to everyone, the world its tender affection for his homeland. Why would he do the Is it foolish to leave the kingdom? His debts are mounting. with over 1,200,000 pounds, his recommendations to 90,000: "That would be," he said, "abandoning what little there is left of although I have hope of ever recovering."

All these arguments struck the lieutenant general-police officer who eventually became astonished by the obstinacy with which Chamblin and Taxis refused to enter in arrangements with Samuel Lévy. Mr. de Villebon, steward of Marshal de Médaris, in charge of verifying Lévy's memoirs, he had found them "quite truesimilar," and had stated that, among “those who claim creditors”, several “were his debtors "authorities of considerable sums." On the advice Mr. de Villebon, the magistrate summoned to the Hôtel de la Provostship of Taxis, Gras, Mestrezat, Parat de Vareille, Saint-Priest, Ageron, Legrand, Chamblin “and Comcompany,” and confronted them with Samuel. This misfortunereux, despite the unjust prosecutions he was subjected to the object, despite the raaladie that its internment had caused, despite the miseries that Langlade he was subjected to in prison, did not receive any punishment to prove, through figures, accounts and calculations, that its requests were "based on titles" and "its refaithful answers." Nothing prevented us from He did him justice.

It was only in February 1726 that it was handed over free. He had spent fifteen months in prison for a bankruptcy of which he was accused, which he did not have done and that, by its very clear situation, it was not not at all tempted to do so. Strange thing! if he was broadened, it is not that we have consented to recognize his innocence, it was simply "false by "His creditors for having provided food." This was not one of the least curious details of customs at that time that the obligation where one was, by recommending a prisoner for debt, to provide for its upkeep through a fixed subsidy. From that the creditors declared themselves unable to continue, the prisoner was released if he was not detained for other reasons.

Samuel Lévy benefited from the weariness, which was intentional. perhaps, from his creditors, while in a In a similar financial situation, any other non-Jew would have emerged victorious from these trials. But, As we have said, the Jews remained the victims of age-old prejudices; whatever the bad faith They were unquestionably criticized by their opponents. of dishonesty and, in the prejudiced mind of the police or people, suspicion being equivalent to certainty, they were immediately treated as criminals.

It was especially when they were engaged in business of money that the Jews had to suffer from this suspicion. The protests were numerous, inevitabletables in this type of business that no law regulated it, and as soon as one of them rose up, people shouted to the betrayal of the Jew and his nation. Even between They, the Jews, were not spared these difficulties; the More often than not, they sought to flatten them willingly. willingly; but when they brought the complaint to the The police officer, the magistrate, passed by indifferently: "It's a "A matter between Jews," he said, and to which "the King "has no interest."

Despite all these tribulations, he did not fail of Jews in Paris, during the 18th century, who made "The paper trade and banking." Do we have It goes without saying that this was the only one to which the nation Jewish, as a whole, could be the least illegalHow to indulge? Besides Samuel Lévy, there were important bankers. Almost all of them were from Metz. We have already mentioned Mayer Lyon Schuabe, Salomon Lévy, Jacob Worms. Isaac Spire was accused in 1716, with a Geneva banker, "for having wanted to do to send abroad one hundred and forty thousand gold louis "old species." Their innocence was recognized, the

The falsity of the news was demonstrated, and they were released after spending ten days in the Bastille. Olry Alcan was a regular on the street in 1749 Quincampoix. Much later, Jacob Goldschmidt. of Nancy, Jacob Lévy of Bischeim, and Moyse Isaac Spir Lévy, from Metz, all three very honorably known, had their bank houses on Beautown and Saint-Julien des Ménétriers street, in the center even their fellow believers. Nathan of Morhange, Having matured, he established himself on rue de l'Echelle in 1755. Finally Samuel Peixotto, a Jew from the Orléans region, to whom in 1771 "the the government entrusted the general supply of

"Monetary of France" came to remain at that time in Paris.

But there weren't only oven entrepreneurs military supplies, traffickers and bankers among the Jews in Paris. Many contributed to raise the level of negotiation by making the comtrade in silk and drapery. The Jews porTugais particularly excelled there. It was against around 1767, the trade guilds arose — they saw so violently in trying to stop them in this road that they accused them of invading.

There were also jewelers who enjoyed a certain degree of... of a good reputation. Mayer, from Vienna, was the jeweler Marie Leczinska's designated companion, and accompanied her in his travels. Jacob Baccarat was, in 1745, a supplier sister of the dauphine; David Oulif had Gans this cotrade in close relations with the Court; Moses Polack Cahen and Jonas Lévy, from Amsterdam, were in Paris in 1745 "to sell diamonds,

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pearls and all kinds of gemstones of different colors"; and, in 1734, Tapin announced that David Revel, Judas Revel, Elie de Saint-Paul, Lange Sazias and Josué Naquet, all five from Avignon, came to settle blir "to trade in diamonds, pearls and of silver stripes."

In truth, this kind of case could count still among those to whom the Jews devoted themselves more specifically. But one could see, to the bold ideas that were awakening in their minds, that secondhand shops and thrift stores should no longer to remain for a long time the special object of their trade.

Already in the first half of the 17th century, there There are, admittedly rare, those who seek to break the entraves that are put to their fruitful action.

Some give free rein to their imagination.

A Portuguese Jew, named Buzaglio, who had been exiled, he returned to France in 1747 with an invention. tion of which he was the author "to make cannonballs which "They were supposed to set fire to the enemy ships." He was returned to Paris on the orders of the Prince of Conti, and It was the Duke of Penthièvre who had introduced him to minister.

No less important in its own way was the idea of Salomon Blien, from Metz, who had designed the double project for a low-cost bank and a lottery in life annuities—thus anticipating by almost a century institutions of this kind, such as the abundance of money and the dissemination of financial knowledge were later to become so common.

There were some who, thanks to a truly commendable in the deplorable conditions in which they find themselves were, managed to carve out a place for themselves among the indusiriels. Thus Mayer Ascher, from Strasbourg, who 1746 was a partner in a leather factory; Cosman Léman Lévy, from Dresden, who had, on Mazarine, a Calemande factory "in the style of An-

England, imitating painted canvases”; Manuel de Léon, de Salamanca, and Aron Lopés, from Bayonne, who had both, also on rue Mazarine, a factory of

chocolate. Another Portuguese Jew was already practicing this trade.

industry in 173). (was Miguel de Fonseca, whose affiliation—Jewish, Calvinist, or Catholic—was unknown.

jique – or if he were all three accused by Langlade, being a "man without confession," produced in support of his protest a

"Extract from the Poll Tax Roll of the City of Paris" ordered by the Provosts of the Merchants and aldermen for the year 1730," thus worded:

Cloister Saint-Honoré Street
House in MS Honoré

Mr. de Fonsec works in chocolate 6.12
A maid...........,...... 3 6

To those who would claim that the Jews are content- were trying to exploit the workers, "to appropriate to implement it, the work of others," he It would suffice to say that it was for these outcasts, for these wretches, an already considerable effort and of which only biased men could misunderstand the merit. But there was more: Jews were surrendering to manual labor; Jews were or- Jews lived by the work of their hands. These people came from Nancy, Hamburg, and Poland. from Aisace, from Berlin, and were among those "little Jews"

For whom one could never have enough contempt.

were jewellers, painters, engravers, draftsmen or embroiderers. However tedious the list may be, It's worth doing.

Joseph Goudchaux, from Nancy, lodges in a furnished room on the street Maubuée, and "works in the jeweler's trade"; Sa-

Muel Noé, of London, residing on Galande Street, at the Magdeleine is an engraver of her station. Engravers equally- and of "good reputation", Israel Jacob and Wulf Herschel, residing on Saint-Martin Street; engravers Joseph and Samuel Abraham, from Hamburg, rue Beaubourg; engravers from Altona, Abraham Salomon, and Philippe Samuel, rue Geoffroy-Langevin, at the Pi-

Green liers: "They are," said Buhot, "very skillful
stone engravers and who have a very good con-
"Duite." Jacob Samuel and Isaac Daniel, of Amsterdam
Maubuée Street, at Lebrun's, shoemaker; Isaac Marcus
and Alexandre Israël, rue and hôtel de Montmorency,
from Bischeim in Alsace; Solomon Mark of Bischeim,
rue Geoffroy-Langevin; and Tobias Baer, from Berlin,
all appeared on Buhot's lists, from 1755 to
1760, as engravers, and were considered as
"good subjects", "honest people" and "behaving
"Good." Around the same time, Moses and Mayer Levi
had come from Amsterdam to settle on Simon Street
Frank, at the Sign of the Cross, to "work in
pencils"; Raphael Bacchi, from Turin, painter in mid-
children "of great talent" and "good con-
"Duite" was housed on rue Taranne, at Pergout's, a merchant
of tobacco. A few years later, in 1764, Jacob
Silva, a Jew from London, an embroiderer by trade, arrived
He went to Paris "at the request of several prominent figures"
people"; finally, in 1769, Mayer Moyse practiced there
the profession of engraver, and engraver also was
Jacob Simon, who was on the first floor of a house
"whose shop is occupied by a wigmaker,"
occupied a room overlooking the street and a small
office, rue du Temple near rue des Gravilliers.

Judaism also had its dark side. Alongside these
skilled, intelligent men, dedicating themselves to a la-
whether a dedicated student or devoted to works of art, there
There were the irregular workers, the deviants. We had them.
They saw few. However, there could have been many.

if we consider that coming from all points of the Eu-
rope, they were leaving their "Jewish quarters" where, rejected
through society, they only had contact with it
for the accomplishment of menial tasks, where the
persecution had obliterated their conscience, and where by
Consequently, they had not been able to draw any useful information.
pure in morality and honor. In turn
Paris, with its confused melee of the opulent and the wretched-
bleak, benevolent, and ambitious, where vice and
rare virtues were found at every crossroads,
offered too many attractions for them not to seek
not, they too, to wet their lips at the source where
so many others were de-corking.

That was indeed the opinion of Isak Samols, a Dutch Jew.

who, driven by the "desire to see France," committed himself as a cook in the service of D. Abraham of David Gabay Henriquez, from Amsterdam, to accomplish this journey. .

Also led astray were Léon Olry Spir Lévy, from Metz, and Cerf de Morhange, bad subjects who "do not sca-
"Song more than becoming," they pledged in 1757 to Captain of the Piedmont Regiment; Mayer Wolff, A Polish Jew, whose "ordinary profession is to "Playing with cups and balls"; Samuel Hirsh, Jew with a leg of wood, which was protected in 1768 by the Count of Lamarche, for the "secret" Swil had "to destroy" the rats"; Isaac Franc finally who, for three se-
Maines, lived in La Villette under the nickname of the Ins-
instrument. When the police, usually very well-
laughing, she came to ask him for an explanation of this strange nickname, he had fled.

There were also some among them who sought fortune in the most disparate professions. For example-
Mordecai, “a Jew by nation and a priest-
"He's been living in Le Havre for several years." He has been staying with Lady Homberg, "a merchant and also Jewish"
"ment" (1), he added, in 1799, to his religious functions

(1) At the same time there was an Eliezer Homberg, at

gieuses the negotiation of effects, brokerage, bought goods "from America", were founded a house in Strasbourg, another in Paris and asso-
ciait ici et la ses frères à son commerce importante.

Israel Bernard de Valabrègue, inter-secretary loaned to the King's Library, and which enjoyed a excellent reputation, was also listed on the States of Bubot in 1758, as doing the come silk trade.

At the same time, a Jew from Constantinople, Raphaël Isaac had a run-in with the police for illegal practice of medicine and surgery. He orétend iit possess a "secret".

If we were to believe the complaint that the lieutenant of The King's First Surgeon and the Provosts of the Schools

of surgery, reported to Lieutenant-General de Po-
In the lice, Isaac had recently decided to do
"both in Paris and the surrounding areas, surgery without au-
"No quality, no power." He received help in his
operations by a man named Duhoga, who claimed to be mat-
to be a surgeon, whereas he was merely a "privileged" person.
Cité aux Ecoles, he had been condemned by the
Provosts fined 500 pounds "for having lent his
ministry to this Jew"; but as they did not have
with authority over Isaac, they demanded that he be relegated
in his country.

Already on Tuesday, June 20, $175, at the request of "gentlemen
Provosts in office of the Corps and Company of maż-
very in the art and science of surgery of the College of
"Saint-Cosmes in Paris," we had "gone on a visit"
at Raphaël Isaac's house. During this search
drugs, ointments and "beau-

Paris. He and Madame Homberg belonged to a family
which was important during the 18th century. We
We will meet again during the Revolution. She has since converted.
to Catholicism.

"a blow from surgical instruments." We also had-
He seized a mysterious little crystal vial.
inquired about the things that were on the minds of
wine with which it was filled. The Jew replied with
whatever appearance of pride it contained "four
small magnifying glasses” that he had extracted from the head of the
Dame Pinodit, gilder. Due to its "fragility"
They left him this "little pot." He took it. Wasn't it
not an obvious witness to his skill and ta-
slow?

He admitted to having practiced surgery, but "by
charity or by simply getting reimbursed for their expenses
ses”, and only “with regard to a few patients
abandoned by surgeons." If, moreover, he has not-
He hadn't succeeded with some clients, he could have
to boast loudly of having cured others. Wasn't it-
This is not the usual fate, even for the greatest mat-
Very, to kill some and heal others? A Jew
Could he have done better?

He was a strange man, this "Raffael Isaac, of
Constantinople,” half scholar, half runner

adventures such as Buhot, in his Kiats of the Jews
Paris, dealt with "empirical charlatan".
having travelled most of | Europe « for
his own satisfaction and out of curiosity,” he had been
attracted to Paris "by the reputation" of that city
enjoyed "abroad". He had resided there for fifteen
month, rue de Montmorency, at the Hôtel de MontmoRency. He had spent his early leisure time "seeing the
beauties of Paris and the surrounding area,” but he had not been able to
to return to Constantinople, “his usual home”, to
because of the war that closed the "passages". Sasinging well about chemistry and beating "different seCrets," he had believed he could practice surgery; he
She did it "for free." But the Provosts of the Schools,
Unaware of his human feelings, they
he paid a "visit" and was seized; they took away some
"Nothing." He no longer "claims" them. But since he doesn't
didn't want to be "useless" in a city "that..."

serves as an azi:e until he can return home
He, i!, offered the magistrate "to cure all ills"
of legs and ulcers of whatever cause they proceedtooth.” And he was “so certain of his secret and his
knowledge” that could be given to him in the
hospitals, such a sick person as one might deem appropriate... He does not
He didn't say what he would do.

The lieutenant-general of police was skeptical
that, and to the request that Raphael addressed to him "for
to allow him to enjoy the same privileges in Paris, including the
"The French are enjoying themselves in Constantinople," he did not reply.
than by a very dry "nothingness." This unfortunate Turk
had to be released shortly afterwards, because
did not appear on the Buhot report of December 29, 1758.
What opinion should he have formed of science? From the little
of the respect shown to scholars, and of the
Freedom of trade in France?

CHAPTER VI

THE JEWS IN PRISON.—THEIR HONORABILITY

These stories, we believe, are not useless. They
give a true impression of what existence might have been like

tact of the Jews of Paris in the 16th century. We see by
That's how fragile their safety was. They were
treaties, not even as tolerated foreigners on the
French territory, but as vagrants. All accu-
the judgment brought against them, however "frivolous", unjust or

-unbelievable as it was, she found it immediate-
trust in the police as well as in the public,
and this with all the more complacency because these
The vagrants were Jews. The Jews of Paris...
16th century were still for Christians the
Jews of the Middle Ages; progress in customs,
In this respect, they had not changed their minds;
There remained, as we have seen, child abductors,
ruthless usurers, infamous thieves,
dangerous spies; it was almost as if they were no longer being called
from them they unleashed the plague and the worst scourges.

Were they worth some consideration?
For them? Absolutely not. "Perverse race v, we are
Get rid of such people when and how you can.
Opportunities were plentiful, but when
They were slow to appear, they were induced at
need. "The simple, quick procedure, sought
less the truth than a guilty person, and, considering
The defendant, treated like a condemned man, struck in advance.
"often the innocent." This general truth can be applied to
to explain more specifically to the Jews. Also, that
it was the Bastille, the Fort 1 Evêque, the Châtelets or
In Bicêtre, the walls were never too high,

yes, the dungeons were too small for this "Indo- nation
"City." How many Jews were imprisoned there! For
some, it was said, in order to lessen the horror of
These arbitrary measures were supposedly "to set an example."
or that it was good to inspire in them a salutary
fear. Those, when they were deemed sufficient-
Those who were punished were released after a few days.
days, a few weeks, then exiled or released
fords in their country. The preceding pages
There are abundant examples of this kind: the case of Abraham:
Oulman, who remained in prison for three months, for having
trades in bronze, is not one of the least
striking.

But how many more!

In February 1747, on a letter "very pre-. "cise," of Marshal de Saxe, M. de Marville was making arto arrest and imprison Philippe Lipman Frankel at the Bastille, Berlin Jew, Michel Bazh, his valet, and Isaac Bary or Borich, describing himself as "the Jew of Mr. Prince of Conti.” Philippe was charged with espionage for… account of the Queen of Hungary. He was an entrepreneur of fodder for the Allied army. The ena quest shrouded in mystery: his belongings were confiscated. his papers seized, his letters intercepted and the hebreu or German translated into French by a Bernard, a Jew from Avignon, who assumed the title of Rabbi. 11 was questioned, pressed with questions and put in secret. As he found nothing that proved his "espionage," he was confronted with several foreigners "gers." But they had been "duped by a Jew who who resembled him by the description" and they did not reknew paint. "Having no proof" against Frankel, the police captured one of those arrested with him and had him put in the same room "for "To get him to spill the beans and try to get his secret out." But Frankel had no secrets, and the ministers had to agree "that he gave no suspicion on the main charge of which he was accused.” Mr. Maameal, he said in closing: "I see nothing that

can oppose his freedom, as soon as there is no charge against lw » And indeed, he was released on September 53rd In December, some time after his fellow inmates. He was He remained hospitalized for seven months!

That had also been the reason of state that we had invoked in 1745 to detain for three years Jacob Baccarat at the Bastille (1); it was for a reasonits analogue that Isaac Simon and his son were thrown in the same "castle". Their detention was neither less long, nor less painful (2).

When the public interest, falsely invoked, disappeared and gave way to private interests, the duneither the reality nor the suffering of imprisonment varied Hardly anything: only the prison changed. Instead of the BasTille, that was Bicêtre for the Jews who showed themselves Those who refused to obey the King's orders, that was the Châtelet when there was a complaint in e:croquer'e, or even the Fort l'Evêque, in case of insolvency.

The detention lasted a year, eighteen months, two years, — even more, striking the Jews in their health, in their business, in their property. And penwhile they were dying in those fetid shacks or these surgeons gave up on treating them," because “Their way of life,” said one of them, “is completely different our rent — they lost all credit, their paper was no longer worth anything in the marketplace, their deBiters disappeared, and their families fell back in the atrocious misery from which for a moment they had drawn.

They were relatively numerous, those who were also Thus, prolonged internment disrupted their existence. Their names crowd under our pen; but to less than turning this book into a prison register, we

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(i) See The Jews of Paris under Louis XV.
(2) Yearbook of the Jewish Archives: Le Petit Simon, 1993

we cannot provide such a list here. However, there was real suffering there.

The trials that Samuel Lévi had to endure were terrible. They were instructive. Some, in The very reason for the length of their detention was to true martyrs.

Like Abraham Worms, from Metz.

This unfortunate old man had originally been in a brilliant situation. Throughout the course of the yearsHundred wars, from the year 1701 until peace By 1714, he had "used all his fortune and all his credit to a:der the. different entrepreneurs giné"public and private companies in their army supplies." Of that former opulence, only one thing remained: the sum of 93,165 pounds, which he had painstakingly obtained of these entrepreneurs, and yet she had been converlie in banknotes, then deposited at the Tiésor royal, to which they lost value every day. It was very easy to make the Jews a crime of their greed. But if one considers that then the Credit did not exist in France — and even less so for the government as well as for individuals — "that we were reduced to calculating the chances of a con{rat made with the ministers like those of a loan "done in a very crude manner," we might be tempted to reproach the Jews vehemently for the precautions lions that they took so as not to ruin themselves in the the deals they made. That's how Worms was long pending to obtain the recovery vrement of his debts, and which he was pursuing in futile the reimbursement of two charges, formercreated in the artillery, which had been credited as payment for advances he had made, and which had since been removed.

Worms was never able to reciprocate the advances. that he had done to the king: they got rid of him through exile and imprisonment; he was finally taken to Bicêtre. He was 87 years old at the time. He remained there, despite his age and of his infirmities, confined to a shed for

five months. It was only on a plea "from those of his nation who offered to pay for his journey, that consent was given to its expansion. He rehe filmed in Metz in 1752 and died there three years later.

Jacob Worms, for his part, remained at the Grand Châtelet for six consecutive years, for a ticket at his order, gwil had passed on to a third party and who was remained unpaid! A banker in Melz, he had returned alEstate of considerable services from the year 1700, that is to say in drawing "the ills of foreign countries", either in supplying for the coins of Metz and Strasbourg town (1702-1703). In 1706 and 1707, it had advanced considerable funds for the payment of troops in the Three Bishoprics and in Alsace; he had from 1709 in 1712. supplied the Metz stores at great expense and Thionville; in Aachen, in Amsterdam, In Prussia, he had finally, through his credit and his high which has been particularly useful to the State and to

oi.

He invoked in vain "these considerations joined to "Justice" to secure his release. At the end of six years, his creditors drew up before noto keep silent about an act by which they consented to freedom from Worms. The Lieutenant General of Police transmitted

a copy of this document to Mr. de Maurepas upon request
the release of the prisoner: "only two creditors,
he said, they oppose his freedom... there are more than-
their stubbornness, rather than justice;... Worms will be
rather creditor than debtor by the lawsuit which is
between them..... »

It had taken all this time to discover this
Elementary truth! Worms got out of prison on
April 15, 1735.

Another, Mayer Lyon, died there. We do not know
Nothing is more painful than this detention.

Mayer Lyon was a Jew from Melz, who had been
responsible for supplying food to the troops
of the King, "both in the old wars and in
those that ceased in 1734.” Around that time a
Mr. Tonnellier, with whom he was having an affair
business, had given him a banknote as payment
12,000 pounds. Mayer Lyon had given it up "as collateral".
to a third party, who in turn had transferred it. When
The ticket was presented; Tonnelier had disappeared. Mayer
Lyon was declared responsible, arrested and taken to
Petit Chatelet. That was in 1736.

The years passed. Mayer didn't pay, didn't
He couldn't pay. His detention was prolonged.
In 1744 he was still at the Châtelet for the same case.
when he learned that Tonnelier was in Paris. He de-
He ordered that his debtor had been arrested. Tapin supported the
request. "Mayer Lyon," he said, "is reduced to the last-
his family is in dire straits; and he is out of the way.
state of being able to ever pay that amount for the-
that he has already served eight years in prison without being
the verifiable debtor.

The Abbot of La Varenne of Saint-Saurlieu interceded
also in favor of the prisoner. He went to the-
near the magistrate, and a few days later, on the 14th
March 1744, he wrote to him to recommend
"Mayer and his case." The letter is quite curious:
"I have not forgotten that you told me that I had
the air of a Rabbi when I spoke to you about this af-
to do; but when you know that the Jew for whom
I'm talking about how it did at least as much good in prison
where it is that all the charity offices, and that,

When he was fit, he was released from prison only a short time ago.
niers who have not felt the effects of his generosity,
You will probably no longer accuse me of Judaism.
and I am even convinced that you will become so
(Rabbi) as much as I, and that your justice may enjoin you-
will strive to imitate the Lord who rewards from this
world the good faith of these miserable victims of
their blindness...,. >»

This double testimony was too favorable to
Mayer Lyon so that he would not be granted "the gold-
"A superior" he was demanding. Tonnelier was arrested,
Placed in solitary confinement, interrogated; pressed with questions, he denied
Everything — debt, note, signature. His papers are seized.
His handwriting was studied; but after verification, oar:
The experts acknowledged that the arrested cooper did not
The author of the note was not found. He was released. The judge
of the disappointment of the unfortunate Jew.

This procedure had taken him until 1746. During-
that he understood that there was only one option left for him.
illusory hope of getting hold of his debit-
teur, he offered — after many plans to accommodate-
rejected items — to leave by way of deposit a
sum of 11,400 pounds belonging to him, which remained in
sequestration at the home of Mr. Cornemant, banker. He de-
further requested to be transferred at his own expense and to-
thinks in the prisons of Metz, where he would be within reach
to settle his affairs, "which distance does not allow him
"Does not allow it."

This required the consent of the creditors;
but the creditors were among those who, when they...
born a Jew, imagined they possessed the calf
of gold, and they refused.

Mayer Lyon remained at the Petit Châtelet — for a short time
days, moreover. Consumed by grief, steeped in a-
“mertume, despairing of ever being able to return
He had his freedom, he fell ill, and for some time
Later, around August 1745, he died in the
prison where he had been imprisoned for ten years.

Many Jews were thus subjected to punishments, if not
undeserved, far superior at least to the mistakes
that they might have committed. It wasn't in
subjecting them to treatments as rigorous as those

would bring them back to the right path, which we would have led them down.
cusail so easily to move aside. When, coming out of
prison, and returning through the secluded alleyways that

led to their hotel, they found themselves in their
miserable furnished room — alone and desperate, or
face to face with their family and their hearts heavy with grief-
the next day's woes — could we blame the re-
Fierce judgments suggested by deprivation, the in-
Justice and vengeance? Then make men!
honest ones, those whom persecution ruins in their
health, in their hopes, in their possessions, and
who, bowed under oppressive laws, find themselves
suddenly faced with the harsh necessity of rebuilding a
A fortune painstakingly built up, destroyed in a single day
or to engage in any kind of trafficking to live and
To provide for the children! That's what was asked of the Jews.
ct even more.

We had done everything to turn them into bandits, and] we
demanded obedience from them more than from anyone else
to the laws, humble submission, proud probity, the
Pon of all civic and commercial virtues
ciales.

But even when their actions were irreproachable
We didn't believe in their loyalty. Whatever
Their righteousness, the most vain appearances
These were an accusation against them. Among the Jews, there was no
there could only be crooks: that was understood.
due. Nothing could prevail against that. Com-
inent, faced with this persistent prejudice, to prove the injustice-
The charges against them! In recovery-
sharing with their coreligionists? They could not
to think, since their word was always held to
unfaithful even when, to take an oath, they
had "gotten hold of the Old Testament in la-
"Hebrew language." They then searched around them,
worried, troubled, a favorable testimony, save-
their honor and their freedom. Their defense
sc sometimes felt their isolation in the middle of
a place for everyone. Such, hoping to convince the judges of his
in good faith, he listed at length the facts that he

...believed it was a way to establish his honesty. Such another offered to "give ten pistoles to the poor, if one uncovered the slightest truth” in the facts wentfords against him. At other times, hands... were reaching out to them, helpful and prompt.

The Archives of the Lieutenant General of Police, who, on several occasions already, have put in full swing the first existence of the Jews at that time, we reserved in this regard a new surprise: the honest- The head of the Jews, attested and certified by industrialists and traders. And it was still the defendants, at convicts. to prisoners, what were these {emotions-grievances, not of compassion and indulgence, but of profound truth.

As soon as a Jew was arrested, "masters of warthirds of the city of Paris”, bourgeois, merchants Chands intervened on his behalf, if they hadn't no grounds for complaint against him. The neighbors rejoiced. they were saying to them: even the innkeeper added his own words. There was something like a demonstration there, an ena spontaneous quest, the sincerity of which was undeniable police. The magistrate then agreed to release his prisoner, especially since he was only being held by passport issue or disobedience to orders

the king.

There were many examples of this kind. They were particularly significant when it came toknows of Jews whose conduct was the harshest classified by the police.

According to Buhot, Cerf Philippe de Manheim, a secondhand dealer who "swindled several merchants" both in Paris and in the provinces.” He has no papers, we I am putting the Bishop at Fort. He soon produces certificats emanating from traders in the town of Laigle, sub-delegates from this city and Château-Thierry, noting that he "sold good and loyal merchandise- "Innkeepers, master craftsmen, merchants," bourgeois merchants of the city of Paris, note in turn that they never "recognized in him that the "the conduct of an honest man." But the police didn't-tends not to be wrong. The magistrate releases Cerf, no not because his innocence was recognized, but because "he seemed quite punished and he promised to to get into compliance.

Similar, even more laudatory certificates, were delivered to David Oulif, Lyon Gloga, Moysen Polack Cahen; to Joseph Elias, of Hamburg, and Raphaël Jonas, from Casal, who treated them as true. two crooks had been put, one in Bicêtre, and the other in Fort l'Evèque. They praised their words in such expressive terms their honor, their probity, their good faith, their integrity, that they had to be set free.

Buhot himself could not, in various circumstances tances, relaxing to testify to the honesty of some Jews. He did it in 1769 for Jacob Simon, the engraver, to whom a forger had given to engrave, without him nothing but a seal bearing the arms of Mr. de Trudaine. As early as 1761, he had covered Mar- with his protection Ravel and Moise Perpignan, from Avignon. These Two Jews had gone to the Ursuline nuns of Saint-Avoie Street, and had offered them "old robes of cloth of gold and silver to be exchanged for "old ornaments." But let us continue the report; it is From Inspector d'Hémery: "These scoundrels, to better taking advantage of their goods affects an air selfless and advertise themselves for people offered by the Minister to exchange old dresses Mrs. Victoire against old ornaments that they they assure that this princess wants to be present at Poor churches of Lisbon... The Jews in question tion... do no other job on the streets of Paris... »

Buhot was given a mandate to arrest them and to drive to the Petit-Châtelet. Slave to duty, the Ins-The overseer carried out the king's order, but, having done so, he

hastened to plead the case of Ravel and Perpignan.
He may well have introduced a little malice into their part in this affair, said Buhot, but there is at less so much poor judgment. — Docility -with which they complied with the orders of the

Roy, their youth and their good conduct, are militant in their favor and give them hope for the indulgence of the magistrate.

Buhot's trust was not misplaced. Two "scoundrels" were released two days later.

Sometimes Jews, finding these attestations insufficient- whether they came from merchants, from the stockbrokers geois or the Police Inspector, used a procurious ceded so that no one could doubt their loyalty. [They had themselves "published at the sound of the cash register"] at every crossroads, they declared and specified the place of their dwelling, so that whoever might have to complaining about them could lead them to come and find them, and if necessary even to have them arrested.

David Oulif, who in 1745 had been relegated to the Tapin's report called for the order to be revoked of exile, and recalled that before his departure from Paris he had been yelled at like that. He had acted the same way in passing through Châlons, through Toul and arriving in Metz: which, according to him, constituted "solid proof" of the "purity" of his conduct.

To be honest, Mr. Berryer didn't let himself get much more into it. moved by the protests of the master craftsmen than by this drumming. He needed it for "those of this religion” more convincing evidence. If his agents imprisoned Jews, it was because they had every reason to do so.

That the nobility should interfere in taking Jews under his protection, that some influential person

the police conceived it as a matter of fact. rigor, although she could only bear it with difficulty. But what about merchants, bourgeois, innkeepers? This people? Wasn't he going to imagine, because that he be granted the pardon of some Jew, that he “could compete for influence with the exempt, to have Any influence on the magistrate's decisions? Small People, what a mistake! Those times were still: far away!...

CHAPTER VII

RELATIONS OF THE JEWS WITH THE GREAT

The Jews of Paris were not mistaken. If the maGistrat sometimes took into account the supplications of merchants and neighbors, it was out of pure sentiment-a kind of benevolent gesture, including a mood swing could have been right. No justice, no equity | presided over these decisions, including those made by the watch officers were the true jihadists. Also the Jews Did they feel the full fragility of their fate? The uncertainty-The study of the following day was atrocious. There was no security for them who lived from day to day. At the police power — always ready to overwhelm them under the weight of his brutal authority — they needed therefore to oppose an influence no less great than that which was their safeguarding. This assistance which imposes on judge, softens the harshness of his bias, relieves of its harshness or contempt and allows one to fight — not against prejudices, but against those who perpetuate them make a weapon,—they received it from the nobility, no-wounded in robe or sword, from the most humble ranks the privileges of the provincial gentry to the degrees the highest ones in the vicinity of the crown.

It is, indeed, a remarkable thing that, despite the contempt in which they were held, good name-few of them were able to gain protection, sub-wind even the sympathy of the highest dignitaries of the Kingdom. If we want them to have sometimes found protectors more ardent than selfless, he

is no less true than their loyalty, their good thanks, their flexibility, their intelligence of things of beings, were largely responsible for the haste-the way in which the great ones placed their credit on service to these humble people.

Outcasts and cursed, forging their way to the

They had managed to win over the hearts of the powerful to their cause
— among the bravest captains as in
the highest ranks of the nobility or ma-
gistrature — men of integrity and whose su-
Even this could not tarnish his high loyalty: Mr. Le-
white, Minister of War, the Count of Saint-Flo-
Rentin, the Duke of Noailles, the Chevalier d'Orléans, the
Marshal de Ségur, the Duke of Uzès, the Count of Souil-
lake, the Count of Laipaud, the Attorney General at
Parliament of Bordeaux, Mr. de Beaujon, Attorney General-
Mr. de Tourny, ral to the Court of Aids of Guyenne,
Intendant of Bordeaux. Mr. Delmas, Commissioner
The quartermaster in Nancy, the field marshal de Torcy...
Here are some of those who, taking to heart the
because of the Jews who were known to them, I had in
the skewed scales of justice the weight of self-love
rolled to restore the level.

None of them hesitated, in the moment of danger,
to come to the aid of their charges. More than one of the same
extending his hand over the heads of these reprobates,
stood between them and the police, ready to shout: "This-
"This one is my Jew!" [There was something of the
determined movement of the beautiful springtail to defend its
small.

But it wasn't only the lords who were interested
were reserved for the Jews; women of quality were not
neither the least zealous nor the least valiant in this
The struggle of devotion against intolerance.

With what fervor and what proud will the
Duchess of Orléans, taking up the defense of in 1754

Goudchan (1) against the Lieutenant General of Police,
demanded from Mr. Berryer; the freedom of this Jew, decided
"not to abandon one's innocence!"

With what anxious tenderness — mys- tenderness
tic. if you like, — Mme Lecour de Malon gets-
'pioya for Moyse Astruc, the very one who fought
In a duel with Inspector Buhot! Letters, visits,
She spared no effort, making every plea, she spared nothing to
to save his Jew. His letters have the accents of a
infinite tenderness for "poor Moses", and his pleas-

Their arguments are so persuasive that they sway the magistrates.
the most hostile, the active and benevolent accomplices
of his dedication.

How many more!

Madame de Volanges, "a woman of merit and of
"more spiritual," demands the freedom of one; the
The Duchess of Kstrée intervenes in favor of another.
And then there's Countess Mercy d'Aligre, the duchess
Dowager of Orléans, Duchess of Ragusa. The com-
Countess La Briffe de Choiseul does not disdain to write
three times to the Lieutenant General of Police in
favor of a Jew from Amsterdam, whom they protected
Madame de Montholon, the first president of Metz, and
Mrs. President of Charot, her daughter.

Madame de Noailles, Princess of Armagnac, was putting to
In turn, he put great energy into defending his protégé.
against Rossignoi and Tapiu. "They are wrongly bitter against
"He," she wrote to the magistrate; "but you are too much."
just for wanting to punish a man over simple
speech. » She was also using a strange
A method for highlighting the integrity of one's client:
"It is said that Rossignol says the Jews are complaining"
of the industry of the one who is in prison. He must
there may be other reasons for their complaints, because these mes-
"These gentlemen live only by deceit and trickery."

i ———_-_…-"-…"'_"- _-" -...""-" ——————"_-"-"-…"———_———— ——————————

(1) See Goudchau and the Duchess of Orléans. Yearbook of
Israeli archives for Van 5551 (Paris, 1893-1894).

In the heat of her plea, she doesn't realize
not that she blackens her Jew by wanting him to be too hal-
surgical. It is true that, for the past eighteen months, he has been preparing-
to Papieme, and that for her it was no longer
a Jew.

Should we attribute the interest to special causes?
that these powerful ladies bore witness to beings
from which they were separated by barriers known
iufranchissabies? It would be difficult to define. These

The causes are undoubtedly multiple, such as rapports that Jews had with society.

The religious question played a certain role in this rapprochement of two castes so foreign to one another to the other. Thus, Ms. Lecour de Malon, in defending Astruc, so warmly defended, at the same time a religious work. This Jew, who was on the verge of conversion, had begun his instruction with Father of Berthonie; but this one, obliged to surrender in Spain, had placed his catechumen between them hands of this pious woman. Astruc -- she had she herself said – it became for her a sacred “deposit” that she was jealous of handing over intact and pure to him who had entrusted it to him. Mrs. Ma-'s fanaticism long, made of extreme sensitivity and tender pity, was such that his heart, filled with a revealing refinement-tieux, surrounded Moses and his with the same caress Brother Solomon. What a pity–she wrote to pro–the latter's post to the Abbess of Panthemont – what "It's a shame we can't persuade him!" And she... would almost like to see him in prison for his dedication more. But Solomon was an unbeliever, which is not These feminine passions, however relic–However grievous they might be, he didn't care. that neither his body nor his soul was saved.

The reason for so much of Zeal. In the love of profit? Let's admit that some

or the others were attached to the Jews more by Bonds of interest rather than feelings. What more proof is there? Will we have a strong grasp of the Jews' probity? The great would they ever have consented to protect whoever would have Deceived or played?

But what do the motives that inspired these matter? Protections? Debts of recognition, trademarks attachment or complacency, whatever name given to these testimonies of commiseration tion, benevolence or esteem, is there not there certain proof that they were neither scoundrels, nor swindlers, those princes of the blood, princes-decrees, marshals; ministers, magistrates of high distinction covered with their authority guardianship?

The Duke of Gesvres, first gentleman of the
The chamber of the Hoi, governor of Paris, was one of
those to which the Jews readily resorted. He
moreover, he welcomed her with perfect good grace.
which explained the relationships he had with them
Metz and Frankfurt. He himself said so, to two people.
repeated ea recommending memoirs brought to
Police lieutenant: "I cannot," he wrote on January 44th
Friday 1747, refusing entry to a delegation of Jews in Metz
with whom we spent two months at the king's disease
"to send you back this memorandum..."; and in 1753: "When
We have been to Metz and Frankfurt, sir, we have tried very hard-
The blow was known to the Jews. I cannot refuse. To M. Evening ct
to Mr. Mayeux (?) to recommend the memorandum
that they bring me. If you can make them happy
"I would be very grateful if you could help me with their request."

Prince M of Saxony did not appear
less clear in the protection he afforded Salomy Lévy.

Salomon was having an affair with Abbot Coiiette,

canon of Notre-Dame, to whom he had made himself understood
in 1727 that he wanted to convert to Catholicism.
But the police had gotten wind of this "bad Jew"
had come to Paris "last Easter" and that he
had "participated with other Jews in their ceremony"
of the Last Supper... protesting to them that he had no intention of...
"Life to change religion." The Count of St-Florentin
asked Mr. Hérault for his recall, explaining to him-
Regarding the causes: "The Prince of Saxony, like you
excavated, sir, has grand designs, but does not push-
before following them, he finds that with a lot of money, he finds
a Jew named Salomon Lévy who Juy lends some;
-but the king's order that you have to exile him -
.prait this market if he executed it; I do not believe in
These circumstances mean that one cannot refuse the delay to
"The Prince of Saxony..."

The magistrate having his ear pulled, the Prince of
Saxe sent him the following curious letter:

In Paris, on this 31st of May 1727,

Sir, Mr. Salomon promises to become very honest.
man, even a good Catholic, he rendered me service, and
the recognition, commits me to wishing that you have some lcin-
dulgence for his Jewishness, he still employs for what-
that I have my own affairs, so I beg you to give him respite or
Grasse, I have nothing left to do but thank you for the kindness you have shown me.
have had this regard and to assure you that we do not go out
more perfectly, sir, your very humble and very obedient
servant.

MAURICE OF SAXONY.

No evidence could be more convincing.
reported services that Jews rendered to
The King's armies, and these services, the most senior officers
Renowned experts agreed in affirming them. At the ma-
Ségur and Torcy, to the Duke of Gesvres and
To the Prince of Saxony, we can add the Marshal Duke
from Belle-Isle, whose testimony was all the more
precious that he had the government of Melz, Toul and
Verdun. If the Jews had truly deserved the reproach-

the bation to which they were subjected, there is no doubt that the com-
the commander of these strongholds would not have been the whole
first showed himself to be very harsh towards them.

It is therefore not surprising that the highest-ranking people
swimmings of the Court, appreciating the favorable action of the
Jews, had lent them assistance against the police
which these eternally persecuted people so desperately needed, The
The police, in turn, retaliated, seeking to slander
these powerful advocates for the weak by attributing to them
self-serving views But what could the ma-
Gistrat when these "Jewish nuns of
profession" as having faithfully employed themselves
for army service? when asked
his protection for them, "being very convinced that they
"They deserve it"?

He could only bow down before the request for a Montlezun or a Bauffremont, that
in response to the desire expressed by lords "of the
higher rank," like Prince Camille of Lor-

Raine, the Prince of Carignan, or Louis de Bourbon,
Count of Clermont.

Among these world leaders, there was, it is true,
who, after having supported the Jews, abandoned them
to their fate, as if they were afraid of becoming-
to put more restraint on such wretches.
Wasn't it part of their way of being so ungrateful?
What inhumanity? When, on a simple rap-
police port, — and we know how much the sincerity of
These reports are questionable, —the Duke of Brancas
de Lauraguais disdainfully rejected an old-
lard, whose honor he had praised a few days earlier
cleanliness and services; when Mrs. Eléonore de
Ratsamhausen, a great and noble lady, rejected with
horror a humble little Jew guilty of holding
inn or synagogue; when finally Madame Louise
Elisabeth de Bourbon, Princess of Conti, who had

known Goudchau (1) at the Fribourg headquarters, where "all
"The cavalrymen spoke highly of him," he said.
shouted: as long as the police have "proof that
"He's a scoundrel," "My protection is over"; don't com-
Didn't they put each other in a bad light?
And unfair action?

In truth, these kinds of abandonments were
rare. They indicated, at the very least, a lack of
moral and social courage, little related to the
ideas of the century. Minds could be detached.
the healthiest things, ridiculing the
the purest beliefs; deep down, there remained
hearts, however skeptical and depraved they might be,
a sense of justice and humanity that is also noble,
as high as the point of honor itself. All who-
_were not to be convinced of the legitimacy of their
protected; very few, imitating the Duke of Brancas,
exuded with such serene nonchalance their
moral or real promises — commitments of
heart or reason.

They at least showed some modesty, decided-
It was difficult to betray the hope that was placed in them.
The police's bold claims were unsettling
They trusted them for a moment; but then they stiffened.

against this movement of weakness, and protesting from the probity of their Jews, he exclaimed, like the baron de Vels: "I am convinced that he is an honest man man | » ; or like the Countess d'Estaing of Maulévrier, speaking of Joseph Worms: "There is For thirty years Mr. de Maulévrier and I have always... protected days, as the deserving one. I would be well. surprised that anyone would have any complaint against him ".

(1) See Goudchaux and the Princess of Orléans. Yearbook of 4 Jewish archives, p. the year 1893-1814,

If the police sometimes found themselves in the presence of people who did not support the grievances of these unfortunate people that, as we can see, he needed, out of a sense of duty, to count on stronger feelings, and also with stubborn wills, strong attachments that even prolonged imprisonment could not break. The Jews found among some men a no less devoted protection, no less friendship sure that those they had met at which-women of quality. Protection and friendship for-were not expected to reach this degree of exaltation drie which is proper to the feminine heart, but they pre-they had a form in them which, to be more serious and more mirie, but no less attention is needed. Whatever its nature, this assistance, benevolent-health during ordinary hours of life, was for the Jews are particularly gentle in times of hardship.

Those who inspired these deep sympathies could not be - we cannot overstate the point - to say - people of bad faith for whom the police professed so much contempt. These sympathies, moreover-theirs, clearly proved that prejudices against the Jews had no roots in the nation and that, Left to their own devices, individuals—nobles, soldiers, - bourgeois and commoners - did not share not the Church's hatred for Jews and had not no reluctance to associate with them.

But in the army, in the nobility, the bourgeoisie or the people, one could trust appearances misleading? letting oneself be taken in by the "extreme" appearances "Seductive" Jews? To misunderstand everything what was unworthy and disloyal in their

< projects » as in their actions? So be it. Consider- we will see that of all these lords, captains, merchants ciants, who took up the cause of the Jews, he there is not one who — like Lord Des Heusse Des Cotes — did not let himself be taken in by “a certain "An air of good faith" that spoke in their favor, and did not was fooled by their cunning sincerity. But ma-

Gistrats took an interest in them. Did they also establish there Naive souls whom so much boldness could lead astray? Weren't they... They are not in a position, due to their situation, to be ignorant of anything. the conduct of the Jews? And if they had judged them so Even if they were guilty, would they have protected them nonetheless? This will allow us to doubt it.

t

When men, like Mr. Joly de Fleury, Attorney General in Paris, and Poncet de la Grave, pro- the King's curator of the Admiralty, took up the defense Jews supported them. They disputed them. They were not just... acts of protectors, but of friends, and those who were the object of these feelings of esteem and affection for- they should rightly be proud of it.

These two magistrates did not spare their support. Their preferences went to Jews forlu- cheerful, and particularly to the Astrucs, the Ravels, the Dalpuget, whom we have already had the opportunity to talking, libertines and fops that the police pcur- she hunted relentlessly, accusing him of a thousand tricks, whose status as Jews alone often constituted all gravity.

Messrs. de Fleury and de la Grave had their clientele particular, for which they spared no effort neither their power nor their credit. Once they even joined- their efforts to save the brothers Eie and Aron Ravel, from Avignon, accused of complicity in the bankruptcy of a company called La Cavée. These magistrates...

were sworn to guarantee "the justice of their cause",
and they had been fortunate enough to remove from their
protected from the punishment that threatened them.

This union was entirely fortuitous, and of these con-
conflicts of interest, where they were often called upon to intervene
_interposcer, one day a kind of conflict arose of in-
influences between the Advocate General and the Prosecutor of
King of the Admiralty. This is what provoked him.

Following a silver dispute that had
raised between Salomon Astruc and Isaac Da:puget,
Buhot had been given a mandate to ensure this
last and to take him to the Petit-Châtelet. This order
had been obtained, in 17:5, on the recommendation of
Mr. Poncet de la Grave.

But when it came time to put it into action, we
found himself facing Mr. Joly de Fleury, who protected
Jsaac Dalpuget. The police found themselves very
She looked sheepish. She dispatched Buhot to the Attorney General.
Mr. de Fleury was already aware of the matter. He
there was in his demeanor an implicit blame for
the haste of the lieutenant general of police. At
Furthermore, what had Dalpuget done? Nothing but what the a-
Attorney General "would have advised him" to do if Isaac
"had consulted him." He fled? He's a wise man.
party. "The laws granted justice to Astruc in
by virtue of the judgment rendered in his favor"; that he compel
his debtor, that he even obtains against him "a
Iterato's stop to make him stop everywhere he goes
will find," so be it! But in no way was Astruc
entitled to involve the authorities. "I believed
to glimpse there, said Buhot, as he finished the complex
having fulfilled his mission, that the execution of the king's order
The argument against Dalpuget would not have been pleasant for the lawyer.
general. Moreover, this magistrate has charged me with you
to express his gratitude for your attention... and for
to tell you that having to find myself today with
"If you were at the Assemolée, he would tell you about this matter."
The interview was undoubtedly explicit, since the rap-
The port of Buhot was, on the same day, endorsed by this
Significant word: "nothing to do — Attach to file"
of Dalpugct. »

An attempt was then made to reconcile the parties. Astruc
entered into arrangements with his debtor; but the latter

by delaying the fulfillment of its commitments, Astruc reproclaimed, in 1768, 'execution of the king's order. Poncet de la Grave supported the request. "It is entirely just- "It is necessary," he said, "to come to the aid of the supplicant."

Okay. But what would Mr. Joly de think of that? Fleury? Buhot predicted it: "... As the demand Salomon Astruc's is based on the one that gave The place to award the aforementioned order is for the same reasons that have prevented its execution also remain today, given that Mr. de Fleury continues to to honor the Dalpuget family with his protection. This is not point to way of deciding if in such a case it can denoucalf to grant the king's order that Astruc requests, of even if it must be given to this individual for – "To be executed." Buhot spoke wisely and like a man. eager not to put a finger between the tree and the bark. The magistrate gave no sign of life. Mr. de la Grave returned to the charge on July 8th and obtained Finally, Mr. de Sartines was responsible for the execution of the order. long delayed.

The presentation of the case was – as usual – transmitted to the Count of Saint-Florentin. It is indicated therehow, at the request of M. de Fleury, this The order had so far remained ineffective, why Astruc persisted "in demanding authority," and the very strong interest Mr. Poncet de la Grave took a keen interest in this matter. “However, the same obstacles based on the the same motives still persist on the part of Mr. Attorney General.

Although the magistrate refrained from drawing any conclusions, the The minister signed a "good for order." The Prosecutor the king of the Admiralty would therefore prevail over the avogeneral cat? One could believe it for a moment. But what What happened then? Who alerted the offices? Was Inspector Buhot warned in time? All this What we know is that upon sending the case to The minister was followed by a long moment of astonishment. The observers- The notes made on the sidelines of the presentation bear witness to this: The order has not been sent, Chaban wrote, – to hand over in the work to discuss it with the minister, adds Nightingale; and finally, Chaban again: in Write to the minister; 18 July 1768.

Moreover, it matters little which one had definitively won the case. That's what it seemed to us It was particularly interesting to highlight this. this struggle for influence among high-ranking figures in favor of two Jews. Was this not an indication that, if, legally, the "Jewish nation" was nothing and did not counted for nothing, we didn't completely disdain it His qualities, his character, his business?

This is a valuable conclusion and proof news that prejudices against Jews, far to be commonly widespread, remained — as

They have always been so — the work of a fewones.

CHAPTER VIII

PROSELYTISM AND RELIGIONAL AFFAIRS

This is an indisputable point of Jewish history. today, hatred against Jews, prejudice and the prejudices were solely the work of the Church. Everyone knows that, during the first centuries following the establishment of Christianity In France, Jews and Christians lived in feelings of mutual tolerance and mutual estimates (1); that Christians frequented assiduously- The Jews, sitting at their homes, at their tables, at their Synagogue itself where, taking part in the festivals nuns, the ceremonies were indistinguishable from the [srae- The bishops, to hear the divine services The first group divided themselves into two clearly defined camps. men of both faiths and employed themselves with perseverance to establish the first barriers which They were meant to separate them from one another; the councils, driven by the desire to draw a dividing line deeper tion between Mosaic law and the law of Christ (2), perfected this inhuman work; and religious fanaticism, preached by the Church in these the time of the Feudal system when she reigned supreme absolute, consum: the work of repulsion and hatred.

It is religion alone, we see, that little by little
led the Middle Ages to raise that thick mu-
The rivalry between the Jew and the Christian (1). The hatred of the

(1) James Darmes eter. A Glimpse into the History of the People
Jewish, pp. 189, 190 (The Prophets of Israel. Paris, 1892).

(2) Anat, Leroy-Bsaalitu, Israel Among the Nations, p. 128
(Paris 189%).

(2) Ibid.

people therefore do not fulfill one of these popular traditions
areas whose great antiquity could be invoked,
the secular action; it was, as has been rightly said (1),
artificial, contrived and belated, like the barrier
even that which was successively raised to isolate
completely the Jews of converted pagans.

When this hatred, stirred up with such a cruel spirit
immediately by the priests, it could no longer be contained.
She escaped in a savage display of violence and died
triremes in which the Church was certainly not complicit, but
that she was powerless to suppress them in time
He nevertheless repressed it. This is one of the most important points.
obscure and the strangest aspects of her policy: she
protected the Jews from the fury it unleashed
so recklessly, as if she herself were being led astray
even further than she would have liked (2). And, indeed,
What she wants is not to burn the Jew, but to con-
to turn. Therein lies the great work. Therein lies the victory of the
Christian doctrine on Judaism. "Converting
thousands of Saracens or idolaters is nothing: but
to convert a Jew. to have the legitimacy of the
New faith through the heir of the preparatory faith, that is it.
the true triumph, the true proof, the testimony
supreme and irrefutable... (3). »

This policy had remained that of the Church in the tenth century.
eighth century. One might even say, judging by it
due to the considerable number of works published at that time,
that she experienced a renewed surge of energy. This was not
while Dissertations on the Return of the Jews has
The Church, on the occasion assigned to their conversion, ge-

General and on their reminder of the Catholic religion.
Rondet, the Houbigauts, the Deschamps, the Isaacs of
La Peyrère, Les Be etelles, Houtecvitle, Concouraien: all

(1) James Darmesteter, lor. cit.
(2) Isidore Loeb. Revue des Etudes juives Tum. XXVII, no. 534
(3) Darmesteter, loc. cit.

for the same purposes. Like that eighteenth-century fanatic
century (1), they called with all their 7 wishes the day
next or, thanks to this return, the Jews would not feel
plus "the musty nor the smelly", and would exchange the "cou-
their dark and brown skin”, a natural effect of
"The ravages of time" and "the ravages of men" —
against a complexion of cheerful whiteness with wings and
the throat of an extremely white pigeon. To hate
In those blissful times, we didn't talk about anything.
less than building new temples which
ooo dedicated by the Church to the conversion of
uifs. |

But this mass renunciation, for if so assured
that we were from the future, could experience delays. and it
It wasn't bad that in the meantime we looked for
to bring back as many Jews as possible to
"The home of Jesus Christ." The final triumph was not
would be quicker. Also, the zeal that drove the E-
church to make proselytes, did it not diminish audix-
Eighth century. Far beyond. Every Jewish soul, whoever he may be
The barrel was good to save. The victory was glorious.
when one had been able to penetrate with faith the one who was
prominent, rich, or important; less dazzling,
but still pleasing to Christ, when the
Jew was one of those humble people or "vagrants"
that one felt some pleasure — a completely relaxed pleasure
gieux — to bring back from the most troubled depths
on the surface of society. If before it could be en-
Having been plunged into evil, one did not disdain undertaking it.
dre, because it was still tearing it away from the very spirit of the
only to pour the waters of the baptism over his head
same.

All religious souls, all "people
of unwavering piety,” devoted themselves to this revelation
D RP

(1) From the Recall of the Jews (1643 8. 1.)

work. Priests, abbots, vicars, congregations,
The bourgeoisie devoted themselves to it with zeal. We have
seen memo a musketeer joining his efforts to
those of the clergy to bring souls back to the Church
lost (1). |

Two establishments were particularly disastrous.
intended to gather those who wanted to embrace the
Catholic religion. One, that of the New Con-
Verlis received the men. It cost nothing to
To live there. All you had to do was be introduced and have good connections.
certificates. But he did not enjoy a large
favor among prominent Jews. Nathan of Mor-

Change claimed that they only melted "ca-
"naille and servants." And indeed, the Jew Azulay, after
Having been converted there, he was charged in the house of
cook's duties.

The other establishment, that of the Nouvelles Catho-
liques. was located on Ste-Anne Street. They admitted the
heretical women for two hundred pounds of
pension that the King took charge of. The Daughters of
New Catholics were not alone in dealing with-
They were also interested in the salvation of Jewish women.
to the Jews, to their religious sentiments, and seconded
their conversion; they came to their aid, paid
their debts, interposed themselves to obtain their freedom
or their recall, and sought with delicate care to
to avoid putting the new Christians through excessively harsh trials
were not firm enough.

Proselytism was, from the beginning of the tenth century...
eighth century, so active, the propaganda so ardent, that
the adventurers found in the weaknesses of
The Church has a vast field of action. To be not:er for
Jewish, go from parish to parish requesting the BAP.
teme, flatter the supreme feeling of the father by recognizing
the "error" of the first Mosaic image and the

(4) See p. 24

li

superiority of Christian doctrine, finally benefiting (and especially) the benefits that abjuration procured, Wasn't that enough to tempt the buccaneers who are always on the lookout for: failures or stepssion, human? |

Many times this was done in this way: "religious trafficking, ab- "swearing and sacraments" (1). "Girls without pro- "Fession, without business or home," they demanaged their admission into religious houses or addressing knew in turn to all: to the various priests of Paris, their suggested that Elijah wanted to convert, to were instructing deviants of the Christian religion yours, ran 'the sermons, abandoned, according the time, the Catholic religion to which they belonged born to claim to be Jewish, Jewish law (which they do not (did not know) for the Catholic cook, the Christianity, for the Protestant religion, proclaimed successively Jewish, Calvinist, Lutnerianborn, and each time received the reward of their new abjuration. But when the truth was Once discovered, they paid dearly for their deception. and their impiety. Thus, for having "abused the Sacrament » Louise Lacour in 1722, Jamaille Gimpelle in 1727, Charlotte Assausse in 1730, and Judith Ismael Lefeure in 1737, were sent to the Hospital " forever".

One of these creatures had a particularly gifted to stir up the police, the judiciary, and the Church. This the girl had appropriated the name Mademoiselle de Charmezan de Laviron, a rather tall young lady nobility, and passed herself off as a nun onlie of Clerval, in Franche-Comté: but this usurPalion, poorly concealing her deceptions, pretended Jewish, "although she was not," and took the name of Godchaux. Elie claimed to be a cousin of Michel Godlime, merchant in Metz, and to have in Bordeaux uncles "named Turin", who denied any kinship with her "because she had left her religion" "Jewish."

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(1) The Jews of Purissous Louis XV, loc. cit.

Let's say right away that all of that was false. In reality, she was born in the parish of Mesches in Burgundy, 12 leagues from Besançon. His father and his mothers were poor villagers, of the name little judaïque of Navion. She had, from her earliest youth committed the most egregious acts of deceit, did all sorts of wrongdoings. third, ran through all the towns disguised "as a boy", tour in turn apothecary, soldier, doctor, thief of great path, embraced all religions, and deceived parish priests, Capuchins, priests, abbesses, nuns who letting themselves be taken in, some by her air of innocence, the others, captivated by her penetrating grace, lavished on her the greatest signs of friendship.

"Debauched, hypocritical, sacrilegious, abductor of others" alms to the poor, usurpation of a name which shetrit, she makes a living playing religion and hom- "My," said a police report sent from Metz to Paris. It was necessary to stop "this torrent of voluptuousness and of "Trickery." She was put in the Salpêtrière.

What was particularly curious about this The problem is that everyone eventually becomes convinced that Navion was Jewish. Despite her baptismal certificate, despite the magistrate's assertion that "she said "Jewish even though she wasn't," she is "the Jewess" For Mr. Joly de Fleury, "the Jewish woman" for the intendant from Bordeaux who did research on his parents supposed, and the name Godchaux remains definitive to himattached. So much so that seven years later, when, She was ill and was at the Hôtel-Dieu hospital; her name was Navion. disappeared, to make way solely for that of “A. Godchaux de Laviron, from Berlin, in Prussia”. She is indeed named on her prison cell as Marie Godlime or Laviron; "but," they say at the Salpêtrière – Laviron is a name that was attributed to her and she does not

her name is only Anne Godchaux”!! D'Estiennot Vassy, "master of the Hôtel-Dieu", who intervenes for to ask for his pardon, can even say that we demented that "she was of the Jewish religion"!

that "she was baptized at the Salpêtrière"! and that "she is sincerely converted"!

He, in turn, was moved by the fairy tales that he told him this dangerous seductress, he asked Mr. de Marviile's release of "this poor woman", who had assured her that she had not been taken to the Salpêtrière -= that because "she had mocked religion". And d'Estiennot de Vassy ends his letter with this remark that he did not intend to direct against a Christian woman: "One cannot expect anything else from a Jewish woman than to to mock our religion.” It seemed to him to be nothingless, if she were not "accused of something else", than the "penance" was "quite severe"; but grace was _ refused.

One noteworthy fact is that these acts of impiety, so frequent on the part of the female sex, were certainly very rare in men. We don't have any we found that one example in the Archives of the general heutenance. The rascal, here, was "a named Cuullot or Callot,” who, “either out of contempt for religion, derision, misery or otherwise,” abused The sacraments and the "prophana" Who was he? Where did he come from? Where was he from? What religion did he belong to? As much as... questions that the police asked themselves without being able to answer solve. This so-called Jew, who one day claimed to be... Peeling Israel and the next day Isaac, was not known of no Jew, and knew of none except those who had frequented the café. He was baptized three times, and three times received amply the price for his feigned apostasy.

The Jews did not commit such impieties. If compelling and temporary necessities sometimes forced them to accept or request the They only did baptism half-heartedly; at the moment of abjuring Judaism, a supreme scru-Religious devotion held them back; childhood memories, the faith of their ancestors, flowed into their hearts in one a sudden, penetrating glare, and they dodged each other the undulation.

Not everyone had the nonchalance of Souza, that Jew Portuguese whom we have already met on our path (1), this brave warrior who, all by himself, made

war on all of England. Belonging to "the
"tribe of Judah from whom the Messiah is to be born," he found
that this long-promised savior was taking a very long time to come.
Is it the day foretold by Saint Paul, when "the
Jews will come to know Jesus Christ,”
Wouldn't he be here soon? He was waiting impatiently for him.
tience, that blessed hour when he would convert "with
the others.” And in his confidence to the magistrate, he
adds, with a sweeping gesture of his plumed felt-tip pen:
"That is what I wish, Your Grace, to happen from
your days.

But these were just words. For many, the |
The temptation was strong to escape through baptism.
to the suffering they endured, and the situation of
The number of Jews in Paris was such that not all had the
The strength to resist this guilty seduction. The struggle
for life, they already knew her in what she
had been even more atrocious, because in the natural fight against the
In addition to their misery, they also had to endure the harsh battles they
had to defend themselves against contempt, prejudice and
The laws. They therefore offered a well-prepared ground.

~—“to the clergy's enterprises. And then their ancestors
Spanish and Portuguese, bowing their heads in the storm,
Had they not once renounced faith en masse in
Their God, to embrace Catholicism? Why?

(1) See The Jews of Paris under Louis XV, p. 55 et seq.

(Wouldn't they follow the example set by their
Fathers? They didn't think, these already degenerate children...
born, that the times were no longer in France where the
Religion had sufficiently fanaticalized men that they...
burn or massacre these "Jewish dogs," and that
The struggle against death was very different.
for the necessities of life.

Jews from Paris who converted to Christianity,
Some saw it as nothing more than a way to improve their
The others, yielding to insistent suggestions,
a way to overcome prejudices and assert oneself
a society which, as a whole, rejected them far away
of her.

They were all wrong: baptism did not change He had nothing to do with their destiny. He could give them present satisfactions. and by the feelings of goldpride that it procured them to deceive them on the extent of the future joys in this world. Charles-Philippe Cahen, held in 1722 at the baptismal font by the Regent and by Madame, the sweetest dreams of avnir; the world. In 1723, was certainly not too big for Louis Lévy, who had the King as his godfather and Madame de Ventadour as godmother; and finally, when In January 1726, baptisms took place in the parish. from Saint-Jacques du Haut-Pas, "a Jew of about for thirty years" he was said to be "a man of learningtion", his soul was certainly stirred by various feelings where the radiant hopes that the Judaism had not been able to give him. To be blessed by The Bishop of Rhodes, assisted by the Abbot of Pontchartrin and "a lady of quality"! What Such an honor must have brought pious joys!

But reality did not live up to these misleading hopes. fears. We found, in a brochure that appeared in 1722 under the name of R Ismaël ben Abraham, A converted Jew, these two phrases painted a good picture The state of mind at that time: "The French suffer when they hear about a Jew, they defying the converted Jew as much as any other"; and more far away: "Even he who was baptized finds proof of difeasily accessible among the people, he is always watched there- "We look down on him with disdain, we always flee from him..." The Jews of Paris experienced the truth of this. For the poin the running, as with those with whom they were in dispute, their origin remained like a sigma that their abjuration could not erase. That they were converted weeks, months or months ago years, if we no longer accompanied their name with the word <Jewish", the qualification of "formerly" was added to it "Jew," which persisted well beyond the conversion the prejudices to which, by this act, they had attempted to evade. It was even worse when they had only used the undulation to wash themselves serious charges: disowned by their brothers who do not They did not forgive this apostasy, they were redriven by both "Catholics and their first nation.

Nevertheless, used to all kinds of insults, it was not not one more humiliation that could stop them in their designs. And then human pride is so great that everyone imagines themselves to be above weaknesses of others and presumes to conquer where his neighbor has succeeded combé. The Jews, therefore, did not allow themselves to be deluded. This is due to difficulties of this kind in their goal. so true that from 1718 to 1:72 we count no less about forty, according to the Archives of the licutc-general finance, to whom "Dicu granted the grace of knowing Jesus Christ.” But, being novices by circumstance, they knew him more or less intimately, and put in their relationship with Him a greater or less sincere.

What feeling did they each give in to? Everything depended on the timing and the cause. Such as, like Isaac Funsèche, from Bayonne. and Cavan MusTapha, a Jew from Messina, became an admeliter at New converts, and instructing "in the truths of the Catholic religion,” because they were “without misthird party nor profession to provide for them”; such others, like Léon O!ry Spir Lévy and Cerf de Morhange, who "had several captains on the "body," they requested baptism to obtain "a "Leave," Ivic was a Jew who, having been unable to obtain the permission to remain in Paris, was baptized for to be able to do without this authorization. That was the point. another who, detained for lack of a passport, was released to be better able to make an abjuration; Finally, it was Messrs. d'Arniche and d'Albuche who, for having a safe-conduct, they argued that they were putting "to their advantage" their detention at the Temp'e "to educate themselves" truths of the Christian religion, for which they had been fond of each other for several years born." What nobler use could they make of their retirement?

These were some of the alleged reasons by the Jews to gain "the grace of devotion and the virtue of the sacraments.

They found, it is fair to say, such a warm welcome eager to serve the clergy, the priests were so undemanding in their choice of calechumenes, It is quite clear that the Jews of this era have become a springboard for abjuration. When you ask men, the last of whom, the safest shelter against all persecution kind is the worship of ancestors, of sacrilege: to a another religion, the holy religion, the one in which they have put all their strength, all their confidence, we must expecting them to give in, by relinquishing their faith, rather to a necessity of the moment than to a con-

viciousness of their being. Who, in any case, could To be outraged by it?

The priests groaned at these deceitful con-versions; they never tired of provoking them. Those who doubted Morhange's sincerity were the first to press him to submit sion to the Church. It was known that Salomon Lévy "had not He had no desire to become Catholic, but he had his views and his reasons for saying so”; Abbot Couette, His catechist, fuming and swearing, declared "that he should not would mix more Jews" and that "if he fell "Someone in his hands," well!... he talks about it-would be given to Mr. Langlade before beginning the instruction Mr. Le Py, director of the New Catholics, did not showed no less tenacity. "There is no more, "Thank God, there are no Jews among us," he said in 1728. And I hope it won't be long before he does. And he ` was nevertheless preparing for baptism, a few months after. a Jew named Birié, who, after a short time In a few days, he would travel to The Hague where he married a Jewish woman.

One might also doubt the sincerity of this wish. when we see that the Church went so far as to foot of the gallows, the pledge of his religious conquests, and provided they convert, to snatch from death the infa-two Jews, who made no fuss about accept this unexpected offer.

These catechumens, in fact, were not among those of which we had the right to be proud. Having reached this level of moral degradation, what did Moses matter to them or Jesus Christ? The Devil himself would have offered them the holy water font in which they would have dipped their fingers, without scruples. Their souls were open to all beliefs.

but above all to the one who promised them their lives saved
and freedom.

Despite this, the Church, which realized that
"Judaism, a male religion, primarily concerned with
of man," granted him preeminence over the
women, preferred to seek abjuration-
The Jew's mission. His most serious efforts were directed
on this side, as if man's adherence to the ca-
Catholicism was expected to double the price of victory.
However, this should not be inferred that the Church aedai-
The abjuration of Jewish women was known. The ease with which
As we have seen, she welcomed the unreligious schemers.
gion and without faith, proved that she cared greatly
of the submission of Jewish women to the laws of
Savior. The Institution of the Daughters of the New Ca-
Hadn't the Catholic Church been created solely for
"These souls redeemed by the blood of Jesus Christ"?

It is nonetheless true that, according to the Archives
of the Lieutenant General of Police, the Jewish woman
features little in the record of pious conquests that
did in Israel the Doctrine of Jesus.

Only two women are mentioned: in the long-
a list of those who "tended their heads to
"Waters of baptism." One of them, however, was not
a source of pride for the one who had undertaken it.

“Manon, {° Louis Lévy. Jewish from Holland, had
in 1734 "professed calholicity" on the ex-
exhortations of the parish priest of St-Eustache, and "on the Chari-
5. AS Mgr the Duke of Orléans”. Pen-
sion with her husband at a "Master upholsterer's"
Paris so that they can both learn there
Manon refused to do anything about her job, hindering
Lévy to work, and there made such "e+cezelhorribilitez"
that it was necessary to lock him up in the hospital.

Angrlique Schouabe was quite different when she
decided to throw himself into the arms of the Church. But
Here is a young girl's heart beating, rebelling

against the father's will, pushing the feeling
of revolt, even to the point of severing all ties forever

more sacred. Tenderness, respect, religion, a love
Sacrilege has destroyed everything.

Angélique Schouabe was eighteen years old. It was, at the
to say of Langlade, a young lady "very reasonable,
"quite graceful in figure" and of which one rendered "a
"Good testimony." His father, Ruben Schouabe, banQuier, a Jewish man from Metz, had a rather brilliant situation.
late so that Angélique could aspire in the future
to at least twenty-five thousand pounds of assets.
Everything, therefore, had to contribute to making her happy.
satisfied with her lot, when, in the greatest mystère, she resolved to embrace the Christian religion.
She had been attracted there initially, she said, by the
"speeches" that "different Catholics" and "even
"The horsetails" had stood before her, and pushed
definitively on this path through the truths that shine forth
Mr. Valerot, vicar of the parish of St-Jean,
in charge of his religious education, had made him shine
In his eyes, she begged to be put in a
community and — as in leaving “father, mother,
brother, sister, the whole family," she abandoned her
well — that the King granted him “a life pension ct

sister, capable of making it subsist after its conversion ".

But it was soon discovered that the motive for his con-
"That version wasn't as pure as it seemed!" he asserted.
had nothing at least that made this "enterprise
generous and commendable.” The recognition of “the-
"Jewish rebel" was in no way involved in this
a grave renunciation; only Angelique's heart was
at stake. Her parents wanted to marry her off to a "Jew"
English” that they were waiting for “day by day”;
mats that union was causing her despair; it was a
"Misfortune" that she could not bear, el sil ər-
Rivail, "she would be lost forever." And with
With large tears, she begged for the protection of the ma-

Gistrat and he begged her to "preserve her from this evil-
"Happiness."

The Lieutenant General of Police, who had adventures
Things of this kind could no longer surprise, were
Nevertheless, he was moved by the distress of that child,
of her desperate determination. She inspired him to do more.
all the more interest because, in reality, Angélique was not running away from it
the English Jew” because she sighed for
"a Catholic" who only wanted to marry her
was not baptized.

But was she truly firm in her resolve? Did she not...
Wasn't she acting impulsively? And, once she committed
Was she not, overcome with remorse, going down that path?
Turn back? To protect oneself against a
In cases of such perfidy, he was made to sign a commitment.
in good shape, which she initialed in Hebrew and French.
Spanish: "Se, Undersigned, I have of my own free will-
willing, without being constrained by any human desire
Maine, but through a true desire to embrace Religion
Cbhrétienne, fait sur ce propos r a placet a
Mr. Lieutenant General of Police, in witness whereof
which I have signed this presentation to be therein
attached, made in Paris on September 29, 1729.

Angelique Schouabe.

The magistrate, now fully convinced, obtained from
Louis XV, an order of admission to the Court of
Catholic News. It was addressed to the superior-
laugher:

BY ORDER OF THE KING

“DEAR AND BELOVED, We command and order you-
let us receive in your house the D'i Angé-
Schouabe's order and to keep him there until further notice
to be instructed in the truths of religion
subject to the accommodation that we will charge you there,
If you fail me. For that is our pleasure.
Given at Versailles on November 3, 1729. Signed: Louis
and (below) Phelyppeaux.

Angelique Schouahe gave these holy daughters

serious pledges of her fidelity to the new faith. She
showed "the most fervent dispositions". During-
that three years later, "the house being very small" and
"Completely full," it was necessary to "think about an outlet."
to "make room for three new arrivals," the
superior brought Angélique into another cou-
wind: "although born Jewish" she had become "very
"good Christian"; one had nothing but praise for her
"Very smooth" driving, and precisely because it
was "less burdensome than many others," she
would be "more acceptable in another house".

We do not know if this long separation was
not fatal to Angélique's tender aspirations or
did not detach herself from the man she dreamed of marrying.
The file is silent on the end of this sad novel;
also silent on the cruel effect this event had on us
had to produce on Ruben Schouabe. The Jews of
At that time, ready for the worst suffering, they felt
Although no one would sympathize with this pain, the most
poignant for all. What good is a protest?
that would have immediately stifled the King's Order?

The Jews knew this so well that some humiliating-
no matter what was inflicted upon them, they dared not raise the
voice. Moreover, the slightest "murmur" was on the-
repressed field. In 1724, the strange and brief report that
The following was transmitted to the lieutenant general: "He..."
stirs something up among the Jews of Beau- Street
town because their graves were broken.
They are whispering about it. You will be so kind as to
have your officers inform you of this, given that
"I'm too well-known in the neighborhood." An investigation
ful made immediately and it was recognized that "the
alleged murmuring of the Jews because of the change
of their burials" was "unfounded".
What event does this mysterious note refer to?

What is it referring to? That's what we were unable to
discover (1).

Thus, nothing that belonged to them was theirs.
Troubled in their most cherished feelings, in
the most inviolable objects: fortune, liberty, remains
sacred things, religion, children, everything was taken from them without

that they had the right to emir or to complain.

However vibrant the Jew's call for justice and to
humanity, this cry fell into silence, and the mi-
maple had to endure with its painful resistance
habitual enation that one plunders its synagogues, that one
He broke his tomb, that in him his enfasts — the
flesh of his flesh — that they be separated from him for
always, that they should become strangers to him and that, vi-
Before, they would have been forever dead to him.

It is in these circumstances, especially, that one becomes
to profess some indulgence for the Jews who
were playing pressing roles in which they were
the object on the part of priests. Whatever severity one
if he wants to put it there, can we consider it with an irritated eye?
those who, witnesses to the inflexible will of the Church
and its harsh rigor in proselytism, ven-
were glaring by their skeptical indifference the unfortunate-
Are they victims of Christian fanaticism?

Who, for example, would want to hold Miguel accountable?
from Fonseca for the elastic flexibility with which
He was open to all religions? A Jew, he was ca-
A Catholic, he married a Protestant.
clay; and as the marriage had taken place, on the day of
On Corpus Christi, at the British Embassy, they claimed-
said that Dom Miguel de Fonseca "could not have
was married in that church as a Lutheran or

(4) See regarding cemeteries: The Welfare Committee
sauce and the Cemeteries (Paris 1886),

Calvinist! So what? Jewish? Protestant? Christian?
"Ma's," exclaimed Langlade indignantly, "of all these reli-
He professes none of them! And that which had the gift
To add insult to injury, to everyone's astonishment, is...
According to Langlade, he was not the real Miguel.
of Fonseca, and that name, confession note, certificate
as a good Catholic, he had completely "surprised by
address to a foreign individual. But nothing
nothing was more false than this assertion, for on October 24th...
In 1730, a Mr. Bessin de Bonnard recommended it.
dait warmly deSo'eure to the magistrate as
the < brother ae M. ie doctor Daniel de Fonséca, mé le-
"Cin of the ambassadors of France in Constantinople."

—This man was a man "of great merit-
above his profession," and very advantageously
known to His Eminence Cardinal de Fleury as well as to Mr.
Keeper of the Seals.

We understand how much these religious incidents
were of a nature to exacerbate relations with the E-
Church and Jews; they are seeking a perpetual cause
hatred in one, fierce resentment in
the others. The Jews felt in it an implac-
a formidable enemy, but an enemy to be handled with care, and-
before which they had to overcome their weakness
to his strength, even if it means taking, at the opportune moment, a
revenge for the humiliations suffered.

This opportunity arose in 1777 for one of them,
Liefmann Calmer, an "opulent Jew" who, from 1770 to 1780,
was so actively involved in the establishment of a summit-
third party for the Jews of Paris (1). He had just bought
from the succession of the Duke of Chaulnes, the Baronies of
Picquigny and viscounty of Amiens:, and to this lordship
attached was the right to confer ecclesiastical benefices
Siaslics mowed by the archian owners, The

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(1). See The Institutions of Charity and the Cemeteries,
Léon Kahn, Paris 1836.

Could the Jewish Calmer, the "circumcised vidame" (1)
to exercise this prerogative? The Church opposed it vehemently.
your forces, but Parliament, by a decree of
July 21, 1777, formally recognized it. This ruling,
As one might expect, he was attacked furiously. Linguet
he fought in his Annals, and there he employed not
only the subtle weapons of the jurist, but
the venomous traits that would inspire prejudices against
The Jews. What! he said, they had just refused very
precisely to integrate the Jews into the Merchants' Corps,
and we would incorporate them into that of the Nobility! We don-
would negate the right to provide the Church with ministers to
those who were not deemed worthy of supplying the bour-
"Geois of fabrics!" And he found that all the more re-
as long as "habit, religion, politics, the
Perhaps it was a reason, or at least a justified instinct.
For many reasons, we are forced to attach to the name
"I feel as much contempt as aversion towards Jews."

Religion! Note how frequently
This word recurs in all the arguments that are invoked.
quait to explain the hatred against the Jews. It was
especially since it was necessary to allocate the turns
the things that were inflicted upon them. “Habit,” “politeness”
"Ethical," "reason," or "instinct"—none of this is...
It was stated that the consequence of strict laws dictated
ted by the Church to lower the so profoundly
Jews that they could never raise their heads of-
before the cult born from their cult.

(1) Linguet. Annales politiques. T. 2, p. 99 (London, 1777).

CHAPTER [X

CONCLUSION

The police therefore found the Church to be a natural ally
to keep the Jews in their humiliating position,
and only bend the regulations in favor of those
who recognized the superiority of the Catholic faith.
Although it could be said that the extermination of the Christian idea
Yours was one of the characteristics of the 18th century, it
It is nonetheless true that, whether artificial or not, the feeling-
religious sentiment remained very strong and was practiced
very actively in relation to "the Jewish nation". If
Jews could hope to see the prejudices, the pre-
ventions, the repugnances decrease in intensity to their
In that respect, it was only by requesting baptism. Everything
A Jew who, remaining a Jew, had the pretentious courage
to aspire to the title of citizen, was seen as outrageous-
repelled, and immediately stood up in front
hostile regulations, religious fanaticism, the |
age-old aversions, professional jealousies, the
Police hatred... The fight was unequal, and the Jew did not
could only succumb to it.

To avoid directly confronting these formidable animosities
dables that would have crushed him, he had to resort to
all sorts of devices which alone could
to achieve the honorable goal he wanted to reach. For
residing in Paris, us as a foreigner or as

a vagabond, but like a rebellious person; to do
trading, venturing into forbidden professions, leaving for
of the noblest of these shady professions which he-
were attached to the shoulders, a new tunic of

Nessus; so that he would no longer be, at last, the sexless being and
Without a life, what did the Church and the police want to do with it? He was...
There was only one way: to deceive the police and the Church, to fight
skill in dealing with merchants and their corporations.
playing a game of cat and mouse with the one who dominated him through authority
and power. That's what made the Jews say
that they were people without confession and without faith.

What more could they possibly be asking for? At that time
They hardly think about broad and absolute freedom. They
feel too despised, too humiliated, to conceive
such a high hope. And even when the people,
almost suddenly master of his destiny, will think
to grant them the benefit of the freedom so gloriously con-
who, several among them, will remain undecided, fearful
hair, as if they considered themselves unworthy to see for themselves
the radiant dawn of liberation rises, —
of emancipation.

It's that at that moment, as at the hour that...
occupied, they aspire to only one thing: to live in Paris
to be able to develop their work activity,
their business acumen; tolerated only,
So be it! But they are allowed to live in complete safety. All their
efforts tend towards this goal. "There is a middle ground between
rob and murder people, and make them sit at his
table. said Linguct in one of his outbursts of
ambiguous liberalism A Protestant, a Turk, a
Guèbre, a Jew, must live peacefully everywhere, so much
that he remain peaceful there. The police must not even
to find out if he sings psalms in his house
in bad French, or in German, or in English;
if he performs his ablutions while facing Mecca;
if he loves fire; if he puts his handkerchief on his chapeau tt chante du chaldéan en fait des visages.
As soon as his door is closed, and public order
is not troubled by any of these farces which feed
His piety, we must respect his mistake and his secret…»
But the police didn't understand these subtleties:

In her view, the Jews were harmful to society and
She thought it natural to remove them.

Gradually, however, a large number of them
strip the Jew of the Ghetto, the outcast of Judaism
repulsive reality. They try to cross the abyss which
separates them so profoundly from society. Against
in any defense, they no longer confine themselves to the ECB-
vile thoughts that were disdainfully abandoned to them-
their despising. Their incursions...
Commercial costs are rising, as is their maintenance
becomes more refined. Every particular sign that served to distinguish them-
The gner ignominiously disappeared; the police regrelle
that they do not wear "a brand", because it is im-
it is possible to recognize Jews when they do not live
point with the Jews: they are getting rid of the costume which
It drew insults and jeers upon them; they gained in beautiful
manners; their attractive character makes them welcome
from one or the other; they assimilate the ways
elegant ladies of the Grands, who welcome them and the prole-
The caterpillar becomes a butterfly.

Does this mean that this handful of Jews, whose
comings and goings took on the appearance of the police the proportions of a state affair, were shielded from all re-
close and that only honest people are allowed there and
Disposed to good? That is not our thinking. It is not
it was not our intention to exalt the Jews of
this era, nor to attribute all qualities to them,
all the virtues. We have also seen that, in
this necessary body of biographies, we have
highlighted both the bad and the good. Can-
have we, with the best faith in the world, done
Sometimes tip the scales in their favor? It's pos-
possible. But we would have failed in our duty if,
clearly stating the accusations of which they were
the object or the bad actions attributed to them,
we had not mentioned at the same time the causes which
could, if not always justify them, at least
to explain and excuse them.

One of these causes cannot be disputed.

Jews lived in Germany, England, and Poe
logne, under oppressive and shameful laws; in
In other countries, they were pressed against each other.
'others, penned in, lacking air and light. They
instinctively felt that our generous country
of France, although placed under an arbitrary authority
milking and despotic, was the only one or almost in
which they could, without harming the State, benefiting it
On the contrary, to develop the genius of their "race". That is
therefore towards this "restored peerage" that they were striving for
the arms, and more particularly towards Paris where, badly-
despite the shadow that had sometimes veiled his reputation
of hospitality and liberalism, the Idea, Progress, the
Tolerance shone with their brightest lights.

That, among the Jews welcomed into the capital, he
some may have slipped in whose conduct and morality have
The summers were dubious, no one would deny it. But if one
think of the appalling moral decay of this

century, to the furious race of all towards wealth, to |

the indifference of the means employed to achieve it,
to the destruction of all feelings of loyalty, of honor
mother and family, one can ask why one
would have demanded of the Jewish people certain things that one would not
found nowhere.

Moreover, one might ask where the Jew would have drawn his inspiration.
These notions about morality and honor? Was it
in the Ghetto where we were locked up like refuse
of humankind, where he was treated like an animal
dangerous and malevolent, and where one does not know what
there was something more painful, in his material life or
of his moral state? Was it outside of the fanatical Jewish community?
seuse, which he fled, eager for sun and fresh air, and which
He had barely crossed the threshold when, feeling heavy-
to weigh upon him contempt and aversion, he followed
his way, head down, bent double, "man
vile, a man of outrage upon whom everyone

SN, E

"Spit"? Who could be surprised that, insulted, they beat-killed, vilified, reviled, inconsistent with evil and with well after a few years of this depressing existence-man-, the less energetic succumbed to the human-Maine, the temptation to live in evil?

Because despite everything, royalties, contributions tions, taxes, crushing burdens, laws and From hatred, one had to live; to live for oneself, for the woman, for the gaunt, sickly and already walking children destined for disgrace and misfortune. We have seen what Existence was made available to the Jews of Paris. By what means? It has been said that fate will see vagrants punished. And force men to become that? It's hard to believe. that one could, in any country, make use of such method: is there any that is more criminal, more contrary to the laws of humanity and justice? However, this was the difficult alternative in which The Jews of Paris were placed there. If they were able to escape. per, it is not, it must be said, to benevolence or to the tolerant fraternity that they owed it, but to their of their own free will, with their own personal energy.

Also, before closing this book whose pages are — we must repeat — all taken from the boxes of the police (1) and whose episodes are a paraphrase Police reports will determine whether they had not Some merit, these Jews, in defeating such great obstacles; to work tirelessly, despite so many

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(1) The recent publication by Mr. Fr. Funck-Brentano of the General Table of the Archives of Basrize (Plon and Nourrit, Paris 1894), we dispense with giving the nomenclature of the files that the active and distinguished librarian of the Arsenal has so obediently made available to us for this study. This catalogue was, in fact, d:essé with such care and method that one will easily find it there to the alphabetical letters that concern them and particularly to the article Juirs, the school of all the files relating to this history History of the Jews of Paris in the 18th century. We can therefore only-encourage the reader to refer to it, if necessary.

difficulties stubbornly raised, and, by their efforts _ persevering, to live in this "rediscovered homeland"

from where they wanted to tear them away, whom they loved with
passion, and where the sons were soon to show themselves
as ardent as they were devoted to the Revolution.

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JEWISH ENGLAND

Israel at John Bull's

Look at them swarming, ever-increasing crowds,
Springing forth from the earth and the paving stones of the streets,

From the night of prisons and the shadow of towers.
Those who are exterminated and who still live!
And you will know why, despite your threat,

The Jew with the stubborn neck, the Jew with the tenacious finger,

The vile Jew, execrable to all humankind,
He will be the only Master, and your master, tomorrow.

ESTHER, QUEEN OF ISRAEL.

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IN MEMORY OF

RICHARD PATRICK DAVEY

JOURNALIST
MAN OF LETTERS AND CRITIC

AUTHOR OF “THE PAGEANT OF LONDON”
AND “THE NINE DAYS QUEEN”
(1848–1911)
WHO HAD A CLEAR AND CONSTANT VISION OF ENGLAND
ISRAEL IN PERIL

THIS BOOK IS LOVINGLY DEDICATED

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THEO-DEDALUS

JEWISH ENGLAND

Israel at John Bull's

STUDIES ON HISTORY AND PROGRESSIVE INFLUENCE
SONS OF ISRAEL IN SOCIETY, TRADE,
POLITICS, THE ARMY, LITERATURE,
FINANCE AND CUSTOMS
BRITISH

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CHAPTER I

Jews in the World

and particularly in British countries

at the beginning of the 20th century

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CHAPTER I

JEWS AROUND THE WORLD AND PARTICULARLY IN BRITISH COUNTRIES AT THE BEGINNING OF THE 20TH CENTURY

Before studying more specifically how Jewish power is exercised in the Kingdom-United, it seems necessary for us to throw a overview of the different countries where this power slowly took root: and gradually developed over the two last few centuries.

There is hardly any country, in fact, where the Jew had not established its operation as soon as its keen instinct sensed something of exdeplorable. That's how the good historian CapFigue shows us this (1) by engaging in the embworst Roman to all the little branches of the trade; taking over the tolls and all tax authorities' rights; selling filters, making

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(x) Philosophical history of the Jews, since the decadethe decline of the Maccabean race until the end of the 6th century key, by Mr. CAPFIGUE. — Brussels, 8°, 1840.

TO JEWISH ENGLAND

the trade of predictions and horoscopes; and, In any case, attracting towards him and those of his race gold and silver without ever proto produce something of value in exchange.

The slave trade was, as
Well, we think, one of the children's favorite forms of trafficking is...
of Israel in antiquity. The Church Fathers
complain about it in many places in their
writings. The memory of it has been preserved, on the other hand
part, in many legends where we see
of saintly bishops or archbishops, in Brittany
and in Gaul, to rescue the unfortunate from
hands of the Jews who had acquired them for the
to be sold as slaves. The wretched without
awareness that today deals with
white, too easily, fueling the
disreputable places in the East or America, with
poor young girls recruited in the Eu-
Western rope, thanks to pro- liars
masses, honorable positions and posts
foreign businesspeople can recognize-
born there the ancestors of whom they are only too much
worthy.

The means they employ today
to achieve wealth, and through wealth to
domination, they have always had them
employed, with an equal spirit of profit and a per-

They maintained their success. No qualms of conscience.
does not come to stop them, since everything that con-
the world of non-Jews is prey that
The Talmud gives free rein to their rapacity.

A converted Israelite who lived in the 16th century
Antoine Marguerite revealed, among other things
edifying practices, the meaning of absolution
Easter that the rabbis give to their people
in the synagogues: "Good Jews are,
by virtue of this absolution, cleansed of all acts
bad faith that they may have committed in
the previous year's course.

According to Eisenmenger, the author of Judaism
unveiled and published in the 17th century, this absolute-
tion is preventive, and, if I may say so, prophy-
lactic; it does not apply to the past,
but to all the actions to be taken in the
course of the coming year.

To show to what preponderant degree
of influence this practiced and applied morality-

what had driven the Jews throughout the
Middle Ages — despite the oppressions and
persecutions that maintained or re-established-
know the balance, — it will suffice to recall that
the million maravedis needed for the charter-
the caravels of Christopher Columbus
was put forward to the two sovereigns of Spain

Ferdinand and Isabella, by Luis de San Angel,
treasurer of the royal household, and Gabriel San-
Chen, Grand Treasurer of Aragon, both
notoriously of Jewish race, if they do not profess it
They don't value religion.

Religion, in fact, has never been an ob-
A slab to the advancement of the Jew. There is nothing for him
no difficulty, when he sees an advantage in it
pressing, to make it cheap or rather a
cheap, one might say, because he trades it
willingly in exchange for another more advantageous one.
The Catholic branches of Jewish families
have therefore become quite numerous.
But it is very rare for eth- characters to
niques do not persist for very long after
changing religion. All the more so
do they maintain their integrity when
The Israelite tradition ranges from Judaism to Protestantism.
as has frequently happened in England-
earth.

The Protestants' aversion to the worship of
images, their habit of studying the Ancient Tes-
tament, to comment on it and to quote it without
ceases; the number of sects and the principle of
free inquiry, which allows one to form a
individual belief, under whatever name-
nation that the follower has enlisted, make

infinitely easier for the Jews to pass
their original religion to the religion of the
reform. The Reverend Moses Margoliouth,
himself a convert, and author of a History of
Jews, published in 1846, recognizes it as its own
terms that would be infinitely too long to

reproduced here. The propaganda made among the
The Jewish community is also very active and dates back a long time.

One of the most curious documents on this
The subject is a brochure printed in 1687.
It contains two letters addressed by a
merchant from London to a friend in Amsterdam.
The first one recounts a heated controversy
which allegedly took place at this merchant's establishment between the
Father Saliam, a Jesuit, and Rabbi Jonathan:
this completely refutes all the arguments of
Catholic priest. In the other letter, we see
the same rabbi launches into a conference
combative with a certain Protestant named
de Beza, who obtains advantages in his
refutations. Jonathan expresses, in fact, his
His appreciation and gratitude for His new
opponent, who "said a lot in a little
words and completely removed the obstacles
that he, Jonathan, had believed he could meet-
"to cross his path."

The conversions of Jews were mostly nominal

breuses under the reign of William III. I]
It happened that more than one head of household was baptized
to tiser with all the people in his house.
But it was also not uncommon for grace not to
touched that only one of the family members
usually children, typically more
easy to circumvent and more often a young
A Hebrew man in love with a Gentile girl?
So, her parents abandoned her; the whole
The Jewish congregation turned against the apostate;
there were around him, and among those of his
race, a coalition that was determined to reduce it
to misery.

It required an act of Parliament, which took vi-
war from the first year of the reign of the
Queen Anne, to force Jewish parents to
to allocate a pension to their converted children
food proportional to their means.

Reverend Margoliouth reports, to this
On the subject, a funny anecdote. A son con-
Verti was pursuing his father by virtue of this
law. The father, not wanting his rascal

of sons "eating pork" at his expense, charGea, a famous lawyer, to find a way to not to pay. Some time later, the lawyer summons the Jew, who rushes over and learns with a genuine joy, in long sleepless nights Hey, the businessman found a way ingenious in twisting the law to her advantage customer. But the discovery is worth the price, it's the large sum and quid pro quo. The hebreu, who understands that there is sometimes economy to show generosity, immediately extends the argent requested and the lawyer places the amount of these fees are immediately secure. After which he proves that, like this law unfortunate provision in favor of the children of Jews, but not in favor of those Christians Well, that's the only way a father of a family, in the case of his client, to be able to neutralize it The effect is to receive the Christian baptism. “If this is the fruit of your "Insomnia!" cried the disappointed Jew, and fled. Mr., why didn't you fall asleep, Mon- "Sir lawyer, so that you never wake up!"

In the 18th century, wrote a correspondent from the Intermediary of researchers and curious (July 20, 19x10), it was in France and in Englandland a kind of sport for the great ladies than the conversion of a Jew. These ceremonies were pretexts for magnificent celebrations symbols at the church and in the streets. From time to time Furthermore, the Mercure de France finds material there to an excellent copy. But it doesn't seem that these conversions to Catholicism were very sincere. What is certain is that, In many cases, the instruction of catechists The games went on indefinitely.

Here is an example:

From 1761 to 1763, the five Astruc brothers, who were Jewish from Bordeaux, had acquired a bad reputation

in Paris by "their roguery and their indoctrination"
"Lite," according to police reports. They
had already scoured the province: they had marked there-
their passage was marked by "bankruptcies".

One of them in particular, Moïse Astruc,
was noted as "noisy" and monitored for
his "bad morals". He affected the allu-
res of a fop and, despite the prohibitions of
the police, stubbornly insisted on "wearing the sword and the neck-
hunting blind." One day, on the Pont-
Saint Michael, he was fighting with one of his
Ravel's fellow believers, when the inspector of
Police officer Buhot, having been warned, rushes to separate them.
RER. Moïse Astruc draws his weapon. The policeman actually
As much to defend his life. But, reinforcements
When this happens, the Jew runs away as fast as he can and goes
to hide in a neighboring house, where the inspector-
The tunnel doesn't penetrate. Astruc is no longer visible.
in the streets of Paris. The police lieutenant
He believes he has gone to the provinces, where this Jew is running around

fairs, including those of Beaucaire and
from Avignon, as a partner of his mother. In
Consequently, Sartine, the police lieutenant,
begs the provincial intendants to re-
look for Moses Astruc: he gives the signal-
ment: "Brown, thin, and pimply face,
"Small eyes and an aquiline nose."

Meanwhile, he was receiving letter after letter
of Mes de Malon, Beringhen and Ver-
noodle who were pleading for his clemency
Interesting Astruc; for two years, this Jew
is instructed in the Christian religion; and that is
the jealousy of his fellow believers who de-
He did not, however, have to give up on his own
to the Petit-Châtelet prison for holiday-
to kill for a month.

The devout women, noted above, succeeded-
Were they going to make him renounce Judaism?
we encountered in the Archives of the Bas-
several examples of the same kind. Beau-
a group of Israelites "were being instructed" and
even baptizing them, to please their protectors.

But how few remained within the fold of

The Catholic Church!

Regardless of the high frequency of
these conversions, they never reached
that a tiny minority of the Jewish population.

The same is true today, that the res-
The sources of Protestant proselytism were
multiplied, and that the fervor of propaganda
is no less in Anglo-Saxon countries.
There are at least a dozen re- companies
known in England, dealing with the con-
the Jewish version, the most important of which is the
London Society for Promoting Christianity
Among the Jews, who has an income of 40,0001iv.
sterl. and 154 agents. America has one
a large number and Germany a few.

With all these resources, the mission-
pairs specifically occupied with preaching the gospel
Gile to the Israelites throughout the world are not
In total, only 250. Reverend RW Harden
estimates the number of conversions at around a thousand
annuals, and Dr. Delitzsch does not believe
that the proselytes made in Judaism by
the Christian religion (we are not saying ca-
Catholic) may exceed 100,000; this figure
is already respectable.

Let us add that these conversions are, at the]Day-
of today as in the past, often bought at prices
of money or material advantages, and that certain-
Some Hebrews make a real business out of it, de-
coming back from relapse to retrain shortly after
and as long as there is still a bonus to be collected.

Among the sincere converts, many em-
They stir up the ecclesiastical state. There are some
more than 350 among the Protestant ministers of
Great Britain. We have no sta-
technical training for Catholic priests of origin
Jewish, but we know that there is a certain
number, and it would not be difficult to cite some
names, if we are to place our trust in certain-

certain English authors and more particularly to an authority: Mr. Arnold White (1).

Since the beginning of the 19th century, due to favorable circumstances, at the prefirst of which it is appropriate to put the illustrious principles of equality established by In our French Revolution, the Jews had the increasingly free field in civilized countries ses, too, one can believe, they have marvelhappily enjoyed. We gathered the the most authentic documents and figures the least contested, in order to present to the elect the table of the race's progress during from the hundred-year period of the last century, without neglecting to extend our study to the present hour, in order to bear witness to how much The numbers have increased over the last 12 years.

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(1) ArNoLD WHITE, The Modern Jew. Heinemann.

From 1820 to 1830, there were approximately 6,000 Jewish lions, scattered throughout the world, including Western Europe, Moravia, Poland, Wallachia, Moldavia and Crimea containwere born at least half. The Israelites were particularly prevalent in Poland at the time, since that Casimir the Great (1333-1370) had married the beautiful Jewish woman Esther, and had allowed her Girls follow their mother's religion. Despite the unique facilities given to Jews to settle blir in the country, very few, it is interesting to notice it, they became farmers and attachedThey are worked on the ground. The immense majority Rité confined itself to manual labor jobs money or intermediaries they used wherever they were given some freedom. many of them were taken in. wine merchants, distillers, brewers, horse dealers, Secondhand dealers, money changers, and usurers. The sect Karaites, in Lithuania and Crimea, comIt took 5,000 individuals. There were 26,000 Jews. and 32 synagogues in the city of Salamic, 40,000 in Constantinople and 10,000 in Jerusalem.

Tiberias was entirely populated by

Jews. Ibrahim and Soliman, ministers of the Pachalickes of Damascus and Acre, belonged to the Hebrew race. In France, they were found especially in Alsace and Lorraine, in Marseille, in Bordeaux and Paris. In Italy, they had primarily established residence in Livorno, Genoa and Venice. The Rome Ghetto, again subject to strict rules that evoked The Middle Ages contained 4,000 of them; a soldier from the The Pope stood guard at the entrance to the said Ghetto. Any Jew convicted of having spent the night in outside this squalid neighborhood was struck of a fine. However, they remained no less powerful; most of the prelates Romans used them in their brothers They had frequent needs for money; they knew how to get it, We can well imagine, there are significant direct interests or indirectly, and, when they were enrichedChisels, they moved elsewhere, leaving the instead to their less fortunate brothers, who then... soon in turn greased themselves with the same manner (1).

In the United Kingdom of Great Britain and from Ireland, they could then be quantified approximately by a total of 10,000 to 12,000, having of a capital of 800 million sterling, or 19 million 200 million francs, giving a annual income of over 40 million pounds sterling, to which was added a profit of 4 million at least, earned through good brokerage. consented to by the government for their good offices, because Israel was already serving as an intermediator for loans, negotiations of Treasury bonds and other high-value transactions finances (1).

(x) The New Monthly Magazine, 1829.

In the United States, the North American Review in 1826, it numbered approximately 9,000.

distributed as follows:

New England, 3,000 or 4,000; Pennsylvania vanie, 3 or 4,000; New York, 950; Virginia, 400; North Carolina, 400; South Carolina, 1,200; Georgia, 400; Florida, 30 or 40; Louissiane, 200;

A critic from the Quarterly Review could then write in a very noteworthy articleble (1828): "Jews are found everywhere the surface of the earth. They landed in China, where there is so much repugnance for foreigners Gers; they founded empires in Abyssinia, in Ethiopia, and at other points along the coast Afghans are of East African descent. and Semitic customs, to the point that one

---

(x) Blackwood's Magazine, 1829.

asks if we shouldn't look there for the desdescendants of the ten tribes of Israel whose trace is lost, and that some authors have "Allegedly found among the English." There are some had in Malaba, on the coasts of the states barBaresques, everywhere at last, and fifteen years before that Toussenel's work on the Jews, Kings of the Era, an editor of Blackwood's Magazine (1829) drew on indisputable documents, the right to write: "Throughout all regions of Europe, the the power of gold lies in the hands of Israelites.

“We tolerate them,” said another writer. English, but as one endures an illness a chronic condition that cannot be cured (1).

In an article entitled: On the Jewish State in Europe, and published by Alexandre Weill who he wrote so many curious and interesting works through verve, freedom of thought and vigor of expression on his coreligionists, this original writer, friend of Offenbach and Albert Wolf provides us with the following statistics on Jews in Europe as of 1844 (2).

(1) Quarterly Review, 1829.
(2) Independent Review, 184%, in-8, article of 38 pages.

This statistic, he says, is far from being determined by official figures; with the exception of Germany, it was not established for the other countries than approximately and on floating-point numbers.

Here are the statistics on European Jews in 1844:

Austria	650,000
Prussia	x 197,000
Bavaria	65,000
Saxony	1,500
Württemberg	10,000
Hanover	3,000
Baden	12,000
Duchy of Hesse	10,000
Electoral Hesse	8,000
Anbalt-Oldenburg	7,000
Saxon duchies	4,000
Mecklenburg-Reuss	3,000
Frankfurt and Hamburg	13,000
Denmark	8,000
Holland	35,000
Belgium	2,500
France	95,000
England	100,000

TO BE REPORTED... 1,224,000

REPORT... 1,224,000
Italy, excluding the other provinces

female dogs	35,000
European Türkiye	550,000
Russia and Poland	2,110,000

Swiss	2,000
Sweden	2,000
Portugal (Gibraltar)	2,500
The Ionian Islands, Malta and Greece	4,000
Total	3,929,500

The Jews were then emancipated in Holland,
in Belgium and France. In Türkiye, the last-
Hattischerif had granted them rights
which they didn't even enjoy in many ways
civilized states of Christianity.

About twenty years later, the Rev.
Moses Margoliouth presents us with a painting
of the Jewish community in England, of which we reproduce-
Let's look at the main elements:

In this short period of time — from 1830 to
1845 — the number of Jews increased by 12,000
at 60,000. There were then 10 synagogues in London
and 36 in the provinces. The author of the History of
Jews gives us information on the establishment of the Israelites in the major cities of the Kingdom-
A unit of precious details.

In Birmingham, the hardware industries

jewelry and jewelry, so well suited to supplying
the trade of peddlers and merchants
Street vendors attracted them as early as 1720. The city
quickly became the headquarters of
Jewish "bargain hunters," who formed a popula-
considerable floating tion, outside of the
Approximately 140 families were established there.
remains. A Jew named D. Barnet there
had been a member of several years in a row
the municipality. Birmingham is inhabited pre-
Sentement by nearly 5,600 circumcised men.
Liverpool became a Jewish center considered-
made possible thanks to Mr. Yates, one of the Israelites that
Queen Charlotte had brought with her
from Germany: This person having been named
to an important position in customs, in Liverpool around 1762, attracted several of its
coreligionists, distinguished either by their richess, either by their talents. This colony

prospered so well and became so important that, when Prince Albert came to Liverpool to lay the first stone of the House of Marins (Sailor's Home), several Jews sat down at the banquet table that the city offered him. This seemed at the time an extraordinary event, stususpicious and implausible. There are 7,000 Jews intoday in the important city of Liverpool.

The first synagogue opened in ManChester was so in 1780, thanks to a certain Nathan. Manchester now has numerous Jewish temples, with a population of 30,000 Israelites. It was in this city that, Moreover, the illustrious Nathan Rothschild comthreatened his career.

In Bedford, a merchant named MiChael, Joseph, founded a synagogue in 1808. This zealous religious man did not know how to communicate his zeal as a believing apostle to his sons, who abandoned Judaism to enter the Anglican Church. Its foundation did not have a A happier future: from synagogue it became a carpenter's workshop. We don't believe not that any others have been built there since. Fortunatenatum numium.. Bedford!

The Jewish congregation of Bristol dates back to 1800. It had approximately 500 members in 1850. In 1899, 9 births occurred there. 9 funerals and 5 weddings; which does not suffice. does not pose a significant increase and does not mean possible for the invading race. Indeed, Bristol, In 1911, there were barely a thousand circles concise.

The city of Hull presents itself to us as a very old Jewish settlement, because of the

ease of communications by sea, with the Dutch, Scandinavian and German ports. The number of Jews residing there exceeded 200 fifty years ago, and 500 to 600 Jews

foreigners landed there annually to
Various destinations. The population
The Jewish population at the end of the 19th century was 2,000 in-
Individuals, attending two synagogues. She
must have increased by nearly a third. As for
precise data on transit movement
They lack the information to assess it exactly, but it
that certainly amounts to several thousand.

In 1730, Canterbury did not yet have
synagogue. The one that opened shortly afterwards was
replaced in 1847 by a new building, erected
on the site of a Templar convent.
The Jews of Canterbury are all rich and,
in the English sense, "respectable". Their number
has not increased significantly since
1850, because around 1898 there were only 12 is-
Raelites residing in the city and today-
Today we are told of 14 (1911).

The Jewish settlement of Ipswich dates back to 1730.
She has a reputation for being superstitious
excessively protective. The following is cited in support of this
This anecdote is based on superstition. In 1812, two
pigeons were ritually sacrificed in cer-

taine family from Ipswich, to make a pie the
Sabbath day. The throat badly cut, without
Without a doubt, the birds began to run
in the room, bleeding and moaning, at
Great excitement among the people of the house. The new-
The news spread instantly, and all the
Jews from Ipswich rushed to be witnesses
of this phenomenon. They had no difficulty in
to explain it. This persistence of life in
these unfortunate birds offered themselves up as the obvious choice.
tooth testimony that human souls are there
were found locked away as expiation for their
mistakes. Consequently, the corpses of the two
pigeons were buried in the cemetery
Jewish with all liturgical honors. The
Jewish Year Books from 1900 to 191r do not
Ipswich is not mentioned among the agglomerations
Jewish communities of some importance in England
earth.

Israelites are found in Falmouth around
the year 1740. A century later they were there at

a number of about twenty families, holding
shops or businesses. This
colony is also not included in the latest
Jewish Year Book of 1912.

The same is true of Penzance, in the Cor-
Nouaille, where some still lived in 1850

Jews, almost all hardware peddlers-
lerie and fake jewelry.

The Jews of Exeter have had a synagogue since
130 years. Reverend Margoliouth reports them
such as "numerous, intelligent and sociable".
They currently have 30 fellow believers
in this city.

In Sheffield, there were about twenty fa-
thousand, formed into a congregation since 1838.
They now number 2,250, and own several
Synagogues.

The Jews established in Dover opened a
A synagogue was founded there in 1833 by a Mr. Cohen.
a Classical and Mathematical Boarding
School for upper-class Jewish youth.
T1 does not appear to have pros-
Pere. Yet a school was established there in 1873.
of Hebrew and religious education {Dover
Hebrew and Religious School), attended at-
today by 20 students, 12 boys and 8 girls.
The synagogue of 1833 was replaced by
another in 1862. The Israelites are at
number of approximately 120 currently in Dover.

Cheltenham had only a small population in 1824
Jewish congregation, which grew considerably
The plan was to found a synagogue around 1847.
The synagogue still exists, but it is closed.

the Jewish population being currently reduced
for 4 people.

Ramsgate has become fashionable among the

Jews by the famous Sir Moses Montefiore, whose We will have to speak more than once. There was his country house, and he had it built at his own expense a synagogue which is administered perhaps even his heir Sir Francis-AbraHam Montefiore. We're counting right now 130 Israelites (1911) residing in Ramsgate.

Newcastle-upon-Tyne had a synagogue as early as 1833. However, the city did not contain fifty years ago, about twenty of families of true Hebrews. There are some today-Today, 3,000, a figure provided by statistics general Jewish law and a new temple was built built in 1880.

It is clear from this list that the Jewish population centers in England most notably, they have moved during the latter part of the 19th century. But what this population has increased overall in considerable proportions, that's what my-will list the other localities where Jews which abound reach or exceed since 1900 the number 100:

Bangor, 90; Belfast, 1,200; Blackburn, 280;

Bradford, 300; Brighton and Hove, about 500;

Brynmawr, 30; Cork, 400; Dublin, 2,700;

Dundee, 160; Edinburgh, 250; Gateshead-on-

Tyne, 123; Glasgow, 7,000; Great Grimsby,

Hi 450; Hanley, 45; Leeds, 25,000 Israelites;

Leicester, 270; Manchester, 30,000; North-

| hampton, 200: Norwich, 158; Nottingham,

750; Plymouth, 400; Pontypridd, 100; Port-

sea, 500; Reading, 200; Southampton, 25;

Southport, 200; South Shields, 140; Stock-tone-on-Tees, 100; Stroud, 100; Sunderland,

| 3,000; Cardiff, 1,800; Swansea, 1,000; Trede-

| gar, 160; Volverhampton, 35 families provided-sant 170 circumcised; Harwich, 160.

In summary, Jewish forces in the empire

The entire British population is distributed as follows:

GREAT BRITAIN:

SJ London, 150,000; provinces, 59,700; Scotland, 5,000; Ireland, 30,000. Total: 244,700. for the British Isles.

COLONIES:

Australia, 15,250; Canada, 95,500; India, 18,300; New Zealand, 1,900; Africa of South, 50,000; Egypt, 50,000; Gibraltar, 1,300. This gives a total, for the entire British Empire-tannic, of 232,250 Israelites, except many English colonies where the se-Mites, it is true, are hardly predominant.

The number of Jews spread throughout the world an integer can only be known approximately tion. The census is, of course, Density, impossible. The most modest figures bring it to around 9 million for Europe alone, 2,300,000 for both Americas, 850,000 to 900,000 for Asia and Africa. The Jewish Yearbook of the United States (x) reached, as of 1899, a total of 10,728,491. The English Yearbook for 1900 provides a detailed and comparative overview, which appears as close to reality as possible. The figures given for 1891 in the countries most of them are official from Europe, resulting from the last census which then has been done.

IN EUROPE:
Germany 576,884 570,000
Austria-Hungary . . 1,860,106 1,800,000
Belgium 3,000 4,000
Bulgaria 16,500

TO REPORT. . 2,439,990 2,390,500

(1) The American Jewish Year Book, 1899-1900.

REPORT. 2,439,990
Denmark. 4,080
Spain (with Gibral-

tar) nor 2,500
France. 72,000
Greece x 5,792
Holland and dependents

these... 97,324
British Isles 101,189
Italy 50,000
Luxembourg. 1,000
Portugal 300
Romania. 300,000
Russia. 4,500,000
Serbia. — 4,652
Sweden and Norway. 3,402
Switzerland. 3,609
Türkiye 120,000

Total 7,705,838
EN ASre:
Türkiye in Asia. 250,000
Persia . . 30,000
Asian Russia. 50,000
Turkestan, Afghanis- |

tan 14,000

India, China and Japan. 19,000

2,390,500

4,000

4,500
80,000
5,800

100,000
144,000
40,000
1,000

300
206,015
6,000,000
5,000
5,000
3,000

200,000

9,289,115

363,000

JEWS IN THE WORLD 29

REPORT: ASIA. 363,000
IN AFRICA:
Egypt... 25,300
Abyssinia (Fellashas). 50,000
Tripolitania 60,000
Tunisia... > 55,000
Algeria and Sahara: 43,500
Morocco | . .… . . 150,000
South Africa . . . 20,000
— 403,800
IN AMERICA:
United States 1,100,000
Canada... 30,000
Antilles. 3,000
South America . . 12,000
1,145,000
AUSTRALIA:
16,000

Total for Europe... 9,289,115
Grand total: 11,216,915

According to new information,
forgotten in 1900 and 1910, the current number of
Israelites throughout the world are affected, if not
exceeds the figure of 115 million and

it increases every day, he considered
blement. |

It is interesting to examine more closely the
condition of the Jews in those of these countries
where they can practice directly, sin %h per
backlash, some influence on the number,
the special situation and conduct of the Jews
of England, which concern us more specifically
securely.
We will not be discussing France here.
fiery works of Edouard Drumont and
a few other vehement writers who
are applied in our country to the study of the ques-
Semitic traditions are there to provide us with all
the desired information and are easy
for our readers to consult.
The most important country, due to the
number of Jews it contains and also by the
legislation to which it subjects them is incon-
.testably Russia. It is from Russia that
come, in a kind of continuous exodus, these
thousands of Jews spreading across Europe
western and on the United States, poor
devils innocently exhibiting, beneath their for-
my vilest and most repulsive,
all the vices of their race, to the great annoyance of
high-ranking barons of commerce and banking,
| their coreligionists, who find themselves burdened

towards them, charitable duties of more and more

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more expensive, without being able to withdraw from this
compromising fraternity something other than a
a resurgence of unpopularity, if not outright hatred,
for the Jewish name and the Israelite character.
England, with its traditions of hospitality
tality and its firmly established reputation of
loyal land of asylum, is more than any other
countries affected by this invasion of misery
vicious and rapacious. It's barely possible the
"Britishers" are beginning to sense the danger
which threatens their country. As we will have
more than once the opportunity to observe this at
However, during this study, concern arose
It is already being felt. Thus, in 1897, the Lord-
Mayor of London, assisted by a large number
of notable and wealthy citizens, organized in
the Guildhall a meeting which voted an appeal to
Tsar in order to soften certain
laws to be enacted and enforced against
his overly enthusiastic Jewish subjects. The Lord Mayor
sent directly to Emperor Alexander II
The resolution voted on by the meeting. The result
fat what it could be. The document was ren-
sent to the Russian ambassador in London,
who put it in an envelope and addressed it,
without further comment, at the Foreign Office,
from where he returned rather pitifully to the first

magistrate of the city, without any sanction
was even tempted.

The reasons for the ostracism of which the Israelites
lites are the subject in Russia are more com-
They are more complex than is generally believed: they are
religious, economic and political.

The religious question is, if not the most
important perhaps, at least the most important-
ancient. Already during the reign of Vasili Ivano-
In which (1505-1533), we see the Jews being harassed
as heretics. This is further accentuated under
Ivan the Terrible (1533-1584). We also know-
lies that the hostile attitude of Catherine II to
Their attitude towards them was due to the influence of the Prosecutor.
General of the Holy Synod, Fiofan Prokopovich.
The extent of religious sentiment, at the time

current, can be judged by the fact that not only- the Jews, but the Protestants and the Catholics are viewed with suspicion by a part of the population and certain functionsnaires.

It was hardly until under Nicholas I" (1825-1855) that arguments clearly manifest themselves economic measures against the Israelites. The Conservatives fear the presence among the illiterate, ignorant peasants — and whom we hold to keep in ignorance — of a race

too gradual and skillful. From there, all the measures intended to obstruct the investigation and the intellectual advancement of the Jews, principal decisions mainly under Alexander III and Nicholas II.

The political point of view is the one that is promoted by the official world. And it is
It is impossible to deny the participation of Israelites.
to revolutionary movements.

We know that the Jews are confined by the government of the Tsar in the sixteen provinces of western Russia as well as in the eleven provinces of Poland. They do not can be neither millers nor fishermen; he
It is forbidden for them, except with special authorization.
to buy, sell and lease land.
Permissions are, moreover, granted quite frequently.
liberally under specified conditions of surveillance and location tracking. There is, by
For example, 30,000 Jews in the governments of Kherson and Ekaterinoslav, distributed in 21 agricultural colonies, cultivating with a certain success 60,000 hectares of land. The pre-
The first of these colonies dates from 1804; but the most were established by Nicholas I," in 1846, on the requests and advice of Sir Moses Montefiore, already named above.
They produce appreciable results

after two or three generations; but the this measure should be even less problematic. realize that the vast majority of Jews of Russia and Poland – including Sir Robert Morier, then England's ambassador to Saint Petersburg, was estimating the number, in 1891, at over 5 million – would refuse to to try the experiment. Emigration to the Republic Argentina, where Baron Hirsch offered land to his poor coreligionists, to so it was very frankly sponsored by the imperial government; but the Jewish masses has not suffered a true decrease in this respect. appreciable, and full of disappointments nature followed this attempt at colonization far away taine.

Two essential things were missing: the physical capacity of emigrants for the cul- their willingness and their readiness to adapt to a sudden and complete change of life and climate. Baron Hirsch has abandoned care from his philanthropic enterprise to the Jewish Colonization Association. This one does not admit the independent press at its assemblies and not states in its annual report that simple generalities devoid of any detail. It is so it's practically impossible to get there

accurate account of the current state of the colony Jewish in Argentina. But it is not doubtful- less than failure, at least to the point of a practical view of colonization through culture, not be complete. Many settlers return- They are in Europe, even in Russia. On July 15th In 1888, they numbered 6,904; 200 of less than the previous year, and the movement- The flow of emigration had not stopped. Not only had none of them yet then reimbursed for the advances made, but all complained bitterly, declaring that the fate of their fathers in the worst ghettos and amidst the threats of the Inquisition, aided their auto-da-fé appeared enviable compared to them of theirs. No doubt, we must wait for the second and perhaps the third generation, like in the agricultural colonies of southern Russia dionale, in order to be able to hope for some resulttat. But how many settlers will remain then? And, in any case, admitting a partial successSite that would already be controllable at the current timetuelle (1912), what is a derivation of 6,000 to 7,000 individuals out of a mass of 5 to 6 million Israelites, a number that increases every day considerably and becomes one of the scourges of Russia and Poland?

The Polish Jew constitutes, in effect, the race the most prolific in the world, four times more about the Russian race, which is already infinitenister more than all other peoples of the Christendom.

Jews avoid military service because them and for theirs by all means in their power. One of the most effective is to dissipmule, every time they find it average, the birth of their children. HeIt follows that the number of births is, in reaity, higher than the statistics do not provide itnissent. Despite this definite element of insinuTo be fair, they nevertheless accuse the Jews. and Christians have enormous differences. Thus, in the decade from 1882 to 1892, we observe among Jews an average of 171.42 naiïssessions against 100 deaths, while, among the For Christians, the average is only 138.14. Out of 1,000 births, the Orthodox had 407 stillborn children and only 232 Jews. A Warsaw, where Jews make up a third of the population, the number of births is equal at their place, compared to the one found at both other third parties.

Based on these observations and on a few other similar examples, ME-J. Dillon

calculates the annual increase in the Jewish population in the Russian provinces which are under their jurisdiction The number of green spaces must be at least 80,000. This figure is of superior eloquence (1).

The reservoir from which the overflow spills on our West is certainly not close to be exhausted.

Regardless of the strictness of the regulations- the conditions to which the Jews in Russie, it would be dangerous for the State to bring it the slightest softening or loosening of the discipline.

The main agent of the movement towards ArGentine, who led the negotiations with the Russian government, in this matter, Mr. Arnold White states clearly, in a book, published twelve years ago (2), "that no no other policy is compatible with development development of Russia along the line of its national traditions." After insisting on the intelligence of the Jew, on his fierce will! on his unscrupulous ambition and ready to | all the sacrifices to achieve wealth, | Mr. Arnold White adds: "They are a people:

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(1) The Fortnightly Review, Jan. 1898.
\ (2) The Modern Jew. London, W. Heinemann, 1899.

which only exists when it can expand and to take advantage, like a parasitic growth, of the vital sap and riches of another race. Emancipating the Jews in Russia would be to give them, in the short term, a preponderantrancid much more complete than those they had already had so much trouble conquering in France and that they are currently working to assert in England. "What a Tsar in his good sense, What sane Russian minister would dare to perto force his country to commit suicide by giving in civil administration and the destiny of high-ranking army positions, to a minority Jewish?

Russia considers itself absolutely within its rights, by expelling citizens Americans holding regular passports, for the sole reason that they are of religion Israelite, |

A conflict on this last point divides this moment (1912) Washington and Saint Petersburg–town. There are few of our readers who do not have We have heard about these difficulties. We will therefore limit ourselves to recalling that following the systematic refusal by the Russian authorities to honor the passports issued by the United States to their Jewish citizens, and in the impossibility of reaching a conclusion on this subject agreement with the Tsar's cabinet, the president Taft notified Russia on December 15, 1911, that the intention of his government was to abrogate the Treaty of Commerce and Navigation gation of 1832. The motive put forward by The president is that this treaty contains a clause whose interpretation by Russia seems be the cause of the present conflict. The paragraph The target is as follows:

“…The inhabitants of their respective states will have the freedom to stay and reside in any part of said territory for to attend to their own affairs; and they will enjoy this effect of the same security and protection as subjects of the country where they reside, provided to submit to the laws and ordinances that govern it are in force, and particularly regarding the rules–current regulations concerning trade.

In Russia, Mr. Taif's act was considered like "unfriendly," because this leader The state made its notification immediately after the vote. by the House, on the resolution of Mr. Sulzer, and, in short, anticipated the consent of Senate. The Russian press, understandably, has not to be tender, on this occasion, for the government American nement. She saw in the gesture of the president an electoral maneuver, to the effect to win over the Jewish vote: some leaves go further, and allude to a Mr. Taft's agreement with Jewish financiers.

Russia is, it must be acknowledged,
required to protect themselves against the Semitic race which
she's already suffocating and she has to take all the
Measures against these Jews who have settled
at her home during the reign of the King of Poland
Otto I' and who, since then, have never ceased to
multiply in a perilous way.

It is, moreover, difficult to disentangle whether the
prominent European Jews, those who hold
global wealth and actually print
the direction they want in politics
States, truly care about the emancipation of
their Russian brothers. They did well, for whatthat time, aroused and maintained a kind of agianti-Russian sentiment in England and the United States
United. Thanks to them, the nihilists and anarchists
exiles or escapees from Russia, almost all of them
Jews were able to publish pamphlets and
books against the Tsar and his government. One
journal, Darkest Russia, which we will have to
to speak again, was substituted to make a camviolent loincloth against the persecutors of the
Jewish race in Slavic countries, and young

Israelites, full of zeal and talent, have
advised to compare Minister Popedonotseff
to Torquemada, and to invite the Anglo-Saxons
to "boycott" Russian travelers visiting
England or the United States. All of this has
did not last long; Darkest Russia could not
to continue its publication due to lack of funds, and the
Jewish bankers, after a fleeting grimace of
bad mood, in 1894, lent to the
Russia, all the money she then had
urgent need, without stipulating, in exchange, the
the slightest reform or the slightest concession in
in favor of their oppressed coreligionists. They
were holding on, at this moment when the events
were serious, Russia at their complete discretiontion. If they provided him with the essential resources-
conceivable to pursue its policy inteThey, the younger generation and its administrative errors,
are declared, by that very fact, its approvals
theorists and their accomplices. They have their part in
the suppression of the Jewish newspaper Le Courrier du
North (1) and in the suicide of Prince Baria-

(x) The Northern Courier (Sievernyi Vietsnik), large
daily newspaper of Saint Petersburg, had been
founded by Prince Bariatinsky.

He found himself unable to continue
to support and manage the newspaper, the Courrier du Nord

tinsky, who had founded it. They are not strange-
no longer to the measures that Nicholas II
decided to take action to put into effect the
Law of Nicholas I, restricting trade in
foreign Jews, and denying them any natural-
lisation.

After Russia, it's Austria-Hungary's turn.
and in the Balkans that Jews abound and
multiply the most. In Romania, they form
a fifth of the population and are among those who count towards
63% in the annual surplus of births
on the dead. The government, around 1899,
took rigorous measures against them; also
Did they emigrate in large numbers to Anatolia?
in Australia, the United States and Canada.
Some stop along the way, in the
large cities like Paris or London: they

He found other sponsors and inspirations.
became suspect in the eyes of the public and the government
ment.

He soon learned that this newspaper was
sponsored by a Jewish union. Furthermore,
Everyone knew it and said it openly.

An official statement appeared in every newspaper.
naux, thus conceived: "The Ministers of the Interior, of
public education and justice, etc., by virtue
articles, etc., assembled in council, have taken the
The following decision:

"The publication of the Courrier du Nord is and will remain
forbidden.

increase the number of piece-rate tailors
miserable victims of the sweating system, are-
earn money from top fashion designers, become
vague brokers, "bargain hunters",
pawnbrokers or small-time loan sharks,
spreading everywhere, in their fight against the
misery, demoralization, discontent,
The strikes. They are almost always lively.
of the same spirit of ruthless covetousness that
makes them capable of trying anything to free themselves
of a bad market and to cling on opi-
niätrement, like leeches, in such a
a matter which, for better or for worse, should bring them profit
a profit.

In Austria-Hungary, the Jewish element is,
according to Elysée Reclus, who became eight times more
numerous in the last century.

Official censuses give, for
In 1885, the population was 41,056,206 individuals.
including 1,648,000 Jews, and, for 1805, 4,448,474
individuals, including 1,873,000 Jews, accusing a
increase in favor of these very superior
laughing proportionally to that of the rest of
the population.

This statistic is, moreover, in that
concerns Jews, far below the reality.
Many circumcised men took Hungarian names

and have been listed as such ever since.
Here is the path followed by the population
Jewish, in Austria proper, since
the reign of Maria Theresa. Under this famous
sovereign, 200,000 of them were counted. Let's come
immediately in the 19th century.
In 1830... 355,000
In 1859... 476,000
In 1869... 822,000

In 1880... +1,000,000
In 1890. 1,143,305
In 193... 1,225,000

For Hungary, the editor-in-chief of
Deutschen Volksblattes, of Vienna, M. Ernst
Vergani provided the following table:

Under Joseph II... 25,000
Late 18th century. 50,000
1830 100,000
1847 270,000
1870 500,000

1883 700,000
1900 . . . . . +. 1,000,000

In Vienna in 1890 there were 118,405 Jews: out of 1,214,363 inhabitants. We can say, without fear of making a mistake, that one must take into account today at least close to 180,000.

That's progress. In 1850, there were only... 32 out of 1,000 inhabitants.

At the University, there were 2,500 students in 1888. Jewish deeds out of a total of 6,350, or 40%; among professors, the proportion was only 39% in other schools in the capital It was distributed as follows:

Technical (School) . . 27 p.
Academy of Commerce. 24 p.
Realschulen . . . . 26p.
Realgymnasien . . . 48p.
Gymnasian. . . . . 29p.
Volks und Bürgerschulen 13 p.

pp6s0cSsPpS

In all the Mittelschule or schools On average, Jewish children provide 77%. of the school population.

Budapest is home to more than 186,000 Jews.

University, attended in 1888 by 3,679 students deans, counted 1,194 Jews and a third of the These teachers were of the same religion. figures could only increase significantly- It has been lying for twenty-five years. The same is true. of Ja “polytechnique” where there were 207 Jews out of 578 students, and from the Academy of Commerce (Handelskademie), where out of 599 students only 119- They were Christians.

Prague, which is famous for its circumcised boys, It has more than thirty synagogues. In Galicia. the number of Jews increased by 54% for forty years; they make up 15% of the population and own a fifth of the land. In Silesia, the increase was 64%; and, out of 100 inhabitants, 16 are Jewish. In Bukovina, they still only constitute 11.8% of the total population, although they increased by 74%; but 22% of Large landowners there are Jewish. and the rest of the soil is, to a large extent, hypoteaque to individuals of this race.

The Austrian aristocracy still holds the Jews are kept separate. Only the Rothschilds are allowed in. by her; yet we still know how to make them feel, at the occasion, that it is only a condescensiondance.

It is said that the late Edward VII, then that he was crown prince, on the eve of going hunting at his friend Baron Hirsch's place, he announced to Prince F... that he would pay him a visit in a dreamnant from the financier 1sraélite. "Hand in your visit to a place long ago, the prince told him Austrian. I will be happy to see you again in any occasion, but not on your way out of at that Jew's house." This did not prevent the Hebrews,

in Austria, having gotten their hands on everything: commerce, finance, industry, professions liberal, pleasure establishments. Excepttion of some Czech newspapers, which

are kept independent, they command:
and inspire the entire press.

“Do you have any Christians in your per- ?”
"Sonel?" asked the Anglo-Jewish novelist.
Zangwill (r) to the editor of the Pesther
Lloyd in Budapest. "I believe we in
"We have one," he replied. Is there any left?
still in the editorial offices of Budapest and;
Even from Vienna?

This state of affairs means that there is no
poor Jews in this country on the banks of the Danube, but that everywhere there are Israelites
— and where are there none? — the peasants and the
Christian artisans are in a dark middle-
serendipitously, they are deeply hated in the
The people and the middle class. This is in Austria-
Hungary, — and this is understandable, — that the anti-
Semitism is the most violently militant.
But, as the author of the
The Modern Jew book: "The Jews have acquired,
thanks to mortgages on the land, such

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(1) Without Prejudice.

a hold on national life, that a revolution
Only she could wrest it from them.

Fights are frequent in Vienna between
Jews and Christians, and even among Israelites themselves
different sects. Here, for example, is the
Recent testimony (March 1, 1912):

“A bloody battle took place between the
supporters of official Judaism and Zionists.
Here are the details of this interesting episode
whose story, however, must be preceded by
two definitions for laypeople.

"Official Judaism is that which, in
most major European centers, rule
his conduct and his speeches, in short, his
attitude, based on the principles of opportunism
without which it would be difficult for the Jews to establish
their commercial, financial, political positions
ticklish, worldly, and to maintain oneself in these

positions. The Jews in this category don-
nent for citizens of the country they inhabit;
They deny that Judaism is a distinct people.
tinct or a separate nation. Some support
that religion alone differentiates them from the rest
citizens; the others, calling themselves free, pen-
sisters deny any difference and claim not
to distinguish themselves from the clerics.

"Both sides insist that they

are assimilating; according to them,
They will get there soon, provided that we don't
They don't mind; they already know that conf-
They are certain that they are Jewish, and they lack nothing
Just a few million more for having forgotten it
quite.

"Three categories of Jews are fighting the
"assimilated", or as imposters, or as
renegades of the nation: these three categories
are the Orthodox, the Jewish nationalists and
the Zionists.

"The Zionists are propagating the idea of recognition"
territorial constitution of the nation, and the terri-
According to them, the territory of Israel must be Palestine.

They are committed to nationalism in that
this affirms the national character of the ju-
Daism, but they accept the dispersion,
much like the Croats of Dalmatia,
for example, they remain Croatians without thinking of
the formation of a kingdom of Croatia which
They would be part of it. The Zionists hold
also to the Orthodox: they borrow from them the
tradition of the future return to Jerusalem and, in
Taking it up again, they find many among them
supporters as well as subsidies. But the ele-
The active role of Zionism is very little reli-
gieux.

has

"As for the leaders, their faith in the idea that they
The spread is mediocre. Theodore Herzl
confessed in private that he had made himself so-
like other Jews, they are assimilated
or patriots in their country, or royalists
lists, or Catholics, or sometimes even
anti-Semites.

"But that doesn't change the fact that the Zionists
Convinced people do not form a large mass.
and very restless.

"So, the pontiffs of official Judaism"
had reserved the large Beethoven hall,
in the City, where Rabbi Grunwald was supposed to
to make their voices heard on behalf of the community
Jewish religious center of Vienna.

"The purpose of the speech was to criticize the..."
ideas of a Herr professor from Berlin, named
Sourbart, who sides with the Zionists and
whose writings are causing a stir in Israel.
community president, Mr. Stern, presi-
The meeting was held. The room was packed.

"Unfortunately for the organizers,"
a considerable number of Zionists had
A place was found. At 7 o'clock, the doors were closed.
But it was too late; the enemy was already there.
installed. Also, when Rabbi Grunwald
launched its first attacks against the Sionism, vehement interruptions erupted-
The wind blows, the altercations begin, and the blows are exchanged.
They are raining down from all sides. The Zionists being
Scattered in groups, the fight continues
without appreciable strategic results, the entire
work reduced to individual misfortunes
duelles.

Meanwhile, the staff of the
The room alerted the police, who then entered.
It was a close call that the union was formed against the en-
common enemy, for they heard shouts: "It's
"We Jews are the masters! Down with them!"
"Christians!" The agents' person is
sacred; we expose ourselves too much by touching them; also

Is the wrath of the Jews directed at the huissiers, some of whom were quite mistreated.

"While this pointless battle was taking place Inside, a more serious action was underway. jay in the street.

"A Jewish millionaire, a well-known agitator," named Lucien Brunner, appeared in the middle- instead of three hundred Zionists, and demanded that one He opened the doors for him. The police refused. "When "You come begging for your orphans and" "Your widows," replied the Jew, "and place your "Lottery tickets, I'll open my door to you,"

"Me!" He is arrested and taken to the station.

"On several occasions, the police repelled" the Zionists and clear the street; but they They reform and constantly return. Finally, Some of them reach the gate, he stormed it, invaded the building and the There he is in the room. In front of them is... a prominent figure in opportunistic Judaism, Mr. Diamand: he is slapped, beaten, and pressed- that was laid bare by twenty hands that tore it away the clothes of the body.

"Mr. Diamand's fate seemed to decide..." that of the battle, because, from that moment on, the Zionists occupied the platform, dominated the audience and held the meeting for their account. Mr. Stern, commander-in-chief of the army defeated, she signaled to some beadles of the Viennese Israelite religious center; he positioned himself at in their midst and, protected by this human rampart- He then carried out the retreat, covered in insults. jeers and jeers. He trembled with anger and surCompletely frightened ; having reached the street, he jumped into a car speeding away.

"A good number of the opportunists were thrown out of the room; the rest remained silent or flowed discreetly and calm was not not yet recovered when midnight struck.

"Thirty-two arrests were made." Several injured people were taken to the hospital. tal, but almost all felt better barely off the battlefield. After At midnight, the Zionist army disintegrated and went camping in nearby cafes, without their presence changed its appearance usual, because Vienna is Vienna, that is to say, in times of peace as in times of war, a vast ghetto (1).

After this account of this event, if recent and very typical, let's continue our study summary of the Israelite elements in the unitowards and characteristic facts of this time as far as they are concerned.

William II, Emperor of Germany and king of Prussia, is the hero of an anecdote which rapshovel the one we were talking about earlier. During a stay that the Kaiser was making at Cowes, about fifteen years ago, the Prince of Wales, his uncle, on the eve of his reign, him asked to be put in touch by him with a Jewish gentleman, whom he counted among his close friends, and who was waiting in the The salon favored the presentation. Guillaume

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(1) Za Libre Parole, March 3.

He refused point-blank, and the circumcised man had to withdraw.

The little regard that the German sovereign has for himself the fact that they most often do not prevent it to have, like all heads of state, a need of their financial support, and this situation their gives a boldness and an ambition that always greater. "The Jew, in fact, has never been able to support prosperity in moderation (1). It will therefore come as no surprise if they begin to to be agitated everywhere with such arrogance. At the beginning of this century, around 1900, 50 prominent Jews, gathered in Berlin, decided to convene an Israelite congress which had for

program to claim the political situation
tick to which they claim to be entitled in
because of their number, their wealth, and
their culture. This first assault on the Par-
The German element was followed by a few others.
with the aim of breaking down the barriers that
still separate them from certain powers.
All of history proves that the Jews, immediately
that they are no longer contained by a series of
special regulations, as formerly in An-
England, and as is currently the case in Russia,
become predominant to an alarming degree

(x) ARNOLD WHITE, The Modern Jew.

for the nation, partly through their talents, in
part by the disdainful indifference of
Many of them, for moral laws.
which ordinarily govern the relationships
"From man to man (1)."

In the United States, and we'll end there
this already lengthy review of the Israelites in
In Europe, several Jews occupy positions in the com-
trade and banking in high-risk situations
as on the continent; but the new-
Yorker still hardly admits them any more than
People of color. Comic strips.
are teeming with jokes about rapacity,
the ugliness, the bad taste of the Jews.
But the Jewish community of New York is strong in
more than a million individuals and, in a twenty-
For about ten years, the Jewish population of the
New England has grown considerably
derable (2). The increase must be
even more pronounced in the Western states
and the Far West, because that's where it all began.
leads the vast majority of emigrants who came
from Russia and Romania, by the way
by France or England.

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(1) ARNOLD WHITE, The Modern Jew.
(2) JACOB Rus, The American Review of Reviews,
Dec. 1900.

In summary, not to mention countries like the Persia and Morocco, where the Jew is still the being vile one who bows under contempt and oppression Zion, out of the 11 million scattered Israelites In the world, there are indeed 8 million who lead a life of misery and hardship. But above this peat where fermenting the desires and energies of the race and from where sur- the most robust shoots unexpectedly fall Busts and the most beautiful ones, a minority stand out increasingly rich and powerful, which dominates already the whole world. The Jew is not absorbed among the peoples among whom he lives. Whether he is based in France or England, He is isolated among those whose profession he practices. to be a fellow citizen; there is always in him something that screams: "I am not one of "You." He really does have a Russian Jew as a brother. the Polish Jew, the Jew from the Levant or Morocco, poor, lousy, superstitious, ignoble; tan- say that English and French, with privilege of which he intends to take more than his share, is not for his Semitic heart than a foreigner, a despicable son of his oppressors.

It is from this ineradicable feeling that exiting the organization of this vast republic of which the universal Israelite alliance remains the

a living and active testimony, and one that embraces today the entire globe.

Let us take heed; if the peoples, by a of these unforeseen movements that suggest the obscure instinct for self-preservation and Vital forces that are ignored do not revolt against the preponderance of the Israelites and not find no way to restrain their ambitions, the day is not far off, to employ Mr. Arnold White's expressions, "where the nations of Europe will suddenly discover that the best of the country's wealth belongs to their Jewish subjects, and that in doing his esteemed work supremely humanitarian, democracy has worked blindly and unknowingly at

triumph of Jewish supremacy, at the same time
time as she lost the ability to maintain
apart from its own existence.

The awakening will be terrible, we can, alas!
already sensed it.

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CHAPTER II

Some Characteristic Types of Israelites in the History of English Literature

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We limit this bibliography to the works essential works that deal with the history and role of the Jews in England, and which may relate to the study general Judaism and the writings of certain authors Anglo-Jews. We have not mentioned here either the publications discussions on Zionism, on Theology, the Talmud, The sermons, the Russian or Romanian question, no more than those on Rituals, Ceremonies, Lit- Rabbinic culture, polemics, philosophy, Poetry, Kabbalah and Magic, Legislation, the Grammar, Biblical History Studies and others which, for England alone, would form as reference books, a fairly large volume.

CHAPTER II

SOME CHARACTERISTIC TYPES OF ISRAELITES IN THE HISTORY OF ENGLISH LITERATURE

That would certainly be a curious and interesting thing. study to write than the one that would apply to determine the influence that it exerted and that it exerts again the Bible, through its different versions sions, on inspiration, development and the tone of English literature since Wiclef. But that is not the object we are pursuingvons here. We would simply like to explain under what traits certain great writers of England have in turn seen, understood, interpreted and describes the physical and moral type of the Jewish and give an accurate idea of the production Jewish literature in the United Kingdom.

Chaucer, in one of the Canterbury Tales, tells us about an Israelite, living in the midst of Christians in a good Asian city, protected by a local lord and who, for the profit From this, he withdrew a huge amount of money from its wear and tear and its ink, but appeared as a being odious to Christ and to the honornêtesgensquilesuivent. However, the first a Jewish figure who appears vigorous to usdrawn in detail, among the characteristic images risks created by English fiction, is that of Barabbas in The Jew of Malta (The Rich Jew of Malta). We know the passion, wild energy, out of all proportion with the mediocrity of average humanity, which animates the powerful and fierce genius of the great Shakespeare's predecessor, Christopher Marlowe. This prodigious mind conceived and enFanta Faust nearly two centuries before Goethe. Similarly, one can consider the Jew of Malta like the prototype of the Venetian Jew and believe that Barabbas was not useless to Shakespeare when he set about composing his Immortal Shylock.

Marlowe's play, probably performed

around 1588, we see in Barabbas a per-
considerable wealth, rich merchant that
Selim Calymatbh, the Sultan's heir, does
later governor of Malta. It should be noted
that, since the expulsion of the Jews from Spain
in 1492, all the islands of the Mediterranean
were rid of this pullu- breed

the health of the Ghettos and that, on the other hand, the
Israelites had been expelled from An- as early as 1290
England, where they were only recalled a few
centuries later by Cromwell (1650). It is necessary
add that Marlowe's drama has a foundation-
historical fact. Sultan Suleiman II had
a favorite was a Jew named Joseph Nassi.
A few years before the playwright's play
English, Suleiman created this Jewish Duke of Naxos, .
by appointing him governor of the Cyclades. 11
We must admit that we do not know if the res-
The resemblance goes further, and if Nassi was an ab-
pathetic monster like Barabbas.

The entire play revolves around meanness.
atrocious acts of this Jew, in whom Marlowe condensed
all the odious things that his fellow believers inspired
would be relevant to the citizens of his time, not only-
lying as descendants of the deicides, but
especially as usurers and hateful exploiters
and ruthless Christian populations.
It was not, after all, it must be emphasized,
a purely literary feeling, made up of reading
common myths and legends that he expressed
Marlowe, by giving credence to the most hideous vices,
to the most inexplicable crimes, the soul of a
Jewish for farmland. The poet had been able to
to form a personal and reasoned opinion.

We will see, in fact, later in our
historical summary, that, despite the edict of expulsion
Edward's sion, a fairly considerable number
Jewish families had remained in England
land, without being disturbed or in the exercise
of their worship nor in the exploitation of their
industries, at their expense only, when their

chests were largely filled with gold, and to pour the large portion into the king's hands.

In any case, Marlowe's Jew is driven by a persistent and furious hatred against everything that is not him and his daughter, Abrigail. Again, he cursed that girl before to die, this only creature he ever loved because, having become a Christian out of love, She no longer wanted to lend herself to anyto lie to his dark and hypocritical designs, to his pathetic trickery. The other peopleswims, Muslims or Christians, from the work of Marlowe, and all of them, are, moreover, selfish perfidely and cruel, because the author intended it, he deClarice formally states in his prologue, to put to the scene the questionable morality of Machiavelli. It remains no less true that he is a Jew chose to realize his ideal, and immediately the spectators had without Hesitation and protests acknowledged and accepted

this terrible portrait. In this play of a truly wild inspiration, where everything is tense and exaggerated to the point of excess and monStrueux, Barabbas holds in the foreground the the shameful place that is rightfully his. None of those Those who see him operate, those who judge him, do not protest. against the profound darkness of his soul, against the blasphemous violence of his words, against the unjust and blind atrocity of his actions. All of them, on the contrary, gripped by the realizationstriking tion of this caricatured resemblance "Tural," they cry out in a single vengeful voice: It's him! It's definitely him! He's the one who... He oppresses and plunders! That's the Jew!

Hyperbolic Jew, if you will, but in whom they bloom, as if in an enormous flower and poisonous, all the characteristics and all the unconsciousness of his race.

Let's listen to him for a moment and tell him if you don't know the island. do not recognize in these passages literaltranslated:

Some Jews are wicked, just as well as

[some Christians;

but admit that the tribe from which I descend

was entirely damned for her sins,

Should I, myself, be judged for his crimes?

The man who acts righteously will live.

This is the language of the Pharisee, nourished by gold-
Pride and hypocrisy. Who could doubt it?
when he adds:

It is not a sin to deceive a Christian,

because Christians themselves profess the principle
that there is no need to keep one's faith with heretics;
and all are heretics, who are not Jews.

He bases his hatred and his
rage, the expression of which takes on accents
of magnificent triviality:

We Jews know how to crawl like scamps
[gneuls when we please,
and when we force a smile, it's because
[bite; however our air is
innocent and harmless, just like that of a lamb.
I taught Florence how to kiss a hand,
to shrug my shoulders when someone calls me dog
and to dive, with a bow as low as that of
[any discalced monk;
hoping to see them starve to death in their shop,
or be the subject of a collection in the synagogue,
so that, when the offering basin comes
[in front of me,
For all the charity I could muster, I'd spit in it!

The popularity of Marlowe's drama was long-lasting and maintained even after Shakespeare's great successes had transformed the English theatre. Translated into German, we were still playing The Jew of Malta, on the other on the Rhine side, towards the end of the 18th century and, Curiously enough, he excited the spectators to such an extent to the degree that, in order to bring them back to their senses, to a better balanced mental state and the prevent people from rushing out of the theatre the representatives in Germany of the race cursed, they were being spared, immediately after the Jew of Malta, the philosophical spectacle Nathan's philosophical, philanthropic, and soothing The Sage, where Lessing carved out the type of his Jewish hero on the benevolent and humane patron accredited by the encyclopedists.

Is this the considerable success of Marlowe which prompted Shakespeare to strive as well to flatter public passion by taking a Jewish as the main protagonist of one of his pieces? Are we to believe that apart from all Another consideration was that he was drawn to the interest dramatic double story of money and of love that he knew so wonderfully how to forge and unravel in The Merchant of Venice? This These are questions to which he is strongly difficult to answer and which, in short, have In our view, this is of very secondary interest. amusing speculations of literary critics raire enamored with hypotheses are here out of

place. Whether or not Shakespeare knew the Gernutus's ballad, which Percy collected in his Relics of Ancient Poetry and which rapshovel by its beginning the passage of Chaucer mentioned at the beginning of this chapter:

In the city of Venice, not long ago,
A cruel Jew had his dwelling,

He who lived entirely off usury,
As Italian writers tell the story,

That doesn't matter to us. It's enough for us to to observe and confirm that the history of

Portia and Bassanio is borrowed from the Gesta Romanorum and the episode of the pound of flesh to a short story by Giovanni Fiorentino, intiTulée II Pecorone. However, it is not without It is worth noting that, as early as 1579, the author of a treatise on abuse (The School of Abuse), Stephen Gosson mentioned a piece of play performed at the "Bull Theatre" and entitled The Jew, where "the es- "Bloody capture of the usurers."

Moreover, there is by no means any proof that this epithet of bloodthirsty alludes to the pound of flesh and we have absolutely no idea if This piece, which has been lost, may have been used to Shakespeare. In any case, the Jewish question.

was on the agenda and the great Will was confident of interesting his audience by talking to them about it. This is the case if there was plagiarism or copy that the Genie murders those he plunders.

It was assumed that Shakespeare had intended, by drawing Shylock, to give not a counterpart to Marlowe's Barabbas, but of to provide a contrast. We even dared to pretender that all his sympathy was reserved to the Jews and that the stratagem by which Portia brings the final judgment, which was only one forced concession to popular prejudice who certainly would not have suffered that the The moneylender left with clean breeches.

In our opinion, Shylock clearly expresses and simply the living, realistic figure of the Jew, of whom Barabbas is merely the grimacing one and primitive caricature. Barabbas takes in Marlowe's tragedy, the proportions of a wild ogre; Shylock is kept by Shakespeare in normal data and se brings us closer to ordinary humanity. Both However, they are indeed from the same family, and he nothing exists between the two characters of the English theatre, the difference that separates the genius and dramatic character of two essentially impulsive authors.

Shylock, wrote M.A. Mézières, "is a powerful type who represents an entire group of individuals. He has the usual flaws of his race, greed, love of gain obtained by illicit means, the harshness and the brutality of the usurer; but he adds to it a feeling that the Energetic natures experience this alone: it is a deep resentment against Christians who They often humiliated him and he desired revenge. of them... He is indignant at all that his people; he thinks bitterly of antiquity and to the sanctity of the race from which he descended seeing the treatments she is undergoing. He likes to make money; he wouldn't Jewish if he didn't value it; but he loves Even better, to get revenge. The mere sight of a Christian inspires in him an aversion that he does not speak of. He doesn't fake it. Despised and hated, he returns contempt. "For contempt and hatred for hatred."

Is there one of these features, so well detailed, which does not apply to Marlowe's Barabbas? This one, no doubt, also has a haunting fear and the itch of the evil; he rejoices in giving to sacristan-gravedigger on the occasion of the "bell tolling" to ring and graves to dig"; he has the proextrahuman portions, — inhuman, the more often, — characters mentioned in

Kit Marlowe's titanic and mad brain. But, for the rest, Barabbas and Shylock are similar. It extends even to tenderness. paternal, the only feeling capable of moving-to see their hearts sterilized, which they do not possess in common. Just as Barabbas loves AbiGail, Shylock loves Jessica, and they're getting paid for it. in the same way.

The only difference, then, in summary, is that we can discover between them, — and this The difference is indeed considerable — it is that Shylock is the product of the most intelligent, the largest, the most complicated, the more subtle, more "human" than ever never given the task of studying and painting

to draw in all its depth the heart of
man. Shakespeare had and expressed to us the
understanding of all that is human. In
his vast and luminous brain, the opposites
They harmonize and the antinomies agree.
I1 throws off his coat halfway through, dreams and re-
ity, on greatness and baseness, on the
virtue and vice, on heroism and treachery,
on heroism and crime, on honor and
shame, and always, in the folds of this coat
magnificent, you can feel it living and pulsating, at
amidst the whirlwind of noble passions and

vile, the conscience of man, this con-
science that struggles, fights, succumbs or triumphs
Phe. That's precisely why all parties, all of them.
Religions demand it. All causes
lost or desperate, all the claims
tions, all weaknesses and all complaints
find in him fortifying words of
recovery and comfort. We don't know
what is the value of the claim that
Shakespeare belongs to the Roman Catholic Church, and
He really doesn't interest us at all.
to delve deeper into this question. But, one thing
One thing is certain: he had a Catholic soul.
or, to put it better, universal.

This is therefore not to contrast with the
stupid horrors of the Jew of Malta, nor for
to protest against the prejudices of his time,
nor to express feelings of sympathy
their personal, which Shakespeare made of
Shylock, a man driven by fierce passions,
powerful logician, implacable enemy of Christianity
tien, a sensitive and tender father. That's because he con-
the essence of human nature was born and that
the Jew, like the Moor, like Iago, like
Macbeth, like Hamlet, like the ambi-
the wicked, the warriors, the jealous, the traitors,
the lovers with whom he populates his theatre, has under

its appearance and special attributes this background
eternal and irreducible humanity.

We will not dwell on reproducing the major sections of The Merchant of Venice, which are etched in everyone's memory. In short, Shakespeare, as well as Marlowe, conceives of the Jew as an enemy of the people among which it establishes itself, eager to shoot money and the power that money gives, storing up all the insults into a treasure of vindictive hatred, fueled by tireless pride sand, and open to tender feelings only for those of his race, his family and of his blood.

Much later, the School for Slander (The School of Scandal), by B. Sheridan (1777) mon-The Jew is back on stage. The conceived Israelite and brought to life by the author of this masterpiece absolutely confirms the type of classical Hebrew sique; he is a moneylender and a usurer unscrupulous. At the very end of the 18th century, when the teaching of the philosophers encyclopedists would have made it fashionable in Europe whole what Musset so aptly called the humannitairerie, and that the favorite sport of the beautiful the company was to collect frozen snakes for to warm them in his bosom, a playwright

fruitful, but of inferior order, Richard Cum. Berland wrote a kind of tragicomedy bourgeois, entitled The Jew, dignified, declares the American rabbi, David Philipson, by the nobility of feelings, sympathy towards the persecuted, benevolence towards IsRaël, to be placed next to Nathan the Wise, of Lessing; but the rabbi must declare, howeverwhile, as a dramatic work, that Richard Cumberland's is indisputably superior.

That's an excellent reason not to go there. stop further. Let's say, however, that, followingbefore the particular poetics of these reformers viewers who observe nature in certain abstractions from their matagrab-like brains, Traditional roles are being revised here. by being a pawnbroker by trade, —

There are certain things that cannot be ignored.
subtract, — the Jew Sheva is charitable and
Well, while the Jewish Christian merchant, sir
Stephen Bertram is stingy and ruthless.
causes a character to exclaim: "It's you!"
Sheva, whom I call Christian, and he is the proud
and a hard-working merchant whom I call a Jew.” To what?
The Hebrew man replied with a thin smile: "I don't
"I don't thank you for the compliment." (Reply)

quite a pointed remark from this Israelite
extraordinary, which is presented to us as
friend of the widow, father of the orphan, protector
of the poor and universal philanthropist!

Sheva is merely a reproduction on stage
of a type already invented by Cumberland, under
the name of Abraham, in a short story which
The story takes place in Spain. The author, too
equally well in the play and in the tale,
wanted to make "a charity appeal of the kind
human,” because, he says in his memoirs: “He
it was high time to do something for
"A persecuted race." None of his successes
Could no playwright have been more gentle to his
heart.

Rabbi David Philipson, quoted above,
who is willing to acknowledge that the Sheva of
Cumberland is also implausible and impossible in the excess of his kindness that the Barab-
Marlowe, in the throes of his rage, cries out
He spoke emotionally about this: "The Jew no longer has
Nothing narrow about it. It's cosmopolitan, it's the citoyen of the universe. His religion is broad: a
"One God, one humanity." Ah! Without
doubt, one God, of whom he is the chosen one; a

only sheep-like and bleating humanity, with
6

him, a pastor always ready to milk and to
mow.

It is in the novel that we will find
now the main Jewish figures of the
English literature. The vast and prompt genius
by Walter Scott, evocative of middle-class life
age at which he gave, for the pleasure of his
readers, the charm of its poetic nature and
sensitive, could not deviate from tradition
neither literary nor historical truth, in painting
the Jew of Zvanoe, Isaac of York. Likewise
Shylock is an intelligent and me- Barabbas
Sure, Isaac is a toned-down and less...
Original. He's a true Jew, with his humility.
false, her fear of being a victim, her indifference
to the suffering of others, his persistence in the pursuit of
following the gold, his perfect selfishness and his unique
tenderness for his daughter Rebecca, sister of...
tedious of Jessica and Abigail. But that's not
Not the surr: it's an individual, certainly
not the picturesque and typical representative
of a race. Scott had taken on its features, we
said his biographer Lockhart, in the accounts
that his friend Skene had made of life
Jewish in Germany, where the old regime of

Ghettos were not abolished. He made the most of them.
their party and gave us a real good Jew
alive, strong, cowardly and audacious, clinging to
His weariness, masking his caution with affability,
slithering with the stickiness of a leech
between the barons, the Knights Templar and
the ecclesiastical dignitaries, of the substance
which it feeds on and fattens itself on.

It was pointed out that Isaac of York was not,
in the time of Richard the Lionheart and
John Lackland, in no way obliged to wear
a special hat or any other warning signs
of Judaism. Indeed, it was only at the council
Lateran, under Pope Innocent III, in 12x15,
that it was decreed that the Jews would wear a
badge outside the ghetto, and the measure does not
was extended to England only for the council
from Oxford, in 1222.

But what does the hat matter? Not anymore in
Walter Scott's novel that in society

In modern times, the Jew needs no badge.
particular so that it can be recognized by its
His only aspect. His face is distinctive,
Its origins are clearly visible there.

Another criticism seems to us to be better founded-
deed. How Rebecca, "the beautiful rose of the
unpolluted and withered Judaism, whose aroma is

"So refreshing and so pure," she might like.
a Christian knight, even when he pretends to be
she feels like a sick person, an injured person, that she has
cared for by her expert hands and which he owes to her
life, even if it presents itself to us as a
a model of beauty, tenderness, courage and
of honor, such was Ivanoe? In the work
by Sir Walter Scott, Rebecca, much safer-
the fact that his father is representative of the
race. It provides the intense feeling and
reasoned. That's why, a writer asserts
and Jewish critic, it is impossible that being this
that they show it to us, that she may experience
Love for a Christian paladin. The woman
who said to the Templar: "You must know,
proud knight, whom we count among us
names alongside which your nobility of
The north, so highly praised, appears like a calabash.
next to a cedar tree. Such were the princes of
Judah. And now there are some among them who
do not detract from such a high lineage; thus
Will it be the daughter of Isaac, son of Adoni-Kam?
This woman, in whose blue blood boils-
lonne so vehement "the first aristocracy
of the world," can surely have pity on a poor man
bleeding and suffering Christian knight, but
is incapable, even if she desired it, of un-

to fall so deeply that I truly love him, from this
sincere, profound, prodigious love that transform all.

And here's another argument in favor of
the assimilation of the Jew by the Aryan.

We encounter many others of the same kind.
nature in the novels of the greatest writer
of Jewish race who had a resounding
Ben-
Jamin Disraeli, better known now: under
his last name as a statesman, Lord Bea-
consfield. Grandson of an Israelite merchant
from Venice, expelled in 1748 by the Inquisition,
his father, the author of the Amenities of Literature-
ture and so many other compilation volumes
a very articulate and undeniably curious person,
Isaac of Israel quarreled with the synagogue
and had the five children he had baptized
Maria Basevi, his wife, an Israelite
like him.

The eldest of the four sons was to be, by several
repeated, the Prime Minister of the Kingdoms-
United of England, Scotland and Ireland, and
to add to the sovereign's titles, "protec-
"Trice of the Faith," that of Empress of India.
In him, the Jew reached the pinnacle of power-
political session and literary illustration.

A whim of his father had made him a Christian;
and baptism assured him far too much
advantages so that he would never have thought of re-
to deny Christ. But he did not renounce him either.
his race in his public statesmanship
and private, no more especially than in its name-
numerous works of writing. He protected Israel
not only in the countries he was called to
to govern, corn in all places of the world
accessible to his influence, each time that
The opportunity arose. And so, at
At the Congress of Berlin, he insisted that in Rou-
all inhabitants had rights
equals, thereby emancipating the many Jews
in this principality.

His own political instincts, he
found itself reflected in the atavisms of its race. For
He, the Jew, was essentially Tory; he represented-
felt on earth, for nearly two thousand
years, the conservative element. He also blamed
highly those who lie to the function
that they have to fulfill in the world and which
believe they are serving the interests of their brothers by

lending their support to the revolution. He written on this subject after the upheaval of 1848, words which, far from aging, find their increasingly narrow application in the Present time: "We encounter the hand of the Jew" in the final unleashing of the spirit of Destruction in Europe. An insurrection has a place against tradition and the aristocracy, against religion and property. The destruction of Semitic principle, the extirpation of religion Jewish, in its Mosaic strength or in its form Christian, the natural equality of man and the abolition of property, all of this is proclaimed by secret societies that form provisional governments, and one finds men of Jewish descent at the head of each of them. God's people cooperate with atheists; the most skillful hoarders of property owners ally themselves with the communists; the race special and chosen touch of the hand to the bass castes, to the dregs of Europe! And all that because they want to destroy this Christianity ungrateful woman who owes them even her name and whose They can no longer endure tyranny.

Not to mention his oriental novel, David Alroy, the books of Lord Beaconsfield which particularly depict the Jew are CoNingsby and its continuation Tanered. These are, First and foremost, thesis novels, where the authorthe author is supported by a large character Divine and mysterious, unsettling and charming, Sidonia, the theory of the perpetuation of the race, which constitutes, in favor of the pure-blooded Jew, a descendants from whom the sons of Crusaders are a thing of the past. In these novels, as in one of the chapters of his biography Lord George Bentinck, Disraeli insists on affirmingsea that it belongs to a people who, “dispersecuted, banished, plundered and humiliated for thousands of years ago by the pharaohs of Egypt, the kings of Assyria, the Roman emperors, the Scandinavian crusaders, Gothic chieftains and the

The Holy Inquisitors, however, held firm.
to preserve the purity of the race and remained until-
that to this day irrepressible, indispensable, full
of energy and genius."

Disraeli, moreover, possesses a particular way of
distinctive, highly characteristic of this sharp mind
that scruples never hinder, of con-
to compare the faith of his ancestors to that of his father
He made her take her vows at the age of twelve, and who...
earned his prodigious fortune: “Son of Israel,
he exclaimed, addressing his fellow men,
reminding you that you created the Christia-
nism, you can forgive Christians
even their book burnings.

Another contemporary writer, who no
Not the birth this time, but above all Ia

philosophy and philanthropy have led to
to consider the Jew in a purely Jewish light
daïque, it was Mary Ann Evans who made
famous throughout the world the pseudonym
by George Eliot. It must also be said that she
in his early youth he was influenced
from a schoolteacher named Mrs. Lewis,
and that she lived mentally for a while
long years with the positivist G.-H.
Lewes, whose Jewish ancestry is not known-
dubious lie. It's in his latest novel,
Daniel Deronda, published in 1876, nearly two
years before Lewes' death, which she exposes the
the result of his studies and meditations
on the life and feelings of modern Jews.

A young man, the son of a Jewish opera singer,
was raised as a Christian, in ignorance
of his mother's religion and race. It is not
it was at the age of twenty-five that he became aware of this
that he is by blood. From then on, under the influence
with an enthusiasm that the idea and the fever gnaw at
at the same time, of a certain Moidecai, of Jewish type, the most
pure and the highest of all literature
From across the Channel, Daniel Dironda, takes in
He prioritizes the interests of his people and dedicates himself entirely to them.
He dedicated his life to such a great cause. He will rehabilitate the
Jewish race and will reconstitute its nationality

by returning it to its original cradle, the Palestine, where it will reform itself into an administration rable people whose place is marked at grand concert of civilization.

It is likely that the character of Moïdecai was suggested to George Eliot by memories by GH Lewes. This one, in fact, gives in his memoirs, the portrait of a German Jew named Kohn, whose essential traits are refind, with an undeniable resemblance, in the intellectual and moral physiognomy from Daniel Deronda's mentor.

This last production by George Eliot, novelist philosopher, was not the most appreciated public opinion, nor even that of authorized judges and independents. Swinburne states that he has not ears for the melodies of this "harp" Jewish,” and that he “leaves Daniel Deronda to his natural place, above the door of the re"scraper." On the contrary, success and praise were great among the circumcised, one can Think carefully. “Daniel Deronda is a Jewish book,” not only in the sense that it deals with Jews, but also because it is eminently caldesigned to be understood and appreciated, special "of the Jews." That is why they "prowill always gratefully proclaim that

George Eliot has truly earned the gratitude of Judaism. That is the opinion of Dr. David KaufMann, professor at the Theological Seminary The Jew of Buda-Pesth, and such is also that of the Jewish world. We do not know, however, if Doctors Herzl and Max Nordau show enough gratitude towards the novelist anclay which, long before them, had invented the Zionism. Let's mention in passing the new titled The Modern Hep, Hep, Hep, by the same author, which is dictated by the same spirit, written and dedicated to the pursuit of the same goal.

With Dickens we enter the con-traditional conception of the Jew and, it must be said to say, in truth, not that we claim- let's say that all Jews are teachers of theft and child exploiters like Fagin, that there are no honorable and honest ones, but it is, alas! all too certain that the The worst ways to make money have nothing to do with it. repugnant in the eyes of the majority of people of this breed, especially if it's about winning this money at the expense of Christians and the gen- Even when they have reached positions high social status in wealth, dignity and Consideration, the Israelites have a morality to those which they authorize themselves to practice

villainous acts that profit at the expense of the Goy, and thanks to which they distort the meaning of the words justice, honor, probity, that they adapting them to the most shameful speculations.

It is true that the Jew Fagin, from Oliver Twist, has its counterpart in the Jewish Riah, of Our Mutual Friend. But Riah isn't the person- main swimming in this novel about old age of Dickens, and Jewish critics, such as the Rabbi Philipson, could not help but re- to know that this Israelite model of all the Christian virtues is quite implausible- blabble.

Carlyle and Thackeray spoke of the Jews in- Incidentally, both in fairly straightforward terms harsh. The latter especially likes to portray them in the vilest conditions and animated by lower feelings. Now, we know what observ- Thackeray was a penetrating and subtle observer, and one It is hardly risky to say that, if he painted them Thus, it is because he saw them, knew them, appreciated them and judged as he presents them.

Since then, the Jew has proliferated in fiction and- clay. For years no one wrote a single word. "A social novel" without including a Jew. It It is necessary, since indeed the Israelite has pe- It is present everywhere in British society. It is

It's rare for him to be unlikeable. On the contrary, he is most often endowed with all the charms of the perfect gentleman and of all virtues charitable and selfless. To appreciate as befits the sincerity of such painIn matters of disinterest, it would be necessary to know if the model is shared by the painter, or if so many qualities are not, directly or Indirectly, loaned on the card to be paid? The Scapegoat, in which Hall Caine paints a richly detailed picture colorful depictions of Jewish and Muslim life in Morocco, the novels and short stories of Israel Zangwill, a Jewish writer of great talent and audacity who usually chooses his subjects from the subveairs of the Ghetto, must be mentioned to part in this brief review. The Jew is not, in _these works and others like them, nor better no worse than other men; the tendency of his books are designed to make people believe that the traits characteristics of modern Jews are soreligious wind, when they still exist; but that, as Rabbi David Philip- affirms his, "there are no Jewish national traits", that is to say, a Jew does not differ morallythe manner of an Englishman, a German, an American American or French. That is the watchword. to which the majority of authors modernes cannot fail to comply, if all they want is a relentless war, open or deaf, whether made to their productions. The newspapers and magazines that disthink about fame and spread the books new, aren't they, in fact, among the hands of the Jews? Who wouldn't lavish them with compliments and tributes to achieve to reconcile them?

Few writers have enough independence and of respect for their own dignity to speak as Mr. Arnold White used to do, the author of The Modern Jew, regarding a a “brilliant but sinister” novel entitled D" Phillips:

It's a fact that's not widely understood here (in London),
in the heart of a large cosmopolitan city, sharing,
appropriating its riches, an entire nation exists
remaining apart, in absolute separation,
that she maintains, of which she is proud and of which she
It's shameful in the end.

All the burning questions of the moment are
for them a dead letter: art, literature, politics
Ticks don't exist for them. They only have one
goal: the acquisition of wealth.

To be precise, let us add that the acquisition-
The distribution of wealth is, for the leaders of this

race, a means of acquiring dominance, and
that they make everything serve this dual purpose: polite-
technology, science, literature and art.

The first English book written by a Jew
is, it is said, the collection entitled: Discourses of
the Ecclesiastical Polity of the Jews (1706),
by Rabbi Isaac Abendars, who was pro-
professor of Hebrew at Oxford University, in
the early years of the 18th century. A
A little later, in 1722, another Jew, Daniel
Israel Lyra Laguna translated into verse the
Psalms of David. This version had a suc-
that which went beyond the synagogue, and I would not be
not surprised that some poetry lovers
from the last century still preserved on the
radius of his favorite poetae minores In Faithful
Mirror of
guna chose to label his paraphrase.

We could go back much further.
almost indefinitely, if one wanted to name-
brer and determine the channels through which the
Jewish thought, even outside of the great books
recognized by Christians as sacred, has
infiltrated intellectual demonstrations
of the European peoples. The historian, says James
Darmesteter, "meeting at almost every
changes in thought, a Jewish action,

either bright and visible, or muted and latent. Thus, Jewish history runs parallel to universal history. saddle over its entire length, and penetrates it by a thousand trances (x) ».

T1 also said:

An entire branch of literature emerges from Ghetto: that of the tale and the short story: it is of the thanks to the Jewish translators that France receives its old Indian fables, born in the time of Buddha on the banks of the Ganges, and which will have such a mer- a lucky nightlight on the banks of the Seine and from there into all of Europe.

But we cannot embark on This is the current approach, at least for the time being. The share which belongs to the two Semitic races, Arab and Jewish, in education and development Western intellectuals through teaching The customs of the Orient is a subject that has never has been thoroughly examined, and of which we need only- We can simply point out the rare interest- lêt in passing, without thinking of outlining it the study.

In any case, the Jews in England as elsewhere, understood what a wonderful instrument of controversy, propaganda, of

(x) A look at the history of the Jewish people.

persuasion, the press offers minds between- They were captivating and quick, and they knew how to draw a marvel- They started from the book and especially from the newspaper. To realize this, one only needs to leaf through the voluminous compilation of Jacobs and Wolf entitled Bibliotheca Anglo-Judaica.

We will show in these pages that almost all the departments and editorial offices in editor of influential newspapers and periodicals, political, literary or special, are, in

England as well as in Germany and in France, in the hands of the Jews, who have not no difficulty in creating currents of opinion in line with their interests.

Let us give, as an appendix to this chapter, a long list of works of merit and subjects various, due to Jews. We have, on the other hand part, noted in biographical dictionaries English and contemporary phiques (Who's Who. Men of the Time, etc.) more than seventy names of Jewish journalists and publicists. A much larger number, including those with a reputation is not yet big enough for them appear in these biographical collections, flock and swarm into the offices of editorial. Finally, among the latest Directories Jews (The Jewish Year Book) meet

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the headlines of ten purely Jewish newspapers, written either in English, or in Hebrew, or in Yiddish jargon and published in the British Empirenique, in addition to some magazines or magazines, the two most important of which are the Jewish Quarterly Review and the collection edited by Harper's house, under the title Hebraica (1).

(x) Here are the titles of Jewish newspapers and magazines published in England and the colonies (1892) and which constitute the Anglo-Jewish Press:

Jewish Chronicle, 2,Finsbury square, EC, London, weekly (first Anglo-Jewish newspaper, founded in November 1841).

Jewish World,10, Duke St. Aldagate, London, EC, weekly.

Jewish Review, (Routledge-Publisher), London, annual.

Jewish Club Magazine, 35, Porchester, Terri. w. London, monthly.

The Zionist, 2, Park-place, Manchester, monthly.

Hayehoodi (published in Hebrew), 6, Tenter, St. E.
London, weekly.

Jewish Express (Yiddish), Osborn str., C. London,
daily.

Jewish Journal (Yiddish), Osborn str. E. London,
daily.

Jewish Herald, Melbourne (Australia), bi-monthly.

Hebrew Standard, Sydney (Australia), weekly
daire.

Canadian Jewish Times, Montreal (Canada), weekly
madaire.

South African Jewish Chronicle, Johannesburg,
weekly.

The cosmopolitan nature of their spirit as
their interests compel the Jews to possess
everywhere the press or to bribe them. Their last-
the latest company, on this side, is quite
characteristic: they have, about fifteen
years ago, a sort of consortium was formed in Basel.
tium international with the aim of publishing, in
various languages, the weekly magazine Die
Welt (Le Monde), devoted exclusively
to literary works with tendencies
Semitic.

As we can see, they are well-armed, and
they have reason to believe that they hold the
world. They could be wrong, as they
have already done it so many times. In England
as in France, here we are, despite everything,
independent men devoted to their
countries are watching them at work, denouncing the
plans that they form, shed light on the for-
excellent resources at their disposal, mon-
all the work of corruption, of disso-
resolution and ruin that they pursue in
all states. This is the true means of their
to thwart them and render them harmless, otherwise
to delete them.

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CHAPTER III

The Origins of Israel by John Bull
Simple Historical Notes

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CHAPTER III

4
THE ORIGINS OF ISRAEL IN JOHN BULL.
SIMPLE HISTORICAL NOTES.

I] is certainly very curious to know
by what series of humble encroachments, by
what successive intrusions the blood relatives
Shylock's forces conquered England. Tolerated,
Then, expelled during the Middle Ages, they returned
more daring during the Stuart era, they
they land, then lavish themselves and display themselves, according
the laws that either control or liberate them,
until, in our modern society,
considering themselves masters by virtue of equal rights
Civilians and politicians, they slip in large numbers
number in Masonic lodges, some-
sometimes under the guise of a false name, and strive-
One hundred, both in the stock market and in politics,
in business and in all agencies
which help to shape public opinion,
to prevail through the omnipotence of gold
Or the pressure of financial pneumatism.

History is necessary for any study, as
the rubble wells at the foundations of a con-
struction. For these impulsive studies,
we provide the minimum foundation in order to
to get through the preliminary stages with so much
Haste and mobility that a Boer commando or
that a party of lone gunmen without heavy artillery

- lerie ni impedimenta de bagages documen- silences.

History records nothing concerning the pre- First appearance of Jews in England (1). The documents that the old families Jewish women undoubtedly possessed in this respect must have been destroyed during the persecutions and exoduses that the race had to endure.

Their establishment is surely well-pre- laughing at the Norman conquest.

It is very likely that the Jews came to Spain, in the time of Kings David and Salomon, with the Phoenicians; and from there, the tra-

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(x) See on this subject a very interesting work: The History of the Jews in Great Britain, by the Rev. Moses Margaliouth (London, Richard Bentley, 1851, 3 vols. in-12), from which we have borrowed many of our documents.

paid into Great Britain was hardly by good wind for a day and a half to two or three.

Sir Isaac Newton said: "With these Phoenix- These people came a sort of people versed in religious mysteries. — These people don't- Wouldn't they be Jews?

Herodotus calls the British Isles "Cas- "Siterides," or Tin Islands. Strabo uses of the name Bretanikèé (Breravxn); now, this word is the corruption of the Hebrew words Barat-Anach, which mean the same thing as Cassiterides.

A close affinity has been noted between the Welsh language and Hebrew.

— There were Jewish soldiers in the ar- Roman women: they were numerous in Rome and in the western provinces of the empire. Were they unable to enter Great Britain? with Julius Caesar, who invaded it twice?

— Josephon ben Gorion, who lived under
Hyrcan speaks of an edict of Julius Caesar guaranteeing-
weaving freedom for the Jews, from the banks of
the Indian Sea as far as British territory-
nique, and another similar edict of Caesar-
Augustus. This edict is mentioned again in
The English Jewish calendar.

— The apostles who founded and organized
the Christian church in Great Britain, what

that they might have been, moreover, Peter, Paul, Simon
Zealots, Joseph of Arimathea, or anyone else,
were certainly of Jewish descent.

The Jews are not mentioned in the annals.
lists of Great Britain that about the
persecutions, massacres, extortion
or the crucifixion of children.

Whitglaff, King of the Mercians (833), defeated by
Egbert took refuge in Croyland Abbey,
and in gratitude confirms to this abbey
the possession of all lands, estates and
other gifts that were bestowed upon him by his
predecessors or by faithful followers, Christians or
Jews. (IGuzraus, History of Croyland ÀAbbey.)

Canut le Graud banished the Jews from England
in 1020 (Lino, Jewish Calendar); the fact is
confirmed by Basnage, who says they do not
They only returned after the conquest. But they did not
They certainly didn't all leave.

England already had some subjects
Israelites in the 7th century, because we see, from
740, a severe ordinance from the archbishop
of York, Elbright, forbidding any Christian
to traffic, to house, or even to take
some food with Jews and especially
to attend Jewish holidays.

But these Semites, treated as lepers, were

more objects of curiosity, and that's hardly
that after the arrival of William the Conqueror
that the first cohorts of
merchants of Judea. It would appear that the Duke of
Normandy, son of Robert the Magnificent,
attracted all the Israelites after the conquest
Rouen, but he continued to use them poli-
Edward the Confessor's tick, whose laws
only carried the Jews and all the property they
hold belong to the king who is their
sole guardian and protector, and who can, if he...
please, claim them as his own property.
The Jews who followed William on the
The large island had already skimmed the tops of Normandy,
Others came from the Lombard plains where they
had put the fortunes of the young people to rest
amorous and extravagant lords. They took
foot on the ancient land of the Angles and we
lived to settle in Stamford, Oxford, London
and other cities of the Saxon Kingdom, where, guided
by their instinct, like grasshoppers, they
had been able to smell abundant harvests.

They immediately drew attention to themselves by their
skill in monopolizing small businesses and in
to seize control of all areas. In
In less than thirty years, these small-time lenders

week had swept away the Saxons in the de-
braiding a portion of their assets. Not to mention
that from Oxford, they possessed, by means of...
noises and shady dealings carried out, all the houses
parishes of Saint-Edouard and Aldegate.
They even founded a kind of college there.
for the study of the Hebrew language and three
teaching rooms have remained there
Lebres: Moser Hall, Jacobs's Hall and Lombard's

Hall. | |

It is claimed that William, the victor
Harold held them under his high protection
because of the financial services he had
receipts; and so they soon proliferated
during the reigns of the first Norman kings;
They trained in London, Norwich, and Lincoln,
important colonies in York and Bristol, if
although at the accession to the throne of the valiant

Richard I, the Lionheart, they were numbering 20,000 for an uninformed population area which at the time comprised little more than 2,900,000 inhabitants.

William Rufus who summoned to London conferences of bishops and rabbis, prohides the Jews; forces converts to return to their former religion, and receives money faithful Jews. The story of a young man is cited.

Israelite convert who refused to submit to the king's authority, and to return to his former faith; the father then demands the money he had given to the king (60 silver marks), who then He prayed hard, and finally only gave half of the sum.

William II used to leave the ecclesiastical seats and vacant benefices for as long as possible, to touch them income, and it was to Jews that he entrusted it the administration.

During the reign of Henry I, known as Beauclerc, the Israelites prosper in such a worrying wayaunt in the British kingdom, that JofFred, Abbot of Croyland, must strive to organize nisation of missions to oppose their progress and their proselytism. They possessthen referred to schools superior to those of Christians, in Cambridge, in Oxford, in Lincoln, in York, in Norwich, where all this was taught which constitutes higher education: mathematics techniques, logic, medical sciences, chilegal and technical aspects, the history of peoples and religions; perhaps even astrologic (despite Moses' formal prohibitions) and prophets), because an ancient medal Jewish woman found in York at the beginning of the 19th century

bears Hebrew words and astro- symbols norms that would indicate that well before Edward I, the Israelites professed the

Magic and astrological sciences.

The wealth they had acquired under the Beauclerc's reign called down the con-
The persecutions and the persecutions, and for nearly
For two centuries they had to endure harsh treatment.
comments.

Since they were the king's property, the king...
striking at every moment with taxes and contributions extraordinary events. — The populace is excited against them, their houses looted and burned. — They are imprisoned, subjected to the torture, put to death through torture.

The troubles begin under Stephen of Blois, which, regarding a murder committed by an Israelite from London, imposes on the community
Jewish community of this city a fine of 2,000 pounds.

The ninth year of his reign (1135—1154),
First accusation of ritual murder: this involves of the crucifixion of a child in Norwich, at time of the Israelite Passover.

This ritual murder of the Jewish Passover is remained unforgettable. The little crucified child, who named William, was placed among the mar-

Christian tyrants. Although he was never an officer-
He was canonized in heaven, he was sanctified under the name of the blessed Saint William of Norwich.
Many works have celebrated its legend (x).

We can clarify the facts all the more more easily than a certain Monk of Norwich Thomas of Monmouth displayed them in a manuscript written in 1172 and which was preserved.
At the time when this monk recounted in all his details of this infamous and landmark crime the story, the tomb of the martyred child was already a place of pilgrimage illustrated by mi-
scrapers and the cult of Saint William was strong widespread.

(x) See the following publications on this subject:

Tkhe Life and Miracles of Saint William of Norwich,. ed. by A. Jessop and M.-R. James. Cambridge, UniVersity Press, 1896, xcI-303 pages in-8° and 5 plates. – Compare: R. REUSS, The Tisza-Eszlar Affair, Strasbourg, 1883; – The Child of Toledo, Testimony, 1887, p. 323; – Is. L&B, The holy child of La Guardia. Review of Jewish Studies, vol. XV (1889), p. 203; – ID., One Laurent Ganganelli's memoir on the slander of ritual murder, ibid., t. XVIII (1889), p. 179; – H.-L. STRACK, Der Blutaberglaube, fe ed., Munich, 1892; – S. REINACH, The Accusation of Ritual Murder, Review of Jewish studies, vol. XXV (1892), p. 161; – Jos. JACOBS, Little St. Hugh of Lincoln, London, 1894 (from The Jewish Chronicle; quoted from the Analecta Bollandiana).

Here is the story as we find it summarized-me in an article signed S. Berger, which appeared in the magazine Mélusine in March-April 1897:

"William was the son of a farmer from surroundings of Norwich, the county seat of Norfolk. Pious and charitable, he was loved by all. Since the age of eight, he had been apprenticed to a furrier. Jews, who had business at his employer's house for the maintenance of their coats and furs that they were given as a pledge, learned to con- to give birth to the child when he was twelve years old. For some time they had been looking for a Christian so that they could sacrifice. The priest GodWin Sturt, husband of the child's aunt, and a named Wulward, with whom he was staying, reclose to these acquaintances. The Jews then sent to the child on Monday of the Holy Week of the year 1144, a man who donna for the cook of the archdeacon of Norwich, and who came to hire him as a valet of cooking; the tempter triumphed over resistance the mother's reproach by handing her an advance payment of three shellings. The lamb was given to the wolf. A young girl who was following them saw the seducer and his victim entering the house of a Jew, and the door closed behind them.

"On Wednesday morning (it was Easter)"
Jewish), the main Jews of the area meet-
They were born in this house. The child was seized.
In the middle of his meal, they gagged him, they
he ties a knotted rope around his head
and, after shaving his head, they prick him
with thorns. So they crucified him, as
Christ, by tying him to two posts between
in which was found a piece of wood;
links the right hand and the right foot, the foot
left and left hands are fixed by
nails. Finally, the left side of the en- is pierced
fan to the core and, to erase the trace
From his flowing blood, they pour over his head
boiling water. That's how the en-
Christian fan. It was Holy Wednesday, March 22nd.
1144.

"A very curious altarpiece, preserved"
in a church in Norfolk, in Loddon, and which
dates back to the beginning of the 15th century, represents this scene with great accuracy
study, according to our text.

"Like the Jew Eleazar, in the house
from whom the crime had been committed, was leaving
with a companion, the next morning, de-
to place the victim's body in the woods

Thorpe Wood, a burgess of Norwich, Ael-

Ward Ded, who was making the rounds of the shrines
from the place, met them. Distrustful of the bag
which was resting on the horse's withers, he felt it
and recognized a human body, but the sheriff
John, whom the Jews had bribed, made him
swearing he wouldn't say anything. That was five years later.
that, on his deathbed, Aelward confessed his
concealment from the monk Wichemann and from a
priest of Saint Nicholas.

“On Good Friday, towards evening, we lived in
several places gleamed with a bright light.

whose rays indicated the place where had The child's body had been hidden. Henri de Sprowston, forester and formerly head of the bishop's stables Ebrard, and a widow, Legarda, who cared for the sick near the chapel of Saint-Madeleine, along with her poor, saw these singular radiances. In the morning, Legarda goes to the forest and she finds herself lying at the foot of a oak the child dressed and shod and the head dies-Sorting, as we said. Two crows tried in vain to peck at the body and a miraculous force made them fall back to each time (this fact is imitated from the life of saint Columban). The woman chases birds, does He prays and returns home. In turn, Henry of Sprowston, guided by a peasant,

arrived at the child's body and saw the gag and injuries, but he sent back to Easter Monday, the responsibility for burying the body. The crowd rushes forward and immediately the The name of the Jews. Fear of the sheriff prevents only the locals could get their hands on them. While they were putting the body of the child, a delicious scent, like that of Flowers and field herbs spread around him.

"The priest Godwin Sturt, husband of the aunt" of the child, accompanied by his son, the deacon Alexander, and Robert, brother of the martyr, from goes to the grave and reopens it to recognize the body; he finds it wonderfully conserved and spreading the sweetest parînm. A the next assembly of the clergy, Godwin denuncio to the bishop the Jews as the murderers Triers. Summoned before the Dean of Norwich, the Jews resort to the protection of the sheriff, who first forbade them from appearing, then the accompanied before the synod, withdrew with them, covering their retirement, and finally gives them asylum in his fortified castle. The matter being thus halted by the magistrate's opposition, church people are limited to transporting grand ceremony for the remains of the martyred child

in the monks' cemetery, near the
cathedral. It had been thirty-two days since
the child was dead, his body was intact, his
limbs were flexible and his body spread-
It smelled of herbs and flowers.

The Jews guilty of the assassination of Wil-
They all died, it seems, of a bad death.
The leader of the plot, Eleazar, was killed by a
knight, his creditor, whom he had wanted ran-
to know. Sheriff John having had the audacity-
the desire to annul the election of a bishop
was punished by a pitiful and cruel end.

Two accusations of this kind are being renewed-
They were born under Henry II (1154-1189), one of whom...
Gloucester, March 18, 1168. It was found in the
Severn, in Gloucester, the mutilated body of a...
fan named Harold; the corpse bore
burn marks, thorns were visible embedded-
holes in the head and in the armpits. The Jews
were accused of the murder.

The monks and priests then borrowed
to the Jews who took the vessels or clothing
sacred as pledges; then they complained, and
the lenders were condemned to heavy
fines.

One of Henry II Plantagenet's grievances,
against his minister, Grand Chancellor of An-
England, the Archbishop of Canterbury, Thomas
Becket, whom he had assassinated, was related to a
sum. of 500 pounds that he had emb-
levied on a reprobate on the king's guarantee.

Numerous were the atrocities that struck
sometimes pay the entire community,
sometimes private individuals.

To prepare for the crusade, the king imposed
a contribution of 60,000 pounds to the Jews,
while he was only asking for 70,000 from the rest
of his subjects.

The Israelites were then accused of having
crucified at Bury St Edmunds in 1181, a-
named after Robert, to whom a
tomb where, as on William's,
they performed miracles.

The king's death at Chinon in 1189 relieved them
gea at the opportune moment.

He had granted them the right to have a
cemetery outside the grounds of each of the
cities where they lived; until then they had not
had only one, near London, in the pa-
King of St. Giles, Cripplegate, called "the
"Jewish Garden."

The famous Spanish rabbi Aben Ezra vi-
site then England, there teaches, there writes
several of his books.

Many Jews were then mede-
excellent cinemas, accused of witchcraft and art
Kabbalistic, for their marvelous cures.

The first act of Richard the Lionheart
(1180-1199) was to defend women and
Jews to approach the palace during the ceremony
coronation ceremony.

Specifically, on that day, Israeli MPs-
lists of provincial towns, ignorant without
doubt this defense, arrived bearers of
large gifts through which they hoped to
to win the favor of the new king. Repulse-
They are seized by the guards and mistreated by the
crowd, growing increasingly excited, begins to
kill the London Jews, to loot and burn
their houses: the disorder lasted all night.
Three people were punished with death: one,
because she had looted the home of a Christian
yours and not of a Jew; the other two, because
than by setting fire to the house of a Hebrew
they had made the Christian houses run
adjacent buildings pose a fire hazard.

Rabbi Jacob of Orléans perished in this tu-
multe (1190).

The result was that the Jews gave to King Richard, who agreed to use it, without To do this, first decide which ones to favor.

ser, considerable sums for his expéedition in the Holy Land at the beginning of the third Sixth Crusade. These sums increased by Day by day, Richard finally committed himself, but only for the sake of form, to be declared, in a special proclamation, that he was taking the Hebreux now under his protection.

But the impetus given to the fury of the people and to the spirit of persecution could not be suppressed facilement. In Norwich, in Lynn, in Norfolk, and in many other major cities, massacres took place. At Dunstable and in many English cities, the Israelites converted en masse to escape the ill-treatment that threatened them everywhere.

In Lynn, the signal for the massacre was given by the Jews themselves who were pursuing one of their renegade brothers to put him to death.

In Stamford and Lincoln, the crusaders are stirring up the mob against the Jews, whose property must to be employed for God's work. These are For many long days there was killing and looting. PluThe Israelites had to take refuge in the forTeresse, commander of the city, and bought by offering large sums of money, rather than obtaining... governor, shelter and protection.

In York, 1,500 Jews took refuge in the forteres with their wives and children, y support a veritable siege and, when the Resistance becomes impossible, they slaughter each other or perish in the flames of the fires dies lit. The people blinded by their hatred, massacres all those he can seize.

Upon his return from captivity, Richard the Heart of

Lion established the Jewish Chessboard, a kind of
Court of Justice, also called Chamber of
the Star Chamber, to which each he-
Breu had to declare the details of all his assets
and who was to receive the deposit of all the documents
(sales, purchases, loans) where a Jew had left.
It was a well-invented machine for pres-
to assure all the people through the Jew
and this contributed significantly to increasing the
fervent seekers of revenge against the sons of Judah.

Richard the Lionheart's brother, qua-
third son of Henry II and Eleanor of Aquitaine
taine, wanted, from the moment of his accession to the throne
(1199-1216), winning the sympathies of the world
Israelite by appeasing his Hebrew subjects.
knows what John Lackland, the feline prince, was like,
Cruel, cunning, and a bloodthirsty king. For his
At the beginning, he appointed a great Rabbi: Jacob the
Jewish, from London, whose jurisdiction extended-

It was directed at all the Judaizers in the kingdom.
Moreover, he recognized the power of the rabbis as
judges in all disputes between coreligions-
nairesetenconformité avec leurslois spéciales.
The disputes between Jews and Christians were
tried by a special court before a jury
of Israelites who swore an oath on a wheel
the parchment containing the five books of
Pentateuch. These privileges had cost, at the
good Semites a sum estimated at approximately
four thousand marks of gold (x).

Popular anger was not diminished.
She publicly manifested herself in the name of-
numerous opportunities against the cursed tribe. The
The king used these hostilities as a pretext to address-
to send a stern letter to the chief magistrate of
London, reminding him that the Israelites of-
were to be considered as being henceforth
directly under his protection.

This protection, despite the persecutions
accidental, however, had allowed the ha-
secondhand dealers, moneylenders and usurers that
are, almost without exception, the sons of Shem,
to become colossally rich.

(1) The mark was worth 13 shillings and 4 pence of the monnaie d'alors.

That was probably where Jean was waiting for them. landless, who, aware of the accumulation of their treasures Go out, don't hold back, as he had The project had undoubtedly been in the works for a long time. to squeeze the right jackpot sponge. In In 1210, he imposed a tax of 60,000 marks. Inutile to look for a way out: who doesn't pay He is seized, imprisoned and tortured.

Every Jewish man or woman subject must declare the exact and demonstrable amount of his fortune under the penalty of being placed in strict and regular prisonteased morning or evening.

Those who resisted had an eye gouged out. There were He certainly had a lot. From this came that Expression: "That's worth a Jew's eye."

Abraham of Bristol, taxed at 10,300 marks of money, let him pull out a tooth each day for seven consecutive days, the hui- On the thirtieth day, he only had one left; he decided to keep it and consequently he paid the requested amount.

Other taxes followed this one. The The king gave his favorites a receipt for their debts to the Jews; they also took on without the slightest shame the houses of these to donate to the lords of his court (Isaac of Norwich and the Earl of Ferrais).

The Great Charter of English Liberties contains two articles limiting the rights of Jews in relation to their creditors and heirs third of these.

During the unrest that preceded the the King's signing of this charter, barons demolished houses right down to the ground

Jewish women in order to find all the necessary materials there.
necessary to repair the city walls.

Richard, Prior of Bermundsen, erected a
house for converted Jews (1213). It was
piously dedicated to Saint Thomas.

After Jean's victory over the Scots at
Berwick, the King took the Jews as executioners
authors of his great works on prisoners
sentenced to death.

"Throughout the entire age period of
darkness the role of the Jew remains constantly
subordinate to the King's will. That's...
less what we are exposed to with a great
depth of judgment a critic and socio-
anonymous English logue (1). He reappears at
The 11th and 12th centuries, including the Renaissance.

(x) See The Eye-wilness magazine, “The Jewish
"Question," unsigned article, attributed without attribution.
I can affirm this to the editor of this journal, number
of September 7, 19r1.

active situation of Europe during this period
Riode again requires his assistance, and, for
the second time in European history
European, it has now become universally im-
He's the one who finances everything throughout.
the early part of the Middle Ages. Those
who speak of the great financial power
The current Jewish community should know that this situation has
its parallel in the past and a parallel that
proves that the financial power of the Jew
the [power] of that time was much stronger than ours
days. The construction of our great cathedrals
drales, of our great abbeys, one could
To tell the whole story of financial life during that era,
depended on the capital accumulated by the
Jews, thanks to their usurious loans to the Christians
productive content. An interesting fact to note.
stater succeeds this flourishing period for
the Israelite race. The Jew becomes poor. The
Chance ruins him. He is not robbed, far from it.
from there, because, before its debacle, its enormous
riches are carefully protected by

the state against occasional explosions of popular fury.

"When he starts losing his money, that is to say, during the 13th century, its Troubles return. But there are warning signs...

Runners in the debacle are making their presence known before the end of the 12th century. The funds loaned for The Crusades are poorly guarded. This domination-centuries-old tradition of Jews in finance very bitter fruits; nevertheless, the peril and The real degradation only happens to them with poverty and, if they are then driven out of An-England, if they lose their prestige at one end to the other of the other western countries, it is because they then cease to be the bankers of the West.

Let us come to Henry III (1216-1272), in our referring again to the History of the Jews in Great Britain Brittany, by Rev. Moses Margoliouth, their coreligionist, so benevolent and so pi-compassionate towards their miseries and sufferings, so blind to their misdeeds.

During the minority of Henry III, the Israelis The English lites were protected and were able to negotiate peacefully without being disturbed. They will-were the oriental costumes that distinguished them always Englishers and pointed them out to the hatred or disdain for the people to whom they belonged rapacious usurers, hard-hearted lenders, exi-giants to the point of cruelty. However, in addition They had to display their Levantine attire on the chest, as a distinguishing mark, two

wide white bands made of canvas or parchment, that is to say, clearly visible. Beautiful-blow from their brothers from the East or the West were arriving in England at that time, at-driven by greed. They were very poorly received there. read by the population, especially by the authorities of the "Five Ports". The King's government had to often strive to restore order so that the new arrivals can be hospitalized on English soil and welcomed with a spirit of tolerance.

However, there was sometimes conflict between ecclesiastical authority and royal power. The Archbishop of Canterbury and the Bishop of Lincoln issued directives to the faithful. to remind them that the Israelites should to be considered outside the Church is to that is to say, kept strictly apart so that at- a relationship cannot be consensual with these reprobates under penalty of grieving the God of Christians.

Around 1230, the persecutions against the Israelites The beds, fattened by wear and tear, start all over again. Everything A Jew who wants to convert is stripped of his property for the benefit of the King who re-founds a refuge for converted Hebrews.

In London, during their years of peace and quiet,

they had built a sumptuous synagogue gogue, more opulent in appearance than all the churches of the great city. King Henry III did not hesitate to seize it and donate it to Brothers of Saint Anthony of Verona. Likewise, the Jews had to contribute to the costs of the reconstruction and ornamentation of the abbey of Westminster.

It was during this reign that the ritual crimes, which we discussed earlier which exasperate the population of Norwich and which have remained legendary in England. Israelites accused of having circumcised a boy Christian children were quartered or hanged, while-said that their property was immediately confiscated. at the request and for the benefit of the King.

In 1240, the Jew Jacob of Norwich was accused of a ritual crime of the same nature. The case made great noise for more than four years; the tri- ecclesiastical authorities seized it and con- condemned four sons of Judah to be cast aside They were televised and hanged. The unleashed mob burned their homes.

A few other mysterious ritual crimes
also took place in Norwich and Gladstonbury
and in Lincoln. Herbert's child drowned at
Huntingdon, then, in 1192, a great deal of noise was made

of a child crucified in Winchester, approximately
under the same conditions as little Wil-
Liam of Norwich. These child crucifixions
Christians, whose blood was given to the fanatics
ques, constitute unexplained murders, such
this baby's corpse found in London in 1244
with Hebrew characters on the thighs,
arms and chest and marks of mis-
I'm going to have treatments all over my body. The inscrip-
tions indicated the names of the parents and por-
They said that the unfortunate man had been sold to Israel.
The rest was indecipherable. Specifically, cer-
Jewish people had just fled from London to
Never to return. Popular anger was rumbling.

These ritual crimes were essentially denied.
Israelites, but the testimonies are quite
numerous so that doubt is no longer possible
Possible. Even today, ritual murders
are not uncommon in the East. Some sects
occult and superstitious Hebrew practices
readily accept these awful human sacrifices
hands, to this question:

Why do Jews commit crimes?
Rituals? An Israeli historian gives a clear answer.
for the following series of reasons:

— To celebrate Passover: we mix the blood
to unleavened bread;

— To get rid of their special odor-
ciale;

— To make love potions;

— To stop the bleeding at the circumcision
sion of their children;

— To cure secret illnesses;

— For the wedding ceremony between Jews;

— To anoint the rabbi's hands at the mo-
the blessing in synagogues;

— To facilitate childbirth for women
Jewish;

— To make the sacrifices more pleasant
to Jehovah;

— To give holy unction to the Jews
dying and thus ensure their eternal life;

— To summon demons and force them to
answer all questions.

The Hebrew people were therefore not as
freed from the superstitions that we have been willing to
to say. In the lower class one encounters a
fanatical and blind credulity which carries certain-
enlightened beings destined to become sacrificers of en-
children. The famous Sir Richard Burton, the traveler-
English general, wrote a book which, although
very independent in his ideas, provides a quantity of
evidence of these bloody customs in

a few rare categories of Hebrews who consider-
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denote the sacrifice of a Christian or an infi-
dele as pleasing to Yahweh.

Among the ritual murders of the time of
Henry III, let us recall that of a crucified child
to Lincoln, aged eight, whose name was
Hugo. After fattening him up for ten
days with white bread and milk, his bour-
The locals performed all the ceremonial rituals on him.
annihilation of passion. His entrails were removed-
Worn to serve evil purposes. Buried
Three times, three times the earth rejected the corpse.

The body was finally thrown into a well
from the house of torture where his mother was found
The corpse. The master of the house, after confessing
repeated before his execution, he was quartered;
ninety-nine Jews recognized as
Accomplices were also executed.

Among the anecdotes from old chronicles
From the 13th century, we can cite this one:

Abraham, a rich Jew from Berkhamsted,
place a statue of the Virgin Mother in a
indecent place (the latrines?). He was having fun at the
cover it with garbage. He ordered his wife, the
Beautiful Flora, to do the same. This one, disgusting-
He refused, and the Jew, no doubt convinced
that he conformed to the precept of Deutero-
nome (XIII, 6-9), strangled him.

Discovered, he was thrown into a dungeon.
ditch of the Tower of London. He was granted a pardon.
at the price of 700 marks and against the promise of
denounce those of his coreligionists who dis-
they faked their wealth, which he did with
a lot of zeal.

To allow the sponge to expand
as the royal hand pressed upon her, an act
of Parliament, towards the middle of the reign, self-
This tolerated the Jews to practice usury. But this tolerance-
This cunning scheme was only temporary.

The twenty-seventh year following his access
Upon assuming the throne, Henry III issued an edict, agreeing
with the ecclesiastical authorities, who testified-
He was extremely harsh towards the Jews,
these were placed there completely apart from the
the rest of the population among the infidels re-
proven.

During the invasion of London by the
barons revolted against the King who had...
locked inside the Tower, one of their leaders, John
Fitz-John coldly murdered the richest Jew
from London, Kokben Abraham; 600 or 700 at-
people were massacred and a synagogue was destroyed.
The old building was destroyed.

Cities like Newcastle, Derby, SouThampton, Wycomb, Newbury, etc., obtained charters allowing them not to receive to see Jews and even to send back those who are there were already installed.

After the Battle of Lewes, disastrous for The royal party, the people, were swept up in violence. against the Jews. In London, many escaped they contributed to the massacre by taking refuge in the Tower, which the constable had them open the doors. A proclamation from the King finally came, guaranteeing them peace and relative protection.

Towards the end of the reign, the landed estates of Jews taking on dangerous proportions, the The king published an edict forbidding Jews from accto seek and keep all free land, their ordering them to limit themselves to the houses they inhabited biting and forbidding them any domestic relations tick or intimate with Christians (July 24, 54th year of the reign which lasted fifty-six years). The total amount of money extorted by Henry III England's was partly done. It exceeds 400,000 marks, that is to say, for the time, nearly of 4 million pounds, which is difficult to assess the current relative price based on the renlove of money.

Edward I (1273-1307) was even more systematic thematically rigorous and exacting than his father in relation to the Israelites who, at the time when He seized power, and they were loathed by the population, accused of magic, counterfeiting, of manufacturing illicit acts, crimes andfrightening and reduced to hiding, to going underground in their ghetti to avoid being mistreated by the Christians who hunted them down and forhunted with all the ferocity that the persecutors in matters of religion.

Comments were written about their pre-judged religious, for their usury, their avarice, their absolute lack of scruples in the organization of their wealth and on their ruthlessnessble methods against the unfortunate incapable-unspeakable and unavowable interests.

Edward I published the Statutum of Judaism (1295), prohibiting usury for Jews and limiting their rights over their debtors: subject to taxation only according to the King's pleasure; all the Israelites over the age of seven had to wear visibly two strips of yellow taffeta; it They were finally assigned cities of residence.

It was then that the Hebrews began to rise up against the Christian religion, religion which cannot come from a God of mercyrope, since it allows such cruelties.

In 1279, a new edict: any Jew caught denying

or to satirize the divinity of Christ will be put to dead. The yellow badge will be worn by Jewish women. as by the Jews.

Two hundred and ninety-four Jews were put to death as counterfeiters or clippers of currency at the beginning of the reign.

On May 11, 1287, all the Jews of Angleearth were imprisoned the same night, then released for a ransom of 20,000 pounds of money.

Hatred of the people is becoming increasingly large. Their expulsion is being demanded everywhere.

It was around 1290 that the Edict of bannisation. It is estimated at around 15,000 to 16,000 the number of Israelites who left the Angleland, but not all went. A number important enough that it is impossible to pouto see, to evaluate, remained on the soil of Great Britain Brittany, preferring to abandon the practice of a religion that was no longer tolerated, that to abandon very lucrative businesses. This-Meanwhile, these recalcitrants were not very visible.

obviously, avoiding drawing attention to themselves and
remaining humble and obsequious. Among the
Among the banished was Nicolaüs of Lyra, a student
from Oxford, author of a commentary on The
The Old and New Testaments, one of the most

brilliant lights of Spain, a true pre-
Luther's cursor, who became a Christian in Paris.

The Reverend Moses Margoliouth, in his
History of the Jews in Great Britain, not
don't fail to mention what perseverance was involved.
and the firm conduct of the Israelites in the midst
oppression and continuous suffering
suffered during those dark hours of persecution.
"The courage they showed," he declared, "
brave all dangers and all difficulties
cultivated to pursue wealth, is a
characteristic proof of their tenacity and
of their value.” He hardly acknowledges that
the usurious morals of his coreligionists
had become a danger to the people
English and that King Edward, to protect
his subjects, had been brought by force of
things to the Edict of Exile of all the Hebrews who
perhaps spared the country a kind of war
civil, so much so that public opinion was
then he was furious with the circumcised.

Houses, possessions, libraries
children of Israel were rigorously
confiscated goods. Among this loot were tre-
Outings and priceless works. Roger Bacon,
the marvelous scholar who was called the doctor
admirable, he recounts having discovered in these

Jewish libraries of precious books and
rare manuscripts of prodigious interest
from which he admits to having derived the most benefit.

After this exodus, which continued until the
After 1791, Great Britain was liberated
of its financial tyrants for nearly
three hundred and fifty years. Where were they then?

these wanderers? Towards which ports of the East do they descend? What do these rodents pull? We couldn't say. They spread everywhere, mainly in Venice and in the Orient.

They did not reappear in London until after the death of Charles I. They arrived there then, sens- such a troubled time, almost in a state of conquest They were well-off, their pockets full, and their expressions confident. offered to Cromwell, so that he would recognize their rights of establishment in England, a sum of 500.00 pounds sterling for the Com- Commonwealth or British Republic.

For these 12,500,000 francs they were asking that they be given the cathedral of Saint Paul, then disused, and the wonderful library- Bodleian library of Oxford, of which they wish would build synagogues. The government- Cromwell refused, and it was not a little later than Rabbi Menasseb Ben Israel, from Amsterdam, received permission

to travel to English territory and there to found a new colony of Israelites in London.

Not all Jews, let us repeat, had, Moreover, he left England after the edict of Edward I*. There had always been a ghetto or Jewry in the big cities. But the inhabitants of these Jewish quarters led a life sordid and remained penned up in contempt audience.

These new Semitic immigrants were almost all of them originating from Holland or Al- Lemagne, and no special costume for them He stood out more from other men. They were tasked with being agents intermediaries between the merchants of the City and their Levantine brothers.

The first Jews to disembark surrendered in body at Huntingdon, birthplace of Cromwell, under the guise of gathering information from it- information about the Protector's family; they claimed they were assured of discovering

to see in him the Messiah who was promised to them,
But the great Olivier rebelled at the hearing
of these base flatteries and, addressing the en-
Rabbi Jacob-ben-
Urzriel made him understand that, far from being

pleasant, the Jews of the Levant risked
to expose him to the ridicule of Parliament.

A little later, Rabbi Menasseh-ben-
Israel, from Amsterdam, received permission from
return to England and found a new one there.
old colony of Israelites. He had an interview
with Cromwell who granted him permission
to establish a Jewish colony in London.

It was during this period that the East End of
London, on the very site of the former
the ghetto was invaded by the children of Israel who
believed they already held their piece of land pro-
Jewry, near the Guildhall, Whitechapel
and Houndsditch are still today the
center of the impoverished Hebrews. The Jewry has,
for centuries, ceased to belong to
Jews. We find 50,000 of them from various backgrounds.
sects, Portuguese, Orientals, Dutch and
others who own six or seven synagogues
and whose life, customs, and superstitions
and prejudices have been remarkably described
in a curious novel published in 1892: Chil-
Dren of the Ghetto, and whose author
Israel Zangwill, English short story writer of independent
undeniable talent.

This brief and concise exposition of
the origin and occupation of England
by the Jews seems to us sufficiently nutri-
tive for a first chapter where we have
summarized as concisely as possible
and the examination of essential historical facts.

We will soon tell you what the Jews were like.
immediately upon their return to England towards the end
of the 17th century, their role in the British world

tannic during the 18th century* and exposes us to
we will easily see by what fortunate strokes we will suck
These financiers, sleight of hand, are without
scruples, these eternal fishermen in troubled waters-
blue, have become powerful enough to
unleashing unspeakable acts for their own benefit
wars in the land of gold mines and more
particularly in southern Africa.

CHAPTER IV

The return of the Israelites to England.
From Servitude to Emancipation.
Historical notes and judgments.

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CHAPTER IV

THE RETURN OF THE ISRAELITES TO ENGLAND. FROM SERVITUDE TO EMANCIPATION. — NOTES AND HISTORICAL JUDGMENTS.

With varying degrees of success, but with the
same patient voracity and the same rage of
success, — here chased away, there ransomed, hated everywhere;
— bowing their heads, but attentive to the slightest
gain, and never weary of hope, the Jewish people have
successful, in all nations of Europe,
this age-old and infectious invasion, of which
we have just summarized rather than studied
the stages in England.

A quick glance at the world map,
will allow us to see the slow extension, but
uninterrupted, of this social leprosy, which dis-
A base that decomposes and kills.

During the three centuries in which
the kings of England had the right mind
To ward off the scourge, the Jews took shelter primarily...
They are tolerated there, but...

prized and pressured. They are accused of exercising the magic, poisoning fountains, sacrificing-Proud of newborns... The hatred stemming from Golgotha is still burning, and any pretext is good for dragging a Jew into court, the condamn him and make him sweat through sums of money. Which is, after all, the only way to use a Jewish, and the only way not to be, in the end of account, ruined by him.

In the year 1495, the Jews suffered misfortune in Spain. An edict of Ferdinand and Isabel They hunt them down and are sent back to Portugal. There, they are initially quite well received, freed King Emmanuel paid an enormous tribute that Don Juan had demanded of them. But then it happens soon Emmanuel wants to ally himself with the king of Castile and that the expulsion of the Jews becomes One of the conditions of this alliance. The consequences Tragic scenes unfolded from this treaty. whose description we borrow from the excellentslow notice of MF Morel (1).

"The Jews were ordered to leave the Portugal, with a ban on taking those from their children who had not yet reached the age of

(x) Historical note on the establishment of the Jews in this side of the Pyrenees. — Review of Progress, by F. MOREL.

fourteen years old, and who were to be raised in the Christian faith. At this news, they stopped-They stood at the city gates and refused to go further: a terrible struggle ensued between them and Emmanuel's soldiers, who rethey laid eggs through blows and outrages to the heart-rending and solemn pain of these fathousand outlaws. Furious and delirious, According to a contemporary account, the Jews they themselves slaughtered their children belowage, under the soldiers' eyes, and the precipitthey lay in wells, preferring this hideous sasacrifice to the defilement of a new belief. However, the banishment edict was changed in an order to choose between Christianity and slavery; but things remained as they were,

and the Court of Rome strongly condemned
this violence is an enemy of the law of Christ.
Hidden in Lisbon, despite the severity of the
They were tolerated despite the sentences imposed on them.
still by the inhabitants, when a plague which
ravaged Portugal at the beginning of the
The 16th century brought about the vengeful calls upon them.
these blind people, a multitude stirred up by
monks. They were loudly denounced as
the instigators of God's scourge; one de-

commanded their death as a legitimate expiation-

tion. A rabbi who wanted to defend for a moment
the entrance to the synagogue, the first one
His blood stained the cobblestones of Lisbon. It was the
signal: all the Jews perished in a single day
by iron and fire, and scarcely a few
Did the naked and desolate families manage to
"To flee to another land."

Such cruelties are atrocious and senseless:

They arouse pity. Pity leads to attention-
tenderness. The feeling of tenderness encourages disarming
sea. And when we laid down our arms, the Jew
he rises up, becomes master, tyrannizes his
Such was always, alas! the way of this
world.
_ Moreover, the extraordinary and almost supernatural-
The Jew's vitality survives all the massacres.
cres, endures all persecutions. Compa-
rables to the sections of the fabulous serpent, the
members of Israel, severed by the sword, become-
nent as many new hydras that live, and
They bite, and inject their venom.

But let's return to our historical notes on
Israel at John-Bull.

“Time,” he declared, with his brilliant eloquence,
"The great Shakespeare is the only good old"
"judge who still knows, here below, how to examine all
» the culprits. » The documents that accumulate

The centuries were also cumbersome and
sleeping pills than notary minutes, he con-
comes, to whoever wants to offer interest today
to the large number, not to linger in
the story, to clear the way as much as possible
that we intend to go through, to proceed
by elimination and to span the centuries
long and brisk strides.

We showed Israel regaining its footing
on English soil during the time of the protector
Cromwell. We will now study him.
the long and arduous work of the said Israel for
existence, for extension, for domination
tion on this territory where he claims to take root (x).

In London, it is in Whitechapel that things are formed
the new ghetto, a focal point of the re-
Jewish tower in the 17th century. The former ghetto
from the Middle Ages, this Jewry whose name survives
still near the Guildhall, is now only a so-
come. In Whitechapel, many families
The Israelites had remained, as we have said,
escaping under one pretext or another
to the order of exile promulgated by Edward I,

(1) See, on the return of the Jews to England, the
book by HENRY FINCH, a great jurist of the time
by James I, entitled: The World's Great Restoration
tion; or, Calling (Vocation) of the Jews.

and, huddled in this wretched neighborhood, attentive-
had been doing this for three hundred years, with a pa-
ethnic, so to speak, return of
better days and skilled coreligionists.

The days are better, but not very bright.
still. With the Restoration, the animosity
The hatred against the Jews is reborn among the English people.
and we see a goldsmith, Thomas Violet, peti-
to act in Parliament for the deportation of the Jews
and the confiscation of their property.

But the Israelites had already managed to win the approaching power. Charles II had received, from some of them, profitable services to the stranger; he had kept in his entourage-These skilled men immediately raged; he gave them maintained its protection.

When it comes to ensuring the marriage of Charles with the Infanta Catherine, the intermediary-Monk's employee was a Portuguese Jew. gays. — On the way, the infanta having fallen malade of an eresypelus, a circumcised man still find there, Antonio Mendès, doctor to John IV from Portugal, professor of medicine at the University University of Coimbra: he rushes over, treats the infanta, follows her to England, calls near him and his two brothers, one of whom, Andrea, becomes chamberlain to the young queen. These Mendes

then took the name Da Costa (1), under whose descendants are still known today, just as much as that of Mendes.

However, Israel is teeming. In 1666, the king formally authorizes Jews to settle in England. And these latter — smelling the rich prey, — arrive like rats from all over Sentins of Europe. It was during this period that the symbolic appearance of the "Jew-"wandering," — as it is found recounted in a letter from the Duchess of Mazarin to his sister, the Duchess of Bouillon.

To strengthen their roots in the ground, anclay, many Jews converted, without so that this becomes dangerously Jewish: like Rabbi Moses Scialitti, of Florence, who takes the name Paul, — like a merchant extremely wealthy, named Dupas.

And the year 1680 saw the printing of the first Jewish catechism.

(x) The Da Costa family of the Commune, one of whom, Gaston, was secretary to Raoul Rigault, led the archbishopric than at La Roquette, and later, a peaceful compiler, composed the "Grammar of the City of Paris"; — are-Are they descendants of this family? — Their father, pro-a freelance mathematics professor, had a good reputation tion in the Latin Quarter before 1870. Were they Jewishlites? – We cannot say for sure.

The following reign, the reign of James II, – (1685–1689), is no less favorable to the semites. The king grants them sin- protection ordinary, expensive, no doubt, for the couronne, but much more certainly for the English people. At the instigation of Sir Peter Vandeput, export rights, or alien duties, are given to the children of Israel, which constitutes a considerable privilege for them. Protests from English merchants, representing indignant sentiments and very humble pleas wounds: but the king turns a deaf ear and cowardly the interests of his people.

And as the public authorities are becoming increasingly... monkey days of the sovereign, it happens that the fathe will of James II determines among the various magistrates of the kingdom a singular mansuestudy regarding the circumcised litigant. In 1687, a Jew was demanding, before the chief justice J'effries, a large sum to a Christian; which Christian, without denying the debt, refused to pay. based on the old text: "No action "It's possible to have a Jew against a Christian." The judge, after ascertaining that the debt actually existedment, pronounced: "In my capacity as judge, "I tell you that according to the very terms of your "Defense, you are required to grant his request."

"demands and to pay; for it is not to a "Christian that he filed a lawsuit, but well "to a Jew, much more Jewish than he himself–" "Even so." Which was to do justice with a Double irony, but what wouldn't have happened in the spirit of a judge from the old game.

Jewish gold nonetheless turned its redoutable power against James II, who would have It was to be expected. Two million pounds sterlinen, supplied to William of Orange by a

Jewish community of Amsterdam, in the name of its Koreans
religious figures, put him in a position to undertake
his expedition. And this magnificent fur-
wartime, where we see the origin of the debt
British national, assures the people of Israel
a new capture on British soil.

The Jews, expelled from Spain and refugees in
Hollande, had, through their activity and their
trade agreement, derived from this small
country, the floods of a veritable jackpot. Next
en masse William of Orange and establishing
Following him, they assured England of the
same financial benefits they had
previously endowed the Netherlands. The annual credit-
English prosperity would therefore have, in
a meaning, an Israelite origin. It goes without saying.
that William of Orange, who became William III

(1689-1702), granted Jews a wide pro-
tction. However, the clamor of commerce
The English national identity is such that claims are being made.
native traders, harmed by a con-
intractable currence, rise up so imperious-
ment, that William III was forced to sup-
to prioritize this exemption from Aliens rights,
formerly granted to the Jews, and for them a source
copious enrichment. However, this con-
The weather does not seem to affect their prosperity.
general r- The intruding race is gaining territory
rain. Successively we see rising, in
Broad Street, at the expense of Moses Hart, the synagogue-
nogue of German and Polish Jews; then
rebuilding the Spanish synagogue in
Bevis Mark, wherever she still is.

During the reign of Queen Anne (1702-1714),
Scotland is becoming infected, and we see a congress-
The Jewish community settled in Dublin.
gain access to major political-fi-
financial institutions are beginning to enrich themselves through speculation.
focusing on the destinies of the country that receives them,
prelude to the grandiose raids in
which, later, they will become masters,
exempt as they are from all patriotic constraints
tic. This is how one sees, near Mal-
borough, a certain Jewish Medina, who follows

the warrior in all his campaigns,
like a shark following the ship that buys it,
for an annual payment of 6,000 pounds sterling, the
right to send news of the
war, and which thus draws from Ramillies, from Oudenarde, from Blenheim, more riches than the
English name finds no glory there.

Another fact will show that the Jews of 1713
already knew their trade. In the last-
In the last year of his reign, the rumor suddenly spread-
the death of the Queen, producing a
General panic. Great commotion: the speculators-
Christians are selling at any cost, the funds
Public figures are collapsing... While Menasseh
Lopez and some other Jews collect at
lower prices. The next day, the Queen is wearing
Well, the prices are soaring, and Menasseh Lopez, loyal launcher of the productive false news-
new girl, cash in the difference. We'll see, assured-
things improve later on, but we observe that
the principles of the art of stock market maneuvers are
therefore already established.

Likewise, a few years later, in
1720, during the reign of George I*, exploded the
major financial crash known as
South-Sea-Bubble... And, through protection
very special from the God of Israel, no Jew

is not caught up in the disaster! The great financier-
The leading figure of this era is Sampson Gedeon.
a great friend of Horace Walpole, and a Jew like
by chance.

In 1723, an act of Parliament admitted the
Jews to take an oath in court. And, as
The Christian oath cannot accommodate them.
we find for their use, and to put their
comfortable scruples, a new and comprehensive formula
Joke.

In various parts of the kingdom, successive-
Different eruptions signal the progression of the disease

Jewish. In 1726, a new synagogue was built.
in Fenchurch Street, then it's a congress-
Jewish congregation that was founded in Birmingham.

During the reign of George II, a new con-
partial quest. An act of Parliament, dated
of 1740, declared natural subject of the Great-
Brittany, without even receiving baptism, all
A Jewish man who, having spent two years in the colonies
of America, will have served for two years on
a British warship. It is to be re-
to mark that this gracious concession of the
Parliament must have been virtually ineffective
practical, the Jew, throughout history, having shown
a declared aversion to any career ha-
sardine and, in particular, for that of a sailor.

During the disturbances stirred up by the loan-
and Charles Stuart, the Jewish nation established
in England, able to keep his cool
in a public danger that is only a danger
for the English people, finds an opportunity to exercise
cer his ingenious rapacity. The riots and the
battles, wounds and bruises of the next
can become very beneficial to the viewer
Attentive and subtle. In 1745, the great Jew Gideon
reissues, with variations, the hit so well
achieved, thirty years earlier, by Menasseh Lo-
pez. Learning from one of his agents that the Pre-
Tendant has just failed; he runs to the Exchange.
announces the success of Charles Stuart, buys at
lower prices all values fell suffered-
distressed items and resells them the next day
even when, the truth being known, they resumed
of the amount. Thus does good Gideon become
millionaire.

The year 1747 is notable for the construction
of a hospital for Spanish and Portuguese Jews
gays. The year 1748, by the landing, in
England, from Benjamin Dis-'s grandfather
Raëli. Then, pretty much everywhere, there are con-
Jewish congregations which, so to speak,
pustules on British soil: in Canterbury,
in Chatham, in Cambridge, in Bristol, in Exeter, in

Edinburgh, Falmouth, Glasgow, Liverpool, Manchester, etc.

All these attempts represent the pre-Israel's first efforts to embrace its prey. But, at the time we arrived, Israel is still far from the domination it dreams of. During the second half of the 17th century and the beginning of the 18th century, all these Mazaréans with their heads long-haired, goat-bearded men applied themselves to build in silence and to support in in the shadow of their fortunes harvested on the land the most dubious, fertilized and sown-created by usurious sowing. Huddled apart, in the neighborhoods assigned to them, they lived amongst themselves, devoted to the customs of the time. braic, avoiding attracting attention, as well as beings who feel barely tolerated, fearful-especially scandals always ready to burst and that they frequently suffocated, at at all costs, so as not to attract the hand of the justice for their nice little businesses.

Apart from the small-scale traffickers, jewelers, brokers, money changers, art dealers, pawnbrokers, proprietors of pawnshops games or tolerance, some distinguished themselves hardly in the practice of medicine, in Professorship or banking. The less timid.

they ventured to show off their possessions. The Salomons, the Davids, the Cohens, the Lévys the Meyers appeared around the middle of the reign of George III in the opulent districts of Bloomsbury or Soho, the West End in formation. But, as they were forbidden to to deal with public affairs and that the 80-the society of that time held firmly between itself and them a veritable stick of length, they resisted they embraced their role as outlaws and deployed their splendor, with its Rastafarian orientalism, in the vague middles of the outcasts of London raf-refined and debauched. The hour had not yet sounded of cosmopolitan, turbulent, audacious Jews heavens, playing their cards right, determined to conquest and frantically launching the sparrowhawk-

measured their financial ambition on all
Rivers of humanity. In the United Kingdom,
The Jews could not have skinned her open-
their sheep: they had to be content
patiently shear them. English laws
They were, in fact, half-bound, in
the inability to operate broadly, in a ser-
absolute virtue. They could not possess and,
Therefore, acquiring neither houses nor land-
rains without notifying the King, of whom they were the
serfs; they were not admitted to the profession

of lawyer and did not exercise any of the rights of
citizen. To tell the truth, some cunning descend-
Judas's teeth bought many buildings
to the noble lords in their destitution, or tripo-
were in advantageous investments in cro-
stuffed codiles to the young lords hollowed out by
the game or gallantry, but it was in ca-
chette and because of the number of prescriptions
royal decrees then remained a dead letter.

As early as 1752, the Jews believed themselves to be strong enough
to apply for their naturalization, and, by
next, their emancipation.

A daring undertaking, full of risks and
of dangers, for which they had mobilized
significant capital intended to buy the
parliamentary votes. There were violent
clamor in the public, and, in Parliament
even, a tumultuous session. In the Mé-
In the memoirs of the Marquis d'Argenson, we find Île
account of this session, the most obvious feature of which-
The characteristic is this: As the question
a member was going to be asked the legislators.
of the House rose indignantly and left the as-
appeared, wearing above her hat, in
large poster letters, these words on a vast
sign: "Down with the Jews! No more nature-
"A pact for this cursed people!"

Despite cries and protests, by the power-
the skill of the orhabilement and copiously sown,

The Jews achieved their goals and believed they had
city taken. By a law of 1753, Parliament
proclaimed Jewish naturalization, opening
The entire English city was at the mercy of this invader.
formidable (x).

The outcry from London spread throughout Europe, the courts
foreigners remained stunned before
the aberration of the English Parliament. And of Ver-
Mr. de Pompadour wrote to the Duke of
Mirepoix these lines, where the most ad-
admirable political foresight:

“(1753) The approach that Parliament an-
"The French government's actions in naturalizing Jews are astonishing."
"All of Europe: the old marshal says that the
"Religion, laws and customs of the Israelites"
"makes them incapable of being good citizens"
"And good subjects; it is always a people to

» part which forms a state within the state, and to whom
"Privileges should only be granted with
"Discretion. It is assumed that the gold which, like
"Love makes all men equal, is the
"strongest argument that the Jews have ever had"
deployed on this occasion. France knows how to-
"For a long time, this precious metal has been
"All-powerful in England, and that everything there
"Peace, war, justice and..." are for sale.
"Virtue."

Isn't it very interesting to note
how many, on this occasion, M° de Pompa-
Dour proved to be wise, far-sighted and truly
"Statesman"? The 160 years that have passed
time has passed since she wrote that letter, this

(1) This fundamental law concerning Jews is thus de-
completed in the parliamentary archives of Angle-
land: “An Act to permit persons professing the
Jewish Religion to be naturalized by parliament. »

The vote on the law to repeal this law is desired-
gnée: “An Act to repeal An Act of the twenty sixth
year of His Majesty's Reign entitled: An Act to per-
mit professing the Jewish Religion to be naturalized
by parliament”, etc.

a century and a half full of triumphant se-
mites and their global plunder have de-
showed that Israel is indeed, in truth, "a little-
"a separate thing, foreign to ours, incapable of
"To provide good citizens and good subjects."
The marquise was therefore right against the phi-
philosophers, egalitarian polemicists, the mou-
bleating tones and sensitive souls.

However, in London itself and in England-
land, Jewish naturalization did not succeed
not to be "digested". The English people, at the
both revolted and frightened by this Jewish brotherhood

secular fraternity that was imposed upon him, incom-
fashionable, ruinous, and fetid, the English people
defended it as best it could, through riots and by
a resurgence of bullying against children
of Israel. A deluge of jeers, insults and
caricatures rained down on the new brothers
They were circumcised. They were treated more harshly.
that they had never been, quarantined
taine, driven from the theaters and places of
pleasure, scorned at every opportunity, humiliated
and somewhat rubbed at the spine.
Growing public anger is directed at
also to the Parliamentary Bribers, Pa-
namists before their time, and wants us to tell them
to make them cough up... What was finally clear-
forced to do so, corruption having
has clearly been demonstrated.

In short, the outcry becomes so widespread and so violent
that he take everything. A law of 1754 undid this
that the law of 1753 had done, and the Jewish natu-
The realization has been reported. It needs to be started again.
for Israel...

Israel, moreover, immediately resumed its tra-
a war of sapping, with the patience of a burrowing animal
sister, which was given to her by Jehovah. From
In 1755, a new contingent arrived for him, by

following the Lisbon earthquake.
II

Many Jews, locked in dungeons of the Inquisition, are then freed: they acrun from Portugal to England, come to strengthen their already entreated coreligionists on English soil, they share their pre-disasters scents and their indomitable appetite for prey, of the national prey that the future owes to their claws.

An overview, taken of society English from the mid-18th century, allows to recognize this supremely interesting fact health, and what remains too often forgotten: is that the Catholics in England were then housed on the same footing as those subject to the law Sanhedrin. After having heroically resisted, for more than two centuries, to the tyrannies of the Anglican Church, with its strict formalism, all those faithful to the dogmas of the Roman Church were held under strict obligations and outlawed by a state religion which showed the full brutality of an Inquisition white.

The four hundred thousand Catholics who viwere going to England, including Ireland and Scotland, in the second half of the eighteenth twentieth century, were not recognized for subjects of the kingdom could not acquire nor

houses, no land, no schools, no values real estate exceeding 5 pounds sterling; they remained in faces intolerance, contempt, and ridicule from Protestants, unable to admit the souveraine image of the pope, whom they designated by this A superbly diabolical name: "The Scarlet" "woman", "the red woman of the Apocalypse".

This implacable rigor of the Reformed Church was not popular in the lower classes social issues that the reform had so long persecuted. Groups were forming everywherecomments from bourgeois or peasants eager to to break free from the heavy cloak of lead which the Anglican Church enchasublated their tempera-formerly vigorous, expansive and boastful. From there came these dissident sects of the quaKers, Methodists, Baptists, Apostolicals, latitudinarians, pietists, presbyterians, Antimonians, and more than two hundred others whose followers were terribly suppressed at equal to Catholics.

Free thought had a long way to go to establish itself. to pose to England. These were the theories of French encyclopedists who, through infiltration, fertilized the school of thinkers and reformed-social actors of Great Britain: John Horne, Tooke, Francis Hardy, Jean Thelwall,

Thomas Payne, who strove to reto spread new revolutionary ideas in a country that is already excessively advanced as a political spirit, but alas! narrowment and petty conservative and intransitting with regard to religious doctrine.

The Jewish question thus became intertwined with the the general question of religious sects, which he The goal was to liberate from the yoke of the state church.

However, this distinction must be made: when it comes to Jews — a fiercely and powerfully race temporal, moreover not at all fond of proSeletianism — the purely theological challenge gic and doctrinal is found quite outside of season. Alongside the rabbi, his servant, toudays the god of Abraham and Jacob took care of to place a shrewd financier, who makes a fortune — who, rich, becomes powerful — and who, thensant, knows very well how to enforce it, by the Christians of all possible denominations the millennia-old teachings of the rabbi.

This is how, throughout the reign of inThe terminable of Georges II, the Jewish race serves very effectively his god through commerce through speculation, usury, and all the known means of accumulating cash. She achieves unspeakable financial prosperity.

Increasingly, she is becoming a nuisance to English people who balk, who insult, without arriver to free itself from the pincers, from the pincers Hebrew women who are beginning to tighten their grip.

In the year 1780, disturbances occurred in London, and the population is striving to... backstabbing, singing this unfriendly refrain: "No "Jews, no wooden shoes!" (No Jews, no of clogs!) The clogs here symbolize the French, and the French do not appear in the song just for the rhyme... or rather for to satisfy the people's taste by putting all their Hatreds in one bag. But what happens? When the people cried out, the Jews, who had not Having lost a small amount of money for this, they return to to dig their underground tunnels.

In that same year, 1780, a member of the Lord Gordon, a member of the English high aristocracy, had the original idea of converting to Judaism. he whistles at it, and, under the pretext of a written pamphlet by Jui against Marie Antoinette of France,on imprisoned in Newgate. Will the Jewish community... rescue this likeable and unfortunate novice- He's swollen? He would need a deposit... But no Hebrew millionaire consents to the four- to nir, and Lord Gordon has the simplicity to con- He will receive much sorrow. He dies when- a few years later, having formulated the desire to rest in the Jewish cemetery. Unfortunate. To the very end, he was buried in the vault of his family.

For a defector like Lord Gordon, the Anglican Church receives into its austere fold a number of prominent Israelites, for whom this theological maneuver is merely a speculation Furthermore, beneath the Puritan mask, they will serve- will more surely see their personal interests and those of their race. Thus are found puri- trusted, by the baptismal waves, the economist David Ricardo, then Sir Gideon Sampson, illustrious financier, who enters the "Peerage” of Ireland, with the title of Baron Eardly of

Spalding.

Among the countless widespread benefits
on the world by the French Revolution, one
of the most certainly beneficial, if not the most
notable, was a further enrichment of the
Jews of England. Quite calmly, without
neither leave London nor the area around the Stock Exchange
Exchange, without getting passionate about any of the
utopias that were then asserting themselves on all sides, these
truly circumspect men knew how to be skillful-
how to monetize France's misfortunes
and convert to pounds sterling perfectly

The real, immortal principles of '89. One could
to recognize, on this occasion, one of the procedures
from the most lucrative of the Jew: tactic
truly spiritual and coldly philosophical
phique, which consists of speculating on ideology
from the neighbor, to entertain him with appearances, to
generously let him have the shade, seize-
ing the prey.

The early 19th century saw the emergence
in the Hebrew sky, on the horizon of London,
a new constellation that must surpass
shattering the Jewish stars previously observed
Well before 1808, Nathan Rothschild came
to settle in the English capital.

There had been, for a long time, in England,
quantity of Jews all in gold: merchants, bankers
Quiers, money handlers of all kinds. He
there was, in the English West Indies,
a number of wealthy and prosperous Jews, escaped
pes for most of the Spanish possessions,
where persecution was rampant, and who, as founders
trading posts that had become powerful had their
designated representatives in the metropolis. There
there were still, in London, a large number of Jewish people
Turkish, Italian, Levantine, who traded
with insolent happiness, and displayed each
day with more luxurious importance. But

Now, here is the Golden Calf himself.

Nathan was descended from Maier-Anschel RothSchild. And Frankfurt, in 1777, had seen him born. At nineteen, he left his father's house, that General Kléber's cannons had just to undermine, and came to Manchester to to do his best to traffic in it, like money-lender and pown-broker, that is to say, financier and pawnbroker. All his fortune was then 1,000 florins.

But, at that time, the fluctuations of Cotton-trade offered attentive people opportunities for fortune that Nathan knew not to neglected, so much so that five years later he had in his pocket 200,000 pounds sterling.

It is with this fortune, already considerable for the time, when Nathan came to London around 1801, and that, driven by love, he married the daughter of Lévi-Barnett-Cohen, a young lady weighing one weight precisely equal: 200,000 pounds sterLing. He then established himself at the Stock Exchange, as on the very axle of the wheel of the Fortune.

Some public miseries soon followed to his aid. In 1810, Sir Francis Baring and Abraham Goldsmith having taken on an em- a loan of 14 million pounds sterling for the

On behalf of the government, it happened that Baring died and Goldsmith, unable to do faced with a coalition of opposing interests, poisoned himself. It was the State Loan, or em- State loan, following which a large A number of English subjects were ruined.

On the other hand, Wellington, who was fighting in Spain pagne against Napoleon's troops, reck- desperately controls funds that the Treasury English, out of stock, could not send.

Nathan Rothschild, seriously informed- confident in advance of an English victory, He therefore bought the public funds at the lowest price. allowed to settle Wel- credit notes

Lington awaited the victory which faithfully came, resold at a higher price, and thus pocketed a colossal fortune appeared before our eyes the English as saviors of the fatherland and restorer of the national credit.

After this subtle act of audacity, the happy Youpin began to shine with intensity- He became a kind of state financier. received confidential information from the ministry, was employed as mediator in the treaties that the Angleland combined with the anti-French powers Caises. Nathan Rothschild thus became a ambassador of money... but an embassy a man who conducts diplomacy on his own behalf staff.

His main concern is to know, quickly and Surely, what is happening in Europe, in this at the moment when Europe, all resounding with the sound of weapons, all shaken by the convulsions the unions of the peoples, produced in abundance these sensational events, so favorable to the rise and fall.

Already, through its relations with the government-English ment, and by the fact that his brother, theredown in Frankfurt, Germany and the EUcentral rope of a small, awake eye, of an eye Youpin, already, by these two advantages, Nathan Rothschilds finds itself admirably equipped for the struggles of the Stock Exchange. However, he wants more again, and, in his fever for knowledge useful, he organizes a real and complete service information deficiency.

Carrier pigeons fly overhead They will wing the continent and the English Channel; they will like arrows from the battlefield to the Stock-Exchange; they have the small encrypted note around their necks. who says victory or defeat, and that a good A Jewish spy, conveniently positioned, confided in them for the edification of Nathan Rothschild.

A flotilla of small fishing boats will

constantly from England to the continent, from continent to England. But these boats Fishermen don't care about the fish; they take The accurate, unbroken news is captured in their nets. again, fresh and succulent, including Nathan Rothschild is going to make some nice gold bars.

And, since nothing beats the eye of the master, Nathan Rothschild operates himself. He passes sometimes in France and Germany, approachche cautiously and prudently of the enright where something happens; then, when men and horses cover the plain with a bloody and groaning harvest, he, a Jew maLin, look, conclude and enjoy.

Thus, on June 18, 1815, he found himself in Brussels, and from there, like Fabrice de Stendhal ran to the cannon of Waterloo... But it is not to see the standards shudderdarts, it's for a good reason. Before the end of action, as soon as he senses the opportunity is there, Nathan Rothschild sets off at full speed, at triple galloping, in the direction of England. At In Ostend, he finds a terrible storm unleashed; but, faced with gold, her decision worth that of Caesar or Bonaparte: it commits a boat, passes through the tumult of the winds and from the waves, lands at Bexhill in Sussex. — There,

I need a horse, my kingdom for a cheVal! Nathan Rothschild knew at that time terrible trances. He thrashes about, he runs, he promises sums... Finally, very late in the that evening, he met a farmer named Hudson, which, for a high and very high price strong, agrees to rent his cart, and, in the night, takes the financier to London...

The following morning, June 20, Nathan Rothschild is in its place on the Stock Exchange, pale and decomposed, and like an inner mandeeply torn apart by the misfortunes of the homeland. "A few reliable agents, who are there," he murmured. The watchword whispered quietly: "Spread the rumors"

of a disaster suffered by the Allies: Wellington
Crushed, Blücher torn to pieces! Then,
when collapsed courtyards litter the ground of the
On the side, Nathan picks up, picks up, picks up.
As long as the next day, in the sunshine of victory
Finally known, Nathan can make a shine
million pounds sterling earned in this
operation. As we can see, the tactic is tou-
The same days, but it's necessary, in a brilliant dose,
dissimulation and impudence, faculties emi-
Jewish women.

Now Nathan Rothschild, rex Judeo-
Rum, will spread its power and its name upon

the world. He lends to the Tsar, to the Republics
Americans, to France itself, to the Sultan,
To the Pope! Like fruitful colonies,
Rothschild banks established themselves in Naples,
in Vienna, in Paris, etc. A formidable machine for
a thousand suction pipes, which go away, narrow-
destroying the planet, drying out and ruining everything around it
from them, pumping gold wherever gold risks its
yellowish reflection.

We must not lose sight of the fact that, despite
this shower of gold that floods them as in a
A magical ballet, the Jews still feel the weight of it.
This disrepute that followed them
over the centuries.

They are kept away from high society,
Even the richest, even the most talented.
None of them can set foot in the Court.
Gilded, but humiliated. The English aristocracy
she takes revenge as best she can, through contempt, through
insolence. And the case of Lord Mel- is cited
Bourne visited by Nathan Rothschild in per-
rings, leaving him waiting at the door, then
in the anteroom, for hours... and
savoring with delight, while the needle
turns, the affront he makes to the King of the Upstarts.

However, this disposal seems all the more
more unbearable to the Jews than, richest people

Now they feel the hunger for everything what wealth can give; and the dilata- the expressions of pride also become necessary for them. Serious than the jubilation of the senses. To what? Well, millions, if there's anything left to Desire? Israel desires, Israel ferments. And its fermentation becomes more sour when, in In 1820, Catholics finally obtained liberté.

Excluded from the law for two centuries common, teased, rebuffed, treated in reproven, the faithful of the Roman Catholic Church arrivet, indeed, thanks to the eloquent efforts of O'Connor, Brougham and others, to this conquest of civil and political rights which makes them equal to their fellow English citizens. And, From then on, Israel could no longer hold together in its poorly-fragrant as it may have become, in turn, As English as John Bull himself. That a Nature's law arranged things differently. It hardly matters... A bill from Parliament will break the law of Nature, and the goats will be declared bulldogs!

From 1820 onwards, this insidious ambition is ambushed beneath every Jew's brow, of a across the United Kingdom, and all the effort of the tribe tends to the same point: recommen-

cer the failed attempt at emancipation in 1953; to create in the public, by one hundred thousand muted and converging efforts, the state of mind that it takes to succeed this time.

And when ten years have passed in pa- These preparations, in sustained paths fields, the Hebrew will appears and struggles in the open air. It is then a political campaign- a legal and parliamentary process that will last twenty years. a passionate campaign, marked by setbacks and partial successes.

In 1830, Mr. Grant, Member of Parliament for Inverness, presents a bill with a view to deliver the Jews from all civil incapacity or political. Petitions support it, including one signed by 14,000 merchants and bankers of The City. The bill is rejected.

In 1831, the Jews scored a point: they are admitted to the franchise of the City of London.

In 1833, Mr. Grant and Lord Bexley renewed-want their effort. This time the bill, voted by the municipalities, is rejected by the Peers.

The same thing happened in 1834.

In 1835, the Jews achieved considerable success. They obtain, by the Skheriff Declaration Bull, the right to be called to the position of Sheriff and

to perform municipal duties. And everything They immediately take advantage of it: D. Salomon is elected Sheriff of London and Middlesex, then Alderman from the Aldgate district.

In 1836, Mr. Grant's bill, introduced from new by Mr. Spring Race, is again Rejected.

The year 1837 saw the Queen's accession to the throne Victoria, and the beginning of a reign full of dou-heart for the children of Israel. First of all, we He spruces up and adorns a prominent Jew, Moses Montefiore, former Sheriff of London and Middlesex, a very active protector of the Jews of the East. Moses Montefiore is created a baronet: a few years later, to top it all off kindness, he will have the right to put supports bearing his coat of arms, and will make the figure of a nobleman knight, whose ancestors were to deliver the Holy Sepulchre. And that's not the only one: favors, titles, small gifts and big advantages Attacks begin to rain down on the Jews: It is the dew of Heaven and the nourishing manna. Israel dances before the Ark, and already distinguishes On the horizon, the verdant groves of the earth promise.

However, the delicious bill must wait. a few more years. It was in 1846 that he

then moves on to the House of Commons.
They even put this false front on him: Religions Opi-
We are referring to the Relief Bill. But, all in all, the text
voted places Jews on the same level as the
other English citizens. And as one should not
don't let a new weapon rust, from the start
The following year, parliamentary elections
having taken place (1847), Baron Lionel de Roth-
schild is seeking the votes of London citizens
and becomes a member of Parliament.

How will he lend the obligatory service?
ment, which carries the words: On the true faith of
A Christian? If he doesn't say those words, the
f6-ôrme is displeased, and, if he pronounces them,
It's Jehovah who's raging... Cruel alternative.
Hesitation, respectable scruples, small
mines of dignity. But, very obligingly the
Prime Minister Lord John Russell comes to
Rothschild's distressed rescue, and one con-
comes (the House of Commons agrees)
that in the presence of a Jewish nose the malen- formula
counteruse will be removed. This decision puts
such joy in Israel that a m-
medal in honor of Lord Russell.

Premature joy again, because not everything is
finished. In 1848, the Chamber of Peers closed in

His statement, once again, rejects the bill.

No Jews! And, in the discussion, the first
The minister and the Jews are forced to listen
some unpleasant truths.

The Bishop of Oxford, for example, does not hesitate
not to say that: "the prime minister,
»not being sure of his election, believed com-
"The trend, to ensure success, is to ally with"
» a firm where one of the partners find-
"One would see capital and the other honorability."

To which Lord Stanley adds this: "In fact, the
"Jews in this country are not from this country;"
"It's a nation apart. They reside there temporarily-
"Rarely, are entitled to hospitality and to the
"Protection, but they only have Jewish interests"
"and not British and Christian interests"
"Well." An opinion we have seen expressed-
already, in 1753, by the Marquise de Pompadour; opinion which has asserted itself just at
contact with the facts, at all times and in all
country; opinion that reflects political truth,
Human truth, the naked truth.

To make a long story short, it was only in 1851 that
the Jews take definitive possession of the
Promised land. Under the sole condition of being
born in England and to undertake nothing
against the Protestant religion, they are recognized-
naked citizens in every sense of the word,

can sit in corporate assemblies
tive, municipal and political. And if they decome members of the Communes or of the
House of Peers, a compliant law their
allows one to swear an oath on the Old Testa-
Some high-ranking positions, those, by
example, of lord high chancellor, of lord
keeper, lord lieutenant of the county, vice-king of a colony, etc., are still reserved
to Christians. But a Jew can become a member-
the cabinet and decide the fate of Albion.

Synagogues, schools, asylums, hospitals
Jews are surrounded by the same guarantees.
gales than establishments of other faiths.
Marriages celebrated in synagogues become-
respectably authentic, by means of
requiring the formality of a double signature of the
spouses on the civil register, which one brings
to the religious ceremony. In short, Israel has the
With the wind at our backs, let the galley sail on!

All that termite work didn't get done.
all these successive advantages have not been
obtained without furious opposition from the fi-
Anglican deles, which, as one might say
to believe, saw in every Jewish success the
Beelzebub's black, crooked hand. But we

let them shout and point to the sky

Signs preceding judgment. The Jews
they had on their side their tenacity of insects fo-
They had the money, — they also had,
Let's face it, the support of Catholics, their an-
former companions in misfortune, by no means fa-
seized an opportunity to in turn oppress the
Protestant bullies.

Above all else, the Jews had
the Queen's encouragement and complicity
Victoria, a true shield for Israel. All at
Throughout her reign, this sovereign left
to see, in the case of the circumcised, a benevolence
a blessing lance and something like a
Royal infatuation. Such a determined, such a lavish inclination.
in profitable concessions that some cher-
later, choirs claimed to find
the origin in the queen's own ancestry.
And, around 1901, we encounter in the magazine
English, Black and White, this irreverence
history of a gracious queen, presented
like a mixed Judeo-Anglo-Saxon bloodline. The
Proof?... Black and White provides none.
very serious, limited to a few re-
brands, namely: "That Queen Victoria was
"the first sovereign of Jewish origin, that
"His mother, the Duchess of Kent, was half
"of Jewish origin through the Saalfeld family, an is-

"pure Raelite, and that the face of King Edward"
» marks certain distinctive traits of the race
"Elected."

We will not take this as our own.
an adventurous assertion and, moreover, refuted.
“Saalfeld,” as he noted in his
issue of April 17, 1901, the Intermediary of
Researchers and curious minds, "Saalfeld is not
"not a family name, but the name"
"of a princely fief, located in Thuringia, and which,
"Since the Middle Ages (1389), has always done
» part of the possessions of the House of Wet-

"tin, in other words: of Saxony."

So, once again, Piraeus has been taken for a man, — and there was Victoria, clear of all ancestral contamination. Nothing remains no less than she was voluntarily or by Judaizing chance and — perhaps through religiosity — to be, through biblical contagion, through tenderness for the Sarahs, the Rebeccas, the Judiths, the Esther...—quite often willing to satisfy any Jewish request.

We knew all too well how to exploit these trends or of these weaknesses in his immediate circle.

This furious tenderness of a queen for the parasites of his people, — and which brings to mind a kind lady who adores her dog's fleas,

— this gentle philosemitic inclination does not corten- "There was no point, at Victoria I's," of favors, of preferences, decorations, titles and lovely gifts for the cherished object. She gave her subjects themselves, through the care she took of to place in power, and to maintain there energeticallyment, the statesmen most suited to to lead England down the path of Israel.

We saw, in 1846, Lord John Russell to fight for the liberation of the Jews, and there compromise to the point of giving rise to a suspicion of venality.

But, of all the pro-Semitic Ministers of Queen Victoria, the most famous, the most useful and profitable, the sweetest to Jewish hearts was the seductive Lord Beaconsfield, or Disraeli.

That one was of Israelite-Spanish race. His father, old Benjamin Disraeli, fixed first in Venice, then in England, had took care, from the moment he disembarked, to conconvert to Protestantism and receive the baptism.

The son was baptized in the same way, when he appeared to the world. But he remained Jewish nonetheless, and all the water in the Jordan could not have changed

neither the form of his mind nor that of
his nose, nor make his heart beat otherwise

than a Jewish heart. He also has Jewish features
and all the moral traits of the Jew... but of the Jew
superior.

Disraeli is not the German Jew,
of the Rothschild type, absorbed by the erection
of a mountain of money, and sordid to the point
in extreme luxury. Disraeli, who, moreover
possesses the money through his wife, appears turn-
described as a superior itch, which is ambition
of power, the taste for ruling over a people and
over all the peoples of the world. He possesses
the rarest qualities of the writer and of
the statesman; his weapons are a mind
vast and comprehensive, a sen- imagination
suelle and all oriental, a physical type
strangely seductive, by some unknown means
mysterious and distant charm. All this in-
sings and entertains the good English audience from his
In his early books, Disraeli garnered a large following.
very warm arity, which wins over the readers
mass. He becomes the "Dizzy" of the people of
London, and Punch has no caressing jokes-
things that are only for him.

When Benjamin Disraeli came to power,
We can say that the people of Israel go up there
with him. Disraeli, the English minister, is keeping watch.
his heart the worship of his true nation, the

Jewish nation; and it is in Jew of great scope-
figure that he will govern.

Isn't this Benjamin's core idea?
Disraeli, his guiding thought, which we find-
vons, escaped from her pen, at the turn of a
A page of a novel? He writes in Coningsby, and
It's a character, Sidonia, who speaks... He
He therefore wrote these words: "We do not observe a
» major intellectual movement in Europe where
"The Jews should have a large share."

Thus, they merge and help each other
big feelings and small skills, dry-
silences. A very special rhetoric has been created,
whose first stammerings we recognize here-
comments, — a sentimental and weak verbiage,
ingenious at making the drape float on the void-
fallacious laughter of abstract words, — repeating
The recurring theme: "Humanity, Fraternity..."
without these obsessive litanies,
no other reason nor other result than to place,
Everywhere, always, a Jew in the right place...

A Jew at the convenient ambush from where he
will be able to rob others without danger
Humans, his brothers!

Moreover, with what effortless grace,
Minister Disraeli looks so well!
the jump! He passes, general considerations-

rals, humanitarian, fraternal, grandiloquent-
quentes, to certain very particular contingencies-
climes, which no longer have anything in common with
"The great intellectual movement in Europe!"
Through him, the sordid money-grubbers of
Ghettos are cleaning themselves up. A Rothschild, a Gold-
Smith slips into high society, sees
to open doors that have long been closed off,
and, if he's willing to pay the price, manages to do his makeup in
great English lord. Every Rapa- Jew
city, usury, speculation, underhanded encroachment,
arrives, with the protection of the throne and the middle-
Ministry, at its most malevolent. So much
that in the end, if the English nationals are not
not circumcised, at least they are noticeably
diminished and reduced. John Bull found his
master. From now on, if he remains, in appearance,
owner of his island, it is by a last
Israel's skill; but John Bull must
dispute, sharing, and most often losing
gentle generosity from the motherland. He has a
brother, a false brother, a terrible bastard who,
Little by little, he is pushed out of the house.

Aiïnsi, harshly persecuted during the
Middle Ages, thrown out of England, exiled pen-
for three centuries — then timidly reappeared

in the time of the Stuarts, — humbly active,

— still modest during the 18th century,
but walking in the shadows of the Masonic lodges-
niques, where everyone will lie in ambush — the Jews,
under the reign of Victoria and by the protection
Disraeli's, arrive at the most terrifying then-
a power that never 8th is brought down upon a people.
Now they will drop the mask, they will reign.
will speculate freely, until those pre-
sent where it seems that, from bite to bite-
supe, their rat teeth have gnawed the Angle-
earth.

We want a patriot as its guarantor.
English, a sailor of good British stock
second-in-command of the English squadron in
Mediterranean, — and which, not long ago, threw a cry
alarm bells were ringing. In an article in the York American-
Can Review denounced "The Gangrene of the ar-
"gent." And it is on the anxious words of this
sailor, we want to finish this chapter
historical.

“…In the motherland,” he said, “corruption
the manipulation of money wreaks terrible havoc
within the ranks of society. In the United States,
There are already warning signs of a storm.
analogous; on both sides of the Atlantic, the
plutocracy gains power every day and
The Democrat risks being crushed under the heel

of a tyrant a thousand times worse than a king covered
of purple or that a cleric having at his
at the disposal of the wrath of temporal power.
"English society is being eaten away by change"
money. From base to top, the tree
is rotten. The most immoral pose in front of
the public as being the most philanthropic,
Beauty is enslaved by gold and intelligence
guided by beauty, dance to the sounds of the violins.
lons that were granted by the plutocracy.
"…What will we say about the new order based
on wealth, of this order of things which makes

than those that should be the firmest
protectors of the race, abandon everything and
they themselves throw themselves at the feet of the golden god.
This is the main danger that threatens the race
British. The sea that feigns engulfment-
The shot is not formed from the furious waves of races
Latin, but it is mostly made up of verses
rodents that this breed carries within its own
heart; and of indolence, of immoral luxury-
laughing, at the lack of moral courage of which these
Parasites leave the germ behind.
danger that threatened Babylon, Carthage,
Athens, Rome and many other na-
powerful tions and flourishing races in
the past now threatens the race to which

Anglo-Americans belong; but to this
danger, it must be acknowledged that these oppose
a force that ancient civilizations did not have
never possessed to the same degree: the power
of democracy. "England," wrote
Hume, his historian, has nothing to fear as much
than herself.

The voice of the people is the voice of God, says the
Old proverb. And, in short, it's true.
because it is impossible for the masses to be able to-
selfish or solely greedy for escapism
vage. It is to the masses that the Anglo-Saxons
will have to appeal to regenerate the State and
save the race, but the races are already well
started!

Unfortunately, we must fear that
all peoples are on the fatal slope of
ruin through excessive plutocracy, as well
than England, even though to a lesser extent
degree perhaps. Since France, it is necessary
To put it simply, he abandoned his old policy
of generosity, sentimentality and assistance
to the weak, the world delivered to the Jews too broadly-
The emancipated no longer seem to be attracted to anything but
towards money. War and the politics of interest-
They dominate us and make us more and more
ferocious, blind and deaf to everything that does not

touch point the social security fund or the in- scholarship
dividual. Who would still fight today?
for an idea in our governed Europe
through financial markets? Is there only-
a national Don Quixotism which-
conch shell since 1870? Everywhere they are awakening or
appetites for fortune are growing; everywhere
shopkeepers eager for investments are lurking about,
businessmen ready to do anything
stages; even between States for the benefit of
some ingeniously orchestrated wars.
Everywhere one sees only agents of in-
industries set up in search of gold, like
the pigs, which Wet speaks of, are at the de-
covered with truffles, and there was a general trembling-
less fear or pity in most
capitals of the universe, upon the announcement of a
A battle paid for at the cost of a thousand lives.
human beings, that the news that such and such
gold mines during the South African war
would have been seriously damaged by
the virtuous Boers.

Let's look at the great men of that time, of the
England ever greater. What were...
They? Chamberlains, suppliers to the armies
and a brazen speculator; of the Cecili Rhodes, whom one
dared to call him the Napoleon of the Cape, and gene-

rals of unspeakable mediocrity, who made themselves
upon returning home, pay for their services at the price
of usurious endowments. Near and around them,
It's a society of welcoming plutocrats.
to the upstarts, triumphant Semites, such
who were the Weernher and the Beit, who could
make millions and millions of pounds
sterling, and which, the war over, this war
of which they were partly the authors, saw
with a satisfied eye, without being worried in any way-
lying and without having to pay for the damage,
their capital doubled and their power more solid-
She sat there, more sovereign than ever.

If society, justice, the happiness of humankind
manity could perhaps one day future pro-
fiter, by a roundabout and still uninvit-

within our judgment, of all these depravities
which, until then, only served the interests of
skilled, illustrious Gaudissarts of politics
that and all the unscrupulous of the cosmopolitan world
litism, that would be comforting for historians
Philosophers of the future, nothing but corn, it is not necessary
there is little hope that men will return to
healthier and more real pleasures than
those that gold provides them. Increasingly,
we are heading towards a legitimate, official act of banditry.
to state-sponsored brigandage, and the only salvation we

could stem from the total depreciation of gold,
when all the mines in the world, still at
their initial operation, will provide together
their maximum yield.

Have times really changed in An-
England since Shakespeare wrote:
“Gold is the worst poison for the human soul-
Maine. He commits more killings in
this corrupt world that no drug veno-
"user."

The bright, yellow gold, hard and cold, deserves-
Is there so much tribute, bloodshed, shame, and
of iniquities? Alas! If the murder carried out for
Possession of it makes an assassin, millions
Murders create a hero. Numbers sanctify.
Crime and financiers operate on a large scale.
Only small children are liable to be housed
central; the masters of the genre become the
Napoleon of the Cape.

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CHAPTER V

Parallel study on the Jews at the end of the
18th century in France. — The Encyclo-
pedestrians, Voltaire, the Prince de Ligne and
The Israelites. — Curious observations
and necessary.

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CHAPTER V

PARALLEL STUDY BY THE JEWS AT THE END OF THE 18TH CENTURY IN FRANCE. — THE ENCYCLOPOLOGY PEDISTES, VOLTAIRE, THE PRINCE OF LINE AND THE ISRAELITES. — CURIOUS OBSERVATIONS AND NECESSARY.

Similarly, there would be a higher education study- It is very interesting to write about the role of Jews at the time of the Reformation in England, Similarly, a work on the Israelites, before, during and after the French Revolution, offered would constitute a number of valuable chapters of a very wide variety of documentation likely to shed light on certain obscure points of this history general history which, according to Lamennais, is only _ the successive martyrology of humanity.

We are not unaware of the fervor and the With their resourcefulness, the children of Israel... stirred in France, in the second half of the 18th century, with a view to their emancipationtion. Malesherbes, who had returned to the ministère with M. de Lamoignon, had, on their repeated requests, formed a committee with the aim of gathering all the testimonies capable of fostering a solution to their convenience. He intended to make it acceptable a project for King Louis XVI which would have emanated Cipé, the eternally persecuted of the chosen people but the events that unfolded rapidly Studies were interrupted between 1786 and 1789.

At that same time, the disciples of Moses were meeting a new defender in the person of the Count of Mirabeau who published a important work (1) on the famous Moses Mendelssohn, Lessing's close friend, who

had just created a schism in Judaism
by delivering decisive blows to the Thalmud.
Count Mirabeau made an eloquent defense
Jews a few years later in front
the Constituent Assembly with these colleagues
Clermont-Tonnerre, Abbé Grégoire, Dupont,
and Barnave.

With the new era of Human Rights,

(x) On Moses Mendelssohn, on political reform
the tic of the Jews and in particular on the Revolution
attempted in their favor in 1753 in Great Britain
tagne, by the Count of Mirabeau, in London, in 1787,
octavo, 130 pages.

The Israelites underwent a reform. The Revo-
French solution, by placing the Jews under the
protection of the common law for all, withdrawn
Civil jurisdiction for the Talmudists. The
principal members of several municipalities
Jewish women abandoned with determination the
Talmud and the rabbis and a new sect
was formed which was designated by the name of
Neumodisch. That was the one of modern Jews.
All their schools were reformed and one
I cannot express here the enormous scope of this
Revolution in the world of Israel,

One should not believe, despite the beautiful
principles of freedom and universal tolerance
and despite the general taste for all projects
of emancipation which were encountered by-
everything about the end of the 18th century, that the spirit
Jewish then "good press", as we
Let's say today. The men of letters, the
scholars, all those who found themselves at the head
of the revolutionary movement were not
mostly in favour of the Israelites.

Voltaire, J.-J. Rousseau, even Diderot
were rather hostile to this Jewish spirit of which they
had encountered so many diverse traits and
unpleasant also through their work
than during their lifetime. They appreciate-

encompassed all the nuances of this spirit and everything by acknowledging the influence that they could have on the history of humanity: Moses, Jesus and Spinosa, they defied all of the circumcised and readily made ironic remarks to their subject. This Jewish spirit, indeed, cannot we, to follow through the ages? Born with Celsus and the authors of the counter-gospels, huddled in the middle Having spent his age within the confines of the Ghetto, he emerged timidlydemented at first, then grew bolder,… march of front with the Reformation, underground serpent...during the harsh reign of Louis XIV, finally bursts forth in the work of philosophers 18th-century French. — Where then is Voltaire, Jean-Jacques, d'AlemBert, Diderot, and the others, will they... sea, if not in the old Jewish arsenal where for centuries, obscurely, tirelesslyly, the rabbis, the polemicists, the thinkers Were Israel stockpiling weapons of revenge? — Believing they could destroy all of the past, and the past Jewish like the others, all those in the Encyclopaedia, the reasoners, the mockers, the Sensitive men fight and chirp with a great deal of activity. Then, when their cataPulte broke down the walls when the breach was

open in the tradition of the peoples, which Who is the first to enter the compound? The Jew who was there, who said nothing, who waitedsaid!

This adventure is all the more enjoyable to observe that the Encyclopedists, on the one hand to the other of their works, never fail an opportunity to criticize the Hebrew people, its history and its sacred books. That's because in By undermining the Bible, we cut the roots of Catholicism, and that it is necessary, above all, to be disagreeable to the Pope. So we undermine, we knocks, we split pell-mell the Old and the NewWillow. While working, the logsThey sing, and, above the other voices Voltaire's falsetto is heard, very irreverentspiteful and sardonic.

It seems that Voltaire never saw in
the Bible, no more than in the psalms and the
Prophets, something other than an inexhaustible mine
jokes. Noah, Lot, Methuselah, David
and Solomon, Adam himself, the persons-
the most significant swimming strokes, finally, and of which the
gravity seemed established in the centuries of
centuries, all these ancestors and noble fathers,
Voltaire takes ever-renewed pleasure in them
to seize them and their ladies in the act of

mischief and revelry, and to embark them-
quer in farcical scenes where Pulcinelle,
Guignol and Gnafron could give them the
reply. We know this old monkey game.
Ferney, and one can indulge in the amusement-
this is found on almost every page of the Tales,
from the Philosophical Dictionary or the Cor-
response. However, we want to, for
to show to what extent Voltaire, and, consequently-
early, in Voltaire's time, had taken the ha-
habit of passing the leg to the Jews, we wish-
We should point out the pamphlet: A Christian Against
six Jews, published in The Hague in 1777, and which seem-
This is the absolute pinnacle of disrespect. It's
of exegesis in grimaces, and one cannot miss-
a quest for veneration with greater intensity. There
there, under the guise of historical discussion or
theological, a whole series of tongue twisters and
of thumbing our noses, with priceless considerations
tions on Aaron's Golden Calf, cast in
twenty-four hours, while Mr. Pigalle
This operation requires six months, on
Prince Zamri and Princess Cosbi, massa-
cres nubendi tempore in ipso, on potable gold,
on the inclination of the ancient Hebrews for
the goats and their wives for the rams,
strange gallantries that would have taken place

plaice in the deserts of Pharan, of Sin,
of Oreb, of Cadès Barné, where they were strong
idle, on griffins and ixions, on

the woman in Michas, suspected of idolatry, the prophet Ezekiel, scatophagous, and on the Nabi Ozée, skirt maker, on David, who danced without breeches in front of the arch; to whom Michol, his wife reportedly accused him of having, in dansant, “showed everything he was wearing to the serboasts, by getting completely naked like a "buffoon," and who, the fool! would have replied: Ceryours! And I will be more glorious in the eyes of handmaids! on Abraham, who, having a beautiful woman, passed her off as her sister in Egypt so that good might be done to him because of her, and who, by this clever artifice, obtained a great deal of oxen, donkeys, female donkeys, sheep, cats meaux, of servants and maids, etc., etc. In short, mockery and indecency, the Bible at Tabarin's, and everything you need for sewing To ridicule a sacred people! That's the pro-Voltaire's usual concession.

Already, around 1720, Voltaire liked to joketo speak about Jewry and his little epi- muse Grammar has left its mark. In an epistle to Countess Fontaine, after having congratulated this lady for obtaining a tax on

the Jews of Metz, the simian Arouet him uncheck these lines:

Farewell, despite our epilogues,
May you every year
Read me two or three novels.
And tax four synagogues.

However, like a spirit of this power-Science cannot indefinitely mask the truth. A day comes when Voltaire, leaving the tone of sarcasm, he wrote the following in his Dictionary-philosophical question: "Finally, you don't find-You will see in the Jews that they are an ignorant people, lazy and barbaric, who has long joined-the most unworthy time, avarice to the most despicable table superstition, and the most invincible hatred for all the peoples who tolerate them and the enrich. » This last line contains the thought that must be repeated indefinitely when

These are the Jews, the "Attention" that is required
shouting at the people crazy enough to let themselves
To Judaize. In "God and Men"
(Chapter X) he calls the Jews "the most hateful
and the most shameful of small nations.” In
In his Essays on Morals (chapter XLIT) he writes:
"The Jewish nation dared to display an unrecognizable hatred-
targetable against all nations; it is

revolt against all his masters; always su-
persistent, always eager for the good of others,
still barbaric, crawling in misfortune,
insolent in prosperity. — In ia
Defense of My Uncle (Chapter VII) His Judge-
The statement is brief: The Jews have never had anything
invented. In his Essay on Customs, he explains,
in several chapters, that always, to
the school of other nations, the Jews did not
never taught anything, not even their music, if
While generally praised, he finds it intolerable: "Re-
"Turn to Judea as soon as you can."
he wrote, you will execute there with pleasure, in
your detestable jargon, your detestable mu-
sique (sixth letter of the Dictionary). Garlic-
theirs, he further explains the singular sterility
intellectual passion of the Jews without
measure for money: "Money was always
the object of their conduct at all times.
He mocks them in Zadig (chapter X) where
The Hebrew thanks God "for having given him
"The way to deceive an Arab."

Finally, in his Letter to the Chevalier de Lisle,
of December 15, 1773 (written towards the end of his
life), "that these Foreskins of Israel call themselves of
the tribe of Naphtali or Issachar, this is
Although of little importance, they are nonetheless the

the greatest scoundrels who ever defiled the
face of the globe.

No fanatical prelate ever went further
far from being the prototype of free thinkers, the
Voltaire was tolerant and liberal.

"However, they shouldn't be burned."
he often adds with his constant humor.
Let us repeat, however, to finish with Vol-
to keep silent about it, whether joking or serious, and despite its
invariably hostile attitude, the great des-
demolition, in the end, to demolish at the pro-
He did more for the Jews. He did more than Moses for
to lead Israel to the Promised Land. Israel, which
He knows it, and doesn't fail to take care of the rep-
Voltaire's statement. And, if there is any justice
in this world, we will see later the
"Patriarch of Ferney" venerated in the synagogues
gogues, and placed in the same category as the other patriarchs,
imposing and respected prophetically speaking.

Jean-Jacques Rousseau could also
to be placed in a neighboring niche, without consi-
denunciation of what his Bohemia had little left-
observable. For he too, without knowing it,
a good worker for the chosen people. He was so with a
fierce and imprecating genius, better made than
Voltaire's wit to seduce the imagination

Jewish. He will surely join Voltaire.
Abraham and Jacob.

Moreover, the entire gang of
encyclopedists always seemed to ignore ia
historical value and the formidable threat
of Israel. She mocked him as she passed, in a jumbled fashion.
with other cults. She prepared the
ways without paying attention, carelessly, per-
because she was in the misty vapors
of ideology. It took a few more years
for a serious, and truly comprehensive study
of thought, come and shed some light on
the odious actions of the circumcised.

We want to talk about this Memoir on the
Jews, written by the Prince de Ligne on the eve
of the Revolution, and which, prophetically,
is already signaling the big financial barons
European.

Despite the lively verve and biting irony

which are the hallmark of the century, this work is
serious, attentive, concerned with conclusions
practices. The Prince de Ligne first poses
the fundamental idea that we have seen expressed
led by Madame de Pompadour, by Voltaire, and
since by Lord Stanley, namely that /Israel is
a nation: "The Dutch or Portuguese Israelite-
"Gais is neither Dutch nor Portuguese; he is not"

"that Jew." It's astonishing that such an apparent truth...
annuity needs to be formulated; and yet
Very few minds have been able to glimpse it.
In general, governments and writers,
just like the common people, they do not consent to see
in the Jew than a man of another religion,
while he is in reality a man of another
nation, of a scattered but united nation, and ter-
militantly. This incredible blind-
ment, which puts people at the mercy of an enemy-
This, unsuspected, contributed to the power of Israel.

Therefore, considering the Jewish nation, such
that it presents itself in Europe in the second
mid-18th century, the Prince of Ligne
first mentions "some well-educated Jews"
» vés: bankers, merchants, sometimes
"barons, almost nobles, established in the capitals"
"Christian tales. There are several, including..."
"We know the merit and honesty that have
"Friends, to whom justice is done for..."
"Beautiful acts of humanity."

Then, behind these elite circumcised men, a
truly disturbing filth is spreading across
Europe. — “Do we want to have their portraits?”
"Always sweating from running around the place
» public cabarets, to sell there;
"almost all of them hunchbacked, with a red beard or

"Black and always filthy, with a livid complexion,"
"broken teeth, long and crooked nose, the re-"
"fearful and uncertain gaze; nodding head,"
"Terrible frizzy hair; knees pi-
"red-sided and uncovered, long feet and

"Inside; sunken eyes, long chin,
"tapered, black stockings with holes and falling over their
"withered legs; yellow hat at Avi-"
»gnon, yellow sleeve in Prague; bonnets of
"grenadiers in Poland; elsewhere, caps of
"hair under a large, old, holey felt hat and-"
» beaten, or small pointed hat, the point in
"The air... That's how ten are in Europe"
"millions of Hebrews."

However, the Prince de Ligne did not forget the
the beauty of Jewish women, which he perfected-
distinguished and which he appreciates as an amateur:
"It is, perhaps with a bit more harshness,
"and less of that charming, soft voluptuousness"
"Luse, the kind of beauty that Greek women possess; and"
"All these oriental figures are above"
"those of our sad and vulgar West,"
"Which is the least spicy thing about it."

But what advantage can be gained from the Jews? The prince of
Ligne would like to use these black ants-
to bind and derive a social benefit from them, — by
where we see that he has retained some naiveté.….

— “Except for those who make tricks with game bags,
"Which proves their skill, and horse dealers"
» (to whom all religions allow to be
"of scoundrels), one hardly ever sees, among them,
"There is no other profession than that of engraver. There is no
"That's just one step away from being jewellers, goldsmiths,
» implementers, turners, manufacturers-
"Riers; they would prefer to make weapons"
"that they carry them, and build plows"
"That they drive them."

Because an attempt by Jewish warriors was
done under the prince's eyes, but without success
ces. — “In 1787, Prince Potemkin wanted
"Turning them into Cossacks! Nothing amused me."
"more than seeing this beginning which is approaching"
"Peeled Israëlowski. We already had some
"Two squadrons: their pikes, terror"
» that they had of their horses (while waiting-
» dant that of the enemy) made them co-
"Miques. It's on horseback that they have even more."
"They looked like monkeys."

Since it is impossible to animate them at
sound of the trumpet, couldn't we...
Use it differently? Take advantage of the manifesto
the tendency of Jews to hoard money, — the
Fatten them... and then degrease them? — "If
They were given the task of clearing the moors of

"Bordeaux, the heathers of Hungary, the
"Steppes of the Russian Tartaries, they seek-"
"They would be settlers, workers; and Jews"
"The richest, helping the poor, benefit from it"
"would be such a good match that, in ten years, they
would be in a position to pay good contributions
"Buttons to the crown... They would do the calculation"
"that one must give half of one's fortune"
"to keep the other... The more we would provide
"an opportunity for Jews to get rich, and the more we
"could put pressure on them in the major be-
"Management of a state's finances."

This is essentially the shearing of the Jews, pra-
ticked in distant times by some
wise sovereigns, and who have always found themselves
easy and profitable development. — But the prince of
Line written at a time when philosophy &
makes great progress; and, as soon as philosophy-
Sophie enters the picture; it's no longer about mowing the lawn.
Jews, that is the point, but to be shorn by them.

Moreover, the Prince de Ligne, manifest-
influenced by the ideas of the Encyclopedia,
sensitive man, has no rest in his
that he had not brought happiness to 10 million
of Hebrews whom he finds so ugly, and of their
such pleasant women. In his imaginative zeal-

As a native, he sets out to give them back their homeland.

and positively launches Zionism.— “I want-
"Draïis that someone from those who are in
"Türkiye was clever enough to take some of the
» credit with the Great Lord, who

would make their kingdom of Judea, where they
"They would surely drive better than before..."
"Jerusalem, a horrible little hole now,"
"would once again become a magnificent capital..."
"would rebuild Solomon's temple... We set-
"Would be the waters of the Kidron Valley..."
would find the Garden of Eden, and the four
"sources of the rivers, which would make it the most
"The most beautiful English garden in the world... The deserts"
"Would be cleared and inhabited..." — And there you have it.
the dreams of a perfectly well-adjusted man
tense... But the Revolution will come to
at that very moment, and the Jews will have something better to do.
to do nothing more than rebuild Solomon's temple: they
will find, without leaving France, an Eden
fruitful and flowering, and in a much more delicious way
than the old one. When the prince adjures the
Christian peoples to renounce horror
centuries-old feelings they have for Jews, and
concludes his Memoir with these words: “A
"Anger of eighteen hundred years seems to me to have
"lasted quite a while." — When did the
The prince speaks like this, believing he is demonstrating a

elegant gentleness, not at all dangerous
for nations that control their own land.
But the time is very near, or the mosque-
The study will be called: Liberty, Equality, — the
eighteen hundred years' anger will not take hold
that was the end of it, but the Jews in turn exercised it.
will cement this anger, for ruin and deposition
session of the peoples.

The French Revolution, looking at things
taken as a whole, had no other objective and
no other result than to legislate the declamation-
Rousseau's tion. Men being born good
and equal in rights, it became necessary,
for the honor of principles, that the good
Jews were invested with all the dignities of
citizen.

"But you can see that the people of this
breeds are endowed with a particular rapacity, and
Once unmuzzled, they will devour everything...!
So be it! Let France perish rather than a
"Social Contrary page!"

As early as 1789, a proposal was submitted to
the National Assembly, with a view to giving to
Jews and actors the rights which they enjoy
all citizens know. But, a remnant of
centuries-old horror still persisting, this pro-
The position encountered obstacles. Discussions ensued;

Then, following Mirabeau's intervention, the project
The emancipatory session was adjourned (session of December 24th).
December 1789).

Moreover, it didn't last long, and
The following year saw Israel crowned with flowers.
On January 28, 1790, a decree emancipated the
Portuguese, Spanish and Avignon Jews, with
this additional kindness "that they enjoyed-
will have the rights of active citizens when they
will meet the conditions required by the de-
"Decrees of the Assembly."

Then, on July 20th, came the abolition of all
special taxes and fees imposed on
Israelites… The manger wide open to
foreign appetites, French heritage in-
Sent to the sharks.

Finally, on September 27, 1790, emancipation
complete list of French Jews, who are invested
of all civil and political rights, and legal-
disguised as Frenchmen. There are carnival-
austere waltzes, and that one can pass for one
the less joyful ones that were observed to-
then the invention of human eloquence and of
false nose.

In those early years of the Revolution,
the French people were in the grip of
such philosophical delusions, that it is not

It is impossible that, in good faith, he admitted the

Jews as harmless and fraternal conci-
toys. However, here and there, people were suspicious
again, and especially to the armies, there

where pressing realities and visible dangers These things required caution. We did not want them to... Let us take as proof that the following proclamation vante, enacted in year II, by a member of the National Convention that all the surrounding rhetoric should have, However, a layer of philosemitism |

Jews!

Jews are forbidden to follow the army under penalty of dead.

The generals, the commanders of the posts of the army and the municipal oversight committee Mons will receive the complaints against the counter-coming, and will have them arrested on the spot, to be executed within twenty-four hours.

Mons, this 16th Messidor, year II of the Republic French.

The People's Representative to the Northern Army,
LAURENT (1).

As you can see, nothing beats a row of well-aimed cannons to put the es-

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(1) We find this text, which is truly military, in Mr. OUVERLEAUX's work, The Jews of Belgium under the old regime.

caught in a state of equilibrium and showing things as they are that they are. But these were insights isolated, individual, and fleeting. Of a In general, pitifully abused, Jacques A man in a carmagnole was celebrating Judas and pressed it civically to his heart!

Thus, thanks to the French Revolution, the Jews, in a few years, crossed the desert of hatreds that for so many centuries had separated from other men. They had nothing left all that remains is for them to officially profess their faith before the Christian faith, and it was Napoleon who...

charge.

On May 30, 1806, an imperial decree came crowning the work of 1789 and 1790, by the organization of the Israelite cult. In a pream-
The Emperor (this superman) has a fairly long bubble.
(of understanding!) notes that some Jews
"do not practice any other profession than that of
"Usury, that they accumulate interest"
"more immoderate, and put a lot of
"farmers of this country in a state of
"Great distress." From which he concludes (this over-
(man has the unforeseen genius!) that one must row-
among the Jews "the sentiments of the mo-
civic rally.” The effect he intends to achieve
through better organization of worship and

Israelite teaching. He orders an assembly-
a group of prominent Jews to whom twelve questions
Questions will be asked concerning the Hebrew faith. And
the responses from this assembly having appeared
plausible to the Council of State, the Emperor,
To the joy of Israel, the meeting of the Great
Sanhedrin, general assembly of the Jews.
This is the official consecration of Jewish worship:
Mïse was hailed by the prefects as equal to Jesus!

The Sanhedrin met on December 1, 1806.
constitutes an organic regulation to which, the
March 17, 1808, an imperial decree was issued giving
force of law. Synagogues are being built, the
consistories are established, and Jewish plunder
takes on a governmental, imposing air and
decent, who no longer abandoned her by the
following.

From that time onwards, the Jews were put in a position to
French society, and it's a copious, nourishing and juicy to which, without tar-
They adapt millions of suckers.
England will only be served to them when
Fifty years later, but as early as 1808 one can
to sit down at the table in "la doulce France", which per-
puts you to wait in 8th place, inflating.

Moreover, all that's needed is to let them do their thing.
Jews. As soon as a country is foolish enough to let them

to get a foothold at his place, they soon took
four feet, a thousand feet, and every foot. At
beginning of this 20th century, in this England
that we have just studied, and in this
France, on which we cast a quick glance
At a glance, one could say that the natives
They have nothing left but the grimaces of independence,
while the reality of power, complete,
absolute, oppressive, belongs to the Jews.

In any good political ambush
or finance, wherever ri-
Chess and domination, who revels in it? One
Jewish. — And if he is not a Jew — Israel is not
but a drop, yet one that corrupts a lake —
it's some Protestant official or ca-
Catholic, perfectly domesticated and styled by
the Jews; more often it's some Frenchman-
Freemason, some freethinker who doesn't think
than to serve. To serve, to serve the Jews dispensing
Grace-givers!

Through public education, which they occupy
as one holds a bunker, the Jews themselves-
They control the minds of the subjugated people, leaving nothing there
to enter that sophisms, illusions, the
useful prejudices. The schoolteacher, without him even realizing it
Doubt, he is the rabbi's sexton.

Through the press, which is the heavy artillery

From Israel, the Jews make known and leave
to ignore what is necessary, so that the people may tribu-
To be silent, proud of knowing how to read, continues to pay,
to obey, to serve.

As a result, Israel, flush with cash
immoderately exaggerated, assures its tyrant-
A masked, exhausting, and deadly denial. If necessary
teaching youth in a positive reality,
no, in the hypocrisy of things, the geo-
School books should bear this inscription: France
England: Jewish colonies.

Moreover, the study of other nations of Europe and America, which we have not Not here, the leisure to undertake leads us- would be to this conviction that the parasitic race It encloses, embraces, compresses the entire world. Everywhere we would see the same slow process, patient, silent, and ultimately victorious: the eninvasion by imperceptible infiltrations, the tenacity, exalted endurance in persecutions tions, gold mining pushed to the point of heroism, the attention to spread among the peoples (like the cuttlefish its ink), these ideas of humanitarian softening, so profitable to those who lie in wait, then, when the people enVahi is ready, quite bewildered, quite disarmed… My hooked hand thrown in the right places,

leaving national life to its appearances, seizing up what benefits power and money.

This, as we can see, is Tar-'s policy tufe in Orgon's hand. She succeeded in Jews during the early acts of their history story, and everything suggests that it will end differently- as in Molière: through dispossession complete and the ruin of the overly stupid man faithful. He will leave his house, with his family in tears. Where, then, in the 20th century, can we find- would one say the Prince, enemy of fraud, who dispatch an exempt officer?

CHAPTER VI

Emancipated Israel. — Two dominant figures Nantes: Baron Nathan Rothschild and Benjamin Disraeli Lord Beaconsfield.

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CHAPTER VI.

EMANCIPATED ISRAEL.— TWO DOMINANT FIGURES: BARON NATHAN ROTHSCHILD AND BENJAMIN

Although, in a previous chapter, we we may have accidentally spoken of two prominent Jewish figures of the 19th century in England and determine Nathan's financial role Rothschild and that of the illustrious Benjamin Disraeli, from Lord Beaconsfield, we estimatemons that it is appropriate to make them bite back with more vigor and sharpness the silhouette of these portraits of originals who held such a prominent place predominant in this story, where, as As J. Darmesteter notes, one encounters at almost all the major changes in the thought of a Jewish action, be it brilliant and vipossible, that is, deaf and latent.

A great deal has been written about the Rothschilds: books, brochures, and articles followed one another in all countries about them, spreading with great enthusiasm

A slew of legends, far too many errors.

A series of studies published in the Deutsche Rundschau Berlin, during the year 1901, comes to destroy certain erroneous accounts and Replace the legends with accurate data. golden, it's fair to say, which grew around the much-envied cradle of the kings of gold. Thanks to unknown or unpublished documents said, discovered in the various archives German or obligingly communicated by those concerned, Mr. Richard Ehrenberg is managed to reveal the real source historic millions that have done so much small.

Let us recall on this occasion that, with the exception from an English work by Reeves, which must be... to consult with a certain mistrust, and of a note written by Frédéric de Gentz (x) in 1826 and published in part in the Dictionary of Brockhaus's Conversation, the study of Mr. Ehrenberg is the first attempt to selaughing to write the history of the greatest banking house of contemporary Europe.

Meyer-Amschel Rothschild was born in 1743 in

(x) Schriften von Friedrich von Gentz, fänfter Theil,
p.113 et seq., ed. 1840.

Frankfurt am Main where his father was com-
merchant. After an apprenticeship in the house-
his Oppenheim, from Hanover, he founded in his
hometown a currency exchange office, which the
put in touch with Crown Prince Guil-
Hesse-Cassel. General von Es-
Torff, who had known the young Rothschild at
Hanover, recommends it to Prince William;
As fate would have it, during his first
visit to Hanau Castle, the general and the
sons of the Landgraf played chess; a con-
The promise made by Rothschild won the match.
tied to the prince, who found pleasure in conversing with
the young currency trader and used
to enrich his medal collection.
This must have happened around 1775. Rothschild
also negotiated bills of exchange on Lon-
the things that Prince William had to draw
against the supplies of German soldiers to
the English government, at war with its
American colonies. In 1789, four years
after his accession to the throne of Cassel, Guïil-
Iaume received a service offer from Rothschild;
the information gathered about him was
satisfactory: "He had a reputation as a
an honest and hardworking man, to whom one can-
was going to grant credit. » In 1794, the Land-

Graf had 150,000 pounds sterling to sell;
seven Frankfurt competitors were on the
rank: Bethmann, Melzler, Heyder, Ruppell,
Gontard, d'Orville and Rothschild; the four
The first ones were put in charge of the operation and this
It was only in 1795 that Rothschild was entrusted
the negotiation of bills of exchange in London, which he paid
counting; at that time, he was not yet
that financial agent of the Landgraf, he became
Oberhofagent in 1801.

The Landgraf was one of the richest capitals lists of his time; he used the product of the sale of his soldiers and the treaties on Londres in banking affairs; he lent to the guforeign governments, as well as to parprivate individuals, officers, civil servants, without neglecting the small clientele of the bakers gers and shoemakers. In 1784, an operation was made by him with the court of Danemark; but in order to determine the prince to To agree to the loan, the Danes had to pay a commission of 2.5% to its conseaters.

It was only from 1800 onwards that the reltions between Guillaume and Meyer-Amschel RothSchild become intimate and followed; RothSchild received 160,000 on deposit from his protector thalers at 4 1/2 pc; in 1807, 200,000 florins at same rate; he negotiates the purchase of 120,000 florins of bonds 4 1/2 pc of the PaLatin, exchanged in 1802 for titles of Frankfurt's debt; in 1803, 499,000 florins city of Frankfurt; in 1804, 400,000 florins, Hesse-Darmstadt. Moreover, he didn't have the having a monopoly on these operations, he shared with other houses trust the Landgraf. the first major case that Meyer-Amschel fit, always to invest Cas-'s capital salt, was with the Danish government, which after having used the Dutch market until 1780 Landaiïs, had been using it for about twenty years born from Frankfurt bankers, notably from Bethmann's house. In 1804, it had proposed in Copenhagen to find some hundreds of thousands of thalers, which formed the balance of an uninvested loan, provided that it They were granted an 8% commission. That's then a more acceptable offer came in produced under the auspices of the Lawaetz company, d'Altona, on behalf of Rothschild, who He initially asked not to be named and who thus advanced successively 1,750,000 thalers. In 1806, during a loan of 1,300,000 thalers, his name was indicated for the first time

times and the coupons were said to be payable at his cash register. Contrary to the previous use of to only make short-term loans, the emprunt, in accordance with the wishes of the Landgraf, who wanted to have a high and sustainable income, was concluded for a series of years; the interest stood out, at 6% for the first time Bonds were also issued in denominations. expressed in round figures and easily negotiableciables. It was around this time (October 1806) that the Elector of Hesse entrusted his fortune liquid to its Hofagent which, unlike the common opinion, did not retain it, but the he sent to London, where his son was Nathan Meyer. He recounted that he received 600,000 pounds by mail, which he administered to the satisfaction of the princely depositor; and this lastto deny as a sign of recognition, He later gave her wine and linen as gifts. Meyer Amschel died in 1812, after having, In 1810, the company name was changed to Meyer. Amschel and son: he left behind the reputation of a an upright man, extremely benevolent and a great connoisseur of antiques and medals and in works of art.

Of Meyer Amschel's five sons, it was the Third, Nathan Meyer, who held the most

great influence on the development of the home. Nathan went to England, to to do business there in goods (truesimilarly in fabrics); he had brought with him 20,000 pounds sterling which he tripled in a few years. Exports from England was difficult from 1800 onwards, although the blockade conThe tenental would not have been decreed until 1806, but it was lucrative. After spending a few years in Manchester, Nathan settled in London, where he received the Hessian money in 1806 and replaced as court banker, the

Van Notten house. He was 28 years old at the time.
That same year, the East India Company
made sell 800,000 pounds sterling on the market
Hng in gold; Nathan bought all the metal, including
he knew that the Duke of Wellington had a
pressing need and of which he held a great
quantity of bills of exchange, acquired at good
market. The government brought in the buyer
gold, and he declared that he needed these
800,000 pounds: once in possession, one does not
I didn't know how to get it into Portugal.
Nathan took care of it and later he said to Sir
Thomas Burton, the famous anti-philanthropist
slave owner, that it was the best deal
that he had ever done. Around this time (1808-

1810) Wellington, engaged in the war
from Spain, where he had to pay for everything in cash
with their hard cash, he was forced to procure some
funds by selling Treasury bills-
rie, negotiated at a loss. There was then a syn-
dicat of money changers, established in Malta, in Espa-
gne, in Sicily, which exploited the situation
financially difficult. The most complicated part-
the exploitation for Nathan Rothschild
was the transfer of the species to Spain.

In 1812, after the assassination of Perceval,
Vansittart became Chancellor of the Exchequer and
had as his right-hand man in his financial operations
Cières with the continent, a man of first rank
order, the Commissioner General Herris. The An-
England, determined to pursue vigorously-
The war against Napoleon was underway.
to have allies: Austria, Russia and the
Prussia, whose finances were in a state
deplorable and which absolutely needed
to provide assistance through subsidies.

From 1813 to 1815, England granted 15 million
lions of subsidies, including 11 million to the three
great powers, while the rest were
divided among the small states. The prince
d'Echingen received 1,615 pounds for his part.
It was also necessary to provide for the salary and the de-

I think of the English troops who, in 1875,
were still costing 1 million pounds a month.
The transfer of these considerable sums...
done in 1813, by sending silver ingots
or in currency, or through negotiation of
These two methods had
serious drawbacks. Many things were done
sending money on warships, this
which did not rule out the danger of capture or
shipwreck and you had to pay up to 8 percent
as an insurance premium. Transportation by
land was no less dangerous; it was in
besides being difficult to obtain in England
Cash in such large quantities. Exchange
English suffered a sharp depreciation: 30p. c.
In 1813, this was a major loss for the Treasury
English or for subsidized states, which
were also having difficulty selling large quantities
quantities of effects on London and yet
The needs were urgent. In 1813, Prussia
was due to receive 630,000 pounds in subsidies, the
Court Councillor Bartholdy, envoy from Berlin
in Vienna, managed with great difficulty to sell
83,000 pounds; in Berlin they could only sell
25,000 pounds. Amid these difficulties
Herris proposed to the Chancellor of the Exchequer
a new plan to ensure the service of the

Treasury on the continent. This plan had been
developed by Nathan Rothschild; it was sent
secretly, with instructions, in Holland
and in Germany, to buy, wherever he
You could find some, even in Paris, change
French and to send it, by the channels
more diverse, at the Welling- headquarters
ton, who was able to pay everything in cash, while
The allies were fighting against the most terrible
financial embarrassment. Rothschild will maneuver if
although the Stock Exchange did not notice these
operations and £700,000 in drafts
on Holland and Frankfurt could be achieved
tés, without impacting the exchange rate.

A converted Israelite, Father Leman,
we also learn that Nathan was the in-
Wellington's friend.

“This friendship,” he writes in his book on Napoleon I' and the Israelites, dated from the The Spanish Civil War. The British governmentnique, very embarrassed to send regularly to the Duke of Wellington the funds which he needed, he had addressed the Rothschild house... This intermediary mission The diary earned the opulent house in eight years, 1,200,000 pounds sterling (30 million) and created close relations between the Duke of Wellington and Nathan Rothschild... »

In 1814, Rothschild's operations... rent an even greater extension; it first bought 200,000 pounds sterling of drafts on Paris, necessary to pay the travel expenses of Louis XVIII returning to its capital; negotiations then took place with the States from the continent to convince them of the interest that they would need to be given payment effects wounded on the continent by ceasing to fire on London; the English government is taking charge ofgeait to ensure the method of payment; all operations were to be centralized at Paris and the intermediary, whose name was Not named, was Rothschild. Herris was sent to Paris, where the pound sterling was worth that 17.50 francs; he initially paid 100,000 pounds in or brought with him from London as well as 137,000 pounds in drafts on Frankfurt and Berlin, which Rothschild had bought, and the Similarly, considerable sums of money were spent on the France, Austria, to the English troops. Thanks to this new method, the exchange on London quickly rose back up to 21 francs. Rothschild's intervention remained secret. The English Treasury made savings of 120,000 pounds. The Rothschild name was not known to the crowd only during the Hundred Days. During this period, at a time of difficulty Herris paid to Prussian financiers.

200,000 pounds in Berlin and that was the first the time we came into contact with Rothschild. Salomon de Rothschild was tasked with bringing there gold; it still provides 150,000 pounds, but at conditions so unfavorable that the governor-English media had to decide to reimburse the loss suffered by Prussia in the operation. Herris, in two reports in 1816 and 1822, reported on how the payment subsidies were granted and he reveals that, since In 1814, 18 million pounds sterling were paid on the continent through of a single agent. The savings achieved exceeded 500,000 pounds. Herris states emphatically that it was solely thanks to Rothschild's intervention and his brothers on the continent that success was due.
After their father's death in 18r2, the five their sons had continued the business by establishing themselves health in the various major cities, this which had greatly facilitated the transfer English money. Anselm, the elder, remained in Frankfurt; the second, Salomon, resided first

in Berlin, then permanently in Vienna; Nathan was in London; the fourth, Charles, was-James, aged twenty, was born in 1821 in Naples. he went to Paris where in 1817 he founded the mai-his of Rothschild brothers.

Mr. Ehrenberg shows us after 1815 the Rothschild trying to compete with the major bankers Baring of London who had bought the old house in 1814 Hope and C'e from Amsterdam. We know how, In 1817, Baring and Hope contracted for the France takes out a loan of 350 million, medium-with a rate of 2.5%

But let's not pursue this study any further. Mr. Ehrenberg's, which would lead us too far astray Let's move on and return exclusively to our Nathan. from London.

"If money goes first, all roads will be blocked." "open up," — Nathan Rothschild adopted this statement from one of the most cynical people-the great Will's schemes, and tried to demon-to find all the amoral accuracy.

In just a few years, in Manchester, thanks to his combined offices of pawnshop, agent currency exchange and brokerage in trade From cotton, he made approximately 200,000 pounds sterling. that is, 5 million francs which he brought as

entry into the game for its operations on the market London.

Shortly afterwards, he doubled this initial capital by marrying Levi Barnett Cohen's daughter, and, at the death of his father, — which occurred in 1812, in Frankfurt, in that same Judengasse where He had grown up — he partnered with five of his brothers and founded this house in London powerful, this great savings collector public which played a significant pneumatic role derable in most major operations financial ratio of time.

Nathan Rothschild had secured the conduring the course of all his wealthy coreligionists, born-merchants, bankers, stockbrokers who, since the at the end of the 18th century, had considered settling in most of the English possessions, and mainly in the West Indies, in Leeward Islands, Bahama and Jamaica. These Jews were almost all refugees from Spanish possessions, hence the persecutions and the anti-Semitic revolts had expelled them ses. With their contribution and thanks also to the Levantine and Italian Yuddis, Rothschild of London could aspire to this royalty of the gold he wanted to spread across the universe in an immoderate dream of financial imperialism,

which was not very different from that which he personified long before the war of Transvaal, that bald, disruptor of Africa southern which is named Chamberlain.

"The price of money is the pulse of a

"State," wrote Voltaire. — Rothschild of London got along wonderfully well at piercing see, to count exactly the pulsations of the credit of the kingdoms and to operate the transfusion gold in failed states. The history of considerable sums that he advanced in 1813 to the English government, and that of its loans to various other countries would be interesting to to tell. He bought the bills or bonds at a very low price. Wellington's war (Spanish War), that the government could not settle, and, after the success of the campaign, realized to a large profit. This operation attracted attention to him the attention of the government, which employed him as an intermediary in its loans in Europe, aided in this by his brother Francstrong. He became the treasurer of nations in the distress, the skilled general, my aunt intermediation to be found. His important commissions aunts excessively favored the increase-his fortune.

Moreover, if he did not invent stock trading that

Law's system made him so harshly known to France, he was in England, the great-Master of stock market maneuvers. He knew how to devise superiorly and employ, with the subtle-necessary, the least delicate maneuvers cates to produce unexpected variations in the price of public effects and turn thus profiting from the financial debacles which The result was that he revealed himself as the great Stock Exchange raider and reigned by the terror on all economic markets of world. — It was Rothschild of London who created the brigandage of capitalism, legally organized with the complicity of the government ments, ministers, and hypocritical civilization-pseudo-humanitarian tion which, for sixty years, strips the countries of a happy golden age-savage men than businessmen strive to introduce the refinements of injustice-ICT and dishonesty of declared races superior.

The organization of the information office The aspects of this Rothschild were, at the beginning of the Pre-

My Empire, extraordinarily well understood.

Never a great leader of truckers or counter-
Bandiers could not imagine a more ingenious service,
before the era of railways and television

phounes. — He had it set up for his use
In particular, we have already mentioned it more
Up above, countless homing pigeons that
brought news from all countries
from Europe and carried orders and notices
for foreign agents. For added security,
he maintained properties in Dover, Hernebay, and Hastings
and Folkestone, a veritable flotilla of ba-
fishermen's tents that crossed in the
Sleeve to make it hold even before
governments were notified, the new
news of the most recent events on the
continent. He himself was putting himself on the line and
frequently left unexpectedly, and incognito, to come and observe in France or in
Germany, what was said there, what was plotted there, or what was happening there
It happened. And so, on June 18, 1815, Nathan Rothschild left Brussels, at the pre-
first hour, to witness the peripheries from afar
stories of the Battle of Waterloo (1).

(x) According to a letter from Mr. Ch. Le S..., former
mayor of L..., who requests that his name not be
Quote: He's a Rothschild agent, a certain Schmitt
who made the journey. He had mingled with Wel-'s staff
lington, and when the latter, at the appearance of the Prussians-
his own, he cried, raising his hat: "Now the
"The day is ours, let's go!" Schmitt set off abruptly-
Especially for London. The rest is correct. Schmitt

As soon as he was certain of the terrible defeat which
bringing an end to the Napoleonic epic, he par-
was heading for Ostend at full speed, there was chartering
a sailboat was crossing the Channel despite
from a terrible storm, landed in the
Sussex county, at Bexhill, procured there, in
In the dead of night, a farmer's car, at a price

of gold, led him to London in the morning
June 20th. – Pale, nervous, a little emotional
like a man who is about to play a decisive shot-
sif, he appeared as usual at the Stock-
Exchange. He informed his fellow believers of this
that he expected from them, with the help of these moves
fortifying, eager, mysterious elements of this lan-
secret pledge of the stockbrokers, which he spoke of
so judiciously Balzac, and which form in
Jewishness as so many signs of a
Freemasonry of passions.

The rumor of a crushing victory for the Emperor-
the rumor spread immediately; the values tom-
they eagerly flutter from the hands of the stockbrokers
as in the rout the rifles or the bags

received a bonus of 1 million for this service, and
left the Rothschild house some time later
to live off his earnings in Genoa. That's where the
The father of our correspondent from L... knew him and received him
From his own mouth, the account of this operation.

leave the hands of the soldiers. Rothschild and
his accomplices only had to bend down to
to reap all these shortcomings. The next day-
hand, when the triumph of Wel- was proclaimed
In London, he was reselling at the highest
price all this paper depreciated the day before, real-
sant, for its part, more than 1 million pounds
sterling, that is to say 25 to 28 million francs,
perhaps much more.

The story of this powerful Minotaur of the
finance is known; the flowers that were lavished
in the biography of the first Rothschild,
Austrian baron, have obviously been too dissimi-
mule the shameful galleries, the dungeons and
pitfalls of this adventurous life full
of corpses and ruins. It would be necessary, as
The Adventures of Cartouche, several volumes
quarto to expose all the lovely misdeeds and the
the iniquities of this highway financier. The
ruin of his colleague Goldsmith, his attempts-
how many other cases against Lloyds Bank
acts of legalized villainy, alongside traits
of artificial grandeur and ostentatious generosity

would be useful to readers who hate YouTube
to teach them about the beginnings
true evidence of Jewish omnipotence in the An-
contemporary England.

What's strange is that Rothschild, from
London, could have played, openly, a role
so prodigious in an era when the Jew was
still relatively unknown as a citizen of the island
British kingdom. However, it was named-
me consul in 1820; admitted as a baron in
1822, but, although he had restored the unicorn
English, many great lords
they liked to treat him like a Jew, and we will-
tale that Lord Melbourne was offering himself the sweet
pleasure in making people wait for hours and
hours this king of finance in his anti-
br, in the midst of the little beggars without
importance.

The services rendered by Rothschild were
undoubtedly had some weight in the decision
which was decided in the middle of the century to grant
emancipation to all Israelites established in
England. Thanks to O'Connor's eloquence,
of Lord Brougham and Wellington, the Catholics
liques enjoyed their complete freedom since
1820. By 1851, all English Jews had
as citizens. They were admitted to the elect-
municipal and corporate bodies
the City with the commitment to never do anything
attempt against the Anglican Church. Their schools,
synagogues, almshouses and hospitals

were recognized by the government at
same title as similar establishments
of other religions.

Their marriages in the synagogues became-
They were born legal. They could aspire to be
members of Parliament, in the second division
sion, either for the chamber of commerce, or
for that of the Lords, provided that the candidate
swore an oath on the Old Testament.

recognized their rights to the management of affairs public as cabinet members but they were refused possession of certain offices, for example, those of Grand Lord of the Chancery, Lord Keeper or Lord Commissioner, and also those of lieutenant county or viceroy of the colonies.

Not all of these concessions were made to the Israelites without considerable opposition tion on the part of the religious puritans. The Catholics, however, favoured emancipation Jewish passion for all their efforts and the cause triumphed thanks to the support of the illustrious lord John Russell, one of the sons of the wealthy Duke of Bedford, representative of Hunting Countygift and who was the most intrepid defender of Freedom of religion in England.

The Jews, having been emancipated, still had to

overcoming very rigid social prejudices and inveterate throughout the English aristocracy registered in the Peerage, which is the guestbook of the nobility from across the Channel. — Who patronizes themwould, these liberated Jews, in this world so disdainful and so closed to everything that is not Introduced by a high and powerful lord? — Who would open the doors to the High-Life to these elegant people of the ghetti, for so longeager to take their place in the receptions aristocratic residences and drawing rooms of the Queen? It was Lord Beaconsfield who presented himself to fill this office. Disraeli He was the introducer of Israel; he had on the situation social policy of Jews in England a decisionsive influence.

Of Hebrew origin, grandson of merchants He was Venetian, descended from those Jewish families. that the Inquisition had driven out of Spain and who had taken refuge in the great republic the republic of the Doges, so hospitable to all outlaws. His father, Isaac Disraeli, a literarya most distinguished author, who lived part of his life in Buckinghamshire, knowing

how hard it had been for him to make a name for himself
because of his condemned religion, he wanted to avoid-
to spare his Benjamin such setbacks. He

therefore converts by simple calculation being ground-
a freethinker, a disciple of J.-J. Rous-
bucket and he had his son baptized and converted to
Protestantism in 1817, thirteen years after its
birth, but he had been circumcised six days ago
after his birth.

Lord Beaconsfield never forgot, by the
then, his former coreligionists, and their ten-
said the hand on every occasion. — Physics-
Legally and morally, Benjamin Disraeli con-
always served the characteristics of his race; his
sensual and oriental imagination is revealed
in all his works which indicate more than
ease and gifts of assimilation rather than genius.
Having come to power, when he was this popular
Dizzy, whom Punch caricatured every single one-
Maine, he opened the doors of the most
closed to the Rothschilds, the Goldsmiths, the
Jessel, to Solomon, and prepared, in some
In a way, the advent of Jewish preponderance
contemporary, just as one can say that
Marlow's Jew of Malta prepared the way for the coming
from Shakespeare's powerful Shylock.

Mr. Maurice Muret, in an excellent
study on Lord Beaconsfield (1) seized at sea-

(x) MAURICE MURRET, The Jewish Spirit, An Essay in Psychology
ethnic gic.— Paris, Perrin et Ci, x vol. in-8o, 1907.

monitors character, dominant tastes and the
This statesman's policy: "His histo-
"Even the most favorable ones," he wrote.
to his cause, have clearly marked, the character
Disraeli's foreignness and his isolation in the
series of great English politicians of our
time: If he had inherited, Froude observes, a
of English character, he could have devoted himself more to...

fully addressing major national issues.

"He would have inscribed his name forever among the English luminaries. But he was not English that by adoption and he never identified himself as-completely with the country he governed. [I] was He was Jewish, and his great pride was to rule. although he was Hebrew, a great Christian nation her. Her career is the result of circumstance-special stances and of a special character. It is unique in its kind in political history English. Even more categorical, the language Mr. de Haye's idea with Disraeli Jewish woman who came to power and as long as he had the authority the persecuted and banished race could to say that she was running the state.

Lord Beaconsfield believes in everything and everywhere. the superiority of Israel. We know its theo-laughed at by the triumphant purity of this race ethnic: "Semitism and religion," he added.

Mr. Maurice Muret, mean the same to him thing. Christianity is the flower of the semi-ism. The Jewish religion is an im- trunk mense who threw two main branches: the Mosaic law and Christianity. This theory Lord Beaconsfield's situation can be explained by the circumstances particular tion in which he happened to be at the twice circumcised and converted to Protestantism. Its system aims to punish ren-against in his person these two sacraments heterogeneous and successive.

In a famous speech, tending towards admission the representation of Jews within the British Parliament, He once expounded his proud doctrine. o8sa is demanding this important reform, no not under the principles of general tolerance rarely professed today, but well in because of the services rendered to humanity by the Jewish race. The English statesman commits-kept the same sophism as the German poet Henri Heine. He concluded that the primitive identity-The relationship between Judaism and Christianity: "The Christianity, he said disdainfully, is the ju-Daism for the use of the masses, but it is "Judaism again," or: "Christianity"

"It is Judaism completed or it is nothing."
In other words: Christianity is a ju-

Daism appropriate to the inferiority of the Gentiles.
Undoubtedly, there is no incompatibility regarding the
key points between Jewish ethics and ethi-
than Christian, Mr. Muret remarks. A Jew
and a Christian, by virtue of strict morality
emanating from their respective religions, would act
in the same way in the greatest number
cases. But we cannot claim that the
Christ changed absolutely nothing in the teaching
The teachings of the prophets. Would his doctrine have
stirred up such anger among the Jewish people
if it had been in perfect conformity with
the spirit of this nation? It is because its
This humble statement offended Jewish pride, that is
because of his principles of self-denial and
renunciation thwarted the masked instincts-
rich and pleasure-seekers of Israel that this people
persecuted with such ferocity.

One could not discover at Lord Beacons-
field the famous Jewish cosmopolitanism that one
meeting at so many other of his coreli-
legionnaires, but in him we find this "stranger-
ger without the slightest drop of blood in the
veins” that Gladstone once denounced, his
an uncompromising opponent. Disraeli was striving
to conceal this foreign flaw that he felt
in itself and that he suspected could be an obstacle

has

key to his unbridled ambition. That's what
pushed people to be popular and to attract attention
the votes of the lower classes: "I'm coming out of the
of the people, he once declared to his voters.
by Hugh Wycombe, but if I don't have in the
veins nor the blood of a Plantagenet nor that of a
Tudor, it is all the more certain that I desire
to put the happiness of the greatest number at
above the satisfaction of a few. » We

He recognizes his subtle and cunning mind there.

No one knew better than he how to adapt to
circumstances and did not possess as well
All the tricks of social climbing, though.
He first declared himself, following the example of his father
Isaac, a fervent follower of the ideas of the encyclo-
clopedists and an admirer of men and
principles of the French Revolution. In
Fancred, in Sibyl, in Lothair, in Co-
Ningsby, it is easy to discover clearly
the influence of 18th century literature
in France, but perhaps we feel it more strongly here.
again, this influence, in many of its
stories in the style of Voltaire that he wrote in
his youth.

Relying on the people, Disraeli felt the
need for a solid foundation in this society
Londoner without whom it is impossible

to succeed. He had to ensure his success.
its literary merit, the brilliance of its renown
that his successive works had given him,
But he wanted better. He pretended to become
the Swell, the Smart gentleman, and as he
there was nothing in him that betrayed the pure British
He deserves some credit for achieving it.
"dressed," said Mr. Maurice Muret, "his radical ideas"
laden with sumptuous garments and, thus adorned,
introduced them into London society where
They were welcomed warmly.
Benjamin Disraeli practiced in his youth
a learned dandyism. But his dandyism was
of a very special nature. Towards this same
at the time the austere Brummel was drafting the Code
worldly, the man of taste. We know of some
General provisions: "Avoid cou-
their dazzling appearance and especially what can attract
attention, new objects, exaggerated shapes
rees. » How much the violent dandyism of the young
Disraeli: Spanish-Italian-English, resembled
Little to this cold correction! From its origin
Jewish, from the sojourn of her ancestors in the East
first, then in Spain and Venice, he remained
to Benjamin Disraeli the love of fabrics cha-
toys, trinkets and baubles.

Nature had given him a charming vi-

wise, so that he triumphantly supported
these ridiculous rags. But did his
traits predisposed ones in his favor so that one would
He was well received despite his attire.
Grotesque! Perfumed with all the aromatics of
Arabia, her left cheek half-veiled by
wild strands of black hair, the jacket of
velvet with silk fringe, open over a vest
beaming, he went brandishing his cane at
gold tassels and chiseled silver pommels.
Gold chains crisscrossed his shoulders.
trine, encircling his neck, connecting his pockets.
Passersby, admiring or mocking,
returning, following with his eyes Benjamin Dis-
Raëli, the celebrated young author, the feared mocker,
the ambitious one from whom much was expected.
Is this not the true portrait of the Israeli-
triumphant elite, of the foreigner who wants
impose by an appearance which he cannot
to feel the caricatured side and the expression ras-
taquouère. But this Semite with oriental tendencies-
tales was well aware that everything is accepted at
London, even the ridiculousness of the setting, provided
that we manage to impose this ridiculousness and to
He knew how to consecrate it with time. He knew
the psychology of English social snobbery and
all the weaknesses of this famous company

a rigid person who closes their eyes so deeply
on the faults of those she adopts. Disraeli
He had the knack for it, he got himself accepted despite
his extravagant costumes, which he tempered by
the rest.

When, having been consecrated as a great statesman,
Laden with honors and worldwide fame, he
presided over the destiny of this English nation
which was only his chosen homeland, his field
of vain business dealings and operations, he had
no longer kept these famous letters of credit
that he owed to his features of a young adventurer the-
Vantin. His face had steadily hardened

and harshly betrayed its semitick. Everything about him betrayed typical Hebrew from medieval times, the forehead, the cut of the beard, facial coloring, and especially the nose, that nose with its hairy nostrils that gave him the apparentage of an old rabbi from Alsace in love with snuff and which would carry yellow rupees nâtres at the corners of the olfactory apparatus.

Lord Beaconsfield had many excellent... slow biographers. Perhaps we haven't sufstudied extensively as a Jew, as well in his works of genuine literary merit, that in his political actions and speeches? His The political ideal was a Jewish ideal, based on the

cult of public opinion. Didn't he dream of the abolition of Parliament, with the plan of a a unique link between the sovereign and the people, and this intermediary power had at its A sentiment clearly inspired by concessions modern Jewish women.

The time is coming when Disraeli's work can be conscientiously presented and judged as a whole and based on its results. One needs the necessary perspective to embrace the consequences of a political impulse and see where this impulse stopped and the benefits otherwise the ravages of its momentum, and of its 6voevolution through the years. The Israelites mounted- already with what speed and what productivity They took advantage of the game with great flexibility. open to climb to all the bri- capitols tannic. You only have to look at what they have made of this country that Shakespeare so magnificently praised Superbly. Disraeli was the Saint Peter who opened the gates of this Paradise to them large island where they have grown far too much and multiplied. "You never know how you will perish, wrote Balzac; the Why is the the historian's task.

Disraeli will have his moment in the court of history. toire.

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CHAPTER VII

The Gold War.
Jewish Politics and Southern Africa.
Financiers in the Transvaal.

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CHAPTER VII

THE GOLD WAR. — JEWISH POLICY AND SOUTHERN AFRICA. — THE FINANCIERS TO THE TRANSVAAL.

Jews have always had a particular fondness for
and practiced public life. Everywhere, at every
At one of the hours of their history, they were free-
appreciated and criticized the actions of those
that they had as priests, as judges or as
administrators of their common interests.
While being subject to the doctors of the law
that they accepted as advisors and for
guides, they never failed to dis-
to cut the questions that relate to well-being
or to the future of their race in assemblies
popular where the smallest worker, shoemaker or
The tailor has the same right to be heard.
and the same chance of seeing his motion adopted
that the high baron of finance or the sacrifice-
A descendant of the Cohen family. In the Ghettos
of the Middle Ages, in the villages of Poland

or of Bohemia, as in the ancient cities
clays where they are found in sufficient numbers,
Everywhere they are organizing themselves into a kind of demo-
hierarchical cracy, whose members are mon-
thirty always zealous for the public good.

It is not surprising that as the
social and political barriers were lowered
before them, they were concerned to wear this

same zeal in the wider sphere which was open and that little by little, in England in particular, they were able to succeed in establishing themselves as the most active makers of the various local, national, imperial or royal.

We see very early Jewish people... to war and receive municipal functions in many cities in the United Kingdom. In London, Lord Mayors of Jewish descent succeeded one another for a few years at the end of the 19th century almost without interruption. The elections at Parliaments were, in certain constituencies-electoral tions, towards the end of Victoria, such as those of Southwark, Marylebone, from Chelsea, from Leeds, entirely in the hands of the Jews. The candidates, children of Israel, then numbered 21, including 12 radicals and 9 nominists. The Honourable Sir Samuel Montagu, the candidate for the canton central Leeds, supported by its influence 5 fellow members of his family: 3 nephews and Two brothers-in-law, candidates against him. Since then his political fortune and his functions of Under-Secretary of State for India.

It is necessary to remind everyone that the Israelites are hardiment entered the Upper House with Benjamin Disraeli, Lord Beaconsfield, and that they have effectively governed England on many occasions resumed, without ceasing, even when the Whigs were taking power, to gain the ear of the Queen Victoria, who certainly did not favor them. It will probably be said that Lord Beaconsfield was Christian. Take a Hottentot and baptize him, Will he be any less black as a result?

As for the excellent Queen Victoria, We have often told anecdotes that... would prove his aversion to enrichment chis Israelites. It is no less true, without to emphasize the case of Lord Beaconsfield, that, from 1837, the year of his accession to the throne, the The Jewish Moses Montefiore was, through her, created a knight to link. But let's hear from the Archives. Israelites: "In 1840, when Sir Moses..."

travels to Constantinople and Cairo to plead his case the cause of the unfortunate victims of the accusation

ritual ceremony of Damascus, he is received in audience by the Queen, a precious encouragement for our valiant coreligionist in the delicate mission he undertook.

Later she created baronets, Messrs. Isaac-Lyon Goldsmid and Moses Montefiore.

"The visits that the sovereign deigned to make to them" to render, as well as the one she made in 1890 to castle of Baron Ferdinand de Rothschild, attest to how foreign the Queen was to the prejudices that still exist today So many sovereigns... and simple bourgeois. Alongside these expressions of partial goodwill-private, there were public ones that she temoigna to the Israelites.

“Three Israelites were also created” Lords: MM. Nathaniel Mayer de Rothschild, Henry of Worms and Sydey Stern. »

Today there are more than twelve families Jewish women listed in the Book of Peerage and Baronetag'e english, vigorous names, which gave birth to too many branches so that we can attempt to list them here. The Jews themselves, who have no astonishment Easy, they can't believe it. In The Jewish Chronicle, it was noted some time ago, in a tone With proud astonishment, this unique fact-

than here in the history of England: the proproclamation of King Edward VII to the Private Council, which was signed by three Jews: Lord Pirbright, Sir George Faudel-Phillips and Sir Marcus SaMuel, baronet since 1903.

Let us note in passing that Lord Pirbright

Pela, whose original name was Henry of Worms, and that he married the eldest daughter of Baron von Tedesco, from Vienna; that George Faudel-Phillips, former Lord Mayor of London, like the was his father, took as his wife the daughter of Lord Pirbright, and that Marcus Samuel, ex-alderman of the City, ex-sheriff and ex-Justice of Peace, for Kant County, married Fanny-Elisabeth, daughter of another Jew, named Benjamin-Binjamin. That's it, isn't it true? good examples of assimilation.

It is widely believed that political positions are more modest, but easily accessible and, by their number and their nature, of no less influence penetrating and effective, must be systematic-meticulously sought after and occupied by the Jews. The consulates, which allow them to inter-to profitably maintain their international relations relationships with parents and fellow believers that they meet everywhere and make it easier for one From one country to another, stock market speculations and

trade that enriches them is extreme-coveted. Frankfurt, Vienna, Berlin, Hamburg, Dresden, to name just a few major commercial cities of Central Europe trale, have Jewish British consuls. "As long as it remains so," melancholy admits-how the author of "The Modern Jew", the English trade will hardly benefit. And he adds: But if we wanted to change this state of things, the entire Jewish community would cry out at the per-security.

The same writer, Mr. Arnold White, former agent of Baron de Hirsch, in Poland and in Russia, for the Jewish colonization of the territory-The cultivable land of Argentina is certainly not animated by no ill will towards Israel: but he is constrained by the evidence of the truth to recognize that the number of Jews in the The House of Commons is becoming quite out of proportion to the number of their coreligionists in the country, and he must constater: "The growing power of the race Jewish, her separation from the nations in the middle of which she lives, and the waning patience peoples among whom it established itself.

"Intellectual superiority, subtlety"
Eastern and pain education give

to the Jews a complex and mysterious power
laughing, denied to any other living race,"
Arnold White added,

"They can be found in all nations,"
but, like the Gulf Stream, they remain at
part of the mass of the ocean that surrounds them.

"Yet they reflect, like the chameleon,
the texture and color of the rock on which they
rest.

"Attacked from the outside, the Jewish community presents
a single front against the enemy.

"They are the most interesting people of the
world: stronger than the Pharaohs, Nebuchadnezzar-
Donosor, Rome, feudalism, the Romanovs, the
Kaiser, the French Third Republic.

They will do anything to establish and increase
their influence. Thus, an association founded
in July 1871, under purely apparent
philanthropic, takes on a political dimension
completely unexpected when you know that this
Anglo-Jewish Association, whose stated goal
is the protection of persecuted Jews and the education of
the cation of Jewish children in the East, not seu-
it subsidizes Jewish schools in Asia
attended by more than 10,000 children, but
is affiliated with the Alliance Israélite Universelle, and
that she maintains a diplomatic correspondence

matic with foreign governments,
in conjunction with the London Committee of the
Deputies of the British Jews, which dates from
1860, and has the special task of monitoring the
English legislation in what may be of interest
the Jews.

It is enough to make a few people understand
examples detailing the implementation of
Jewish forces in Great Britain. Ana-
to analyze the mechanisms, to describe the means of action,
Listing the results would make this one
The initial chapter is a large volume. Let's note
only in England as in France
Jews hold all the positions forward.
these, which ultimately lead to directing public opinion
public... and to purge the Stock Exchange of the masses
Popular, Press, Theatre, Concerts and Music-
Halls, places of entertainment of all kinds,
those who are not immoral and the others,
pawnshops, banks, Stock
Exchange, etc.

With this dual leverage, the Press and Money,
The Jewish community can do anything. It knows this perfectly well.
ment for having experienced it, and, in its
moments of audacity or surrender, she...
boasts. Also, it's about having a very clear vision
of the reality than to say, as well as the fact

Mr. Arnold White: "The Jewish community in
England, although not numerically strong
Medicinally, dominates such a large part of the
financial and journalistic forces of the country
that any Minister who would undertake to fight
against this power would immediately be infallible-
Completely thrown off balance.

T1, it would require a popular movement, that
indignation, disgust and extreme feeling
The hardships suffered will perhaps provoke
to be someday, but of which we are still
very far.

In short, the destiny of England, no
less than that of other states, is among the
hands of the big Jewish financiers. We have
I have already had occasion to point out that,
Since the fall of the Baring house, no
Christian credit house can no longer-
corn to counterbalance them. That is to say that
all the politics of the civilized world are conducted
by them. It would be interesting to study by the
menu the motives that make them act, and com-

They never lose sight of what can
to bring in their coffers this gold, the possession of which
sion ensures all "possibilities", such as
say the English, adding a nuance of color
their practical minds grasped the meaning of these words.

The exclusive adoption of the gold standard, the ruin
of the Spanish colonies, the disorganization
social and military of France, the preparatory classes
factors contributing to the disintegration of the Austrian Empire,
the progress of Prussian Germany, the momentum
furious at the imperialism that swept away the States-
United States and England (we are not talking about the
speculation, strangulation, hoarding,
unions and trusts of all kinds, including
strikes, individual ruins, and misery
(public are the most visible effects) nothing of
all of this which is not due to finance
international, that is to say, Jews.

Their policy is profound and long-term
They never distance themselves from their
brothers of race and religion; it is to these
that their works will go almost exclusively on
charitable ones which are, after all, considerable
and numerous. But they do not hesitate to sacrifice-
proud of the well-being of these wretched brothers, to
delaying their release indefinitely, to their
refuse to take the rank to which they are entitled
in the "world's first aristocracy",
to better pursue distant views on
which only the initiate can form something else
nothing but conjecture. It has been brought to light, and
we had the opportunity to point this out to

In the course of this work, how easy it would have been
to the high bank to force the government-
Russian policy to limit Jews as well as
its other subjects, when the Russian Empire had
he had an urgent need for money and he couldn't
to obtain them only from the Israelites. There were
the beginning of a press campaign,
proposals for a boycott, — hype and
bluff, — which led to the success of the embassy

Russian pruning, without any serious attempt would have been done to prevent this money, provided through the intermediary of Israelite bankers, to serve in part to ensure the oppression of Russian Jews.

'It was apparently part of the plans of the cosmopolitan finance is causing this exodus Eastern Jews who spread out like dirty and corrosive water on our Western world, on America and, more than anywhere else, about England.

"As long as he has not obtained freedom and equality- "The Jew is humble," said Mr. White Arnold. more pleading and gentler than the others men; but, once equality is granted to him granted, the spiritual despotism of Rome It is itself no more absolute than intolerance. "The rancidity of the prosperous, but not spiritual, Jew."

Is it to bring in their corereligious figures to this equality, of which they make a so profitable use, that the bankers of Paris and London did not want to try to hinder Russia in a regulation which the effect would have been to unleash thousands of wretched circumcised men in Western countries where, without any transition other than the journey, from dogs that they were there, they would also beThey became citizens at a young age.

Is it to introduce new and more powerful disruptive elements in a society whose decay, where they gorge themselves gent, is not yet fast enough according to Their vulture-like greed?

It's both, you have to believe it if you wants to reconcile what we know about their appetites with what is said about their spirit of solidarity.

The latest manifestation of the all-powerful Jewish health on the destiny of states and even peoples have endured for several years and has the purpose of the uncontrolled appropriation of . gold and diamond mines of Africa australe.

Mr. Hyndman, President of the Association English democratic socialist, gave in 1900, in an interview with a journalist

Brussels residents, interesting assessments on the causes of the Transvaal War.

According to him, it was the Jews who were covered up. pables.

"See," he said to his interlocutor, "how They seized control of our press, how They have corrupted our society. Here, take this briefly a list of Jewish newspapers in the current time (1900):

The Daily Telegraph, which belongs to Lewis; the Daily Wels, which belongs to Henry Oppenheim, of Egyptian renown; the Financial News from Harry Marks, member of the Parliamentment; the Sun, which belongs to the same perrings; the Saint-James-Gazette, by Steinkoff; the Saturday Review, owned by Alfred Beit; the Stfatist, belonging to several fiJewish financiers; The Observer, by Ms. Rachel Beer, the Sunday Special, belonging to Spyer.

Well, all these newspapers advocated cynically, the war almost in the same terms.

Whatever their political opinion, whether they be Tories, Liberal Unionists, Liberals or radicals, they all say the same thing about of the Transvaal. Isn't that significant?

— Yes, indeed.

— Well, in London society, they exert as much influence as in the press. Finally, suffice it to say that at the time current situation regarding the South African question, We are a nation dominated by Jews.

They don't know what it's like to play fair.
game. I'm talking, mind you, about capitalists.
London Jews, for I count among my
knowledge of the Jews of a completely different character
different facts and for which I have the most
great affection.

The conquest of the two South African republics
Caines is properly a Jewish company.
without the dynastic and historical complications
risks whose main driver is hidden
ordinarily. That's why it is interesting-
here we will give a quick overview of the main points
minor events which, outside of the action
military, preceded and accompanied the war
of the Transvaal.

This war of dispossession and piracy
financial, business against honest cultiv-
vators, brings to mind an old Mexican adage-
cain, obviously imported from the dark Catholic-
Spanish cism: "Behind the cross stands
the devil, but behind the soldier's sword crawls,
"Spying, hiding the despoiling Jew."

As soon as the gold fields were discovered,
The raid on the harvest was decided upon without delay.
by Jewish England. A first incur-
a union of unofficial, though disavowed, pirates
Having failed, Albion, with its long teeth, the Al-
Judaized bion in its governing organism-
mental, decreed the conquest of the Rand.

This decree is all the more monstrous because, all
being determined to promulgate it and to put it
to be executed as soon as the preparations would be
well understood, His Majesty's Government
the queen cynically denied the obvious, pro-
testing his desire to maintain peace and
doing everything to make it impossible for
Boers.

It is easy to make one understand
the role of the Jew in the South African Boom,
organized in 1894 and in the creation of the
Chartered Company, which contained the seeds
war to the death against the Republics.

Let us just remember how the
high society, impoverished by meager income
lands, by death rates and general-
heavily indebted, it eventually reached the point where it could no longer re-
to push the Israelite world and, indeed, to the con-
milking, opened his salons to him, welcomed him and there
sold its securities as references to companies

financial gain, he was paid for the honors
to be chairman or director in such or
such Company Limited, mining or other;
how the Dukes of Abercorn and Fife, Lord
Aberdeen, almost all the names of the Peerage
took turns at the head of the ac- leaflets
tions at 1 pound sterling which were successively-
launched among the gullible of both worlds,
well before the end of the 19th century.

Add to that Cecil's atavistic tendencies
John Rhodes, son of Reverend Francis W.
Rhodes, rector Bishop Stortford, in the
Hartford county and an authentic mother-
Jewish, it is said, and the Israelites, fraternal
friends and associates of the great Cape exploiter:
Barnato, the clown-juggler, who began his
fortune by swallowing stolen diamonds that he
had to search in the vein-porting element
of his excrement; Beit, a low-level employee at
Porteur, then Eckstein; Werner, Naumann and
how many others who, in less than four or
five years, revealed themselves as the principal-
main agents for counting small
savings and amassed estimated fortunes
From 200 to 400 million approximately. That will be enough
to fully endorse the opinion of
the Scotsman J. Keir Hardie, who was not afraid

to write in the journal L'Humanité nouvelle,
these energetic and sincere words:

"This war is a capitalist war,"
created by capitalists' money, supported
through the lies of a capitalist press,
perjurer and mercenary, sponsored by poli-

unscrupulous technicians, at their own mercy of the capitalist class. The Boers, a people of pastors probably have all the flaws of fine qualities that are characteristic of their kind of life; but, whatever they may be, these flaws are still virtues, compared to honor corrupt and refined cruelty that are inseparable from the shady operations of the capitalism. » |

Let us, on the other hand, borrow from a work by A.-G. Hobson, entitled The African War that of the South, its causes and effects, the considerations The following declarations:

The first and without comparison the most important industry of the Transvaal, that of The Rand gold mines are in their hands. (Read the hands of a small group of financiers) international companies). The brief list major companies, which represent the recently formed mining interests union, will to demonstrate the extent of their power. First

then come the Wernher, Beïit and Co., plus comcommonly known by the name of their director such as "the Eckstein and Co." group.

It includes twenty-nine gold mines and three other companies. The nominal capital valueThe final amount is £18,384,567, but the market value at the beginning of August 1900, exceeded 76 million pounds (nearly 2 billion). This Eckstein group is the principle active, larger and more powerful combination health which contains the Consolidated Goldfields, S. Neuman and C°, Farrar and A. Bailey.

The Goldfields (Beit, Rudd and Rhodes) nineteen mines and a capital of 18,120,000 liNeuman then comes in with a capital of £8,806,000. Acting separately, but virtually under the same control, there is two other groups, whose capital is in largely German, Gœrz and Co. and Albn and Co... There is, on the other hand, J.-B. Robinson with nineteen mines, and other affairs (issuance capital, 14,317,500 pounds), and the

Barnato house, less important.

Under the leadership of the Eckstein Group, whose principal instrument is the chamber mines, this group tends not only to absorb the entire mining industry, but en-

core to controlling industrial and indirect life-political life in Johannesburg, strongly-forming the core of a monopoly that will become to Rand what De Beers was for some years in Kimberley.

This quick sketch is only intended to to prove the dominance of a small number of people across a vast industry including the capital was recently valued at 150 million lions of pounds (3 billion 795 million francs).

But, although the power of this capitalism whether based on gold, it is not limited to mines. As soon as we are in their presence of significant interest, we meet her.

The Johannesburg press is his property. It therefore appears that the industrial future and Transvaal agricultural land is mortgaged to a A small number of foreign financiers. A little further reflection will show that, while this the class of financiers abstained in other matters. very countries of active participation in the politically, she will pursue the politics of the Transvaal. And politics will not mean freedom for her. Exchange and good administration: the industrial sector Transvaal's management requires, in fact, the inter-

constant intervention and the vigorous support of

the State. I] it needs a regular workforce, economic and subservient, which is here the stone The cornerstone of good deals. The rates of railways and customs regulations mining operations will force it into politick. She will bring the same qualities that made her happy in speculation. one word, simply and inevitably, she will add to his other cases the politick.

We will not retrace the history from its beginnings The Right Honourable's career, and already so profound-forgotten madman, the late John Cecil Rhodes, the founderdate of the Chartered British South Africa Company, into which he brought one of its previous creations, the De Beers ConsoLidated Mines Company, aided in these operations tions by the Rothschilds of London and by the Alfred Beiïit, a Jewish man, had known Rhodes since For a very long time, Dr. Jameson, a practicing physician, bli to Kimberley, who shared his ambition, often expressed, to fly the flag English as far as possible, as far as the ZamBeze and beyond. The doctor soon gave up his Kimberley clientele, and came to order Salisbury Fort in Matabeleland, in the name of Cecil Rhodes, who had him appointed administrator in 1891

Chartered's manager. Both of them took a trip to England, three years afterwards, and spread, through their conversations and public speeches, the idea of creating a federation of southern Africa under the sovereignty British royal family. It was during this trip that Cecil Rhodes was appointed a member of the Privy Council. For his part, Dr. Jameson receivesheld the diploma of Companion of the Bath, dishonorary distinction much rarer than We do not have the Legion of Honour. Thus Encouraged, the two friends returned to Cap, while the Uitlanders' agitation was starting to make noise in Johannesburg. Dr. Jameson, under the pretext of protecting the children and women whom no one threatened It rushed over with police soldiers and volunteers, and entered the territory of Transvaal. But he was forced to give birth the weapons, taken to Pretoria and sentenced to dead. President Krüger pardoned him and his officers, which earned the head of state

Transvaalian: A Testimonial of Satisfaction
of the Queen, at the same time as the Emperor
Germany congratulated him in a letter that remained...
famous for having been able to maintain independence
dance of his people.

Naturally the English government.
Jameson confessed. Cecil Rhodes, while confessing
that he had helped him with money and advice, he claimed
to have remained uninvolved in the raid itself.
Chamberlain declared urbi et orbi that the
D Jameson, without having done anything that could enta-
dear to his honor, had committed the greatest
a mistake that a politician could make.
The people alone, amidst this chorus of disavowals,
didn't bother to lie, and when the
The doctor came to London to face his trial.
gave an enthusiastic ovation. A condemnation-
A sentence of fifteen months in prison was handed down.
against the lost child, who, disdaining to par-:
to take responsibility for his actions, not to comment
promised no one, but couldn't help but
to say at the end of the trial: "If I had succeeded,
"How I would have been forgiven!"

History does not have the same motives as him
to be discreet, and certainty is acquired
today that Dr. Jameson was only one
instrument of Cecil Rhodes and Joe Cham-
Berlin, the very same one who described his act as so
harshly, and, let's say it, so precisely; for
the biggest mistake a
A politician is a failure.

"The raid was an attempt, not by the government-

government, but from a minister of the Queen,
to plunder the Transvaal once again
of his freedom and independence," he said
Mr. Leonard Courtney at the annual meeting
of the Cornwall Liberal Unionist Association.

And why this attempt, so large in scope?
responsibilities?

A brief analysis of the list of actions-Chartered Company pairs, published by Mr. William Thomson replied, not without eloquence quence, to the question.

The Marquis of Lorne, son-in-law of the Queen; the Duke of Fife, the Duke of Abercorn, the Earl Grey, Baron de Worms, Earl Coventry, Count Chesterfield, Lord Rothschild, Mr. Léopold Rothschild, Sir J. Sievewright, chief of the Rhodesian party in Cape Town, a rival of Mr. Schreiner; peers, members of parliament and bankers up to a number of 80, 350 officers generals, colonels, captains, most of whom serve in Africa, and, finally, a large number journalists from the yellow press, among thewhich Mr. Alfred Harmsworth, of the Daily Mail, and the entire tribe of the same name.

The most recent events important ones do not leave in most of the memories that are more than an uncertain recollection, more than a

The general impression is that we no longer know how to support based on specific facts. Therefore, it is not useless. to list the events chronologically who proceeded and accompanied the tentative of the audacious D' Jim.

1895. September. — The petition of the Uitlanrequirements to obtain the "Franchise", that is to say the same civil and political rights as the Boers, signed by 38,000 people, is rejected by the Volksraad.

October. — President Kruger sends the D'Leyds, State Secretary, in Berlin and at London; Mr. Leo Winthal, representative of Reuters Agency and administrator of the newspaper official of Pretoria.

November. — Convocation of the National Union Transvaal national meeting in a large gathering for the December 27th following, in order to claim the "Basic rights of a free man."

December 16. — Mr. White, Trans- agent

vaal in London, telegram to the president Kruger to warn him of the vast conspiracy that was taking place form against his government.

December 18.– The President forbids the meeting and threatens to disperse it by force.

December 23 – Publication of the petition rights. The meeting is postponed to January 6th.

December 24. – Krüger holds a council with Kotze and Joubert.

December 28. – Apocryphal appeal of the Uit- Johannesburg landers at D' Jameson for The protection of women and children. A Civic guard training for preservation of the order. The correspondent of the Vossische Zeitung, of Berlin, wrote to its newspaper that the The Boer government expects to see entry into his territory, D' Jameson at the head of 800 men.

Sunday, December 29. – Jameson leaves Mafeking with 500 men, 8 Maxims and 4 cano Whitworth and heads towards Johannesburg.

Krüger, having been informed, concentrated his troops.

The Uitlanders are organizing and arming themselves. The civil servants and the Boer police are leaving Johannesburg without being harassed.

Krüger adopts a conciliatory attitude and allows claims to be addressed.

December 30. – Jameson advances quickly-lying across the Veldt. Exodus of women and children from Johannesburg.

December 31. – The pro- Boer government calls for a reduction in food taxes food and other reforms.

Chamberlain disavows Jameson's act and
orders all British subjects to
refuse assistance.

1896. January 1st. — Battle of Krügerdorp
between Jameson's troop and the Boers, pen-
throughout the day and part of the night.

The Times publishes for the first time the
News of D' Jim's march.

January 2. — Jameson's retirement. He is
forced to surrender.

January 3.—Letter of congratulations from the Emperor-
German ref.

Chamberlain asks for Krü-'s indulgence
ger.

This brief account shows that Jameson does not
he didn't act impulsively, but he
acted according to a pre-conceived plan. The agitation
The Uitlanders were, in essence, very artificial.
obeyed an order that came from the men
powerful and greedy people who had an interest in putting
the hand on the gold mines of the Transvaal, infi-
richer than surface deposits
open skies in Rhodesia. Johannes-
Burg was already a Jewish town. Among the names-
numerous houses that traded there successfully
shares of mining companies, only one
. was not led by a circumcised man. The Uit-

landers formed a population of decavators there,
of heterogeneous beings from all points
from around the globe, shady individuals, men and girls
of joy, of which more than 80% were of origin
Semitic. There were 12,000 Polish Jews there.
most of them sold strong liquors.
These people, as we know, did not have...
Let's prove it, no real concern for the right to
voting and naturalization, which was done to them
loudly demanded it. They admitted it more
late, and complained bitterly that the
war, prolonged beyond all expectation, would have
Stop their shameful trafficking and dry up the source

of their fortune.

The slowness and the poor
thanks to the Times' announcement of the attempt-
tive and the failure of Cecil's handyman
Rhodes. The city's main newspaper was
yet aware of everything, because his correspondent
Breeding in Southern Africa, Miss Flora
Shaw had ostensibly been involved in the en-
undertaken, and was included among the accused
tried for high treason at Westminster; she
nevertheless remained committed to the editorial staff
of the Times. This newspaper enthusiastically welcomed
Jameson and Rhodes siasm after the Raid, and
published verses in which the poet laureate Alfred

Austin sang about the band of heroes who had,
at the risk of their lives, defended women and
Children in Johannesburg threatened with having their throats slit
ment by the Boers (1). The Times had, in
Indeed, this fable was launched based on the word of a television-
a false gram, prepared well in advance,
and published at the precise moment when the Raid could not-
It was no longer going to be kept secret.

This complicity of the Times is evident with the
the latest evidence of the letters found on the
Major White, one of the prisoners of the RAID. These
letters were delivered to the public without anyone
could have refuted them. Two examples suffice.
On December 10, 1895, Miss Flora Shaw wrote
went to Cecil Rhodes:

"Can you tell me when you start-
"We will put the plans into action."
"We wish to send at the next opportunity"
"sealed instructions to the representative"
» from the London Times in European capitals
"Pean. It is very important that they use
"Of their influence in your favor."

On the 28th of the same month, Dr. Harris, who had
served as an intermediary between the conspirators and

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(1) Jameson's Ride, "The Ride of Jameson".

Joe Chamberlain, wrote to the same great chief
in line:

"I already told Flora to go see Chamber-
"Alain and to tell him that we have the support of the
"Times."

If we ask ourselves why this great day-
Thus, nal embarked on this adventure, one
he couldn't help but think that he had just
to experience very serious problems in the Parnel case
losses of money, and that the Chartered Company
was rich enough to pay generously
such a competition. It's no mystery to per-
sounds like, apart from the numerous supports
'that he had made sure at the Colonial Office and at
War Office, Cecil Rhodes had been able to put in place
On his side, the majority of the English press, that he
watered it so beautifully that it was called the
Jupiter of this Danaë with the pen easily
mercenary.

An anecdote recounted by the famous director-
editor of Reviews of Reviews, MW-T. Stead,
#i unfortunately disappeared in the awful
the sinking of the Titanic in April 1912, to a writer
The Figaro editor finds his place here in full force.
question:

“One evening, after dinner, Cecil Rhodes addressed-

carelessly addressing Alfred Beit, said to him:

— Something is brewing at the Trans-
vaal.

Taking a drag on his cigar, and without
ask for the slightest clarification (they
(understand implicitly), Alfred Beiït responds-
said:

— I'm halfway there.

And they talked about something else. For a while
Then, the Jameson raid failed, you know
In what way. Then Cecil Rhodes left.
at Alfred Beit's:

— You know, my dear, you owe me
250,000 pounds.

— How so?

— Do you remember the evening when I told you
said that something was being prepared.

— Yes, and I answered you: “I am from
half. "

— Perfectly, but it still holds. Hey
Okay! Here are the facts: this something was
The Jameson raid cost 500,000 pounds.

"All right!" replied Alfred Beit, "here is..."
250,000 pounds, for my part.

Such an attitude is certainly stylish.
concluded the late Mr. Stead, and all that
without the slightest treaty!…

Ultimately, it's proverbial honesty.
bandits who operate together. But he
The fact remains that 500,000 pounds sterling makes twelve
500,000 million francs and that faced with such
The downpour meant many windows had to be opened.

Joe Chamberlain's complicity does not
no more doubt than that of Cecilet of the Times.
This Minister of Colonies is one of the strongest
shareholders, either through him or his closest associates
parents, Chartered and other compa-
similar gnies. The denials have not
did not prevent the evidence from being presented, and even,
during the acquisition of the chartered company
Niger, he eventually had to acknowledge what he did not
could no longer conceal. As for the
raidJameson, between the letters we have
As already mentioned, Belgian Independence has published everything
correspondence exchanged between Mr. Haw-
Kesky, legal counsel for the Chartered Company

Pany and Cecil Rhodes's personal lawyer,
Mr. Fairfield, head of the South African section
At the Colonial Office, and other characters
Understood as Lord Grey, the D' Harris, the
Major Willoughby, etc., who do not leave the
the slightest doubt about the role that the head of the Co-
lonial Office took part in the revolu- trial
to operate the Transvaal for the benefit of the Chartered.

This correspondence relates to the investigation
official proceedings that were then taking place regarding the raid and on
those who, directly or indirectly, had played a part in it
role, preliminary investigation for the trial, which was
"the most odious comedy of the century," according to
of the late Mr. Labouchère, the courageous and spiritual-
tuel director, in his time, of the London newspaper-
It shows that the av-
Cat of Rhodes was kept informed of everything.
which was taking place at the Ministry of Colonies and in
the government with respect to the perpetrators of
raid, that he contributed to the choice of judges, that
Joe Chamberlain was doing everything he could to
saving the compromised characters, assisted by
this by his sister-in-law, by Lady Dudley and
other great ladies of the Kingdom, enthusiastic-
siasts of Rhodes and Jameson, and that if
He, along with a few others, was condemned
to a nominal sentence, in the application of
which all the usual rigors were
rejected and which they did not accomplish until the
The fixed term was that the acquittal would have caused
In the English-speaking world, there are really too many scans.
dale. But, — and Belgian independence does not
He certainly didn't fail to notice it when publishing his
letters, — the tribunal was handpicked, from
documents were removed from his examination, one

She falsified the truth as much as possible. She adds
even that the English newspapers could have
then resume the indignant articles that they
had published about the Dreyfus affair:
Everything they had said about it does not apply.
by way of point to men who are both bold and
hypocrites who have, in a particular interest-

binding and unspeakable, cast the British Empire on a small, honest, hardworking, and harmless people defensive.

This publication of Belgian Independence has was, it seems, made possible by an employee from lawyer Hawkesky who had taken a copy of the pieces and who would have sold them to the newspaper of Brussels. There are many others; but influences that are easy to disentangle, without one so that we can know what figure they were taxed at, arrent the course of these revelations.

When we think of righteous indignations, loudly demonstrated in England in the suthrowing out problematic irregularities committed during the court-martial trial of a A proven traitor, one wonders with astonishment Why the supporters of justice on the other on the side of the strait, having so much to do at home, did not consider using it elsewhere and their AI home activity, rather than ingenuity in

foreign issues that do not concern them did not know and to which they did not know Absolutely nothing.

This file was, moreover, deleted during the debates before truly select judges to Jameson, to Miss Shaw, and a few others perpetrators of the raid.

Is it any wonder that, in these circumstances... stances, President Krüger considered to put his country in a state of defense and that he has bought weapons and ammunition? A statechnical information drawn up by Mr. Alfred Marks and that The fact that no one attempted to contradict him shows that From 1882 to the end of 1894, state expenditures The Transvaal was normal. It was only in It was in 1895 that the Boers considered taking some Measures against imminent attacks. Who So could we blame them? It was their right. and their duty.

Selfless politicians and good faith recognized it in England as everywhere. Mr. Leonard Courtney proclaimed it

in a speech to the Cornwall Liberal Union-
Nist Association. We know, moreover, with which
repugnance the governments of the Transvaal
and the Orange decided on war; the
President Kruger finally agreed to donate

to satisfy all the complaints of
Uitlanders, supported by the Colonial Office;
he even gave more than was asked of him
said, and it was only when the Colony of
The cape was full of troops and artillery.
clays, when the whole world could no longer doubt
of England's resolution, that the presidents
teeth of the Transvaal and the Orange resigned-
rent to take the initiative and begin a
action which, a few weeks earlier, would have
had every chance of a resounding success.

One of the claims made by the English
To justify this war, one must have
wanted to protect indigenous races, and also
of having striven to protect the unfortunate
Kaffirs and Hottentots under the cruel tyranny of
Boers "who force them to work" and not
They are not ashamed to take advantage of this job.

Mr. Yves Guyot, former editor-in-chief
. of the Century, whose Anglophobic sentiments
at least had the merit of not dis-
To simulate, is one of those who have done the most,
Without achieving much success, by the way, for
to spread this way of seeing things in France.
We find in an already old cut
of an anthology of our newspapers which we regret to
Not having noted the title, a topical response

to this ridiculous accusation: "I have under the
eyes, said the journalist in question, the report
annual report of the British South African Company
In other words, Chartered, of which Mr. Cecil
Rhodes, the principal instigator of this war,
He was the founder and remained the soul.

The author of this document examines the ways to force the Cafîffres to work at low prices in the mines and he offers one which we recommend to philanthropists English, to Mr. Rudyard Kipling, for example, the author of the famous poem: The White Man's burden.

I1 consists of increasing in proportions considerable reductions in the already existing tax on the huts of the Kaffres. A pro- The progressive nature of this tax will force the natives to work, the report says, because if they do not work- If they didn't have milk, they wouldn't be able to pay the tax. and the tax authorities would burn down their huts.

Mr. Rudd, director of Consolidated Gold-Fields, for his part, said that we need to find a method to force the Kaffres to tra- to prevail even against their will. The goal that pursue those who wanted this war Therefore, among other things, this is obvious. to establish in South Africa, under a

in a more or less Jesuitical form, the slavery of The man of color for the benefit of the white man. This war, undertaken in the name of progress, is in in reality a crime that no amount of swindling can It can neither justify nor excuse.

Let us read Mr. Hobson's book on the social situation in southern Africa and so much other works written since then and one will have no trouble reducing to their value – that is to say, a daring maneuver hypocrisy – this display of human feelings discriminatory towards Black people. They were not mistaken about it. do not fall, as evidenced by successes- gives revolts; they still prefer to plow the fields and herding the Boers' livestock, rather than toiling for fourteen hours per day at the bottom of the mines where they earn Just enough to avoid starving to death.

Impartial minds, who did not solicit no appetite for money and to whom the fumes imperialism left the view clear, did not

They were no more mistaken about it, at the Cape and at
London, from the very beginning of Trans-
vaal; and what has happened since is not of
nature to change one's mind. It is interesting-
It is worthwhile to provide some concrete evidence here.
victorious ones that would be easy to multiply.

In the aftermath of the raid, during the investigation
of the Select Committee, Chairman Krüger,
in conversations that have been reported
reported by the Westminster Gazette, he said
MJ Robinson, politician and financier
considerable from South Africa: "Believe-
that we do not know the true ones
Raid promoters? How does your government-
can he ignore that the first inst-
Who are Messrs. Rhodes and Beit? The core
the conspiracy consists of twelve individuals
Vidus, whom we know, are associated for
to divide our spoils and divide the Trans-
vaal between them. It is them and their Compa-
companies that provided the money. Do you think that
we are innocent enough not to
knowing that Mr. Rhodes held a metaphorical view-
ment the gun to the throat of certain per-
English sonnages, and said to them: "If you do not
Don't support me, I'll denounce you and
Your involvement in the Raid?

What old Kruger declared at the time was
enlightened and verified since then. It seems now acquired, but-
holding that the original plan was indeed the hand-
investment by financial and mining companies
South African Jews in the Transvaal; but
Minister Chamberlain, briefed on a project

which was of primary interest to him, obliged the
urged to show themselves under the English flag
and thwarted the raid by changing
the character; it thus compromised the Angle-
earth inspired in him a desire for revenge.
and, therefore, made war inevitable.
conquest he desired.

A letter from an Uitlander, published in January 1900 for Mr. Labouchère's newspaper, monquite enough how much the agitation which served as The pretext for the raid was fabricated, and the result of a "set-up"... "The Boers, are they there?" said, if they judged Europeans by the specimens that they had before their eyes in JohanNesburg, were perfectly right to oppose pose to any political change that might have given the Uitlanders supremacy in the country. The Boers were rude, but they were generally animated by good feelingscomments towards the Uitlanders, as long as they were not breaking the law. On the other hand, the the European population did not constitute a secret of his contempt for the Boers, and seemblait always willing to believe that these were of an inferior race and had to... They were happy that they were allowed to live in their own country. The "grievances" were a

A setup. I myself signed the petition at the Queen requesting that this be remedied, because I I didn't care about running the risk of refuse my name; but I have never had no dispute with the Boers; I had not the intention to live, to settle down forever in their country, and I wasn't thinking any more about abandon my English nationality and to me to travel Transvaalien for the pleasure of enjoying the "frankness", rather than making me a Hottentot. In this respect I was similar to the majority of Englishman with whom I was in contact and who were employed in the gold industry.

As early as 1894, Lionel Philipps wrote to Alfred Beit: "I do not aspire here to have any political rights; and I believe that the population, taken as a whole, has no ambition along these lines... Our proThe goal is to spend a large sum of money on to obtain a Raad (Chamber of Parliament) in the elections (deputies) more favorable to our views.

But corruption isn't always #i It's easy for Jews to imagine, even when You don't have to pay the price. You can, if you know how. long-handed and skillfully taking advantage of the occasions, to seize all the press of a countries, and thus have at his disposal the instruments

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elements that both express and shape public opinion. That's what Cecil Rhodes had done, as MJ-G. Hobson explains (1).

Long before the crisis, he had made sure, with Eckstein and Barrato, a preponderant interest-derent in the Cape Argus, the evening newspaper of Cape Town, which was then operated by a Company owning at the same time the Johannesburg Star, the Buluwayo Chronicle, the Rhoderian Herald and the African Review. The the most influential newspaper in the colony, the Cape Times, had half of its shares between the hands of Mr. Rutherford Harris, director of the Chartered and associate of Mr. Cecil Rhodes. Finally, Harris's brother-in-law, administrator- the general manager of the Cape Times, eventually succeeded in buy for 12,500 pounds sterling, the Diamond Field Advertiser, from Kimberley.

That wasn't enough. We didn't feel still master of the Raad. Versed in the electorate by virtue of naturalization instantaneous tion, 15 to 20,000 Uitlanders, without ties to the country and ready for anything, in order to to do it faster and more safely fortune, would have changed its nature and allowed

(1) The War in South Africa: Its Causes and Effects.

to bring into the Raadun a certain number of creations-tures of the Rhodes, Eckstein, Wher- union ner and Beit. But the process was slow and the impatience of the exploiters could no longer wait. Also, when, after the raid fails, the investigation and conviction of the leaders, ChamBerlain had awarded Cecil Rhodes a certificate public tation of patriotism and honority, while imperialist sentiments Overexcited cities made Jameson a hero, the The war of conquest was decided in the Anglo-African financial advisory services and the Colonial Office.

On the one hand, as the writer noted English, who signs Jan Maclaren, the people The Boer pastoralist had a legitimate desire to retain control of his affairs country; and, on the other hand, a handful of millionsnaïres, to derive more profit from their gold and diamond mines, were resolved to to seize it. Poets, Alfred Austin, Rudyard Kipling, Swinburne, to name a few sea than those, statesmen like Lord Rosebery, husband of a Rothschild, and also Sir Alfred Milner, this high commissioner britannic at the Cape, who was not afraid of falto sanitize President Steyn's dispatches, for

to favor the views of Cecil Rhodes, pushed to war, they proclaimed it inevitable, him they gave before the haunted English nation by the proud dreams of an imperialism universal, the prestige of their talent and their authority, from their speeches and their verses.

Therefore, any effort to avoid conflict was becoming useful.

In vain did Krüger agree to do all the concessions that had been demanded of him; in vainly did he offer conditions of natureeasier and more immediate reading than those which he had been absolutely required to learnthe program was modified: nothing was sufficienthealth; the Cape colony was filling up with English soldiers, and there were no more left for the two presidents, it cannot be repeated too often, that the resource to start hostilities before that these formidable preparations were pushed ses far enough away to make the attack irresistibletible.

Finally, Cecil Rhodes achieves his goal. So tenaciously. The war has begun.

He immediately shut himself up in Kimberley, the city
with diamonds, in order to better mark the meaning
of this monstrous struggle. This man who
found, to honor the English flag,

the brilliant idea of equating it with a stock market security
calling it "the highest commercial value"
"the most commercially viable thing in the world," and who declares that
the Boers' rights to own their homeland
are "miserable nonsense about priority"
"Occupation" – that was the reasoning of the
weasel in relation to Jeannot Lapin –this man
honest and honorable, according to Joel's moral code
Chamberlain threw himself into Kimberley, in order to
that this war would be even more his war, and
so that the victorious English would have it
their head, or that besieged his deliverance was their
sole objective. "General Buller, the general
Methuen are his victims, it has been said with
That's why they were going to him, for him.
They were the only ones who accumulated defeats. Saved,
Who will the Napoleon of the Cape lose? Cost
Whatever the cost, he wants to rule Africa. We
we will see them oppose any peace effort, to
any proposal for arbitration. May the Angle perish!
land, rather than the African Empire that he has
dreamed of building on mud of blood and on
ruins | »

England ultimately triumphed despite
the stubbornness in the heroism of the Boers;
Might once again prevailed over right. But
Albion had no prestige there, and the southern war-

African is not one of those of which she can
showing vanity. The future of Africa
The south is still uncertain; the metropolis may
to realize it.

Warnings were not lacking in the
English nation. More than one Cassandra raised
the voice, the student sometimes still, to make res-
to emerge from eyes clouded by false calculations
otherwise by passion, advice marked at

corner of simple justice and humanity. John Bull, giving in to all kinds of excitement powerful over his sanguine nature, pride- "Weak and violent," his mercenary launched. Thomas Atkins' conquest of the gold mines and diamonds. This conquest cost him more dearer than she owes him.

England can remember today men who, from the very beginning, confronted the jeers, the slander, the accusations and the silent acts of hatred and revenge, in striving to make him see the truth. Indeed, alongside the mainstream press which dominates and triture opinion, alongside the Times, of which we we have shown the complicity in the intrigues South African financial institutions, from the Daily Telegraph which at the time belonged to the Lewis family, of the Daily News in possession of Henry Oppenheim, The Sun and the Financial News, who were at Harry Marks, MP, of the Saint James Gazette, orGane de Steinkoff, of the Saturday Review, magasine by Alfred Beit, the Observer and the SunDay Times, owned by the Beer couple, of the Sunday Special, sponsored by Spyer, of the Statist, jointly operated by several financiers Jews, and most other newspapers and political periodicals drawn into the same orbit, there were publications like Truth, by Mr. Labouchère, the Review of Reviews of MWT Stead with its three editions, anclay, American, Australian, Reynolds' Paper, the Westminster Gazette, the Westminster ster Review, the Morning Leader, and others core, who vigorously supported the right Boers to defend their independence, and denounced the unjust greed of the millions aries that mobilized all the forces of The British Empire to abolish this right. The much-missed WT Stead spoke in a public conference held in Westminster himself, and repeated some time ago in a Letter to Le Matin, these beautiful and powerful words:

"By giving their assent to this plot" fraud before the Select Committee, conspiracy which aimed to impose this on the world

inept lie that Mr. Chamberlain and the
Colonial Office knew absolutely nothing
nothing of the Rhodes-Jameson conspiracy, the
two state parties (conservatives and liberals)
(raux) have made the nation complicit in this men-
dream.

"This lie has now come to light."
plant here. It's the primary source of
all the countless lies caused by
this criminal war. Wherever we turn-
deny, at all the stages through which we
we successively arrived at the position
Given the current alarming situation, we are constantly encountering...
days to a lie.

"We descended into the abyss"
of an unjust war by a scale of which cha-
that echelon is a lie.

__» Lies, lies, lies, just-
below, corn starting from this first one and from this
the most horrible of lies, a lie
imposed on a nation without defiance, by the par-
swears the most shameless and the suppression of
testimonies, the most cynical that ever
dishonored a court.

"It was the lie of lies, the in-
supreme oath to human conscience. It is
This is what we suffer from today, and that

we will continue to suffer more and more-
even more so, that we confess our
sin, that we inflict upon the guilty a
just punishment and that we do such things as-
preparations that we can make for the innocent
victims of our crime.

One could not better stigmatize in its
origins of this abominable manifestation of the
Jewish policy, to condemn it while deploring it
in its execution, to predict, finally, the consequences

sequences and the necessary atonement.

The London correspondent of a newspaper French wrote in February 1900:

“We are convinced that finance Israelite is at the heart of this whole affair. We are aware that its resources are incalculable. One of its most beautiful ornaments, the German Jew Beit, Rhodes' associate, from Chamberlain and Lord Rothschild, owns, According to the Morning Herald, six thousand billions of francs. The thing is not impossibleble, if we consider that Bethel and Rhodes, principalprincipal owners of the Kimberley mines, are the only two people authorized to to eliminate, by electrical processes, the excess diamond production capable of lower the price of the precious commodity

say. That also explains why, Beit being absent from Kimberley, Rhodes preferred to bury themselves there rather than allow Others might want to poke their noses into his diamonds.

By anticipating that the English government will be forced to appeal, in order to continue the war, to the coffers of those for whose benefit He works, the journalist adds: "To get started under the tutelage of Jewish gold is a process emlong since bent by the unfortunate South American republics, always short of cash. We know where that is to conduites. Is England on the verge of To follow their example? That would then be the dictatorship-"Jewish jingo-turism in the near future."

Everything we have just read proves quite clearly that The delay was not long in coming.

The Jewish dictatorship is now sitting on England; this is the great evil of which she suffers, as the president of the English Democratic Socialist Association, Mr. Hyndman, who does not object to to say: "We are a nation dominated by the Jews.

Let's hope this nation has it soon
conscience, and having learned to know his

Even though he's ill, he still has the energy to want to...
heal.

The American humorist Mark Twain – to whom
humanity owes something to
gaiety, thanks to his famous jokes and to
tales filled with discoveries of an impre–
seen and sometimes hilarious – solicited, by a day–
New Yorker, to write a greeting of
welcome in his own way to the new century, towards
The end of 1899, it was carried out in these terms:

"Twentieth century, I bring you a respect–
Matron table, Madame Chrétienté, who returns
filthy, soiled and dishonored by many a pirate–
territory in China, Manchuria, Africa
Southern Ocean and the Philippines. Her soul is full
of mediocrity: the pocket, of loot, the mouth,
pious hypocrisies. Give him soap and
"A towel, but it hides the mirror from him."

So far, it must be said, it's been kept from him.
the mirror to our vain Christianity: also
Does she disguise herself with a multitude of euphemisms?
of hypocritical civilization; also she believes, with
a strange infatuation, in his morality, in his
perfection, its virtues, and above all its high
superiority over the peoples of other continents
that it strives to exploit, dominate, and
to rot, under the pleasant pretext of indoctrinating them

to triner, to protect them from barbarity and from
to bring them up to the level of the revolutions of
day. » |

Perhaps never, indeed, His Excellency
Europe and their plutocratic Highnesses
The United States of America had not affirmed with
more nonchalance than in the last few
19th century years their instincts to burn

tales of conquests and universal tyranny.
The colonial expansion of the constituent nations
yearningly organized will have, since five-
how many years, caused more devastation, more
murders and pillaging that the hordes of old
neither Tamerlane nor Attila committed any. We
could not confess frankly and in detail
how did the expeditionary troops behave?
English, French, Russian, German tionists
Chinese, Italian, Spanish and American
on territories and family groups and
peaceful, which murderous soldiers noticed
to go and civilize. We still remain in-
We are aware of these iniquities, for we are
still without any real idea of the story
noble or odious, which we produce daily
the day. But an hour will surely come,
harmful butter or there will no longer be a corner on
the globe that this so-called good-

a developing railway civilization. At this
At that time, the last wise men will realize
that we destroyed, without any real benefit to humanity
nity, and quite the contrary to its detriment, the
last regions in the midst of which flourish-
knows, in a way, the primitive golden age, for
bringing in exchange their anxieties,
struggles, infamies, nameless morals of
the silver age whose reign intensifies with the
competition of the Jews.

These vague perceptions of infinite cruelty
contemporary civilizations are
mainly inspired by echoes of piracy
The bloody repressions carried out in China
practiced in the Philippines, and especially the
abuse of force by English soldiers and the mi-
Sera of all kinds tolerated in Africa
southern. We have just reread the summary
of an admirable speech that the astonishing gene-
ral boer Christian de Wet once pronounced
in Klerksdorp and that the correspondent of the
The Frankfurt Gazette then sent to its day-
nal. This extract is more than suggestive.

“You have to love your neighbor,” Chris- declares there
Tian de Wet, quoting the Bible, but it is necessary
to disapprove of English. At least, that's according to
This is the principle by which I raise my children. They say

that there must be some good English people on
land, but they are obviously dead by now
for a long time, because I've never met one.

"The final success will be ours. May the
The English are devastating the country while they can.
T1 will flourish again, because the capitalists themselves
They will fertilize it with their money. The capitals-
lists will come to this territory, like the
Pigs go truffle hunting. For the South African,
Truffles are like gold mines.

And de Wet was right, it's the War of
Gold, the pig war of finance
Jewish woman who unleashed her fury against the brave men
Republicans of the Orange Free State and the Transvaal. By-
Everything, it's gold that attracts conquest; the fever
precious metal, a veritable yellow fever
has seized all nations and more
particularly from England today
much more deeply corrupted in
all its upper classes that fifty years ago
years old and now devoted to megalomania
less noble than that which, for so long, con-
established his vigorous policy of successive
conquests over the entire Universe.

The Jews have already left their mark on their work.
auspicious in the constitutional body, in
social life and customs of the old

England. The British, who are not blinded
excessive pride, they can already realize
account by comparing their middle nation
of the last century, its institutions, its grandeur
undeniable strength, its prodigious vitality and
their respectability with that which shapes them
currently the Liberals in power and
The big financiers who are pulling the strings.

There's something rotten in the Kingdom-United. It was the sons of Israel who poisoned them. by the treacherous ferments from which they are held the power of Old Albion. Every day, John Bull can see more of the prodromes of evil that must overpower him and that mine little by little, but surely. The colossus does not already felt the full integrity of its strength vis-regarding the Germanic peril which he sees emerging the imminence with increasing anxiety. The Jews are the ruthless microbes who ruin his constitution. Perhaps John Bull Does he have a premonition of it, and does he sense that he is already Too late to hunt down and destroy the tenacious ones infusoria, the voracious macrophages which 8th feed on its vital cells and compromise put this superb health that was yesterday still the admiration of the contemporary world.

CHAPTER VIII

The New Judeo-English Society. — The aristocratic and financial plutocracy. — The Jewish directory and the Associations or Jewish societies.— Freemasonry. — The Jewish conquerors of London in

all social classes. — The army and the Jewish marines.

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CHAPTER VIII

THE NEW ENGLISH JUDKOY SOCIETY. — THE Aristocratic and Financial Plutocracy. — THE JEWISH DIRECTORY AND THE ASSOCIATIONS OR ISRAELITE SOCIETIES. — FREEMASONRY-RIE. — THE CONQUERING JEWS OF LONDON IN ALL SOCIAL CONTEXT. — THE ARMY AND THE JEWISH NAVY.

A certain English Jew, having reached the top of his ambitions, he exclaimed one fine evening, opposite from a group of his coreligionists, upon leaving of the Fourth Zionist Congress, in London, in

August 1901:

"Why on earth! Could the idea...?" having just returned to Jerusalem, if we can- we will continue, as we have so well started doing it so far, shaping it England, according to our customs and traditions?

This reflection, profoundly accurate in the The cynicism of his humor testifies to the lack of Relative success achieved in the United Kingdom by the new known Jewish nationalist movement under the name of Zionism. Zionism, which has with the aim of ensuring future security for victims from anti-Semitic persecution a safe haven in a country definitively reserved for regeneration- the development of Israel, which would find its full development intellectual and political development in a state Jewish, very normally determined in Palestinetine (1).

Most of the Israelites settled in Europe and in the United States they certainly don't care to have a new homeland; they have too many advantages stages to take advantage of all the opu- homelands slow of Christendom where they know how to live and to become so lavishly wealthy. Those from Angleland in particular hardly gives them any thought to be concerned about Zionism. For nearly For three-quarters of a century, everything has smiled upon them efforts. Not only have they acquired or acquire considerable fortunes, but no class of society being With the enclosure closed, they can now spread out

(x) This problem was solved in 1896 by a young a highly talented Viennese journalist, the doctor Theodore Herzel. His book: The Jewish State, in which He presented his theory, earning him everyone's admiration. his readers, friends or enemies. His supporters of the The first hour was Dr. Max Nordau and Bernard Lazare. |

publicly displaying their vanities, showing themselves off
everything, and in the front row, prancing about,
to stir up dust, to receive the aristocracy,
to appear at Court, in the drawing rooms
the most lavish, participate in the politics of
nations where they gradually established themselves defa-
insidious lesson.— What could they possibly desire from
more? — A Jewish state could not in any way
from their point of view, which is infinitely unfavorable.
Pleasure seekers first and foremost, eager for all
feasts of pleasure and honors, enamored of
luxury, a feverish lifestyle, and public tributes,
having an immoderate taste for cosmo- relations
politeness and constant travel for the
spa towns, international beaches,
large, sunlit cities in winter, where all the
Enriched from both worlds, they meet
They would find no joy in life.
now in a reconstructed Jerusalem
which, in their eyes, would be nothing more than a return to a
Nationalized ghetto.

On British soil today, their
triumph is complete, assured; it seems defiant
nitive. Nothing stands in the way of their actions anymore.
the most extravagant; only the kings of gold from
United States, those famous multi-millionaires
Americans, not all of whom are, many
Far from it, of Semitic origin, they humiliate them and
They are worried because they feel distanced, both themselves and
their Rothschilds, and already relegated to the second
plan, by the major industrialists of the con- States
federated and the big money-makers who do-
undermine the Wall Street market in New York.

Apart from that, they must recognize that Albion
has greatly facilitated their expansion at Home
and achieved all their ambitions. For us
To convince them, all you have to do is open the directory.
English Jew, or, to put it better: The Jewish
Year Book, an Annual Record of Matters
Jewish, published annually by the Reverend
Isidore Harris, M.-A., and edited at the office of
the Jewish Chronicle, 2, Finsbury square, at
London. The latest issue is dated
the Hebrew year 5672-73 (January 1st to December 31st)

December 1872).

The Jewish Year Book, in a few hundred dozens of pages of short text, expressing everything what Israel owns, serves, subsidizes, legitimizes to train or indoctrinate in the metropolis.

It used to be published in a luxurious format in a fort Comfortable volume, bound in soft leather. Since 1912, its edition has democratized in order to achieve large print runs and the Directory, printed in small type and on paper thin, is now covered only by a layer of red canvas lops and costs only a simple shilling. It is very well divided, ingenious-well understood and very instructive for our teaching. The subjects it contains They provide us with extensive documentation on all questions to consider.

It contains valuable notes on all associations, groups, companies, institutions Jewish communities of London and the major English towns, the designation of colleges, synagogues, clubs, assemblies Zionists, the list of celebrities from the nobility or the arts and letters of which the Semitism triumphs over racial prejudices.

It contains statistics on progress Jews in the British Empire, index of events of particular interest the Hebrews, the list of births and of deaths and that of acquisitions made by the Jewish idea in all worlds and all the legal and moral spheres, since the Parliament up to the Court. It's a book subStantiel, extensively documented and which does not leaves nothing to be desired.

For this year 1912 – (which, in the CalenIsraelite drier, bears the date 5672) – the

Jewish Year Book presents us with a kind of bibliography of everything related to literature Jewish, rabbinic, Talmudic culture, to the history of history of the general Jewish community and of the Jewish community in England, to essays, novels and short stories calves, almanacs, rituals, music of the synagogue and to newspapers, magazines and magazines, which are weekly, monthly or quarterly.

The Jewish Review, the Jewish Club Magazine, The Zionist, the Hayehudi, printed in Hebrew, the Jewish Express (Yiddish), the Jewish Journal (Yiddish) are published in London. Jewish Herald, Melbourne, Hebrew Standart in Sydney, the Canadian Jewish Times, to Montreal, and the South African Jewish Church Nice, in Johannesburg, where Jews are numerous.

The Jewish Morning is published in New York. Journal and the Daily Jewish Herald, as well as the Volksavocat, very widespread among the Israelites-overseas beds.

This Jewish press is well served and gives a respectable print run (1); it also shines

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(1) The circulation of Jewish newspapers is important. The Jewish Chronicle has over 40,000 subscribers and The Yiddish Express, from Leeds, is organized to fire more than 60,000 copies.

both in England and in the Colonies where the Jews are so firmly entrenched that nothing but In Bombay we discover two large reading rooms reserved for Jews: The Beni Israel Reading Room and Library and TheJew Free Library and Reading Room...

Catholics in India are, undoubtedly, housed in a less favorable position.

What this Yearbook of the Hebrew World tells us What is most characteristic is that Jewish friendly societies, the Friendly and Benefit Societies, which, for the British Empirenique, numbering approximately one hundred and sixty, including the Metropolitan Charities, the literary societies and professional unions, the choral and socialist societies, sports clubs Hairdressers and athletic companies. Many These associations are Masonic and connected to the Great Order of Israel and to those of the ancients Maccabeans, the Shield of Abraham or the Brethren of Israel.

This reading shows how and comstrongly and closely linked stand our good Semites in all parts of the globe, what is their power of association, their esprit de corps, their shoulder to shoulder, as say our neighbors. Their battle front seems-

clearly organized unit for both the ofdefensive than for social defense; it is conceals, effaces itself, according to Jewish tactics, He never discovers the 8th, but he exercises it all the more His power is better understood because it is more occult.

The war that the Yuddis are waging in silence to Christians is a war of ambush, of supporters; each one works on it personally in the manner of pickpockets, but there is toudays, behind the individuals, a community which facilitates operations and the concealment of stolen goods, a a sort of fortified camp where people come to do to legitimize the plundered.

All these friendly associations, these s0-Hebrew-speaking fraternal societies cover themselves from a mutual aid society or they claim a charitable, religious purpose or of historical worship.

Here we find the Hebrew Order of Druids, the Ancient Order of Mount Sinai, the Order of the an-Ancient Maccabees, the Union of Peace, the Union of the Fraternity, the Friendly Hebrew Society hand in hand, the Jewish Society independents, the Society of the Daughters of Israel, the Friendly society in honor of Jacob, etc., etc.

The Israelites also found in Angleland, the most favorable environment for development

their associations more or less
secrets.

The English people have been trained for a long time
date towards occult societies; they abound-
tooth in the United Kingdom where freedom of
The meeting is relatively very large.

Father Rosea, of Madison, reported
sixty who bear cabalistic titles
and decorate themselves with medieval attributes which
Astounding.

A playwright of the old Romantic school-
who would have thrilled with enthusiasm at the aud-
tion of these mysterious names: The Iron Room,
The Legion of Justice, The Princes of Chau-
first, The Knights of the Golden Eagle or
again The Sons of Saint George and The Order
improved from the Seven Sages.

Trades Unions and trade associations
Jewish vails would also merit a study
long and thorough which could not find
Place here.

The London Society for Promoting Christia-
nity amongst the Jews, whose Lewis Way was
the principal founder, between 1808-1814, — did
a very large number of converts to the Protestants
Anglican Tantism; so that many
Jews, who have lost none of their characteristics

their race, are no longer considered
Israelites, but like pure Anglo-Saxons.

In Margoliouth's time (1851),
more than forty clergymen of the Anglican Church
cane defectors from the synagogues. The first
Anglican Bishop of Jerusalem, Alexander,
had been the rabbi of the Norwich synagogue
and Plymouth.

The Church of Scotland imitated that of England in his propaganda work among the Jews; — the various Protestant sects have do the same.

There are a very large number of Jews Christians in England, whose statistics is impossible to do.

Freemasonry should normally to be born in this England that remained to tratowards the time so Gothic in age, in expression and architectural art.

It is understandable that an antiquarian alchemist, who was herald of arms of Windsor under Charthe II, Elias Ashmole, established the bases, imagined the cult, formulated the symbols using numerous borrowings from the Rosicrucians and to the Templars.

However, it was only in 1717 that it was instituted Freemasonry killed in London, with its large-scale operations Lodges, as they still exist today.

Its cradle was the Auberge du Pommier in Charles Street.

From 1742 onwards, the royal family patronized this powerful company that was supposed to serve more in particular English interests that humanuniformity in general.

The Duke of Cumberland, Prince of the Blood, in was elected Grand Master on that date and, upon death of this one, his nephew, Prince of Wales and George IV succeeded him.

The Jews were excluded from the Grand Lodge of London and the Grand Orient for a long timetime; but, from the 18th century onwards, they were admitted to the other lodges.

The history of English Freemasonry which was written fifteen years ago by Jacques Georges-Gould is of rare interest and makes to blossom from melancholic and painful obreservations with the reader who knows how to find them

the reasons for its harmful influence against
Roman Catholicism, in other words
popery.

Pius IX showed commendable energy in
excommunicating this occult society as

an anti-religious society.

But, under his Pontificate, the Catholics who
They were present in large numbers, although they included there-
built half-heartedly, deserted imprudently
lying, leaving room for Jewish elements which
burst into the Lodges.

Semitism is triumphant there today.
as we were able to see at the time of
the Dreyfus affair and also for-
would reveal the influence of the Freemasons... in
The Jameson Raid and the South African War.

Since the cosmopolitan Jews have
having gained a foothold in English Freemasonry, Lecarac-
The nature of this society changed considerably.
ly. A number of new Lodges were formed there.
for the purpose of showing Jewish favoritism.

11 there was the Dury Lane Dramatic Lodge
which pushes forward Jewish managers and
actors, the Savage Club Lodge which supports
the yellow press and the small, fresh journalists-
happily admitted into the News- company
Papers Men. More than a fifth of Freemasons
English people are Israelites.

We find Lodges, such as Shelley's, where
Three-quarters of the F.:. are Jewish, others,
like Hiram, are exclusively Semitic,
This last Lodge caused so many scandals
that the Grand Master of the Order Edward-Al-

Bert, since Edward VII, had to resign himself to to excommunicate him.

What curious investigations could be carried out on the diabolical and Jewish order of the Arch-Berith, which includes the King Salo- Lodges my, of King David, of King Saul, of the baron Hirsch, by Lord Rothschild, by Henry Bern-Stein, by Sir Albert Sassoon and others. He is impossible, in a few lines of a passage-manages study, to say and to demonstrate by a sufficient number of facts the role acquired by Israel within English Freemasonry, especially since the Franco-German war.

The chief rabbi is a Freemason. The Times is "mason" to the point of including the symbols Masonic mosaic bowls in front of his door.

An interesting writer, who published on the question of England and France Masonry, several works that we would like perhaps a little better organized and condense, Mr. Louis-Martin Chagny, made, at this Subject, this worrying remark (1):

"The Jew who becomes a Freemason is immediately

(x) See the works of Mr. Louis-Martin Chagny

very interesting on the question of Jewish England. This work comprises four volumes: Semitic

ripe for Palladism, that is to say for the Satanism. The F.:. is merely an artificial Jew; The Jew who joins Freemasonry does not . therefore, in a way, causes him to fall from grace, if he puts on the same footing as his FF.:. of race Japhetic. There is the same difference between a Jew and a F.:. than between a Frenchman and a A naturalized French Jew. Similarly, the Englishman not finding the F.°. M.:. sufficient, created triangles and Oddfellowship, satanic to second degree.

It is curious to note that the high classes in England are of descent

Franco-Norman and that it is those which allow themselves to be duped by the Jews and the Freemasons lessons with the same nonchalance with which we others, French. The peasant, who is Saxon, keeps safe from these vampires. In Scotland, We have the Celt. That one—why isn't he everywhere? The same! — doesn't let anyone fool him. He has his own Freemasonry and there is hardly of Jews in Glasgow, a city that is half Catholic, half Presbyterian, as one can see-

Albion, English Customs. Paris, 1898. — England and Freemasonry. 1 vol. — Is English a Jewish? x vol. in-18. — England, sovereign of France by Freemasonry. 1 vol.

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starter in our chapter I* entitled: The Jews around the world.

To fully understand ML-Martin's opinion Chagny, it should be noted that in one of his books: instructive, he supports this rather unexpected thesis- due to the fact that the Englishman was a Jew and descended of lost tribes of Israel, the Saxon word being evidently, according to a writer from the Pall Mall Gazette, a corruption of Zsaac's his, son of Isaac.

But what do we do with the element in this case? Anglo-Norman?

The early Normans are said to have descended from the Tribe of Benjamin. Evidence of Jewish blood among Modern Normans. Mr. Martin Aubry curiously supports this thesis that we do not we would know how to analyze it here.

The preview is certainly pleasing, but it is One fact is that, like the Jew and the Frenchman As a Freemason, the Englishman is always anticlerical. in the religion of others.

England and Scotland have 225,600 masons, among whom nearly 43,000 were Israelis beds mounted in Lodge and which {pedestalized Chamberlain's imperialism.

All the large new hotels, erected with Jewish money, have a "Masonic temple-"nice" specially designed for the accomfolding of the rites and for the banquets of Freemason brothers. Propaganda has never been also active; novices are recruited with ardeur; they are hunting down anti-Masonic booksniques; the movement intensifies as the followers become more powerful and more numerous, — a sinister snowball.

Scottish Freemasonry, whose claimstions are perhaps excessive, is in its aims that are simultaneously holy, mystical, and atheistic. She always strove to protect the revolutionaries revolutions that raged across the continent; she played a role that is now recognized in the French Revolution and during the insurrections Italian rectious. Garibaldiet and Mazzini were both affiliated with Lodges of the Eco- Rite I know. The Jews, who cannot live in good contact with these canny scotches, as they they say to refer to these "Eco-Cunning Men" "I know," are very few in number in the boxes the Highlands, which are also the most sufundamentally anti-Catholic winds.

In the excellent introduction to his ouwork on the Israelites in French society French, Father Lemann, a converted Jew, who interlends so skillfully what others cannotwind to conceive and who has the courage to state everything that so many other authors leave unsaid who were his coreligionists, brings us to valuable revelations about secret societies essentially Jewish and on the taste determinedmined Jews for mysterious associations laughing.

All militant Israelites used of Freemasonry to help their ambition tion and support good business ventures.

“One thing worth noting,” we learn Mr. Edouard Demachy in his important work on the Rothschilds (1), is the declarationratio made in the Mainz Report that the Rothschilds were already members of the lodges French and German Masonic lodges from the outset By 1809, it had become impossible to do anything. against this already powerful house without the parties concerned were not previously informed ses. The leadership of Freemasonry, observes Mr. Demachy, is essentially semite and the goal pursued by the order is annihicorruption of great qualities

(1) The Rothschilds. A family of Jewish financiers in the 19th century. 2 vols. in-18, by EDOUARD DEMACHY. — Paris, 1896. Available from all booksellers and from the author, 48, rue Pergolèse.

of the Aryan race. To achieve this goal, the Freemasonry sought, before any other something, to destroy autocracy and religion Catholicism based on papal autocracy. tolerates Protestant Christianity because it realizes that his lack of dog- unity his matic deprives him of all power as a result of the endless division of sects. This is why we see in the Freemasonry, Jews and Protestants donto join hands in a touching display of camaraderie to arrive more quickly at the destruction comcomplete Catholicism.

The essential point that characterizes the situation modern Jew, writes the anonymous author of a English review (1), is its predominance in secret societies and primarily in Freemasonry.

“No one could seriously misunderstandto be born that a secret society exists within of a sovereign community, does not become no more than an offense to this community that one could not deny that the only excuse morality for the creation of a secret society

(x) The Eye-Wittness. The Jewish Question. Sep-
September 1911. Various issues. Unsigned article.

a truly powerful manifestation
any tyranny or oppression
that can only be combated by means of the
secret conspiracy.

"Nevertheless, these secret societies, with-
which European upper classes display
They bonded madly one hundred and fifty years ago,
have now had their day and have become
naked, such an object of ridicule in the lands
the most spiritual of modern times –
especially in France – how ridiculous it would be
to exaggerate their influence. Yet, there was one
time when this influence was considerable;
It still is in England. And it is worthy
of note that, in any country
European, the Jewish element tended less to
creating these secret societies is more about controlling them
once formed. Some of them
(and the most important ones) even adopted a
a quasi-Hebrew rite. That's just a detail.
insignificant; but what is important is
the extensive cooperation of Jews in the organization
of Freemasonry in all countries. Today-
from today that the time of secret societies is
In the past, this trend began to take hold.
in the opposite direction; however, this is hardly more than
for some years now. Although the Jewish race

and secret societies cannot be considered
designated as having a similar significance-
tion, we must recognize that there are between
The two of them have such a correlation that anyone
claiming to be versed in poli-
European technology is obliged to observe it.
vation. And, the most significant finding
of all, everywhere, secret societies attacked
what exactly did the attack always
Jewish and defend precisely what he defended
always. The mere fact of having excluded the popu-
The role of these secret organizations is one of

enormous importance, and, today, these societies
secret territories, which are beginning to understand
the ridiculous role they play in the eyes of
crowds can only blame themselves-
same as having, excluding the proletarians of
their breast, cutting off the very principle of their
vitality. They fell successively near-
that all in the fatal and gross error
anti-European, despising the man of little-
and to exalt the middle class and its ambi-
ideal, albeit material, concepts. These societies
occult forces are already beginning to glimpse their
punishment which, of course, will be their downfall
Total and fatal failure.

But we can only indicate here at a glance-

wise the power of the Jew through associations
countless things that he knows so well how to create and make
prosper and all the advantage he knew how to derive from his
multiplication in Masonic lodges.

Entire books have been written on the question-
tion, which are mostly quite curious to
to consult.

Let's return to our Israelites in England.
Mr. Arnold White, in his Modern Jew, the
divided into four classes: 1° the New Aristocracy
nelle. Nothing like it in Russia or in Ame-
risk where the Jew is despised, mocked, excluded from
society and has become, as so often in
The Orient, a subject of disorder and scandals.
Those from the English aristocracy have reached this point,
Little by little, to hold the upper hand and to deal
negotiated directly with the highest classes of the
British nation. They make a great show of it.
a sense of patriotism, of charity. Nothing equals
the subtlety and flexibility of their intelligence
to offer themselves to everyone like enlightened patrons
generous and discerning, lovers of taste, color-
incomparable readers or lavish
lords who understood wonderfully the
noble gestures of hospitality.

To be received by these Jews di primo cartello
has become a title for young men

and smart women of the world. The exclusion of circles and clubs where they reign is consi- denounced as a calamity. These Jews by- Having reached the pinnacle, they only willingly spawn among They; they despise other Jews and have with them only official or pseudo-philanthropists. They strive to marry their daughters with the most illustrious descendants lords of the Peerage and they display a determined will to open all avenues honors, by lavishing offerings public and demonstrations of works of charity and philanthropy.

Some of the old queen's words are reported. Victoria, which proves how much she had the distance po:enrichis uifs or judaisants. "I admire talented people and the artists; but I don't have room at home "for millionaires," she once told a no one in his circle who was requesting the admission to the Court of some Naumann or of a vague and ambitious Sassoon.

Another time, it was pointed out to him that such a character excluded from the Court had given very large sums donated to charities which she was interested in and which he deserved Perhaps some consideration. "What is that?"

"What can I do?" exclaimed the empress nobly. and queen. Charity is given to God and to poor. She should only be entitled to the rewards Heavenly thoughts. If this person has not given large sums of money just to be received at the Court, this is no longer an act of charity. In In any case, I don't have to deal with it.

Queen Alexandra always shared the feelings of his stepmother; but they were the only ones at Court to disdain networking Israelite.

The second class of English Israelites is always, according to the author of Modern Jew, that wealthy, cultured Jews, often not very devout, but fond of the pride of race and marrying only among themselves. These aim to clutter high-level financial situations celebratory, commercial, political, even the fine arts, at least the professions of mar- antique or painting dealers who con- They are due to certain honors. They descend, generally, three or four generations established in England. They do skillfully their business and they don't make much noise about themselves.

The third class is composed, according to Arnold White, of German-born Jews or Slavs in general (asehkenadim, opposed to the Sephardim). These Israelites, originally from PoLogne, from Bohemia, from Russia, continue with a stubborn passion for material gain; They display a distressing cosmopolitanism And cynical. They shirk all their duties. patriotic and even commercial. Enjoy- sisters without prejudice, vain, full of desire to parade, to show off, to display oneself all places of pleasure and celebration, in the luxury hotels, casinos, meeting venues daiïns of all kinds, you see them everywhere eager to pick what they consider to be the The only material joys in life. They are hated. in all the circles they frequent; these are they are the ones who constitute the main danger to Israel at John Bull's.

Finally, the fourth class is that of the Alien destitution and miserable emigrants from Slavic nations and Germanic countries and who live in poor neighborhoods looking to happen, to rise above the plebeians and to walk to the conquest of gold by all means more or less scrupulous. They can be found in Whitechapel, at Petticoat Lane and Garlston Street in London; they gradually annexed Hambury street, Fashion street, Pelham street,

Old Montagu Street and many other streets
surrounding neighborhoods.

The alien destitution question has become dif-
difficult to solve. The company, well known under
the name Jewish Bound of Guardians, found
each day its task becomes infinitely more arduous and
heavier. The Baroness de Hirsch bequeathed it to him
formerly 120,000 pounds. st. and other gifts to him
were made from various sides, corn, despite
everything, its resources are no longer, for a long time-
time, to meet its needs. Immi-
Russian grants continue to invade England-
land under the pretext of the vexations they have
to endure in Muscovite territory, but, in reality,
by the reason that they know the marvel-
the charity that awaits them in Albion. Also
the destitute, the anarchists, and the Jewish swindlers
are they multiplying more and more each day?
number on British soil.

Moreover, we had, during the cha-
previous chapters, to make many emp-
prnts to the articles that he published in February and
March 1900, in La Libre Parole, our dis-
distinguished colleague Octave Uzanne under the title:
Jewish England. These successive studies,
very well documented and which are certainly not
not written by a known anti-Semite, really

passionate to the point of blindness, but rather
by an independent historian and scholar and
sincere, they may have, over time, lost some
their rigorous accuracy due to the fact that the
England's appearance has changed
since Joe Chamberlain's retirement and the advent-
the formation of the Liberal Party and also as a result
the death of many characters who are there
cited. We could not do better, however,
than to have to resort to it again at length
Here. The situation will be very clear.
exposed and certainly better than we know it
we would know and could show it about
of this Judeo-aristocratic and pl-
tocratic so influential in the capital of

United Kingdom.

"The author of The Human Comedy, observes Mr. Octave Uzanne, in this curious study, made this judicious remark that, among the strangest men to observe in our society, those who are devoted to it money trading engages in efforts enormous to break out of their indifference and also from their environment.

"After having seduced Fortune and having _ Subjected to all their fantasies in the brothels of the Stock Exchange, the first

wealthy English Jewish financiers, gorged with millet lions collected during the French Revolution, and drawn from the bankruptcies of the nobility, considered making their power flourish vulgar gold handlers in elegance and respectability of salons that had been closed for so long to their intrigues, of the old aristocracy of British Kingdom.

"They were devoured by the sacred hunger of the ambitious minds; they inspired titles, in social standing; they wanted to be admitted to to practice these laws of honor which govern the relations with people of the world, they strove to give a noble image to this foreign money hard-won and to make him play a

role on the powerful theatre adjacent to the Court. In this traditional democracy British, they swore to create a second aristocracy, an aristocracy of the high thefts, that of Wealth.

"They found in Disraeli a strong supporter" serious, although the great minister made profes- the public display of contempt for one's fellow human beings, especially when they were of German origin. The Jews, he would often say, are like the Lobster doesn't always go down well. You have to

to know how to digest it.

» Lord Beaconsfield taught at the high English society, the art and science of this digestion; it prepared the palate and assimilation of the lobster in the organism of the Kingdom. This He was the one who led the Rothschilds to Lady Emily Peel, stepdaughter of the illustrious Sir Robert and daughter of the Marquis of Tweeddale, the first great and honorable lady of England who has dropped her delicate, practiced hand into that of a yuppie brewer of banknotes and of Guineas.

Sister of the second Duchess of Wellington and the Marchioness of Dalhousie, Lady Emily, exquisitely beautiful and witty, was quite powerful enough to trip up old fashion and old prejudices. We were talking about some time after this sudden appearance the Rothschilds in a world that until then had been so furiously closed to the Israelites; but those– Here, as always, they found a way to to be accepted by an obsequious good grace and also by luxurious and almost oriental gifts that they gave in their palaces finally open to this can of smart people whose they had feared for so long that they would not be able to appease the rigidity.

"Following the Rothschilds, other families Jewish women from London skillfully slipped through the net. in society. They were the Goldsmids, the Jessel, allied with the Rothschilds and the Goldsmiths Montefiore, whose father, created a baronet, was appointed chief justice or first judge of the nation; then the Solomons, devoted to the sciences and silently preparing the way; finally, the Sassoon, calling themselves Parsees (who are (still Semites), but, in reality, born Jewish from Bombay. These latter, of a tapabohemian-looking, fond of dressing up highlighting and displaying their relationships, at first in the ranks of which appeared for a moment the Prince of Wales Edward Albert, future Edward VII, who often associated with Arthur Sassoon in his castle at Hove.

Arthur Sassoon died in Ascott in May. 1912, in the residence of Leopold de Rothschild.

"Sir Edward-Albert Sassoon married a daughter of Baron Gustave de Rothschild; Sir A. Sassoon, very colorful, almost black, se married to a Perugia, sister of Mr. Léopold de Rothschild; on the other hand, Miss Sassoon has married to an Israeli journalist, Mr. Frederict-A. Beer, and, under the name of M": Rachel Beer, became famous as an owner

and editor of the Observer newspaper, which had, on remembers the run-ins with the famous per- Esterhazy, the man in the Dreyfus affair. The Sunday Times also belonged to this active woman, also a member of the institutes of journalists and Women Journalists.

"London still possessed at the beginning of this five centuries Rothschild. Since the death of Baron Ferdinand James de Rothschild, the more enlightened, the most gifted in the "amateur" sense and also the most generous, for he bequeathed to British Museum for over 3 million of art objects, they remain four. Lord Nathan Meyer Rothschild, the grand banquier became the head of the household. His receptions tions in his Piccadilly Palace and at the castle of Gunnesbury Park, Middlesex, were the height of fashion. The smartest people of the highest echelon were keen to honored to be invited. We met there long before his reign, Albert-Edouard The Prince of Wales, rarely the Princess. claims that the heir to the throne, formerly, to the time when he loved pomp and celebration which accompanied his youth, would have borrowed to the famous Jewish banker the large sum and that, Unable to pay, he ennobled his creditor-around 1885, pushing his favors to this extent that Queen Victoria was formally notified to visit the new lord, which caused a considerable noise in the select world which It is near Hyde Park.

An anecdote: Rothschild had lent 1,200,000 pounds to Loyd Bank, whose head He later became Lord Overstone. Hoping to ruin the credit of this bank, which He was bothered by it, Rothschild suddenly demanded one day- the amount lent: he needed it all. a continuation, however pointless. "Have her take it, replied Lord Overstone; she is in sacks in our cellar.” The banker, smelling the danger, had not used this money and had kept it intact. The old Rothschild had found someone this time who was cleverer than him and in It was at his own expense.

“Nathan-Meyer Rothschild, Baron of Emworst of Austria, born in 1840, son of Lionel-Nathan de Rothschild, born in 1842, married the daughter of Baron Charles de Rothschild, of Francstrong, from whom he had a son, Lionel-Walter, a naturalist distinguished realist. From 1865 to 1885, Lord Rothschild was a member of Parliament for Aylesbury; since his elevation to the peerage, he made part of the Upper House.

"The latter's younger brother, Alfred-Charles de Rothschild, Austrian Consul General Hungarian, remained single and had an affair known to Mrs. W., with whom he displayed a longtime the girl — her daughter — in the foreground theaters before he married her to a noble and young eccentric and penniless lord who was for a long time the well-known admirer in Paris of Lady de G...

"A collector of art objects, he published" (for private circulation), two large volumes on its own collections.

"Mister Alfred's company, as we know it long appointed in London, was always very sought after by all partygoers and superficial people. We know that he put his pride on being the amPhytrion of London and French artists and that, at his house, we were pleasantly encabotinized at Seamore Place and also in the countryside, in its Herts' residence: Halton House. The ends suppers in the company of ladies were frequent there. Mr. Alfred proved to be an elegant agent of contemporary English demoralization. – This bachelor was often seen at Marlborough Club, which he frequented assiduously Albert Edward, Prince of Wales, when he from Saint James's Palace, he only had to cross

Pall Mall to move on to this small club. Mr. Alfred was also part of Saint James's, the Bachelor, Turf and other clubs.

The third Rothschild brother, Leopold de Rothschild, born in 1845, who was very widespread In London, he married a Jewish woman from Trieste, Maria Perugia, daughter of a horse trader. This amateur sportsman, who lived in Ascott, where He has a superb property as well as in Newmarket, is best known for that of 'Hamilton-Place, in London. He did perhaps less People spoke of him only to his elders. He was credited with everything-sometimes rather eccentric tastes.

"All these Rothschilds are related to the Lord Lord Rosebery, former Prime Minister, who In 1878, she married Hannah, daughter of Baron Meyer, died in 1890. Lord Rosebery is, moreover, the the first English nobleman to marry a Jewish woman. After him came Lord Curzon, whose wife, Miss Leiter is American, but of American origin. Israelite, it is claimed. All these plutocrats Israelites demonstrate a generosity of apparat, never alienating a capital sum without seeking immediate benefit, in a learned advertisement. There is none among them donors comparable to Tate, who abandoned gave the nation a gallery of works of art contemporary which constituted in London a a sort of wonderful Luxembourg Museum; There are no charitable Peabodys, no baronesses Burdett-Coutts, Dukes of Norfolk or Westminster always has the money at the end fingers for the poor and institutions popular. Admirable benefactors, compre-nant all the pleasure of doing good by ca- and expressing in the art of charity this ineffable language of kindness accessible to all, this penetrating language of Christianity that the mute people know how to speak and deaf people can hear.

"The Anglo-Jewish nobility list, of aristocratic plutocrats of the West End, million-Park Lane's development would be long, — continues the aforementioned columnist for La Libre Parole, — (in 1900). Since Lord Wandsworth (Sydney) James Stern) up to Baron Pirbright (Henry of Worms). The Sterns have often supplied testimonies of moral imbalance, some were cited one who had to retire to a home of health. Another recently married a beauty queen. Bradshaw, who is not Jewish; her income are 150,000 pounds and he barely spends any of it 5,000. His sister is Lady Sherbone. In the parade we would see Sir George appear

Faudel-Philipps, son of the ex-alderman and lord. Mayor of London, husband of Levy's daughter Lawson, director of the Daily Telegraph, then Sir Samuel Montagu, economist and financier, married to a daughter of Louis Cohen du Stock-Exchange, then Sir Francis Abraham and Sir Joseph Sebag-Montefiore, grandson of the famous Moses Montefiore, then Sir David Salomon, son of David, first Jewish lord mayor of London, 1853. (11 there was indeed one di-(Zaïine since.) Finally, Sir Saul Samuel, Sir Bernhard Samuelson and a host of others Gentle Baronets, holding offices in the State and predominant situations in the 80- society.

"We will also need to show the Batter- allied with the Rothschilds, the Lévy Lawson already named and having become the Lawsons, the Bis-

choffsheim and especially the one called "The
"beautiful Madame Biskh," the daughter of a jeweler from
the court of Vienna and sister of the famous Bischoff,
famous boulevard of Paris, whose salon
would deserve a whole humorous chapter.
one would note, in this biographical account
and anecdotally, the prodigious progression of
Jewishness in London high society and
the care that all these children of Abraham have

brought and still bring to make up their
originally, to disguise their names, to convert to
the Protestant or Catholic religion in order to as-
to secure their marriages and to conceal them for all-
days this Semitic strain which makes them blush.

"We will see how the Jewish network is
having managed to surround it on all sides, today,
the world's largest metropolis and how
London is threatened with destruction by poisoning
of this Israeli lobster, which has multiplied at
point of no longer passing, despite all the spirit of
Lord Beaconsfield, who professed the art of his
Israelite assimilation. Not to mention the
Cosmopolitan, the Jews are really too
currently in London to be absorbed.
England will eventually, sooner or later, vomit them up.

"The appearance in high society of an-
clay of a new Jewish- aristocracy
financial quickly dismantled the for-
polished steel ornaments that formed the or-
beggarly citadel of the old nobility of
kingdom. Behind these entrenchments, in
the cant and the respect for a distinguished spleen,
it once flourished like a flower of
superior humanity, a little politeness
rigid, prejudiced, and clad in cor-
elegant reaction.

"The Jewish community of pleasure-seeking plutocrats,"
turbulent, always in action, needing
of continuous movement to conceal their
Moral poverty altered social customs,

disrupted the laws of decorum, of high
etiquette and good manners, and constituted a
a sort of heterogeneous company for the exploit-
the sharing of pleasure by unionizing the
inexhaustible capitals of boredom that are born and
multiply in the idleness of the wealthy classes
modern civilizations.

"It was these new millionaires who
brought to England a laissez-faire attitude and
rather uninhibited Levantines, who outwardly
social gatherings by attracting the smart
people in lavish cabarets and hotels
of a flashy and oriental luxury founded by their
Care.

"They were also the ones who unleashed the fury"
the genre of golden Bohemia by attracting, at
to the detriment of art itself and of social relations
commercials, painters, writers, actors
especially in the drawing rooms of gentlewomen. This
were these former outcasts, eager for the spoils
social, who organized these tea- evenings
trales, literary and musical by whom were
transformed the social gatherings where ago-

slowly and stupidly eases the spirit of cause-
laughter. It was they again who installed in
the world this terrible parasitism of the caboti-
swimming in performance, which finally led to
the desertion of the Home to go to good fortune dinner and supper at trendy restaurants
in strangely mixed societies, cradled
in their artificial intoxication through music
Gypsies, thus preparing this decadence of the
old British aristocracy threatened by
died amidst prodigious luxury
A flower that always surprises mainlanders
on a trip to Albion en fête.

"Certainly, this new life game, pa-
enthroned by the emancipated Jews, newly
the reception in the high life was further exaggerated by
the extravagances and vulgarities of appearance
certain shiny and artificial elements of the
American world.

"This other company, which is itinerant in its training-

tion, eager for joy, for unions and alliances,
superficial, banal, welcoming to all
dazzling showboating, blind to the origin
fortunes, but judging a man by what he
wins, is herself severely affected in
its body by the fast-incubation virus
of Semitism. It contributes, through its contribution

eccentric in the elegance market and
from the luxury of London, to the disintegration of
closed societies that were for so long the
prestige and glory of "birth" in
the United Kingdom.

"There is no high society without a prin-
a rigorous selection process. "It is important,
"as Shakespeare said, to choose one's comments well"
"Life companions. Folly and wisdom are
win with the same ease as the sick-
"Contagious diseases."

"One must believe that the day when the aristocracy
England opened its bosom to Israel, it did not
not a beautiful "chopin". She traded her res-
predictable prejudices against an imbalance of
beliefs and morality that all gold and the
the splendor of modern Hebrews could not, alas!
no longer to compensate or buy back.

"What's pleasing to note is..."
that the social breach remains open in
The high-life and revolution are intensifying every
day more in worldly customs
and in the ways that are an essential part
In the evolution of morals, there was no longer any distinction
possible in the confusion of ranks and the uni-

fashion form.'All Jews aspired,
"therefore, to become swells or "smart"

"Gentlemen." - "Let the pe-
"Tity Jews," the bigwigs seemed to be saying.
coming from Jacob's ladder, in their friezes
gilded apotheosis. Make way for the Jews on all

the practicalities of the social theatre's magical performances!

"Also, in the middle of the White- ghettos
Chapel, in the scrap metal markets, at
the secondhand dealers and antique dealers, the hearts pa-
The eternal memories of the old Solomons beat with emotion
and ambition for the decisive successes of their
offspring, especially for the last twenty years or more:
Lords; are they also our sons?... Why
not !

» Like Baron Hirsch not long ago, contemplating
from the top of the stairs of his hotel where he receives-
had all the high-ranking figures of Christianity
European gentry, he exclaimed contemptuously before
his children gathered together: "All these people, from here
"twenty-five to fifty years old, will all be our
» sons-in-law or n08 Concierges | »

"The sons of the filthy usurers of Hounds-"
ditch or Leadenhall street escape
So, en masse, their ancestral filth.
They are baptized, given a presentable name, they
horse dealers, their origin, we strive to
to get Rugby, Harrow, even admitted to
Eton, then Oxford, or perhaps Cambridge where they

relate to everything that England
account also chosen from among the sons of the
young and old sporting, military or nobility
policy.

"Upon graduating from university, they settle down"
in the West End, are part of fashion clubs-
nables, are named Barristers, doctors or
high-ranking professors; they do not visit
secretly their elderly parents, of whom they
pride is at stake in these sordid neighborhoods that
the very interesting Jewish novelist Zhang-
will have so well described them throughout his work
Main: The Children of the Ghetto.

"This struggle for high-life, this struggle for
fashionable life stimulates and enhances taste
of civil status fraud, today, all the
Low-class thievery in London. The children
Catholics and Protestants make changes
their birth certificate. Those who were born

Abraham chose a name derived from the name originating from: Brams, Braham, Brayam; those those who are descended from Samuel call themselves: Sams, Sammy or Sammell; the Bernards choose: Barnetts, Burnetts, Bennets, Bens; sometimes the The transformation is absolute and turns into a pseudodonymous: thus Moses Cohen, who launched his reptation in London and had his laundry laundered there and

his origins, became the musician Isidore of Lara.

"Once launched into high society, these young Israelites in disguise show themselves to be strong audacious: they slip into all environments and readily extend a hand to their coreligionistspairs less skilled than themselves for the introduce into clubs frequently soheld by money from financiers who came from Frankfurt. They make it a point of honor to dressing at fashionable tailors with a severe correction, they aim for the supreme elegance and would sometimes achieve it if the feet and the nose, the indestructible nose, did not accuse too vividly their ancestry.

"However, it is not uncommon for some of these gentlemen, as circumspect as they are circumspectconcise people find no way to marry, very In Christian terms, some wealthy heiress... insightful about the physiognomy of races; it is the consecration by the unacknowledged Jew who 8th he refrained from inviting its author to his wedding, the old Jacob, Aunt Rebecca and the little ones cousins Esther and Sarah, but we must be reasonable and know not to compromise to spend a lifetime of scholarly concealment tions, especially on the eve of starting a family

new, very Orthodox, a Jewish family unknowingly, and among which one encounterswill perhaps, later on, be vehement, fer-"Winds and sincere anti-Semites—anything can happen."

Young Jewish girls from New Age families enriched in Whitechapel or elsewhere, like to marry Christians, who treat them- They say they are better than their coreligions. naires.

This is how it is in London, where the company is necessarily very mixed as a result of frequent- recent marriages between various classes seemingly very distant circumstances, the Jew can operate openly or insidiously by dissimulating its origins. — Everything that cor- breaks, ferments, and all corrupting leaven is found in the germ of Semitism which we certainly encounters excess in all the circles of the English metropolis.

To consider only the press of LonDres, we can affirm that she is for a too large a part of it handed over to Israel. Many managers or editors conceal their religion, falsify their name or use of a pseudonym. Where there is none, at all evidently, from the director's point of view, there is a command-

diploma to exercise the judiciary.

Each one, according to his character and his way to consider things will exaggerate or diminish- will diminish the importance of the Jewish problem, writes the anonymous author of a study on the ques- Jewish tion in The Witness, in sep- September 1911.

"We hear," he said, among other things, declare from all sides that the Jews are the masters of the press. This is absolutely Not true. In England, which is notoriously the only country in Europe where they exhibit a Excessive respect for Jewish power, they currently hold only one important newspaper (The Times). On the conti- We observe that if certain organs main ones, such as the Neue Freie Presse of Vienna and the Tribune, from Rome (as well as a or two dozen other leaves per garlic-their) are Jewish, there is, however, a censorship a dozen others who make men's fortunes absolutely foreign to Jewish blood and do not feel-before any particular sympathy for the Jewish ideas.

There is a singular optimism there, Mr. Octave Uzanne, in 1900, reported in La Libre Parole the following newspapers having directions or

antisemitic ties. Let's look at the review that he was doing with it then:

"At the Daily Telegraph, we find as" owner Sir Edward Levy Lawson, who, pocketing the Levy, became before leaving his post Sir Edward Lowson. At the Daily News, Let us salute the capitalist director, Mr. Oppenheim, whose name is a whole program in itself; while Sir J.-R. Robinson is the manager and ME-T. Cook, the literary editor. At the Saint-James's Gazette, behind Mr. Hugh ChisHoln, the editor-in-chief, watches and monitors the good Semitic landowner W. Steinkop.

"In the Daily Mail, Mr. Alfred-C. Harmsworth (since Lord Northcliff) would be, without that one can affirm, of Israelite origin. In the Sunday Times, it's Sassoon's daughter, the active M F.-A. Beer, who governs with a number of Jewish editors. At the Observer, the same lady exercises her supreme authority, at the Woman. ME-A. Bennet is rampant, at the Young-Israel. Young Israel could not fail In London, ML-J. Greenberg heads the march towards the promised lands.

“We have seen, regarding the Jameson raid, how the Times showed itself deeply attached and Masonically linked to the

the Jewish cause, and the role he played in the Transvaal financial war. We can see The triangle and other Masonic attributes depicted in mosaic at the entrance to his offices. At the Standard, editor Sydney Law is Israelite, in The Sun, in the Westminster Gazette, At the Sunday special, the Jews order the cavalry of Saint-Georges.

"In all the English newspapers perno one would dare, even now, to accuse the Jewish Bank, nor denounce the harmful ininfluence of the Israelites in general affairs The country's rales. Whatever the house of Chief Newspapers of London, to which one If you are looking for someone, you can be sure to find one there. mysterious veto for anything that might be suslikely to harm the Judaizers.

Among the leading professional journalists Zionists – who are Hebrew-speaking in London, a little everywhere, perhaps with more authority than talent, we should in this regard draw up a long list, but we prefer to avoid the personalities and to avoid unnecessary controversies. Today, there are changescomments in the English press and the situation It is no longer the same as it was twelve years ago:

The Daily News changed ownership a few days ago

a few years ago; he now belongs, we believe, to George Cadbury, a wealthy manufacturercant of Maison Cadbury brothers Limited, famous for the preparation of cocoa. CadBury is not Jewish, but he is a strong nonformative, and his newspaper became the organ from that party. A few months ago, the Morning Leader, a radical newspaper, merged with the Daily News.

The S'-James's Gazette no longer exists, having for some years merged with Evening Standard.

The Westminster Gazette is now decame to be the property of a certain Mond. He is He was designated Sir Alfred Moritz and he got married In a Christian manner. At the University, it seems, the students once gave it to him, as well as to his brother, nicknamed handsome Mond and half

Mond! Sir Alfred Moritz Mond is the owner-editor of The English Review, and chairman of a a considerable number of industrial companies.

The Sun no longer exists.

There is now another newspaper of the matin, the Daily Express, whose editor is MR-D. Blumenfeld and the deputy editor Mr. Ellis Baker or Barker, who went by another name-both Ellembackher or Ellembackh.

They might be Israelites for nothing affirm.

Edmond Picard, in his Jewish psychology of Aryan-Semitism, signals the sin- aptitude the Hebrew gulière to networking, to push oneself to be, to insinuate oneself into a function that can highlight or provide him with opportunities of influence or profit. 11 exposes the boldness special Senate resolution to move forward, brito secure all advantageous positions without having awareness of the restraint of which the generality of those among whom he lives cannot 8th to defend, by a more moral impossibility often stronger than a physical impossibility. Nothing could be more accurate.

In London, the Israelites hold the keys. the most powerful tanks, those where humanity seeks to quench its thirst with the boredom of living; they possess gold, pleasures Sirs, the drug addicts of intoxication, the theaters, the caravanserais of fictitious societies, the art shops and temples of wealth.

There are few theatres in the metropolis, which escape them. — To the management of Covent Garden Opera House, after Sir Augustus Harris, who was from the Synagogue, we have seen the international Maurice Grau, whose Bar-Numerism spread from London to New York and who loved to launch, support and promote dogs and musicians of her race, including the divine Sarah.

It was he who got Cohen to play, said Isidore de Lara, and who produced on her stage, the most select from the kingdom, the works of Erlanger and those of Frédéric Hymen Cowen, composer-authors as authentically Jewish as the late Meyerbeer and who strive to push their David's harp, reaching the highest heights ambitions, in this land of Saul. — Arthur Sullivan, the composer, so it is claimed he traded his name of Solomon for that of Sullivan. Is this correct? — Chi lo sa!

The Napoleon of Anglo-Saxon Theatres contemporary, in New York, and also from He spent a long time in London, he is the American Jew Charles Frohman, who owns forty-eight theaters in the United States and four in England land, all managed by a syndicate of Jews. Charles Frohman wields absolute power tyrannical over all Anglo-Saxon artists, forced to accept his conditions under penalty to be boycotted in all nations of English language. In London, he managed to monopolize numerous scenes. The authors, adapting-playwrights, dramatic translators, Israelites, and so on that authors of the same origin are welcome-read by him with a marked preference.

The director of the Drury National Theatre Lane was a Jew for a long time. Also Youd-Tom B. Davis, who presided over the destinies of the Lyric before taking the Apollo. Likewise Loenfeld of the Prince of Wales Theatre; let us mention also Loewenstein, who gathers in his hands crooked the direction of two great Gui-important gnols.

The master tragedian Sir Herbert Tree, we-Knight, who left Haymarket for to have His Majesty's built where, as as director-author, he personifies with an uncontestable talent and a consummate art of putting on scene, all the great Shakespearean heroes, He was said to be the son of a Semite: Julius Beer-

Bohm; but this cannot be proven.
Sir George Alexander, whose real name was George Sampson, author and director at St-James's theatre, could less easily deny its attached to the religion of Moses. Hugh Moss, who manages the new Hippodrome, built by the ar-
Alfred Rothschild's gent, and who, on the other hand, is the head of a union for the exploitation of thirty-eight Music Halls, both in London and in the provinces, would also be, if our

The information is accurate; a very characteristic Jew... sterilized.

Among the theatre costume designers we find a number of Augustes, Nathans, and Mays important.

Jewish unions at the Alhambra and the Empire; at the Princess Theater in the past: E. Arthur, had a single trademark; in the Earls Court Exhibition, which is almost finished their career and in White City, Israel abounds; What to think of the Coliseum and Oswald Stolle? its director? Finally, if we were to open a-
search in the English actors' directory, in the Players Directory, we would have a long list of Judeo-cabots and Anglo-American-cabots cains, which, incidentally, would be of little consequence It's important, if all these people are sometimes shady. did not invade the salons, and was not a a considerable factor in contagion by illicit legitimate encounters within high society, crossbreedings whose mysterious products in-
will, in the future, be the anthropo-socio-
astonished journalists at the discovery of the expression Semitic sion of types and customs in the Protestant English capital.

In the art trade, the Israelites are kings in London as well as in Paris.

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Art Gallery, the Continental Gallery, the New
Gallery, Mendoza, Japanese Gallery and
how many others were and still are in their
possession. All the major merchants of ta.
Bond Street buildings exercise their skills
Jewish people in the trade of high-quality linens
brand. :

All of London knew Wertheimer, whose
Sargent painted, fifteen years ago, the features
joyfully hedonistic, eyes like lanterns, noses
banana-shaped, with lips rimmed in sweet chili pepper
which prompted Londoners visiting the
Royal Academy: "This is not a portrait of a
"Man, but of a race."

Next to this extremely wealthy and typical Werthei-
sea, deceased today we believe, we
Let us note the good forgers of chiefs-
of artworks covered in grime, the major buyers
From Christie's, the Davises, Benjamin, Joseph
Dürlacher, Duween, Goring, Cohen, Litch-
field, Sedelmeyer and fifty others who
earn what they want by speculating on the
vanity of naive and candid millionaires
amateurs.

There is no Christian who can help them
to compete in the industry if it is not
point firmly seated on the colossal fortune-

dirty from an Agnew or a Martin Colnaghi.
All those who venture a few steps in London
meager capital in old master painting
are cleaned in six months by the Jewish tribe
of Old and New Bond Street.

All the new major hotels in Lon-
the Cecil, the Savoy, the Victoria, the Carl-
your, the Hans Place, the Metropole, the Gordon
Hotels are in the hands of unions more or
less Judaizing. All have Masonic temples-
niques fitted out in their hotels. The concessions-
sionaries of the Spiers and Pond establishments,
who feed and alcoholic London and beautiful-
a number of English cities were at the end of the
19th century foreign Yuddis, even

French Israelites, Crémieux, Javal and Louis Léon. The Lyons company, which supplied Earls Court Exhibition, Crystal Palace and nearby forty restaurants, had as concessionnaires at its beginnings of the Hebrews who erected fantastic recipes while pressing their employees as well as several lawsuits The public can attest to this.

The famous tobacco centralizers of In London, the Salmon and Gluckstein families have... supply agreements with a thousand debits tobacco companies which, in a way, tra-

are worthwhile in their name. — They are Jews. They ruin the freedom of this pseudo-monopoly sale of cigars and Virginia products and the Philippines. Bays- Le Bon Marché water “Whiteley” was an Israelite; he dominated and destroys the businesses in his neighborhood, as Barner, another Jew, forbade all competition in the Kensington district and as HarRold in the Brompton district attracted all to himself in his vast bazaars. We know What were the morals of this Whiteley? the universal provider, murdered by his son Illegitimate. A sensational, scandalous trial. in every respect, still remains in the memory of all the English.

The great tailors of Tottenham Court Road, Oxford Street, the Strand are almost all the Jews; as well as the jewelers, the goldsmiths and jewelers, ladies' dressmakers, including the decorated Isidore Jacob, known as Paquin, who owns 80,000 shares of the company Paquin (Limited). Also Jews 1582 pawnbrokers or pawnshops of London, antique dealers, many lawyers, of doctors, of professors. The dominant Jewish women show themselves everywhere, manifest themselves in every way. part in the orchestration of re- currencies

transformed in the metropolis of the British Empire-fuck.

And what if we talked about the Stock Exchange!
What an indescribable ghetto we are
we would discover in this temple of speculation!
How many Dreyfuses call themselves French and who
come from Germany! Since the South-
In Africa, they speak more German than English.
and the Cohens, to name just one, tien-
four columns of the Directory, as
Brokers and various financial agents. The observers
vators can, having noted the facts, assert-
sea that everywhere in London there is noise,
There is scandal and outrage among the Israelites.

Indeed, we see them in the establishments
debauchery discovered on Cleveland Street;
We are not surprised to encounter them in
the case of the little telegraph operators and in that
of D'Ardlemont. |

They can still be found as innkeepers of
massage and beauty spas,
unsavory businesses that flourished in
London. In all places where the purulence of
Morals begin to take shape where money can
to be considered, in Tolstoy's words, as
1a the possibility of exploiting the work of others, of
to create an impersonal slavery, of domestication-

[has

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that the man and the woman, the Jew appears
to harness, under any pretext whatsoever,
these modern helots at the carousel which serves to dra-
to wrest gold from all the depths of corruption
tion, human vanity and folly.
Pawnbrokers, or pawnbrokers, and
pawnshop directors are almost
all Jews, there are nearly two thousand of them, but the
The percentage is regulated according to the law. These are
the Money lenders who
They are the terror of the country. For thirty years they
swarm, and despite all the laws that were made to

to moderate and regulate them, they all escaped. days with cunning. There was Zsaac Gordon, veriMonster table, Polish Jew by origin. He arrived penniless in London. In four years he leftcame to lend 42,000 pounds to some young people Nobles with a 60% interest rate. It was a scandal. This man owned thirty-two in London offices, all under false names. In a on one street his name was Barnet; on another, Edmunds: in a third, Charles. In short, he He counted fifty-two pseudonyms, because he had nearly twenty extra offices in the provinces. Every day, the name Gordon. appeared in the newspapers, but still without decisive result, because he always managed to esquiver justice, although justice has been quite harsh on him. This Isaac Gordon ruined hundreds of people, and it was a It was scandalous that he was never punished. He died. at 35, leaving behind nearly thirty million francs. There are others. Like Sam Lewis, who He had a palace in Grosvenor Square. More cunning Although Gordon was less of a usurer, he became The friend of all the impoverished nobles. At his table one met marquises, lords, young Squires of the countryside. His large wife, a good musician, patron of actors and the singers. The Sam Lewis were longtimes, so to speak, fashionable. It was claimed that they helped the Isaacs with their finances Gordon and the other Polish adventurers and Germans.

German, Polish and Hungarian Jews which are found in large numbers in present-day London their elements are terribly vulgar, audacious and of dishonesty. They have neither heart nor guts. Arnold White says, in his book so often quoted in The Modern Jew: “These cosmopolitan Jewslitanies, without religion or morality, do not make absolute nothing for the poor, nor even for... the poor fellow believers. They are cosMopolites who abandoned France or

Germany so as not to become more
English. They have tougher skin than that
of an elephant. You chase them from a gate and
They come back in through the window. They have no
delicacy. Very rich, they do not spend their
money to satisfy their luxury and their
sensual tastes. They throw away the dishonest money-
gained in pleasure, in hotels, in restaurants
ants and theaters. They are the ones who fill
the opera house stalls. But ask them
a shilling for a poor man, whether he is Jewish or
Christian, and you will only get a laugh from it.
sarcastic. Mr. Kisch, Jewish, director of
the Jewish relief organization,
said that these cosmopolitan Jews do not give
Absolutely nothing for the poor. Materialistic and
Heartless, they only corrupt the people
in the midst of which they live, through the love of
auspicious.

The Ashkenazim, or Polish Jews and
Germans, arranged to meet in Johan-
Nesburg, and it was they who contributed
in South Africa unleashed this war
which was so disastrous, from so many points of view.

When the police conduct a "raid" on the homes of
"Disorderly" houses, or "clubs" of low-class people
upstairs, we always discover that they are...

Jews who are usually the owners
Polish or German Jews.

A district (suburb) of London that is ap-
The pele “Highbury New-Park, and which was ha-
formerly owned by scholarship students and wealthy newborns
merchants, etc., is now entirely Jewish.
and it is now called, ironically,
“Highbury Jew-Park”. Another neighborhood,
outside central London, and to the northeast which
is called "Stoke Newington" (it's very close
of Highbury) has also become a new
Ghetto.

There would be a curious study to be done on the
Jewish quarters of London as well in
Whitechapel is like the West End. But a

A single book would barely suffice to describe everything
the types of the various Israelite colonies of the
metropolis. The notes we took
are so abundant that, in order not to overload
In this chapter, we prefer not to invent them.
torier.

The invasion of England by the ele-
Jewish relations were quite rapid. There is just one
In the 19th century, in 1812, the United Kingdom had no
barely more than 8,000 Jews, of whom 6,000 resided
in London. From that moment on, the Jewish population
England's increased constantly, grew-

:

health slowly, but regularly, of elements
coming from the Netherlands and Germany and who
eventually occupied an entire neighborhood in the
East End of the capital. Suddenly, towards
1887, the date of the great Russian persecution, the
the movement intensified. Regarding immigration, in particular...
Individual immigration was succeeded by collective immigration.
Jewish masses flocked from the East to England-
land and even its colonies. In 1901
(besides the emigrants who form a population-
floating-point (escaping statistics), the
Jews numbered no less than 160,000 in the
United Kingdom and 100,000 in its colonies.
In 1908, their number was estimated at 250,000.
for Great Britain alone. In this name-
London is half the size of Manchester,
Leeds, Liverpool to a significant extent,
each of these cities possessing a large
community. In the colonies, the increase-
the Israelite element was almost entirely
parallel.

The Jews were indeed required, according to all
logically, they flocked to the flag of
England, which has become, according to the expression,
but typical of Cecil Rhodes, the greatest
active trading partner of the world. They developed a taste for it.
to walk under the shelter of this pavilion of the universal

trade to practice all kinds of im-
ginables of mercantilism, brokerage and
exchanges that resemble schools of cunning
and deception.

There was a tremendous surge around 1890;
more than 30,000 Jews from the lowest class
emigrated from Russia to England, not
en masse, but in small successive batches.
Most of them settled in London in the
East End, where their wealthy coreligionists
they first granted them a few se-
courses. Living only on bread and water, they acc-
accepted the lowest wages. This was the mo-
where it flourishes most vigorously
sweating system, which makes the work sweat at
Poor, starving devil. The Jewish tailors —
Brothers help each other — these demanded.
unfortunate twenty hours of work per day
and they paid twelve sous for them. Public opinion
was aroused; there were articles in the newspapers,
studies in journals; and one could fear-
to say for a moment that the English proletarians do not
they protested against such competition.
In short, nothing happened in T1 except that they lasted.
For their part, they resigned themselves to sweating a little more.

On this starvation wage, the wretched-
However, some farmers found ways to collect what

the money they lent to other poor people
more prodigal wretches than them, provided they are
reimbursed double before the end of the se-
Maine. And, from then on, they were saved and the
The destitute of London fostered a plague of
more.

These Jews soon found another way
to exploit misery. They arrived with the
socialist and anarchist ideas widespread in
certain Russian circles where they had been
more active of the ferments. They became the ap0-
very similar ideas in the taverns and the
English meeting places, and began a
A work of undermining and dissolution that goes unseen
hardly yet, but which risks producing

disastrous results.

Finally, in addition to these dissocial elements, they spread to London and the major English cities have elements of corruption and of physical degeneration, because they are almost all afflicted with neurosis and illness skin diseases; their women are more ill-healthy still and the sickly children they pro- They all create flaws that will worsen. and will multiply among their descendants.

Many of them had embarked for America; but the government of The United States didn't want them and sent them back. to the hospitable Old England as indecisive rables.

Today, all these wretches hope to reach the pinnacle like so many of their predecessors Decelerators in their careers. They already see the upstarts who appear in the Chamber of Lords, in Parliament, in all the high government positions and even in all parts of the naval or territorial army British.

Let us, indeed, open the Jewish Yearbook and see the situation at that date in 1912.

In the Israelite peerage (peering) we ren- Let's counter the names of Baron Michelham, of Hellingly (Sussex), of Baron Rothschild of Tring (Hetford), of Baron Swaytkling, of Swaythling (Hampshire), from Baron Wandsworth, of Wandsworth (Surrey); as a foreign- For example, let's mention those of Baron George of Worms, baron of the Austrian Empire, and of the baroness of (Gtoldsmidde Palmeira (Portuguese baroness).

The Jewish Baronetage includes the characters next: Sir George Albu, Sir Herbert BenJamin Cohen, Hon Sir Sassoon Jacob David, Sir George Faudel Phillips, Sir Charles S. Henry (Member of Parliament), Sir Charles James

Jessel, Sir A. Levy Lever, Sir George Henry Lewis, Sir Alfred Mond (Member of the Parlement), Sir Francis Abraham Montefiore, Sir Sigmund Newmann, Sir Lionel Phillips, Sir Herbert Henry Raphaël (Member of the Parlement), Sir Edward Levier Samuel, Sir Marcus Samuel, Sir Edward Albert Sassoon (de(ceded in May 1912), Sir Jacob Elias Sassoon, RH Sir Edgard Speyer, finally Sir Adolph Tuck; in total, nearly twenty Baronets atauthentically Semitic, not to mention those who disguised their origins.

The Jewish Knightage, including cavalry to be linked to non-transferable titles, appears less flourishing. It includes: Sir Frederic Cowen, Sir David Harris, RH, Sir Rufus Isaac (Member of Parliament), Sir Otto Jaffe, Sir Sidney Lee, Sir Maurice Levy (of Parliament), Sir Joseph Lyons, Sir Philip Magaus (of Parliament), Sir Frederick-Louis Nathan, Lt. Col. Sir Mathew Nathan, Sir Nathaliel Nathan, Sir Harry Simon Samuel, (of Parliament), Sir Isidore Spielmann, Sir Edward David Stern.

The Israelite Companionage includes: Lionel Abraham, Charles Davis, Waldemar Mordecai Wolf Haffkine, Colonel Sir David

Harris, Hermann M. Kisch, Alfred Mosely, Robert Nathan, Alfred Charles de Rothschild, Leopold de Rothschild; Arthur Sassoon, Sir Isidore Spielman (already a knight), Mark Aurel Stein.

Among the members of the government acGeneral Post Master, currently in power is an Israelite; the Right Honorable Herbert, L. Samuel, the Undersecretary of State for the Indes is also Jewish, he is the Hon. Edwin S. Montagu. The Attorney General is Sir Rufus Isaac Disraeli, — it must be admitted, — has largely opened the door to its coreligions naires.

Sixteen Jews were appointed to the Chamber of Deputies: Frank Goldsmith, by the County of Suffolt, Sir CS Henry, by Shropshire, Sir Rufus Isaac (Reading), Captain Jessel (St. Pancras), Sir Maurice Lévy (Leicestershire), Sir Philip Magnus (London University). Sir Alfred Moritz Mond (Swansea), the Hon. Edwin S. Montagu (Cambridgeshire), Sir Herbert H. Ra:phaël (South Derby), Lionel de Rothschild (Bucks), Sir Henry S. Samuel (Norwood), Rigbh Hon. Herbert L. Samuel (Cleveland), Stuart M. Samuel (Tower Hamiets), Sir EdWard Sassoon (deceased) (Hypothesis), Arthur Strauss

(North Paddington), finally, EA Strauss (Berkshire).

It's quite an Israeli record, let's admit it. in the House of Commons.

The Municipal Assemblies of the districts London's are "no less well distributed." Twelve prominent Jews took their places there, promunicipal reformers and congressmen (Muni(Cipal Reformers). We see Franks there. Goldsmith, Jocely Brandon, Isidore Salmon, Percy Simmons and Percy Harris, Herman Gordon, Sébag Montefiore who are stirring in the municipalities of South St-Pancras, Hammersmith, Withechapel, de Clapham, etc.

Let us now turn to the number of Jews in the army from the United Kingdom. This number seems to be increasing. grow more every day, especially among the troops of the Metropolis, where there are more more honor to parade than danger of combeat. One detail can inform us: the November 26, 1910, being the Jewish festival of ShaNucah, the Jews in the English army attended to a service in the Central Synagogue of London, Great Portland Street, numbering of approximately 300 officers and men (according to the Morning Post, which published the account of

this ceremony). There were people of all kinds there.
parts of the army, including the Guards, the
navy and the (territorial) volunteers. There
also had some Jewish-American sailors
cains who were in London at that time.
All these troops were under the command of
letter from D. de Lara Cohen, colonel
of the London First Division of Engineering
(volunteers). The sermon was preached by the al-
to deny Jewish soldiers in the British army,
who spoke of the "ever-increasing number of
Jews who joined the army and navy and
among the volunteers." "The War Office (Mi-
the Ministry of War) had recently asked him-
"How many Jews had taken," he said.
part of the South African war, and he had been able to
to reply that the figure was almost 3,000,
of which 116 had lost their lives. — This would be
to be demonstrated.

Let us give the list of Jewish officers in the
Royal Navy and in the regular army, without
we will focus on territorial forces, where the
The number of officers certainly exceeds the
hundred. This approximate list has been stopped-
established in October 1911 by the honorary chaplain
sailors and soldiers of His Majesty, the rev-
Michael Adler returns:

Royal Navy.

Com. CGR Brandon … … … …
Lieut. HD Warburg … … … … …
Lieut. AS Susman … … … … …
Lieut. VR Brandon … … … … …
Lieut. CH Michaelson … … … …
Lieut. FE Fielmann … … … … …
Sub-Lieut. GL Davidson … … …

Midshipman Daniel de Pass
Major HE Blumberg

.. ee

… … Royal Marine Light Infantry.
Captain GPOppenheim,. … … ditto.
Lieutenant GH Furtado Abraham …

HMS Queen.
H.MS. Research.
H.MS. Powerful.
H.MS. Cornwall.
H.MSS. Cyclops.
H.MS. Vulcan.
H.MS. Agamemnos.
H.MS. Hibernia.

ditto.

Regular Army.

Lieut. W. Sebag-Montefiore… … …
Lieut. SJSassoon … … … … …
Lieut. VE Mocatta … … … …
Lieutenant EHL Beddington … …

Lieutenant MG Micholls …

Major CH Leveson … … … …. ….
… 20th Hussars.

Lieut. WHM Micholls … … …

Major HS Seligman … … … … …
Captain 0. Mr. Harris … … … … …
Lieut. AZ Blumenthal … … … …
Lieut. TH Sebag-Montefiore … …
Second-Lieutenant FA of Pass. … .
Lieutenant PB Simon die
… Royal Engineers.

Second Lieutenant ES Halford

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5th Lancers.
6th Dragoons.
1st Hussars.

… 16th Lancers.

17th Lancers.
18th Hussars.

Royal Field Artillery.
ditto.
ditto.
ditto.

Indian Army.

Royal Garrison Artillery.

Lieut.-Col.Sir M. Nathan, GCÆ.G. ditto.
Major WS Nathan … … … … … ditto.
Captain JL Meyer … … … … … ditto.
Captain AJ Wolf … … … … … ditto.
Captain OG Brandon… … … … ditto.
Captain TT Behrens … … … … … ditto.
Lieut. JJ Jacobs … … … … … … ditto.
Lieut. CDW Bamberger … … . ditto.
Lieut. EM Sinauer … … … … ditto.
Second Lieut. FHKisch .… … . ditto.
Lieut. HJ Solomon … … … … … ASC

Lieut. CH Hart … … … … … … A8S.C.

Lieutenant RLQ Henriques

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9th Bn. Queen's (Royal West Surrey) Regt.

Lieut. GQ Henriques … … … …
Lieutenant A. C. Hart .… … … … … … …
Captain SJ Lowe … … … … …
…. …2nd Bn. Somerset Light Infantry.
Lieutenant A. R. Kino .… .….
Lieut. H. Levin … … … … … …

Lieutenant OC Mordaunt

Captain WH Samuel

Captain A. Leventon
Lieutenant L. Hirsch …

Captain AE Oppenheim.

nd Bn. East Kent Regt.
ist Bn. Northumberland Fusiliers.
9th Battalion, Royal Fusiliers.

1st Bn. East Yorkshire Regiment.

…18t Bn. Yorkshire Regiment.
se th Bn. Middlesex Regiment.
Lieut. CH Marks … … … … … …
Lieut. AC Oppenheim … … … …
Lieut. CJ Elkan … … … … …
Captain JEV Isaac … … … … …
Captain J. Salomone… … … …
Lieut. EH Lewin … … … … … ….
Lieut, HM Liepmann … … … …
Captain BIH Adler. … … … …
Link. CE Montefiore … … … …
Lieut. CM Gabriel … … … … …
Lieutenant CMD pee M dei Ge
.… Indian Medical Service.

ditto.
1st Bn. King's Royal Rifle Corps.

…18t Bn. Royal Irish Fusiliers.

4th Rifle Brigade.

… Royal Malta Artillery.

Indian Army.

ditto.

ditto.
Indian Commissariat.

Reserve of Officers.

Colonel Sir FL Nathan

Major HB Lewis-Barnod
Captain EC Arnold … … … … …
Captain H. 8. Oppenheimer.…

Royal Artillery.
Royal Garrison Artillery.
Royal Fusiliers.

… Colonial Office.

Special Reserve.

Lieut. GC Landau .… … … … …
… … … 7th Bn. Royal Fusiliers.
Second Lieut. OJ Shrager… …
Second Lieut. L. Lowe … … …
Captain FM Beddington
Captain EJ Heïlbron … … … …
Captain CH Wolf … …

Lieutenant LH Josephs … … …
Captain A. Ginsberg … … … … …
Captain EJ Heilbron … … …
Link. W. Stanford Samuel …

Major AM Brown

Cornwall and Devon Miners RFA

West Germany.
8th Yorkshire Light Infantry.

ditto.
_th Bn. Bedford Regiment.

… “6th Bn. Middlesex Regiment.

8th Battalion, Manchester Regiment.

…8th Bn. King's Owen Regiment.
… … 4th The King's Liverpool Regimeat

Militia.

Surg.-Capt. AC Stamberg, #. D. 5th Bn. Royal Jersey Militia.

This document concerns Jewish officers in the army British is more eloquent than anything that We could add: The Jews, certainly, are never military, as the remarkquait the prince de Ligne, especially when there is some danger in bearing arms and using them men, but they like the uniform, the panache, the respectability which is attached to the title of officer; They have a taste for prestige, for the gold that makes them look good. Lies about dolmans and hairstyles. For them, it is a precious testament to their new situation in English society than wearing a shiny uniform. For these cosmopolitans without a real homeland, it's a vanity of appearing to serve a nation of which they are the hosts rather than the children.

The study alone of Jews living in London, in the districts of Houndsditch, White-Chapel and the West End would provide material for a considerable and truly interesting work rest. It cannot fall within our claims of to undertake it here, because the chapters that we we have gathered in this book from Israel at John Bull already form a respectable group and We cannot make it any bigger.

We could not even provide information on the pospossibilities of an anti-Semitic movement, to more

9216

or, in the less short term, the elements of the travail elaborated on this very delicate and difficult subject to display.

The Jewish question is beginning to cause concern. English opinion; moderate and perspicaces have written excellent articles on.the solutions that could be implemented. None does not truly satisfy those who judge the facts with the philosophy of history There can be no absorption, hence it It would be logical to conclude that he could advomiting may occur. In cases of inpoisoning of an individual or a race, it It is absolutely necessary to reject what one does not would be able to absorb.

Will John Bull vomit up Israel? Will he evacuate? its toxins and will he one day have the courage to Her nausea? Let's hope so, but what about the future? only our great-nephews will be able to find out about this a question that terrifies all civilized peoples lized from Europe and America, which suffsuffering from the same evil, from this semito-morbus dent The serum is yet to be discovered.

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FREEMASONRY

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+ LOUIS MARTIN

ENGLAND

FREEMASONRY

(ENGLISH MOWS)

Raising awareness of the Angle
land, is the best way
to fight it and us

defend against scs encroachedtements.

PARIS

NEW PARISIAN BOOKSTORE
ALBERT SAVINE, PUBLISHER

49, RUE DES PYRAMIDES, 18

1895
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PREFACE

We had considered titling this book: "France English,” France being, unfortunately for us, also English rather than Jewish, which is quite something to say.

But we preferred to leave that title to others. We only provide the public with travel notes, taken from hotel tables in Algeria, in PorTugal and Scotland, in hotels that are often poorly equipped comfortable and dirty. We were forced to classify themto do them hastily, without having much time to turn them over dear, on the eve of a new departure abroad.

Perhaps they will have the charm of photographs amateur, less artistic, less polished, but more brutal, more real than the photographs of professionals, who sometimes abuse the permission too much to no longer resemble reality in any way.

Many of the facts that we assert will appear to have been invented for pleasure, with the aim of opposition to the Masonic government of France.

Is De CORPHEUENL however that the ABC of knowledgeo

I. PREFACE

sessions of those who are even remotely involved in the issues
colonial tions.

While this ABC is ignored by most French people,
of those who read several newspapers a day!
This simply proves, as Develle said,
in a moment of sublime blunder, which a great part-
A portion of the French press is sold to England.
"He claimed to have proof of it in his drawer."
The press has orchestrated a conspiracy of silence around
This is a monumental blunder.

Develle taught nothing to those who are the least of them
world aware of English and colonial issues-
The press is clumsy. Between two articles
in which certain newspapers and the most upscale donors
to feed their readers English, — for
feigning an anglophobia, to keep them in line
high to the English and to make them appreciate their more
Masonic services — they provide certain news
outrageously false, favorable to the claims
English, based on facts that they imagine to be
can never be verified.

It's a bit like those sandwiches at train stations...
Clay. Between two pieces of fresh bread, one stuffs
spoiled ham, butter and mustard, which
seeks to sell, which we hope to have to pass on
unnoticed.

There would be a certain amount of presumption on the part of some

---

1. Let those who are unaware of these events write
to the newspapers to which they subscribe this question embarrassing-
ras-ante: "Why have you never told us about Mada
Gascar? You were founded at that time, however, you have not
"Not to use a change of management as a pretext." The directors
will look embarrassed.

press to imagine that it holds a monopoly on the in-
colonial and English formations, which she will be able to
to impose indefinitely on the nation. This is not the tra-
a sudden-effect hison, like Bazaine's, is
The slow-acting betrayal.

Let us, in passing, give credit where credit is due to the journalists who

They were not content with mere declamations which could
appeared sincere, but were not; who are
launched into revelations that are unpleasant for Albion,
revelations that had to be acknowledged as true; who does not
are not content with merely pretending to bark, but have
resolutely removed the piece.

“The world,” said Disraeli (yet another blunderer),
is led by people you wouldn't suspect" and
certain press, we might add, is charged with putting-
to blindfold those whom one wants to putner.

We gladly allow readers to verify-
proud of what we affirm; we even invite them to do so.
expressly. They will see what answers are involved.
Reassured and cautious, they will give rise to this.

And let no one say that Freemasonry
dies, is dead. The F.∗. like reeds, bend
Amidst the sarcasm, they publicly renounce their gods.
They last as long as we want, but they don't break. They hold on.
of the Jew and the Englishman. They continue nonetheless
by acting surreptitiously, Floquet is triumphantly reinstated.
Wilson, in power, to the oak's beard who can't
But they feel supported by the entire Jewish community.
which is supported by millions of English people, and
They are actually very strong. There's no need to rush.
too many to condemn them to death. They are of a size to

Let's be clear about that; let's not be
too superficial; let's change our habits for once
die-hard fans.

Let us begin to study colonial issues.

We will see that Algeria, which is close to us, that we
| we can, she's doing pretty well; that the Tonkin, which is further away, only goes by one wing (we
(we are lenient); that Madagascar that we cannot-
We're barely monitoring it, it's not going to happen at all.

Let us also note the clumsiness of the Quai d'Orsay – since they only want to talk about clumsiness
and do not want to give the impression of systematic betrayalmatic – are always disadvantageous for the
Russia, (Crimea, Saghallo, accusations against the embassy
Russian sadist) and always advantageous to England

(Siam... etc... etc.) It's peculiar.

We regret that we are unable to deliver to readers a
book for use in convents and educational institutions
religious. But really, when we talk about morals
of prudish Albion, of the morals of these F.' who have
not found in all existing religions chaus-
sure at their feet and were forced to invent one
especially, it's difficult not to say things that are true-
of the.

We ask readers to be attentive to the subject.
various errors in style or printing.
We were forced to publish this book very
quickly, so to speak, between two trains.

LM

PREFACE TO THE SECOND EDITION

We don't know enough about France that it's in
England and by pious Englishmen that it was created
Freemasonry in 1717; that it is by ver-
English killers that this sect has spread in the
world, particularly in France, under the guise of well-
feance, in reality to serve their interests.

We have managed to mislead public opinion on this point and to
to give this sect absolutely nude origins
geuses.

We do not have the foolish pretension of proving
definitively, in a volume of four hundred
pages, which we did not want to render in any particular aspect
too severe, which would require many volumes
to evade. We also don't have the crazy pre-
attempt to destroy in five minutes the centuries-old work
from a hatefully Anglophile press.

In this pre-
First volume, to fix the psychology of the Englishman.

X PREFACE TO THE SECOND EDITION

To fully understand Freemasonry, it is essential-
sand to fully understand its ins and outs-
health issues that have been neglected until now, to study at

These Jews, who managed to hide from
then for many centuries under the name of English and to
thus escape their shameful fate.

We will believe we have been useful if we arrive-
vons to uproot the improbable ideas that have
courses in France and which are stated in a document-
trinale by people who have only seen England
Cook sails, known as "paulines", and some threads
Albion on our boulevards. It's time to see the An-
Glas, as it is, not as we might wish it to be
to represent the Anglophiles of politics and of
pen, the Huguenots and the Freemasons, the ba-
fools who often failed to see beyond appearances
very attractive of this breed.

In this volume, we have called English a
Neo-Jewish. We had been struck by the reports of names-
numerous and essential things that exist between him and the Jew;
but we had only suspected a moral kinship,
no national kinship between them. Since we
_we were led to see only one nation por-
Using different names. The Jew, after having distinguished himself-
_mulé under the names of Phoenician and Carthaginian
in ancient times, it was hidden beneath the
English name in modern times.

On the Continent, where it is a tiny minority, it is
It is impossible to study the Jew in a civilization that

it is his own, therefore to study it in
good conditions. In Algeria, this modern Judea,
Although there are more of them, 1 liter is still obliged to
to take into account various other ethnic elements. In
England, the so-called English Jew, lives in his own
civilization, after having anglicized through interma-
marriages of the Celtic, Norman, Norwegian races... etc.
who lived in this country. England would therefore be the
the place par excellence, where one can determine the elements
essential elements of the Jewish nation, and more specifically-
how to signal his unbelievable recklessness.

When we have a good understanding of England, we will understand...
The F.:. M.:. will certainly take better care of it. When one
knows the mother well, we often know Micux the
girl. We will later encounter the character of
one faithfully reflected in the character of the other.

We present below a list of works who do not support the same idea as our book: A new idea, it seems, but one whose reading is came to confirm to us in Îles opinions that we planes already issued.

Let us note, quite incidentally, that our predictions were achieved: 'Dreyfus appeared and the Japanese were pink- The Chinese are masterfully handled.

The English want to continue doing this to us a war of kisses, Judas-style, who didn't... that has been too successful so far, thanks to the complicity of our monarchical or republican governments, built by them. We believe it is time to flee a kind of struggle where we inevitably the disadvantage, and, despite their angry tears, : to begin the duel with the pen... while waiting for the a final duel that they will make necessary.

LM
January 1895

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The Secret Societies and Society, by Dom Deschamps, with Introduction by Claudio Jeannet. — Book II, Chapter I, $4.

There are some curious assessments of Al-'s hidden role bion in this work, which needs no further praise.

Memoirs to serve as a history of Jacobinism, by the abbot Barruel, Hamburg, Fauche, 1803.

The author, even at that time, had clearly seen the role of the F.-.-M.'. in the Revolution, but did not see in the F.°.-M.'., that of the English. He even professes, for their piety, very seductive to At first glance, a profound admiration. Read his amusing response to the Monthly Review (Volume V), which had felt attacked, in Fr he is much less favorable to the English than to the

ut.

The Jew, Judaism, and the Judaization of Christian peoples, by Gougenot des Mousseaux, Paris, Wattelier, 1886.

He paints a portrait of the rabbis that bears a striking resemblance to this- a lay that could be made about English clergymen.

The Roman Catholic Church in the face of the Revolution, by Crétineau-Joly. Volume II, Book 14.

If the Englishman had the power to surreptitiously stir up reconsiderable and deadly developments, as Mr. Cré- claims Tineau-Joly, it does not seem unreasonable to admit that he has the capacity to raise smaller and more peaceful ones, that he does not fail to take advantage of it.

Practical Freemasonry Course (Ancient and Contemporary Scottish Rite) accepted) by the most powerful sovereign commander of a of the supreme confederate councils in Lausanne, published by “A Profane”, published by Letouzey and Ané. Volume I, page 36.

The Commander, citing a source, informs us that the F...-M.. was born in London in 1747, and was transported from there to the continent.

The Ministry of External Cowardice, by Lionel Radiguet, at Savine's.

This is about that sad Quai d'Orsay, which has been unable to respond to the accusations brought against him, the si- of which must be considered lence comine un abe honteux.

La Pétlaudière coloniale, by A.-H. SR, published by Ghamuel, 4895. '

The author criticizes these gentlemen from the Colonies, who do not find- wind, nothing to say, and besides, they have a lot to do to protect themselves against the tide of mud that will soon bury them.

Historical errors and lies, by M. Ch. Barthelemy,
at Blériot's. (On the superiority and prosperity of the na-
Protestant traditions, vol. 6)

It does justice to English appearances to penetrate j jus-
that at the heart of this race and to show it in a less PR EOE light
Rable. Numerous excellent remarks.

The Universal Republic governed by Jews, race A
rieure, by E. Dupont, at Savine's.

Excellent and short brochure that shows us the desire in the
Jews not territorialized or Israelites, to govern covertly
the world. By extension, we can assimilate to them the Jews who-
Lorialized or English, who are monarchists at home and willingly
Republicans among others. The main idea among the various
branches of Judaism are the domination of other races.

Jewish Domination in Algeria, by Gourgeot, former in-

interpreter of the army of Africa, at Pierre Fontana's, Alger. |

Excellent, yet little-known, booklet: The Psychology of the Jew
In Algeria, it is very essentially the same as in England.
in England.

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The Vermin, by JF Debauge, 8, rue François Ier.

Very curious information about Freemasonry: condensed in
a short brochure.

The Secret of Exchange, by the Marquis de Morés, Printed
rie Marseillaise, Marscille, 1895.

Very practical and short overviews of the dangers of our SVS-
Inonitarian theme, which bleeds us dry for the benefit of Ansleterre, each
year, considerable sums, thanks to the desired contribution of our
Anglophile economists, who are quite guilty of having misled

public opinion.

France, a vassal of England, by Colonel de Polignac.

Under this energetic and all-too-justified title, the minister's son who gave us Algeria, denounces the underhanded actions of the An-English in Africa, actions which are not ignored by these gentlemen of the Ministry of Colonies, but against whom they will refrain from doing anything, for fear of displeasing the Angleland. They are willing to sow gold and blood, but they hear to harvest nothing.

Antisemitism, its history and its causes, by Bernard Lazare, chez Chaïlley, 1894.

Mr. Lazare doesn't talk about the English. But he expands on this with
The reason for addressing the Jewish question is to show that the only Jews are
not only those that popular opinion generally imagines
It is clear that there are yellow Jews and black Jews. He shows us
the Jewish character of Protestantism at its origin, which is only a
“Catholicized Judaism,” if we may put it that way,
seeking to be kind and friendly, in order to give the kiss of
Judas converted to Catholicism and then overthrew it. Protestantism
could only be accepted by the English, who wanted to conceal
their Jewish origin, which was only recently suspected
not daring to practice pure Judaism, on the one hand, and on the other hand
unable to take from Catholicism anything but the appearances. The ju-
Daism would not be a matter of race, but of all races
those who lived in Judea would have participated in the divine curse.
would have been struck unconscious, would have been Judaized. Such-
These are the conclusions we draw from his interesting or-
vrage.

Jewish Russia, by Kalixt de Wolski, Savine, 1887.
Complete picture of the organization of the Kahal.

High Finance and Revolutions, by Auguste Chirac, 1888.
Contains a study on the claim on England and the diversions

actions taken by his government using the infamous funds of guarantee.

Read also the works of Hector France, the Barefoot Ones London, London Nights, modest Albion, In Police Short, and those well-known by Max O'Rell, which reveal to the uninitiated of the Continent many facts as true as they are implausible.

ENGLAND

AND

FREEMASONRY

LA PALL MALL GAZETTE

In Siam, the French have
driven like thieves
major roads that put you-
hold the dagger to his throat and
They shout at you: "The stock market or the
life! "

Pall Mall Gazette.

A few years ago, the Pall Mall Gazette (PMG) was making the revelations we know about. A few aristocrats, people related to the royal family They had vile vices. They had deflowered many of little girls, the eldest of whom were ten years old, including beautiful-They were seven or eight years old. The scenes were described complacently: the padded basement rooms to prevent the victims' cries from being heard. It was an expensive pleasure, something like hunting royal, which few people could afford.

If the editors of the Pal Mall Gazette, instead of e-writing this article, had been in any ar-city center, mainly in the Strand, they did not-would not have failed to notice what a continental having arrived in London five minutes ago, could not to avoid noticing.

15 reportedly saw hundreds of girls aged eight to ten

years old, with charming blue eyes and blond hair and fine, floating innocently on their backs, fresh and cheerful, provoking passersby, negotiating with them. Then Once the deal was done, they would have seen the couple – the little girl accompanied by an old man with a father-like face Eternal or of a young man, handsome boy, with the looks seraphic, with dreamy eyes – walking together. A painter would have found superb models there for religious frescoes. The lovers then left the main thoroughfare, they turned into a dark, slimy street, Humid, London-like, where a light fog descends. Alongside the beautiful is the horrible. It's Shakespearean.

The PMG editorial staff reportedly witnessed this scene repeated a thousand times during the evening, in the Strand. in all the other corners of London, in all the cities of England, in many colonies anclays.

It is very remarkable that, at the time of the DeCover of the PMG Messrs., the Masonic press French, careful not to present the matter in its In reality, on this day, she became an accomplice to depravity. from the English press. She reported the scandals, but She refrained from saying what would have been a scandal elsewhere, it was not so in England. One cannot reallynot to be scandalized by the acts that are committed oneself daily, that one sees committing daily around oneself. It is, moreover, a habitstudy of this French Masonic press to conceal quickly everything that could be of a nature to discernto tell the English, in the eyes of his readers.

Having made these revelations, like a good owner who have just set a trap for wolves, the Messrs. PMG waited for the spring to spring into action, the energetic spring of the national hypocrisy they knew to be made of solid steel. They they figured the English would not lack proto test highly against such crimes and to deardear to fashioning from the material a coat of respect{pharisaical ability.

Everyone pretended to believe that a di-

a group of aristocrats had single-handedly undermined several
several thousand girls in London, as many in the provinces
and as much in the colonies; that they were sufficient to supply-
this trade and to bring honest comfort to
All those children. They were the ones we saw in
Same time in every city of the kingdom! There you go.
about ten lords who were multiplying like crazy!
The plebeians could not accuse them of remaining inactive.

From a commercial point of view, the editor's move
The PMG wasn't a bad deal. The pimps-
immediate net recipients received a large sum, but
They had to pay heavy fines. And once all-
Once the money was gone, it was gone. It wasn't fishing.
A small income that comes around often. And the PMG gentlemen
were able to wonderfully understand that it is worth par-
They are much better off in the background than in the foreground.
They built themselves a comfortable income. I'm only mentioning this for the record.
enormous print runs from PMG, each of which
made it a point of honor to ostentatiously read the nu-
Meros.

In France, one of our most undisputed checkbooks,
sent his newspaper to the civil servants. It was the card
forced. If the official had any sense, he would have subscribed.
The newspaper then became a lightning rod against the
Denunciations. That was the reward.

In England, there are newspapers that are
an accident bonus. Others confer a
certificate of honesty to the reader. It is in this last-
The last category to which the PMG must be classified are
promotional bonuses. It's this mercantile aspect that seems
not having escaped the pimp-like editors of the
PMcG.

A PMG issue was a talisman in those
Dark days when everyone looked at each other with suspicion.
and inquisitor.

And the PMG continues to be a certificate of good
Life and customs. We buy it for its premium. It is strong
respected. When sales drop, we try to deny-
Dear, some new scandal. She's unleashing her police officers.

& ENGLAND

to find something, then lets out cries inworthy.

Alongside the horrible is the funny side. Some jokers,
rightly stating that, from time immemorial-
moral, among civilized nations, following a cou-
universally respected tume, it was given the name
inventors and their discoveries – called these threads
letters from the "pmg" team. It's the very least we can do.
This is for those people who have done these amazing things for us.
Revelations, and they indicated to us an order of things
whose existence no one had suspected until then.

After the horrible and the comic, comes the fantastic.
It's still Shakespeare. All these little girls have
They've disappeared. Where have they gone? We haven't seen them since.
With a wave of her magic wand, PMGa everything
transformed.

When you walk along the Strand in the evening, you think
at the Colosseum, which held enormous crowds, where the
The people pressed forward, shouted, applauded, sang, who
is now nothing more than a lifeless skeleton.
Strand, which was once the "pmg" street, the softest street
London's vement, where one could hardly circulate
Culer. Now is sorry, empty. We encounter
Here and there, a few isolated passersby. It's a neighborhood
Killed. The shopkeepers look gloomy. It's death.

But vice still exists. The English hide.
a little more. They are putting their power to greater use.
A session of concealment. The reward awaits at the end.

The "pmg" are those little girls you see walking around
to address these subjects with an air of respectability and candor
religious frescoes for painters.

Sometimes the vagaries of life bring you
evening near the "fortifications" of Paris. There, you see Libi from

1. Pronounce pi-em-dji, eu being the abbreviation for the initials
of 19 gazette, according to ancient English custom.

La Glacière, an esteemed sduteneur, and his companions

who "work". They have cotton trousers

Slim fit, a loose blue blouse, a handkerchief red around the neck, a three-brimmed cap, pressed against both ears. They have their hands in pockets for "working", head buried in the shoulders and stretched forward, as a result of an adaptation professional activity. They keep a close eye on their "pot". "Well, you have to, what else?"

These people are cynical, but they are less sinister. that the editors of PMG with their airs of Eternal fathers, in their frock coats and shirts splendidly stiff. These people don't "work" than in adults; their "pots" seem rather approaching old age. These people don't they are not looking to scrape something up, to glean after the Pimps. These people aren't involved in... mercantilism. with continuous cash flow, like the PMGs that live still on the speed acquired by their revelations.

These people were born no one knows how or where. They They never knew their parents. [They were not raised by whoever they may be. They are not citizens in view of a the world's first cities, from London, from the citoys known worldwide for their importance their situation. They are not approved by the popula- entire tion, like the PMG MM; they are

outlaws.

If we continued, we would arrive, by contrast, at to raise Bibi de la Glacière and his fellows on a pedestal.

They face risks that even the MM. PMG The shares of this gazette have become the typical placement of the father of the family. All mothers will want to invest in PMG shares, the savings that they dedicate to providing dowries for their daughters. They must be recommended as a value of complete rest at the attension of bourgeois families who like to live far from the demoralizing turmoil of speculation.

And many of his readers seemed predestined to

to live in daily contact with the editors of this virtuous leaf, to enter into a community of ideas with them. Among the subscribers, quite a few, I think, had to sue for damages those who

had shown suspicious eagerness towards
their wives and had to live comfortably with this
money. Bibi de la Glacière is behind. When enver-
Will we send our teams from Montmartre and the "fortifications"?
to play a match with these good Englishmen. Among these subscribers-
born, wouldn't some of them have shared the
frog with their sweetheart, and are they really sure?
for not having prepared the trap that they
lives comfortably amidst general respect!
That's what the environment demands!

It's not that we feel excessive pity for the
English aristocrats who received sentences. They are also hypo-
critics that the Pharisees who carried out the deed. The des-
descendants of the valiant knights of the Middle Ages, who burned
Joan of Arc and Perrinaïc should set an example.
of loyalty. But, as we shall see later, the Englishman
is not free to be hypocritical or loyal

Recently, in Victoria, on Vancouver Island,
where there are many Chinese, where they cannot...
women only by paying customs duties
The Chinese are enormous, these Englishmen of the Far East,
had introduced Chinese "pmgs", which they had
imported by dressing them in costumes of pe-
Little boys. The native PMG pushed the highs
cries, the English society, local to groaning. These horrors did not
They claimed they had never seen each other before.

When you discard the PMG events, at
the nose of an Englishman who reproaches you for "French vices",
confusing vices with unorthodox pleasures
perhaps, but in keeping with the nature of an ar- race
tooth; who knows, moreover, that the French capital is a

one of the most chaste in the world — this good Englishman becomes
dreamy, … he seems to be searching his memory… cons-
conscientiously... very conscientiously... but he did not
doesn't really remember... "No, you must have..."
"To deceive," he tells you (he's watching your face).
to see if it works and sees that it doesn't seem to
take)... let's see! He looks again (noticing
that it doesn't take any longer)... let me see... (seeing
that it takes less and less time)... "Oh! yes, what-"
Those aristocrats... he had forgotten that... a pleasure
"Romantic, but not a democratic pleasure."

Drumont claims that the Jews he knows well are mysterious. But aren't the English mysterious too? More? If we were to try a match, I think DruMont would be forced to severely handicap his favorites.

IT

THE PALL MALL GAZETTE AGAIN

At the gala evening held at the Opera House, in honor Russians, the inevitable and well-meaning Arthur Meyer, If he had known how to do things, he should have returned everything the seats and place the spectators with their backs to The scene. The actors, who are often good-natured devils, would have perfectly understood the matter. They would have adreadily admitted that these leaders could be heardof works sung by them every evening, while c'éIt was truly a rare and unusual occurrence to see the PoIonais Floquet, the Russophobes Ribot and Waddington, these sickly emanations from the Quai d'Orsay and Arthur Meyer, in the front row. The interest of the evening was not Obviously not on stage, but in the dressing rooms where paraded all this confusion. These overturned armchairs had the world been turned upside down, we would gladly accept it; but precisely that would have been local color; that would have been the iaccurate image of the French political strata under study by the Anglo-Jewish or Masonic virus.

Similarly, in the incident raised by the PMG, this which was truly worthy of attention, this was not-

These debauched individuals were not, as he said, found in all countries; they were no more these little girls who had been seen and seen again by many names many English generations: they were the MM. P M. G., and the English company. They were not the actors which aroused interest, but not among the spectators.

We could write volumes and more volumes on these events that the English will assert, in a few years. to have been invented, by finding in all the countries of the F.-. who will pour forth abundant ink in the newspapers in favor of their claims. It is at From a historical point of view, such an important event in its own way, like the Battle of Austerlitz. But the Historians, generally Anglophiles, will be careful to highlight these stories where the comical almost outweighs the immoral.

These honest industrialists, the PMG brothers, had
Having operated in France, they would of course have been able to collect...
read the next day all the slaps available on the boulevards, and to receive every possible insult.

Why? They wouldn't understand, they would stay suffocated. We are indeed convinced that if these Men never learn what people think of them on the Continent, they will not be furious about it, they remain-
They will be astonished, dismayed. Then, they will blush not with a-
to see what he had done shamefully, but to realize that this hole gaping, utterly empty, that is the English soul, re-
green, of very refined elegance, is laid bare before Europe. They will blush to have unconsciously, unknowingly-
rightly, given the Continentals a move of je-
to take an indiscreet look at these shameful infirmities, bizarre, of the English soul. They will then remain stoma-
which, considering that the name of the PMG was given mockingly at these little girls. They would never have de-
covered these things that immediately present themselves to the spirit of the Continental. We will see these Eternal Fathers res-
ter, for a moment, his face reddened by emotion, Ia mouth agape in astonishment.

These people, in the simplicity of their English soul,

in which many faculties have been cut, harshly suppressed, where these various faculties do not come-
do not corroborate their efforts and multiply the intension, they simply said this to each other:

"There would be a good deal there that would increase" probably our draw, and the dividends from the actionaries. There is little risk. Moreover, we let us personally increase our respectability and that of our readers. It's a commodity we've never-
But too much. Furthermore, this will harm the Conservatives. which is in the role of a liberal gazette. We will make a a law that will prevent these girls from going out at night, which did not in the least offend the English conscience, and did not
It didn't shock anyone, but it exposed us to the jeers of

continental. Without eliminating this vice which will exist
The fear of repression will, however, diminish somewhat.
the number of these children. We will not eliminate this be-.
strange and vicious care, which lies at the heart of our race,
But we will partially mitigate the consequences.

Perhaps they acted in this matter without malice,
Even with good intentions. If they haven't seen everything
What we see is not their fault. It's their fault.
the fault of their race, of their incomplete brain.

This is one of those subjects of psychological study.
who do not represent themselves. Not every day, and in the-
which race ingenuously betrays itself, having let itself go
She followed her instincts, without considering that she was being watched by the
gallery. It's a typical action. The English race is there-
It reflects as if in a mirror. We don't take
as a subject of study a Tropmann, despised by society
whole, but respected men, to whom all An-
Glas would be proud to give away his daughter.

This event will raise awareness of the breed in history.
any Torian who will later want to study it, that all our
French revolutions which were artificial and probably
manufactured entirely in London.

The PMG gentlemen gave a bold bite
legs for sincerity, the first of all virtues,
the clue that we possess more than most others, which is

a bit like those glass tubes that allow you to
to see the liquid level in a dark boiler.

If they had said: "The English have certain honorable vices-
"Teux" would have been perfect. But they said, "A few
The English have certain shameful vices. One word did it all.
Evil. That word was a lie.

And what's saddest is that they didn't pro-
Probably not made this lie deliberately.
In English people, instinct is cold, slow, but more im-
dangerous is the Frenchman's boiling instinct, which before
to act, appeals to his reason, his honor, his sense
moral. These qualities do not exist in the English. The ins-
Tinct commands and he cannot find the strength for himself
resist. The Englishman is not a free being, like us
We will see this later. Like the children below
At fourteen years old, he deserves to benefit from the verdict, dis-

incomplete circumscription. | -

And this pimping, this blackmail, had a certain character
very particular, like everything that is English.

An ordinary pimp is responsible for organizing the pro-
institution for profit. The PMG utili-
already organized prostitution is intended for the same purpose.
It's more aristocratic; you don't lay your hands on it like that.
to the pot; work doesn't make your hands call-
leuses. It is the Jewish instinct, the instinct of the occult, which
It does not produce, but operates on the work of others.
will later see that the epithet of Neo-Jew applied to
The English is well justified.

Ordinary blackmailers extort money
from the pockets of their own victims. The PMG Messrs.
blackmailers of the beautiful country of England, where everything
is the world turned upside down, they pull it from their pockets.
eurs. The goal and the result are always the same: it is
always a denunciation for the sake of profit.

Why were the PMG MMs who had spent several
thousands of times in the Strand, or where "pmppg" swarmed,
They were moved, without indignation, when it came to
Lords. They should suspect, however, that these threads.
the girls were not born deflowered and that''el-

they had all had to go through the operation which
the lords had subdued some of them.
Could they also tell us how they de-
The pot of roses is covered up. There would probably be some there.
unworthy things on their part, which would smell even more
worse than the secret they took care to ex-
to present to the eyes and olfactory nerves of their readers.

We know that the English soul is prone to denunciation, that not
An Englishman would not blush to see signs designed in this way.
displayed everywhere: "(In a urinal) 20 sh. will be donated:-
born to the one who will denounce these people who write about the
walls. —200 pounds will be given to the one who
will put you on the trail of John Bass, Daisy's murderer
Booth. » But she is also sometimes more than just an informer;
And we would be happy, since we consent to
a moment to put our noses and those of our readers on
on the excrement of Messrs. PMG, as the mede-
cin does this to follow the course of an illness, to know
how they discovered the debauchery of these

lords.

The PMG brothers lied four times over, while speaking the truth. They spoke the truth when they stated that These lords had sullied their ermine with peers. But They lied by implying that no one in England was not accustomed to such acts, that these lords had embarked on unexplored paths untilthan then. They deliberately whitewashed the English of a on the one hand, and on the other hand blackened these lords, more than they themselves They deserved it. [They lied when they claimed they were going to to make a revelation; everyone suspected that the lords were in the same boat as the rest of the nation. They lied by letting people believe that they wanted tothey were suppressing an evil, which they know perfectly well irrepressible in England, which still exists and existera always, and that the morality of the nation was their main concern. Isn't it convoluted enough! Have they wanted to give an example of sincerity to their comPatriots who so desperately need it?

We can ask them more, if it is moral

4. To try to create a halo for oneself, by stirring things up all this filth in a newspaper, which they claim to be forto see it being read by young girls and children.

2° To engage in these pimping operations in continuous cash flow, with successive releases.

3° To become accomplices, or better yet, instigators from these scenes of English hypocrisy, to give an alithis abject and base tendency of the national soul, everyone was scrambling for the PMG issues to to convince himself of his honesty and impose it to others, not to mention the pornographic treat.

4° To become an informer. To denounce Floquet, FleurChecks, rotten checks, that's it. It's a agent to whom an account of his actions is required policies.

5. To seek to stir up the passions of the classes less privileged versus more privileged classes, under the guise of virtue?

We could extend this list indefinitely by looking carefully.

"But," the PMG gentlemen will object, "it is undeniable-"
table that we did good. We no longer see these
"Little girls in the streets harassing passers-by."

It's progress, we admit it; there are fewer
With temptations, it is harder to make a mistake.

But it is in the classic land of pauperism that
We see the poor most rarely; in the country of
the drunkenness, where one sees the fewest drunkards; in the
country of "pmgism", where we see the least "ping".

Furthermore, a phenomenon of an English nature occurs,
similar to what happens in the Salvation Army.
People leaving the bayne are welcomed with open arms.
We look for situations for them, we give them sc-
courses; if they become captains, they obtain a
A fairly strong weekly balance. They've had their fill and don't-
prove more the need to fly. Are they really
Converts? We doubt it, given the hypocritical antics
Those from this sect have greatly improved their souls. But they
prefer the current situation to having to re-

to get to know the police. [They are not better-
theirs, but they guard against crime.

Likewise, this vice has by no means been eradicated from the heart.
English; it was hidden away, instead of being displayed naively
ment, as it used to be. It's a pal-
'liative, at least for the honor of a nation that calls itself
Christian and has so many missionaries.

It is made more difficult for the English masses,
who sometimes voice common complaints on this subject
very amusing questions. We will never manage to circumvent-
to write about evil within a small group of corrupt people,
as in other countries; it will always be a bad thing
national, a vice of insatiable beings, which it is useless to
to try to cut into its roots.

The English police and judiciary are equally despicable.
Both would gladly be content to let-
to keep the law to sleep, to judge from time to time the cons-
traditional, with an unprecedented scandal and incendiary speeches
dignified over continental vices. They would give them
the maximum sentence, and the British subjects res-
would go unpunished.

But British respectability intervenes.
high-ranking lamas of English justice probably hold-
lends a firm hand to the law repressing prostitution
childish, to cheaply fashion a coat of
respectability. They would only be imitating the leaders of the di-
English universities, which, for the same purpose,
ruthlessly drive the ladies from the towns of Icurs to
A golden belt appears there. They are thus cut
a personal respectability in forced virtue and
involuntary student involvement.

In France, people have no idea what this need is.
English of respectability, this stronger real passion-
It is the need to drink and eat. It can
to force magistrates to brave the anger of the masses,
as they make university leaders brave the co-
students' feelings. It's probably the desire to res-
peclability which requires magistrates to hold the hand
firm against this unpopular law.

AND FREEMASONRY at 15

Finally, whatever the reason, if the campaign of
MM. PM G, has done real good, we will be happy
to observe this. The wheat that feeds us often grows
in the manure. But we doubt that she had any other children.
the result of making clandestine what was on display
publicly previously.

he

ALWAYS THE PALL MALL GAZETTE

It is worthwhile to examine the "pmg" in
themselves.

We are quite inclined to see vice under the guise of...
their shameful. One thinks of vile orgies of beings
base whose depraved instincts cannot find the
Satiety. This is a continental conception of vice.

But this English vice, on the contrary, had an aspect
smiling, honest, kind, pleasant, attractive, sympathetic.

These little girls with complexions of lilies and roses, on the skin of which the slightest speck of dirt would have been noticeable, were very clean. And we know that cleanliness in the needy classes is an indicator of honesty, of activity-speed, is a hope for recovery. They had a enormous gaiety, which is not characteristic of a very dark soul. You could see they were well treated and considered within their family, in which they ap-They carried an honest ease. They contributed 2-time spent on family expenses. What more could one want!

The legal proceedings they were subjected to by

young men with seraphic eyes, from the Fathers of the Eternal with a respectable demeanor, at the age when little girls attract only distracted attention so far, do not contribute they drank quite a bit into this good-natured gaiety.

But it's horrible, one might think; these children were Martyrs. One must believe that there are graces of lineage. as there are state pardons. Again, they were wildly cheerful, at least those that one saw. They seemed to think that everything was for the better in the most English of worlds. And most English ladies with gold belts seem nowhere to be seen the effects of treatments can be felt in adulthood Childhood. It's the world turned upside down. They seem as healthy, endowed with as good health as their continental colleagues. They also have eyes of a purity and candor that inspire dreams.

We stood stunned on our corner of the sidewalk, in The Strand or some other street in England. After having seen these little girls frolicking and bothering you Their offers, we saw them leaving with men. very seriously, very honorably. It then took a honest aspect. We involuntarily thought of the small-your fresh-complexioned boarders in our convents, to the alert and clever, going for a walk with their grandfather, their uncle, their older brother, and cackling kindly in order to get some sweets or pretty things New Year's gifts. And all of it had class, an enormous amount of race, a refined, aristocratic blood, seductive. Then they would reappear, at the turn from a street, indulging in some provocative childishness to get noticed.

And the fog allowed all of this to be seen through a A fantastic, mysterious, strange veil.

We no longer see those little singing cafes in Oxford-Street, family-oriented, where the Englishman was at home, where pres-that all the numbers were filled out by little girls ten years old, blonde, very pretty, meowing very funny-sometimes gentle melodies, accompanied by an or-Native chestnut tree. These young stars were affordable. for modest prices. We went back to their place after the end of the concert, very solemnly, with dignity, pious-We seemed to be their brother, their cousin, the Mr. [Name] who was staying with their family. Nothing seemed-more natural milk.

But the PMG-Members have put an end to that. Now These are large concert cafés, like the Eldorado, the Parisian concert; they dance the cancan there, just like Paris and New York: there are French artists, Germans, from all countries. The orchestra is no longer in-Digenean, he no longer understands a single Englishman. The or-Indigenous chestnut trees are relegated to the green devil, as the tin forks which indicate a low extraction raised up and making one blush. The Englishman is no longer at home. The girls now only fill in one or two numbers Ros. Often even, mature women, very mature, they come in short dresses, trying to imitate the The little girls' meows. We don't want to wean them too much. Suddenly, the alcoholic turned away from his beloved beverage. But That's no longer the case. The English then had a bit of this The dogs who came to drive looked bewildered. to a female dog, which the owner suddenly locks up without exception for acquired rights, and which are seen mercilessly threatened with the whip. It's comical to see these beings struggling with a resigned air between their their compelling need for respectability and their instincts lewd.

In a few years, they will tell the story with assurance. rancid that these scenes never happened, as they currently claim that their great deeds in Acadia! are completely fabricated.

But it was very curious to see these little girls very pretty, of an ultra-fine and delicate breed, in clothes of soft colors, singing gently, accompanied by an orchestra that Behanzin would not have disowned.

1. See page 24.

Extreme civilization alongside extreme barbarity.

To have a national orchestra, these people are obligated to to meticulously choose a conductor who musicians under the same conditions. When there is an Englishman Within the group, this is immediately apparent. And these good Englishmen in their newspapers give gravely advice, accompanied by constructive criticism, to the French, German, and Italian conductors.

The English have a frenzy over "pmg" in the theatre. Little girls enter the stage, intertwining in ways sickening, then reaching the ramp, they launch their legs over their heads indefinitely, leaving see otherwise their hair, or at least the linen that recovering herself, casting lewd glances at the gentlemen.

English ladies, those unconscious creatures, so They are easily shocked, find it all right, and open up about it. On their way out with their friends, they promise to bring the the next day those of their other children who have not They praised these "perfectly choreographed" ballets. piece with these vocal intonations, these detailed sounds eddies reminiscent of the mournful chimes of Sunday English. These plays are even more foul than the pinch-ass- a more academic approach, but it would be less fair — of the Grand Orient: there, at least, they don't operate on Green fruits. And the English gentlemen, Eternal Fathers and Seraphim, gathered in friendly groups, with the gravity of well-fed animals, they watch the scene. From time to time, a flash of light emanates from an pupil. brick, shorter than an electric spark, which lasts Also a quarter of a second, and respectability resumes his rights.

The similarities have not been studied sufficiently so far. differences in character that exist between Jews and English. We are too inclined to believe that the Jew is fatalJement is a miser, and the Englishman is not.

has not, on the other hand, sufficiently brought their features c:mInuns: the lack of honor, the impassive mask, the secretive ways, the exclusive search for the ara hundred, the uncreative spirit. Perhaps they differ onwhile some have almost always experienced perseceded, and that the others were not. These there have won in great ways and often manage to to make people believe they are selfless.

Within the English family, a distinction must be made between the Irishdais, the Scotsman and the Englishman.

The Irishman, Pat or Paddyy, is the Jew who arrives poorraw and stripped bare from a country of persecution. It costs the family; it's the poor relation that is blamed for bread he eats. But the Englishman sells everything he pays. raît give. He calculates that the [Frenchman makes of the number and this is something to consider in a nation that does not count

than 30 million subjects. It is true that there are the sucolonial games, but little reliance is placed on them.

The Scotsman, or Sandy, is the Jew who arrived. He does of "ponne betide gommerce." He works hard and economise even firmer. He is easily stingy, all trying not to appear to. But it's a subject remarkable, who is generally at the head of all the major houses, in England, in America, byEverything, wherever he goes. He resents the Englishman for putting on airs. of a great lord. In certain towns in Scotland, at In Aberdeen in particular, the Jew cannot live: Sandy It presents too much competition.

The Englishman, or John Bull, is the Jewish nobleman. He He doesn't work much, he spends easily when he needs to. to be noticed or to report it to him. He only proceeds by force. money. I repeat, he hardly works. He asks his money to produce enjoyment for him, enjoyment of aself-mour, or profits most often. It is jealous of Sandy who is encroaching on his space, he takes the besttheir places, but he finds Sandy to be an associate So strong, so strong, that he forgives her. When we speak to him Sandy, he lets out a satisfied smile. and admiration. What surprises him is that Sandy is even more hypocritical than him. He is stunned and good right.

For these Jews, the goy is the Continental. They ap-

They all take on the gexoux of their mother that "a
English is worth 2 French, 4 Germans, 6 Russians, 8 Spanish
"Pagnols." They despise the Continentals. Don't they have
Reason? Aren't they just following their whims?

It is in England and more specifically in Scotland
What is the body of this Masonic octopus?
Tentacles are sucking the whole world dry.

"Come now," said John Bull, "that's the very least that
we paid some money to get to the pou-
to see these Frenchmen who are so devoted to us. His-
Let's assume that Freemasonry is our true armor, perhaps.
"She's alone. Let's think of all the services she provides us."
"She does indeed provide us with enormous services," he added.

laid the pious Sandy; she is even indispensable to us-
sand. But do you think it's necessary to pour
money. We lend these people the support of a so-
a highly organized society, this admirable society which has
with the aim of helping each other. That is
That's already something. When these people are in power,
They will write checks, they will receive bribes... etc.
And they will be grateful for it." John Bull understood.
and he smiled with an air of admiration.

And good old Sandy, that mountain giant, swallows it up
A swig of whisky and it starts purring, comments
a tomcat by the fire. From time to time, he lifts
smoothly the Masonic cauldron, sees that this
goes and exclaims: "Bravo, Floquet, my very good friend! Cou-
Rage, Clemenceau, work for this dear country!
French, whom we love so much! Ribot and Develle who
We hold you so dear in our hearts, God sees you and you
"He admires me. Mr. Freycinet, God bless you!"
let the lid fall back down, lamp a new gor-
A little whisky, and it starts purring again. A moment
then he lifts the lid of the German pot
and, satisfied to see that it's simmering, he swallows a new-
A small sip of whisky. It purrs. It rises like
this the lid of various other pots, the mar-
Austrian, Italian, etc. mites. Then a cloud passes.
on her forehead. We'd like to see Sandy always, uh-
Wow! It looks so good! He just spotted it in a
Corner of the Russian pot. Will he lift the lid?
He sighed deeply. What's the point? This trou-
He would betray his happiness. He lifts it anyway.
His face becomes less serene. And he swallows a new...

A small sip of consolation. Poor Sandy, why
Must this "barbaric people" disturb your serenity?
nity? But between us, Sandy, you wouldn't be responsible for anything.
Into nihilism? You know I like you.
You can confide in me things I've never told anyone about before.
I certainly won't. And if you don't comply.
No, perhaps we will have the opportunity soon.
to throw some electrical projections at some

areas you would like to see remain in the shadows.

In France, we have always been naive
enormous compared to the English. "No doubt," it is admitted,
The English have a despicable policy. It's a dis-
the honor of sheltering his head under the English flag. But
Individually, they are sometimes good people.
are not as hostile to France as all that. What
Naiveté! But English politics is not the work
of a few politicians. This is the policy of the franc-
Freemasonry, of which almost all Englishmen are members,
of which all will be a part tomorrow, if it becomes necessary
to increase their majority. This is not a policy-
So many politicians. It's the soul of the nation that governs.
this policy. Everyone instinctively understands what it is.
returns to the Lodges before even setting foot inside.
The goal is to link up the Continent.

We French fall in love
Often impulsive, but sincere, for a particular nation. This
Love increases, decreases, increases again, according to
what we are told. Our demonstrations of friendship follow-
follow the same upward and downward progression.
Dante. — But with the English, it's not like that.
Their hatred for all other races is unchanging.
It is an instinct that is incapable of progress, nor
of retreat. Their demonstrations of friendship are the same
at all times. They will never deteriorate. Go ac-
currently in England, where the bark has slightly
cracked lately, to reveal through-
towards appearances, where: the nation, feeling that it does not
could draw the sword from its scabbard. Nor from Germany,
nor from China, made the whistling of the vi-
Father was disturbed in his sleep and booed the flag.
French; — go to England, I said, and you will see
all these good English people come to shake your hand and
I tell you, with tears in my voice: "So angry about what
"It's coming!" These instincts of hatred and concealment
seem to have been given to them by nature to com-

To think of the qualities they lack. That's a weapon.
Offensive and defensive.

24 - ENGLAND

And those English people who affectionately shake your hand
hand, to the demonstrations of which you believe,
have their brothers, their friends, in this Freemason army
conne who knows no peace, who shoots at us
continuous jet, which with a flick of the wrist brought down the army
French by provoking Bazaine. These are not the Al-
The Lemands who defeated us in 70; they are the English.
It is true that they sent us a few boxes of
Canned goods, to save appearances.

I have never met an Englishman who confessed to me
He loathed France. That Englishman was crazy. Three days
Afterwards, he was locked up in a mental asylum.

In a certain small provincial town in France, I
I could cite "society" salons, to use
a favorite expression, where one would not receive at any
The price is that of a French butcher. But they receive customers there daily.
a family of English butchers who came from a vi-
England that I could name, after certain-
certain events are hardly edifying, and it seems pointless to me
to tell. "You take an exception that you
"Establish it as a rule," some will object.

No, that's the rule. On the mainland, we salt

Physical aspects of the job; your strengths and weaknesses, etc.
reflect more or less on your face. If you are
Shoemaker, my God, you have the physique for it;
Perhaps your son will be one of the generals of the Empire
who all came from the common people. But the English would
damned angry that their qualities are reflected on
their figures. They wouldn't get far with that. It's a
the mask they wear, and while they're at it, while they're at it
They are there, they prefer to take it in the most stylish way possible.
When you're moving up the ranks, you can never move up too much.

Every moment, we hear people in France saying: "We
We traveled with English gentlemen; what scoundrels!
But they are not English gentlemen, most of them
time. They are shoemakers from the county seat
who have saved money, or something good or bad
This blow and which offer themselves in turn on the Continent.
are "five guinea a day" (5 guinea a day).

that is to say, people who have, for example, 300 francs to spend on their pleasure. Instead of going to the hotels of their standing, as a petty bourgeois would do continental, they go to the first hotels, sand champagne, they live on 50 francs a day, They amaze the local population, passing themselves off for great lords, experience the highest enjoyment that an Englishman might find and return at home they were sadly passing the end of their leave, but savoring the satisfactions of self-esteem that they have received. Whether these people whistle in your face or take the liberty ofto suggest some incongruity, that's not really surprising. nant. Because of their upbringing first, then, because They want to see if it works. But very often They also seek to behave like great lords. stand well, showing only a little argance which, moreover, we have full freedom to destroy.

People in France don't realize that in Englandland, one finds very few peasants, (one encounters more so in Scotland and Ireland), and that, if we go in a city, apart from the ragged, the vagrants, of They remain dressed in jackets, in morning coats: you can't see anything resembling our workers, our petty bourgeois, to our clerks. "Where are they?" people wonder. But these are all the people you see in the street, who have the appearance of important people.

Let us say it loud and clear, and let us repeat it to ourselves, this people He has a genius for appearances. That's his strength, his only strength. force. And that family of English butchers I'm talking aboutbut at this moment, will find a way to put on a good face near the family of a colonel, a judge, who had obviously left dementia from a higher social class. A Frenchman there deceives. She will be more religious than the pastor, too. well dressed, like the colonel's family with their clothes which items will be paid or not; it will be of a affability and perfect pleasantness; she will only have on the positive side; she will be of an English generosity, genervousness that makes people benevolent and casts a pall smoke and mirrors; she will give handfuls of

leaving the impression of the most perfect honesty.

Why are so many games given so much freedom? Men and young girls? My God, if they take bad habits, vices, if they commit villainy, (the English never commit such acts) without there being a real opportunity and when they (They commit them, they cleverly conceal them), the appearances will always remain splendid, honest, Loyal, angelic, aren't they? So what does it take to more ?

Moreover, there are fewer differences between men of the people and the well-born Englishman that there is no in other countries. The underlying principle is the same; one finds these same instincts as education, environment, the de- The conventions of civilization cannot change. The appearances _rences, served by a pleasant and refined physique at men from less privileged classes, are getting closer of those of the upper-class man among a people who have a genius for appearances. This people who have drunk all the shames, committed all the vileness, is aris- Tocrates; he's pulling his eye.

In short, this man, whose frank manner seduced us... duisent, is never anything but a deceitful member or ready to be part of the Masonic army, which does not know not the armistices. This man with noble bearing is not almost always that a village clog maker, very u- It's nice to see that we're taking it seriously.

I will end this already long chapter by telling a A historical fact that is too little known in France. In Canada, a portion of the French settlers had established themselves around from Montreal and Quebec City, that is to say, three days from the Ocean; others had settled on the very shores of the Ocean, in Acadia, and were three days from their brothers, and even more, because at that time the Steam did not exist, and communications by land in this country of bush and mountains does not- Things weren't easy. The English landed one fine day. Without warning, around 1750, they found some good people cultivating their land, having no other weapons

that their scythes, kill some, put the others on ships which they send out in different directions tions and seize the lands. These unfortunate people were directed towards the United States, the Caribbean, Spain, Hi France, England. In France, Belle-Isle-en-Mer, some villages in the Landes region, in the center, in the North

are populated by these Acadians. Let us add the note an-
clay. They had put the father on a ship, the mother
on one, the son on another, the daughter on another,
and, at a given signal, sends all these ships off into
an opposite direction, without letting the in-
interested parties where they were directed. The American poet Long-
fellow recounted this in the evangelical Gospel. "But the An-
"They have been civilized ever since," some kind souls will say.
Does civilization have no hold on the ins-
Tinctures that are immutable like nature?

V

ENGLISH CLERGYMEN AND FREEMASONRY

The English clergyman with many forms is
Most of the time a repugnant man.

“We love Catholics so much,” they repeat to
every moment. Besides, we differ so little from them
Currently; we are getting closer every day
more and there's nothing left to separate us. Like
we would like the same discipline to exist in our country
Pline than among your Catholic priests. Unfortunate-
"Lyon, we are far from that."

Indeed. The mercantile spirit oozes from every part of it.
through their Levites. Some seek customers
of the aristocracy and the upper middle class; these are the
Anglicans. The others, those of high commerce, are
The Presbyterians. The others, those from the lower classes
The favored group is the Wesleyans. The others are those of the
repeat offenders, clients of the assize courts and the
correctional, "pimps, scoundrels and fi-
"Lous," as Bruant sings: that's the Salvation Army. He doesn't
Don't laugh! Why would this last class have-
Has she abandoned all notions of hypocrisy? Have we ceased
to be English, because we have crimes of law
common to conscience?

When you've drunk too much whisky, to hide the o-
The devil who betrays you, before going to church, you swallow
a glass of lemonade to which a
A dash of vinegar. With that, there's nothing to fear.
that the unwelcome emanations from your throat come-

will disturb the olfactory nerves of your neighbors and you
To betray, when you sing the anthems. Of course,
The more whisky you've drunk, the more li-
Vinegar-infused monad. Similarly, the more ca-
The more you need to a-
see recourse to hypocritical demonstrations. That is what
which Field Marshal Booth understood wonderfully. And
He made a fortune there that exceeds several million.
11. One has to make a living, after all.
When the Salvation Army comes by, what's most
curious to examine, it is the expression of physiognomy.
the audience. Their first movement is to
laughter. They're used to eccentricities, but this one,
Despite everything, it seems strong to them. But they do stop.
They quickly burst out laughing. The Salvationists are performing their religious comedy.
gious with so many appearances of conviction! And from
When appearances are there, what more can one ask?
more in England? Don't they themselves come
Not from the temple? Didn't they also play the same co-
religious media with striking appearances of
conviction? Salvationists and non-Salvationists have in the
same day given free rein to their hy- needs
Pocrisy; Salvation Army officers and clergymen
Didn't they apply it in the same way in a regulated cut?
This hypocrisy. They differ only in their methods.
This English hypocrisy is not like the hypocri-
sie that one can encounter among Continentals,
a quality that increases or decreases depending on the circumstances
attitudes, environments, individuals, ages, sexes,
The degree or level of civilization. It is a
instinct, a sense particular to the race, also imperious
than the desire to drink and eat. For its-
To satisfy one's appetite, one goes to the butcher; to give

a free outpouring of his needs for hypocrisy, one

+

Go to the temple. The second place is undeniably more
imposing than the first; but certainly also less
. respectable. In the first, a need is satisfied
natural; in the second, a vice.

Some matrons exploit love; the clergy-
men exploit national hypocrisy.

Unfortunately, competition exists between these merchants. Places in civilized countries are very requested and here appears the clergyman in his second Incarnation, the missionary. This clergyman of the country civilized, finding the competition too tough, unable to to discover a new interpretation of the holy books, nor found a new sect, suddenly realizing that, if we do not have all the advantages of civilization in wild countries, nevertheless people live there extensively, one manages to make a lot of money there, either by doing the trade with the natives, either through the aid that we receive from biblical societies (of very holy institutions!), either through the "small commissions" that one receives merchants whose products are sold. And After a few years, we retire, business done. In short, the clergyman who can't find enough space large for his appetites, suddenly feels called by a divine voice that urges him to go and convert the sauges, those of Madagascar, for example.

We even see people who have never been clergyMen, deserters, people who had stories unpleasant, suddenly finding their way from Damas. They go to the barber, get a fashionable shave clergyman, buy a Levite, and take a billlet for the next ocean liner. Fortune made or if the When business fails, they throw their Levite to the orThey tie up and return to take over the family business.

Once he arrives in the wilderness, if he finds himself in contact with a Catholic priest, as sometimes happens in Madagascar, in the Far East, on the ContiBlack people, in Algeria itself, they are beginning to learn dear... etc., unable to attack the missionary's life Catholic, he finds a way around it. He will find the sor-

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priests, monks, religious leaders, and said to them: "These Men are admirable; you cannot They doubt, just the way we like them. They have all the more of merit in doing what they do, that, at home, they are persecuted. Look at the French, the leading nation Catholics. They can't stand priests. And, If they come here, the fun will be over for you. Your Authority will be lost and, what affects you even more, the profits you derive from it.

If necessary, the clergy are persecuted locally, despite
Gambetta's word, who that day had neglected to al-
to take up the watchword in the Lodges: "Anticlerical-
"Lism is not an exportable commodity." Witness this
grotesque trial of the bishop in recent years
from Madagascar.

The charm sellers don't need to be told twice
times. — We know how quickly news travels
transported to these countries, they become hostile to
our missionaries and the French. The Catholic brand-
which is replaced by the Protestant mark. It is a
a simple sleight of hand by a traveling salesman who
supplants a colleague.

These clergymen are often Freemasons, brothers
The Clemenceaus, the Floquets… etc. Their F… stamp
is often displayed in their living room. How to-
Could they be exempt from being affiliated with a social society?
Mutual aid? Isn't it good to help each other?
So much in this world?

Do you understand, French priests, why it is necessary
That you are harassed, chased away? Don't believe that he
There is a question of hatred involved. It is fundamentally a
a question of interests. This is the driving force of the anticle-
ricalism. Hatred is merely the sheath that surrounds the
machine.

Do you understand why we need to trim your
treatments. France has enough gold to ensure you a
An honorable life. But you must be persecuted!

Do you understand, French people, why you are being forced to do this?
anti-clerical laws that offend your beliefs, if

3? ENGLAND AND FREEMASONRY

You have it, and if you don't, your dignity
of man. It is Albion, who, wanting to destroy the empire
colonial France and appropriating it, comes to make you
the law in your house. It is the Eternally Disqualified who re-
It's the English and especially the Scots who benefit.
of their overwhelming majority in the Lodges, for us
impose their will. France is a second time
invaded as in the time of the Hundred Years' War.
English and especially Scottish are masters in our country.

We are being deceived by a Freemason press. who betrays us, who takes great care not to attract our Pay attention to what is happening in our colonies. Because That's the key thread you need to follow to understand the intentions of our Masonic rulers. We find there... at each step the white thread used to sew their ignorant tricks bles. But it will take some time before the French public to take an interest in colonial issues; This education, which the press has so readily embraced, will need to be redone. complicated to undo.

Do you understand, French priests, why France-Freemasonry does not persecute priests in other lodges Catholic nations; in Spain, in East America Pagnol, in Greece, in Canada, even in Italy? They haven't No colonies coveted by England?

Do you understand, however, why it is necessary that we Is the Pope being persecuted? Our missionaries having spoken to natives of the Pope, and unable to do without them to speak in their religious teachings, it was necessary even though the Pope is persecuted.

Is there anything more stupid in the world than these anti-clericals? Those French guys are playing into England's hands! They are almost always merchants and state their documents They were triumphant. And they didn't understand. that England is using them to further reduce their commercial scope, which is already not so wide and gradually narrowing.

The pitcher goes to the well so often that it eventually breaks. The same will be true of Freemasonry with its secrets that become open secrets.

FREEMASONRY AND THE FRENCH COLONIES

I

We said that the French F.:. were completement in the service of the English and Scottish Freemasons, enlarged by some Catholic Irish, who have a majority overwhelming in the Lodges. Let's see what they did in our colonies |

Madagascar.

Territories were given to the English on several occasions res as large as one of our departments. More re-Recently, one was given that was as large as Alsace-Lorraine. This was ratified by a patriotic minister of Foreign Affairs, which knows that France is powerful... protective and overlordly authority, and that the Queen of Madagascar cannot concede anything without the authorization of the France.

The soldiers that were sent to Madagascar, for sa- to appease public opinion, they were ordered not to Move forward and read no gunshots. Not one died.

nd Es ANR. OS RS QU A EE RER

from an enemy bullet. They died of fevers, of privations, out of rage at seeing what role they were being made to play. Seeing himself attacked by a Hova battery, an officer of marine, complied with the regulations that ordered it-They were unable to respond. He was disavowed and suspended...

When there is a lawsuit between an Englishman and a Frenchman In France, the Englishman is sure to win. It's the regime of kicks in the backside. What's so surprising about that? that the English, coming to France, want to see if this a system that works so well between governments, does not would not take it into account with regard to private individuals.

To make the Malagasy sorcerers believe that the France doesn't know how to respect any religion, that their influence will be broken the day the French are masters of Madagascar, a stupid trial was held in Pé-Bishop of Madagascar. A trial so idiotic that it was won appeal in France.

Indochina

We will not speak of the despicable harassment of the-which military personnel are not generally Freemasons are subject to the authorities local Masonic lodges.

Nor will we speak of the unwelcome hassles. less filthy than the colonists, who do not know not to smile at the English, are the target of thesaid English. There were Garniers and others in Tonkin Dupuis: the only thing missing is for there to be some La BourDonnais and the Dupleix family, the day Albion wants to get our hands on this colony, which we had a great It's wrong to denigrate, it would only reinforce his control. more difficult.

We confess that we are not at all fooled by these directors. giants who pretend to be unaware of the actions English actions, nor Chinese actions, the two Disqualified breeds par excellence; which pretend to to realize it suddenly; at the time of the elections. or when public opinion becomes turbulent, and then they hasten to send some soldiers to massacre.

It's like those charlatans who prolong an illness. So that I'll have to take care of her for longer. Lackey tricks who is playing the fool to avoid admitting he whistled a bottle of wine. Ge are these F.'. stringy, obtenaked by selection in what FM has at its lowest, who invented the expression "clerical cockroaches." What lackeys!

Algeria |

Pious English missionaries came to... Primarily in Algeria. We must bring some light to the matter. Christianity to the poor infidels! They have aptook up Arabic with a zeal that only religion can to give. They taught the Kabyles how little the The French know how to respect their religion and their priests. even more so the religion and priests of others. They hope that it will cross West Africa with an electrical speed, and will reach at least up to the Aoyal Niger C°. Some indignant settlers demand their expulsion. The Minister of Foreign Affairs French, to calm the resulting excitement, wrote then sent a letter to the Foreign Office requesting their reportpel. This letter, of which I do not have a copy here and which I do not Then, unfortunately, transcribing it is splendid. It is magnificently patriotic.

The English missionaries have indeed left some time later, as they usually do to do as the heat approaches, and they are revenaked, as they usually do, at the end

The heat! They can continue their work quietly. peacefully, under the benevolent gaze of the ministers French. This will earn us several expeditions into the taste of that of Dahomey. And it will be said that the poli- Colonial ticks are expensive. This will spread from near to far. close in the Black Continent. Some Flatterers, what- The Crampel brothers will pay for this new tra- The story of our leaders. But what do you expect? is not affiliated with an international company for nothing:

in which the English dominate and boast to have the upper hand.

THERE

Black Continent.

We saw what kind of reception General Dodds received at his return. On the one hand, he was awarded the stars of In general: public opinion must be satisfied. From- On his part, they did pretty much every dirty thing to him that makes you a cooker that has just been given its eight days.

The buccaneer Mizon (English style) is also mentioned. What happened? We don't really know. But we know that he had already held the dra- French skin before the chiefs of the Royal Niger Company, this corner through which England hopes to open a passage in the African continent, a passage which it intends to widen, until it had taken over the entire region. At that point On another trip, would he have made the same mistake? Him, French officer, would he have failed in his duty by not Not bowing down to the English? His case would be serious. Especially since there would be a repeat offense. The Bé- law renger could not be applied to him.

I'm probably leaving some out. That's what they keep well hidden. to say the Freemason newspapers and even the days- non-Masonic clients, who are informed by agencies exotic, which only let through what they That's what almost everyone in France wants. ignore.

"There is certainly bias in what you
"Tell me about it," they will say. You carefully leave...
"On the Dybosky, Monteil, etc. explorations side of things."

To that, I will first reply that Dybosky and Monteil
did not venture near the Royal Niger C°.

I would add that the F.. take after the English. They have-
to save appearances to hide their actions

Freemasonry 34

Reptilian mentus. They may not be angry, no
more than clearing the land to let it take-
dre, when the time comes, by the English who the
They lick and already watch over the convent. Moreover, the F°.
They are not as strong as they would like. They are forced
to make concessions to public opinion. /{s endor-
They manipulate attention to achieve their goal. That is their strength.
They knew how to inspire confidence; when we have raised
the nation's justified distrust, they will have a bad one:
Fifteen minutes to pass.

"But come on, those F.'s you vilify, they voted
with a set that we have not encountered in the
The German Chamber of all military laws. They are
"Patriots, come on now!"

I'm very happy with the result. But this makes me...
Absolutely skeptical. I held that opinion a while ago.
What a time; but I've absolutely changed. Follow my
reasoning:

England wants division on the Continent
4. Because you have to divide and conquer; 2. Because it
fears a coalition; 3° because, while the
The war is in Europe, it can continue its encroachments
colonial practices. It's not a question of luxury
For her, it's a matter of life or death.

She sought to sow discord between Russia and France by
making us fight in the Crimean campaign; by doing
to bombard Sagallo by F. Floquet, his very humgood servant; suggesting to F'.". Ribot, his name
less humble servant, to treat Mr. de Mohrenheim
of check. Despite everything, the two nations remain exthose friends.

She fared better with Germany. F. Bazaine
By betraying him, he sold out Alsace-Lorraine. The question of

Alsace-Lorraine holds all of Europe under arms,
Except for Albion. The only unarmed nation forces the others
to arm oneself to the teeth: it's pleasant. She prevents-
Europe is responsible for dealing with Albion's encroachments.

So, it's part of the Masonic program; therefore,
All the Freemason deputies voted in favor. They would have

ns

voted against it, if it had displeased Albion. And those same
MPs who voted for a patriotic law, without that
to have the slightest patriotism, they were careful not to
to pass a law excluding from the army all the F.:., the Ba-
future zaine. To whom will these ma- officers obey
lessons, to their hierarchical superiors or to their masonry chiefs-
Connic!? It is true that, as this has happened
For Bazaine, their escape will be facilitated when the at-
Public tension will have tired.
We readily admit that, among the F... T
'There are the F.-. in the first degree who are often very
honest, very patriotic, often even Anglophobic
full force (how ironic!) There are the F.:. on the second
degrees that may still possess these qualities. But
As for the Freemasons of the third degree, they are...
perfectly rotten beings. But they have a greenish air about them.
Killers; they are imposing; they are good Englishmen.

Could you tell me, in closing, gentlemen
F.:., why do your English brothers make no difficulty-
On the contrary, it was a shame to admit that they were F.-., of mon-
to remove their insignia; while you hide yourselves in honor
Teumentally. Could it be that they are playing their part and that
You're completely off base. Why are the English...
Usually secretive, are they acting openly here?
Why do the French, who consider the opening of
character as one of the noblest qualities of their
Are they hiding their race like true Englishmen?
Why this upside-down world?

I couldn't have ended this already long chapter any better.
that by comparing the actions of the various mini-
These events that follow one another in France and resemble each other
absolutely remains, being all Freemasons — act-

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[1] See the Libre Parole of February 1894.

both in colonial matters and in metropolitan matters
pollaine — to the actions of the restaurant waiters
in delicate circumstances. They serve you a
portion that you consider insufficient or that you dislike:
You would like to see it stronger. If they grant your wish, they
They harm the boss, who can dismiss them. If they stay
Deaf to your prayers, they can mourn the
tip. Thanks to a professional sliding mechanism
with their eyes, they try to see if they are being watched by the
boss; if they are, you can search them; if they
If they are not, you will be fulfilled to the fullest extent of your desires. Such
This is the role that the F.'. who govern us play,
sometimes yielding to the desires of England which br-
Will be, if they do not obey, sometimes to the desires of France
which sometimes becomes heated. Again, this rapprochement
is it very unflattering for the boys' guild?
restaurant, among which one often encounters
devoted and very honest men. F.—. know that if
It is France, blinded by a corrupt press, that
pays its statesmen, that's England, by the F.*.-
M... who appoints them and takes them down.

VII

THE BRITISH ARMY AND FREEMASONRY

I saw, a few months ago, in a city of E-
Scotland, a music of Highlanders or Scottish soldiers,
in their picturesque costume, perched atop a .
omnibus, going to a charity event, of which she-
was to be one of the ornaments. Inside the omnibus, were the pipers, or bagpipe players, quiremplace the fifes and bugles among the highlanders;
They were silent. But the musicians with their cared sack, playing the Lancers' quadrille very quickly,
on their harsh and shrill instruments, they recalled a
strikingly, circus music runs through the
town to announce the evening's performance. A Con-
A newly arrived local would have been mistaken. It was
Absolutely shocking. But nobody seemed
crumpled.

Moreover, it does not appear that the English are making a
There is a very clear difference between circus people and the
soldiers. Both are primarily made
to keep them entertained. Some do individual exercises,

The others do group exercises. Some do not
are not commanded by gentlemen, the others
are.

I saw it in an English colony, at a magazine,
Before a dazzled crowd, the infantry deployed, subjected to
shaped into triangles, diamonds, hearts, and stars.
I believe, though I'm not certain, that this doesn't exist.
more in the metropolis; but this indicates a state of es-
It was a very special one.

Another time, at the Military Tournament in London,

after a very well-executed carousel, the genius
simulated the construction of a bridge, which the infantry
began to cross. Senior artillery officers
Lerie, perched on a platform, began to cannon
the troops. Men were falling, feigning
The wounded and the dead were carried away on stretchers.
The stands were in a frenzy.

More recently, at a charity event, the pro-
Gramime included a highlander skirmish.
The victors, in full uniform, then made the
defeated in their simple uniforms line up and the fu-
They whistled. These fell with a spring, then,
A moment later, they got up, doubled over with laughter.
It was all orchestrated like a fairytale at the Châtelet. Nulleplume
No human being could describe the enthusiasm that reigned
among the spectators.

I could multiply the examples endlessly. Not one
No public celebration takes place without an exhibition of this
one.

Moreover, it is not necessary to believe that the English
they resent their army for defiling their flag
everywhere she goes. Vellington, upon her return from the
whether in the Spanish campaign or at Waterloo, the soldiers of In-
Kerman, these other regiments which, recently, have de-
Talé so swiftly in front of the African women and have
delivered the final blow to this loss of value

English warriors, would have received a cool reception at their
back, among the continental nations. In England,
They are applauded.

Sometimes, we do try to give a little boost to
A thumbs up to historical truth. Cambronne, especially who
he knew so well how to tell them: "It would be like dying twice that
"To die by your hand" is the subject of the gossip.
more fanciful. Soon its existence will be denied.

They sometimes still say, and this has been repeated to me a thousand times
times: "I find that Vellington and his army were
greater than Napoleon and his army. Because the first
he said to his soldiers: "I have led you to your duty
and wrote to the government: "My soldiers have fled
their duty.” The second said to his soldiers: “I will
"leads to glory" and wrote to the government:
"I led my soldiers to glory." The soldiers
The French are brave, but they are like pe-
little magpies that run after what is wanted.
Don't you think Wellington, with his idea of-
seeing is greater than Napoleon with his idea of
"Glory?" We shrug our shoulders and, seeing that this does not
take it, not they serve you a smile, that they hold
reserved for the occasion.

The English, moreover, are like birds in
in which the visual organ takes precedence over all others, holds
a considerable space in the brain, to the detriment
intellectual and moral faculties. He does not concern himself with
especially since what is visible. Provided that the supports
As long as the facts are there, he doesn't care about the rest.

However, it must be admitted that not even the lowest English soldier
He doesn't lack appearances. He's better dressed than the
most of the continental non-commissioned officers, even good
number of officers. What more is needed? One must be
reasonable. Why would an Englishman go and ask
to his army the spirit of sacrifice that makes them endure the
deprivations, when he instinctively feels that he, himself, is-
would be incapable of doing so, that it is not in the
habits of its breed. One should not ask what one
cannot obtain. The army amuses him. When he is tired
to see the individual exercises of the clowns, he will see
the soldiers' group exercises. And he pays handsomely-
each other. Why ask the ar-

His service record, since appearances are there?

It's like in matters of religion, the other great
The English have a particular fondness for virtue and strength. Appearances.
They are splendid, why ask for more! If
An Englishman doesn't go to one of those sal- on Sundays
temple-shaped structures, where a harsh light penetrates
better suited for an exhibition than for a prayer re-
picked, we are quite sure that it was materially
It's impossible to go there. The Protestant church, good mother,
will not strike him with his spiritual lightning bolts, knowing
that the good man is the most private party in the affair,
that he would not have missed, with a light heart, an opportunity-
the desire to put on a show, to display
virtue and religion, to sing hymns in the
tearful and customary tones of alcoholic piety
Anglo-Saxon lique. He misjudged his dose of
whisky and couldn't get up to go to the office. He
will simply say the next day that he was penetrated the day before
by the divine spirit and that, instead of going to pray in public,
He preferred to stay home, to enjoy the pleasures of serendipitous
Phic and ecstatic. No one will escape it. But the
Appearances will be there and everyone will be happy.

The truth is that England knows it cannot
relying neither on its army nor on its colonial troops, whose
Patriotism is questionable; neither on its metropolitan
tains, whether voluntary or not, who, at the time of an invasion
sion, would use an important matter as a pretext to slip away;
nor on its merchant navy which, at the first noise of
war, would flee as quickly as possible to avoid the risks
and might go and offer its ships as nav-
res of raids to the enemy nation, as has been the case
produced a few years ago, during an alarm-
Glo-Russian.

All she can do is draw her sword...
Germany or China, which is something to consider.

But their real army is not the apparent army
rent, it's the mutual aid society, called
Freemasonry.

It is there, more than his marine belt, more than his fleet that can be at the mercy of chance, more than its army, the true armor of Albion.

Emperor William can throw away his regiments tomorrow ments in France, if he wants. Let him try to launch them on England, immediately Freemasonry If the government opposes it, the press will act, all means will be used in action. If he persists, he will be shattered like glass. If France declares war on Germany tomorrow... England, it will all work out. Let her declare war on England, a thousand obstacles will be placed in her path. will not succeed.

But Freemasonry is a bit like the Magdeburg mispheres: if no human force can separate them, a little air put in the right place, the They open by themselves.

She will overthrow the French army in one round tomorrow. She evokes a Bazaine. She does, by playing, this that the German army could only have done on a large scale. penalty.

The French army is retreating, as if by magic. in Madagascar, in front of some Malagasy people. We think we are- would be like the Magic Flute. The piper at that moment was, if my memory serves me correctly, Monsieur de Freycinet, Minister of War. The officers had "orders superior ".

It's still Etienne Marcel selling Paris to the English. Freemasonry has managed to make it a of our great historical men, one of our great patriots.

And there are still Freemasons in the army. French!

This Freemasonry is a veritable army of Defense and attack, it is the most formidable of armies European.

VI

A JAPANESE SCENE

In some cities in the United States, on the coast of In the Pacific, there is a neighborhood inhabited by Japanese people. The houses are small, custom-built; the

shutters are attached with decorative trim, in the colors
tender. We see figures of Japanese women at the windows-
very, also made to measure, proportionate. Beautiful-
They suddenly appear not to belong to the so-called yellow race.
They often have enormous cheeks!, but they're very funny.
fresh and pink like those of our country girls-
The nose doesn't exist, or at least it doesn't have a nose.
relief. Only the lines are generally very visible.
fine, from the base; this base is thin near the sour-
eyelashes, swell towards the middle, then thin out again-
calf lower and swells further at the base. The location-
The comment is only indicated. It would seem that we are
be content to design the space, to prepare everything,

5” r .

4. The Japanese photographs we saw in Europe, they bear no resemblance whatsoever to that type. Nor do they leave
see the very particular facial features of this race.

to install one quickly, if the need arose
to feel. The cheeks, having no attachments to a nose that
does not exist, easily tossed about in all the
directions. They seem completely independent-
tes of the rest of the figure which, except the lips to the rich
carnations, is a soft and delicate white, transparent
rent.-They almost look like they were put there after
blow, as a frame, as an ornament.

Above are the eyes, sometimes open.
sometimes behind the scenes. In moments of emotion, of
With keen interest, the two pupils slid towards each other.
and almost touch. Their eyes are very
dark-skinned, intelligent, quick-witted, easily energetic, but
very gentle, surprisingly frank.

Then, above, comes the front on which are
drawn with lines of supreme candor, and which is
He too had the purest white complexion. The whole thing is
crowned by this singular Japanese hairstyle, very
artistic, so appropriate to the figure that one would take it
for a racial sign, which one wonders is involuntary-
how if the mousmés are not born with combed hair
sort.

This diadem of black hair lifts the gravity of the Orient-
tale of Japanese women who seem to attribute to all
things of enormous importance, and he takes on a funny air.
It's funny when the faces of the young women lose their seriousness.
a bit childish to let oneself go in bursts of laughter
with a very frank, seductive and pleasant cheerfulness,

All these little houses are touching, they are inhabited.
by Japanese women, priestesses of Venus. They have a
They looked honest and unassuming; they didn't seem like...
creatures ostracized from society, as are
the ladies with gold belts in some other na-
tions. They don't look like the Baltu dog one might expect.
sometimes found among their colleagues of the Euro- race
Pean...

Scattered throughout the city are Japanese people.
almost all merchants, whose type is quite re-
It is so well-known in France that it is unnecessary to describe it.

From time to time, the English will go to find them and their
they say:

— I don't believe the Japanese are as
pious, as religious as the English. In England,
we have pious missionaries who will convert
to read the infidels, attach themselves very especially to row-
to improve the lives of the aboriginal people in the French colonies.
But we don't have those women (on the contrary!):

The Japanese are heartbroken and their pain is reflected
on their faces. Their national pride is
stung to the quick. And they reply: "Oh! all the
Women in Japan are not like that. Our mothers
were honest.

— I didn't believe that, my good Jap. You have
There are 500 Japanese women here, and they're all very attractive.
All Japanese women are sluts. They are
like the French women who are also all
cocottes. There is no virtue in France as in
England.

The Japanese remain appalled. They have allowed themselves to be shown
to strike. Then they gather and, furious, co-
return to the Japanese quarter. The women, having been warned,
Seeing what was going to happen, they rushed back-
especially at their place. You can hear five or six clicks.

close at the same time, as if each mousmé
had several hands... The frightened girls
huddle in the back of their room... The Ja-
The people break the windows, shake the doors which
They resist, hurl insults, swear words...
The mousmés then quickly attract each other through the fe-
Broken souls respond to insults... If they
believe they have the time, spontaneously, impulsively,
They open the door, step into the street;
their blood-pink lips lengthen like those
Little girls, wanting to tell a secret, lie down,
They stretch out;… they utter the word they have prepared,
which seems to them to be the true qualifier for the
Unspeakable acts that are taking place... their exci-
affected by movement and emotion, are redder

than usual, their eyes become shining, their eyes
a hundred lightning bolts, moreover devoid of malice,
Their smooth, black hair is reflected with glimmers of light.
bright... They rush home
to avoid a group of Japanese people they had at-
They attracted attention and came towards them... They have
pieces of bamboo to match the canes of
Gentlemen. They close the latches... we can't hear
the sound of breaking glass, of doors opening, of
thousands of latches that close simultaneously,
of swearing, of foul language uttered in a very stupid manner
Defeated, but not very hateful... the policemen arrive.
Many Japanese fled; the most enraged-
Blinded by anger, they remain, are captured, taken away
At the station... Every girl is looking at the windows
broken, the doors marked with marks of blows
first, she speaks to herself in a low voice, re-
marks on the tragic events that are coming
to happen. Then she will join groups
of friends where impressions are shared aloud,
looking to the ends of the street, if he doesn't come back
some Japanese, ready to rush in again
in his house, to hastily play the
cleats.

Some time later, a stranger passed through the
street, is called by a Japanese woman, goes to sit on the
window and the conversation begins.

THE STRANGER. — We see few Japanese here; however-
and there are plenty of them in the city.

The Japanese woman, suddenly saddened. A melancholic air... The lie passes over her face. And, in a low voice, as if she were she was talking to herself, seeming to want to doubt, but to unfortunately have a conviction on which he It is impossible to return: — The Japanese are not good!

THE STRANGER, unable to help but smile upon seeing this woman who has not yet reached the age of majority, This girl, who is perhaps only 12 years old, is about 95 years old. who seems so happy to be alive, so devoid of ulterior motives

thoughts, thus disillusioned about her compatriots. — Oh! Do you believe it?

The Japanese woman, jutting her chin forward and lengthening her macachronically her bloody lips, as if she wanted to reach you, as if she wanted to make it one Acoustic pipe: "No: No!" £'€ each "no" It lasts an enormous amount of time, and is also macaronic. At the same time, keep an eye on your face, which may seem skeptical. to see if conviction takes root in your soul; seeing that If you're not entirely convinced, she starts again. Second time: No, no! No, no!

THE STRANGER. — Why then are they not Not good?

The Japanese woman, still grieving, seeks an answer and He finally said: "The Japanese are not good! No!" No!

What is the result of all this? There are neither deaths, nor injured, thankfully! There was even an ab- scene Absolutely hilarious for the viewer. The Japanese were ordered to pay for the damages. Part of their money went from their pockets into the pockets of some glaziers, who, as astute interlocutors, had lit the fuse. Then we see several hundred hundreds of hearts separated forever, hearts broken Teeth, made to understand each other, that love each other so much over there, at Nippon, as they say when talking about Japan; a a veil of comic melancholy sometimes descends upon these Such cheerful faces.

We smile, thinking that thankfully there isn't great trouble. And, from time to time, the glaziers, in in their search for work, they will meet up with the Japanese and their

They say that the women are not virtuous.

What is happening on a small scale in these coastal towns
Pacific, happening on a grand scale in Europe. But the blood
It flows freely. It's no longer funny, it's hor-
rible.

England seeks to sow discord with Russia and the
France. "But where did you get that to-
Quade? You're being persecuted like Yves Guyot, come on!

"At least document this for us!" I'm not looking for it.
to convert the many people who are converted from-
then a long time. I also know that there are no pi-
There are those who are deaf but those who refuse to hear. Therefore, it is
It's almost pointless to bring up this subject. Nevertheless, I will
I'll tell you a few words about it.

Recently, I found myself in a circle of
Small provincial town. All these gentlemen, my friend
among other things, immediately after dinner, he apologized-
They settled near me and went about their business. I remained-
I was alone for a while and, not knowing what to do,
I pulled the Libre Parole newspaper from my pocket. One of the members
A Jew came in suddenly, passed behind me, and
addressed me with a few kind words. I turned away
I looked up to answer him and caught sight of his face. We have-
wind seen in books of zigzags representing the mad-
Dr. that falls. This can barely give an idea of the
contractions that ran across the face of this Hebrew.
He had just seen the newspaper headline. His eyes had
a distinctly pronounced expression, deeply accentuated
killed. They showed no expression of anger, rage,
but an expression of helpless, resigned pain.
The figure betrayed the feeling that one must be experiencing
the man who, having received a knife wound in the
intestines, feels life slipping away and understands the futility-
the extent of all his efforts to hold her back. This happened
obviously very quickly and, annoyed at having been on-
taken, he added some absurd phrase for
try to put on a show. I could, if necessary, pre-
To specify the location where this scene took place.

Well! With the English, if you know how to go about it,
By using a little diplomacy, you manage to make him
to use a roughly analogous figure of speech,
by talking to him about the Franco-Russian alliance.

Why? I won't tell you. About the war of Crimea, if you ask me what the intigator: Is fecit cui prodest. I will say: “Is fecit cui... necessarium esf. »

It's important to understand that Germany is

Richer than one might think in France! But, On the other hand, we have always remained a race that has superior qualities,

France will regain its place in the world, if it has not resumed it currently, when she is no longer ronaged by the Masonic canker, when the Faculty us will have had it removed. It's still ideal, warm, disciplined, capable of all self-sacrifices, and there There are riches there that escape the measures of the systemmetric term.

Russia, for its part, is valiant and colossal. It is loyal. Her handshake is worth more than a poi-English hand-painted.

It is in this union that Ribot sought to break, (he tried to get himself out of this predicament by doing the donkey to get hay; but it doesn't work!)one colossal force, which powerfully counterbalances the German magic and the Triple Alliance, which are rather in decline.

England fears that Russia and France, intimatelinked, do not say to Germany: "France wants Alsace-Lorraine, which you can't stomach. See you there. Hey! We'll tailor a compensation for you in the flanks of Albion. You will find superb harbors there. that you don't have in Alsace. You will become a commercial power, which we will oppose to Albion. You're more business-minded than we are. The corner-French merchants are currently being wiped out by their Stay in the Lodges, where under the pretext of helping them to to fight against the other classes, workers, farmers. bour“eos, we divert the best of their activity by the disheartening foreign trade. [They imagine themselves stupid-Albion is playing into their hands, while their interests Commercials are just the opposite of those in Albion.

“We will both take at the same time a A pied-à-terre in England. That could come in handy. We we might indulge in a few other fantasies in the treaty.

"You have another flaw, gentlemen of the Allemands. You might be invading us a little too much by

Peacetime. It's not a crime. It doesn't...
It doesn't prevent you from having qualities that are denied to you.
sometimes because you are mistaken for German Jews
mands. You have a population surplus. En-
See it in this new Alsace-Lorraine.

._. If you find it too crowded, do as the

The English did to the Acadians a hundred years ago. De-
own them. Give them five years to serve the
places. We will do the same in our pied-à-terre.
We are not asking you to put the English father
on one boat, the mother on another, the son on yet another
to, and to send the ships in various directions,
as the English did in Acadia. No! You are not
Not the English.

"Then you gradually send your excess of
Public opinion on this point. You are waiving the compensation
war on the populations you are hunting. Albion
did not do the same thing to the Acadians. You are acting
Properly. Albion will feign indignation! That
I suppose it won't bother you much.

“We also sometimes have customs difficulties.
The Masonic press, wishing to obey the interests
Angais, "divide and rule", throws oil on the
Fire. We will come to an arrangement between the three powers.
in order to submit these difficulties to arbitration. We
let's see that the water thrown on the fire is well
Water, not oil.

“These generous projects were inspired by the
English newspapers that wanted, a few years ago,
divide France between Germany, Italy and England
earth. Hypocrites are terrible children who don't
never mark their weaknesses and
to show their enemies where they should be attacked.

"Once that's done, we can consider examining a
serious disarmament project. You will breathe easier at
Comfortable. Your people will be less inclined towards socialism.
You will find colonies for him, where he will live more at

large, where the occupations of colonization, | great
The air will distract him from his thoughts

"This is what members of the
The League for Peace, which is just one form of the alliance
Universal Calvinist. Perhaps we will fight, at
the future. But these will no longer be Masonic wars-
We will no longer see a Napoleon who was a brave
a man, perhaps naive, wanting the war of 70;onne
will see more men in lab coats pushed by I don't
I know which Lodge, shout "to Berlin"; we will no longer see the
Masonic press of both nations pushing the wheel;
We will never see a Bismarck again, carried away by the current.
to give the boost that set the whole machine in motion
China. We will no longer fight, whenever we want.
We will fight when we want to. Seize-
Do you see the difference?

"We will not fight for nothing, if you..."
want, like in the Middle Ages, for a beautiful one that we
We will choose. But would to God that this beautiful woman were not
Albion, John Bull House, Sandy, Pat and Cv, limited,
eager to make a quick profit, while
Our backs are turned.

“We will demand a war tax from the An-
English. [1 There would be nothing aggressive about that. It would be purely-
defensively. This would prevent them from paying at
We are good people to do what we don't
We don't want newspapers designed to deceive us.

"Wouldn't it be comical to see this mass of iron?"
and of men whom Albion wanted to push to the brink
against the others, fall back on her and crush her. The
the only unarmed nation that holds other armies hostage and
who lives off the flesh that is ground up on the fields of ba-
"Size would make a funny face."

But that would break the hearts of some people in France;
to these numerous lackeys who wear the English livery, the
Masonic apron made to protect against splashes
res; to those people who live nobly from what the An-
England gives them; who receive enough to pay their
elections, that is to say, going to the House, where they would-
quadrant and sub-checker; who, once arrived, do
their little Canada by giving in, in Madagascar, to the An-

Glas, land paid for with the blood of French soldiers.

What would the household staff think if we removed- suddenly the Champs-Elysées district and the Wealthy bourgeois, their livelihood? What would the ..., if we eliminated Albion, their livelihood? They They would balk firmly. That's one of the main secrets. Masonic. |

Do you know, F.∗., that I wouldn't hire you too much? to go out today, in procession, adorned with your badges. The people are beginning to understand that you You have been tricked by him; that, unable to rely on you you relied on the more privileged classes on him, but that you are not with him. You risk- laugh at being thrown into the Seine.

Do you know, F.∗., that calm people become fa- ferocious when their peace is disturbed. Sa- Do you realize that with your English actions, you find her- This tranquility is particularly striking, and outside and within, and in the metropolis and in the co- Lonies?

The moment is approaching when you will be given the three sum- measurements that your henchmen neglect to make when they load the students. Those of you who are Those who are still honest would do well to side with the strong and patriotic, and to throw their aprons in the face of their bosses.

And they will tell you: "Come now, my good friends, before Before dying, tell us your secret. If you knew what- something of interest to humanity, if you have you have discovered some scientific secret, you have It's a real shame not to tell us. Is it a secret? What is this nature that binds you? So what is your secret? He seems profoundly mysterious to someone who is willing to follow in your footsteps for a few moments.

IX

There

DOCUMENTS, PLEASE

When a Frenchman arrives in England, if he has a
His pronunciation is passable; he usually manages to...
to make understand.

But often it's also hard. That he doesn't have the
intonations, English accents, which do not obtain
they maintain that after a long stay in England, in
becoming as anxious as a Frenchman can be, he will have
difficulties.

You need gloves and you ask a
He passed a glove vendor. He thought for a moment.
and says to you, "Dove." — "No, you kind!"
You idiot, does Dore look like Glove?!
inwardly and you repeat Glove" — "Dover? (Dou-
"vres)", he adds, seeing that you are French, and
thinking that you need to take the boat back.
"No, you triple dunce! you think. GLOVE,"
"You yell in his face, impatiently." He thinks.
waited a moment longer, and said, "Oh! Glove! I see."
He very kindly shows you a shop. You are
moreover, completely bewildered, and unable to grasp how your

pronunciation (glove) differs from its pronunciation
"glove".

Well! There is something essentially there
Suggestive. There have been two phases in this man.

Not having grasped it at first, his first move-
The approach has been to pay only distracted attention to
sounds coming out of your mouth. English, however, is
very well-intentioned, when he gives information
ments. He has a patience that we do not possess, that
we don't have to have it, because if we don't have it
Understood at first, we will never understand.

But as a man accustomed to diplomatic matters,
who knows how to wait patiently, for whom time is not
nothing, despite the famous adage "Time is money", which
He may well be American, he doesn't wonder
What you said, he's trying to understand what
that you want. He quotes words that only have one
a very distant relationship of consonance with that which
You have spoken. You are a foreigner. Perhaps
a casserole dish that you ask for, that you call by a

veiled name "dove, dove". No; he sees that it is not Not that. You're French and maybe you want Take the boat back to "Dover?" No, it's not And that again.

He sees that he can't understand it that way. And at that moment, you say for the fourth time: "Glove." Instead of continuing to look to the right and On the left, he then changes tactics. The second one comes movement. 1l then tries to understand your word, No, not your intentions. He is easily slow-witted, and he It takes some time to return from remote regions places where his mind wandered, to the precise spot where he should have fallen perfectly. And, once he returned, he didn't It can only be understood as "glove" and not "dove, Dover" And he finally understands.

Do we see these two movements: the first is not to consider only an excessively vague account of your word, but to seek your intention. The second is finally to act directly.

– Would you like a second example? You say: "Aber- "Deen," a town in Scotland. He looks at you; you are blond. he mistakes you for a blond German and not for a French, which, abroad, one cannot imagine that dark-haired, and he replies: "Berlin?"

The Englishman is a Norman, mixed with a race of several lower decrees, the Angle, which was to be something like a white-skinned Patagonian and which was largely in Great Britain, upon the arrival of William the Conqueror.

A Frenchman who will be established in a few years Madagascar, when the Masonic regime fell under which we live, will have made this possible. will write to his fiancée:

“My dear Marguerite,

"I am burning with desire to see you. Fortunately, the hour..." approach. Our union is becoming a formidable force. We get everything we want from the ministry. We have a lot of support. Our union will have no

He will only rest once he has driven out the English, those intruders.
And he's keeping them going at a good pace.

An Englishman, currently in Madagascar, writes to his
fiancée:

“My dear Dolly,

"I am burning with love for you. We are separated."
by sea. I don't blame her, though, because she
brings me whisky, pickles and biscuits, which
They are very good. We'll meet again in 10 or 20
years. Oh! There's no rush. But never again,
Never again will we separate. It will be alright.
It's good to live together! Pastors do a lot of proSelytes.

We French will understand intuitively
An Englishman asked us for directions to the Rue de Æévaole (Rivoli),

58 ENGLAND

= Paris; we will understand discursively that the

M... is a dagger in a velvet sheath. A
will discursively understand a Frenchman by-
even speaking his language well, but intuitively he com-
will assume that the English army is there for show and
that sweet, smooth-to-the-touch thing which is
The F.:.-M.-., hides a real weapon.

Energy transfer, that's what characterizes it
English. Take an Englishman and a Continental equivalent.
slow, I will not say equal, for they will never coincide
But. The Continental will be worth what it's worth. But on
You will see the reflection of his face, the simple reflection, a
diminished image of its internal qualities; you will be able to

roughly weigh it. The Englishman will often be worthless.
but all his energies will have been directed towards the apparentages. It won't be a reflection he'll have, it will be a
Uniform mask. All English people look the same.
honest, also religious, also intelligent,
also valiant.

The Englishman is fundamentally ill, he is very weak, he Aware of his weakness, he is an essential being. unbalanced. Instinctively he clings to the associationciation and striking his compatriots, is to reach himsame. They all use multipliers, like the darts of the bundle of fables.

The Englishman considers himself superior to all other races. That's the what a terrible admission he could make of his inferiority. This is the ancient punishment of the hypocrite who, obedient To some unknown fate, you are attributed all your flaws. of hidden impiety, of concealed weakness... It is: drawbridge which Etienne Marcel lowered to let in The English being present is the weak point that he inevitably, instinctively, indicates to the upright man with which he enters into conflict. There is a phenomenon at play here. psychological, a mysterious, disturbing force. SeCould this be the beginning of the punishment? Is this the Punishment? Is it Mephistopheles, in the scene of

The Church, torturing its prey, already licking it! Is this the the beginning of Good's revenge on Evil, from this land?

The Englishman is telling you that he is superior to you. Translatesez: "You are inferior to him." Interchange what he he himself switched them over and you will arrive at this confession: "I "I am inferior to all races."

The Englishman thinks about being close, speaks beside the point.

You are requesting documents. We find some documents... English ments, but they are rarer than anywhere else. Theirs. The Englishman thinks beside the point, speaks beside the point, writes beside the

Read the letter from the Frenchman in Madagascar, you will find there You will find a document: the French hunting union The English. Read the letter from the Englishman in Madagascar which means: "The Freemasons are driving out the French," you You won't find any. But an Englishman will understand perfectlythe clergyman acting for Freemasonry, that is to say for England, that it is making progress, that the French They are being harassed. He acts like the man who gives information, he looks nearby, before search for the letter of the writing.

And the French and English recipients will also

both were well informed by these two letters
very different.

When a Frenchman reads the English letter: he begins-
cera by being bewildered. Why is this Englishman writing to his
Is it possible for the pastors to succeed in their fiancée's journey? That's of interest.
I'm willing to do that, but ultimately, the state of his health, of his
business, progress of civilization, progress of
English influence should concern him more
that it's a religious question. And besides, he's thinking about his
soul, it is a narrow religious question; but to that
of those Malagasy people! Once again, he could speak
other things to his fiancée.

An Englishman, however, will have completely disregarded the text.
will think: "Religion, yes, he's got it in his nose, by Jove!
like all of us, despite our airs of Eternal Fathers and

of Seraphim. But if the clergymen succeed, it is
that Freemasonry and English influence are progressing." And
He will swallow a gulp of whisky!

The Englishman who reads the French title will say to himself:
"What do these words conceal?" He will reflect, then-
will instinctively weigh the letter: "They don't seem
"Nothing to hide." Again, the two movements of the good-
man who provides information.

The Frenchman who reads the French letter will have for
one second, because he will not look for anything behind the text.
The Englishman who reads it will take five times longer.
will waste his time looking for what's behind the
text. |

"All of this is very nice, although... a bit long,
"The indispensable document collector objects," he says.
You have no documents!

— I'm not saying that at all. I'm simply saying
that an Englishman will leave ten times fewer documents
than a Continental, which is much more difficult to
find. But, obviously, they are sometimes forced to
to entrust specific things to writing and these papers
can be found. But, in the worst-case scenario,
Assuming I have nothing, do you want me to stay?
defenseless against a being whose... I feel everywhere
attacks. So, because we take care not to
Leaving documents behind makes us unassailable, according to you?

That would be far too convenient.

So I'm a defenseless being? I just have to...
Let them eat? No. That would be too silly. You see?
A lion letting itself be devoured by a donkey? Nature has
did things better than that. If she didn't give to
The Englishman has the instinct to leave no trace anywhere
She certainly didn't want to make a big deal of her visit.
an unassailable being, the state of war being the law that it
imposes the strictest rules on animals.

We are people of honor. You wouldn't want
not to see me attack a man who has always lived in

great day, which no one can reproach, bri-
to damage his reputation, to defame him. You would resent me for that and
Me too. This act would weigh heavily on me. It's pointless for you
take care to guide my conscience, which is very delicate-
expert in this area.

But if I come and say that it's not 300,000 francs that
Charles Floquet received, but a good 305,000; if I
come and claim that it wasn't 7 people who were assassinated
Tropmann sinées, but well 8; and if one comes to me
Do you think I can prove that I was wrong?
I will experience great confusion, a profound displeasure
Sir? My God! No! What result will my statements have had?
mations. Have I attacked their reputation? They haven't
Furthermore. Would I have done them any harm whatsoever? No! He
There are people who are unassailable, because they pla-
nent above all accusations, and others
which are unassailable, because they no longer have virtue
that one can attack. There are people who are at-
above, others below, all attacks.

Sometimes, in the evening, you stroll through the streets of
London, this whimsical, Shakespearean city,
sinister. You hear yourself being called out. You may have-
You've lost your handkerchief. You turn away. You
you find yourself facing some old prostitute, Eden-
Dirty, smelling of alcohol, London-esque. You want
You flee. Curiosity holds you back. You are young and you
You want to know about English life, that you came here
Observe. This woman talks to you about things you don't understand, at
middle of the street, to make you stay there for a while.
Then, becoming quite threatening, she said to you:
"If you don't give me half a crown, I'll-"

Shovel this policeman, who's passing by, and I say that you
"You deflowered me." Your case is very bad; in fact-
In this case, the testimony of this prostitute will take precedence over the testimony of
testimony of an honest man; you comply
And you leave quickly.

One involuntarily thinks of Millevoye, too, who-
foring Albion, in the House. As if Albion could-
was going to be deflowered! We can no longer attack or...

earth. We can only repeat the cry of alarm: "Caveant
"Consules," French people, something is afoot, be vigilant.
But the consuls were English lackeys who carried-
were wearing the iconic F.*. apron, to avoid
getting dirty in handyman jobs
which ones we use them for. They started laughing.

Sometimes the French flag passes through the streets of
Paris. Above the heads of men who wear the
A flag, an escort of souls seems to flutter. They are
the souls of those who sacrificed everything for honor
from France.

Sometimes in London, you see English people looking respectable furiously tearing a piece of calico
to the three colors. Others whistle epileptically.
What is going on? But, my good friends, do not
Don't tire yourself out like that. The swarm has left the ru-
Hey, why are you so obsessed with these pieces of earth?
and of wood that were the home of bees? You al-
They're getting hot! I don't understand you. Think-
So, for just one moment, let the escort of souls have
crossed the Land of Dishonour with the flag. When
They saw the direction the flag was going, they
preferred to stay on the Continent. They would not find
I have no one to talk to here. Why is that, my good friends?
To tear calico like that, with such ferocity?
I thought I was in England, but am I in Charenton?
Look at the Parisians who see you, haus-
feels the shoulders. Mr. Clemenceau, wouldn't you already know
No more insults? That would be serious, you know: would it
The beginning...?

Would the French begin to understand that he
There are two kinds of races, two families, in the world; that
A life-or-death struggle has begun between these two families;
that one must be killed if one wants to protect one's own;
that, unfortunately, the opposing family refuses to

a courteous struggle; that the strong and loyal man is always:
days in a state of inferiority vis-à-vis the coward
who coaxes him, lulls him to sleep, and plunges a knife into him
the heart; that the struggle under these conditions becomes im-

possible for the loyal man, that he will necessarily have the
below; that he nevertheless owes it to his instinct to con-
reservation; that the opposing family will not have to be honored
than the means employed by her.

This family includes three strange nations, Di-
Zarres, three nations that seem to share a brotherhood
morally, three nations that seem to have been put on
the earth to molest others: these are the English,
Jews, and Chinese.

All three are mercenaries, they are insensitive.
instinctively resorting to feelings of honor,
They are cunning and reluctant to use force; they are overflowing with
and invasive, penetrate everywhere, have the same mas-
that impenetrable, the same fleeting gaze, the eyelids-
Those blinking things are bizarre, mysterious beings.
Having little national history. They live to vi-
They are patient, know how to wait a long time, and are...
simulate their setbacks which, by manifesting themselves,
could uncover their hidden, subterranean goals,
mysterious, harmful to other nations. They have the
base cruelty and preferentially prey on the weak.
They easily endure all insults. They have tre-
accumulated, concealed hatred, only erupting
when they don't have to fear repression. They seem-
blent sown on the earth to sow the seeds of conflict between the
other nations, to maintain a state of combativeness there, there
unleashing wars that were profitable for them. They drank
all the shame.

The English and the Chinese have a certain integrity.
commercial, which is not based on honesty, but
on enlightened self-interest. And it's still good to see
This commercial probity is far from being the case, if one does not want to have
terrible disappointments.

Aren't the English perhaps even lower?
than the other two races? Lately, regarding
Siam, they wanted the Chinese to draw their swords for them.
and failing to do so, they lacked the courage to put
Forward, their navy is double ours. What a little bit of
Pride hides their arrogance! Talking to the Chinese!

And one wonders if, in the continental powers-tales, the ambassador of these nations should not to have a special rank, to be treated according to rules Part, if it should even exist. It's time to create a distinction between the various races, instead of this confusion, which for us is the source of serious errors, vital inconveniences, confusion that one does everything to maintain, which should be pointed out like poison. Our policy is childish.
Politicians, journalists, and statesmen, let the complications arise; then, overwhelmed by the tra-daily labor that absorbs their strength, what occasion-Despite these complications, they always neglect to re-go back to the source. They often forget that, in giving-With a snip of the pruning shears in the right place, you kill a young tree. They wait until the tree has become giant and go to incredible lengths to bring it down.

In short, the English are handing over few documents, that's True. But on the other hand, we tell ourselves that by attacking them, We cannot damage the reputation of people who have Having witnessed all the atrocities, one cannot therefore do wrong, and that good can be done. We obey the need well instinctive to defend oneself.

Furthermore, I think we are abusing this need for documents.

The courts that do not simply accuse, but who even punish, send you to spend more-several men in prison for acts that sometimes do not are not shameful who strike you even from the The death penalty requires very little documentation. fls condemn people whose means of de-The defenses are almost always very plausible. We see This is especially true when one is involved in the Correctional Court. One asks if they are not condemning too lightly. And one rarely hears about judicial errors clear.

This need for documents is somewhat artificial. Docu-

Lie about the history of Napoleon [I], of Louis XIV, it is
Very good; shed new light on it by being resourceful.
documenting palimpsests is all well and good. But not documenting-
don't tell the story of your lackey who killed your
horse, hoping to get a commission on the price of a-
his replacement's chat. Leave the document in the
the domain of history, but let it not invade everything.

The word "lackey" comes up far too often in my writing.
and I myself am annoyed to meet him there so-
wind. But, when you know the English, not such
that they be judged in France, where people live too much at home —
A people can only truly be appreciated in their own land — this idea
It haunts and obsesses you.

In their temples, the clergyman told them: “Canti-
that number so-and-so” and they refer to the various hymns
indicated. Similarly, in daily life with them,
when we no longer let ourselves be deterred by appearances
and when we go straight to the bottom, we say to ourselves: "Manual of the Par-
Larbin, cliché number one: the new servant who
He arrives, charming, eager, pious, devout, having all
the qualities. Cliché no. 1: the chambermaid
who has just been given his eight days.

Let's see if the Russians and the French Canadians
The French, who live side by side with the English, let themselves
impose. That doesn't really work with them.

The Englishman is a seal that appears brand new on
his rock, and who feels ill at ease on the land
farm, where it cuts a poor figure next to the other animals
ills, where he is aware of his inferiority, where he puts
doing everything possible to avoid letting her see it, out of spirit
conservation. The Englishman is shy. They contract,
He stiffens, he exaggerates, so as not to let it show.
Similarly, in the case of the injured person, where all the blood rushes to the
injured party, in an attempt to save him, must abandon-
administer to other parts of the body as needed; likewise
In English culture, everything is about appearances, which are
pretty much his only backup.

The English don't need so many documents

to write in their stories that "Cambronne ren-
4.

CO te tm md

said his sword calmly," then "the English officer
Cambronne was grabbed by his aiguillettes and he led him away
"sonnier." One thinks of the classic story of the Marseil-
lais who also took a sodomite to the clerk-
police station. The response will be that, when discussing
With her cook, we don't have to borrow from her.
his dialectic. I readily admit it. But-
But shouldn't France die from a crisis?
acute scientific. It is sometimes dangerous to trans-
applying scientific habits to practical life.
The meaning of the document must not kill you.
The meaning of English prevents you from feeling the strong
The smell of the English polecat that never leaves the field
our policy. And if you have a sensitive olfactory nerve...
those, that you don't feel it in France, go to
some of our colonies, you will soon discover them and
you will forever return from your documentary obsession
The document must not kill instinct.

That would please you in this instance, wouldn't it?

Not the F... gentlemen? It's true that the F... do all their
possible to prevent French people who are not
of their own, to go to the colonies.

We shouldn't go so far as to say that nothing has been done.
before the appearance of the Document, before these last
years. Cato shouting: "Delenda est Carthago" and
when taking action, he did not seem to be affected by this ma-
No. We blame the Germans who have
loyally took two provinces. What sentences of.
what should we have towards the English who have
unfairly seized our former colonial empire, and want-
slow still turn to their advantage the gold the blood that we
has cost us our new colonial empire. Document it!
Do your research! You'll go far! It will give you a lot of good results!
the sense of English you completely lack! With
the English documents, which you won't even know
Read it, and you'll get caught in the glue like a
Honey butterfly. You are like those young people,
freshly molted from the benches of the college, which ooze the
Greek, Latin, and they let themselves be taken in by the smiles of the

The first bar girl they meet. When
You will have breathed the air of the colonies, you begin-
First, act, and then you can document it... if
You have absolutely nothing better to do. This in-
Unintelligent intellectualism absolutely compresses
In your case, the lobes contain the spirit of the initial,
of companies, which also have their value.

Document it! And in the meantime, you leave
to take over all the important salaried positions in France
by Jews, by foreigners; you equally allow
how to commit all the encroachments in your colonies
nes which are good, although everything has been done for the
Depreciate. Document, starve. And that the An-
Glais, made at best to polish your boots, continues to
to be your master. I believe you are not yet
recovered from the school system you underwent during
ten years, by which they seek to turn you into pe-
Ridiculous pedants, who didn't even let you
to understand a single word of the masterpieces that one
should have made you appreciate it.

And document what? That the English are the
Masters of Freemasonry? But they tell you very clearly...
lontiers, — they easily achieve clumsy triumph, —
even if they later regret it, when they have
because they made a mistake.

Documenting English things, excellent F..1!
who you burst out laughing when Millevoye shouts at you that the
English skunk is in the Chamber! You're crazy!
If you only want to believe in English horrors
that you document, the English will be great
saints. If you knew your English better,
which put you right in the middle of the rest of you
'rendering some services for your amusement (system
(English), you wouldn't expose yourself to asking there
moon, like newborn babies. He who laughs last laughs best.
deny, and your ironic applause accompanied
forced shrugs would have been singular
highly valued in France, if the majority of the
The press was not sold.

As for me, I find that making certain connections-
unfortunate remarks about people already suspected
yours, to pick up traces of a trail, to bring out
The common thread is as interesting as bringing together

some documents. Do you believe the Foreign Office
which is eight hours from Paris, preserves so many documents there
compromising statements? Do you believe that the English
those who travel so willingly confide so many things to
Paper? The Englishman is probably the man of the world
who writes the least.

The English hate documents, let's respect that.
their taste.

THE OCCULT TRIPLE

The expression "anti-Semitism" does not seem to us to
very fortunately chosen. But, while we wait for...
finds better, it attracts an ever-growing number
of the faithful, and that's the main thing. This expression does not
doesn't seem very happy to us for various reasons.

She understands the Jews, and that's only fair.

We find ourselves in this situation in France.
that, whether in the civil service or in the commerce, the natives no longer have anywhere to settle. Except in
the army and in certain functions, which the Jews found
winds that are too unprofitable for them, we encounter
Foreigners everywhere.

Is it their superior intelligence that earns them this?
No, it's an instinctive solidarity, based on a sense-
their sense of racial inferiority which brought them to this point.
One of them entered by surprise, concealing himself,
by making himself very small; he took advantage of a moment of inattention to allow some of his companions to enter

triotes in the place. And now, it's the eternal
story of the bitch and her companion, of the horse
Troy.

It's the vampire taking advantage of someone's sleep.
to enter his room, and suck the blood of
the imprudent person who left their window open.

Do we want to emigrate, with the intention of returning, like us?
Do we almost always do that? We will then go into
In some new country, we contact our consul,

who, mistaking us for tourists, was very friendly
mable:

"The country as you see it is pleasant, a
It's not very warm; but you get used to it, you never get sick.
Joy reigns on every face.

You. — And besides, there's, I believe, money to be won-
I came mainly for that purpose.

The consul suddenly flew into a rage. — But, my-
Sir, the country is dreadful here. It's incredibly hot.
cabling. The disease reigns everywhere. With this partisan sound-
particularly harsh of voice used by people who want
to put an idea into your head that they know to be false,
but which conforms to their wishes. — Sir, there is no
There's nothing for you to do here.

You. — I'm not necessarily here to ask you
Your opinion. I've already traveled around the country. I've spoken with
almost all of our consular agents, who themselves do not depend
tooth not as strictly as you from the Quai d'Orsay, who
They speak their minds. I know, on the contrary, positively
that there is to be done here. I only came to ask you-
thanks for your support.

The Consul, increasingly harshly. — I repeat,
Sir, there is nothing we can do for you here.

You. —Thank you for putting me so kindly
Your support is at my disposal. I congratulate you.
time to belong to this administration which surreptiti-
cement, in the Jewish style, in the English style, has recently given way
a part of Madagascar to the English.

And you will sometimes find foreign consuls
who are very friendly. You are addressing

even sometimes to the British agent who is of an ama-
angelic bility, if he sees no French peril.

This is also what is happening in our colonies, in
Tonkin and Madagascar, if you don't know how to give
a Masonic handshake or if you don't come
not with a password.

In short, we are smoke-filled in our ter-
laugh. We are being prevented from going out; that would displease the

English people who fear our competition and want to have free rein. And the shopkeepers do nothing. to change this situation which they know perfectly- They will take up the watchword in the Lodges, and those who don't go there gravitate, like satellites tes, in the orbit of the mass that goes there. We tell them there that we mustn't displease the English, that it's wrong. And they complain about not doing business. Good heavens! And People complain that the birth rate is declining. We don't fabrick, however, generally, only in anticipation of the opportunities that we know we must find.

The English, on the other hand, have a pleasant, friendly demeanor. attractive, which prevents one from suspecting what exists in below. As with the English, with the Jews (they resemble each other in so many respects), part of their Vital energies are used to create a mask. They take on the type of the race in which they live.

Well! Yes, the Bretons, the Gascons, thanks to certain- certain racial faculties, a spirit of solidarity based on a instinctive feeling of weakness, possessive spirit ment... etc., became a danger or even a cause We would know very well how to make them suffer for the nation. what we already did in '93, and send some bodies an army to bring them to their senses. And we wouldn't have Not wrong.

Wouldn't it be fairer to bear the inconveniences- denials of this nature from nationals than from Those of these Jews who take our mask are anti-French, and among themselves, they do not consider each other at all like our fellow citizens.

How to bring these Jews to their senses? By beating them rifle, 'like we would do for the Bretons? But where the Take it? We would have to wage war throughout France. at the same time. And these people, essentially nomads, would slip away quietly, to the Foreign Land, in order to leave there to weather the storm, and to return when she would calm.

And we tell ourselves that there may only be one way: their prohibit possession. "The French like to be ton- "Dues, claims Rothschild," and the Jews hate that. When they are subjected to perpetual shearing, Wouldn't they seek refuge in more

Hospital staff? Who would complain? A handful of French... who have a wonderful secret, which no one knows, something no one suspects at this moment: it is to seize, by means of Anglo-Jewish gold, the seats of Rooms, to subdue the Gaul who rose proudlyafter 70, under Anglo-Jewish rule. These occult races Yours lack the courage to appear. Nature seems having deprived them of any means of action, having made themyours, in this respect, are far inferior to the others races. They also have the instinctive need to act. Nature, which could not, let its creatures without defensive and offensive weapons, gave them the F.:. M. this power of perversion which is their strength. And in the joy of triumph, they pass us by on the face this broom that has soaked in all the fanfrom Wilsonianism to Panama.

We think of certain women, fundamentally dishonnemeses beneath their hypocritical appearances, who could not corrupt their husbands, but who end up making him unconscious, they push him to commit vile acts that would have been absolutely incapable of perpetrating, if he had not They were outmaneuvered; they find a way to plead not Guilty, when justice is moved, they succeed to shift the blame onto the husband and get out of it almostthat unharmed.

May the F.:. remember Gabrielle Bompard, rowerturning her lover over to the law, abandoning him, betraying him

sant, surrendering his head, when he could no longer be of no use. Let them tell themselves that they, too, have some The train they're going on will quickly wear them out, and the deA botched job, once started, might go far, that the Anglo-Jews will abandon them, as one throws them onto the pavement the peel of a banana that has been sucked.

The Semitic race also includes the Chinese. That's an abject species. The man who feels no disgust for auno other race, neither for the Negroes, nor for the SkinsReds, cannot withstand their contact. It seems It was impossible to bear their shifty eyes and one is forced to turn his head away. Like the English, they have a great uniformity of character; at least among Some, because China contains tribes of mixed blood. very different.

These are our "country neighbors" in Tonkin who
would be an excellent colony, were it not for this serious drawback-
They deny it. What madness to have committed a crime against Jules Ferry!
of the conquest of Tonkin! As if his adversaries
could not easily have found other grievances with
which made it easy to take him down.

It is thought that here again, Russian interests and the
French interests are converging.

And from time to time, the Chinese, the English of
the East, agree with British diplomacy to
organize incursions into our territories. Our go-
The governors are notified or must be notified by Lanessan;
They could nip the snake in the bud; but they
They don't move. They are later warned by the prince.
d'Orléans who visited these regions, and they pretend to
They hear nothing. They are waiting for the insurrection to begin.
ripe, as they wait in Madagascar for the Malga-
They had landed enough cannons. Then they
They say, "Colonies are expensive!" This is not*
In fact, the colonies are quite the opposite. It's the be-
tise, or rather the costly Freemason treachery.
The French taxpayer is coughing up his money. The pargute

French people send their sons into the marine infantry
who die, not to serve France, not for him
acquire new territories, which will be given in
underhands for the English, but to disgust the.
France, England's colonial rival, companies
colonial, where it can only win. And we're talking about the
Panama! That's what the white aprons of the F.…. cover!
'This is what the Masonic press, paid for by the Angle-
earth, is careful not to attract public attention.

This money and blood that are shed are not for the
France, but against France! Let's not get confused. He
it is not about acquiring colonies, but on the contrary
to lose some, with the consent of public opinion. He
The goal is to obtain that consent and nothing else.

Anti-Semitism cannot be applied to the Japanese.
These Asian islanders seem to be the antidote to
our European islanders, whom they don't much like.

I recently saw, in a travelogue
English, that, at the time of the arrival of the Europeans at

Japan, "the Japanese believed everything they were told"
and all those who spoke to them.” Poor Japanese! They
They must have seen some steep things. One also wonders if
the intrusion of European habits into their politics
that, has been a blessing. And we see these Japanese faces,
which sometimes overflow with such frank gaiety, becoming absorbed
in Schopenhauer whom they devour, of whom they make a
Appalling consumption. It doesn't last long enough.
account, in the sometimes bitter reproaches that are made to them
address, of this bizarre situation into which they are led by a
apart from the taste they so frankly display, so ou-
green for European things, and the inconveniences-
the resulting consequences for them.

As for the mousmés, they are supremely ingenious
Nuile. The ladies with gold belts sometimes arrive
to be able to lie and to fleece very well
pigeons that get too close. But that's a
an acquired gift; it is no more a natural gift than, in

European girls, dancing on the rope.
Their gaze is often even more frank than
that of men. And when they talk, they
They leave their doors and windows open. They have a love of
the truth, sometimes childish, but which is comforting and
fortifying.

The Japanese call the Chinese the "Oriental Jew."
Just like all the rare trinkets that are at the
Baron Rothschild, are for sale, it is claimed, if one
wants to allow him to make a profit; similarly the Chi-
They never refuse a deal if they see a
profit, however small it may be.

Some Indo-Chinese races are not without affiliation
related to the Semites, without however having the flaws
that we have agreed to criticize in this race. The
Magyars or Hungarians are also of yellow race, pre-
tend, without thereby deserving to be classified among the
Semites, whom the instinct for self-preservation compels us to
to fight.

We are therefore making a grave mistake in not extending the an-
Semitism to the English and the Chinese.

It is this occult Triple Alliance that is far more formidable.
table that the true Triple Alliance, in which the Angle-

earth, true to its habits of ruling without putting the
hands-on, refuses to enter. She's the first one who
created the second one to divert attention, in order to
of "divide and rule". Let's stop letting ourselves
played by this occult triplicate, composed of inferior races
laughing, but with a cowardice more dangerous than the most
impetuous bravery.

Let's finish this chapter, so as not to prolong it indefinitely.
Finally, speaking of the priest-eaters, brothers
Masonic lodges and excellent friends of the Fathers
Eternals and Seraphim whom we see chanting, with
airs of ecstasy, in the temples across the Channel.
For so long we've been eating the priest, the whole lot of
books consumed must represent a total respecta-

wheat. It is true that it is not the one who eats it, who
pay. This is processed through the account: "Colonies: cam-
loincloths from Madagascar, Dahomey, Tonkin, expeditions
Flatterers, Crampel... etc. » We request that it be
opened an account. in the budget, titled:
"F.∗.F. rack." That will be more frank, that will smell
minus the rag or Masonic apron. We'll see.
more precisely, what the colonies cost us.

Let us add that, with regard to the "O- question"
"laugh," with which Masonic publications bombard us,
"I've got my eye on him," as the Marseillais would say. If
the Masonic order, whether renewed from the Templars or not,
is not capable of protecting us against that, we do not
I don't see what purpose it serves. It needs to be cut down like an old man
useless trunk that now only produces bad
Fruits: Floquet, Yves Guyot, Develle, Ribot… etc. But
what we see much more clearly, very distinctly-
In fact, it's the Northern question, the English question.
We shouldn't try too hard to deceive ourselves
and to make us mistake one for the other.

This Eastern question is renewed by those of
Druze and Maronites, for whom we have
fought in the Crimean War.

And it is in England that our royal families...
possessed, dispossessed by England which saw in a
the evil eye, a close union of throne and altar,
who wanted anticlericalism in France, — will search-
Dear refuge! What blindness!

Shouldn't we at least be allowed to attack?
quer the Queen of England and Dufferin. They are no longer
foreign sovereigns or ambassadors since
we became a protectorate country, of which Sa
Her gracious Majesty is the queen, and Dufferin is
The Lord Governor. We will soon sing the God
save, head uncovered, like some principal of a col-
provincial council, which had a serenade performed in front
an English circle in honor of the Duke of York's wedding
and events in Siam. Freemasonry is
the indispensable crutch thanks to which the colossus

AND FREEMASONRY

Feet of clay stand upright. It's the crutch of 11
corruption. Like the Jews, the English, these desbalanced, they live only for and by gold. They are
very weak; their only skill consists of throwing bùches in the legs of their competitors, for the
prevent progress.

Our era is the counterpart to the Hundred Years' War
Years. But in the Hundred Years' War, the English
were in body and soul, and that hardly
succeeded. Now they exist only in spirit; there is a
English soul beneath every Freemason's apron, and this
these lackeys who hold the destinies of France
in their hands.

XI

DOLLY AT THE BATH AND MR. BÉRENGER

Mrs. Donaldson's head emerges from the grass
which line the beach. The accumulated respectability of
This lady, capitalized on for years, translates
by a neck rigidity, which involuntarily brings to mind
Chickens. His gaze, rather unintelligent and dull,
Lost in the vagueness, it makes the resemblance even more
striking.

Mr. Bérenger, who is considered, rightly or wrongly,
like Modesty-Advertising, happens to pass and comes
to pay tribute to Mrs. Donaldson.

We do not know the details of the story
of the Four Arts ballads. But while finding that the

The police would have done well to intervene, especially preventively.
In fact, we believe there were other ways.
more effective actions for Mr. Bérenger than to carry
the matter before the Senate. That might have helped him
Less advertising, but we don't want to see the
Calvin's gang imported into our country the depraved morals-
the trices of the Pharisees across the Channel. That each country
retains its special flora. Let's say, by the way, that

Mr. Bérenger would do better to take care of the actions
hypocritical statements of his English coreligionists and
French in Madagascar. When he sends a note to
prosecutor regarding the Four Arts Ball, which he
at least arrange things so that it doesn't happen
by the chamber presided over by Toutée, who is a bit of
the part.

Mrs. D. “I don’t usually come to accompany-
I'm not interested in accompanying my daughter Dolly to the baths.
No. I know Dolly is a good swimmer and that she is
cautious" Calling: "Dolly! Dolly!" (Pronounce
D6-6-6lly, the middle o accented, and the other two having
of those English intonations, crystalline, soaring, pure
like English Sunday chimes).

Dolly, getting ready to go to the bathhouse, has just left
her last outfit and doesn't even have the tinsel.
of leaves that hid our mother Eve. At the call of
Her mother gets up and suddenly sees Mr. Bérenger.
Mrs. Donaldson said casually, "Aoh!
"Indeed!" She vaguely realizes that there
something abnormal about this situation, without
too much to grasp exactly what.

Mr. Bérenger steps towards Dolly, thinking to himself that there is
There is a ministry to fulfill, and he cannot fail in it.
Duty comes first. For the sake of morality, what won't we do?

Dolly's cries were more joyful than frightened; then
lies down on the ground and throws handfuls of sand at himself
the body. Then, considering that these few grains of
Sand alone is not enough to veil her charms.
The young English blonde woman turns around, not letting-
seeing only the back. A brilliant idea comes to him; the
Desperate situations sometimes give rise to these
ideas. She eagerly grabbed the latest novel
that she is currently reading, which contains at least one
murder by page, wants to apply it as a substitute for

vine leaf. She puts it on her lower back, while
looking directly at Mr. Bérenger, with a questioning glance-
Mr. Bérenger appeared.
rather angry. She then applied it to her knees.

Mr. Bérenger seems to find this insufficient. She does
then, with a leap, he puts on his swim pants and then his
jacket. Mr. Bérenger finally seems to be feeling better.

It's not just English women, at least those
who are honest, whether shameless or biased:
They simply lack a sense of modesty. In acting-
By doing so, they obey one of these instincts without
reason for being that we find in nature, in the
A horse, for example, which scratches the earth with its hoof.
Why does he do it? Because he's from the plateau
Central Asia, where there is continuous snow,
where he is forced to scratch the ground with his foot to
finding food. It is a weakened legacy of
_Celtic, Norman, etc., lost in English. In
In reality, modesty is one of those guiding faculties which
are lacking in the English style, like so many others, and that
we are trying to replace it with respectability.

B. "Let's see, Dolly, let's start this operation again.
Let me give you some advice.
Put your business suit back on and, in pre-
Please, don't change your swimsuit, I beg you, don't...
Don't make her blush again.

Dolly looks Mr. Bérenger straight in the face with her
beautiful blue eyes, with a gaze that one would have directed
to believe frank, and, like a girl, obedient, submissive, takes
her city suit. Then she undresses again-
calf, starting by pulling down his jacket, then reappears
her bare chest. She cast another questioning glance-
teur on Mr. Bérenger, seeking his approval. Ma-
Lady Donaldson, who dominates the scene, contemplates her from
his bird-like eye sees nothing to correct at this point
From the point of view of respectability. But Mr. Bérenger paled.

B. "Come now, Dolly, you make me feel sorry for you. Re-
Let's get started!

Dolly, with that patience which is one of the most beautiful,
and almost the only attribute of his race, gets dressed again, then
undresses again. This time, she begins
From below, the reverse scene occurs. Mr. Bérenger

remains appalled.

B. "Come now, Dolly, let me show you how-"
How it's done. In my day, there wasn't more
bathing cabins than there are today on this
"A secluded beach. That's how the ladies did it."

Mr. Bérenger takes a travel blanket, says-
quickly appears underneath and makes movements.
as if he were undressing.

Dolly understood, grabbed the cover, and operated, this
times, without incident. Then she goes to take her bath.
swimming properly, watching Mr. Bérenger who has
followed to the wave, like a puppy in the process of
bathe while watching his master. Mr. Bérenger sponges himself,
So many emotions overwhelmed him.

Dolly comes back saying that the water was very good.
The English have such charitable souls that they allow themselves-
It's difficult to say that the water is bad or
The weather is awful. She tosses off her clothes,
then, in complete nudity, spread them out on a
nearby rock so they can dry, spreads out next to it to
dry your skin and thus avoid rheumatism and
Pains, so distressing in old age. Mrs. Donaldson, who employed the same method, is com-
completely exempt.

Mr. Bérenger, momentarily distracted from his duties,
He turns around suddenly. He turns green. So much effort
were useless!

B. "But, my dear Dolly, as he came out of the water, he
you have to do it the same way you did when you went in, take the same steps
Deposits. Here's the cover.

There is still a lack of a guiding faculty here.
to the English, and all the respectability of the world
will not be able to replace it. Alongside civilization,
the primitive state. It's Shakespearean. And, when we
Let's say the primitive state, we are incomplete, because
that one can generally prosper, and that the An-
clays in this matter will imitate more or less adroi-
They will only produce a slavish and clumsy copy,

5,

It is the orangutan building itself a house that one would think it was made by humans and lying down at side. to It's like the legendary decree of the mayor of FaFalaise: Art. 1. The inhabitants of Falaise shall not go outfiring only with a lantern. – Art. 2. This lantern must contain a candle. – Art. 3. The candle must to be switched on.

The English police should write on their signs: Article 4. Ladies are requested to bathe in costume. my. – Art. 2. Before the bath, they must not to leave their street clothes before putting on their costume. – Art. 3. After their bath, they must not not to take off their costume before putting on their vest. city tement.

It is the simian and unintelligent imitation of the continent. Now that the English have cabins of Bathing on almost every beach, Dolly is often forced, in order to get to the water, to cross groups of naked men, wiping themselves with their towels, posing the Apollo Belvedere. And the 12-year-old girls Girls aged 18 and over frolic naked under the watchful eye of their fathers. Policemen. A little further on, outside the limits, Mature women do the same, but this becomes rarer. "We are becoming civilized," say the sadly English. » It would be more accurate to say: “We copy "Civilization without understanding it."

XII

Freemasonry is indispensable to England

We said, speaking of Freemasonry that the saying "Zs fecit cui prodest" means nothing, that he it must be transformed into “Zs fecit cui... necessarium est” We do not claim to delve into the matter. Completely. We leave it to people more profound than we, more aware of the facts than we are, take care of to formulate a judgment.

But we place ourselves, without further ado, at the descheck-holders, sub-check-holders and friends of the check-

quarters of the Chamber, who, when they are caught in the act
in the bag, in accordance with traditional customs
The Knights of the Torchon prefer to spend
for idiots as well as for guilty people. Let-
Give them the first title they demand and do not insist-
Let's not start today. Let's ask ourselves the question: "What are-
Would he river if France declared war on the Angle-
earth? "

This would happen. The struggle would begin.
through naval action, with more considerable risks

bles than earthly struggles, when Minhistopheles-
Bazaine is not getting involved. Anylcterre,
having a numerical advantage — she claims that she
_ was never ready at the start of naval wars, that,
That's where his setbacks come from. Let's admit it! — he would be
It's likely the fight would drag on, as
the operations of Fabius Cunctator of the deceased me-
moire. It would then happen that all the nations that
trade with England, would be
injured; that there would be tensions, complaints
diplomatics; it would turn out that the Knights of the
German and Italian rags bribed with gold
Glaus, would join the aggrieved merchants; that we
we would be forced, even holding the rope, to abandon the
part and to compromise, perhaps, at any price.

Let us admit, on the contrary, that England is dis-
Declare war. That's the refrain of an old song.
Breton woman: "Damn it for the King of England who has..."
declared war."

These same foreign powers would come to us
To say, "This war bores us," we would reply:
"And what about us! But what do you want? Necessity dictates it.
law. Impose peace. We are not saying that we do not
will not hold the upper hand, — very high — excessive-
high-waisted clothing. Apart from that, we are willing to
all the concessions and many others besides.

Would we be starved by a war against the Angle?
earth?

Spain, which has Gibraltar at its back, can receive
To see our goods and transport ours. A price

A customs officer would make things easier! Spain is a nation
loyal, noble, who has two teeth against us. The pre-
The first thing is that we are republicans, like
If we didn't have as many royalists as she does!
— Let Spain understand one thing clearly: if
Freemasonry did not attack the monarchy
at home, that is to say at the altar, it's because she doesn't have

of colonies that England controls. We have ex-
explained this above. — The second is that the F.. es-
Pagnols, like all the F..s in the world, are mi-
kings whose lights converge towards France and towards the
Russia, which allows itself to have colonial ambitions.

The Italians could also find benefits in
the matter; it would be more profitable than transforming
unconscious puppets led by knights
From the Italian rag. Germany, turned against us
through its newspapers F.*. paid for by England, as
those who have been denounced in our country, would perhaps enter
to be on the same path. Belgium too.

In its spare time, the French navy would go
to make catches, which would increase the compensation
granted to the aggrieved shipping companies. It
would occasionally go and set foot on some path of
ocean liner, which the company would be obliged to pay
enormous costs, insurance, and so would be involved.
paralyzed. England would be held hostage by its trade,
which would hardly please her, by her stomach, which
It would suit him even less.

Suppose we have at the head of the government-
like Cambronne who traveled with few documents
items in his pockets, but had a profound sense of
English. He certainly wouldn't have spoken to a par-
continental element as he spoke to the parliamentarian
English. Perhaps he was superior to those checkbooks,
who want to act pedantic, pose as students of
The Chartres school, want documents where they
know that it is almost impossible to find any, which
have their handkerchiefs saturated with the "Putoi An-" essence
"Glais" and want to appear not to feel it in the
field of our policy.

This would become embarrassing for Albion, which would...
would be forced to go wherever one wanted. Happy-
She lies to Freemasonry, which would make...

her own on the Continent; where since 70 she has been able to put
Germany and France clashed; she launched them-
They will fight each other whenever they want.

The ruler who could despise the F.*., would be
capable of provoking Albion, of using and abusing the
situation, and to say to the continental nations: “We
We do not desire war. If Albion wants it, so be it.
for her.” And people will say that Freemasonry is not,
not only useful, but also necessary to Albion?
Zs fecit cui... necessarium est.

The history of the continental blockade has, moreover, always...
The days seemed unclear. We can clearly see that they wanted
to explain it, like the Crimean War, but these ex-
The complications remind us too much of those of the valet who has
He broke a Sèvres vase and said, "It's marble from
the fireplace; I was holding the vase in my hand; it broke
all alone. "

Let us suppose the following conversation between the President-
tooth of the French Republic and The Lord Ambassador
of England, reduced to no longer being the governor he
suited Her Gracious Majesty, Queen Victoria
to impose on France, reduced to the simple title of ambassador-
sadist, and even ambassador of a despised nation-
John Bull, Pat, or rather the John Bull trade union,
Sandy and Co., Limited:

Amb.—Your governor of Madagascar chased away our
clergymen, under the pretext that they were stirring up the country.

President — He did perfectly. This will save us money.
names of blood and silver.

Amb. — Your governor of Algeria did the same
thing; he drove out our pious missionaries.

President — Northwest Africa will be more peaceful.
This will save us blood and money.

Amb. — I also don't think you have the
right to bring to reason the Siamese that we
we had taken the trouble to raise this issue against you.

Nearby. — Mr. Representative of the John Bull Company,
Please leave me alone.

And so, the representative of this race taking this Funny faces that all his peers make in front of a sir, who is determined not to let Jaisse rise Suddenly, one would say to oneself: "We would be very embarrassed if

War was declared on us. But we would be in a A much worse case, if we had to declare it ourselves... "My." And, with a gentle, pious, noble, amiable air, that they have in these circumstances 1l would add:

"Mr. President, I happen to have some on me." English tobacco. I would be very happy to offer you some.

This is how things would go, if there were no He did not have Freemasonry.

We tend to overestimate the value of diplomacy. English. With this army of F.:. who obey the finger to the eye, to Freemasonry; who are not ignorant not that they would find themselves in a very bad situation, if It was suspected that they belonged to this congregation-unauthorized tion, that they might be slashed by the people, certainly ostracized from society; who are afflicted with this Jewish and English timidity; who feel, like criminals, always ready to to be discovered, to which their weakness gives a He has a deep instinct for solidarity and discipline. He does not there is not much left to do for an- diplomacy clay, everything happening as if by magic.

XIII

FREEMASONRY ALWAYS

Who are these Russian nihilists? Proud souls! are sometimes portrayed as enemies of everything yoke. However, one should not believe that, before the January 24, 1793, there were no proud souls in France, and that true greatness of soul dates from the The check-and-check chamber, re-elected last year, and which smells so strong the Masonic rag.

Let's not be naive and let's just admit outright that Politics is not done with feelings, but with interests. Sentimental people in politics are

They are rare. Few embark on this path simply out of a sense of duty.
this career, demoralizing above all others, which is a
such a wonderful breeding ground for the an- bacillus
Glas.

And let us say that if ideal souls want to see
the nobility of feeling in the thought that animates the
nihilism, they quickly become unruly when they ren-
It takes into account the means employed. That's the etiquette.
Splendid, loyal, generous. Let's keep the method of operation secret.
low, shameful. These are always the contrasts of Sha-

Kespcare. It smells English. It's Ribot, splendid.
of honest indignation, accusing the Russian ambassador
sie. It's Ribot, not wanting to show which
He obeyed the mobile phones, preferring to let it be believed as an act
It's stupid to commit a dishonest act. That's Ribot doing it.
like those dogs that vomit in a living room and
They swallow their vomit to avoid being whipped.
It reeks of Englishness, of the Lodge. The white thread is too obvious.
'And one thinks that the Englishman, this simple being, who
sells constantly like all hypocrites, only has
With this phrase on their lips: "How can the kind French,
who at least understand freedom, not so well that
The English, certainly, but who understands her?
better than all other continental peoples, — com-
How can the French even consider allying themselves with these
Russian brutes who have never seen the sun of the li-
"Bertitude? One Englishman is worth two Frenchmen, six Russians."
And he rages, like the Jew who sees the title of the Libre
Words. And he's obsessed with them. And he talks about them a thousand times.
day, in all its forms, in every way imaginable!
He knocks you out with the Russian.

Do you see this secret society, which meets
magically (it's wonderful!) with English
and with Ribot. And we think that if the Tsar were finally
If he were killed, there would be a moment of shock in Europe, one
would try to fish in troubled waters, one would try to allu-
sea continental war, while not participating in it
— Not so silly! — and we would benefit from it. The missionaries-
English people would ignite war among the Kabyles.
among the Malagasy, etc. And the Communards repaired-
were treating, while still sparing the Roths- buildings
child. Excellent Eternal Fathers! Seraphim with airs
Sweet! How honest you are!! Ladies, be outraged!
When a gentleman dares to smile on a Sunday!

The Russian, that being who dares to look at the Englishman in
facing Asia, with an even slightly mocking air, me-
It is a good ritual to be punished for one's impudence.

The Freemasons are less critical of the Germans than
England does not encounter any opposition in the colonies,

than as isolated individuals. She is content to te-
to take up arms, these peaceful Germans who love-
They would so much like peace, who rightly say that they
have little to lose from a new Franco-
German. The English know they wouldn't resist
not, despite their considerable lead, to a competition
A level playing field. Let the Germans prepare themselves.
to have their entrails ripped open by French cannonballs.
And when they lose their blood, they will die of thirst,
will try to drag themselves near some reddened gutter
the blood of horses and men, will seek to
to end in order to avoid unbearable pain, that they
They dream, to console themselves, of the English gentleman-soldier,
which only exists for show. Let them at least know
to say gracefully, turning towards the North:
"Hail, Caesar, those about to die salute you." It's the very least one could expect.
Let them know who they are dying for, these people! It's
for John Bull, Pat, Sandy and Co., limited. It's
for the "bedide gommerce" of John Bull, this being
inferior, who, lacking pride and dignity, has a
a morgue which sometimes collapses in a rather pitiful way.

After the religious wars and the wars of succession
In the cession of the last few centuries, came the wars of com-
commercial matters in the interest of Albion, but not in the
OUR.

The last Franco-German war, a reminder
The duel between Faust and Valentin is a little too much. The latter wants to...
To avenge his sister's honor, Faust could not re-
We thought the duel would be fair. Not at all.
everything. Miphistopheles strikes Valentine with his sword, Me-
Phystopheles, that's Albion, that's Bazaïine, the eternal traitor.
to be in our history of France', the successor of
Bishop Cauchon, by Etienne Marcel, by Voltaire, the

1. The traitor who was accused in the Freemasonic press
Restoration ideas (where did they get them from?) who hasn't
F.°. did not want to reveal his secret, and he was helped to escape, as
later Lesseps, whom we protected and pampered, as later

Floquet, who has rendered services to Les Loges, will be pampered.

precursor of... if we are not careful. The history-
The story is changing a bit too much in France! It's true
that the pedants who create university programs-
res, they do them so cleverly! We don't insist much.
to the examinations on these questions, however interesting;
we prefer to impose an additional year of prison on the po-
stains that caused a mistake in a Latin speech of
three pages.

And in Italy, what is happening? What are the interests?
Are these the reasons that are pushing the Italians against us?
national interests or the private interests of good people
who have risen and live through the Lodges? This
Is hatred feigned or real? In these recent events-
What exactly happened in Aigues-Mortes?
We don't know much about it yet. What is certain is that
the F.'. (it's out of stupidity, isn't it? always out of stupidity-
(tise? not out of malice) allowed France to be invaded
by foreigners; that what was bound to happen, has happened
It will happen again if we don't start following a
The opposite policy. Would the Freemasonry have also wanted it?
to rekindle feelings of hatred that sometimes soften
in the Triple Alliance? Would she have resorted to me-
neurs and would she have pulled off one of those easy tricks to
To execute? That would also seem appropriate. Is that the ef-
Are there English threats concerning Siam?

No! It's starting to be time for us to stop.
in Europe to do as the Japanese do, who have the de-
Their quality requires frankness: an excessive cr-
duality.

Let's be clear! Let's have our own will, not one
The will of the hypnotized that we are! May the nation
clearly separates itself from the F.. whom it had put at its head.
That she should start controlling what the days tell her-
windows sold to England.

And above all, let us beware of false Anglonhobes, of
those who attack England, like the I... who
want to take care of our colonies... perhaps the de-
blayer for British takeover.

When will the English finally get to see this?

spectacle if desired: the scarfed ezar. a moment of sta.
Fear in Europe, from war declarations to the
following these dramatic turns of events known as inci-
Border teeth, the Continent in blood, France,
England's colonial rival betrayed by a new
Bazaine's calf, our colonies rising up like the Alré-
laughter in '71 (quite naturally, isn't it? Again these
_ phenomena of spontaneous generation!), the intermi-
With nationalists and collectivists entering the scene, the nations
panting, exhausted, England seizing our
colonies that our F.", these knights of the rag their
Have they been cleaned and degreased...?

This is what is called the Eastern Question, dear to the
Masonic leaflets, which hope to prevent the attack-
tion to refer to the English question, the only one,
The real one!

What if all of this went off the rails? What if the nations continued-
tales revolted, in a moment of anger that
one feels them growing, united by the common peril, compre-
finally understanding what it was all about, finally saying to himself no
Not "Let's look for the woman," but "Let's look for the angle."
earth" rushed towards her, saying: "Here!
But here are some colonies that are in very good condition.
ready to take; there are splendid docks,
magnificent harbors. There are also comfortable houses.
benefits: this solves the problem of good housing
market. The people settle into it and forget the ques-
socialist tions. We divide the spoils of Al-
Bion: Spain retakes Gibraltar... etc. The peace that,
She alone, a troublemaker in Europe, is reborn. From time to time,
We hear a few gunshots, which had been
manufactured to be used in massacres on the Conti-
they, therefore, against the English groups who do not obey
would not act quickly enough on the injunctions that we
their address. The Englishman who has not yet been pierced-
cut, it is; it becomes impoverished, loses the power of gold, does not
corrupts more. He is the insolent servant, shamefully lowering-
It's the deflated balloon lying pitifully-
lying on the ground.

We are very angry with a black man who kills with a
He hit a little black boy with a club and ate him. We don't
Let's not forget that, in these countries, not everyone is

days sure of having food the next day, that we have par-
once hungry, that one is far from the central markets, that a
A neo-crinn does not have the same moral value as a white person.
that a black man does not necessarily have a very strong moral sense-
developed.

But we don't hold it against a minister at all.
to which everyone will say: "We're all disembarking
"days of gunpowder and cannons in Madagascar,"
to which the Prince of Orléans will say: "The Siamese have-
"gitent," – to which Father Dorgère (a "priest" whom one
finds where the F.*. merchant doesn't dare to put the
feet) will say: "The Dahomeans are agitated. Take-
"You'll get there in time," – and who replies: "Shh! Shh! My
Good friends, I know that as well as you do. But you
You see, if I sent soldiers now, there wouldn't be
One of them wouldn't be killed: let's wait until the abscess is
ripe. So there will be a chance of having several
Thousands of marines killed. That
It will make noise. It will disgust the colonies! And then we'll say
That's expensive... England will just have to come
to do their usual picking. That amuses these people.
to get one's face smashed in for the honor of the flag,
And England will be delighted. Everyone will be
thrilled. "

The history of France is truly wonderful.
Always the traitor who arrives at just the right time, as if by magic.
singing, to serve English interests. That's
as at the Châtelet. Don't think there are any
machinists in the basement, upstairs, to the right, to the left-
No, these phenomena happen on their own.

And one thinks of that institution of Freemasonry, where one
recruit as many people as possible, where they are put
observation, where a judicious selection is made; where
Traitors are being promoted to the highest ranks. I understand.
that a Frenchman would hide the fact that he was a Frenchman... How beautiful they are
These English people consider it sacrilegious to smile on Sundays!

Wilson is a little boy in the middle of the checkbooks,
sub-checkers and friends of checkers who populate the
Room. These last ones would even be forgotten next to
our Colonials, if they did not often blend together under the
same rag.

The peasant will make a face when he finds out who he is.
destined for his boy, whom he willingly gives for the de-

defense of the national domain.

What do honest people have to say against these scoundrels?
regimented, disciplined? My God! To the opportunists-
"Left-wing" types, we have to oppose the opportunists
Right-wing, and even far-right.

I can take as an example the mayor of a municipality
whom I know. He belongs to the far right. He is
from one of the department's leading families. His com-
The town is considered by many to be the most poorly maintained.
among the most poorly maintained in the country. Its roads
In particular, they are legendary. Do we know what he put
in his proclamation of faith, to ask again
the votes of his constituents? "As I have well understood-
"Keep your distance, all the same!"

We know that parents don't usually send
We spend a fortune on their children when they are students.
We also know that young people save on
what the parents gave for the restaurant, in order to
to be able to travel the world a little, to acquire some experience
personal interest that they were unable to obtain between the qua-
three prison walls whose guards are called
slow the pawns; so as to be able to make a good impression, when
Circumstances place them, in the café, face to face with people
by which they do not want to be supported.
knows, in short, that although bourgeois and son of a bourgeois
geois, they don't always go to restaurants
first choices. We come to fill our stomachs in the
family during the holidays. We know that, in these res-
In restaurants, the food often leaves much to be desired, whether one
it serves as a dumping ground and sometimes even the leftovers of others
Restaurants. You can complain all you want. The waiter just keeps turning.
the back, pretends not to hear anything, doesn't want to hear anything-

see. But then comes the first of the year, the period of
New Year's gifts, he comes to you, and, with his most obsessive smile-
who tells you: "As I have served you well all
"All year long, though!"

The example comes from the top. As you have the esto-
Well, you do give him a New Year's gift, though, in
thinking to yourself inwardly: "You filthy buffoon!" Likewise
The voters re-elect their mayor, saying: "What a go-
"Jat!" The elected official suspects as much, but he devotes exclusively-
the dignity that one would judge to be for external use
better suited for internal use. fl is domesticated.

It's not just this type of extreme opportunist-
right, not to be "politically correct!" On the contrary, he
is very "politically correct!"

It's an absolutely unique thing to be "well-
"Health!" One is born "well-thinking!", one does not become...
"Well-intentioned!" To be "well-intentioned!" is to be at-
tint of a narrowing of the sphincters which affects
The entire economy, especially the intellectual sector. This af-
The infection occurs mainly in the provinces, in the small
lost cities.

This group is doing so much harm to the Conservative Party
consists mainly of mischievous girls and extends to
a few men of grumpy nature, by influence.
This is not being "politically correct," these people having the es-
took on an atrophied state and thought very little; but that is to be "well
pinched.

These little minxes, young and old, are burning with desire to be
like the sacred geese of the Capitoline Hill, which are respected
They remained silent, regardless of their blunders. They imagined
that all their shameless childishness prevents from
to seize the vile acts they commit, to take them
They occasionally catch themselves red-handed. They imagine
that by surrounding themselves with a sacred atmosphere, they de-
They come inviolable, impenetrable. These little minxes, so
"Well-meaning" people smell bad, without realizing it.
The intended goal is too obvious: impenetrability, in order to...
to indulge their instincts, their honeyed schemes,
Low, dishonest, it's a bit too much like ostrich-like behavior.

not wanting to be seen and imagining that she is not.

And honest people who don't really grasp this
what is Freemasonry, taking these geese that serve-
wind, indeed, often at the forefront, for the whole party.
say: "The Freemasons are not wrong to attack
"Those people" Certainly not! If we only had
If we were to criticize them for this, we would make ourselves immediate-
They serve to justify the attacks that one
lance against religion.

When we talk about "well-meaning" people, we
let's not even mention those serious conservatives who
The maxim is: "Love God and go your way," the
old Canadian saying; we are not talking about

of these well-balanced conservatives who make up the mass, who sincerely regret the abstention of the leaders conservants and unreservedly condemn the grotesque role of the Count of Paris.

We are talking about those Pharisees, practicing virtue-claims, defends the throne and the altar when it is not at-don't touch, bitterly, grumbling, leaving the seated stunned by their untimely outings, parosaying the English maxim: "Get drunk, if you have-but that; humanity has its weaknesses, but if that were to This happens to you too often, at least be president of a temperance society. These people disent: "We are prone to commit numerous-his villainy, Jançons-nous dans les pratiques de-outraged voters.” And they imagine it will work. The The religious mantle is pierced like a skimmer from their cook. It's not these appearances that save them. But they have sons, sisters, parents that we respect, that we love, to which we do not doesn't want to escape from pain through disheartening revelations pleasant.

Basically, English, Jews, F.*. and "respectable" people are cut from the same cloth. [They have a moral sense that also completely lacking except in animals, unable to cannot be improved, since it does not exist, or else simcompletely obliterated, on the one hand, and on the other hand, an essential need-

The peril of concealment. We could do incore of other rapprochements.

Of these four categories, what we prefer in-The core group is the Freemasons. The other three are incurable. Freemasons who are not too enpledged in the lodges, may, following treatment serious and patient with potassium iodide and desilillusions, return to goodness and sound judgment!

ENGLISH INTELLIGENCE

A few months ago, we had pushed a point towards the north of the Pacific coast and we had reached Vancouver, the head of a line of ocean liners between the CaNothing and Japan. We arrived at the hotel at the same time time as a Japanese man, who of course asked

a room, a bedroom. This word is one of the words an-
The easiest English to pronounce. This Japanese pro-
He spoke very well, but he was never able to make himself understood.
taken by the English head waiter, a grumpy man,
a very rare type in this noble breed which lives only
because she knows how to be insinuating.

"To the bedroom," asked the Japanese man.

"What?" asked the head waiter, who would have
However, one could have suspected that this traveler was not coming
ask him for something else.

"To the bedroom," the Japanese man continued, looking apologetic.

-- I don't understand.

— In the bedroom, adds the Japanese man who is used to the
Mousmés is meant to be understood as soon as he opens his mouth.
maybe even before.

— Repeat.

— In the bedroom, the Japanese man reiterated, visibly drying out.
bly on site, wondering how it should probably be
to state it otherwise, obviously finding no other
average. He seemed to have lost several pounds,
having shrunk noticeably during this short
interview.

One of the boss's sons came to the rescue and, after
Having made him repeat it twice, he finally understood, and repeated it again.
to his father: "In the bedroom," exactly as well as
the Japanese man had pronounced it.

The head waiter understood this time.

While it is true that "Time is money", it would not be
It is not very profitable to exploit this time that
The English are struggling to understand you.

Sometimes, impatient with their slowness of mind, we...
abruptly turns his back with shrugs of his 'e-
They look contemptuous. They seem to feel guilty.
They don't seem to mind it at all, at least apparently.
they even run after you, in a very gentle tone, you
ask to be repeated and, with perfect kindness of
The rest, they give you the information.

These people are not meant to understand, nor
to learn. They live perfectly well without it.
They are not intellectual beings. They function.
It's the rust stain, the spreading oil stain,
crumbles, or soils everything it touches, but spreads, e-
It stretches, it rises like the tide, always, always.

At least, that's how the English you meet are.
everywhere, major merchants, important civil servants
people, street people... etc. |

The English are monads. They are not made
to enter into communication through intelligence with
their peers. The English language differs little from
French, perhaps less so than medieval French
does not differ from modern French. They have instinctively
established a pronunciation that prevents them from understanding us.
to understand and be understood. That is the first obstacle;
their slowness to understand is an even greater obstacle
effective,

Are they more multilingual? Not at all! It is
“Clearly, when you've spent three years in a country,
then three in another, one cannot help but attract-
through a few fragments of the inhabitants' language. They attacked-
They place more importance on modern languages than we do.
and study them in a more realistic way. But we
We have, lacking training in this area, otherwise
of dispositions that they have. How many times have we
I haven't seen English women throwing huge punches.
into the forehead, to force a French word into his throat,
which word, failing to find a suitable home there, de:
It vanished without a trace.

They are monads. They evolve, they function,
They don't need to understand.

They are like those Japanese spinning tops from the heart of the-
Which several other tops come out of?
They also revolve, evolve, and fulfill the role for
which they were carefully constructed, without
to enter into relationships with their surroundings.

Americans in the United States have a habit of
to say that "when one wants to make something understood
Something to an Englishman, you have to introduce it to him by way of

"rectal with a kick for support." That's crude.
but fair.

They are extraordinary. We saw some Chinese people,
Native Americans and Spaniards speaking to English people
and being unable to make ourselves understood. We do not
We didn't miss a single syllable of what they were saying!

This difficulty in understanding is one of the characteristics
the most extraordinary aspects of the English character. It is a
A true disability. It's a more troublesome disability.
for their interlocutors than an accentuated deafness.
How many times have we entered...
a glove merchant, for example, and say: "I want
"A pair of gloves." We weren't understood. So
in a bad-tempered and contemptuous tone, we said-
Sins:

— Do you know what want is?

— Ouil

— It's not unfortunate. Do you know what it is?
What even?

— Yes!

— You are very strong. Do you know what this is?
gloves?

— Yes

— You are very capable. Do you know now
that “Z wants a pair of gloves?” »

In a very friendly tone, appearing in no way shocked
that by our abrupt manner, smiling very kindly,
gracefully: — Oh yes! Excuse me. I see hand-
tenant.

— It's about time!

This lack of understanding is compounded by most of the
at a time of profound ignorance, which one would not dare to suspect-
To meet a gentleman, who cuts a very fine figure
in a living room. Many would be surprised by certain mai-
'braids of houses by assuring them that such gentleman

The people they receive can barely read, write, and do arithmetic.

You can assert this in front of many of them.
that Christiania is in Greece, that Charlemagne was em-
Father of Russia and Charles V, one of our kings
more benevolent. They will know that Christiania is not
in Greece, if they went there as tourists, if the chief
from their office does business with this city and if they
had envelope subscriptions to write for
this destination.

They are very good at concealing these shortcomings by pre-
adopting distracted, dreamy airs, which allow them to
to say: "Oh! Excuse me, I didn't understand!"
Those blue eyes, which drunkenness never clouds,
seem to be in ecstasy before some seraph located by
beyond the ether; their owner appears to have entered into com-
intrinsic communication with himself and you find natural-
It seems that your interlocutor is paying distracted attention.

6-

to your words, to your earthly ideas. Or else, they will
give their approval in a very friendly manner,
taking care not to go too far. Or again,
They reply with their famous: "Z don't know, 1 am"
"Sure." (I don't know.)

What's even more striking is that this ignorance is not
not a shortcoming on their part, any more than it was a
deficiency among the kindly marquises of the old regime
regime, no more than it is a deficiency among our com-
demimondaines. Lack of education does not prevent-
Fishing doesn't mean these last ones often make excellent
business, which allows them to buy hotels
coquettish. They nonetheless know how to use them in turn
of their seductions, of a feigned sincerity that you
conquers, with well-timed lies, with
lucrative betrayals.

It was through these methods that Albion conquered the world.
For her, these qualities replaced, and went beyond, the in-
instruction. She doesn't lack it. The English are not
They're not made for that. Why would they even bother asking?
outside of professions that absolutely require it?

Being literate and having good memories, they do well
part of the novels they have just read, such as

A young factory worker could do it. They read the ba-
Waterloo size, which they then cut up for you.
They read the newspapers that fuel their conversation.

They write letters to you in a pleasant manner,
having an air of refined elegance. Their ease
speech would wrongly seem to be taken for the result of study-
serious ones; it would be closer to that of the
little mistresses.

These people have class, a lot of class. That's
Enormous. That's what made their fortune. But that's not
Not enough.

Moreover, among them, speech only means strong
very little. They always find everything very good, very
Jon is very good.

JU: CR ee to

In France, people don't like having police officers around.
We like his outspokenness and we hate the snitch.
In England, on the contrary, the policeman is very popular
area. {Every Englishman has a policeman deep down.}
and a clergyman. We don't fear him. We know that he
will not be able to extract anything from your conversation.
loves this feline that spies on you in the shadows, diverts
piteously, her eyes blink, her eyelids flutter, when
Your eyes meet his, he is patient, he doesn't find
Not long, then suddenly leaps at you
with a wild cry of triumph, as can be seen
In English theatres, they take you from behind
before you had time to recover, and
He overwhelms you. He's the lovable hero of all the
English novels.

The Englishman knows that nothing he can escape.
He'll regret it later. He only ever says trivial things.
kind things.

The Scotsman still has the faults of the Englishman
The more pronounced the traits, the more intelligence is found to be even more pronounced.
Slow, ignorance even greater. These people, An-
The English and Scots are doing wonderfully.
in the boxes, much better than could the
to make the French reputed to be the most intelligent.

Like the mole, which can see perfectly in its underground tunnels,
but imperfectly in broad daylight. Such also are the
albinos, quite rare in the human species, but whose
we meet the guy.

It's probably a matter of adaptation.

When we leave a bright place to enter
in a dark room or vice versa, we need
a certain amount of time before perceiving objects; then
We can distinguish them very well. We observe the same
something like that with the English. One is often obliged to re-
repeat the first question several times; then afterwards,
It's all very easy, he understands you easily... if toy-
However, you have quite a long experience with the language.
English. | LITTLE

What's going on in these brains? Is it intoxication?

this extraordinary, almost unseen English intoxication
An annuity, which deprives them of some of their resources?
The first time you ask them your question, a--
Its effect is to rouse them from their numbness-
the second, to prepare them to hear, the
The third way is to finally make them understand? Perhaps.
But although they are more often drunk than they should be
appear, but they are not always so, and they retain this-
during this same slowness of mind.

The Englishman has a sea around his island that borders the
the rest of the world, and around the brain mists that
isolate him even further.

He has excellent eyesight: myopia is rare in him.
But he sees things without understanding them; iineseles as-
He doesn't understand. He hears well, but he often hears without understanding.
to also absorb what he hears. He does not see
and only hears things that can be useful to him
or that satisfy his very intense instincts for elegance.

He is like the idols of the psalms: he has eyes
and cannot see, with his ears and cannot hear, with his senses and
doesn't understand what love can be.

English seems to be an incestuous product of
man and animal in which on the one hand there is pre-
On one side was the human form, and on the other the animal soul.

It's an unbalanced product, seeking balance
in a bizarre rigidity.

These document enthusiasts are absolutely childishtins. The document does not exist in English.
Let's imagine a French office and then an office
English, at the moment a dispatch arrives from Madagascar.

Let's look at the French office first.

A leader goes to another leader's house. He says to him, "Here
A dispatch from Madagascar. » 1{ read it aloud, «What
"What do you think he has to do?"

– This!

– Oh no, rather this...

– ianpclez-vous donc que.
– Certainly, but...

– You don't think that.

– That's true. You're right.

If you've been listening, you're perfectly enlightened.
on the smallest things.

Let's now look at the English office

– Here is a dispatch from Madagascar. Z{ holds the dispatch-
He winks and looks. The other reads quietly.

– Aoh! I'm going to speak to Reverend Gibson1.

– And what about me, Mr. Pemberton?

– I'm also going to see Mr. Donaldson at.

The wink meant: "You're ready"
"To act, isn't it?" The other doesn't reply. It's obvious-
Tooth, by Jove.

They do not discuss the means; there is only one:
Corruption through money. Money is needed. Therefore-
Quent. You need to contact someone who can provide it in the

circumstance.

Bees don't discuss things amongst themselves to find out
if it is necessary to change the design of their spokes.

And they end with this somewhat compromising conversation.
setting:

— Beautiful weather this morning.

— Rather cold. (He wouldn't want to state it because that
It might grieve the times if too much was said about it.
It's wrong. One shouldn't have manners in this world.
too brittle, nor harm anyone).

— I dare say yes. (What audacity it takes to
-Advance to this assertion!

And there you have it |

If we have to wait for documents to hang Albion,
to oppose its corrupting influence, which is spreading rapidly,
to rid ourselves of the ties she imposed upon us
We will wait a long time while we sleep.

4. Representative of biblical interests.
2. Representative of Masonic Lodges.
3. Representative of Manchester Industry.

XV

Uneducability

A foreigner who comes to France, to Paris, at a young age,
more specifically, and who lives there for a long time, will become
almost French. He will hear music every day.
French music will see artistic works every day
French ques, will go listen to the dramatic works
He will learn French and will read French literature. He will absorb it.
He will be permeated by all these things in a continuous stream.
imbued, impressed. This moral nourishment quo-
Tidiane will Frenchify him, if he is not of a refractory race
silence. If he produces later, we will sense in his
works that breathe French life.

The Englishman, however, doesn't absorb. Watch for him
is a need. If he goes to the Théâtre-Français, he doesn't
He doesn't often understand the first word, he will come out

as delighted as his compatriot who will have con-
Duit, who is familiar with our language.
will have seen! If he is a writer, will he draw inspiration from what he has

Seen? No! Will he draw more inspiration from the paintings he
Will they have watched? No!

_ There is in the English a kind of naive curiosity,
ashamed, seeking to hide. Like in the an-
American prairie cattail that sometimes risks its life
to satisfy his curiosity; there is in the Englishman a
Instinctive curiosity, without purpose. He finds enjoyment,
It's astonishing to see what exists abroad.
What he sees does not penetrate him any more than what he sees
The antelope does not penetrate him. He will have no reminiscences.
He will not give back what he has not absorbed.

If he passes through our streets, notice him. Notice-
especially if it's one of his first trips.
He will stand straight, stiff, his nose pointing inflexibly.
right in front of him. But his eyes, restless, watch.
furtively, very furtively, to the right and to the left. And
His rigidity increases; he instinctively seeks to dis-
to simulate actions of which he is ashamed.

If you are in a hotel lounge or smoking room
English, whether you take up the piano or you
hummed a tune, immediately, from all sides
Englishmen appear. They come stealthily, under
the pretext of taking matches, of watching a
railway indicator, and listen. They recall-
slow these lizards that, in our childhood, we
amusements to be summoned by whistling. These lizards are inspired-
Would they be attributing it to our childish musings? I doubt it.
The English, too, are not deeply moved by our
music, no more than we are imbued with it
Chinese or Japanese music that we don't understand
No. Do they even understand it? I absolutely doubt it.
ly. I saw Englishmen perform very pleasantly
their national compositions, and become absolutely
grotesque, when they tried our conti-
entialals. Their composers do not seek to ins-
They should listen to our continental works.
However, they listened with all their might. They didn't grasp them.
Not. We hear, but rarely, a few copies ser-
vile in our catchy tunes, which they seem to love

above all. Just a little custard a-
It was poured over the dish which is served plain.

Let's say a word in passing about God Save the Queen,
that the principal of a provincial college in France,
A wise man, made his music play, at the occasino of the royal wedding and perhaps events of
Siam, which was being celebrated by the English community in that locality.
'had made him play around the statue of Duguesclin.'
The English were not mortified by it. They saw it, with
The reason for the rest is the flattening of a civil servant
French in relation to the lodges, matchmakers of the lower classes
English works. The intention is renowned for the fact.
This national air, therefore, which hardly seems to be of the proper order.
English, is also the Norwegian national air. An emPrunt of this race, so lacking in artistry?

Let us also note the Englishman who spends the evening in
a mainland street. He hears music. Under
Using the pretext of lighting his pipe, he stops, lights his pipe,
casts a furtive glance towards the floor from which the
agreements, of course, only sees an open window, and
begins to prowl shamelessly around the house.
never fails.

Let us mention another phenomenon that belongs to the
same category of instinctive actions. When you believesez of the English, and more specifically of the English women,
You only have to turn around, they turn around and
They start laughing. You take that for a
mockery. You look down at them with a contemptuous and mocking gaze.
A threatening need for the gentleman, the responsible mahout
who accompanies them. You grumble: "Bunch of idiots,
You are dumber than the geese that whistle at you.
"Nosed in the paths." They continue to laugh.
until the almost mathematical moment when they theseThey suddenly felt, looking rather confused. They didn't
I very rarely had the intention of making fun of you.
Don't see this as a manifestation of that arrogance.
Their outward appearance serves as their inner pride. It is
a beatific laugh through which their astonishment flowed.

We continentals were stunned.

when we see the Salvation Army or various demonstrations

English festivities. They, who don't have the same attire
to the point, they are also astonished when they see the ma-
We are celebrating the continental soul. But we differ,
in that we are quite frankly expressing our astonishment
which has its reason for being, and in what they, bear witness
theirs furtively

This evokes a first feeling of shame in the Englishman.
This racial mark is indelible, does not increase or decrease.
minue pas avec les siècles et les degrés de civilisation.
It's an animal instinct, immutable. Antelopes and
the lizards do not seem likely to change their ha-
habits of astonished curiosity.

IT

English love

I am addressing here a subject that is usually considered-
rer as burning on the continent, but which in
England has a fresher character.

English sentimental romances are not
passionate. The sea is often mentioned.
Ruthless, separating lovers. We hope that
The meeting will finally take place. There doesn't seem to be...
Urgent. Oh! We can wait a few weeks.
born, a few months, several years. Then we don't...
will never separate again, ever. This seems to be the prin-
The music's tones are crystal clear, I...
They repeat themselves, without much passion. One feels transported into
a rather refreshing environment. We're thinking of the notes
crystalline waterfalls, to the sylphs, to the gods beneath-
sailors, who live in caves, in the middle of the
seaweed, in regions where the sea is calm,
transparent, opalescent, iridescent. One involuntarily thinks-
relating to fish, to their various species, perhaps
to the cod that can be found in the vicinity of
Newfoundland, frolicking around the icebergs that the
currents cause downwards from the poles; whose name is little

elegant, brings a smile, but which seem to me
However, they deserve better. At certain times in
Each year, an abundance of eggs are released from the flanks.
of the female, to her great satisfaction, for she is

Being lighter, it can be moved more easily.
Let us add immediately that she never abuses
this regained freedom, it would seem to me rather
it should be taken as an emblem of chastity.
The male, for his part, spends his free time on the
Spawning groups, which float between two water layers.
it seems that there is nothing there that could frighten
Mr. Bérenger! To be honest, I don't think we
often encountered in these sanctuaries of peace and of the si-
this impetuous passion and burning jealousy
of the tiger that ravages the jungles of India. But I don't
I also don't think that the local courts were
seized of claims for damages by the spouses
outraged, as so frequently happens in England-
land. Let's hope Albion will spread these habits.
eminently practical even in these sub- kingdoms
sailors, when our F.. have abandoned Earth to them-
New. We will then see a complete union, based on
the deepest sympathy and a community of
feelings and ideas between underwater populations
and the marine populations that will populate the rocks
of Newfoundland. They will soon find themselves on the same diapason.

It does not appear, in fact, that the English girl
It has nothing of the Andalusian passions. She is often very
Pretty. She's often even very well made. Shame on her.
Who would think ill of it! Sometimes we are forced to realize it.
to see. We were mostly often forced to notice it-
see, before the cosmopolitanism that covers everything
its dull veil, had not invaded proud Albion, under the
bathing cabin shape.

Moreover, I am merely echoing the pan-

1. Large families seem to be the norm: it is necessary
This is yet another undeniable sign of morality.

official cards on which one sees written: "The
Ladies who bathe within these limits are asked
to wear a suit" and make no fuss about
to join my prayer to the prayer of the English police.

Nature does not make saltus. Let us proceed in order. Ger-
Some of these seraphic beings neglect all clothing.
Others, if necessary, take a curtain, pierced with den-
such as those with capricious designs. Upon getting out of the bath, this

the veil is not draped, as in the evocation of the
Nuns of Robzrt the Devil; he sticks rather well. Others
They wear just a pair of underwear.

Others, finally, undress completely, reve-
they weave their bathing suits, go to the sea, come back-
They undress completely a second time,
They carefully spread out their costumes to dry,
extend next to it as well, then a quarter of an hour
then they put on their city clothes again. One could not
drawing too much attention from hygienists to these latter
precautions to prevent rheumatism and pain
so painful in old age. This latter mode offers
plus the advantage of leaving no room for injunctions-
actions of a grumpy policeman.

But they unintentionally bring to mind those fruits
which become overripe and fall from the tree, without having
never reached maturity. Was it due to a lack of sap?
Or is it due to a lack of sun? In any case, we can only lament.
on this fatal aspect of the race. And one thinks of the revelations-
Pall Mall Gazette reports. One wonders if this
a virtuous people above all, whose virtue puts the
stronger virtues of the continent, but subject to the training-
nements, a notion of maturity. One wonders where
He would take her.

There is a second side to this coldness of blood
shameful, which instinctively calls for dissimulation.
The English are shamefully insatiable.

ITI

English art

If we had to give the English grades in ma-
In the art class, we could use the following notations:
For the sculpture, we would give it a zero. That's all.
just if their statues, which, moreover, are still the
portraits of their "great men!" do not make them ugly
not the places they are supposed to decorate. For the
painting and music, we would go from 5 up to 140 maybe-
As for literature, it would be rated from 40 to 20.

In painting, the lines have a British rigidity
which one gets used to when it is not too accentuated

killed. Furthermore, the lines and groups have a brutality of a photographic snapshot; it's often too natural. As for the color, it varies from school to school; it is closer- often associated with chromolithography, it is reminiscent of the tone of our old schools, or else he borrows the bipalette oddities of our modern artists.

In music, they have old popular tunes that are pleasant; they make little ditties that have their charm, from which all passionate feelings are excluded and for because, which have a special character to which one becomes accustomed. They perform their music quite nicely on the piano. But when their orchestras want to play Foreign music is enough to make dogs howl. If Sometimes you hear rousing military music quickly: "On returning from the review" or "Father "Victory," you can say a priori that this music which is made up of Germans who are not seen are naturalized, or sons of Germans whom we have armed rache before they are anglicized.

All in all, in music and painting, they do not- They don't pass the pleasant part. The progress of civilization... They introduce new processes, but their art seems limited by instinct.

But this race is literary, one might think; ShakesPeare was a great poet.

Several responses to this objection exist; the The reader will choose the one they prefer or reject them all. if he doesn't like them.

The word "art" is a vague word that applies to very different things and creates confusion. The "art" The literary aspect is very different from the "art" of the musician, from the painter, sculptor.

I admire Shakespeare and I even prefer him to our French playwrights. Hamlet in particular is superb. But if you tell this story to a The little black kinglet will be able to tell it in turn to his friends in a very spicy way, the blacks not being always of a race as inferior as one might imagine. If he knows how to write, he will add reflections that will not fail to... They wouldn't be unattractive, and if he has any taste For the theatre, he will be able to prepare thrilling scenes aunts.

Let us instead take a man who knows to play the piano with a certain flair, a painter whose The job is to make copies of the master, a sculptor tasked with giving form to the thoughts of an author; that we take men of the trade, who have worked all their lives, and that they be told to translate their senses moments on the piano, on a canvas, with a marble. They will be greatly hindered in doing so.

The writer creates relatively little; he tells stories, often in a brilliant way, a historical fact or a legend. It produces powerful aesthetic effects. It makes art, if you will, but an art so different from that of musicians, painters and sculptors whom he very rarely applies the qualification of artist, which seems almost exclusively reserved for the latter. Popular language says "a painter, an artist" musician, a sculptor artist," but we don't say nas a "Literary artist." We will never say: "the Arlisies of the French Academy."

I move on to a second explanation; it will appeal to da-

Advantage to those who don't hate spending time another smile at the immortals of the Pont des Arts.

The English nation was formed by layers successive ethnic groups of Celts, Latins, Normans, that is to say that is to say, the races that populated France; of Saxon*, that are found in Germany; of Scandinavians who populate Norway. All these races have nothing ex-extraordinary, bizarre. But they've blended together. with the Angles, an ethnic element that is not found than in England; which gave its name to the race; which, probably due to the character of its representatives, seems to have gained a dominant influence over . the other elements; which appear to have anglicized them; which must have been an exceptionally bizarre race. These Various races seem to have undergone a maxima capitis deminutio by combining their generous blood with lesser blood noble. They give in Norway, in Germany, in France, splendid artistic results; they are Valiant. In England, they have ceased to be so.

When a Frenchman, for example, marries a savigesse, it would seem that the product, the mixed-race child, must to be an average between one's parents. In England, the

ethnic groups that currently populate the Con:
tinent, must have been submerged in the Angle element. It has not
There shouldn't have been an average.

It can happen, and this is my point, that
in this maxima capilis deminutio, in this shipwreck
of their native qualities, these peoples have preserved
some literary gifts.

IV
English uniformity

The English are all the same. They can reproduce
they lead their race and even abuse the permission;
But they cannot come to know love.

As a work of art, they cannot surpass talent;
they cannot manage to seize the continental masters-rate; they are deprived of enjoying their masterpieces.
In philosophy, they cannot arrive at philosophy.
pure. In science, they cannot reach the sciences
exact; they are too high for them; moreover the exact-titude in the expression of thought is too contrary
to their habits as mixed-race and degenerate Normans.
They are limited. They stop where one begins to
to have soul. In their youth, they do not have these
impulses that make us say: "I will be a Napoleon I,
a great artist, an inventor, who lived in poverty,
"Persecuted, but who will be the glory of his country." No,
They think: "I will be like Mr. Pemberton who has a
large store here, which is very rich, which has horses and:
cars.

Their cemeteries are interesting to visit.

If you go to a French cemetery, you will see
Different tombs. They are rich or poor,
in good taste or bad taste, simple or pretentious
They reflect the feelings of the family who
had them built. We know that the family reunited.
and discussed the model at length. They were made-yours in accordance with the supposed wishes of the deceased, of which
Something thus manages to survive. Furthermore,
You see some graves piously tended,
Others were abandoned. Wasn't the dead man a nice guy?
Or have his friends left town? There again is a

Another clue. Finally, we tell ourselves that, among these dead, Many would have succeeded, if circumstances had allowed it. would have liked it, if their simplicity and modesty had not prefers to remain in the shadows, only emerging when if their country needed them.

If you go to a typical English cemetery, you Imagine a meadow, almost no paths, no graves, but only perpendicular marble slabs res, one meter high.

We see an English mother who has lost her daughter, al- at the marble worker's, with this indifference of all

English ladies, as far as religion is concerned, protestante and the "homemade cakes", indifference haughty, befitting the noblest race in the world:

"You will put on the plate — Dolly Donaldson, Born on..., died on... aged 22. — That's all. You Send this to the cemetery caretaker. [He'll sort it out.] All right. I paid for it. He'll know where to put it. If by haSard, we need to know where it is later, we would find.

Why have more? All the plates are resemble each other? It's exactly like saying: "Have two cans of food sent to my house" Armour. There's no need to choose, they are They're all the same. They're just simple signs. think of the rows of rose bushes in nurseries, with their indicator plates.

Then, if you go back to the cemetery, you see all the graves intertwined in the same way, the grass mowed identically; it's the monotony of the intinct. It seems that they are maintained by the gar- The cemetery director. It's impersonal.

And you scan the plaques with your eyes. And you consider the overwhelming proportion of strangers, of people who did nothing. You tell yourself that most of the gates through which one enters posterity, their were ruthlessly closed. You tell yourself that among those open to them, the proportion of Those who have entered the inner circle are in the minority frightening compared to the proportion of other nations.

These cemeteries lack a sense of survival.

You wonder if Dolly Donaldson's mother She has deep regrets. Tomorrow at the temple, she will show signs of deep religious feelings. If She's with the Salvation Army, she'll have ecstatic experiences. For-what to bring these religious feelings to light, And not those of mourning? Doesn't she seem to see a fact there? acquired knowledge that cannot be revisited? Its pres- nature that 'exclusively by instinct,' does she not incline to-Before a natural phenomenon? One would be inclined to believe so.

And one thinks of Shakespeare, crying out the anguish of his Race: "To be or not to be. Is life worth living?" "To be lived?" We understand then.

What will remain of all these bodies, many of which Were those angelic faces truly beautiful? Did they have souls? The question is settled for the Other races, but what about them? They had hardly anything but instincts, their nature did not exceed certain instincts, to which they seemed fatally inclined. She stopped where the truly free soul begins, the soul thoughtful, ardent soul, joyful soul. In this nature, all the energies distributed to other races, seem to have been endowed with a centrifugal force, to have distributed on the periphery to have made it attractive, to have made it a means of action, an offensive weapon and defensive. Upon examination, we find a surprising void there. and frightens. Upon analysis, we find that each faculty is cut off abruptly, harshly.

And, if one stops in front of a grave, one thinks: "Soon, nothing will remain of this man but the phos-bone lime phate. Is there any survival of This being, as in other races? He worked to be able to eat, drink, and live comfortably. Did he produce something that will outlive him, that will... Will it be made public? No! Did he even want it? No, he didn't want it. They traveled across continents in search of a livelihood. Once its body was nourished, the beast was satisfied. It was struck by the fatal impotence of his race. This race has could only happen to things of a secondary nature, when she She succeeded: in terms of science, she only achieved the physical sciences. It would seem that these faculties of second order were left out of pity to the races that are lost in the angle. One wonders why The English boast of being the most numerous people in

the earth; does he want to reduce its so-called percentage of men?
remarkable?

And you think of that ever-united English cheerfulness
form and constatity, to this degree of uniform religion among
all, engaged in this uniform English conversation, holding on

still vague (a heads-up for documentary fans)
(They will find an ample harvest there).

And you think of those English people you find in
Travel during the tourist season. You are writing
in a hotel. They come and give you a good beating.
on the back. "So you know this Englishman well?"
"A friend told you. – I found that idiot a while ago
two months in Guernsey, we talked, during
five minutes, in superb weather, from the hotel
which was comfortable, hotel owners who
deserve praise. – But you just had a con-
very interesting pouring; the water didn't reach the mouth-
che; I regretted not knowing English. – I you
I believe. He asked me if I like this city, if I've been there.
For a long time, if I intend to stay here for a long time. – Everything
"That! You surprise me, it seemed fascinating."

"And an Englishman, a friend of yours, whom you con-
You've been born a long time ago, what does he tell you? – A little
almost the same thing. That the French are not so
pious as the English. That every eight days, he re-
marks the progress his soul makes on the path of
religion; that he had improved. That Cambronne was not
Not a gentleman. That Wellington was worth more than
Napoleon. That no alcohol ever enters his home; he
I find that quite exaggerated, because what harm is there in drinking?
A little alcohol? But his father, who is very strict, doesn't
He doesn't want to. That one Englishman is worth two Frenchmen... etc.
When you heard an Englishman, you had them
Everyone heard. There is certainly more diversity
between dogs, especially if they are of different breeds,
than between the English, who are all from the same family.
It's not an intellect speaking, it's an instinct. They
they also readily add that the French have the appearance
Relation, nothing at all. Always this dangerous instinct of
The hypocrite telling you where to strike him.

The houses and streets are uniform, like...
honeycombs; cemeteries are also uniform.
It's the instinct of the race, oozing everywhere, the instinct

which is not counterbalanced by: personal qualities-

feelings of the heart and mind vary from person to person. It is the impersonality of instinct. The drunkenness of Sunday- It, too, is also uniform.

It was instinct that created the Salvation Army, the Pall Mall Gazette, the Temperance Societies, the Association young Christians, all cut from the same cloth, having only one goal: to issue certificates of good character to the people who need it.

And this race that amused you with its oddities, which piqued your curiosity, when you didn't know it- Don't sit down, it becomes tiring, banal. When an Englishman He approaches you, you suppress a movement of lassi- study; if it's a tourist, he'll tell you: "The weather is nice time." If it's a friend, he'll tell you, "I'm still "more virtuous than two weeks ago."

Meet ten French people, tourists or friends, you will meet- ten completely different types, having the diver- A city of intelligence, of the heart... etc. Meet a thousand English, you will only meet one type, having the uni- The strength of instinct. You involuntarily think about These images of soldiers from Epinal. On the same sheet, They all look the same. Buy a mille-feuille, you You won't find one that differs. The man of the campa- The way of life will hardly differ from that of cities. The man who you will encounter in the middle of the virgin forests, different rera very little of metropolitan English.

It is to overcome this tiresome uniformity that... temperance societies and other societies were created of the same kind.

Sometimes, in a circle, you see some gentle- a respectable man, almost old age, for jequel the corridors are not wide enough. He is in- surrounded by friends who are trying to help him. The An- The English are maternal in these circumstances. He replies: "All right! AU right!" in a shaky voice. One or "friends lift him into a carriage and accompany him- They go to his house, which is at the end of the street. He replies: "All right... All right!" Then his friends bring him down. The air has had its effect, he can no longer say anything; they

They go up to his room and tuck him in maternally
in his bed.

He is the president of the local temperance society.
'Are you about to become mocking or are you turning-
nose, head in disgust. Why? The English find-
This is perfectly natural. Temperance societies have...
. clays were never made to combat drunkenness
gnerie, they are made to issue certificates of
temperance to those in need.

The English, whom we see in our hotels, continue-
They almost all drink water (how awful)
to drink wine!) in public. It's a real sup-
complicity for an Englishman not to be able to exceed this
average, not to be above the masses. Such as the
thoroughbreds desperately want to overtake the horses that
surround him. Then these Societies of
temperance which, by giving you ranks,
place above the troops.

It is still the Pall Mall Gazette conferring a certain...
certificate of honesty to its readers. It is the association
Young Men's Christian Association (YMCA) which has for
the goal of conferring a certificate of religion on all those
who are part of it, old or young, certificate which
elevates above the masses that do not belong to it.
If they want to rise above their peers,
the ŸY. MCA they make speeches in which they
celebrate their virtues, observe, while putting on airs
ecstatic, the improvements that have occurred in
They point to the Reverend's book that earned them these
The results indicate where it can be bought, such as in the army.
salvation, as in these groups who come to pray
in the street, accompanied by a harmonium. If they want-
Slow to rise higher, they get themselves appointed presidents.
From the YMCA, do we expect more virtues from them than
Others? No! They go ostentatiously into the street,
after that, chat with the call girls, with the wire-
letters from 10 years old, then, back home, get drunk.
Everyone knows it. Since he has a certificate of honor-
Clearness, what more do they need? It's irresponsible.

They satisfied two instincts, their instinct to
appearance, which seems to be the keystone of his race, the

the sine qua non reason for its existence, and its instinct to
preservation of the breed, and defense. Reason does not
they do not seem to have enough vigor for their
to show the illogical nature of their behavior. Like the dog that
chose public places for his amorous encounters.
who, without any disturbance of conscience, takes this gra-
animal life which is not without some dignity, but
uniform like English gravity {.

The English are crazy. Here's the most profound thinker.
is suddenly stopped. He is limited by
the unintelligent instinct of the animal without reason, brutal.
Ilse finds herself facing nature with which one does not
reasons more. The document collector himself remains
Stunned. It's a contradiction. It's Hamlet having
to judge between his father and his mother. His reason is no longer
She loses her way, despite the rules. All she has left is instinct.
who punishes.

And one might think that before Europe becomes saturated
of population, Man had to fight for his life
against animals. He fought with a dagger.
an axe, the bear, the wolf, and he vanquished them, destroyed them
He knew. He was going to rest, to fall asleep on a meadow;
and the grass-colored asp, which he hadn't seen, which
would have fled at the sight of him, stung him without waking him, and
He was dying.

And one thinks of Napoleon [°, who, with a gesture, broke
the fiery regiments, in turn broken by this force,
dying as a result of English policy on Saint Helena.
And we think it would be easy to overcome
Marseille, the wrestler from Neuilly. All one would have to do is not
not to take it by force and to wait until it sleeps.

And we see a provocation of nature at Conti-

4. When the English speak among themselves of prose houses
In this institution, they ask themselves: "Is this a respectable house? This
Does the house have respectability? That is to say, is it kept
"Properly?"

nent. Does she want to confront the chivalric force?
against base cunning”? Did she come to stop men
to fall asleep, to soften into peace, or does she want
The punishment?

The defense is no longer just legitimate, it is made
necessary. It won't be France that started it.

But these madmen are dangerous madmen. They all have
this instinct for appearances, these same vital forces
leading to the periphery. And they are deceiving us terribly.

You will read these lines. You will say: "That's so true."
Tomorrow, you will meet an Englishman, you will say: "He is
crazy, like all his compatriots; but he is almost
loyal; he is everything one could expect from an Englishman;
You will not understand that all instinctive beings,
are the same, that everyone... everyone... everyone, know
to take you in the same way and play you the same way
Tickly. They take pleasure in outsmarting you,
to see if it takes off, to see if it takes off, to make
nails and teeth, like the little boarder
The flirtatious girl plays with the middle schoolers and tries to see if that
It will happen later. And it almost always does.

It's the wonderfully gifted snake throwing I don't
I know what charm his victim has, who might flee, at
instead of staying there, but finds some kind of joy in
It stays, falls asleep, and ends up being devoured.

All Englishmen do what Gladstone does, this 7obar-
dometre (forgive me the audacious neologism)
by virtue of the precise idea it contains; if the press
If the English are not satisfied, they will simply have to oppose
this adjective is similar to that of "cadaverous" Déroulède and
to others) — this "jobardometer," I say, that they send us
periodically to measure the degree of naivety and
of our nation's candor. Too many French people are doing
small what the Freemason press does on a vast
ladder. They cut it.

Have fun with the English, if you like. But
Don't take the bait! They're all charming,

Friendly, considerate. All the better, enjoy it.
Snakes, too, all know how to slither.

I just said that too many French people are cutting corners; I
I am happy to note at the same time that good
Many have a deep understanding of English, know how to be
Polite, but quite fair in their assessments. May
The number will increase and France will see war

religious, the war between the various classes, the European war to subside. It is hard to imagine that These troubles stem from our naiveté, from our national honesty, which cannot suspect what These seraphic figures are hidden in ignominy.

The English, moreover, seem irresponsible. When They kill, steal, commit crimes, they know it well. They become responsible. Similarly, the dog that goes take something from your pantry, knows Watch carefully for the moment when you're not looking at him; he 'is responsible. But the Englishman who deceives you, who he plays with you, turns you around, makes you believe in his virtue, acts according to instinct, — not one of those instincts humans, as philosophy and the religion, we can submit to our will. but to one of those animal instincts that cannot to be moderate, and manifest themselves in all individuals of the species, in all latitudes where they live, at all ages. It is this animal instinct that characterizes The Englishman, cold instinct, without spontaneity, but against which the will is powerless to fight.

The Englishman, so refined in his luxury, so advanced in Civilization has some aspects, but others that do not are not likely to make progress, and are approaching by There's the animal. It's always Shakespeare with his stark contrasts.

Let us French remember that we can- we will command all our instincts, which are human instincts placed under the control of the will, even to that of credulity.

XVI

ENGLISH UNEDUCABILITY

A good Englishman, as we said earlier, does not She never allows herself to laugh on Sundays. Also, what a... It was not our surprise when, some time ago, brought by various circumstances to Scotland where one a touch of even more rigor than in England, As we left the temple, we saw a first lady who was smiling while chatting with another lady: May I "Can I believe my eyes?", as they used to say in the grand century. I told myself. Two or three years ago, this lady would have She was excommunicated, and no one would have found it worthwhile Too strong for such a crime. The pastor told him had refused communion. And this fact is serious. enormous; it greatly affects a person's respectability. But in England, one cannot live without respectability. It's more than just the deprivation of fire and water, among the Romans, for the unfortunate ones who did not belong to No one. These are the horrible punishments that one has no idea about the Continent. Needless to say, anyone who has not paid their church dues, risk of being deprived of communion, reaching in this English respectability, a purely extinct thing-

laughter that has absolutely no need of a counterpart internal.

This lady, therefore, smiled, without daring to laugh outright- It was a new religious practice being tested. There had reason to fear one of those sudden shifts in public opinion, to which human affairs are subject, even 11th, religious matters.

We had barely recovered from our shock, when a second lady also came out, in her underwear laughing!!! Then a third, a fourth... The others, Less bold, they didn't smile, but they didn't have not that contracted figure which it was fashionable to assume- starting from Saturday noon, in previous years.

England is leaving, it won't be worth it anymore. of a visit in a few years.

These extraordinary toilets that brought us joy, he Fifteen years ago, they were replaced by French toilets. çaises.

Eight-year-old girls no longer run around in the evenings the streets. [It is true that their mothers always continue to tell their daughters that they intend to dedicate themselves to prostitution tution, with a proper sense of their race: "My daughter, Why would you wait until you're fifteen, twenty? years? What would you expect? That the fire from heaven would penetrate you- To be? He will never penetrate you more than he already has. so far, and you can now win a lot- "A quick cash grab." Finally, we don't see them in the streets anymore.

We no longer see the gardens in the evening either.

“blics even before nightfall, in the heart of Hyde Park, in the very center of London, lit by the

electric lamps, thousands of intertwined couples,
sacrificing to Venus, on the lawns.

One thinks of the Auvergnat, pulling a boot from the sou-
stone, and saying, "It's not that it's dirty, but
"That takes up space." For the English, all of this is not
It doesn't disgust them at all, but we don't care about it on the Con-
tinent. And, having no instinct to guide them, he°en
are reduced to imitating what is happening on the Continent.

Similarly, if they started using cabins of

baths are to avoid the fits of laughter that sometimes take hold
continentals, in view of English things. On the
beach, provided it's not in the reserved area
to the elegant men, a gentleman, naked as a jaybird, tra-
will easily pour a group of young girls, who in
will be shocked in their feelings of elegance
worldly, but not in their modesty, which does not exist.
and may have no reason to exist. Note that
The girl did the same thing five minutes later;
or, if she had gone swimming in her swimsuit, she had taken it off
completely to properly wipe away the bitter wave and avoid
rheumatism in old age.

We recently passed through a small town
of Scotland, located near Balmoral, summer residence of the
queen. She was there at the time. The hotel of this
The city might not have been the ideal destination.
elegant; but at least it was a hotel where many
Many of the most titled people are obliged to stay. Add-
tons that we paid sixteen shillings a day, the wine
Not understood. We were never able to obtain anything but the
glasses should be clean. The Breton peasants do not pass
not for cleanliness models, although some
of them should be very careful. But one cannot be
demanding of people who still live in the middle
place of earth, manure, animals, stables
which cannot be kept with the proper luxury of escu-
races. The Balmoral Hotel's glasses at-
would have shamed the Breton peasants! We have no
I've seen places as dirty as some Scottish farms.
near Native American villages. There were
napkins are only used at dinner. At lunch and midday, this
It didn't exist. The napkin is not original.
English; the terry towel with which your young
English girls wipe themselves, completely naked, in the middle of the
beaches, could lay more claim to that title. But it

There were the five invariable forks, one for each
Flat, shiny, glossy, but full of dirt
between his teeth. The Englishman, amidst his luxury, par-
sometimes very delicate, sometimes in better taste than the

ours, which sometimes lacks restraint and simplicity,
smells like a social climber.

"You're nothing but a brute, give us the boy,
with French virulence! Do you want to clean this up?
"Glass!" The Scots have their brains surrounded by a
triple enclosure of stupidity that prevents them from understanding
This includes everything that is not "small business".
are specialized beings.

But these people are not moved. When they au-
will have been called dirty brutes a hundred times,
They will suddenly start to have this
English cleanliness, a bit superficial: tiled floors
gleaming lamps, splendidly decorated tablecloths
Used, but serving for several generations, forks
very shiny, but with a greasy base and the
Teeth full of dirt.

It's not that this bothers them, any more than it bothers the Au-
Vergnat. But they are afraid of being ridiculed.
This doesn't disgust them at all from clowning around.
Sunday, at their home, then at the temple;
This did not disgust them at all from wearing these toilets-
your eccentrics; that didn't disgust them at all.
to see the young girls and young men in the
more perfect nudity on the beaches; this does not displease
The ladies certainly didn't know that their husbands, their
brothers, their children run after eight-year-old girls and
sacrifice to Venus right in the middle of Ilyde Park; this does not de-
It doesn't taste any better than drinking from very dirty glasses.
No more than seeing a dog is disgusted by one of
his colleagues chose the public square for their frolicking
lovers. But sometimes the mainlanders lash out at them
'their faces and throw it all right in their faces; they res-
They remain impassive. But then they suddenly change.
their national customs. I repeat; it is not
They are disgusted by it, but their self-respect compels them to do it.

They are shy people who are aware of their infe-
priority; they sometimes admit that they are afraid "you commit-
to make mistakes, to do blunders. And this
English stiffness increases when they come onto the

Continent, especially when they are on their first trip.
And this comical stiffness is perhaps only the rai–
the individual who has vertigo and tries to escape it
per, who senses that the ground is not safe.

Similarly, these adultery trials, by which the
The most successful Englishmen are looking to raise money
They are not disgusted by the idea of sacrificing their honor.
don't understand that there is something hon–
These aristocrats who earned their diplomas.
by screaming around Joan of Arc's pyre, or by
forever separating the son from his mother, the wife from the child
lice, in Acadia, or by scheming in the corridors of
Masonic lodges; these aristocrats understand this
even less than ordinary people.

When we go to certain new countries, we notice
People have little moral sense, and we resent them for it!
[sometimes. We don't understand that among these people, or
rather than among their ancestors, the necessities exclusively
material resources were more than sufficient to occupy their activity
quickly, they had to fight the savages before
to found universities; that the fire sleeps beneath the ashes
and that it would be enough to transport them to a more suitable environment
refined so that, in a short time, they arrive at our
level.

But for the Englishman, there's no braising under the island.
ash. One could strike the lighter in vain to make it come out–
firing fire. In some respects, like the Chinese, it is not
not progressive.

The Redskin kills the white man he encounters with his
woman. The Englishman is asking her for money! The woman of
the Englishman himself, raised with Celtic, Norman blood
etc. could not rise that high. Its refined qualities
very real people tend towards the superfluous, instead of going
as needed. [It would seem that nature has used
this soul, which a pair of pruning shears had abruptly removed,
harshly, all at once, a whole part of the brain.

In a few years perhaps, to imitate the Con–
Will the English start killing their wives?
unfaithful. They sometimes say, bitterly, to foreigners.

gers to which they feel they cannot hide their
Weak points: "We are becoming civilized little by little."
They will never become civilized in certain respects. [ls co] ie-
They will shape civilization more or less humorously. They will res-
will resemble monkeys who put on a co-
your, or to the blacks who dress splendidly, and
They even adopt corsets. They will have the appearance of
Civilization: that will be enough for them. That will satisfy people.
who only see the English superficially on the
Continent, between two trains, or those that cross
England to go and catch some steamer. But
Those who stay there will see the patching up. It will be
always Gugusse, from the Hippodrome, wanting to wear a
Clothes and gloves, without knowing how to put them on.
Beneath the cracks in the varnish, the white vul- wood will be visible
a thing that had been mistaken for ebony.

We were harsh in a previous article on
the directors of the Pall Mall Gazette, those good people who
engage in... double-edged mercantilism, which finds
a huge, copious scratching, after the pimps who
"were mending virginities," which could not have,
just one moment, seriously the idea of stopping a
a vice that will only cease with Albion.

What is particularly sad in their case,
that's because they would be very surprised to know the appre-
continental attitudes towards them. They do not understand-
will certainly not, absolutely not, in what way they have
They shouldn't make a mistake. If they ever learn of this assessment,
They will be ashamed not of having made a good deal
with child prostitution; but they will blush.
Their national pride, to discover these gaps-
born that they vaguely sense, but that they are not
accustomed to analyzing.

These people are certainly less guilty, less
no less odious than continentals would be for having acted
So. That doesn't disgust them either. They have a
Their responsibility was undeniably limited. They sacrificed...
trusted in this pursuit of respectability which is obtained by
the bizarre means we have discussed, by other

things we have forgotten, and it would take too long to
Let's talk about temperance hotels, though.

The worst drunks in England go there.
They need a temp- patent more than others
management and they go ostentatiously into these houses.
at the table, no alcoholic beverages are served, but we
knows that the English drink very little at the table, a lot
Some drink only a glass of wine, others drink nothing.
And then there are accommodations with the sky. At the bar,
We order a glass of lemonade, we lighten a shil-
winking to explain that we don't de-
Don't ask for change, and we'll bring you a drink.
Whiskey and lemonade. The lemonade is nice, a little bit
tinted yellow, but that's about it! Besides, we have our own cham-
and, in his trunk, one or two gourds filled with
whiskey; you empty your liter or half-liter, depending on your
capacity, and, in moments when sleep does not occur
It didn't weigh on her eyelids, we have the consolation of
see the only ornaments of English rooms, of
Cards colored in soft shades on which one reads:
“God is with me — God sees me — let us fight the
"Good fight for peace... etc."

These idiots are putting on an act for each other.
all the while knowing perfectly well that it's just a comedy-
die. That doesn't disgust them.

There are cities where the police commissioner finds
in his position the means to gain respectability.
In a nation where statistics show us
that adult prostitution far exceeds the amount for
a hundred of the other nations, not counting prostitution
infantile tion which naturally prevails approximately from
double on the first, not to mention the countless
irregular relationships, some commissioners become aware
to prohibit, under penalty of prosecution, all
prostitution. They can't even imagine suppressing it.
sea, with a stroke of the pen, this institution which has always
existed; no more than the editors of the Pall Mall Gazette
could not for a moment tell themselves that a few articles of
Newspapers were going to eliminate vice in England. We don't

can attribute this idea to them. Besides, it's not their
objective. They want to gain respectability. I1s re-
occasionally receive volleys of blows from those
that they arrested; but they find that the respectability
That's well worth it. It's an instinct in them that doesn't appear
does not belong to the category of human instincts, which to the
The inevitability of brute instincts. It's inevitable, irresistible.
Willpower cannot overcome this.

Sometimes, in tourist areas, in these enormous hotels
that are found in the mountains, isolated from any group-
In the residential area, we see some clergy-
English men, who are looking for a way to trans-
transforming the hotel into a temple. The travelers will then
find the head waiter and tell him: "We like
religion, but precisely because we are
religious, we do not mean that these wretched clerics-
gymn absorb the entire hotel to indulge in their co-
media as mercantile as it is weekly. We do not-
Let's not put this challenge to our feelings, which are too sincere for
that we were to commit ourselves to them.” They then went
in a small living room sacrifice to the god who was that of
Carthaginians and Phoenicians. Young Englishmen who
hoped to have fun and dance all day Sunday
sleeve, they frown upon their arrival, you lack them
Worse still, they claim they won't go to the office.
They say they are not known in the area, that,
Therefore, they don't care. Then comes the time for service-
Religious vice arrives, we see them becoming nervous, they
They sniff, they fidget, then they disappear, vanish into thin air;
We don't see them entering what serves as a temple.
But they go. They were suddenly recaptured by
Their instinct for respectability, their will could not resist
ter. We'll go sit near them. They're singing psalms-
my with an absolutely contagious piety; one
feel penetrated by these religious sentiments that they are
moreover incapable of feeling, but that they communicate
easily screw with their mystical attitudes
tearful.

This clowning around doesn't disgust them at all.

Recently, we were in Scotland, near Bal-
moral state where the queen was at that moment. There was
a party on a lawn. The queen was to attend: a
appearance. It was one of the highlights of Île fête. For us
who we consider a British subject of
by the all-powerful will of the Lodges, see our
Gracious Sovereign, had, as is believed,
brought great joy.

There must also have been a tug-of-war between people who
married people and married people. The {ug of war consists of two
teams of men, each pulling from one end of the spectrum
of a rope, striving not to break. Soon we see
all the men of the victorious party, the rope having been

dropped, falling suddenly and brutally to [a renpours, all four hooves in the air. Let us add that the Scots in their festive attire, have only the Æïi/t, a kind of jupon that stops above the knee, do not wear Trousers. We can judge from here at a glance. It's not disgusting. No one. That would have been a second nail. These things don't They don't see each other every day.

The third highlight would have been to see the Queen attend this spectacle. But unfortunately, no equipes for the fug of war; secondly, it was learned that the The queen could not attend this idyllic celebration, due to a bereavement.

But all the Aboriginal nobility was there, as well as The local underworld and mid-level criminals. All classes there. All ages and genders were represented. had many smiles with seraphic eyes, h«bildressed in their summer outfits, in shades of blue and pink, green, soft white, which seem to have been copied from the large belted smocks they were fond of, also) cherubs from our religious frescoes. And This spectacle in no way altered their serenity as beings. Slender figures who barely touch this earth.

Have we talked enough about English education? It's still one of those English things that do not withstand scrutinymen.

It is surprising, strange, extraordinary, that all those who have dealt with the English character, have neverbut spoke of that English soul which is absolutely immutable, at least in part, which cannot be improved enhanced, nor diminished.

It's quite a job for a continental mother to to create a soul, and a delicate task: she has to expel all the bad seeds, to watch for the sprouting of good, to guide their development, to ensure a vitality that nothing will be able to stop in the future. She must spy nightly on the slightest things that could tarnish this young soul, for the stain would grow with age and would threaten to invade the entire soul. Everything This requires careful monitoring.

With the English mother, there is none of that. Such as the a female dog who gave birth to puppies, who knows that she would be powerless to make them more loyal and also less faithful. Like the hen that has just given birth to a brood, knows that its chicks will sing every time that they will have laid an egg; she can do nothing about it. Neither against. Whether he likes it or not, this will be the same.

The English mother cannot make her son any more or less false, hypocritical, irreligious, and morally bankrupt, There's absolutely nothing she can do about it. Good purebred hunting dog. John will not possess these qualities at a higher level. except for Jack; they will not be further developed at sixty years old, nor at ten years old, nor in the aristocracy that in the lower classes, neither in the 10th century nor in the 20th century. This is the fundamental characteristic of the English soul, the the animal side over which the will has no hold.

A continental mother, on the contrary, will monitor the the seeds of these defects, will eliminate them or, on the contrary, the will develop, depending on whether she is honest or dishonest. She will have a hold on her child's soul, that she will knead like soft wax.

We can develop the body, education, habits A touch of elegance and luxury in an Englishman; that's all. can also teach him how to avoid correctional facilities, that he It's bad form to associate with him. And when a John Bull, the hope of the rising generation, has broken through his His pants fell down, what do you think his mother did? Is she going to get angry? Not at all. With a very detached air, She is indignant. She eagerly seizes this opportunity. chance to show how sensitive his soul is to wretched actions of human nature. It is pocket respectability, a bill of respectability. It's respectability at home, the counterpart to the respectability while travelling, which was once obtained in the French train stations, shouting "shocking" about nothing. | ù

It is true that she never protested against the "pmgism" nor against the scenes in Hyde Park, which she is no more shocked than a mother hen who sees a rooster engaging in amorous play right before the eyes of her innocent brood.

In England, they say it takes seven generations to We make one gentleman and three to make one lady.

We would readily accept that for a Continental. But
we absolutely refuse to admit it for an An-
English. A common Englishman, taken young, placed
in an elegant setting, to which one would give a scholarship
A well-endowed woman will be just as gentlemanly as the most gentlemanly.
English gentlemen. There are Englishmen, as well as
we believe that among the Jew and the Chinese, there is a whole part-
a bond of the soul that cannot be changed.

We cannot, on the continent, deprive ourselves of this
the idea of the head that "each country provides its world
"Tot capila, tot sensus." That's wrong, completely wrong.
England. A medical student who has a ma-
A chabée before him, with all of humanity before his eyes. A
An observer who has an Englishman in front of him sees them all.
He will always receive the same handshake that gives the impression
under the pressure of the most perfect frankness, he will always see
Before him stood a figure with a chivalrous expression:

but he will never encounter anyone but the same soul.
clay, impersonal, unchanging.

These unchanging qualities are precisely the framework
of the English soul. The other qualities, those that one
what can develop is hardly more than an accessory.

The Englishman is furious about talking about English liberties.
He's constantly blasting it in your ears. We stay
Taken aback. Why is he telling you this? If he's free
And happy, all the better! But this interests you greatly.
Little. One could understand if he boasted of the glories of history-
England, if he likes to boast, or other
thing. But why is every Englishman you find at
North Pole or below the Equator, in England or in
France, in Europe or America, after five
Does Minutes talk to you about his freedoms? There is no
However, there is no watchword. No, it's instinct speaking.
The Englishman, that refined being, who sometimes realizes
the ideal of human beauty, which would seem to be one
incarnation, is, much more than we think, an animal
gifted with speech. Looking at him closely, in the evening in
the smoking rooms of magnificent English hotels, we end up
to find that this gravity is animal gravity, that
of the dog that is digesting, who doesn't know he is being watched by his
master, who reverts to an uncivilized state for a moment. And his gaiety is also an animal gaiety, prove-
having a healthy stomach, good digestion, and a unified
form without the variety that comes from diversity

of intelligence and heart. When he speaks of freedom, he seems to be saying: "We do not have the freedom of the plupart of our actions; we cannot be frank or false as we please. But we have, in compensation, political freedoms." He feels imprisoned by the Inevitably, he feels a certain inferiority, he comes ahead of what he imagines you are thinking.

One would understand if, in order to boast, he told you: "Our ships sail the seas and bring us the products from distant countries. We dominate by our power all European politics, except for the politi: "only the Tsar, who still trembles before the nihilists."

No! He tells you: "We are the people of the "Freer in the world." And then! It comes as Hair in the soup. You remain dreamy.

We previously stated that English is

inevitably false, and it cannot be otherwise. We we know that for many people who will find themselves By reading these lines, we are preaching to the converted. But others, the F.", for example, will tell us: "We Let's assume that what you write are just notravel documents and that they do not include a rigor scientific. But we mustn't launch any allunfounded claims, especially when they are not exactly benevolent. We could ask them what they are basing this on! to assert that all dogs are loyal and cannotThey were only faithful. They only had a very small namebre of subjects to observe and only observed them on a limited corner of land. These things are difficult to prove. absolutely must see.

But let's return to the memorable case of the MM.PMG, This case, for us, is also an interesting fact to study. that the Battle of Waterloo, which is a culminating event of English history?

Let's suppose the event occurred in France. There would have had only one vote, even among the democrats, for shout: "Green fruits are our national vice. It's a What a pity, but that's how it is. Those who have neverBut sin, they cast the first stone at these aristocrats. who have only done what we all do every day." i:t the newspaper editor who had set off that firecracker would have received all the insults a man can receive.

In England, the aristocratic side sought to deny
which was undeniable. Not a single vote was cast in favor.
go shout in the faces of the PMG gentlemen: "You are
"Jerks!"

Well! We stand by this. That's education.
varies according to the character of the parents, their morals, etc.;
that there are no two individuals raised absolutely from the
in the same way; that if the English were educated beings

bles, il ÿ en cüt eu qui eussent pensé autrement que Îa
mass, who would have protested, who would have saved the honor-
national neur plus compromised by the boorishness of the MM.
PMG than by the weaknesses of a few aristocrats.

On the contrary, we maintain that instinct is un-
form, that this uniformity was reflected in a way
striking in the way metropolitan people and
colonialists in this grotesque affair raised by these
those idiots, Messrs. PMG

Besides, all English people are fake, nobody
will contest it, except for the F.'. who no longer have much qua-
not only to deny it; no one will dispute it, not only-
element in France, but outside of France.

We do not call false the Gascons who in the es-
An hour's break will cost you a few thousand men-
Dreams. That's where joy comes out. It's a release valve.
safety. If they were forced to return, they would...
They would say: an illness. But if you talk to them seriously,
They are scrupulous about misleading you.

The Englishman, on the other hand, often tells you the truth. He
attracts your trust, and at just the right moment, you
deceives in the most treacherous way. It's like those
promotional items that are sold cheaply so as not to
to point out the extreme high cost of the other items.
If he tells us the truth, it's not out of honesty, it's
by trick.

Or do the English prefer to make us believe that
Is it a matter of education for them? That would be flat-
their mother, their father. And all the parents are...
would tend to raise their children on the same level.
What a joke! That would be horrible and unseemly.

that they themselves only have semi-discernment, as children whom judges send home without conviction.

Therein lies a rather painful dilemma: either the parents are wretches, without honor , or else there are there, fate, the uniformity of animal instinct against the-that it is pointless to rebel.

We prefer to give a verdict of recklessness,

limited liability.
8th

Say to an Englishman: "My dear friend, in the resolutions that you take in a Christian manner each week of strengthen your good qualities and eradicate the bad ones, Therefore, put at the top of the program to transform completely your nature, as far as frankness is concerned: Christ. Believe me, sincerity is a Christian virtue. Yours, perhaps the first of all, certainly the indication that we possess many others. For-Why don't you delve into that corner of your soul? Would you have-You are aware that this is absolutely time-consuming. Lost and needless? You will have been too cruel as if you said to a hunchback: "Take that in, then," "That doesn't suit you," or to a legless person: "Does it Were you part of the Paris-Belfort race?

When we saw Mephistopheles from Faust, in the scene of swords, fleeing before the cross, we saw the Englishman at-You served that up so abruptly.

When an Englishman shows you his little stash: "The French women are all hussies. France makes me pity. etc.", as the Jew pulls one from his satchel to a Monday-: towards objects also to see if it works for him, pre-Nose the thing cheerfully, don't blow your nose since You're not a brat, have fun like a cat with the mouse, then at the right moment throw this at him figure and prepare to judge the effect.

It's fun to talk to the English about their fellow men who draw well-ringing and trebu-songs of their marital misfortunes. They say: "Is it This man is funny!

They begin to laugh half-heartedly, with a forced air, with an expression of sadness; absolutely, like the bedas to which a funny joke is told and which does not She will only understand it the next day. And they reply: " Yes!"

They seem to be saying, with melancholy, "Yes, you..." You understand that, but I don't. I readily admit that you You're right, you must even be right, but I

I don't see why, I'll never see why.

It's still that English civilization, that good soil that makes the seeds that have been planted in it germinate and develop entrusted, but can do nothing where nothing has been sown.

There has been much talk about English conservatism; we We are not talking here about political conservatism, but about the attachment of the English to their institutions. This conServativity is precisely one of the characteristic proofs of questions of what we have put forward, namely that the AnGlas is a being purely of instinct, immutable. The being An intellectual always sees new points of view false or true, seeks to make his conduct conform to his ideas and varies. The Englishman doesn't need that. Ji will always know how to appear venerable, not to deceive the people, if there's no benefit, but to deceive them without remorse, without having to fight against the inconvenient instincts of honor a man, as soon as he sees a profit in it. Education cannot Nothing against this flaw of the English soul. He will do it more or less intelligently, often very stupidly; there you have it. Everything. 11 will always know how to be secretive, to use tricks. dan; sesrrels avec ies particuliers, de la Franc-Ma- _ stupidity in its dealings with public authorities. And he succeeded. What more could he possibly want?

XVII

RESPECTABILITY

When the Plymouth Brethren preach outdoors, Who are their main listeners? Are they elderly people who have lost their dearest loved ones and seek solace in religion? Is it old people who have discovered the futility of existence human; who believe that the efforts of man, that the results he achieves do not seem to us large because our special optics allow us to... shows such things, that as Bossuet said, "God alone is "Big"? No, they are generally young people from 48 to 25 years old, during the least mystical period of existence-tence.

And what does this preacher say? He generally takes for The theme of this subject or some other similar one: "God me sees, but I see it in turn through his Son, the Divine Crucified One. » Let us note in passing that the subject His Majesty's British Majesty does not lag behind God, if God saw it, there would be some inferiority on his part not to be on the footing of a certain reci-diplomatic pro-city. Let us also note that the English they have little faith in saints, of whom they are very zealous lontiers have all the perfections, some of which even had lice, which is hardly an indication of respectability; which is a serious inferiority; they consider-Furthermore, there would be some humiliation in not not to communicate directly with the divinity, to be forced to resort to subordinate intermediaries.

This, then, is the theme developed by the lay preacher. than outdoors for half an hour, three-quarters an hour, an hour. In France, a preacher who... would aim to address this topic for fifteen minutes, would see jaws open with yawns in-Quiet and repeated, the watches came out on their own. Pocket squares. These good young Englishmen, on the contrary they remain all this time, without showing the slightest sign impatient, with curious expressions, like those lizards who come to hear you whistle.

And these people are not religious, they will not understand They never even know what religion is. They have the superfluous. without having what is necessary. [1s are like that Englishman who led us on a srizziv hunt! Both hands in his pockets, and was certainly not brave.

They are interesting to watch during these sermons. When we listen to complicated music, sa-In vain, all our energies flow towards the sense of hearing. and leave the visual sense. The eye then becomes very little Intelligent and uncompromising. Then the song, the concert which may have been a long time coming. The in- movement

a shift occurs. Our energies are no longer carried out exclusively
tively towards the auditory sense, which no longer pulls the cover-
exclusively on his side, and resume to
to shift again towards the visual sense, which loses its
brilliance and vibrancy.

The same thing was happening with these good young people.
Once the last sound waves had left the mouth-
At the preacher's urging, they suddenly awoke from a
A sort of torpor, of sleep, closed their mouths.

4. Species of bear.

had remained open almost the whole time, they were shaking.

Then they dispersed onto the neighboring lawns –
back when the police allowed that, but if
"Women often change their minds," and policemen change theirs too.
sometimes; – they would fool around with some lady at
golden belt, publicly sacrificed to Venus Al-
Bionnesque. In France, we have no idea what the
the reason for the existence of these enormous lawns in so-called gardens
English |

Then, if they still had some money left, they would
at the bar, they only left when they were almost
in its entirety, and came to an end in their sweet
"Home." If you were their resident—we would stay
often in private homes in England, instead
to go to the hotel – around midnight, one o'clock, you en-
you were struggling to climb up to their room, while
hitting everywhere.

The next morning, you ask for information-
He was lying to one of those good young men. His pure blue eyes
like the waters of the torrents in our mountains are
stubbornly fixed on a corner of the sky, which discover
the clouds for a moment. They are bluer than ever-
But they are not injected with blood like those of the
French drunkards. He seems to be conversing with some se-
Raphin. He makes you repeat your question, which he hasn't answered.
understood. He makes you repeat it a second time, then
finally understood.

This is, in fact, what happens when you go to the

English offices on Monday morning. Eternal Fathers and Se-

Raptors are unable to grasp this on the first try that you tell them. Your first question aims tomade to bring them out of the religious ecstasy of the previous day; The second is to get them ready to listen, to grasp perhaps half of what you say; the third Finally, to make them understand. That's the speed. with which almost everything is done in a country where one He said, "Time is money." This is enough to exasperate the... The calmest French people.

Do the English have a religious sense?

We find it very difficult to admit. We must not I can't believe they're going to all these extravareligious associations, simply for the pleasure of to be mocked by the mainlanders. They do not fearNothing is more effective than mockery.

We could cite an English lady belonging to the cream of the English aristocracy which has three re= religions: she is Anglican when she is in England; Presbyterian, when she goes to Scotland; and Catholic, or so close to becoming so that one can consider it as such, when she comes to France. It's absoluteIt's ludicrous; and it's the negation of all religious meaning. What we have just said about this noble lady, This could be repeated about any Englishman.

If they had a religious sense, they would avoid all These ridiculous things they do all the time. There again the directing faculty their lack and their manQuera always. If English civilization is very advanced was unable to develop this faculty, she who developed So many refinements, it's that this faculty could not to be developed, for the very good reason that it does not exist not.

And when we make fun of them, we come outso many of their churches, that one laughs out loud when seeing them all these ladies with their forlorn, chicken-like faces cooing in hushed tones, singing hymns, feeling themselves overcome by ecstasy nun from Saturday noon until Monday noon, They are sorry, devastated. So they decide that we will be able to smile on Sunday. It's a new religiousgious on trial. May the divinity not be angryborn of this freedom!

It's still the English monkey imitating the continent, by.

successive jolts.

One wonders why these people didn't preserve
simply the Catholic religion, which offered them a
a clear course of action, which would have prevented them from don-
to present these grotesque spectacles to an audience that does not-
He only asks to laugh at them. These people, who have difficulty
to walk straight, they only think about discussing the texts of
Holy Books. They resemble a drunkard seeking
to lead a sober man.

Perhaps it is because the Catholic religion does not
does not lend itself sufficiently to competition, also mer-
What a rather unedifying cantile that the clergymen make for themselves!
one cannot in this religion erect a chapel against cha-
shovel.

But these people seem to experience genuine enjoyment.
the ability to sing their hymns, and the well-being that comes from
reflected in their figures might lead one to believe in a ve-
a true religious spirit.

It must be said that the English know neither
Great joys, no great sorrows. Pleasures are a given.
athletes and physical pain, common to animals
ills, one sees in them no trace of either the ones or the ones-
very. These people never seem to get bored: they
spend entire Sundays sitting on
an armchair with a novel tucked away on their lap. 113
They are not having fun, but they are not bored either: they are vegetating
tent. When a husband realizes that his wife has sinned:
He doesn't kill her in anger, he doesn't kill himself in despair.
He calmly goes to ask his accomplice for 50,000
francs or more, if he is richer or nobler. That is
The dullest life imaginable. That's Hamlet's cry:
"To be or not to be. Is life worth [the pain of] Elijah?"
vécuel »

It has been said that financiers enjoy good food
Diplomats out of vanity, priests out of profession.
by compensation.

We talked about respectability as a line of

conduct and as a screen, But it is also a pleasure-a skill that we ourselves would consider rather weak, but they appreciate it as a last resort.

It's a kind of compensation that nature has given them Granted. They take on the airs of Seraphim, of Fathers. They are eternal, they look very respectable, that's a fact. Indeed. And their vanity is satisfied.

The humblest English clog maker who comes to the continent immediately calls himself a baronet; he is at least a relative of Gladstone, unless it was Lord Salisbury: her sister has just joined as a lady-in-waiting to the Court. It is considered very bad form to ask a English tourist, what is his profession? Don't look like at least imagine that he is a merchant. You You risk being swallowed whole. The least he can do. To be, is to be a gentleman farmer or in other words, a landowner to live nobly on one's land. That is the rest-visibility while traveling, obtained through the adaptation of fa-thousand. It is one of their main concerns in a journey to play the gentleman of high society.

But, at home, where everyone knows they are from simple clog makers, where they do not have the resources to to pass themselves off as what they are not, they have the respect-stability through religion. And then they leave the temple, or at least they were going home, looking dejected (It's in the laws of respectability, however bizarre) than the laws of chivalry of Don Quixote), without to utter a word. This is the origin of this Sunday morning air of sorrow.

We know that the English have a strange kind of drunkenness, par-particular. Intoxication among continentals has two periods des: the period of excitement during which the subject is in fine form, becomes combative, etc., and the period of a-beat, which seems to restore a balance of expenditure his strength. The Englishman, on the contrary, is always the Even sad, gloomy, desolate, without energy. The slightest The head waiter leads his drunken guests to the ba-Watch: that's absolutely curious.

But Sunday is more often a day for drunkenness,

that the Lord's Day. Henri Heine 3 said that "God

much preferred to see a Frenchman blaspheme
that an Englishman would pray; "it seems to have been perfectly
inspired while writing this. And it would be heartbreaking for the
fathers and mothers of families to see their children too
young people to make serious voids in the bottle at
whisky, performing joyful leaps, shouting.
This would contrast too sharply with the sorrowful expression of their
figure, this could seriously affect their respectability. X1s know very skillfully how to conceal their
uninteresting state, their breath corrected by the ca-
Cabbage doesn't betray them. But if they speak too loudly,
If they made large movements, they would give themselves away.

That is also why anthems are sung to
in a low voice. That's also why it's considered good to speak
in a low voice from Saturday noon until Monday noon.
Religious ecstasy had time to occur.

What if a gentleman allowed himself to appear perfect?
cheerful, to sing at the top of his lungs in his chamber
In short, it would raise general contempt, all those heads of
The hens would watch the sacrilege with dismay, the
necks would stiffen like those of birds that en-
they reach for the cry of one of their own in the distance. It would be necessary
resigned to leaving the city and going to hide his shame
in a country where your plans would not yet
known. . |

|

The Catholic religion in England is the religion
Irishmen and louses. It's not that An-
The English do not readily admit that this religion
lack of respectability, but his biggest mistake is to
Don't give it to her. She's like those billiard cushions.
Poorly made things that don't pay off.

The Catholic religion would find it rather difficult to accept
that a gentleman who was in prison yesterday, put on

Posters: "John Bass, ex-burglar, will

A whole week of revelations at the Salvation Army
(at such a price)”, he exclaims: “My friends, I come
to talk with God and I know that I am saved"
amidst the ecstatic allelutations of the officers of one and of
I'm the other sex. She would find that contrary to the most
basic Christian humility.

The principle of complete obedience that it prescribes,
would not take kindly to all these comments from tex-
the games in which ladies and gentlemen indulge, are-
hoping to find extravagances there that are suitable
with their incomplete brains, beating the trinket,
walking gropingly for lack of real religious sense, or
exaggerations intended to promote a vice,
such as Sunday rest, or for the purpose of dissimil-
to hypocritically acknowledge imperfections.

This inflexible religion includes many within its own ranks
devout women ostentatiously practicing the practices
external aspects of religion, but hardly allow for any other
extravagances. It's understandable that the Reformation...
imposed in this country.

We don't know what qualities are required.
to be admitted to the priesthood. However, it seems that he
'It must be necessary to be endowed with a religious sense.' One
'One might wonder if English brains are susceptible-
it is difficult to see in religion something other than a
'a way to enhance the prestige of their race and their individuality.
They are, far more than one might think, like those blacks and
these "hot countries" described by Daudet, which arrive at
Paris, who know how to dress splendidly, return
in their own homes without retaining any internal imprint of
our civilization. They have an instinct for their inferiority.
'of race, of those enormous voids that one grasps when one
lives with them, as well as the doctors perceive
by auscultating the cavities of the chest of the tubercular patient;
They want to convince themselves that they possess this attribute
the goal of humanity, religious worship which cannot
They want to reach the animals. They also want to elevate themselves.
individually, by getting closer to I don't know what

divinity which must have nothing in common with that of
continental. One involuntarily thinks of these stories.
Undaring travelers who claim to have seen,
In clearings, monkeys engaging in a SQnE of
religious sue.

English Catholic priests, through reading and
CL can obviously come to possess the theology as well as others. But where would they go?
to express these religious feelings that no one in their
race does not possess. Extravagances, so contrary to the
religion, the Salvation Army as well as those of
directors of the PMG, as well as those of these gentlemen who live respectably from the price of adult-
They are not offensive to anyone. They are approved by
everyone, accepted by public opinion as
sound religious practices. They are adopted,
as very acceptable, very admissible, by the nation. This
is not an isolated crime, like Fropmann's, re-
shunned by all of France; it is not a class,
Ostracized by society and public opinion. This is what is found
All right. It just lacks a certain flair.
deer. |

By what fortunate gift would they be able to see in
the church something other than a respertability shop where
one goes as if to a show (exhibition) with the in-
the desire to show off in his finest attire, under
the harsh light of these temples which would be suitable if
well at a painting exhibition.

Why would they escape this need for respectability?
Lily, that indispensable crutch for the lame, who is the
the sole reason for their religious practices?

We can order for all our needs: we
we can even decide that we will let ourselves go-
to laugh at hunger, the most compelling of all our needs.

A few years ago, an idiotic American, without
provocation, to amuse himself, shot at an old savior
the gesse he killed. The Redskins were used to skinning
the wild animals, to get their furs, to take revenge,
They seized him, stripped him of his skin, and sewed him up-

They then got back into his skin, sent him home where he
He died, of course, without delay. The respectability an-
clay seems to be an organ as indispensable as our
Skin, without skin we could not live.

Find an Englishman who doesn't have the appearances:
these of the most respectable man, of the most perfect honor.
a fine man, who, it seems to us, is not much superior-
laughs at what one can see on the Continent. And, if he

loses this mask for a moment, a very brief instant, it doesn't It's a temporary setback, but he'll quickly regain it.

If he drops this mask, it's driven by necessity. of life, to become threatening, to get from you what he wants through intimidation.

We have never visited English prisons; but we have no doubt that they are rePairs of Eternal Fathers and Seraphim. Perhaps that's where fresco painters would find the subjects the set they need.

It would be more accurate to compare England than a tortoise. It is readily admitted that a tortoise, Following heartbreak, he lets himself die of starvation. But we picture a tortoise much less easily, clinging to life, shedding his shell, exposing himself penfor the rest of his life, to the bites of crabs and other animals who know that it is possible to excellent soup with said animal. If the turtles They didn't have that shell; it's been a long time since the The race would be destroyed.

We cannot fully imagine the torture it was. would be theirs if they were to lose this shelter. When the imperious sleep to which they would have resisted two Nights would finally arrive, some hungry crab would come and would remove part of their flesh. The pain would rewould watch; they would like to keep watch, but they they could not resist sleep, despite the pain their first injury. The crab on the lookout, waiting that moment would advance upon them and tear them apartcore. Life would be impossible. A thousand times more intenseIt is better than a death amidst Chinese torture.

English respectability is the shell that one uses vent the English to protect themselves. At the slightest attackwhether from their compatriots or from other nations, They immediately withdraw, shutting themselves in their fortress where they become impregnable. Ilya long before all of Europe would have fallen on the AnCleterre, if it didn't have this grotesque respectability, but to which it owes its continued existence. We don't does not sufficiently suspect this "auscult and honest" lady" to be almost the sole cause of the evils that are based not only on France, but on:

The entire continent and many other places; and it is spared. If She bares her teeth, she shrinks back into her respect. bility and says, "It's not me." And we believe her. If we If one were to see the soul of Albion as it truly is, one would shudder at his perversity and also his impotence.

It would be much better for Albion to perish suddenly. in some cataclysm than to remain exposed naked, defenseless, at the blows of those she had mocked weighted, which will probably be its fate in the next century prochain.

And we understand why England left the Catholic religion, this religion having as its principle that outward worship is only secondary, and that the Inner worship is the true one. The Catholic churches are dark, have pillars behind which one searches- It is necessary to conceal itself. This church is the enemy. of respectability.

The English religion, on the contrary, says: "Everything for "outside," admits the most improbable exaggerations blabbering, not fighting them, and in reality protecting them, and subtly provokes them.

What elements does the turtle absorb that come next? Forming its shell? We don't know. But the re- The Catholic religion is concerned with shaping the soul and the heart. neglects appearances, even condemns research exterior. It forms the internal framework, the ossture, telling himself that the rest will come in addition.

English religion, on the contrary, leaves the soul and the

A soft heart, forming only a shell, telling itself that In a good fortified castle, there is nothing to fear. She only deals with the exterior.

The Catholic religion and England are made for

to get along like cats and dogs. "And it was said that the Englishman, having become a Catholic priest, cannot live without its respectability any more than the tortoise without its shell; that death is preferable for him, a life without appearances, which would reveal her soul laid bare, just as it is.

The Englishman is, like the tortoise, an animal, without bones-internal saturation; it needs not an offensive weapon that he would be unable to handle, but above all means of defense, an impregnable citadel.

And one wonders if the Englishman, who became a Catholic priestliquid, can eventually produce calcium phosphate of its economy to create an internal framework and not an outer shell? He will be able to read in the books that show religion is first and foremost an inner thing. But will he be able to grasp this truth? Nature Will not the chased return at every moment at a gallop? The directors of the PMG, the gentlemen who have lived comfortably with the price of their adultery women, should have known that their actions were not not clean. When it came time to act, lacking forethought, they have made enormous blunders. The Englishman, who had become Can a Catholic priest be more than just a monkey? imitator, who, by remaining on his guard, manages not to not to commit enormities, but cannot act sponsgradually, in accordance with the impulses of a conscience that does not seem to exist in the race.

We've already talked about the Plymouths, this other varigor of English religious flora. One cannot, in

a book to study, containing all the extravagances anclays. But it would be unfair to overlook these good people to remain silent and not to grant them any attention. attention they deserve.

The Plymouths are those good people who preach outdoors. They still exist, but they have lost of their picturesqueness. Where they were truly beautiful, It was when they preached in Hyde Park, in the walkways, when all the neighboring lawns were black with people sacrificing to Venus, by the light of electric lights tric, under the paternal gaze of the officers. Let's be justyour, and let's say the electric lights weren't too close. The English have these attentions discrests! Then, once their sermon was over, these people with the affable gentleness that characterizes truly religious figures mingled with the crowd, and if they found With their shoes on, they also sprawled out on the grass. carefully mowed by the London municipality. It's still Shakespeare!

"But that's outrageously hypocritical!" he will exclaim.

your.

Hypocrisy? I'm not convinced.

The Plymouth lives in the city. It has, like all An-
Glas, this need for respectability which is more imperative
at home only hunger, which he cannot control; this ins-
strange tinct, this animal instinct, which is not under the
control of his will, as are human instincts
hands. [l wants to gain more respectability than scs
neighbors. That's the goal of every Englishman. He tells people to
in the midst of which he lives: "Tonight, I will give a sermon"
on the love of Jesus in Hyde Park, in such and such a place.
"Come listen to me and hear the word of God."
the world cannot be president of a young men chris-
Tian Association, nor a temperance society. Where does it
what we can.

Then, he finds a girl he likes, goes to do a
our on the grass. He will absolve himself.
It's an easy treatment to follow, even when travelling.
And besides, it will certainly be just as good as that one

that the merchants to Levite, who fre-
the Lodges, who foment religious war, are protesting
in France, in Italy... etc., who have no power.

The next day, he will want to receive communion. This gives en-
core of respectability. But not everyone is there
admitted. For that, you must go and find the clergyman who
The final decision. From there, the terrible power
What does the clergyman have over the masses? If you don't have
He believes that having properly paid your church dues
You are not in a state to receive communion. This is an affront.
It's appalling what he does to you and this power of discretion-
This applies to these merchants, who consciously exploit
preciously this morbid state of an unbalanced race,
a privileged claim. He conducts an investigation if necessary
in your neighborhood. But we are always more respectful.
table, when one is rich. The various churches are,
all in all, like the carriages of a train, of pre-
First, second, and third class. It is a
Phoenician religion. The Catholic churches have the in-
It is necessary to level the playing field for everyone. This is one of the
reasons why this religion hardly gains traction.
I imagine that those who frequent them are often
those who fear the clergyman's investigation, who have had
knit to start with him.

The Plymouth obeyed two successive instincts, the ins-
instinct of respectability, an exclusively English instinct,
and to the instinct for the preservation of the race. It is absolute-
like a continental whom need compels to man-
to eat, then to drink, then to smoke. Where a complete being,
like the continental, would grasp a contradiction, the An-
Glas, who is a being of instinct, very little intellectual, not of
sees none. This idea of contradiction presents itself
immediately to a man endowed with reason while
that it escapes them, as it escaped the editors-
PM G members, in their revelations.

The Englishman, all things considered, is much more than one might think.
believes, an animal of very fine breed, in human form, to
delicate blood, with fine features, fine hair. The edu-
'cation' in him exists little or not at all: it is not

(2

the delicate work of shaping a soul that is not li-
Girls and boys have the greatest freedom,
They grow absolutely like chickens. We take care of them.
They lacked a proper education in physical and hygiene.
They are not impressionable and there is little fear for them.
unhealthy contacts. They are given general education
generally much lower than that of mainlanders. The edu-
cation consists almost exclusively of saying: "Oh! that
It only happens in the lower classes! Dolly, don't you
Don't swim in your underwear, wear a suit. Leave the
"Underpants for working-class women." Education does not address
Absolutely nothing but questions of elegance. It doesn't depend
not like an English mother to make her son more or less
False, more or less hypocritical. No! Once again, he
There are no degrees, everyone is on the same footing. It's
Irresponsibility, the impersonality of instinct. He will have
always the handshake and the expression leaving
the impression of honesty; he will always have the look
fleeting, blinking eyelids, when one throws oneself on
He gave him an inquisitive look.

A Frenchman is as false as a token or as loyal as a token
splendid; it will have all the intermediate notes of the
keyboard. English only has one note and the most sensitive ear
A practiced practitioner could not find a single discordant note.
if all the English people in the world gave their
a tone of frankness. The ascending sharp and the flat of-

descendants would not be reached. Every Englishman wears
In him, the national tuning fork. When one has lived through a
At a certain point in English life, this is clearly visible.
When you talk about Plymouths to the English, they
They reply with a dreamy, sad look: "What do you want?
"We are not yet civilized." That's far from
The Englishman, coming to France, wanting to see if it would catch on,
claiming that all French women are courtesans.

He seems to add inwardly: "Yes, you com-
Take that, you mainlanders. You're mocking
Us. It's annoying. Our race betrays its quirks.
"Despite all the efforts made to hide them."

The Englishman, passing through the continent, feels ob-

Served, it stiffens. But it cannot stiffen indefinitely-
In fact, he cannot continually think that he is ob-
Served. You can't change human nature.

They then commit these monumental blunders, such as
the directors of the PMG or these enormities like
The Plymouths who had just given a sermon, then,
openly, they will play with the first girl they meet-
They disagree. It's clear these people lack logic.
that they're missing some brain cells. They don't-
do not prove the need to establish a balance between their
'actions' and their words, no more than between their paro-
them and their thoughts.

I] we should shout at them from time to time: "Surveil-
"Get up, the continent is watching you mockingly."

The Plymouth listeners are interesting too.
They listen obediently to what is being told.
curiously, pressed together in a crowd, without showing the
less boredom over the length of the sermon. Perhaps the
Is religion like music or the arts conti-
central things that they like to enjoy, that they like to see
the products, which they look at with a bizarre curiosity,
without being able to assimilate them, without being able to be affected by them-
netres. And there's a kind of feeling of sadness that
one grasps in all their religious manifestations.
They seem to cling to religion, which is a mani-
celebration of humanity, to which they feel they do not
to belong permanently. There is probably still
one of those shameful points of the English soul, sensitive
It felt like a wound to the touch.

And they seek to take advantage of the contagion of respectstability that emerges from religious words, pronunciation born of a warm, enveloping voice. This respectability is the Englishman's crutch, which cannot be supported either by honor, nor religious spirit, which are outside of its scope, just as Freemasonry is the crutch of the "Golossa with feet of clay" who cannot to rely on his army. A man with legs Saines doesn't care about not finding her cane at the moment where he goes out; but the man who walks with difficulty... desperately clings to his crutches, without which- He can't do anything about it. What would the English be without them? their respectability and Freemasonry!

What is English respectability?

It's quite vague. It varies from person to person, depending on... before classes. But ultimately, one must have proper attire. to be neatly dressed, to be as gen- as possible Tleman and look very dignified. Swallow several liters of whisky a day, if you like; but as much as If possible, don't let the effects of your spraying be visible. internal. If your good intentions fail you, let this not too often. But then, be of a s0temperance society. If you can be president, This allows you a few more infractions. If you Run, eight-year-old girls, read at least very ostensibly the PMG If you cannot uncrodear to the title of president of a temperance society, try to become president of the YMCA (association (young Christians). Start a good work, not for the sake of the suffering you will alleviate, but in the interest of the consideration you are seeking. Go clown around in those respeclability stores of which the clergymen are the managers, in the various temples that cost more or less, depending on whether they are made for more or less upper classes, which sell a respectability accordingly. Addressyou prefer to distinguished churches. In the conversation, never miss an opportunity to be They build; say that you love God, that he will... It also pleases me that you are in an intimate relationship. with him, that you know his opinion of you, that you are progressing on the path of good, thanks to the little book of the Rev.… (whose publisher you indicate)

and the price), that you know you are saved, that
You think that people from the mainland are not virtuous.
If, in addition, you are rich, if you have a party of
Eternal Father, if you have a good situation, that does not
will in no way diminish your respectability. In short, the
The best of all respectability is that which is...
well based on a substantial number of books.

We are not exaggerating. We do not have the pretension-
The art of humor. English humor consists primarily of...
mainly to recount the comical incidents of the
English life, which, lacking guiding faculties, com-
They make unbelievable blunders at every moment.
We are looking to DOSRSTARAIE abruptly
English life.

There's nothing curious like seeing Sunday
the various new churches that are trying to establish themselves.
We see six, seven, eight people in a circle in the street,
men and women of the people, in a place where one
A lot happens, of course, when people start singing
hymns, men and women keeping time.
So, we see some low-class Englishwoman, surrounded-
children unable to afford the respectability of
distinguished churches, approach. She stiffened her neck, her
the eye becomes even more dull, takes on that pou-
those so familiar to certain English types, it remains to be ob-
serving the group, with a sad and gloomy expression
of a mother hen watching over her brood, one wonders-
depending on whether this new church has respectability. According
the feeling she gets, she gets closer to the group
religious or else distances oneself from it, with an effort, by saying:
"It's not quite there yet," he said, sounding a little more disappointed.
than before. However, it is difficult to surpass the dia-
no sadness is shared by each adult individual
for Sunday use. It needs to be done again. It will be necessary
that she finds something else, giving respectability and
at low prices. And respectability is also necessary for
An Englishman is like a dog to a blind man. There's no way
to do without it.

It's exactly like those wooden ducks that one

Used for hunting wild ducks. A duck,
The leader, surrounded by his family, spots him, sets up the
neck, looks at it, mistakes it for one of its own kind. Like
For the Englishman in question, appearances have
That's enough. It's impossible for these stunted minds to see
more, to judge more healthily, to delve deeper.

We saw it in the case of Messrs. PMG; in the case
of all Londoners, from the provinces and colonies
English people who approved of their conduct; in the case of
all these husbands from upper-class English society who live
of the fruit of adultery. We see this in many other cases.
These people lack certain guiding faculties.
It's not just a few isolated individuals, it's
The entire nation, the entire race that approves of them. It is not
This should not be attributed to a lack of civilization.
On the contrary, they are extremely civilized people; if civilization-
The station was unable to develop this, it's because of these qualities
do not even exist in the embryonic stage.

We sometimes say in France: "So-and-so has a la-
cune, he lacks tact... he will never understand certain
certain things." The word "lacune" is an improper word.
That the parents neglected to develop such a quality-
either they cultivated too much in a child, or they cultivated too much
such an adverse quality; that the circumstances, the environment
have activated their work: it's possible. But there are still-
days of embers under the ashes; there is no emptiness
Absolute. You can transform an ember into a flame.
sufficient, through gentleness, through gradual treatment
through violence, etc.

In contrast, the English have "shortcomings".
irreversible. It's not the atrophied limb, it's the
a member who never existed, whom one cannot even conceive of
Needs improvement. It's a wasteland! This simplifies singular-
like the famous English education. This gives them
a shyness that doesn't bother them in English-speaking countries, where they
They fight for their lives alongside their peers on equal terms,
but which translates into the opposite excess, when they
come to the continent, by what is aptly called
wrongly referred to as "English arrogance". With the English, one must

'almost always go against appearances.
One of their shortcomings is the lack of di- abilities
female rectors.

Don Quixote, of somewhat weak mind, instead of 'to seek to strengthen one's judgment through reflection' healthy, to then allow oneself to be guided by this faculty that he could have developed and strengthened, he began to read a a multitude of novels, which he digested poorly, from which he made a lidriving code.

The English, for their part, are searching for their course of action.

artificial in this code of respectability that we have attempted to establish at the beginning of this chapter. A man who can see clearly walks down the street with flexibility, his approach is abandoned, he avoids the people. the streams. A blind man, on the contrary, with his dog, with its stick, walks stiffly, in fits and starts, automatically. He fears accidents, for example to break the flowerpots displayed in front of the shops, to to have pranks played on you by the kids. At the time of If he goes out and can't find either his cane or his dog, he is forced to resign himself to staying at home.

Respectability is therefore first and foremost a line of conduct. A dummy dog, an indispensable guide dog for the blind.

Respectability is, secondly, a smokescreen, a coat which the English use to veil their moral irregularities, especially to impress people.

This will become sufficiently clear upon reading this book. so that we might feel the need to insist further.

We said that the English are waging war to Catholicism through Freemasonry for colonial reasons and because they prefer a president of the republic, appointed by the Freemasons, who will not oppose the emfeet of Albion, to a hereditary king who could

wanting to break free from these Masonic chains. They preCarnot the Madagascarer to the Imperial Prince who could have realized that his father had won nothing not to fight against the Freemasonry, nor his mother to reside in England, or to the explorer Prince Henry of GoldLéans, whose Anglophobic tastes are not appreciated. by the PMG

Let's just say in passing that Louis XV had more exby ceding India and Canada where we had setbacks, which Carnot, who has none to deliver

Madagascar piecemeal to the English.

But, apart from these reasons of interest that Albion
has to make us fight Catholicism – always the
the same instinctive system, pious Albion does not fight
not the Catholicism she loves and admires, but the fact
to fight – there are reasons for hatred.

The Eternal Fathers, these inferior beings, who have

strange gaps in the brain, gaps that they cannot-
wind to conceal, when examined closely; which
new interpretations are constantly being found.
sacred texts, which had escaped and still escape.
will always favor those with better-built minds than
Theirs, these Eternal Fathers, have a hatred of Catholicism.
cism.

In this country of complete freedoms, where students
are kept like little nuns, the Catholic priest-
that, even if aboriginal, one cannot walk around in a cassock.
Or, if he can, it's because of a recent law dating from
70. We do not have very precise information on the
The subject matter is flawed, but the underlying message is true, that's the main point.
He has the right to do so, but he doesn't dare to use it.

The Jesuits were welcomed in Canterbury and Jersey,
after having telephoned from London to chase them away
France, – as we welcomed the d'Orléans and Na-
poleon after having slyly tipped their
throne – as if we were sent canned goods for
to restore our blood, which the unleashed Germans
against us had impoverished us through the privations of the
war and the siege of Paris. Always this generosity
splendid which will give Albion in History the pre-
First place among nations!

We know the hatred the English harbored against the pa-
tracks, barely a few decades ago. The Englishman has
thought it was stupid to burn an effigy of the Pope, that
We could have done better. He went to give the kiss of
Peace to the Pope, Judas's kiss, while throwing the
a howling pack of Anglo-Jews at their feet. The
The Pope is going to great lengths to combat anti-
Clericalism that threatens the security of the Church. When
He will be on the ground, we have no doubt that he will not be
offers hospitality in England, which Albion adds one:

another good deed to add to his long list of actions
So deserving. While awaiting the official English-language response.
condescends to smile at the Pope.

The Englishman has a hatred of Catholicism that he cannot
to understand, that his impaired brain will not understand
Never. This religion irritates him. As long as it isn't
not made for him, that she should at least not be made
As for the others, let her perish!

And for the past few years these clergymen-
Men who secretly hate the Pope speak well of him.
They would go to receive communion for nothing.
hands. And they forget to remove their F.… stamp.
who is in their living room.

The Eternal Fathers, on their journey to our land, come
gravely in our temples, they hold themselves very well there,
are edifying, speak of the Catholic religion in ter-
They are somewhat protective, but a kindness shines through.
They do it with condescension.
flattering to us and our ideas, which we would be wrong to
They don't thank them. And they leave our churches.
as seriously as they entered it.

At the ascent, they pretend not to notice.
that everyone bow their heads; if we look at them from
Their inherent flatness of race reasserts itself.
murmur an "Aoh!" and conform to this form-
malice which they consider humiliating.

This English dwarf for Catholicism is made

of a kind of insatiable appetite he has for
religious matters, this strange appetite that it satisfies
when he listens without flinching to a gentleman who owes him
lapping this theme for an hour: "I see God
through his Son”; a brute’s appetite that shuts itself in
in his burrow on Sundays to get stupidly drunk;
appetite for inferiority that clings to these things
with all the more rage because they were measured against him
sparingly by nature, which wanted to make it
an instrument of evil on earth, a kind of box
to Pandora, but who reserved her gifts for those who
must kill the monster or at least render it powerless-
health for several centuries, perhaps forever.

XVIII

RACE WITH UNSTABLE BALANCE

All the unease currently being suffered by the diVerses, powers, is caused by the races in balance unstable, that is to say by the Jews, the English and the Chinese. They are the downfall of balanced races. stable, that is to say, from all other nations.

These bundles of insults that we throw at each other The borders are ridiculous. It's clear that the Italians, The Hungarians, the Austrians, the Germans, have many of these incompetents are among their rulers. From F.:., like us, we have our own. At the time Currently, there are wrongs on all sides; it is the molying about idiotic complaints.

There is only one important question, the question of 1'Alsace-Lorraine. But the French FK.°. find that it must continue to belong to Germany. They ratify the work of their brother Bazaine. If Alsace-LorRaine was returned to France, the whole Continent rede-

4. See the Free Speech section.

would come united and crush England. The Jewish community, Deprived of its ally, it would collapse faster than anyone could. thinks. Where would the F.". F.:. then find a place to be Like servants? They would lose their positions.

The question of Alsace-Lorraine is the question Anglo-Jewish. Let's stop being swung around with the Eastern Question.

Breeds with an unstable equilibrium need their beThe Freemasonry, which sows discord on the Continent, cause the various nations to quarrel, and the empethey plan to unite against the three races who are incapable to draw the sword.

England is counting on its army to defend itself roughly as we would count ourselves on the pompiers of Nanterre to repel an alle- invasion commands; it pretends to rely on its navy which

is perhaps not much better, which is very
discussed. She relies solely on Freemasonry, which has always...
days prevented and will always prevent him from declaring
the war.

England's essentially artificial power
must be attributed to the wonderful way in which she
is adept at corrupting the governments of nations
of Europe. England, a feminine race, having no-
a physical force or, which amounts to the same thing, hatred
to use it so much, is forced to replace the vigor
real corruption. She tells the leaders that she
place in power in different countries: "You do not
You will not attack me, even if it is to the greatest detriment of
interests of your nationals, or I will break you" and she
They have the power. These leaders obviously choose
for the immediate entourage of corrupt individuals and who
at least know how to turn a blind eye to the work that we
they make them do it, and they surround themselves with subordinates at their disposal.
image and so on down the ladder. We
dismisses with holy horror all the clairvoyants
who don't know how to hide their nausea, and
this in politics, diplomacy, the clergy, the ad-
government ministries, commerce and perhaps the army.

And young people who have to create a position for themselves, quipen-
They feel they have a sense of smell, and they say to themselves: "Where is the wind comir
“We have no fortune; we must…”
"Let's get out of this mess, let's submit to necessity."

The Englishman tells you at every moment:

"All French women are courtesans." (Translated)
sez: "Do you know how demoralized we are,
how much our demoralization surpasses that of all
The other races? No. Not yet. Thankfully!
We still have some time to spare.

"The French are not as religious as the An-
"English." Translate: "Do you know the degree of irre-
the religion of the English hidden beneath these religious appearances
Gious? No. Thankfully!

"We truly pity France." Translate: "Sa-
Do you see that if we do not sow war on the
Continent, England would become a second Polo-
gne, shared between Russia, Germany and France,

who would find in it a guarantee of peace. Russia and the France and France are good friends and have common interests. Seriously. If France wanted to understand the question- the Alsace-Lorraine region, and Russia to understand that its differences cultivated with Germany are artificially fomented lie, and prepared long in advance, if these three nations came to an agreement, wanting to lead the events- instead of letting themselves be led by them, what a ca- "A disaster for us!"

And every time we tell them, "We don't like The English. They're funny. But we know them. "They don't make much noise," they breathe, telling themselves they still have a while to live. The race with an unstable balance finds momentary support; when that is broken She will look for another one, without finding it likely. ly,

ss

It's the Wandering Jew who can stop for five minutes.

It is important to understand that a government hon- would use it with these unpleasant and malevolent races the English, the Jews and the Chinese, as They deserve it and they couldn't do it but. The pre- first thought of these races who do not have the strength to Therefore, the challenge for them is to find a government that will support them. the latter, which thus sacrifices the interests of its nationals to theirs; therefore, to demoralize them.

Their weapon is not the sword, but corruption.

XIX

ENGLISH IS LARGER THAN LIFE

Do the English have bravery? We do not. sufficient facts to support our judgment. We will describe various traits that may be useful basic training for the psychologists of the future.

This is a story based on our personal experiences. We were in N.…, a small village lost in

the Rocky Mountains in the United States, desiring
hunt the bear. We had been in the area for several days.
the hotel, having quickly, following the custom of the country, made
acquaintance with the residents of the establishment,
Almost all of them English. One morning, a bear was reported.
500 meters from the hotel, in the thicket. We asked-
gifts to an Englishman to whom we had already offered strength
Consumption: "Will you join us?"
"Gladly."

Once in the woods, we noticed with a
a certain astonishment, which our partner did not have
Weapon: No matter how much we insisted, he answered us
always: "All right!" We found the joke
A bit strong.

Suddenly, he cried out: "There are the tracks... Oh!

"Wow, it's huge! It must be a grizzly bear!"

in the tone of a herbalist, adorned with dark glasses, picking-
pointing to a plant, and saying, "This group, this family."
We thought the ordeal was going to be difficult
to start with. But we didn't want to look like
to lower the flag before this Englishman.

We were still moving forward when we heard qua-
Three shots. We had been preceded. The bear had not-
He hadn't been hit, although we had to shoot him at less
five meters away — you couldn't see any further,
the undergrowth being very thick. He was coming towards us, we were approaching-
later, when a dog drove him back towards the
hunters. The bear leaped forward, dove and
this time received a bullet in mid-air, in the spine
tebral, which brought him down cleanly.

A few hours later at the hotel, they were recounting the e-
event, with great restraint in words, these
people accustomed to living in the forests, being little ba-
.vards.

We then showed our Winchester, No. 44; on
They seemed astonished that we had ventured into this.
We should have at least taken an express train. We were presented with
that this rifle could have been of good use in a
an open place where you can see coming from afar, where you
can fire several shots; but not in a bush
where the beast would have appeared three or four meters from us,
at most, that she would have been powerless to cross the

the grizzly's skull if it had presented itself head-on; that she had could, if necessary, be used in a hide where the animal is would be offered crookedly, would have presented the ear as Target; that a No. 44 bullet, even passing through the heart of the The grizzly wouldn't have killed him instantly, if only he had struggled so much in the anguish of his dying moments, he would have told us— green with its powerful legs; that we have not- We could have retreated at the opportune moment, prevented by the thickets, where we would have tripped in the tree trunks and branches covered with snow; that, Having no experience, our rifle would probably have- awkwardly tangled in the foliage, our feet at

could have slipped on tree trunks covered with snow, which we would have found ourselves unable to to read; that we had only one resource, that 'to aim point-blank into the grizzly bear's mouth and' penetrating thus to the brain, at the moment when it is- It would try to ensnare us, if indeed he had offered us this resource.

The general opinion of the elf, rendered in all chambers assembled.

"But you weren't alone, were you?" — With this gen- the tleman who had refused to take a rifle. » The gen-. Tleman nodded his head in agreement, his eyes dreamers of a young English girl lost in the vague. He There was then a movement of astonishment as well as... graspable rather than accentuated.

That evening, we said to the gentleman: "Do you "Want to have a drink with me at the bar?" The gentleman, toudays her blue eyes of a young English girl lost in The vague, replied: "Oh! Thank you very much! If, again, I was able to show you the bear! But I'm not there "I arrived, so I hardly deserved it." — "Between us I'm glad I never saw that rabbit alive. Come on So, all the same.

We regret having been so lengthy in our explanations. cations. We would have liked to be briefer. Thus So, here's a gentleman going bear hunting without a gun; discovers that the animal is of enormous size- I think it must be a grizzly bear, a much more... formidable and feared, the brown or black bear computernaire, without being the least bit moved by his situationtion and ours; who advances with us in the bush, from which the animal was about to suddenly emerge, at five meters from us, at most; sees the dead animal, consconfirmed that it was indeed the terrible grizzly bear; heard the conconsultation of the panel of professional hunters, and told us that evening that he regretted not having us brought face to face with the bear!!!

This man wasn't crazy. He had a certain instruction, having been employed as a clerk in a office. It was above average for RE hotel staff. He had even, incredibly, told every day before terrifying stories-Grizzly bear pelts; the story of a Native American found open and completely torn apart by a bear which he had warned The grizzly bear, its heart pierced by a bullet, died at on his side. It is claimed that it is possible, that it is not not a story of bandits, that the grizzly bear being very nervous, does not die instantly, only for this The reason an express train that ravages the flesh is necessary is that it is necessary.

It wasn't courage; it was suicide, inawareness.

This story preceded us. Upon arriving at In Boston, in a circle, we were asked if she was Quite true. In N..., we joke about it from time to time. gentleman, whose azure eyes of a young miss remain usually fixed in blue, stand out petundeniably for a moment, they fix their gaze on the person they are speaking to. tieux, send one of those smiles borrowed from seradolphins who for a moment seem to have been betweenseen by the azure already. His figure appears a mirror where reflects one of those smiles, and her eyes fix on him againcalves in the heavens, dreamy and serious.

What is happening in this brain?

We guarantee the previous story as veridisc, of an authenticity easily surpassing that of a good portion of the documents currently circulatingelement in commerce.

It's always the extremes. These English people... they thematize, or at least let's correct, you anathematizewould have known, two or three years ago, if you would allow yourself smiles on Sunday. You should have seen the looks on their faces. ribbles were hurling at you, gentlemen old and young, mishis, ladies, girls, chambermaids, in similar circumstances-casinos. And these people have no religion; they have no

4. Today, in certain English circles, people no longer remember-
pello more than it was very impious to play the piano or to sou-
They laugh on Sundays. They have short memories. If they are put to the foot
From the wall, they manage to remember that some Puritans in
ellut puu\uieut donner dans ces idées étranges.

of a box to put it in their brain. — This man
going grizzly bear hunts with only his two fists,
as English MPs go to the House of Commons
Communes, on days of unrest, appeared heroic. 1
would have lowered Pauillon before the first French schoolboy
It was someone who would have shown their teeth.

This is not an isolated incident; it is not
An extraordinary case that we are taking on. He cannot...
apply the: “Ab uno disce omnes. »

We could cite the case of a 22 or 23-year-old girl
years old, that is to say, already possessing some experience,
who, on a beautiful summer evening, takes a boat, leaves
the port, goes far away, very far away. We follow it with our eyes; per-
her son does not seem to find that she is committing an imprud-
dence. Then she fixes her blue eyes on the sky, seems en-
To enter into intimate conversation with the seraphim. What for?
what do the young English girls think then, when they
sees, in the middle of a conversation, someone become lost in these
contemplations? Generally, to very pro-
secular; that it is better to marry Mr. Thornston than
Mr. Gibson, because he has 200 pounds more per year; that he does not
We shouldn't talk too much for fear of revealing the effects
the latest injections of whisky are not yet
dissipated, for fear of revealing that they have not
They have a lot going on in their heads; how pretty they are!
This is often very true; that this may perhaps
to bring them another gentleman who will have 200 pounds
more than Mr. Thornston. Often they also do not think-
It feels like absolutely nothing.

The next day, the newspapers read: "Miss A..,
She was seen leaving the port yesterday, but she hasn't reappeared;
Two days later: "The lost miss has not reappeared";
Day after day, the same; the following day, the same again. "We
will give 100 pounds to whoever finds her alive.

A few days later, a ship that found her in

The open sea brings her back to her grieving family. The miss
she started dreaming about something, or even nothing at all, she
was caught by one of those currents in the harbor, well known-
However, they were naked by the locals. She didn't care.

was noticed only after a moment, when she stopped
to dream. She made a sudden movement that made
One of the oars fell. The oar got lost and it didn't
I was no longer able to steer the boat.

Other times, you see young girls who...
They are playing on the bank of a frozen river. They are talking
with their young, kitten-like intonations, very pretty and
They're very funny sometimes. Then they take a step forward.
the other then, their blond hair floating lightly-
They glide in the wind. They resemble undines gliding
swiftly across the water with their light feet. Abruptly
The ice breaks. They are rescued. They risked not
plus find the hole they sank into
and remain trapped under the ice. Caution
The most basic thing should have made them distrust each other.
this ice cream.

And yet the English have an instinct for conservation
very lively vation. They have rarely been considered heroic-
questions. It's always the luxury items, the superfluous,
when the necessary resources do not exist. This is one of the characteristics of
teristics of the race.

These girls are strange. They seem Inca-
sands, more truly unbreakable than the glasses that
They were sold as such a few years ago.

The following experiment was repeated several times.
before our eyes. An English cart, adorned with
a few misses, arrives in town, a stretcher breaks ac-
Accidentally. The bodies of the misses are thrown forward
by virtue of the acquired speed, then tilts towards the earth,
head first, according to the law of attraction earth-
One thinks of those platforms from which several diving boards
On match days, the fans rush into the water.
From each of these bodies in motion and suspended in
into the air, a distinct "Aoh!" escapes, expressing
no terror, rather a point of indignation at seeing
The daughters of Albion cannot escape the laws that govern
the average person. It's essentially the: "Oh!"
that would be pronounced by the head of the central office of statistic,
if one were to present him with a series of figures-

Fres overturning previously accepted opinions on
a few questions of secondary importance. The
misses seem to be affected only indirectly by this
event. They touch down. The populations sit-
seem, with death in their hearts. But the misses rise-
wind immediately, saying with a smile, "All right!"
"right," they scratch their palms to extract-
through the grains of sand, then they go to inform each other
They should be near the others if something is broken.
are happy to catch a glimpse of their friends
as fresh and smiling as if they had just stepped out of the
tub.

Other times, in court or elsewhere, we see a
platform collapsing. Ladies, misses, little girls, gentle-
Old men, young men, young boys, collapse
gravely, amidst the terrifying creaking of
planks, stiff, arms resting on the seam of their trousers,
serious, with a hint of indignation and astonishment
on their faces, impersonal, uttering "Aoh!",
still similar to those of this head of statistics.
We vaguely think of those puppets that we...
Piled in the box after the performance. The heads
The first ones disappear. We see legs of the-
dies, little girls, old men, children, stiff, also having
something indignant, not writhing with terror,
as representatives of races might do
less fortunate. These legs are caught as in
a vise made of two bundles of planks that will
to meet, with an increased force of the weight of name-
many other spectators of both sexes. That's
horrible. The assistants uttered cries of terror con-
outfit. After a while, you realize that there is no
Nothing broken. On the faces of the victims, a
question mark? Will they activate flentrepre-
Neur? No, since there is no damage. 'ant-ils
go break his ribs to teach him not to
To play with people's lives? Even less so, because they-
would have been activated. This reflection is done in less
the time it takes us to write it. The point of inter-

40,

rogation at the darée of an electric spark. We see then a joyful serenity immediately appeared on all the figures. All right! All right!

These last two examples show the Englishman faihealth in the face of danger: the first three show it going towards the danger. We could multiply The possibilities are endless. The first few are more interesting. than the latter. For one can say that the mask anGlas concealed the inner terror, which was, moreover, very extreme. excused, which the Englishman felt.

As we can see, they are putting up a very good fight in the face of the danger, better composure than would probably doRussians, Germans, and French people. There Again, as in religion, they are above the The reality is that they have the superfluous; they lack the necessary. He who has the superfluous inevitably has the necessary, one must Thinking logically. In England, that's not true.

And yet, they have the instinct for conservation. generally exaggerated. They show courage like sailors, as well as the Phoenicians, and as horsemen quite often. Moreover, their reputation is far from to be envied. And yet their reputation is worth more that reality, because many do not know the seThe sphinx's crest, which takes on a terrifying appearance and is rareworryingly.

We were recently told the story of a colonel Englishman slapped in one of our public squares of his compatriots; he refused to fight a duel, afasserting that this would cause him to lose his pension. He was concerned. He walked gravely, with dignity, and with an air of bravery. pervasive in all its aspects. Without wanting to take on we are not making claims about what we have not seen, we have every reason to believe in the sincerity of the one who will tell us recounted this adventure of the Phoenician colonel.

Regardless of the five cases mentioned above, we we can only observe this bizarre instinct without powerSee how it's explained. Exaggerating the relision is easy. without punishment. Exaggerating bravery against the forces Natural and brutal things are dangerous. Could it be?

a kind of safety valve designed to destroy the overflowing with a race that eludes other means of destruction, particularly in the struggles of war? Se-

Could this be destined by nature to prevent the too rapid
the increase of a race, feared by Malthus? Could it be-
this at the same time intended to shroud it in a certain mystery
This Sphinx, which only lives because it is ignored, should be thrown away
smoke and mirrors, meant to frighten and ward off his enemies-
mis — homo homini lupus — against which he is im-
powerful enough to defend itself? We ask the question that
we do not have enough points of support to resolve-
Dr.

Could this be some kind of calculated business move on their part?
of nature? Would she say to herself: "By giving this in-
awareness to the English, we expose them to some
risks. But these risks are offset and beyond
by the advantages they will gain, by the prestige
"What will this bring them?"

This breed is made to generate fighting between the
men, but not to take part. Yet another
Sometimes, it's a female race. She can, like the
Israelites include some exceptions.

These people have an energetic and proud demeanor. Furthermore, a
An air of immense gentleness is imprinted on their faces.
likes to represent himself in this type the valiant knights of the an-
ancient times whose motto was: "Strength to the superb
"Mercy is weak." But appearances can be deceiving.
Fears! These people are formidable because of their cowardice which
is not well known, and is carefully hidden
In France, individual cowardice is even greater than
Their national cowardice. They are merely formidable.
through the acts of treachery they can commit. That's where
their strength, a strength that is often unsettling, it is true.

We talked about the fight between the elephant and the whale.
What is true for nations is even more true here for
individuals. A Frenchman cannot fight an An-
English with its own weapons; this one is purely too in-
Ferocious. An Englishman cannot fight a Frenchman.
with his own weapons. He cannot and will not do so
to follow on the cowardly, treacherous ground, wherever one wants
to lead it.

It's like the teeth of those gear wheels which
cannot meet, those who penetrate one into the
interstices of the other.

However, they do have certain qualities: the art of natation is more widespread among them than among us.

As riders, they possess special qualities. They have a feline agility which is an undeniable quality They are less prone than others to movements reflex movements of the legs and hands that excite more so for the horse when traveling. They have usually long legs, which is rather a advantage.

But they do not have the qualities of the French; they do not have neither his passion, nor his nerves, nor his energy, nor his hardness to fatigue.

The French love horses above all for their spirit. the ardor he can demand of her at any given moment; The Englishman especially likes it for its elegance, its degree of race. He has little artistic sensibility, but a vivid a sense of elegance, sometimes made comical by the deficiency of certain guiding qualities.

We know the game of poker, the rival of baccarat, one Sly, the other one, frank. It's in the inns of the deep in the United States, you have to see him play, or by these people of sack and rope who make up these immenses troupes of traveling circuses.

Everyone places their bet; the games are dealt.

"I have the best game, ya," said one, adding a new bet, looking at all the partners with an air fierce.

"That's not true. No, sir, it's me," said the second man. looking at his opponent as if he were going to stab himlast, adding a second bet.

"I maintain that I have a better hand than you," retakes the first bet, adding a third bet.

"That's not true," the second man asserted, adding also a third bet.

"Your games are nothing compared to mine. No, sir." A third person intervenes, placing a higher bet.

"That's not true!" shout the first two ad-
United against the common enemy.

"Yes." The third one places another bet. The two
Others no longer dare to bridge the gap in the face of such assurance.
He plays his hand if he deems it appropriate. He is not forced to.
Looking over his shoulder, he doesn't have an advantage.
He paid with his head. His two opponents, a little more
rich people, who nearly pocketed all the stakes, were
often lacking in assets themselves.

Isn't that the very picture of Englishness? Isn't that what
terrible Englishmen described in Pickwick, who want to a-
to vacate, to slaughter each other, and are only too happy to find a pre-
A futile text, tinged with honesty, to forgive oneself mu-
Really? Aren't they the English who come here?
we, who would make superb cuirassier officers,
which do something incongruous, to see if that will take-
dra, take on a threatening air and finally become
put away by a schoolboy or sneak out at night from a
hotel so they don't have to pay for their leftovers? Isn't that the An-
Glas, who is dying of fear, is actually very frightened by a
with an angry look, yet manages to maintain composure
his unflappable nature, which is considered his bravery.
which makes his enemy think and pushes him away to his great relief
"Agement"? Isn't it the English who seem profoundly-
religiously motivated and who will never understand what it is
Religion? Isn't that the Englishman who always speaks?

of the wealthy English nation, which is in a more
Is she in such a dire situation that she doesn't want to let on? Then-
feel more authorized than us to one day address this question-
tion, and to show that the nation in which one encounters-
against fewer poor people on the street, who is ashamed of it?
is precisely the one who was forced to invent the word
"Pauperism"! May they show that the hideous
poverty currently reigns quite strongly in England, let-
to glimpse that she lives almost entirely on credit, at the time
the day, that Panama which has shown too much the actions-
the actions of his lackeys, and at the same time his impotence-
his inability to pay for them out of his own pocket could prove fatal to him; that he
She shouldn't have to ask for too much
great financial sacrifices to his children who did not
would have neither the heart nor the means to do them.

The nickname "Mister Poker" given to the Englishman,
Wouldn't that be more accurately significant than that of
"John Bull," which doesn't ring a bell?

Albion is cracking, too. The Jew has been attacked too much. in recent years throughout Europe. We cannot- to think of the Jew without thinking of the F.*., nor of the F.-. without Think of the English. A terrible resemblance! And it's not Only in France do people say that, but in All of Europe, which Albion had harassed. The pro- century chain will be the century of common sense, as this one has been the century of madness; as this one was dominated by the inverted genius of Albion, this inverted genius of his daughter, the F.. M.:. The policy of this century has been to excite with varying degrees of success all the neighboring nations of the France against her, all the nations neighboring Russie against her; to divide Europe into two camps; the Russia and France, on the one hand, and the other nations, on the other hand the other, at least those who clumsily lent themselves-ment to this game.

The next century will be one of atonement. Will it be a bloody, terrible expiation, a dramatic end to Shakespeare? Won't Europe do for Albion? what she did for Napoleon, whom she put out of a state of harm? Will she do as they do to those good people?

Redskins of North America, who are other- nobler than the English, whose blood is more valiantly lant and sometimes mingled fraternally with ours? The Will we establish reserves? These reserves, well- The bare areas in America are immense territories where the Wild animals are at home, though under supervision of a few agents. They are not allowed to leave or to hunting outside these reserves, without the authorization of these agents. Due to a lack of game and fishing, and insufficient food- As the race grows, it declines.

That the F.'. and sub-F.'. do not come here to make des- beastly mentality which their fathers had so abused pen- during the Revolution. It is not by individuals that one counting the victims of these petty cats, it's by regiments, perhaps by army corps, let's consider a little to these thousands of Russian, German, French peasants çais, that a mobilization order emanated from London, will coldly throw them against each other tomorrow, if one of these Seraphim believes it useful to the "bedide gommerce English," whose supremacy was greatly threatened (Albion. Its- Let us beware of ourselves. And let us beware of rhetoricians. who cover themselves not with the cloak of Religion, as Albion, but of the mantle of ancient Virtue and of the Patriotism.

The Englishman is Shakespeare's Richard III, winking with his eye, passing his hand under his throat while making the the gesture of slicing it, and with a gesture, without saying a word, which sends the executioners to the Tower, then takes his book for hours he read devoutly in front of the courtiers.

English poverty is one of the most characteristics of England. It is a consequence of English megalomania. And pauperism does not dis- It will appear that with the race.

The day when the Englishman is no braver than nature, more religious than nature, greatest lord than nature, more generous than nature, it does not impose- will be more. Crabs will come running from all sides for the- to unseat the tortoise deprived of its armor.

But we understand that we can always find a penny in his purse, however empty it may be, for the poor contenental, who says to you: "A small penny, please!" whose figure expresses real suffering, poor- He's dressed in a snail's clothing, and disappears with his meager prey. But It's harder to find a sixpence, to offer to a gentleman or a lady better dressed than you, to which one cannot decently offer a penny, which is Moreover, it's an uncommon currency. And the coins, enclosed to one another of the poor continental, end up quickly form the English sixpence and surpass them. These people come to you and say, "You wouldn't have..." by chance a shilling that you can dispose of in my favor. I forgot my purse – (or else) I find myself "Currently short."

Let us add that people who were unable to catch the preresidence of a YMCA, or a temperance society, are not unhappy to become presidents of a company aid to the poor, to mothers without resources... etc. Respectability is the main driver of actions English. Then it is poured ostentatiously, but with charmingly simple, and quite seductive, airs that only the English have, sometimes enormous sums. It's not entirely lost, because everyone knows through the subscription lists, what you have paid. But we doubt that delicate, anonymous charity, occult, or rather, on the agenda in England.

The misery is all the greater because the Englishman does not
He doesn't eat lunch with a cigarette like the Spaniard, nor
with a banana, like people in hot countries, nor
with a buckwheat pancake like our peasants. He has
a robust appetite. And furthermore, the obligatory worship of
B'cchus forces him to search his purse too often

doesn't make him very suitable for work.

ENGLISH APPETITE

What makes France great is, among other things:
very things, the spirit of sacrifice of its inhabitants.

What made England great was that it
knew what hunger was. When we are truly hungry,
really sleepy, that we are disturbed, the a-
The animal wakes up in our house and gets angry. And the hunger of
The Englishman only calms down with the big products that we
found only in new mines, in the terrain
not yet exploited, in the new countries they are skimming-
The Englishman, even a poor one, despises the penny, which
barely exists in his country; that the great ladies in France
treat them with respect because they know that he can relieve-
to manage an unfortunate man; who paid the five billion of
70. When you know this stomach, you understand their
cries about Siam.

It is also this formidable appetite that will be their downfall.
The world is determined to put up with them no longer. We will not
We would not want to ask for them to be cowardly massacred.
as they massacred the Matabelles. The heart of the
Continentals are not made for such a slaughter.

But let us prevent them from spreading; let us share them
their possessions; if not to enjoy them, let it be
to post a sentry there. And this race will die out.
faster than we think. They will die of hunger, of anesthesia
_ mie, of deprivations, like the Red Skins.

The English have a curious appetite. When it is sa-
Satisfied, the blood, enriched with new elements, does not come
to give no new strength to the most

noble of heart and mind, who do not exist.
Even a man who has a leg amputated will not feel
not in this leg the need for action, for expenditure,
that he feels in the other, once rested by sleep
and revived by good food.

The Englishman who has drunk generous wines will not smell
nor a certain warmth is communicated to the qua-
heat-sensitive areas of the heart that do not exist; there are no-
will not find in a vision, however brief, that
Living off the fruits of adultery is a despicable thing.
will empty the bottle and desire tranquility.

But he has an enormous, very large appetite. The opposite—
He lies to his brothers, the Chinese man and the Jew, he cannot live
than at a rate much higher than all the others
Europeans, Colonial trade that our
'merchants, only can give him the money he needs'
He needs it, and he wants to have a monopoly on it.

However, it should be noted that the English colonials are quite
cold towards the city dwellers, whom they make pay for
These are subject to the same customs tariffs as foreigners.
as is happening in Canada where competition from
The United States is tough, will become increasingly terrible, and would make the situation untenable even, if the hand
American work was not so demanding in its
price; that India is creating an impossible level of competition to overcome
wear the cotton fabrics of Manchester, thanks to the stockings
native labor prices; that Australia is
more than cold towards the metropolis and is very
distant; that the Cape alone, a nascent colony, of which
The umbilical colon is not yet severed, which is good.

figure

The English tremble with fear and want to try
the "Imperial Federation" which would unite all the colonies
Denies. But the trial balloon seems to have failed. The
_ colonies do not seize the opportunity of the measure
They then smile in the United States and attempt a rapsoon. Americans are richer than the
The English still have a wealth of resources readily available.
Land to be exploited, and they say no. English gold leaves them.
cold and can hardly corrupt them.

England is in a state of great anxiety. He's going there
It's a matter of life or death for her. And we

includes his ranting about Siam. Our empi-
These actions risk taking the bread out of his mouth.
Those people will never be able to live on half a ration, at
same price as other Europeans. They will then perish.
will resolve themselves. Personally, we don't see it happening.
A major drawback. But they want to live, they have
the instinct for self-preservation. And it would seem, by basing itself on
regarding natural law, that the rights over countries
new ones would have to contend with individual appetite. The
Nature could not have given this race an enormous appetite
without giving him the necessary rights to satisfy it.
These people, almost purely instinctive, sometimes intelligent-
People, but not intellectuals, find themselves threatened in
their existence. And they express their anxious rage in
their newspapers. In the female race, not knowing how to shoot
With their swords raised, they address the Germans, who reply:
"She's strong, that one!" They then turn towards
Their brothers, the Chinese. Ugh!

We will gladly excuse, needless to say, the
people who would consider the natural right to Siam, including
we have just spoken of, as a right of which it is per-
made to take little account. Let's keep these lands, a-
firstly because they are useful to us, and secondly because they
prevent the English from developing.

21st

THE ENGLISH IS A FELINE

The Englishman is positively like a cat.
| I

Let's look at his language first.

The English language is the French language put into
music, in a music that one hears in the tastes-
thirds by the beautiful moonlight.

First, there are the intonations: the "ow" intonations,
as in sorrow, morrow, which are reminiscent of meows; —
The intonations in 2ng, as in morning, evening,
hill, which recall the higher notes; — certain
phrases spoken in low registers, which one-
It often happens in the street, when you mingle with crowds,
such as: "get up away with you" which, articulated rapidly-
demented, they are virtually indistinguishable from an oath
from cat, to "fuck, fuck."

Apart from these intonations, there are different registers very, as organists say: we speak with low, mid-range, or high and singing notes.

Furthermore, there is a kind of measure that is out of step with the times, formed of harsh monosyllables that accentuate this measure: up, down, and, it, out, get, bach… etc.

There are also words and sets of words which result in feline leaps.

The French language, on the contrary, flows like a stream, each syllable having the same value, the tonality being always the same.

IT

The music is also quite curious, not for a Conservatory student, but for someone who wants to study the English character.

We have before us an idyllic piece of piano which was very successful a few years ago-born, titled: Fairy Voices.

The fairies arrive stealthily, singing, on a pianissimo, in the middle of a clearing, on a beautiful Moonlight. Owls are in the trees, animals Mysterious ailments; bats are flying. In the In the nearby marsh, toads are croaking. That's what represents the cover of this piece.

After a two-page prelude, comes the aria: "We are Fairies.. » in an epileptic manner: then two au-Three songs: "Fairies, Fairies" and "Now Come" on a the opposite mode, absolutely undulating, without the least-the jolt, especially the second one. These are the two extremes My Shakespearean friends. We don't know them in France. neither this epileptic mode, nor this undulating mode; we Let's stay somewhere in between. Then comes a song imitating the sounds of nature, sometimes jerky, sometimes on the contrary undulating: "Hist! "There's a spider" with lyrics reminiscent of the strange 'witches' kitchen from the beginning of Macbeth: eyes of toads, spider heads... etc.

Then, in the opposite direction, the sweet "Fairies" return.

the epileptic chant "We are Fairies", and then the final which contains a page, pianissimo, with an accompanionship of a sylph, of an undine, fading away, dying Little by little, disappearing.

One involuntarily thinks of cats that go outside silently at night from a gutter, a basement window, by in the moonlight, they meet, uttering epileptic cries ticks have undulating movements on the top of the roofs, then they sing softly, stop to jeter, with hoarse, guttural cries, sing again a gentle pattern, throw out a few epileptic cries, renthirty silently in their basement window.

It's a piece written instinctively. There's no feeling-
There is no liar, nor intellect in this 13-page piece. There is none.
There's nothing but movement, cat movements.
cats, the mind refers to fairies and from fairies to Anclays; he often leaps over the step.

We recommend this well-known piece as a bizarre and very typical production, interesting for those who want to study the English soul. We
We could cite many other popular waltzes, produced in recent years, to the movements slow, gentle, without jolts, without movement sionné. We could, however, cite many others very popular pieces, with movements jerky, hoarse, bizarre.

They hardly ever leave the undulating mode and the mode epileptics who are foreign to our music continentale.

IT
If you threw a dog from a third-story building, the poor-
any animal would arrive broken on the pavement; a cat at the con-
The milker wouldn't notice.
We said earlier that the beauty queens are also at
They are virtually unbreakable. We have cited some examples.

Other examples can be found in the theatre. We will not
Let's not even talk about small theatres or popular plays,

but elegant theaters, in which the
best actors.

In Romeo and Juliet, for example, at one point the
Juliette's father, furious, grabs her by the arm and pushes her
with a brutality we have not seen before
our traveling theaters. First, we hear the ca-
studded on Juliette's body, touching the ground with a
a dull thud, though quite considerable. Then i'nmé-
directly after the more bony shoulders with a noise
more violent, and finally the skull with a huge bang.
We look. We see Juliette lying in one of those
immense English smocks, made of fine silk, colored in
Soft shades, body-hugging, although very wide,
resembling a simple pink shirt, placed directly-
lies on the skin: we look at her delicate face
shades of pink and lily, her fine, blond hair.
Did the skull open? Will we see pieces of
dark red brain, a pool of blood coming out of the
a half-open skull, creating a Shakespearean contrast
like oil paint stains on an aqua-
Real, like raw red on barely tinted pink?

No! Juliette looks all right. We look around the room.
Ladies and gentlemen of all ages find this all right.
Then we whisper to ourselves internally an al{lright.
We look at Juliette again — the thing didn't-
seated in less time than it takes to describe it and the
to read — who rose up pleadingly, writhing in anguish —
his and moral pain, but having suffered no harm.

A continental woman would certainly have found herself in trouble
from this fall. The English women must have some
compensations in life. They are ripe for the
maternity; but very few of them reach the
maturity of the senses.

Moreover, when they are young and pretty,
clever young cats.

Let us indulge in a brief digression here. In the
In tragedies, we see the French crying. In England, at
On the contrary, in distressing moments, where everywhere else
their noses would start to blow, to wipe their mouths

Eyes, the ladies don't cry. They put on airs. Indignant. They stiffen. Their eyes widen-they smell, they round out, they become glassy like those pules. Their necks seem to lengthen noticeably. Their noses, generally thinned by age, become more sharp, takes the form of a beak, Their lips are separated from each other by a thin, curved line The whole thing is topped with the priceless little bonnet. white, tube-like, covering a good quarter of their head, adorned with favors of various colors, raised on the mid-place, absolutely taking the form of a ridge. We attends to hear them say: "Kot! Kot! Kotl!"

And the amorous chatter of these young ladies that we seen from time to time at the theatre, are most amusing They're healthy and funny. They make a whole host of little gentle pranks, made even gentler by their real beauty, playing the piano with their hands, irre-similar in color and shape, on the head of their fortunate admirer, appearing absolutely con-defeated, they grant him the ultimate happiness that a mortal can dream here below, they sketch out something pretty little minuet. They speak to him of love, like The blind man speaks of colors. "Is life worth living?" to be lived? » The Andalusian woman with fiery eyes and With her arched feet, wouldn't she have had a more... well... reuse? The Spanish are nothing but !/, of Englishmen, say the blond sons of Albion: if that can to be a consolation to think it, or rather to In short, let them have that joy. Let us note in conclusion-showing the supple and feline gait that young girls English women take it from time to time and it doesn't belong hardly to other races, at least not to this extent.

IV

Finally, we could talk about the moonlight that plays such a large role in English love stories, as in The loves of cats.

They love these contrasts of shadow that hides you, whenever you wish, and from this moonlight in which you can enter, appear, when good -it seems to you, which illuminates your face with its colors

fantastic, bizarre, gives it mysterious hues
They laugh at ghosts, at supernatural beings. They like to
both the obscure mystery of the lodges where they plot, and the
the stark brightness of the temples where they pray.

We should also note the meticulous cleanliness of the streets, the
English houses on the one hand, and this English filth on the other
that have no name in any country, that cannot be found
'in no other, filth more repugnant than imaginable-
What other doors? It's still extremely clean and
the disgusting filth of cats.

The English people possess to a high degree the fantactic that one might think had disappeared in our
clear and bright 19th century.

Their flesh, to the touch, is also reminiscent of that of a cat;
She's strange. When their temperament makes them
prone to redness and pimples, this redness and
These buttons display strange colors and shapes.
ges, unknown in other nations. There might be-
to be there a source of interesting studies for physiologists.

We would not want to dwell unduly on
the following facts which are not sufficiently
familiar, which seem to indicate that the English are not
perhaps not a muscular people, that they would have preferred-
early on, a kind of feminine nervous energy.

It should be noted that the English do little farming.
that they are more likely to be involved in livestock farming. Let's say there are 1 to
a question of climate, England being the country of
quintessential green fruits. They can have meadows-
natural ries on hillsides where we should re-
to deny having any, because of the humidity in their country.
However, they could do more farming.
They "become farmers in the new countries,
but only in the plains, where it suffices

to sit on a sower, a reaper and

drive the horses. We believe they would pull
quickly the tongue, if they had to do a day of battage among our farmers. For hard work, they do
coming from the Lower Bretons, simply reserving for themselves the special-

culation, as can be seen in Jersey.

Note that the instruments not only of
the agricultural worker, but also the urban worker,
are much better understood than ours to avoid-
to combat fatigue. It is also accepted that they colonize on-
Everything with money, little with work.

Finally, most recently, to our knowledge, one of these
tugs of war that we have previously described,
took place between English and French sailors.
French sailors, at the first shot, fired firmly, from
all their strength, augmented by self-esteem, and
were overturned. They were devastated, ashamed. But they
learned the trick, and on the second try, the English sailors,
However, those more accustomed to it were overturned. And we
we are sure that in such struggles the French
will always be victorious. The English are very wrong.
observers of all these things that come to the se-
In terms of physical strength, they second it. Their instinct
leads them to study them and thus strengthen their point

weak.

The cat, the animal of witches, whose skin produces
mysterious electrical sparks, in France is
He is abhorred and is the scapegoat of the entire family;
If he is not persecuted, it is because we have been able to do so.
care. One cannot tolerate his lack of sincerity,
He's a friend to gloomy old prudes. In England-
On the contrary, he does not have the distrust of his colleague
Frenchman; he is at home, and is adored.

Dogs are very popular in France. People love their sin-
truth. He is also enormously cheerful. When one
He comes out, fills the whole neighborhood with his joy, and jumps for joy.
Prodigious and comical, he is overjoyed. He
often beats; fortunately there is usually more

What a noise! He will sense his colleagues, the meaning of
His sense of smell being the most reliable sense for detecting certain things.
information, the most advanced. In England, the
Dogs are also loved, but rather for their characteristics.
sometimes comical racial traits that he possesses, that for
his moral qualities. It is not in England that
It has been said: "The best thing about man is..."

the dog." There doesn't seem to be a community of i-
Ideas between the owner and the dog. When you walk him,
He walks around pretty much like a greyhound. He hasn't
No cheerfulness. He doesn't come jumping around every moment.
with his master, exchange glances, and respond-
He responds to words with barks. He is very gentle-
The man, phlegmatic, seems to care very little about others
dogs he encounters. He argues very little.
If he sometimes barks when he goes outside, he doesn't mind it.
very stingy, and seems to do it rather for the sake of his
consciousness, by virtue of a dormant instinct, without reason,
like a horse pawing the ground with its hoof.

The English have class, a tremendous amount of class, everything
being of a race full of flaws. They are under all
the reports, moreover, of an absolutely inferior race
laugher. | -

They have very fine hair and nails, the extre-
They have fine moths and fine joints. They have, if we take
the nation's favored types, a great elegance
of shapes, a great correction of lines, rather fine.
than vigorous. We see this on the beaches — or of the
The less we used to see it, the more we saw it, because everything passes — among the
individuals of both sexes, before, during and
after the bath. These impersonal beings, these monads,
these beings, all the same, who seem made for the same purpose-
coin holders, they are so similar, are not very effective
Shaken by nudity. Modesty, perhaps, is after all
It's more a matter of intense personality than decency.

Having race is no small thing.

One could even say that it is to this quality that are
They owe most of their success to her. It is thanks to her that

The 19th century can rightly be called "the century
English. » We could start the "century in--
. English » from the time of Louis XV.

XXII

DRUNKENNESS

If "all French women are courtesans," which
does not seem to us close to being demonstrated, we can say
that "all Englishwomen are drunkards." We
we believe there are no exceptions to this rule.

We would certainly surprise a certain friend at whose house
we spent a few days recently, in
in the company of a young lady, telling her that this young lady-
saddle had made sacrifices to Bacchus in the day-
born. She wouldn't believe it.

A Frenchman goes to a café and, to set the tone,
While talking, often without realizing it, he gets excited.
drinks more than he should and gets drunk.

An Englishwoman does this methodically. She cal-
she has two hours to spend in solitude;
She swallows in one gulp whatever is meant to keep her under its spell.
Meanwhile. If after these two hours, she is
Forced to go to the office, the drunkenness has more or less passed,
and with its racial impassivity, the English custom of
not to engage in expansive movements the di-
sleeve, it goes unnoticed. If she has nothing better

If she does this, she takes a second dose two hours later.
She's at a friend's house, she has her bottle of gin in
her trunk; she takes things from it in the evening before going to bed, or
During the day, she feels the need to go and say
his hours in his room, in silence and so:
a state that suits a meditative and easy-hearted soul
ecstatic.

What is characteristic of it is that this ivory-
gnerie is widespread in all classes. It makes
probably more devastation in the lower classes,
the drinks being more adulterated.

We understand that a poor working woman, a poor
sailor's wife, who cannot procure others
enjoyments, giving in to this dubious pleasure. But
What seems strange is that rich people, having
Having tasted the cup of all pleasures, they cannot manage to
to extract from these pleasures the joys that one would find there
continental and resort to drunkenness. The soul an-
Clay cannot experience higher pleasures.
"To be or not to be," said Shakespeare; "life is worth—"
Is it worth living? This race would inspire a
Great pity, if she deserved it.

That the French who receive English people in their homes, be quite certain that, if the visit has exceeded one se-Maine, or even for most, half a week, those c1 had to borrow a few things from the bottle which is at the bottom of their trunk. A perfect Frenchman-accustomed to the English, knows how to pick up traces of drunkenness that others don't understand; like a A good hunter picks up game tracks to which a The other wouldn't pay attention.

In France, a drunkard emerges onto the public square-than by making zigzags, which attract attention to All of them. Notice the expressions on their faces. Some are disgusted, sickened; others saddened; most -part, amused, look for material for pranks. You find a drunkard lying on the road or in the evening

the street. You have a good heart, however, but, without going there Thinking, you say: "Bah! The cool Jui will do good. That "He'll learn." At most, you'll nudge him with your foot. so that a car wouldn't run him over. The The freshness did him so much good, that we find him len-Tomorrow, death from congestion. Very few will be those who will take pity on him and consider bringing him aid course.

A drunkard bursts into an English street. It's Rare, the sacred land of drunkenness is that where You see fewer drunks: people drink at home. Note Then the flurry of passersby. Children, grown men, old men, women, gentlemen, workers, all take the same appearance. Here again is the uniformity of Instinct. The child has seen his parents a thousand times in He's been through this situation many times before. He's not not reasoning, but the force of instinct which He will lead it. Everyone will assume an attentive expression. moved, they will watch her every move to to see if there is any danger to him, and in case he would stagger too much, it's not an arm he finds-would do to support him, but a thousand. If he falls on the road, He will find a hundred people to take him home. These hundred people will show him some delicacy. cozy, tender, that a single mother can have for her sick child. They will undress him gently-They will gently tuck him into bed. Let's not exaggerate.

You sneer at the sight of an Eternal Father, a Seraphin in this pose. Your desire to laugh is increased. commented by its comic gravity, a gravity further increased-chosen for the occasion. People look at you in astonishment, a second, then we turn back to Bac-'s servant falls.

The expression of all physiognomics is the same. It's a unison, not an orchestra in which each The instrument plays different notes, like this au-would take place on the continent.

It seems that there is an additional instinct at play here.

of that other fatal instinct which compels all representatives so many of this so-called free race, to celebrate Bacchus.

Intoxication in other races is merely a bad habit. Among the English, it seems a necessity real. It is no longer just an artificial need, a second nature, like habit.

We spent too much time in England to believing in teatotlers, etc., drinkers of waters of all kinds piece. We do not admit that one can be Anglad without being drunk. But everyone knows how to play their part. Surprisingly, they played roles of sober men. Eh Well! There's no denying it, their old people sometimes appear more vigorous than ours. Elderly people look well, have a remarkable complexion It's so fresh. It's absolutely incredible!

Asylums are certainly overflowing with alcoholics. It's certain that there's some waste. But consider the mass of the population; it has good health. What would happen? On the contrary, what if we deprived these people of alcohol? Wouldn't there be... Wouldn't it do even more harm? Alcohol is pretty much indispensable to the economy of ordinary races. But For the English breed, it is a vital necessity.

We are far from advocating drunkenness. We believe that French people who would like to give up Their health would quickly improve under this hygienic regimen. irremediably compromised, and our self-esteem national does not suffer in the slightest from admitting This inferiority; far from it.

It seems that this race, so bizarre, so different from mo-
realistically and physically different from ours, more different
probably not the case for Japanese races.
Redskins, Negroes; — a difference that one must make from other
It is all the more important to point out that she is hiding it more jealously.
— it seems that this race has a need for alcohol
high dose as imperative as we have be-
nitrogen, phosphate, etc. treatment

It would seem that drunkenness is necessary for these

people or that they at least have state pardons for the
supporter.

In France, a drunkard usually has a red nose and
almost always with cloudy eyes, sometimes bloodshot-
slow. You see, on the contrary, an old Englishman, who
started cultivating the bottle from his prime
youth, who got drunk at least every Sunday,
who drank enough by himself to make the noses of an entire
common. The lines of the nose are not pasty, but
On the contrary, they stand out very finely, very firmly;
the eyes have this admirable clarity, this transparency
a quality that even the finest precious stones lack, that
one only sees in the opalescent waves of torrents of
Our mountains. They are not troubled. A painter who
would like to find a model for a follower of Bacchus,
would not find it in England. These people have at the con-
to milk all the signs of sober people, almost ascetics
but of cheerful ascetics, unsaddened by privations, to the-
virtue costs nothing.

And yet all these people drink: how? when?
You don't know it. You live side by side with a
English, you don't see him drink, you become con-
If he were defeated and didn't drink, you would call him an idiot.
who would argue the opposite. And he drinks. If he's young
and that he is not too drunk, that does not
does not seem at all; if he is older, the abuse of
drinks have reduced their resistance strength and this seems
more. Hence, the antagonism between the supporters
English on a cheerful Sunday, who would have nothing to per-
dre, and the supporters of strict English Sunday, with
shutters closed. But the young grow old, the strength
resistance is decreasing, as are supporters of gay Sunday.
They become supporters of a sad Sunday.

Let's take a 70-year-old Eternal Father; he got drunk at least once a week since the age of 10, That's 3120 times. It's frightening. We'll spare you the details. Semi-soulographies of the week. They absorb that as easily as the gods of old swallowed the amBroisie. What would kill us, keeps them alive. And these good-

These people have the quintessential sober man type. Once again, we would search for a very long time in AnEngland, a man with the type of drunkard. It's studistrustful |

The Englishman or Englishwoman, who is drunk on Saturday after noon to Monday morning, and celebrates Bacchus once or twice per week before going to bed, is the Englishman norbad. Similarly, the Frenchman who drinks a bottle of wine with his meal, then a cup of coffee or a glass of liqueur; which, on holidays, will gladly be added A few glasses of fine wine is the normal Frenchman.

This Englishman and this Frenchman will never see madness caused by alcoholism affects them. They do not of excesses. They will only enter a mental asylum if they significantly exceed this average. These are sober, perfectly normal people, with chances to reach an advanced age. This Englishman must have been drunk (52 Sundays multiplied by 60 years) 3120 times in its life.

He often drank only water at the table. The Sundays at which he will generally have known how to refrain from drinking in the two or three hours preceding the time of luffing. The harsh effects of the alcohol will have worn off. Nothing will remain. more than a very strong "headache" which doesn't bother him- He will not sin by chanting in a low voice. He will use and abuse- will be for the occasion cachou which, only, in In France, gallant smokers know and buy before going to the ball, which is only sold in our tobacco shops, where women don't go, which are one of the main pharmaceutical commodities in AnEngland.

XXIII

THE FANTASTIC ENGLISH

Once you have a good grasp of the English character,
You can sometimes contemplate the following scene,
that I photograph, without retouching, without embellishment-
ment.

A shopkeeper, looking like Séraphin, deceived you.
You go to his house and reproach him. He looks-
It's about turning the difficulty around. You tell him that it doesn't
Don't take it and bring him back to the point. He adopts a haughty air-
tain.

You then start laughing, without affectation; he sees
in your frank laughter, the sincerity of your contempt, sin-
a truth he will never know, which troubles him, which is not
not of his race.

He threatens you. You continue to laugh, the same laugh.
as if a child threatened you with a bogeyman.

It turns sour and, without using any swear words, tells you
unpleasant things. You look at it the way one
Look at a little boy who isn't being good.

So far, this is roughly the scene that takes place

The same way in all countries. Here, it takes the
English in character, fantastic.

The man's light blue eyes paled, the pupil
eyes stand out darker, sharper like one of them
reptile. Its hands and arms twisted horribly.
He seems on the verge of a hysterical attack;
is surprised not to see foam coming to his mouth.

This man is furious that the coat of res-

the prospectability he was counting on, suddenly made him
By default, it doesn't shelter him as he pleases, leaving him naked in front of you
looks. This man, who is not an intellectual, but
An instinctive person rebels. His instincts are violated.
of conservation, preservation of its reputation, of
His interests, his social standing... etc. By what right?
are you abusing your superior intelligence to do
penetrate your gaze like a steel point in
This man? Why this brutality? And since his
His coat of respectability becomes useless; he throws it away with

rage, shows itself to you as it is. It's a change-
The decor is on full display. And you see the English soul.
as she is: base, jealous, hateful, Chinese,
ready to do anything without blushing.
He turned pale with rage. He became agitated, running around the apartment.
with feline movements, suddenly disappears
behind a piece of furniture, behind a door, behind what-
something. One wonders if he went through something.
trap. He is no longer in control of himself, his face betrays him, he
wants to hide it.

He suddenly returns through another door and sets up camp.
right in front of you, and spits the words in your face:
"Judas! Coward!" Don't you feel like a snotty kid?
And you don't blow your nose.

Your gaze betrays a weariness of that kind, always
the same one, which no longer amazes you, no longer surprises you
moreover, whose lower-
These movements. You seem to be following the scene in sim-
a spectator, indifferent as if you weren't a
actors.

The man then went back out through one of the doors to ca-

He cherishes his emotion and returns through the other. He plants himself in-
core in front of you, foaming with insults, addressing you
all the qualities that characterize the English soul.
T1 you just have to bend down to pick them up, make one
Pick, serve hot, to have the perfect series of
English flaws.

We can see that he would burn you like Joan of Arc and
Perrinaïc, if he could make you disappear completely-
ment, as the Chinese do to their victims eu-
European in American cities on the Pacific coast
fique. Fortunately, the operation is more difficult than
to put a chop on the grill. They're afraid of the
police. And what's more, at that point, they no longer have any forces
physical. We could overturn it in a snap. They
are afraid of you.

You have uncovered their secret, the English secret, which
is not the secret of an individual, but the secret of a
race. It's Oedipus and the Sphinx that we believed in
College may be a daydream, but it's an English reality.

This scene always repeats itself in the same order.

with the monotony of instinct. You can report
anticipating the event that will occur, as in
theatre, in a play you know by heart
_ you announce the unexpected, sudden arrival of such and such an actor.

You withdraw in good order, meditating philosophically.
quement on this scene that you coldly provoked-
dement. You walk back down the street a moment later,
often no longer thinking about the stage; you see a
Eternal Father or a Seraphim dusting worthily
his merchandise. He spots you, he throws you a
With a viper's gaze, his face contracts a quarter of
second and the serenity of the conscienceless brute
spreads again on her face.

We know these images that reappear from time to time.
fashionable times, below which is written:
"Look for the hunter, the hare, and the dog" – "Look-
At the goose and the shepherdess's: "You stay a long time without
Seeing nothing, finding nothing. Finally, you end up
discover the hunter, the shepherdess; you can no longer

now see this image without perceiving at the same time
These animals, these characters, are a time. You are looking to not
You can't see them; you can't get there. They will
stand out more than other parts of the drawing, such as
being generally the most well-groomed. You are surprised-
nose so that not everyone can see what's killing you
eyes. -

It's the same for England. Once that
You have managed to grasp this English temperament, you
see only the hidden side, the apparent side, the only visible-
unsuitable for others, unable to attract your attention. You
Then you become exceedingly formidable. Your laughter
Frankly mocking becomes a terrible weapon.
The sphinx is disarmed, at your mercy. It's an animal.
soft, inert, that you crush under your foot, like
a turtle suddenly deprived of its shell.

So far we have only said a word about the fantastic
English, about English, to whom we will address
reproaches. If you didn't follow him with your eyes
In a sustained manner, he will have disappeared to who knows where.
to suddenly reappear through another door at
which you hadn't considered. These are trapdoors that,
instead of being carried out in the floor, they are in
the partition.

We see it clearly elsewhere. We see it in the theater, subwind, in the play of dramatic actors, a play imitated from Real life, in moments of passion. The eyes They grow, they take on a colder expression. hands become crooked, gnarled, reminiscent of those witches from Macbeth, writhing singularly; The arms also take on bizarre shapes, as does the rest of the body. The English body is generally very regular. The one worn by English women that we see at baths in the simplest costumes, belongs to various very distinctive, very distinct models, one Very regular, the others bizarre, strange. To make them A description would be pointless; what would be needed are... drawings and photographs to give an idea of these various categories, truly monstrous, rap- drawing on the designs of Gustave Doré, very popular laire in England, who loved the knots of the arbres, their serpentine roots, the tender and nuanced hues delicate English fabrics, somewhat white, rather than the accentuated colors. These bodies, 'in these motragic events, they perform extraordinary contortions of poisoned felines, of injured snakes.

There is no good play that does not have several murders. very, absolutely mysterious, keeping the facult- The most inventive methods of the most cunning detectives. It would seem that this people go there as to a school, to familiarize themselves to link with these clever tricks, these Chinese puzzles, and to try to find new processes there. That's More instinctive than intellectual. And in these dramas, this It is not only the people who are spectators, but the The front seats are also packed. One time a piece in France according to the number of cheated husbands when So will our authors change their guitars? – And in England according to the number of detectives who appear.

Continental actors would not be good in these English coins.

We can still see the fantastic in the streets of Londresses in the evening, when we meet the gin drinkers. Their hands twist and clench, as if by magic. They wouldn't be like those of French alcoholics. They make bizarre movements, like poisoned animals.

English whisky, when it's good, is worth our best...

their commercial cognacs. But it is often strange-
falsified gement. Certainly, the various drinks that ven-
cynically denounce the French poisoners, do not
They're not healthy. [They add chemicals to them.]
which excite thirst, instead of calming it, and various
other things. I could say the same about drinks
adulterated from other countries. It's apple brandy-
my land, which is certainly not famous, it is
pure alcohol, which is anything but pleasant. But they haven't
not those oddities of adulterated English drinks,
whose danger is often not apparent from taste alone.
which give you nervous disorders.

Sometimes, on the contrary, they have a foul taste.
which poisons the breath for several days.
knows the witches' kitchen, at the beginning of Macbeth.
made with a pilot's thumb, female urine in-
belted, with spider heads, toad eyes,
fetal feet... etc.

And then you have strange dreams.

ee. are made for palaces that are not the
ours.

XXIV

The Englishman is of a feminine race.

The distinction between the sons of Japheth, Shem, and Ham, has not
Not of great value. The classification of breeds into breeds
white, yellow, black, red... etc., is more serious.
The distinction between commercial races (Jews, An-
(English, Chinese, Phoenicians, Carthaginians) or oculo- races
yourselves, defenseless, cruel, liars,
in unstable equilibrium, and the other races, it seems to us
much more fundamental.

It seems that there is more to this than just a difference in race.
more difference than there is between the French race
French, German, Spanish for example, or between the
Breton breed and Norman breed, taken from a
same nation.

Individuals of these races seem to enjoy only of limited freedom, unable to be perfected on certain points, even by the most advanced civilization advanced; they are immutable.

We wonder if they don't form more than one race, if they do not form a species, if they do not they do not differ from us as much as the zebra differs from the

. horse.

Or, instead of a species, could it be a Sex? We have often spoken of female and male nations. The English seem to have feminine blood. The woman It engenders man and prevents the race from becoming extinct. Wouldn't these occult races engender evil? in two of its forms: War and Corruption? No Wouldn't they complement the role of the woman? The man, Once born, it must fight to avoid self-destruction. Read. It seems like a law of nature. War compels the man to replenish his physical energies, if he does not does not want to become a slave, a plaything of its conquerors. Corruption forces man to replenish his energies. morals, to barricade oneself behind one's principles, if one wants to be able to resist the slightest temptation, the Cor. a rupture which breeds vice in some, obliges those who do not want to fall, to strengthen themselves, and engender They possess a greater capacity for resistance. The War is the physical struggle of man against man; the Corruption leads to the moral struggle between good and evil. This struggle between good and evil, which seemed rather to be a metaphysical reverie, seems to become a truth palpable, tangible, and to translate into our language, French, by a matter of national conservation. Whom prevails-Cra? The Freemasons or the anti-Masons?

France has suffered through all the internal and external wars. "laughter that the occult races have aroused in her. She Perhaps it was tempered there again. But the instinct of the con-Won't servility force her to destroy the nest of These English and Jewish reptiles, who cannot decide to live peacefully at home, to extinguish this fire of corruption through gold that threatens all of Europe, to to recall his maxim: "Gesta Dei per Francost"

A Frenchman can become an excellent German.
as happened following the revocation of
the Edict of Nantes. The Alsatians and Lorrainers, many of whom...
suddenly, especially in the countryside, must be of pure
German blood, without French alloy, are excellent
French.

But let a Frenchman try to become a Jew,

Yes, English, a Chinese person, that will be impossible for him. His
children will be half-blood in the first generation,
a quarter of blood per second and will eventually belong to
these breeds. But he will only be able to take the appearances of them.
habits and routines. And conversely, these people cannot-
The wind is becoming French. They can go unnoticed.
when they don't have the overly pronounced type, except for the Chi-
No; that's the best they could dream of.

Some people readily admit that all
their neighbors let themselves be led by the nose by
their wives, and no less readily note that
In their country, things are very different, everything works at
finger to the eye, to the master's word.

The majority, being wiser, admit that it is their home
exactly like their neighbors, and they add:
"The man is restless, the woman leads him," or "Dear-
in women. Some complain about it, others
On the contrary, they find that it's not so terrible that
It seems that it's often for the best.

— England, too, leads the world thanks to
underground sons of Freemasonry; but this is not for the
better. It's for her own good; but it's for the
harm to those she leads.

Here again, we find that England is a
female race.

— After having spoken so ill of England, he is:

It is unfortunate to associate this race with the woman who is
within the family, or within religious orders, is
the symbol of devotion; to bring selfishness closer
personified by devotion, also personified. But
we remind you that the rapprochements and the comparisons

'reasons are never absolutely accurate, that the super-

'jets* brought close together and compared never coincide ab-

Absolutely. We also remind you that we say the flowers

male and female flowers. And indeed, the expression

"Female," despite its brutality, would be better suited to her here.

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_ place than the expression "feminine"; we prefer

This one is considered more academic.

We have shown England bringing about the war and Corruption (we do not claim that it is the only source, there are others, we know that, but (it is the main one) and thus completing the work of the woman who, after giving birth to her child, is sometimes tempted to raise it too gently, to a- soften. The brutal struggle for existence reminds her of the reality. We have shown England unfit for War; that's not a new discovery. We have it. shown leading the various nations that do not seem- they might not notice. So far, these are three characteristics female traits attributed to this race.

We sought to describe ordinary English. It might be objected that there are great intel- intelligence, great virtues... etc., in England, that We took a bit too much liberties with this breed. These great intellects, these great virtues exist- Are they really like that, or are they just like so many others?

English things, which have been praised indiscriminately,
that, upon examination, it was recognized as not existing?

Moreover, if we stick to a comparison-
the English language regarding the female sex, we will be able to
to note numerous exceptions in women
to the laws that seem to govern this sex. Haven't we
not in military order, Joan of Arc, Perrinaïc,
Jeanne Hachette, a number of canteen women, a few
women who, it is claimed, campaigned for
the Empire as soldiers, the Parisian women of the Com-
The Dahomean women who were firing shots?
Don't we see women artists, writers? Don't we see-
on the other hand, in a different line of thought, women-ca-
No, women who put a man on a
chair, the chair in their mouths, and, supporting the
everyone crosses their arms behind their backs and does what
Few men would dare to do that?

AND FREEMASONRY 209

Let us not take one of those women who gather-
one senses all the qualities, but on the contrary, that one
take various women with horrible flaws,
that they be brought together into one, — like the painter or the
sculptors who take a number of models
and choose from each of them — we'll have English
and England;

Whether we consider the old pimp engaging in
repugnant acts of corruption;

Let's take the old woman who, in a village,
causes a major falling out between the landlord and his tenant, for
avoid any competitors, and get the house at the price
that she will determine; — prevents the marriage of the mayor's daughter
who is rich, with the deputy's son, to bring down
this dowry from a friendly family from whom she hopes to receive
in exchange for invitations during the summer season,
small gifts, free consultations, and divides the
town in Montagues and Capulets; — which causes the dismissal
the castle cook to replace her with a dees
creatures that will warn him of everything that happens there and him
will allow you to organize your information into controlled sections,
to the greatest benefit of its interests; — which excludes the
wealthy clientele of the "respectable" butcher who has
didn't want to give him the choice cuts at a discount,
to report it to the "ill-thinking" butcher, and ar-
due to this unexpected result, the butcher "well thought-
"sant" turns to republicanism and the butcher "badly"

"Thinking" immediately becomes "well-thinking."
conversion of which she boasts and which is credited to her
the cure; — who goes to the church behind a pillar, with
a modesty that is both tasteful and becoming, marmot
prayers with practiced lip movements
to this kind of sport, eyes piously lowered on
her clasped hands, opening instantly to see
pass by the people coming and going, examine their
toilets, find that the Molière shoes from Pinet,
the pigeon-throat bodice, the Chinese hat of the
The receiver's wife doesn't suit him;

Whether we consider the imperious and authoritarian woman,
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unintelligent, who imagines that people are being led
with three or four silly lies; thinks he's very
superior, because it thus brought some men
of worth in doing what she wanted; who takes regular revenge-
tied every time she doesn't achieve her goals, no
at the moment, because we could see where the
malevolent spells, but knows how to wait patiently, operates at the mo-
a state where one no longer thinks about adventure, or rather, made
operated by a third party behind which it hides,
but which is sometimes more transparent than she intends-
withdrawal;

Let's take the unintelligent woman, who
the idea that all of a woman's intelligence is limited to
The ability to tell lies; who is astonished, when-
that we dare to catch her red-handed, when we
catches in the act like a little schoolboy in the act of
to play a dirty trick; to take refuge in the air
His dignity offended, he cloaks himself in his respectability;
savings are being made so as not to tarnish the honorary family's reputation.
the category to which it belongs;

Let us take the woman who barely possesses her
religious instruction, which lacks sufficient intelligence
openly trying to understand her, pretends to
to serve religion, and especially to use it a lot, it is
made a matrimonial springboard, the only stroke of luck
merce that it is possible to do without deviating when one
does not belong to the commercial class, and uses it
like a screen to conceal many in-
delicacies, actions contrary to all honor; which
religion, systematically exploited for its exclusive benefit; of which

The concealed conduct is in blatant contradiction
with religious principles expressed with great fanfare:
which is respected by those who are interested in doing so,
by the more numerous who do not see clearly in
the inside scoop, by those who only have distant relationships
taines with her, but which is a true center of
demoralization, unhealthy contagion for those who
live near her, see her successes and her conduct; who
cries out loudly against irreligion, if you allow yourself to

to find that the priest had put on his collar
across;

Think of the hard, heartless woman,
without devotion especially, but who knows, wonderful–
to impress by appearances, who lives only by
these appearances;

In short, let's consider this pessimistic type of
woman, as depicted by gynephobes,
we will have the exact image of the Englishman and of England.

XXV

CONCLUSION OF PSYCHOLOGY

France is the land of Canaan, the Promised Land
Jews and New Jews or English.

The Jew who lives there only wants to shear her and by
Consequently, the healthy, fat woman will even use
of his power to prevent its destruction. He would use it
almost like a good family man, if he hadn't... I don't know
what a desire to enjoy oneself too quickly, to have a double bite
to make up for lost time. He's going too fast, he lifts
anger, sees that he will soon have to fold his
He tries, telling himself he has nothing left to spare. That's what
He loses it. Then the anger multiplies, blowing in
storm and we're going to invite him to cross the sea again
Red. Otherwise, it's quite easy to do as
the shepherd who jealously chooses the best meadows
rics for his flock, not precisely out of love
of his animals, but to get a better cut.

The Neo-Jews also ardently desire the Land

Promised. But a woman banished it forever.
This feminine nation. — Isn't there a rapprochement here-
Is it strangely bizarre and significant? We believe that there

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would have a dangerous mysticism to see Providence
on every page of history, but it might be tempting to...
Merely to assert that Providence does not intervene
from time to time to prevent the coach from falling
in the rut.

The economic laws and the instincts that govern the
Jewish nation, very thrifty, able to live on very little,
show her that she has more to gain by being dispersed.
Those who govern the neo-Jewish nation, who, to the con:-
milking, has the world's largest appetite, prevents him
to live among other nations of which it does not
could accept the salaries.

They cannot even consider returning to France, and if the
France disappeared beneath the ocean in a cataclysm.
They would say: "So much the better. Since she's not at
"For us, it won't be like that for others."

What would grieve the Jew would delight the Neo-Jew.

The Jew is hateful, like all the persecuted. But
He doesn't necessarily have to hate France. He was there.
He is treated better than anywhere else. Therefore, he should not do
no objection, we think, to France
extends beyond Europe. As much as, and even better than,
to deal with the French rather than others.

The Englishman is also hateful, beneath his Sera-
dolphin. He hates all other nations. But he de-
especially tests the French, the age-old enemy,
the colonial rival. Hatred of the Russian is more recent and
Date of the expansion of Russian colonization. France

Jui would seem an acceptable colony: it produces

No spices, but she has good wines. She provokes
his jealousy to a high degree, as well as the race that ha-
bite. She doesn't want to find this race odious by-
everything. She encounters it in Canada, Mauritius, and elsewhere.
core. This is unbearable for her! She gives the order
to the F.:. M.+., to make France give way not only-
to England, which would be understandable, but to
all other nations. Let us see their actions.
of our leaders, especially those at the Quai d'Or-

say, in certain questions of delimitation by

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'for example, in some countries where there is no shade

from an Englishman. We could multiply the examples.

— So, the Jewish island called on the Englishman for help

To increase numbers, to share the costs. But it is not
not hostile to France, nor to its expansion, like the
Neo-Jew. He mainly "works" on gullible people in the metropole, which should be educational and put us in a
Not much lead in the head, which has its good points. The
Neo-Jew "works" towards the destruction of France, to
its degradation in the metropolis and in the world
whole. Sometimes the Jew must whisper in the ear of the
Neo-Jew: "You're going to kill, you're going to kill."
The goose that laid the golden eggs. "Che ne feux Des de cela." He
protects us, this good Jew 4,

If we continued, we would end up praising

of the Jew, as we have already mentioned above
to move towards a movement of respectful enthusiasm towards
regarding the infamous pimp Bibi de la Glacière, whom we
Let's get closer to Messrs. PMG

We understand what interest the F.… newspapers have in not
not to talk too much about what's happening in our colonies,

outside of France.

Let us add, for the edification of our readers who do not
They know little more than English people passing through France.
that this being is more harmful to his interests, having a
greater corrupting energy, more hateful towards
of us, whom the Jew never leaves for more than ten
minutes this seraphic mask, full of good nature, of
honesty, loyalty, kindness, friendliness,
uprightness, of. And which sometimes makes him sympathetic to
overly lenient people, of whom there are legions in France.
Whereas we continentals, on the contrary, we
let's stay grumpy for several hours, a whole day, a
entire week.

It is curious to study in Freemasonry the double neck
rant of Jews and Englishmen, who are generally very
distinct, without contradicting each other, going in one direction
similar, reminiscent of the Rhône and Saône rivers in Lyon,
whose waters do not mix.

But we must also consider that attacking the Jew without
Attacking England is a waste of time and effort. Au-
It would be worthwhile to try to dry up the Saône below
from Lyon, without wanting to dry up the Rhône. We don't arrive-
would never see the bottom of the Saône riverbed that one
would have woken him from his bed with a single, powerful kick.
nesque; it would be immediately covered by water
of the Rhône.

Similarly, if one unhorses the Jew, the Englishman or
Neo-Jew will immediately come to his rescue and the
will get back in the saddle, ready to fight the bad fight,
prouder than before, even more intimidating to his
opponents astonished and discouraged by his new re-
resistance.

It would also be of interest to study, for
to complete our study, the scope of which is very broad, the
results of Franco-English intermarriages. It would be necessary
study them in England, France, and in the countries
mixed, that is to say in Canada and Mauritius. It would be necessary
Also check if it is the father or the mother who is French.
In these mixed countries, the child, it would seem, follows ge-
generally the race of his mother, energetically claims it-
lies, and often, a Lizarre thing, leaves no trace
of mixture, can even be considered a type

of this race more pronounced than many people who
have no mixture.

We did not observe these cases closely enough.
to be able to give a serious opinion, and the question-
The process would benefit from being conducted scientifically. There
Furthermore, there would be classifications involved in these matters.
differences, equally interesting, equally ac-
only found in botany. Dividing plants into mo-
nocotyledons, dicotyledons, acotyledons, has been in-
undeniably provide a benefit to humanity.
But classifying human races in ingenious ways
would certainly be more useful. When will this be done?
science ?

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In France, one occasionally finds children
born from these intermarriages. We see, in particular,
children born to a French father and an English mother that
One could cite the purest types of the
French race, physical types and moral types, having
the defects and qualities of our race firmly ac-
hundred.

What's happening? The English woman, now a mother
French, does she instinctively feel that her child has
she needs a different education; that she doesn't have it on her own-
not just a part of the soul, but a whole soul
To awaken, strengthen, and protect? The marvelous instinct
of motherhood, which works wonders, probably adapts
adapting itself to circumstances cannot so easily
to be afraid of leaving one's work incomplete.

We could add a few other ideas, but
They might be of a delicate nature and require-
would involve a lengthy development that cannot include
this collection of notes written quickly.

CONSERVATIVE CHEF

What can the Conservative Party do in response to the

Freemasonry? Nothing!

Nothing is as demoralizing as politics. We de-
The politicians demand, above all, success. Success.
is the supreme morality in politics. We will not tell you-
does not take into account the compromises sometimes made
vexed paths we had to take. Power is
always more or less the gravy train. He is certain-
It's true that we don't expose ourselves, with a light heart, to seeing
The entire press will be on your back, without you having to do anything about it.
As compensation, a family needs to have a dose
intense moral sense to resist democra-

… The influence of several generations of politicians.
F The descendant of these generations almost always ends up
_days to know nothing but success, and to no longer
_to like what glitters. Certain brain cells that,
In a normal man, only reason holds a place.
nable, eventually develop excessively, com-
prioritize the others that are shrinking. The love of brilliance-

lant gradually replaces moral sense, which atavism
left lazy, which education sometimes neglected.

These people are becoming a bit like the English, oc-
They are mainly drawn to the outside, to appearances. They
different in that the moral sense is not absolutely
dead, that he was not cut hard with pruning shears,
that it can be revived; in that it exists, that it is not
than atrophied.

They become like those birds that have a step-
sion for what is brilliant, without being able to otherwise
to discern whether it is of good or bad quality.

If they do not rush there with enough enthusiasm, their
Women come to the rescue, arousing them. And he is not
It's not uncommon to hear this nonsense on the beaches or elsewhere.
payment:

“Roger, my friend, (not everyone could arrive-
a worm to pronounce "Roger" like that lady to whom
(we are referring) to Baron Saul Cohen!

Roger, impatient. — But I can see it clearly; there's more
He's been here for an hour.

MADAME, paling and blushing with desire, stirring nerve-
With her whole body, she pleaded. – Come now, Roger!

Roger, starting out in a rather bad mood, then well
once erected, bring back the Cut-Off after a while, and
Endless conversations ensue.

Other times, it refers to some English baronet,
from one of those noble Phoenicians who conquered their
parchment around the pyre of Joan of Arc or in
Acadia, who haven't yet thought about soaping their
national flag. They may fear that it will be soiled.
The stains don't come off with soap, nor does the stain of
Lady Macbeth's blood.

Other times, it's some American, that
we place ourselves well above the Israelites and the An-
Glas; who until now have not concerned themselves with our affairs
that when they belong to Ribot's circle, the
willful blunderer; who, in Spanish America, have
noble blood runs in their veins; which, in the United States,
fortunately for them, they mixed English blood

with the blood of superior races, emigrated into other countries
standards proportions.

Sometimes, these relationships turn into...
gre, especially when the American women don't fall
in the matrimonial nets at the opportune moment, de-
They are treated, sir, by some amiable matron.
then bitterly of "rastaquouères".

I admit that this expression seems much more
to ridicule those who launched it rather than those to whom it
addresses.

There is a certain childishness in wanting the re-
representatives of a young nation should all have the refinements
comments of the citizens of France, the oldest nation
of the world, after China which we cite for me-
moire, without wanting to make any repugnant comparisons-
gnants; that people who have suddenly become rich cannot
to have the education of our old families. One must have-
it was Clovis, at the beginning of our history, who split the
head of a soldier in the known conditions, without
that the press of the time found nothing wrong with it; that it
we should not go back more than two or three centuries
keys to seeing that, in the best families, the u-

The wisdom of using cutlery at the table was little known, that a glass
was enough for everyone; that in England, in the
In the most popular hotels, you won't find any service
viettes at every meal, nor bedside tables in all-
all the rooms. We must also tell ourselves that sometimes, in
the American prairie, in the nascent cities, one does not
I can't always find tissues to buy; what I need
often go very far to fetch water to clean
those that we brought with us; that we cannot find
tree leaves to be used as handkerchiefs
and that it is often necessary to blow one's nose with one's fingers.

We find the rastaquouères to be perfect-
lying in their role, but that the representatives of
The first French families are not at all like that.
when they throw themselves desperately into their arms, without
reflection, like seabirds against the lantern
headlights, and eventually realize that the Rastafarians:

Not all of them were educated by Jesuits, nor
at the convent of the Ladies of the Sacred Heart. These dowagers put there-
time. We readily admit that the ideal of
education—for young girls—is not about making them
bluestockings, to bring them to a doctorate in science.
But it would still be necessary to open their minds more...
agency, expand their knowledge and help them avoid the
serious mistakes they later make in
existence. They are too often educated as
beings driven exclusively by instinct, and some of them are found who
are incredibly ignorant, especially regarding
religion, which they sometimes understand so strangely-
ment. |

And this expression of rastaquouère is like
those spits thrown into the air that fall back on you
nose. They lacked dignity, French pride;
They acted without discernment, like children
that the courts refer back to their parents, without con-
damnation.

The ladies of the upper classes were astonished by the sight of...
winds easier than their farm women. They are like
'these hens on whose beaks a mark is placed
with chalk, who look at this bright point without being able to
they look away and end up hypnotized; they
unwittingly play an absolutely anti-national role.
Their husbands, living in the sordid circles of the po-
contentious, are excusable up to a certain point of

to suffer the harmful influence of the environment. But those that we called the "angels of the home", do not have the same excuse. Instead of diverting them, they seem to do their possible, on the contrary, to make them penetrate daAdvantage in this path. And they swoon. in front of the first exotic person who comes along.

We admit that the new one always has the the allure of the unknown. But they should still... to say that the Frenchman who did not know how to organize himself against International Freemasonry has consequently lost its political prestige in many countries, but in no way his personal prestige, and that I title of

French, whatever one might say, always takes precedence on the market.

This leader of the Conservative Party is showing his true colors by letting oneself be amazed by the exotic. Moreover, it is necessary to to think that there is an Israelite who is organizing the attack, eats the priests; that there is also the elegant Israelite who disrupts the resistance. Facing the Free French army mason who has all the impudence of the old larbins during the Saturnalia, there is a kind of Freemasonry within the Conservative Party, which will not not to the lodges, but would be deeply sorry that we did Nothing against Freemasonry, against exoticism, and inaugurated this overly stupid conservative policy To be honest, that honest conservatives suThey repeat without understanding for far too many years. These people are hypnotized by the exotic, have often received small favors, are linked, have lost complete independence. From time to time, they are given a stock market tip. It's good, if there are a few services to expect from them. Sometimes, too, it's bad. It was obvious. They got angry. They were wrong. It would be too much. convenient, if one could say for sure at first Bout-Coupé arrived: "Here's 1000, bring me 10000." These profits are only justified by risks. BySometimes, the Bout-Coupé has a hot tooth and brings in nothing. It's all in the natural order of things. Nature has its laws; She sometimes takes revenge when her rules are transgressed.

Another scourge of the Conservative party is the "Well-meaning" people. We are not talking about those staunch conservatives, who retain their feelings thoughts for themselves, without showing it to anyone "The edge of the field." We're talking about those people who vote.

with the conservatives, speak ostentatiously, wrongly
and through, without rhyme or reason, feelings that they
They barely seem to understand. They are conservative.
because it's in good taste, because it makes a statement.

They have a contemptuous "politically correct" attitude, full of indignation.
tion, but by no means executive. [They are delighted that there is
had "ill-thinking" people who acted as their re-

push buttons. It's a kind of pocket-sized respectability.
Imitated by the islanders. It reeks of the landowner
of ancient stock, support of the throne and the altar, and it is
...what they are looking for.

These enormous and frequent outrages, which have never...
But it didn't lead to any action, leaving one dreaming.

It is especially in matters of marriage that the "good"
"Thinking" is becoming important. We're going to offer you...
a party. You reply: "The young man or the
I don't absolutely dislike the young girl. But I think
that the opposing party is far from having my fortune. I don't
Don't marry me, to make a "ponne pedide avaire" (a play on words, possibly referring to a
However, I imagine that, among the people who have my:
fortune, I would find a match that would please me, assured!
"Just as much" — "Yes, but this person is so
"Well-meaning!" is the reply. And the word "well-meaning-
"sant" is pronounced at length, with a stiffness res-
It's acceptable. You can't stand it anymore, and you accept.

Being "politically correct" is a marital value.
This is worth a number of farms and several
Suez shares. It's a cash settlement. This equalizes the forces
tunes.

Let's open a brief parenthesis here. If these lines tom-
right under the nose of some Anglo-American, he
will smile mockingly and say: "These French are
Funny. They're looking for a dowry. As for us, we
"We marry without a dowry." The French, dowry hunters,
are fortunately an exception; but, out of the number
Countless young girls to marry off, that's the devil for you.
if one cannot find a fortune equivalent to the
his own. Leaving aside all questions of self-interest, we have the a-
advantage of entering a family with the same
costs, and the same means to satisfy them; this avoids
many disagreements. Besides the financial interest,
is a moral interest, a more important one.

We will respond to them mockingly as well, but, as we have often done verbally, without to add a touch of malice: "If the French are looking for a formoon equivalent to theirs by marrying, the Americans

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"Don't sheaths sometimes seek in the one they are happy to take as a husband, especially a good firm? Don't they prefer it to an elegant man, have theyable-bodied, educated, a man who does not possess these qualities listed, but which is especially suited to bringing in money in the house? Don't they often look in the marriage, a way to have a well-lined purse for being able to run around the shops, their favorite pastime. to come and travel in Europe, leaving their Husbands who experience more pain than pleasure?

Alongside the hypnotized members of the Conservative Party, there are people "The well-meaning" are an infinitely larger class serious and more numerous. These are the people whose Their tastes and education do not incline them towards careers political figures, who often even abhor them, who have serious occupations which are sufficient to absorb their energies, which are the number and sewould be happy to find chefs in the category a sufficiently large number of conservatives who haveThey are disappointed by the honors. They are saddened not to meet that hypnotized people who always revolve around the question, without daring to strike the blow where it it is necessary; those who amuse themselves by cutting off the tentacles of the hywhich grow back one by one, instead of reaching the animal right in the heart; which demoralize their party with their conscious or unconscious hypnotism.

The Conservative party would easily be the strongest in France. But it's a boiler full of steam, containing an overwhelming force, without a connecting rod to put This force in action. We're reluctant to put a connecting rod in it. so as not to offend the exotic. The eroding powerAlbion's aunt emasculated this party.

England said to itself: "If France wanted to seRidiculously, she would muzzle us. Let's not engage the

'In the fight, we wouldn't be the strongest.' And to avoid . this struggle, she plays the F.. M.-., this gran- leprosy

dissenting, which forbids France from even considering the struggle.

Freemasonry, for its part, the eldest daughter of England, not to mention, employs the same means that his mother said: "If the conservatives (we ran- (under this name all anti-Masons) the If they wanted to, they would crush us like flies. "They want to."

And we are outmaneuvering the conservative leaders of all the ways. And these, instead of unleashing the pack of , conservative forces, to regiment them, to discriminate against them

_pliner, they hold them back.
The conservative masses no longer understand, not more than the marine infantry soldiers that we make to backtrack in Madagascar. Always the same instinctive processes as Albion, knowing marvel- cleverly goes about weakening the forces that she would be powerless to fight!

Conservative leaders are protecting the F... M.-., which, herself protects England, who, in turn, protects us. nimble, with the impudence of a servant. She counts on it. Double-locking safety guard. It's the F,:. M... white. They are far more harmful to their party than u- tiles. It would be better if they didn't exist. They an- They are tempted to take action. Many of these leaders maintain-

_vators, let's say it, to their credit, play this uncons- 'Cimentally. Exoticism is that serpent that fascinates its victim, licks it for a while, then swallows it, They are in the second period. They are hypnotized. They are like their leader, the Count of Paris, who will seek refuge with the English, who killed the monarchy in France, to replace a king of French blood, the Queen Victoria, our most august sovereign, impe- protector of India, protector of France and Madagascar g'aAsCar.

We think about the horrible role that women play F.. M... They are the real recruiters of the F.'.M.:.,they correspond to the recruiting sergeants of the English army. They insinuate themselves into certain salons,

talk about the last sermon, have musty smells of
cathedral during their first visits; later, they
They're talking about K... M.:., who isn't as bad as people say.
he claims; they suggest that if the husband enters the
F.: M... he will get favors, money, from his wife
will be able to afford toilets; they lead by example.
They are not known to have any personal wealth and live
on the footing of gilded ease; that depends on this
their reception in certain circles. The young woman
She reflects, that is to say, accepts. Her husband struggles more or
less time. But what a woman wants, God wills.
wants. The snake approaches the woman, who in turn
convinces the man. It is the female Freemason that one
employed in important circumstances to convince
to create a husband, a statesman; to silence her scruples
patriotic or honest people. Man always gives in.
skillfully entangled, surprised by a skillful force
to present everything in a false light; and the trick is done.

This female phalanx is the true foundation of the F.…,
M... It's being left out a bit too much in studies
anti-Masonic. It's somewhat naive to imagine
that the husbands are F.'., without their wives knowing it.
This must be a very rare case! These women are, moreover, quite rare! These women are, by
very edifying in church. But gallantry should not
to go so far as to allow themselves to be strangers for the French masses
to gler without protesting, even if by a woman's hand
nine.

And one wonders if, within the Conservative party, one
would not find that symmetrical something, of
repeated, always the same, which is the characteristic
of English and instinct; which recalls the streets of the past.
Clays, honeycombs, which are part of our history
the common thread hinting at the passage of the Occult, something like the smell of the skunk that
betrayed. One involuntarily thinks of those American women
Some were well-mannered, others strangely bizarre.
married to Conservative leaders. No regard for the name
that they wear, they smoke at the communal table in the
hotels where the vagaries of life call them, acting

as no man would dare to do, not even in-

not a single little working girl from Montmartre, nor even any
of those ladies from the Moulin Rouge. We hear no-
lement to make all the American women who became French
French women, through marriage, in solidarity with these ridiculous, sa-
how much the various provinces of the United States
They look very similar, and all the women of the same
province, nor of the same city, are not made on
the same boss. Disheveled people often have
Hearts of gold, we know it. Let's not be too funny-
rists! But one might wonder if these maria-
The injuries were the result of a lightning strike, which
seems unlikely, or have not been the opposite
a golden chain forged to restrain arms that fled
A vigorous rent, at the service of a warm heart. We
said that this would explain some notable abstentions
questions, sometimes harshly criticized. The English do not
not wanting to deprive themselves of their wealthy heiresses who-
would, however, have an empire favorable to their views on
the French Conservative Leaders, who prevent them-
would begin the fight against their army, the F.°.M...,
They imagined the American wedding. The English know
that they are inferior in wrestling, but excellent at
To warn her. It must be admitted that next to American women
serious, some, and the best married, have not
not yet able to strip away the scent of the girl from the suburb
English. Could it be Freemasonry that is the supplier?
of those golden handcuffs given to the Chiefs of the Conserv-
would they belong to the same family as
those surrounding the traitor Ribot for the greater
Is France sick?

And these Conservative leaders employ the policy of
Half-measures, like the Colonists. What a rapprochement!
Shameful! The Conservative Party, like our colo-
nes, must perish. Thus wills Albion. Sic volo,
sic jubeo. Both sides let evil do its work

1. We also wish to pay a very special tribute to
good manners of Spanish American women.

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progress and only move when public opinion
becomes turbulent and risks causing them to plummet.
So Albion rages and, seeing that there is no way to
to do better, resigns himself for fear of making a blunder that
would show the world the inner workings of his policy.

This is once again the symmetry of the instinct of the An-
English. The Englishman doesn't know how to fight, but he knows
wonderfully disorganize the army which should
to fight; he mines beneath, surreptitiously, instinctively, like a termite.

These Conservative leaders are disorganized. The atro-
They possess serious qualities, but love
From what glitters, the need to rebuild their fortune,
all of this was skillfully exploited by the Fathers Eternels from across the Channel.

They are told: "France is afflicted with syphilis,
So give them energetic doses of potassium iodide-
"sium to purge his blood." They reply: "Oh!
No, my dear friend. Nothing but half-measures! And
They simply treat them one by one, whining, the
the most hideous buboes, as they appear.
This is utterly unserious. The internal problem,
Blood poisoning increases.

And below these grave monks, there is the se-
line of subordinates, minor deputies, general councilors
rural mayors and mayors, who also allow themselves,
hypnotized by these people to whom they attribute a
exaggerated importance and they tell you: "This is not important to us-
It was strange, but Mr. Lecomte C.... said it was like
That's it. Let us submit to the orders of our leaders!

When one attacks the throne or the altar in front of con-
serious servants — or else they become sad, se
saying that the record of the monarchy, all things considered,
The daily record of the opportunists who have been
forced to change their name from the first round
of the wheel, ashamed of themselves; —or else, they see

red, if they are of a fiery temperament, seek their leaders, who immediately appear offended, when They're talking about Anglo-Jewishness. They say that these people are like the lay brothers, the conversi brothers, the brothers in the open air of the Masonic Order, which are not admitted to the mysteries, but nevertheless do not suffer that people speak ill of him.

When one attacks the throne or the altar in front of these chithose "extra well-meaning" magpies we told you about, It is not sadness, nor vigorous anger that one encounters among them; one immediately hears the sour note. They are like ostriches, who hideThey hid their heads behind a mound so as not to be seen. They use religion like a clod of earth. And They don't want their mound disturbed.

Sometimes we distractedly direct our gaze towards a dog; we must keep our eyes fixed somewhere part. The little dog imagines that someone is after the bone he holds on and starts to growl furiously.

The "extra-well-meaning" people are the same. They give a grumpy note even to people who don't have Son. they don't dare attack their mound, which doesn't allow itselfThey would not attack religion, which would not admit not that it was done in front of them, who only perput in a joke or a very good-natured criticism. When we want to see the current state of affairs end, he It is good to study and visualize things in this way. that they are, so as to diagnose the illness and to treat it. to provide the true remedy. They have no such desires: They believe that "ill-thinking" people are doing them harm. function of deterrents and they find everything for the The best in the best of all possible worlds. They only see that their clod and are afraid that we will touch it.

These little minxes, as prim and proper as they are, are do not represent for a single moment that religion, – reduite, by them quite irreverently to the functions of motte – may suffice with regard to their children and their husbands; that she has the power to veil to their eyes all the vileness, the depravity, the abuses

of trust to which they surrender; but that she is absolutely ineffective at throwing dust in the eyes foreigners.

The exaggerations in their religious practices
are a fairly certain indication of a weak conscience
clear. They are a source of demoralization around
of them by the examples of the hypocrisy to which they
indulge in, and to some extent legitimize, the
attacks by the K...

Genuine indignation is effective.
What have these little minxes done so far? Nothing. What do they intend to do?
What are they going to do? Nothing. Just prevent anyone from touching their
Motte, that's all.

We see which services the conservative or anti- cause provides.
Masonic, which must be confused for the moment,
can expect from them.

We were previously talking about the Conserva- Chefs
tors. Is there anything in the world as bizarre as their
chief, the Count of Paris, who ended up making himself hated and
despised by almost all of his supporters?

One wonders if he, too, is not obeying a word
of Masonic order. He allows himself to be pampered by the An-
Glas that kill the king, without killing the man, probably
because they see no use for it; who had the
Prince Imperial by a F.-. and then made him, at the
In truth, a magnificent funeral, just as they have
sent cans of food to Parisians in 1870;
who respected Napoleon III, that the disease could not
to save for a long time, after having tried to do so as-
assassinated by the Internationale, while he was on the
throne; who killed Napoleon I*"; who are probably

-for many in the wars of the First Republic-

republic; which thus removed all forces from Paris
vital to the nation; who thus managed to kill
Louis XVI and to emancipate the Jews.

Jews and English are like I can't remember anymore
what animals of different species live

!

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always side by side, working together,

_ support.

The conduct of this Count of Paris is bizarre and...
would require explanations. That one finds better-
deleures. I have no objections. The F.:. M.:. is de-

Announced from 1ORPIARES: He did not want to attack

to her. She killed him. D

The history of France is a bit too key, like

sheet music. It could be written in advance.
And it is written in advance.

These popular movements, all these revolutions
They don't happen by themselves. They are made from scratch.
Pieces for the needs of a cause. The Commune of
70 in particular, which was Si LES PRCRIEUSS of certain
properties! '4: -7. 5:

X / Is this really the frabcatss people, this people so little re-
-A revolutionary at heart, who actually made all his revolutions?

T4

Wouldn't they have been done for him instead? The F.:.M..., to whom

'They mainly benefited, wouldn't she have sorted that out?'
'in its conclaves, as one sets a program of

parties, a play: at such and such an hour this, at such and such
This hour... etc. She leads us around like little children
We boys, who read our
In our daily journal, we lose sight of the details.
without trying to grasp the main points. That one
try an anti-Masonic revolution to see if

That would take, like the others!

The next Franco-German war is probably...
blably, from now on, better tuned than the themes
major maneuvers. All Masonic lodges
French people, with very rare exceptions, declared
to want Alsace to remain with Germany'. It is true
that they denied this documented claim. But
These are mere denials from lackeys, from Knights of the
The orchon: that doesn't count. These people don't deny it.
more than Clemenceau insults. We see what the pro-
“Freemason oar. If a Bazaïine is needed, there will be one

4. V. Free Speech.

One, if two are needed, there will be two. It's necessary.
Long live Albion, after all.
- Opportunists will accuse us of demoralizing
People? What are they talking about? Morality or...
The moral? That they don't talk about things they don't
They don't know these checkers and colonists?
How can we be demoralized after them!
7 Who knows? A 48th Brumaire might come to clean it up
, the place.

And these people do not want war with Germany.
gne — we are happy about that, because it would remind us
a bit too much about the wars of the First Republic, with
the Knights of the Torchon of the time at the head of the
France — under various pretexts, but in reality, because
that the current situation pleases Albion. France and
Germany and Germany are irreconcilable;
Russia is also divided by customs difficulties
nières and other things that are simmered. The three nations
cannot unite and replace Albion's domination
in the world, by theirs. All is for the best.

Our newspapers are perfectly idiotic too, with
Italy. They reproach him for his ingratitude. What a child-
Tillage! Why did Napoleon III wage this war?
It's a question of atavism, the /evue gravely stated.
of the Two Worlds. Napoleon I had Italian blood and

He loved Italians. What a great joke! Na-
Poleon IIT waged this war on Masonic orders.

'Albion wanted to see a power in the south of France

_ that could bore us. That's all. There are Italians
sincerely Francophiles. Francophobes are
cowards, like our priest-eaters, like our
rulers; they are F.*., that's all.

Albion is like the ship's captain who shouts
in the ear trumpet: "Full speed, deini-
"Vieisse, stop!" All of Europe, France the pre-
Mière is this ship that operates at the slightest touch.
Only Russia is showing resistance, and for the
To punish them, we'll unearth some good-for-nothings who have
their mission: to blow up the Tsar.

\

They say Albion is dying. She had never been
So powerful, on the contrary. It's like the yew tree... M.:.que
Many naive people also believe she is dying, because
that it is presented to them as such in their daily lives
Anglo-Jewish people, known as Parisians, denounced by Develle.

On reflection, we remember that the surroundings
of our kings and our last emperor, was for-
tainted by Freemasonry. Sometimes syphilis
passed down through several generations; it is no longer
It is contagious, but it exists.

The question is whether the Conservative leaders who have
have not been influenced, directly or indirectly, by the court.
have contracted the contagion. These people are no longer able to al-
They are direct in politics. They have that frankness.
dubious Masonic affiliation, the supple spine of lackeys-
than the mason in front of their voters. The day before the
Elections are for them like the time for New Year's gifts for
The barber boys. "How well I served you, sir!"
"All year round!" They lie brazenly, audaciously-
They lie. They are incapable of getting to the point. They don't
They can do more than just bias, bias, always bias.

A father said to his son: "My son, there are two
ways to make one's way, honestly and dishonestly
clearly. I tried both methods. It's the pre-
"The one that worked best for me so far."

This is what the Conservative leaders have not yet
Understood. They don't steal, they're rich enough to
to be free from want. But they lack integrity.
professional, the franchise.

Is it to falsehood that Napoleon and Bismarck have
due to their success? No, the first one owed it to his ge-
one denies it, the other being Freemasonry, of which he was only one
tool.

These Conservative Leaders have Masonic syphilis.
And with each new Chamber, they decline.

If it were only them, it would only be half the problem.
But the party is declining along with them. That's more serious.

And yet, France is the most conservative country!
world leader. And the Conservative Party no longer exists.
It's a topsy-turvy world! That's still the note an-
clay from our Anglicized country, protected by Her Majesty
Queen Victoria. Almost all the peasants are
conservatives; they all possess or hope to possess
to seize a plot of land. They make up two-thirds of the
population. And the other third is largely preserved
vator.

We recently read in Social Reform
that radical for the peasant simply means very
Republican. There are three degrees: Republican, that's the
positive; opportunistic, the comparative of superiority; ra-
dical, the superlative. However, they want to be very republican,
Therefore, they are radical. They are of that kind.
The Conservative Chiefs clashed with the
Those! What do you expect, these people like to be evasive, they don't
They no longer know how to go straight.

The question is, who should we vote for?

For the anarchists? We wouldn't want that!
They're jokers. They're bourgeois, all that stuff.
They are more horribly bourgeois in London, they don't
they don't even worry, any more than they worry the
Jews. The English and Rothschilds, Jews and neo-Jews, are
forced to satisfy themselves, to prepare
devices that never explode, to give
the change in public opinion. In the Chamber, did Vaillant throw
his bomb on the checkbooks, who are indeed the guys

of the bourgeois feeding on the sweat of the people? Cha-
One of the pennies they have in their pocket is a drop
of the people's sweat! They are led by the Occultists.
As results, let us take as a unit, as
In criminal matters, the number of days of incapacity of
work. Let's remove the spectators from the stands to whom
The serenade was not intended. It will be found that it is
a routine case involving the correctional police. Constants of a
A little help, does better.

For opportunists and radicals? We prefer-
Let's call the anarchists bitter or foolish.

those who are led by the nose, who risk
their skin, which obeys a movement of passion,
who don't check coldly, who don't go
to seek the complicity of some sinistral substitute, these
substitutes with an austere appearance, so as not to be prosecuted,
who obtain it easily. If they haven't checked,
at least they eagerly shake our hands
more notable checkbook writers. These people gave rise to
hatreds in hearts that were not made for shelter-
To overcome this feeling. They are tenacious. Beware of the future!

As for the socialists? We were never able to find out.
What socialism was. Neither did the socialists. They
cannot agree on the meaning of
word when they talk about it amongst themselves. Does that mean
Democracy, demophilia? That wouldn't be so bad.
But what do the people want? From a political point of view, it
has the same ballot as the dukes and princes;
They are even deprived of it if they are officers. He...
is therefore equal to, if not superior to, on this point. Does he want a
Improvement in his situation? We are with him. May he
He will firmly establish unionism and he will see a beginning-
improvement plan. But the people, those of the cities of
Less is idiotic; he is as dumb as a doorknob. IH.
eats of the priest; let him then eat a little of the mason
nlulot, perhaps he'll succeed better. These people
Gullible people are the worst gullible people in the world. We don't have
that by passing their hand through the pouch, we can do what we want with it
The oncn wants. They would go and throw themselves into the Seine and find
It's strange to be wet.

For the conservatives? Is it really worth it? What
Will they do it? They're being evasive. They're making blunders.
whenever the opportunity arises. Their votes are
Stupül, suffocating! We no longer recognize our elected officials.

We talked about the instinctive symmetry of the An-
olais. We talked about how they entor-
tilled the Conservative Leaders, not wanting to have them
against them. They approach it in the same way, vis-à-

vis of the clergy against whom they would have difficulty
struggle. We don't engage in the struggle. We turn the difficulty around.
Cult: it's the eternal English system.

The natural guardians of the throne and the altar,
Conservative leaders and the clergy are silenced.
give them a bone to gnaw on. The first ones are given...
marriage, an American woman, often vulgar; to the latter,
a bishop's cap. And these dogs put away their barking-
ments; the bone passing by, prevented the howls of sor-
They don't do their homework.

Certainly, it would be much better if there were neither
Conservative leaders, nor bishops, because they paralyze the
forces of their party. Without them, the masses would be restless,
would organize themselves, choose leaders, and go from
forward, would pierce this inflated balloon that is France
Masonry. That's what will eventually happen. We'll give them
will commit the affront of not admitting them into the ranks. They
They will only get what they deserve.

We said that the religious war was aroused-
tedium, maintained in France by the English, daring a goal
colonial.{This was also a con- fighting machine
between royalty, which, in France, was supposed to be religious or
not to be. The throne and Catholicism were indis-
solublely bound. 11 It was a matter of placing on the throne of
France, the English power. It is there. But that
It will probably cost him dearly. Ga is already cracking under the pressure.

The "nice" French have gone completely off the rails.
sign, with a foolishness that does them credit. These
"Brutal" Russians, these "reactionaries" with their minds
Mystique didn't cut into that and we were forced
to invent nihilism. It's hard for Russians to e-
to be called "brutes", and it's comforting for us to be
called the "nice French"!

It happened all by itself in France. In Russia, it
doesn't work; it upsets Sandy, the per-

sonnification of the Scotsman.

It is quite distressing for the Eternal Fathers beyond-Manche, we agree, that everything that happens
The mysterious and dirty things on the continent become clear.
suddenly of prodigious clarity, when one knows
to the fullest their desires, their appetites. The proverb: "Everything
"It comes at the right time for those who know how to wait" is coming true.
A bit too much for them.

The Conservative leaders are frightening! Whether they have
abandoned the Count of Paris, we do not see there
great evil, although it is the triumph of politics
English. That they said to themselves: "If he loves the An-
"Glais, let him become English and leave us in peace,"
We agreed with them. Let them rally to the Republic, that is the necessary consequence.

But these people are rallying to the policies of the Lodges.
That's not why they were elected. They are the
stronger supporters of Masonic policy. There
has a distinction between Republic and Freemasonry that he
You don't need to be a scholar to understand.

From time to time, they are given a little success
Oratory, we are even happy to reserve it for them.
is pleased to see this opposition as it is,
this opposition which serves as an obstruction to another
opposition that the country could elect, which could be
less accommodating. They occasionally make
tearful speeches about government impiety.
The government is responding to them for appearances' sake.
And everyone is happy, delighted.

We could have expected better from these people who are
for the most part, they were large landowners.

They are careful not to form an anti-Masonic league.
nique, which alone could give them weight.

And, when Vaillant throws a bomb into the Chambre, after behaving well on the first day, from the
The next day they voted without reading it, the law against anarchists
schists. As long as we've only blown up simple

voters, it was nothing; but when you attack them
For the members of parliament, this is becoming serious. It's disgusting!

And they pass a ludicrous law. Instead of saying: "The
Anarchists are waging war against society, that is
Perfect! Society won't protect them. We'll keep ourselves safe.
to worry the murderers of the anarchists. The police
will publish the stud-book, the list of anarchists, for
that there be no mistakes." But that wouldn't be a
of these half-measures so dear to these emasculated men, mena-
goat and cabbage farmers. And the Jews, the Protestants
so many, the English who are the leaders, would risk

To be torn to pieces. What a misfortune!
Let's get rid of the Fs, the Yves
Guyot, des Floquet, etc., who seek to carve out a
A jacket of respectability on the backs of anarchists; that
We are being rid of the Jews and English influences-
his, — we'll settle it in five minutes, if there are any left,
the account of the anarchists, who, like the F.*. are
led by the Occultists.

When we see the Count of Paris and the Empress
to seek refuge in England, one thinks of these animals
ills of new countries that are wounded and which have never-
But given the man, they come towards us without suspicion.
leaving a trail of blood with each step. The hunter
He is ashamed of his easy prey; he is disgusted. But
He thinks that in the evening, at the hotel, he'll only have bacon.
He's hungry. He shoots quickly, without aiming.
to prevent the animal from suffering. The English, however,
have the Imperial Prince killed by a V.-. who wears the u-
uniform of an English officer, who called himself his "good friend".
They will express their condolences to
his mother, who confided in them, and they gave him a funeral-
The superb ones. The saddened royalist wonders if these
families who had superb blood in their veins,
have degenerated. That's where the masonry of Orléans and
Napoleon ITT led them.

They go to the very people who surreptitiously have
toppled their throne and seek to overthrow
that of Leo XII,

XX VII

English Colonies in France

It is not without interest to study certain colonies English women established in French cities.

At the head of the colony, of course, comes the step- Some harbor a vague distrust of this sinister being- The others welcome him out of curiosity, out of urbanality or for other reasons. [The exchange of converstations. Sometimes, we end up talking about colonies English. The opinion is politely expressed that the An- They should leave us alone in Madagascar. because, in Tonkin, in Algeria, on the coast of Africa, etc.

The English newspapers have an answer for everything. They tell us readily say that "...England is wrong to want- A dormouse that spreads too wide, he who grasps too much holds nothing fast. that they risk seeing the touchy sensitivities of other nations are worried about this invasion of English, as prolific as Australian rabbits and also liked to be out of range of rifles black men and cannons of Alexandria... that they risk to provoke a continental coalition... which is necessary "I had to leave it to others... etc."

Of course, these journalists don't believe a word of it. of what they write. By taking the copy to the head of the day- To get him to approve it, they send him a letter. those absolutely repugnant blinks, disgusting "abject, Chinese, which make you feel a maease and a surge of anger when you see them which mean: "Understood?" This is written for the continent and for the English who reside there. These are defensive arguments.

Then this clergyman replies to you: “My dear friend, You're absolutely right... I've been wanting to for a long time. "He thinks..." He sighs, looks at the ground with a He had a rueful look, typical in these circumstances. He told youbite some arguments of the same kind that he draws in his newspapers, which are sent to him ready-made, like his sermons, for that matter.

The truth is that these people are deprived of many pleasures, they want to have that one. They would like to to see the Frenchman under their knees, to treat him impertinently naming, openly from Turk to More, which they do not can do that surreptitiously at present, telling him: "You have a glory that we have never had, that

We are powerless to have. Our flag is

-Dirty, yes, we know. We had the pleasure
| to tarnish your own. Remember Bishop Cauchon,
...Etienne Marcel, Bazaine, and others. But it's not

Enough. He has been purified by sublime acts of devotion.
T1 shines with a brilliance that hurts our eyes, which
penetrates our hearts like a dagger blade,
which burns us like an unhealthy alcohol, carries us
to the brain, leads us astray. But in your fall, you embrace
your flag under you. You both roll in
the mud. And I've got you both under my ge-
No. I raise my flag with one hand. Look. The
Isn't this group worthy of your best sculptors?
My flag is dirty, but it dominates yours.

And then these venerable, seraphic heads, took-
They would have a horrible expression. Their eyes would become-
would be white, the mouth would open in curses-

hateful sentiments, would shout imprecations in this
a bizarre language with feline intonations, the notes
low notes following high notes in contrasting patterns
Shakespearean. They would be writhing, pale with rage. Their
blond and red hair, by contrast, would become
darker. They would pounce on you, who are disarmed-
They would invent acts of Chinese cowardice, cruelties
of hags, of stepmothers, of abominations including men
My dearest friends have no idea. They would come in dan-
sant, letting out those cries of triumph that come from them
sometimes from the throat, hoarse, unpleasant, disturbing,
throw bundles of sticks on your pyre, as they did
for Joan of Arc, with epileptic haste.

We don't know about that in France. We only know about...
The Englishman was gentle, shy, and worried about finding himself in a
A country where everything is the opposite of what one knows.
that one side of Janus in France, the smiling side.
doesn't know the other side, the horrible grimaces.
And every Englishman has this double face: the first that
you see, when you are standing tall, valiant, the re-
guard firm; the second one you see, when you
You fell, defenseless.

There are two things the English tell you, that

Every Englishman knows, that every Englishman tells you.

4° As the French recovered quickly after 701 It's frightening. What nation in the world has had so many tribulations that France has faced for several centuries, especially since 1989. They don't add: "Thanks to us and to the Freemasonry.

20 If France can remain for ten years, without having the war with Germany, France will forever be victwisted. For in this duel for coins that they have engaged The two PAISSANEER, the richer France must have the above.

That's what even the lowest-level employee tells you-English. And he respects you, he fears you. You have some credit. And he puts on his friendly, smiling mask and absolutely good, which is typical of him; the mask of the a hen who knows that you don't catch flies with

vinegar, which requires practicality above all; the farmhouse how pleasant that nature has given him as a means of defense; the mask of Janus, first position. That's what the respectable clergyman is saying to himself about your city. And while you see Janus, first position, venerable one, we see him with his Levite, the eyes, poles, enlarged, dancing epileptically around of a fallen enemy, bound and gagged, treacherously striking him, shouting cries of triumph. And we cannot see that like this |

We refer back to our comparison cited above, these drawings where you have to look for the hunter, the dog and the hare. Once you've found it, you can't find it again. see the hunter and his companions. When you Have you ever seen those Anxlais heads absolutely resobservable, transforming under the influence of rage, . of hatred, when you then encounter those same venerable heads, seraphic in the street, — a transimage positioning occurs abruptly in your cercalf, despite yourself, and you say to yourself: "I see that from here. That's the look on the face that this Eternal Father, this SeRaphin in such circumstances.” And you experience a a feeling of well-being; that of the man who is at by the fireside, while the storm rages. And you wish that, if you were ever to die by hand men, not surrounded by Englishmen who have Little respect for minorities.

We talked about the cruelty of the Loures: The poor-
Good people! It seems that only the [roquois] were ve-
. utterly cruel. The others had barbaric tortures-
bars, like the ones we ourselves had at the Moven-
Age. They were cruel like the uncivilized, no
by race. The English are so by race; civilization
There's nothing they can do about it. It reappears intermittently. They have
the unhealthy curiosity of these stupid women who make themselves
They invited people to watch a duel from behind a shutter.
will follow the battles, see the faces of the wounded, of the
dead. They will witness the bombing of Alexandria

in yachts, knowing that the Ecyplians do not have
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of long-range cannons, informed on this exact subjectment by the lodges. They pay a little black boy to a ne-
Gre, to see it cooked and eaten. Bunch of brutes!

Why don't we have good, realistic paintings of the
The death of Joan of Arc and Perrinaïc! We would like
that the pyre be outside the painting, but that the artist
make sure these neurotics stand out, with their cries of
felines, their forced, wicked, cruel, white laughter,
frightening, their epileptic movements. Ten mi-
Nutes afterwards, these people must have been perfectly cal-
their, their attire exuding honesty and propriety.

We don't want to turn people against these
clergymen, who ask us for hospitality, who do not
Moreover, these
People are annoying because of their falsehood and hypocrisy.
PNR 0 sn

They want us to believe that they are not responsible for anything
in the affairs of Madagascar, that their clothes and
the bread they eat is not splattered with blood
marines. If these beings are not in-
We are intellectuals. Let them count.
with this superiority of our race, this inferiority of
theirs. Let them understand that we do not admit
with a mocking skepticism towards their spiel. We
we know perfectly well that, if they had any interest-
If they knew better, they would know how to prevent their colleagues from going there;
they would not close their eyes, saying: "Let
"Do it, let it go."

So that we don't talk to them too often about Ma-
In Agascar, they go on quests in their temples.
for the benefit of the poor, which is their duty; and they give
a generous alms from their own pockets in the
quests.

They do it with a certain ostentation which we
Let's not blame them. Their situation...
obliged.

But this alms seems to us to be only a pa-
try to get these honest merchants to pay so that we
let them peacefully practice their "bedide gommerce",

so that people don't go shouting under their windows "Ma-
"Dagascar!", and hang signs on their shutters
representing skulls and crossbones. The joke-
terie would be at least as good as the one that was
made by their fellow citizens a few years ago,
We are told that these are in a city in the West,
they placed a chamber pot on Duguesclin's head.

They should know that, for the past few years, we have
terribly close to Madagascar in France, that the
'The English rely a little too much on the Freemason-
rie, that they have in this island impudences of va-
poorly trained girls, that they have already been corrected and that
It will happen again.

If they want to find arguments, to send
to the "Societies for the Propagation of the Gospel",
because they like to find arguments that are already spoon-fed
In the newspapers, here's one: "If it's real-
ment to convert Madagascar to Christianity,
Our missionaries will be more than sufficient for the task.
Let them send their pale-
quests with pale faces, many of whom barely know
read, explain the Gospel that many people...
while are unable to understand, but to which
They offer a thousand and one different interpretations of themselves.
according to the needs of the cause, of their "bedide gommerce"
and their interests. In the heart of Africa, there are
numerous tribes who have never heard of-
the first of the Gospel. There are better things to do there than in Mada-
Gascar, where the contradictions that erupt between them
and the French missionaries on the one hand, and among themselves,
then, they present the Gospel, in the eyes of the natives,

the appearance of a vast hoax; where they work-
slow against religion. So they shouldn't broadcast it
both their lights and make them converge towards their
respectable homeland: may they cast a little of
clarity in certain caverns of these brains that do not
don't seem made for the light, these brains that
have immense voids, gaping holes, like the
lungs of tuberculosis patients.

The truth about Madagascar is forever uncovered.
Green. Don't play that guitar too much. The
The crowd would become unruly. Our statesmen at-
They might well cast Protestant glances towards Albion
Their powerlessness alone would get them very far. The rest remains.
Albion has the resource of throwing the army on our backs
German. But will Germany find that the Game
Is it worth the effort? Let's hope not.

No! These clergymen are absolutely clueless.
It is evil personified, taking on a physical form. It is a
force of nature. They are as unconscious as the
MM. PMG engaged in pimping for profit
continued, to the applause of Londoners,
provincials, colonials; as unconscious as
The Englishman who lives off his wife's adultery. Then, they
they take on these serious, truly dignified airs, of
dog that has just sacrificed to the canine Venus, which is
rested, sated, satisfied, who, by a bizarre refinement,
specifically chose the local public square,
of which it is dominated by four rows of houses, which
reflect sunlight, which in turn reflects it
also the heat.

And this unconsciousness is an enormous force. Man
He who has a conscience, when he has done wrong, is worried,
said that he will be discovered, that people think ill of
He hides, he looks at you with shifty eyes.
The unconscious man, on the contrary, walks straight ahead-
Standing before him, head held high, he inspires confidence, he doesn't blush.
not what he did a quarter of an hour ago. If the An-
Glas blushed in front of a Frenchman who reproached him for
The harm is because he often suddenly realizes...
the fact that he gave in to his instincts, to his habits
studies, without premeditation to do evil; that you
have just discovered in him the lack of certain
guiding faculties. Like the dog you scold: its
His conscience does not reproach him for what he did, but the
The fear of having displeased him saddened him.

The clergyman that you have the pleasure of owning in your city as a subject of your studies and your

observations, in essence, do not disinterest in actions-seeds of his colleagues in Madagascar. A city of France is obviously a more pleasant posting than a residence at Lake Chad or in Madagascar. He is also-Their sometimes aged, his "bedide gommerce" is fine. But he thought he would gladly send his son there, when the country will have a sufficient population of traders so that life there is comfortable for people who do not do not particularly wish to play the role of pioneers of civilization lisation. Perhaps he too will be forced to go there-even if his affairs are going badly, if the English colony It tends to decrease if he does some stupid things.

Often these people have impeccable attire, don't leave no room for criticism. It should be noted that the The real liars are not those who say the most of falsehoods. In the cafes of southern France, one He hears monumental stories, lies They are picked up by the shovelful. These people, however, do not They're not liars. They're just having fun, they're dreaming. high. Ask them seriously for their opinion; they would generally have a scruple of honor to you to deceive. The real liar is the one who says generally will rarely tell the truth, but will lie when there is a interest and that he will be sure that his fraud will not be discovery. The most dangerous criminal is not the one who does petty nasty things to everyone, He makes people hate him, but he is the seemingly honest man. whose conduct seems irreproachable, who does not commit-there may be no baseness in his existence, because the opportunity will not have presented itself, or who will at least know how to conceal them.

They are much like some mistresses who were married to their lovers, have only the education from a little girl, come to live in a city, hold at the top of the heap thanks to their wealth, are moreover often respected and well received by the various mothers, who nevertheless know very well what it They return, but are easily hypnotized. They enter in what we have come to call "society", they

have no education; but like the English, –
And the English, like them – they know how to go about it carefully:
Dementedly, conceal the wrongs committed, and put them:
to skillfully climb onto someone else's back, usually a
their husband.

These clergymen, like many clergymen an
Glais, are part of the lodges, or if they are not,
are in close communion with them.

There they rub shoulders with our French Protestants, against
from which have arisen injurious suspicions since when-
a few years, including the conduct in colonial matters,
particularly in Madagascar, it seems very
shady.

They rub shoulders with our F.' there too, and one wonders what
that it may emerge from these suspicious relationships, between
deeply religious clergymen and F.'. or-
opening their mouths to say "quack!", every time a
The priest passes by, with the unintelligent air of a carp that
it is thrown onto the riverbank.

The French and English lodges seem to us a
I might love "Gospel" music too much, this "Gospel"
reddened by the blood of our soldiers, and tinged with gold, of this
or which feeds on modern Phoenicia.

These relationships seem highly suspicious to us, and they...
are in reality. The clergyman knows perfectly well who is doing
the war against the French priest and why it is being waged, this
which does not prevent him from going to give him a hug
Peace, on New Year's Day, like the good English Judas he is.

We were recently reading in a cafe in a city
that we were passing through, where there is an English colony
- important, a local newspaper article. I quoted a pas-
wise man, a colleague, who was giving a beating.
green to the English of this colony and added: "It is
a mistake. The English boost local trade; of
Furthermore, the parish reverend regularly gives
a nice sum for the charity event.

We are fueled by a personal investigation and we
learned that most of these English people had come
in France to hide Icurs's misdeeds (we want

to readily admit that this is not the case in all
English colonies in France); that some were not
not tired of seeing a stretch of sea between the police and
“laise and them (it is as a matter of reciprocity, we wish it-
Well, they could tell us the same thing about
our French colonies in England); that, far from
to boost local businesses, they were leaving a beautiful
English-style or wooden bell day, very dignified
Moreover, we do not dispute it at all; that, in:
In the shops in town, they sold at higher prices, under
pretext (real or imagined pretext, we don't know)
Since the English weren't paying, the French had to
pay for them (these are the benefits of our policy)
colonial embedded in the bourgeois life of the me-
troop).

We went further, and then we did not delay
It was not obvious that this newspaper was fundamentally clerical.
"Well!" we said to ourselves, "it's hardly the pool of
to attack anti-clericals with one hand, and with the other
give weapons to these Levite jokers, give them
courage in their Masonic work, by letting themselves-
"They cannot impose themselves on us."

We have no doubt that, if these lines come to
If it falls into the hands of some Englishman, he doesn't cry out:
"Here we go again with the medieval struggles."
The spirit of the sectarians is once again attacking our
religion, etc." In short, they will insist on copying word for word
the Israelis' spiel to show once
Furthermore, their kinship. We readily admit in cifet
to be medieval. If the marines depend-
They feel their blood without counting, it's only right that there are
people who count these drops and are stingy with them.
Let's not stray too far from the question, with answers
next to the concierge caught in the act.

Furthermore, we refuse to talk about religion with
The English. For us, religion is a set of i-
ideas and diverse feelings. For them, religion is not
not a collection of ideas; it's a well-polished living room, very
illuminated, where one has the right to go and clown around, in che-

perfectly ironed garment, subject to a fee
which varies according to different religious denominations.

Some time ago, when you entered a At the temple, the beadle approached you, looking dismayed. offer you a seat. He seemed to have lost in the his wife, his children, his parents, perished in the day some terrible catastrophe. It did not appear himself perfectly certain of still existing, of not being not a corpse, not to be dead, not to carry his own grief. It was desolation!

Today, this same sexton comes to you looking sulaughing, with an engaging expression, he puts you at ease. cleared onto a bench, where people line up with affable airs, without tears in their eyes, as in a living room.

And you can find thousands of people in England who agree to be clergymen, to be the linchpin of these weekly antics, which they would not want to submit to certain savage races. These people are unconsciouscients, like the PMG gentlemen, like the entrepreneursnors of "pinchers" at the Grand Orient, and are adstared at like them by a crowd of unconscious people.

And these people are very civilized! They boast of the eTre! What a strange aberration! That's precisely what he There is something particularly sad about their case!

There is no better comparison for English than to the rust, which first appears in one spot, wins, wins again, eventually invades and disintegrates the iron that a A powerful hand could not have broken it. It is also more stronger than the Force. It is driven by a force naa turmoil she cannot resist. The Englishman too has its path laid out like a flowing river, which cannot go back.

When two drunks meet, one of them cliThe other one winks with one eye, in the English style. The other doesn't wonder whatever the other person means. There's only one thing Possible: head towards the inn and they go there without... to say a word.

Read the English newspapers; you will find them general.

They're incredibly stupid. They rehearse in three or four places. Different things, the same thing. You don't understand. You You find that unhealthy. An Englishman understands and in

This extracts an idea that you haven't grasped. This man-
That it lacks absolute precision, it's soft, flabby. If we
If we don't know them, we don't see where they want to go.
come. There are countless blinks scattered-
_born everywhere, to highlight various things.
Let us make an essential distinction here between the cli-
a flick of the eye, designed to silently attract attention
your attention on a point, intentionally; and the turn signal-
repeated several times, involuntarily
'silence,' which is the main sign of outward emotions,
which do not appear on the face: drunkenness, terror.
summer. This is important for those who want to know
'the English.

XXVIII:

UT. "BALUCHONS" OF THE GRAND ORIENT

We remember that, when we were strangers diant, we liked to stretch our legs In the evening, to dance. When there were no invitations in the serious salons, we were going to pack our bags in Those... if you'll pardon the expression... "pinchers."

Everyone in our gang used Jeurs loisirs to discover some new entertainment and they were supposed to inform us.

"I've found something chic, you'll see," a blond, first-year student told us one day like us, who still had the freshness of a girl, with his cheerful air, lisping and half-closing his left eye, as usual.

— Ah, well! If it was you who came up with that again, that It must be beautifully disgusting.

— No, no, my dear, that's all I'm saying.

"But where?"

You'll never guess. It was at the Grand Orient, in the sacred temple that presides over the destinies of the

France, where the F.. are busy with what they call so-gradually their "works!"

— “We’ll go and see about that. But, you know, if it’s you who
Having discovered this, it doesn't inspire confidence in me.

We went there one evening. The entrance fee was two francs.
The meeting was disgraceful, all the old women of the quarter-
a third were gathered.

We were playing a lively Spanish waltz tune.
We couldn't hold back, and we went to invite one of
These ladies, the only one who had a suitable appearance.

"I believe I saw you on Saturday at the Élysée Palace ball,
at the president's house, she tells us?

— Ah yes! At Jules's, what can I say, I frequent
the wrong places for some time now. » This poor-
Mr. Grévy, he might have made an excellent concierge!
why had Freemasonry led him astray?
The Presidency? Jules and Coralie left it to their son-in-law.
Wilson gave them all their fortune, as a testament to their partaken into consideration.

Then we went to join our friends and we
began to deliberate with that proper gravity which was
appropriate at that time.

“I’m not staying,” we declared, “it stinks of tor-
"Pig here." This phrase often came back to us.
memories from that time. "All these sailors
They disgust me.

— We're leaving too.

"I'm staying," declared the student who had discovered
that.

— We'll come back for you.

We went for a stroll through the cafes on the boulevard
vard, then around two o'clock, we came back to look for
our friend. It was the time when we were starting to eat supper.

Drumont sometimes speaks of the Cow Ball, of which the
Mother Emile, President Toutée's mother-in-law, was the
landlady. We burst out laughing in spite of ourselves, every time
the “hose” is recalled in the Free Speech, which
happens frequently.

I think that at the Cow Ball, it must have happened

Like in the Grand Orient. All the little dark corners.
and mysterious ones were used. At the table, we made ourselves some
foot. We drank from the same glass. They were people
relatively serious people were at the table. There had been several-
Several floors, balconies. We found our friend
behind a staircase, his collar slightly wrinkled, but
He was still happy, explaining to us that "it was
"Very chic, we were wrong not to stay."

Since then, he's settled down, he's even married. When we told him
When he talks about it, he says: "What a dirty cow that woman is!"
You were quite right. But we were coming from the provinces.
was excusable. » This evening was for him the prelude
numerous visits to the doctor and pharmacist.

And this at the Grand Orient, in what replaces the
Temple of Baphomet? Why not? We already have it
said, Freemasonry is just a commercial society
commercial. It is only natural to reduce overhead costs.
renting out the halls. What goes on there, my goodness! We're not
Here to see. It pays off. That's something.

But all these Venerable Ones know as well as our
friend who had just arrived from the provinces, who was nothing like a
police officer, which is what it comes down to. And they could 5th promewalking the streets with sideburns, without anyone noticing
Arrested for illegal possession of badges. They all have green backs.

It is quite natural that the legend of Duhamel has taken hold.
in France with the speed of lightning.

Willette, who loves Shakespearean contrasts, forperhaps he could draw inspiration from his painting of the Black Cat,
representing Paris having fun and the Prayers, rising
to heaven, in the form of nuns.

It could represent the Red Mass at the Holy
Chapel, with those serious-looking men, and in a corner
The Cow Ball. It would certainly be a hit.
the government, which would like to replace the painting
stunning and legendary that we see in all our
'courts. That would be more modern, it would even be morealizing; this would teach the judges, as has been said,
that justice and tolerance must now work
hand in hand.

It could also represent a solemn occasion at the Grand
Orient, these Venerable Ones with the heads of Eternal Fathers like
Vves Guyot, pontificating in their priestly vestments
rates, and above, the maritornes of the dancing district
in the Temple, then moving aside into one of its corners,
which are used for initiations. It's London-style, it's the
London disappearing, amidst the jeers of the Continent-
rate.

And we tell ourselves that perhaps we are wrong to attack these
People, how amusing, how funny they are. They will disappear
perhaps in a violent burst of laughter, or in blood,
They will be absorbed while still existing, like the
"pmg" from England. It will be bizarre, tragic, or mys-
Terrieux.

This is how things work at the union of
domestic staff of Cadet Street.

And when we see Rothschild, Yves Guyot,
Floquet, with his noble phrases, we remember the ex-
our friend's clamor, emerging from a mysterious corner,
the broken collar: "Oh! my dear! you know, at the Grand Orient,
That's amazing!

The fact is that Bullier, even on the day of the In- ball
ternat, or the Moulin de la Galette, offered nothing of a-
approaching.

JAPANESE WOMEN

Please excuse us for talking about Japanese women again.
It's like a cordial that a man needs who des-
fall into that vast cesspool that is England,
not England as it appears, but England-
land as it is, England that hides, that has one.
A wonderful way to hide. "7
There's nothing as fun as supporting something
paradox in front of some Japanese women. They have hor-
They are the source of error in themselves and in others. They are very
They then whine with impatience, they are unhappy, their
figure contracts, and they cling with all their
forces to remove this error from your mind. It seems-
would say that they are facing a reckless person who, unconsciously
Cimentement, will throw itself into the river. They strive to
to give you the reasons that contradict your opinion,
and one is forced to recognize that they have, among other things,
very good qualities, a very strong common sense, a good sense

as unsinkable as some ships of construction-
special tion.

Some of them teach for the French navy
an admiration that easily reaches the state
chronic and even acute. They are asked where they

had the opportunity to become imbued with these feelings that,
Moreover, we are happy to share with them.
They respond with deep emotion that they do not
do nothing, moreover, to conceal that it is in the
Yokohama port.

They are made to realize that they could have been mistaken, that
almost all sailors in the world have the same uui-
in this form, that these sailors might have been Germans.

Japanese women have a talent for understanding what one
will tell them from the very first words; and, while the
The rest of the sentence unfolds, we see their lips move...
ter impatiently, deference alone preventing them from
interrupt you. Their faces remain very serious; they
seem to find that the question has an important ca-
hospital. They stare at you, absolutely
like a dog on its master. Their gaze is very intense.
Intelligent, surprisingly frank, and very gentle.

"No, no!—No, no! I didn't make a mistake."
And each "No, no!" comes off like a cannonball of ca-
No, made even more impatient to leave due to the delay
that he experienced; it also has a sound

of an amusing roundness; it has none of the bitterness that
cannot repel certain European pince-beaks.
And she explains how the French flag, which was
at the top of the mast, it differs from other European flags.
for example German and Italian flags; in
What makes the uniform of French sailors different from others
European uniforms. Gela looks like the BC for
She. Then she pauses for a moment to breathe.
not having found the time to do it with enthusiasm
of her presentation; she mentally reviews what she
he said, to see if any errors had crept in.
neither in thought nor in expression, is said halfway-
voice, an approving "No, no!", then loudly
Voice: "No, no! I didn't make a mistake." We don't
can't help but smile, but she, she finds the
This is a very important question, it remains serious, its gravity being

further enhanced by her diadem of black hair.
Another time, we had the opportunity to talk with

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Another young woman. She told us: "I don't like the
"French!" But there was nothing in his words to-
not an expression of bitterness, but rather an ex-
Overwhelmed by disillusionment and pain, she was slumped over.
on a kind of armchair, with my feet not touching
earth, like a little girl who doesn't yet have the
legs quite long. We protested that we
On the contrary, we were full of admiration for the Fran-
We were not French, but we weren't French. But she
replied: "Yes, yes," with such an accent of certainty, that
we were forced to admit that we had wanted
to indulge in an innocent joke, which she
didn't seem to hold it against us. Japanese women seem
to have a sense of French, just as others have a sense
of the Jew.

We said to him, "But yes, you must really like the
"French?" – "No, no!" she replied.
"But what if?" – "No, no!" And each "no, no!" of-
It was becoming increasingly painful, disillusioning. We
We then pointed out to him that in these American cities
The French were not in the Pacific coast.
in reality, not hand-picked, that many were
thieves escaped, but only the French of France
were much preferable. Suddenly, the young woman appeared
to come back to life, her languid face lit up with a
Her joyful gaze brightened, then she began to meditate on my
assertion, to make him undergo a kind of examination of
customs to determine if she should be granted citizenship
in his brain. The mousmés seem to attach
It is extremely important to have only reliable ideas.
but, once these ideas are accepted by them, they will serve them
wind sometimes enters the conversation, without thinking
less in the world if there are disadvantages for them
to issue them.

She first weighed the pros and cons of our idea; her face was
cheerful. Then her expression suddenly turned sad.
painful: she was probably thinking about the bad
tricks that the French had played on him. It was the con-
tre. Then at last his face calmed, and turned to

The weather was fine. It was the balance. The idea had taken hold.
path and had settled into one of the lobes of its cer-
calf. She seemed delighted.

"And do you like the Chinese?" we asked him.
us. – “No, no! They are the Jews of the Far-
"Orient." – "And the English?" – "No, no! They don't
are not good.” -- And each “no, no!” came from
His mouth, round, confident.

A paradox that it would be unwise to keep them in their hold-
nir and that would enrage them, that's the saying dear
to the English, that the Japanese are the English of the East.
We risk suffering the same fate as certain Americans in
the following scene which we witnessed.

We were walking down a street in a neighborhood
Japanese. All the windows, all the doors are
Open. There are no secrets. This is reminiscent of
not at all like an English Sunday. The pieces were all
small. Into one of these rooms they entered gravely
Five or six children, who went and sat down in a circle
in a corner. They sat down on their heels, so
that they no longer seemed to have any bust, that they
they seemed even smaller. The room appeared to take
of enormous proportions. Very seriously, as always-
_days later, they began to chat. The mousiné who emits-
He held opinions, advanced the bust and the figure, as
_ to make himself convincing. Then, after having
Having finished speaking, she looked at all the figures to sa-
to see if his ideas had been accepted; all the Japanese
They stand in a circle, looking at each other to see if their opinion has
was received favorably. If one of them is not
If she doesn't agree with the opinion expressed, she needs to say something.
Why? If his opinion is preferable, it is accepted.
immediately, especially by the preceding speaker, who is uh-
relieved to have been cured of a mistake, who considers
to have made the most of his day.

When they hold these discussions, a large number of people,
Japanese, Americans, foreigners... are there, listening,
examining the scene, which is certainly original.
The children don't even notice the presence

of these intruders, or, if they notice them, they don't
They don't formalize it. There was, however, a great deal of America there.

American with a mocking look, a farmer who probably came 200 or 300 leagues for fun, which did not appear to please them. They looked at each other and a young girl twelve or thirteen years old, the youngest of the group, good-said in the middle of the room, and set about expelling The American, like a Freemason, expels a simple Jesuit.

She rolled up her sleeves, revealing her little plump, round, vigorous arms, brownish in contrast to her face, which was white and pink, and pressed firmly-ment her hands on each of the hemispheres that the nature gives man to allow him to sit comfortably. Besides, his hands could hardly... to go higher, the man being very tall and she, having need to brace oneself to gain strength.

And, after a brief moment of very understandable hesitation-understandable, — for the man appeared extraordinarily Strong and vigorous, he could have taken him down with a single blow. fist, and this district was called Whitechapel, in memory-nir of the terrible London district — she began to push-to serve the man bravely, very bravely. The man heu-Fortunately he wasn't drunk and seemed to be in good health. composition; he was prepared to take it in stride.

And while she was pushing, she was talking to the man, to his friends behind her, to herself, probably trying to justify her behavior; she hurled insults, explanations, cries of triumph, when the man advanced a few steps away, cries of fury, when he res-She was motionless; she spoke in Japanese and English. Her his face, usually so lively, was still excited by the triumph and resistance. She looked absolutely-she was convinced; she imagined that it was she who had pushed this giant out the door.

Then she closed the door latches, leaned over the window, throwing out a profusion of all expressions offensive words from the Japanese vocabulary, which seems very well-stocked, without hatred of the rest, and absolutely believing that it had happened.

And she went back to the back of the room, to sit down again at her place and discuss very seriously the incidents which venaieni to happen. ®

+Some kids are unfortunately tight-beak — this flora blooms in all countries, even in

"Beautiful France," as the English say, which does not are not yet recovered from the events of the war One hundred years — and thus give it a bad reputation to their peers, in relation to passing tourists. But, when you know how to avoid them, you find that the others Japanese women, on the contrary, are of an extraordinary character. Very open, and very friendly.

And we feel remorse for having spent days in-third parties to support them with paradoxes, which they put a touching, endearing eagerness to take away from us of the mind; expending itself generously, without counting, to find reasons that can convince us; happy, when from time to time we corrected one of their ideas; letting it show, without thinking to conceal it, a hint of admiration for a "monsir who was of the same nation as the French sailors "That's what you see in the port of Yokohama."

And they're fun with their irregular eyes, of often different sizes, placed, without symmetry uneven heights. It would seem that the mousmés, always in a great hurry, they didn't leave time to their parents to finish them off, at the moment of coming to world; that the parents must have thought: "We will arrange all of this, along with the nose, when she... will let time pass”; that, since the early days, always occupied with very important matters, they were unable to find A moment to sort all this out.

What would be very ugly in European women, their On the contrary, it gives an unpretentious, good-natured air. quette, which is far from being without charm. Their paudoors that are only half-open, give an ex-even more intense pressure on their already so sharp gazes.

We imagine their sleep to be that of angels. without hatred, without ulterior motives, if Cupid, who made

the happiness and misfortune of so many generations, do not ve-born to harass them, to remind them that humanity has its requirements. Much has been said against them under this report; but, if I am to believe certain testimonies, at their flesh would be quick, very quick, as Among ardent races, orthodoxy would sometimes have to... to suffer, but they would be completely ignorant of what it is vice.

When you arrive among the Native Americans, you are initially inclined to take all men, all the braves, as they say, for women.

When you arrive in the neighborhoods of these cities, American women where there are Japanese women, we are also very surtaken.

We expected to meet small women at brown complexion, slightly yellowish, like that of the EsSpanish and Hungarian women. We are quite surprised to findcounter a whole collection of chubby angels, including the sex is not very obvious, often having plump, very fresh cheeks of a dark pink; having especially the air of very well-behaved children (many of them are only twelve years old), looking like a group of children well-mannered, knowing how to have fun gently without causing trouble noise that could annoy adults; having, above all, the appearance of absolutely believing that It happened. It would be pointless to try to describe this reThe convinced gaze that some Japanese women have. We don't One can have an idea of it without having seen it. We would have perhaps, however, a roughly accurate design, imagining a baby with enormous, fresh cheeks those wanting to blow out a refractory candle, who do not doesn't want to let herself be pushed around.

We carefully avoid certain ones which They look pinched. Those pince-nez are to be avoided, just like the plague in all parts of the world. And we will cato be with others.

If you get too close to them, so as not to be

Forced to raise their heads too high, they retreat from After a few steps, they find their rhythm. They walk. their legs spread apart, which gives them a limp duck, which lameness is increased by the fact that itThey have one leg stronger than the other, like all the peoples who sit on their legs. This wooda trait that would be very unsightly in other breeds, On the contrary, it suits them very well; it gives them a dea brisker and more eventful walk.

Then, once they were finalized, the conThe payment is being made. They begin by telling you what that they think about a subject, an event that interests them

of interest for the moment, and add, for more mystery-
probably explains why they think that way. Then,
They're looking at you to see if you think like...
They. If so, they seem satisfied and move on to a
Another topic. If not, they want to know why you
Think differently. If your reasoning is better than
They accept theirs immediately, they swallow it
almost greedily. Otherwise, they do all their ef-
strong to extract from your mind an idea that will-
it would take root there, which seems to them to be pro-
Generously regrettable.

We had been warned that the women were lying
With great difficulty. This had left us skeptical. We
we resolved to see what was going on.

In the middle of a conversation with one of them.
the ones we had chosen to conduct this experiment,
We asked her a few indiscreet questions. She
could have told us that we were not qualified
to question her, that our relationship was not
however old a date we can afford to
Such questions. But this escape route did not come.
to the spirit of this young woman with a rather open soul. She
immediately became flustered, his face contracted penile-
plainly, and she gave us a look that seemed to...
to say: "There's no point in me lying, isn't there-
"Not that? You wouldn't believe me?" Then, however, reunited
Summoning all her energy, she told us: "No, no"

15.

But these "no, no!" cries were choked awkwardly.
In her throat, mutilated bodies emerged. Then she re-
kept it again, convinced in advance that it had not-
couldn't take it, was trying to launch a new one
"No, no!" But the second one didn't come out. She started
He put a finger in his mouth and looked at the ground.

The experiment was done. We didn't want to pro-
prolonging unnecessarily this moral vivisection which seems-
knowing it was difficult for the little girl, we hastened
to soothe the wound we had
made and quickly moved on to another subject, to the ma-
French rins.

The subject seemed of paramount importance to the young woman.
immediately absorbed all of her attention

available. She no longer thought about the great sorrow she had just had.

We expressed the opinion that all the uniforms of Sailors from around the world and many flags of various Since nations were similar, it was easy to make a mistakeper and take a Swiss sailor for example for a French sailor. She absolutely refused to renger in our opinion, saying that the French pavilion was tricolor.

– Yes, that's true, we replied, with the colors horizontal.

"No, no!" the young woman quickly replied, seeing that we harbored in our brains an absolutely False: the colors are vertical.

– Ah! That's right, you're correct. It's the red one which starts at the stem, then comes the white part, then...

– No, no! No, no! she repeated even more vehemently vement, interrupting us abruptly, which did not must have seemed excusable to him only because of the imporexcessive criticism of the question. It's the blue, then the white and red.

And this old woman never seemed to suspect that we We were also aware of the question she was asking. So many Our duplicity would have suffocated her. She was horrified of the mistake for her and for us. This instinct to verity, especially this intensity of instinct, is a well-known thing serious. It is very difficult to get them to accept errors. They always land on their feet, like cats, by virtue of a bizarre but very good instinctreux. If they make a mistake, it's because they are poorly informed. well-formed; they possess sound judgment and good A quality that other races might envy. It is at least that's what we were told by people who were better able to appreciate them than we were.

It's curious to see these chubby angels sitting in a circle. on the floor, in their completely bare, unadorned living rooms, but neat, often with no other furniture than a pa- They raven. They speak very seriously, silently, like well-behaved children; their attention is so attracted by their discussions, which they often didn't have...

don't realize that their living room is overrun with cu-
They often only notice it when the
The subject is at its end, almost exhausted, when their attention
tion relaxes. This seems to indicate that they have not
many ulterior motives, dark ideas.

The intensity of frankness in the gaze of some
Japanese women is one of the most striking things that
might see a globetrotter. But, despite their credulity,
they seem to only do positive things that they have
the intention to do; they are hardly influenced-
cer. They are very shrewd and grasp everything
with a speed that girls will never know
of Albion.

There was also a lot of talk about their vices. There would be
perhaps we should come back to that, as there is in England-
earth has a multitude of admirable things, for those alone-
those who saw them from afar.

In France, we make strange use of the word "vice".
This word means unnatural instincts, but no-
lies the acts that become very legitimate, when they
were consecrated by marriage. The English speak
"French vices," and we repeat after them: "the
French vices." However, the French often emerge from
ways of orthodoxy, but the ardor of their blood which

is a starting point for an excuse, it dismisses them precisely
unnatural acts, vices. All we find is...
incidentally, wicked beings. There is a distinction
grammatical distinctions are important.

The bloodlust of the mousmés sometimes leads them to
badly, and Yokohama, in its capacity as a large cos-
Mopolite and seaport, obviously contains good
a number of ladies with gold belts. But it seems
that if these ladies fall and conceive few
Out of remorse, they have a very pronounced horror of
vice, or even something that remotely resembles it, such as
They abhor making mistakes. They are very [intelligent] by nature.
particulars.

The Japanese seem to have a natural tendency
towards the French. They want to adapt our code. They
have long had French instructors for their
army. They replaced them with German instructors.
mands, probably as a result of Masonic influences-

German lodges, supported by English lodges. They
They simply tell us: "We have no neighbors.
Fifteen days at sea separate us from the coast of America-
which is hardly civilized and from China, which we
We abhor it, and it is hardly civilized either. We
So we have lived until now outside the movement.
You Europeans, on the contrary, live together
near others. An invention made in France is
perfected in Germany, then in Russia, then in
England, then returns to France where she is again-
perfected calf. So we come very simply
ask you to welcome us so that we
We kept you informed of the progress, including our situation
geographical, long voyages on ships
"Sails had kept us apart."

Do we know how they are received? A French newspaper
Sais, whom we will not quote, said: "The Japanese
are positively uninventive. Here is the outline of a
of their new pieces. (Analysis follows). But, if
We are not mistaken, it is the Imaginary Mederin. This
This is not new, it seems to us — Moreover,

"Their merchants are thieves," he added.
To that we will reply that we do not believe that
Corneille, Molière, La Fontaine, etc., have so much in-
they themselves boasted that, if everything had to be thrown in the bin
what did not spring fully formed from their brains, it is necessary-
would burn many works considered in-
interesting. As for the second point, we reply-
we know of the main towns of the cantons,
and even departments, where he had not entered one
bag of unadulterated calcium phosphate before creation
agricultural unions, which doesn't prove much
in favor of honest business practices in France.
Is this stupidity? Or is it dishonesty?
Masonic? Do we want the Japanese to say: "We
we had more sympathy for loyal France than
for perfidious England that only a few F.:. little-
wind to love in our country, which the masses cannot
feel. Do they want us to turn our backs on this na-
tion, of which the main samples that we see,
Are they grumpy journalists? Because the Angle-
The ground is uneven; do these people want to handicap others?
France in such a way that we do not overtake it?
We do not see that we have very significant interests
immediate efforts to appease the Japanese; but the policy
France's policy should not be a policy of interests.

Nations may one day have to take sides.
two camps: healthy races and unhealthy races or
occult. The first ones are by far the most numerous-
brous. But they often contain within themselves-
even the same infection hotspots that it would be pointless to e-
Mothers, homes made more unhealthy by the poison that
unhealthy breeds are added to this; kinds of flowers
females too easily fertilized by pollen that
It carries the wind or the hairy legs of the bumblebee. They have
prepared land, acclimatization fields that
one can hardly think of destroying them. And they are uncovered-

one fine day, powerless, bound, hampered as
France is currently more dejected than we are.
We were not affected by the war of 4870. This poison creeps in
slowly, treacherously, surreptitiously, intoxicates us
without us even realizing it. That's what
This is the weakness of healthy breeds and the strength of breeds
unhealthy.

The example of France is truly curious.
It is sometimes said: "In an age when it is so rare to
"Finding honest people..." How awful! There are
There are few countries in the world where there is so much moral sense
than in France, for two reasons: because we
we have an education that the pioneers of
civilization, which allows us to grasp things
that they can hardly suspect, and because our
the national soul is one of the most upright that exists.

Despite this, one fine day, we wake up in
learning that Floquet and so many others had dabbled
in Panama. France appears disgraced. We
Let us instead consider a few rare morbid elements
in the Anglo-Jewish press and elsewhere which lead the
masses, who possess the ingenuousness of honest people,
do not sufficiently suspect the evil, have a spirit of dis-
admirable discipline.

Tell us the stories of Madagascar, we'll tell you again-
pond: "You're sick, come on now. In other words..."
that Carnot is selling France to the An-
England." – "You're going off-topic," you reply,
but it is certain that the lodges unanimously issued
the wish that Alsace remain part of Germany. – You
You're sick! – My dear friend, a few years ago:

Born, I thought exactly like you, I spoke Like you, but I found my road to Damascus. "Notice these facts." And your friend goes off hisger. |

It is honesty that does not create, but facilitates. the spread of vice, of evil. That's too naive. Not enough skepticism.

We would therefore be very inclined to support this paradox

that the immorality of our rulers is caused by the the very real morality of the French masses.

But we must be wary of the corruption that is gaining ground, making taoil spill. They tell you: "If you want to succeed, Now:] You have to be F... »

We are far from being internationalist, but we we readily believe that all nations will have to agree to have large groups at their homes so many things done to fight Freemasonry. Freemasonry... wants that all nations walk with their heads down. The nations begin to complain of pains which perwould generate in apoplexy. There is a limit there presthat brutal, fatal, imposed on the demoralizing power health of Anglo-Jewishness.

We have a Yaillante army, filled with spirit of sacrifice. It would be effective against Germany. But she is powerless against England, which... It has invaded covertly. It is in the situation of a man who would have an excellent revolver for self-defense to fight against a specter, a ghost.

We are not equipped to fight corruption. which gradually surrounds its prey, and does not glisten the throat that when it is in its defense.

All the goodwill in the world is needed. resist this more dangerous enemy, acting decisively safer than the man who attacks you face to face.

We believe that all those in various countries are hostile to this invasion, all the more dangerousreuse that he is more souruois. should agree between They, to have their complete autonomy, while acting sometimes canned.

We believe that the "vicious Japanese nation", located in the Far East, is much more hon- cleaner, more upright, than "virtuous Albion"; that she could be a very serious element of this balance a special impulse that instinctively tends to destroy England, who is her nightmare and with whom she could not live.

Let us conclude these few notes on the Japanese race.

that we would like to know more about in order to talk to more certain blow, by the following comparison of which We are excluding any offensive content. The Japanese look like a voracious dog that wants to swallow a burning potato, which the pain makes you do the grimace. With an open-mindedness that makes them honor, long deprived of contact with the nations here- Vile, they want to double down and swallow Europeanism. Europeanism is an excellent thing, but currently being delayed by Anglo-Jewishness which gives it a taste that is more than just stale and causes a legitimate grimace among the Japanese.

We will always remember that young woman who had brought the conversation to the topic of French sailors. After saying a few flattering words about their facons, her eyes became moist, fixed on the floor, her throat tightened, she put a finger in the corner her mouth and her cheeks paled with emotion.

This scene was not lacking in grandeur. Similar Simplicity and sincerity are not found everywhere. These qualities are not commonplace, and they must always be... days to be greeted respectfully in passing. The subject was somewhat profane; but, as Mary Magdalene-Leine, she had liked it very much.

In her view, the flag did not cover the merchandise. but it was a sign of a good brand.

She must have been about twenty-five years old, that is to say to reach the canonical age in four or five years, Japanese-born. It was no longer a child's emotion.

The mousmés are strange. At certain times, 'they let their heads drop nonchalantly, their

two pupils slide up and down, one towards the other
tre; there then occurs a reversal of perspectives which
direct towards the person being addressed. There is a game of physiognomy unknown in the white race which is very cu-
funny and of a very intense effect.

At other times, a pro- seems to emanate from their eyes

non-white projection like that of electric lamps
ques, but black like their eyes. The gaze must
It can be very unsettling when Cupid teases them, which
happens quite frequently. But even in the conversions where this god has absolutely nothing to do, we
feels singularly penetrated by this intense gaze
of truth and veracity, which sometimes supports their claims
We are deeply moved. We feel
It's truly an internal shiver, which shakes you.
Then, to hide his distress, to regain his self-control, to maintain composure, as much as possible
not to upset these little old women, who do not
have never harmed you and have no intention of doing so.
'To worry about it,' they respond with an approving 'yes'.
And once recovered from the shock, one reflects and one
We find that what they said made perfect sense.
positively moved by that look, by those emanations of
The truth that comes from these little beings. We want
expressing a truth, not coloring our style by
rhetorical devices. Thank goodness! There is beautiful
We've long since finished with these narratives and
these speeches that needed to be made interesting, when
same |
We had a lot of fun with some of the...

They had to support paradoxes between them. It was necessary to play
stay close to them and don't let yourself get too carried away with the fantaisiy. When we weren't right, their
figure, on which one can read the slightest emotions, express-
a kind of anxiety, a real unease.
When we were right, on the contrary, their face
It revealed an expression of well-being and cheerfulness.
They seem to be fascinated by these conversations. One
An anarchist bomb would explode near them at the moment when
Their attention is drawn to it, without them noticing.
Probably not. | €
Of course, they never suspected that
we sometimes expressed opinions that were not
ours. These ulterior motives don't occur to them-
not easily.

Their thinking is not divided. They do not ask themselves
not by expressing an opinion, if they act in accordance with it
lying to their interest, if they do not risk you
to displease and get a slap, if they don't
They don't cause any pain. They're only concerned with weighing things up.
their words, unpretentious, unaffected for the most part
time; to mentally review what they came-
They need to say; to give each other half-hearted approval,
half for them, half for you; then to give a
loud approval for exclusive use
staff of the interlocutor; and to support it with one of
those intense and gentle looks, which are truly iinpressing, penetrating. This expression from franchise suggests a reserve of strength
honest and upright, which will be used in the duel at
coming from false and occult races on the one hand and from the ra-
those honest ones on the other side.

We could observe in our streets the appearance
sometimes full of candor from some Japanese people.
The directness of the gaze is nothing compared to that of certain
certain women, whom we do not know, because they
Few come to Europe, and those who reside there are tenude in private charter; that is to say, like all the
Being from the East, they are hardly allowed to leave
at their homes.

This overwhelming need for truth, which we were talking about
above, involuntarily brings to mind those toys that
we used to make things in our early childhood, then
that railways did not bring everywhere
Parisian toys, which we called "sor-
"We extracted elder pith and placed
We put a shotgun pellet in the bottom. We had
No matter how hard we try to overthrow "the sorcerer", we cannot-
We were going to achieve it. He always regained his balance,
after some wavering. In this sort of struggle
flat hands that we had engaged with our various
interlocutors, we also could not reach
"Falling" them. It was absolutely comical.

It would seem that they can only live in a perfect balance, as is the destiny of the English living in an unstable equilibrium, like the M Hermine cannot live in the mud.

We wonder if these people we know in Europe, especially like tightrope walkers, cannot hold 'even more to intellectual and moral balance than to the ephysical balance.

We shouldn't imagine that, despite their naiveté and their credulity, the mousmés are absolutely without defense. They are very wise. They see very clearly. ment, very quickly what is in accordance or contrary to their interests, tastes, and instincts, and know perfectly well how to act accordingly.

I was also curious to see their good instincts taste, civility, contrasting with the rudeness and coarseness the safety of these American pioneers of civilization, who live in certain cities on the Pacific coast. It was a refreshing oasis. We resumed with them inevitably a little of his civilized mannerisms perdue to a prolonged stay in the great and splendid American prairie, and in the Ro- Mountains cheuses.

Jl1 could be that these women, so criticized for their vices, from which their instinct, it is claimed, wards them off On the contrary, absolutely, let them be points of happy contagion, of moralizing, of resistance against the English manure of lies, which seeps in treacherously Treusement Tà where the sons of Albion have influence. They show the world that one can live very wellreux, very cheerfully; that one can very well draw one's They're playing their cards right, without lying. They lead by example. It is strange, however, that they produce an effect so diametrically opposed to those who approach them, very favorable to some, unfavorable to others.

When Europeans arrived in Japan, in Nippon, as these islanders say, Japanese men and women b::ignaient in the same pool, in the most perfect nudity. Everything happened with perfect innocence. Apparently. Cupid never intervened in these frolics.

We didn't even think about it. One of them was throwing water at the figure, we laughed, we frolicked without being foolish. The insTints differ between the various races much more than

We can't imagine it.

Some Europeans wanted to take part in these revelries, but it was found that they were not always suitable Wounded. What did the Japanese do? Without noise, without fanfare, Without complaint, they dug a trench not far from there. another swimming pool for foreigners and continued to a-to muse in the Japanese style.

English or French Protestants will not have an aura. They didn't figure that out on their own.

FRENCH TRADERS

These shopkeepers are weird!

They complain all the time, they make the air of Their groans. "Local businesses" are struggling. Very badly, it seems.

My God! Oh well! But it's absolutely their fault. mistake.

These people are power-hungry. It's not us who We will reproach them for it. We are a con-a staunch servant. But we believe that the party Conservative is a factory of gaffes: they happen at The cookie cutter, so much so that it's made in a minute. Like it was before the best interests of the country we want, and not the triumph-of this or that party, it would have been permissible to hope that France's destiny would have benefited from a change of hands.

But it is still difficult to smile at the pou-He sees and ensures the smooth running of business.

It seems that one must choose one side or the other. What would be possible in other circumstances, is even less so in this era of Freemasonry at outrance, which various people like to imagine like an old spring. She, on the contrary, is more prosperous as ever, the Jewish quarter, liberated in '91, and the An-England. The two generators, having never been so powerful than today!

The explorers will tell our major manufacturers
fabric merchants: "There would be much to gain if you
wanted to work for the Black Continent, Madagascar-
because... But these people have the Lodges' password. That
"would be harmful" to Manchester. To win them at this
For an unpatriotic cause, we make it blaze in their eyes
a prefect's position for their son-in-law and a candidate-
official status of deputy for them. They do not hold
No more joy. And "local businesses" are struggling!

They are given this reasoning: "England does not
thinks that in commerce, mainly in commerce
colonial. Do you believe its objective is to promote
French colonial trade, which would make him a con-
a formidable force, if it were not guided by a few
Freemason molds? Your professional intelligence-
Does she give you any indication that Albion would be attending?
Without too much grief at the death of her rival? No. Good!
So, enter the Lodges, obey all orders.
came from England, and after some time, his
"The dream will be fulfilled." And these people enter the Lo-
They, in compact masses, rush to enter,
like sheep in their pens at night, pushed along.
by the dog that bites their legs; like pigs
they happily wag their tails, entering the
reserved Armour enclosures, from Chicago. And the com-
Local commerce is in trouble!

We know the deliberate incompetence of our administrators
commercial and consul matters
Merce. The merchants never budged, never
are deeply moved, have not sought to change this
state of affairs. That would be frowned upon in the Lodges. And the
Local businesses are struggling!

Our merchants do not go to the French colonies
countries where most of the trading houses are:

foreign countries, nor in countries where France might have
chances of success. That would displease the Lodges.
When they go there, it's to behave mediocrely in
the wake of the civil servants. And they throw a wrench in the works.
contemptuous of the missionary returning from the colonies.
It's like spitting in the air that lands right on their noses. And
Local businesses are struggling!

And those who do not go to the Lodges follow the
They follow the Lodges' politics as if they were going there. They follow the

movement, like a satellite rotating in orbit
of the more powerful star. And local businesses are struggling!

During the Anglo-Portuguese conflict, it was said to the com-
French merchants: "The English succession will
is open, go to Portugal." They laughed in his face.
those who spoke to them in this way, who clearly showed
that they had never been initiated into the Lodges, including
Phoenician Albion is the goddess. And trade
The local situation is bad!

And so, to make up for it, the merchant falsifies.
He adulterates the fertilizers and drinks he gives to
peasant, what he sells to city dwellers. He opens a
a growing and deepening gap between him and others
classes that are starting to pull together. He intri-
so that taxes fall specifically on
The farmer, local businesses are struggling. He's intriguing
so that rural and workers' unions become
a meaningless word: rural democracy and democracy
The threatened workers are drawing closer. He is afraid of the unions.
dictates. He could, however, have made such good use of it, a
a better option perhaps than the Colonial Companies-
those, to which he seems only moderately attached, of which he
He only cares about showing off. That's the eternal adage of
our Colonists: "Pretend to be concerned about the colonies to satisfy public opinion, but saffez below the
"No longer possible." When it comes to customs treaties, the
The merchant said: "We are sacrificing ourselves to England;
we pledged not to do him any harm-
Currence. But we have to live. Come on!
We will sacrifice your agricultural interests, favorite-

"Sit us down on our side." It's with these plasters
He's not on a wooden leg.
England does not want foreign trade;
little domestic trade, the twenty-four million
of French peasants being sacrificed and barely earning
Enough to make ends meet. And local businesses don't
Don't go!

It is perfectly strange that local commerce
Don't go past! It's incomprehensible! These people
They have everyone to exploit, they don't want to exploit anyone.
than their compatriots, and they exploit them in the worst
meaning of the word. |

Let's see! Make your choice! If you want to come to power,

Get there: nothing better! But you know that your
ONF representatives have the right to shout and that they can do
to hear cries that were more serious and more threatening than
Your squawking like people "who are being wronged." Hence
It just so happens that you, who were so little in favor of 'things'
exotic, when you were merchants, beware of them
have become so staunch supporters since you are
Politicians? Exoticism, in commercial matters, is
an excellent thing; in political matters, it's a
crime.

What do you want with your complaints? Do you have the
claiming to imitate those Spanish beggars
who approach you asking for alms. "But
"You are able-bodied, you work, answer yourself." – "I
He's asking you for money, not advice.

We would like to offer you some advice.
and not to desire to be given money, for
to keep you on a path that is disastrous for you and
For us. We want a prosperous French economy.
and strong. We desire that the ditch, that you dig-
every day, foolishly spend time between yourselves and the various others.
Very classy, you delighted him, on the contrary. We don't
we would absolutely refuse to throw a few shovelfuls of
sand on our end to fill it. We ask you-
simply don't waste your energy on the sa-
black wine to remove the scabies you contracted

dene les Loges. We want you to become more
Wise. And "local businesses" will do better.

Some of you who helped bring the
Jews, wherever they are, are beginning to understand that they have
They were wrong. They're starting! It's time. You're doing
Currently the game of the FF... M.'. In a little while,
you will begin to understand that this machine
had not been specially and solely assembled
to promote "local commerce."

They are not unhappy that "local businesses" are going
bad, because hunger helps to train people, and one finds-
will see all the more easily at your home the stuff to
sub-prefects ready for any task, with their backs to the ground
You would rather abdicate all dignity than
to die of hunger. The traders could be a
powerful bodies, if they so desired, and, instead of
to confine in an unhealthy jealousy, to incite to con-

milking the jealousy of other classes. Instead, at
instead of taking the opposite stance to Masonic policy
that which undermines them, instead of seeking to use both
strings they have at their bow, — exotic trade serieux,
at the risk of displeasing Albion, and trade
serious metropolitan, by strengthening the peasant instead of
to fight it, — these people prefer to follow a political-
anti-national, anti-commercial. They are digging deeper
In addition, the gap that everyone would like to see is
to fill. They become dissatisfied, bitter, they enter into
the dead-end path of recriminations; lose the tra-
Large, reputable commercial publishers state that
This is not going well; soon they will only live by the tou-
saddened that the head waiters are making every effort
to keep away their unhealthy food, their
odious wines and their idiotic prices, their deliberate errors-
areas in the note presented at the time of departure, to-
as much as possible.

1. Give the following reasoning to a merchant.
This Englishman who comes out of your house, whom you take z
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for an upper-class Englishman, who comes from
throw disdainfully a few francs on your comptoir,
whom you have just greeted obsequiously, is a
a simple store owner in Madagascar, where I saw him
lately. A store is one of those shops where one
sells everything: shoes, hams, woolens, toys.
etc., in new countries where the division of labor
does not yet exist. He often engages in work
of a laborer and by some unknown privilege bizarre,
a peculiarity of the English, doesn't have calloused hands.
has hands that look like they've unlearned something since
manual labor was used for a long time.

This man finds a way to support himself and his
family; and maintaining an Englishman is more expensive
than that of a Frenchman.

Moreover, he is generous. The Englishman has always
two scholarships: one for his upkeep; the other for
to buy respectability, to surround oneself with a certain
a dazzling display that throws dust in the eyes, to create a...
friends, to dispel the unfortunate impression that he pro-
carried everywhere, like his cousin the Jew, for diversion-
to avoid overly piercing glances that might drive him away

the cloak of virtue with which he surrounds himself, and to scrutinize his soul,
to see her in all her nakedness. Let us add that, in the quest,
On Sundays, he only wears white coins.
This is money well invested, the clergymen being
First and foremost, they are sales agents. Let's not talk about it again.

Finally, he finds a way to come back from time to time.
in Europe with part of his family, a dis- trip
Hanging, to breathe the air of civilized life. He.
visiting new places to stay informed,
goes down to the first hotels, tries to give
the main pleasure of an Englishman on a trip, that
to pretend for a few hours to be a
A great lord, a nobleman. He is well dressed, with
a certain chic. He recounts that his sister has just been ad-
The queen's honorary outfit. It is often of a
exquisite politeness, astonishing for a man of his
class, knowing how to conceal beneath dreamy and de-

stained, the flaws that would betray his class, the dose of
He swallowed a rather strong cognac, managing to appear
A true gentleman. Other times, he wants to play the
Impertinent grand lord. You, Jui, throw from the corner
with his eye a contemptuous look that he pretends not to
See. He continues. You treat him as he deserves.
Five minutes later, he offers you a cigar to see
if it will work better.

It's like the Jew who comes to offer you a documentary
where Napoleon takes Richelieu for his first
minister; then, hoping that he will be happier, than
This will be better received, a letter from Louis XIV to Tal.
Leyrand. The Englishman, like the Jew, in most of the
In this case, he will accept the rebuff with a submissive air; he will not
It won't anger them. Hatred suits them better.
Hate is anger that has fallen into hearts and minds.
taken below zero; which freezes there, capitalizes there,
“and without ever wearing out, translates into malevolent spells occults cast upon the people who have suffered from it.

Then, two or three minutes after this rebuff,
when the Englishman regained his somewhat shaken composure
through the Gallic fervor of the attack, he rebuilt his
a face as seraphic as it is gentlemanly, to offer oneself
a compensation, a revenge for this breach made
To his respectability, he goes to some store, there.
thinks, with a detached air, of some of his superfluity, and
'absolutely amazes the merchant, the shopkeeper, the fac-

women, laborers... etc. And the merchant
French is overjoyed to have received the superfluous of
this Englishman.

You try to make the merchant understand that he
could reverse the roles and, instead of living May-
- the disposal of the superfluous that this colonial disdainfully discards-
lying on his counter, he too will go and spend joyfully
_sement his money in France and abroad.

This man then sees at first glance that you have not-
You have never set foot in a Lodge, that you have
never glimpsed the splendors he was able to contemplate;
He judges that you are just a little boy compared to

him; he smiled with an air as triumphant as it was foolish; he
said that the Lodges that divert merchants from al-
The first colonies are truly beneficial; declares
in an emphatic tone that there was nothing to be done. He didn't...
doesn't realize that he and his friends are being led by the nose
by the nose, by certain F.*. who find it advantageous,
to whom positions as prefects, treasurers… are given
etc., as a reward for the number of heads of bedas they
introduce themselves into the Lodges. He doesn't realize that
he himself is counted there as a head, as a
number, and that it is estimated only according to the number of
plebeian votes that he brings to the opportunistic candidate,
in exchange for a tax collector's position offered to his son.
He doesn't care about having to answer, like
his parents, fifty times a day to unfamiliar customers
tents: "Sir, you are the first to complain-
"Dre," to endure their contemptuous stares. He accepts
this place, and renounces the trade of his fathers, this
which would have been both more dignified and more lucrative.

These esteemed merchants who cry "quack" about
the café terraces — by some inexplicable twist of fate,
We always discover that these good people are com-
_merchants; it's regrettable for the brotherhood | — resem-
they're a little too fond of those famous barking women from Josselin
_or to the geese found on the roads, which do not
do not fully enjoy their free will.

They also resemble their English Army brethren
of Salvation which, at certain times, fall into ex-
tases, which we are preparing to support, which are zealous, es-
hoping to obtain the rank of captain, which confers

to its holder a salary of seven shillings per week,
- something appreciable and pleasant, even for a Salvation Army member-
put to confer directly with God.

These good people are simply doing their part too.
zeal, hoping to advance in rank within the Masonic army-
that, and put a good part of their influence to
exclusively serving their personal interests.

AND FREEMASONRY 28!

There is nothing heroic about insulting a priest who does not
I can't even hear you, who, in any case, is incapable
to defend himself, who has done nothing wrong towards you.
Is this, on the part of these F.-., a cowardly act of 'naïveness'?
sance or a cowardice developed and embellished in
The atmosphere of the Lodges? Let them choose.

They are, in any case, wrong to shout at these people who
sometimes they become missionaries, they are propagators
of French influence, which makes the
English clergymen, far inferior to the French in this
point, as with all the others. With this influence,
it would be easy to smuggle many bales of
French goods. But these people don't want them.
And they scream like skinned badgers that the com-
Merce is in trouble! Bunch of idiots! We don't want that
France became a Phoenician power, but
we believe that, on the commercial level itself, she
could often beat England.

If we were to break down the gaze of these people, at the moment-
where they shout "quack!", like sunlight
decomposes through the prism, we would find in their re-
regarding the impudence of the valet (decidedly the rag ma-
conical brings bad luck) which will hide when we
he put his boot on the small of his back, and I don't know what
shame, an expression of sadness from the man who had
more French instincts, which cannot completely
to escape the influence of these instincts is incomplete-
His mind is extinguished. This man is unstable due to influence.

And this man's wife goes to church, is edited
fiante wants to make people believe that she is unaware of the trends of
her husband. It's the ostrich hiding behind again.
its mound.

These people -instead of considering that commerce is
a very honorable situation, is the only one in which
one can make a fortune currently, which is not

of no interest in a nation where fortunes are crumbling tempted by sharing, — instead of creating a trade flourishing colonial and return to the metropolis with a fortune that would not fail to secure them something

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prestige, political influence, — prefer to desho-
to improve their profession through their petty practices, to make everyone else look bad on him. to let him-
to improve their business, to play politics, to increase thus the distance that separates them from the higher classes and less favored.

They are hypnotized, like the gullible fools who take They value the prizes and hope to win something. they say that Yves Guyot, loquet, Clémenceau have They hit the jackpot and they hope to have the same luck.

They are going into politics. They are using the people to climb onto his shoulders, then throw him down disdainfully, like one discards a sucked-on banana. They They do not realize that the same fate awaits them. Albion uses them to destroy maritime trade. colonial and metropolitan France and will throw them into-
then disdainfully threw overboard, like them have driven the people from the towns and the countryside. That is Albion's eternal policy: it knows itself to be very inferior She's funny in the fight. But she excels at getting the others beaten up. people she doesn't like by others, or she tells them as to us in '93: "Here is a dagger, stab-
"You." And they stab each other.

They are as inconsistent as Flo-'s fox rian who was looking at the hare through the small end of the lorgnette, which brought him closer, and the hunter by the big end, which moved him away.

_ We know many shopkeepers who think like us. They know very well that it's not up to the com-
merchants, to whom we wish only good, their although it is also that of France, but to their policy commercial and governmental, which we are in Let's take them. They are legion. But they don't move. Why? Is it weakness? Is it because of the crisis? commercial activity is not yet strong enough, the danger is-
Is it imminent to lure them out of their hiding places? Would they obey a hidden force like the one that

prevents Conservative Leaders, Bishops, the Press, France's three watchdogs, d'aboyer? Their colleagues F..savoir les enlornir, avoid the fight, according to the instinctive tactic and imimua-Albion's blue? Would they not want to see the rise of free trade unions that we call all our wishes, which would be the emancipation of this a class of citizens, which would constitute its strength, but also which would be chapels erected against the Temple of Cadet Street? It certainly looks like it.

This English construction is always present. Symmetrical, instinctive. It happens all by itself, without intellectual intervention, like crystals in deliquescence takes on oval, quadrant- shapes dilapidated, cross-shaped, like the ice on our windows shapes of ferns.

And F.*. Vves Guyot is delegated to the unions who, in a fit of rage and terror, calls the Union members: "Trash." He fears that these unions... day do not rush against the brothel of Cadet Street and don't set it on fire.

Drumont, whose writings have already done so much good, It is wrong to say that the bourgeois does not like the people.

We must not confuse our current leaders, these unhealthy secretions of the commercial body affected by the English bacillus, this "debris", along with the real one, The old bourgeoisie. Most of our leaders are not part of "society", to use a a humorous expression frequently used in the provinces. It's easy to see. They're like certain wines: they don't have They don't have a bottle, and they never will. They wouldn't tolerate the bottle. They tolerate it better. otter in goatskin with the smell it communicates naughty. We mustn't let the foreigner who visits the France confuses these bourgeois with the real bourgeois French geois, from which they differ as much as the tinsel differs from gold, the glass beads from real emeralds.

“The true bourgeois goes with a completely frankness- The farmer and the worker are both attached to the country and extend their hand without ulterior motive. He finds their flaws excusable and consider their true qualities. We will not add anything bad-fortunately not that he is multiplying intellectual institutions ligentes; the initiative belongs more to the flora of the new countries than those of old countries, where there is no longer nothing to undertake. That's one of the qualities it gives colonization. This bourgeoisie is only too happy to to receive into its bosom the sons of the people who have Raised by their hearts and talents. She would be sorry. to have a monopoly on capable people and she asks to the "waste" to produce as much of this as possible those people.

She also only asks to extend a hand to the com- merchants who employ so many intelligent people, to to see them become stronger, become a power, to- to become rich. She only asks them not to to shock his habits, to adopt his own, to well to convince themselves that they very rarely rely on the agreed, but of course traditions that have their reasons sounds of being, which are the fruit of the experience of people se- funny and full of a very French tacf.

Failing to grasp the precise point of the question, the com- The merchant becomes discouraged, gets into a bad mood; his Bad mood turns into jealousy! And Albion who observes this nascent jealousy out of the corner of his eye,

4. The merchant gets very upset by what he is not given Not handshakes at every turn and at inconvenience. He does not doesn't realize that, in the non-commercial classes, they are only exchanged in accordance with certain rules, a code special, which we do not believe should be disregarded; that this code has reasons for being. He is making a serious mistake. However, one cannot- not to borrow his habit of giving such enormous gifts handshakes, and even less so that of proportioning the cha- their length and the importance of these embraces that you do at his place. That would be foolish.

Not all retailers are in that situation, thankfully. But Those in positions of power do nothing to raise the level of others. 89 abolished the guilds. The merchant is very content, without really knowing why. There were abuses: it was necessary Eliminate these abuses, without eliminating everything. They served to raise the professional level. He has the unions, but he avoids religious- the intention to address any serious issue there.

through the Freemasonry, approaches him, As the serpent approached Eve, it circled around him, he insidiously instills hateful ideas in him, seeks to weaken it for his own benefit, which further increases the distances, muddles the games, then ends up putting this poor disposition in set-pieces to his advantage exclusive.

If the shopkeeper prefers to maintain his usual habits, who are also better suited to his lifestyle, to his needs care, which is also the result of several genepra-tions of men who have adopted what experience has taught them proved to be the best, nothing better. That each then lively on his side and greet each other courteously, when We meet.

But let the merchants stop considering like an enemy the non-commercial classes, who sincerely desire their good, which is that of the nation. Let them attack the serpent hidden beneath the grass, in Albion which is their mortal enemy, as merchant above all, then as a race, which the pipe horribly and makes them drop the prey for the shadow. Let them fully grasp what interest the Albion's lackeys to keep them in the Lodges, to make their mistress fatter in order to have better-their tips.

These are not generous ideas, patriotism,

L which gave rise to the Lodges. It is the narrow interest, per-

sonnel, selfish but intelligent, understanding solidarity-war, needing to see the body in order to be stronger to which one belongs more strongly. The Englishman, too, He doesn't have a sense of patriotism. He likes England. because he finds the civilization he loves there. But He only thinks of his own narrow, personal, selfish interests. but intelligent, understanding solidarity, needing 'to be strong enough to see the body to which it belongs more strong. To touch an Englishman is to remove the stinger of the beam, that's breaking the spell. F.'. and English are Unstable people, feeling the urgent need to learn relying on solidarity as a crutch.

Let us note that this is almost exclusively
in commercial and ambient families, that
recruit opportunists; that it is not in the
non-commercial bourgeoisie, in the old bourgeoisie
sie.

Let us note that Albion is preventing the fight from starting.
against her in the commercial body, as she knows
to avoid it in politics. Always the same symmetry;
It is the commercial sector that she is attacking most.
than to other classes of French society, because
It is this body that competes with her. She makes a
She kills him two birds with one stone. She takes him down and uses him as a battering ram

to bring down France. It is the class most tested by

F.+. M.:. and the one who gives more in this inst-

'tution. It had to be that way. It affects more
to the things that are dear to the heart of Albion. Likewise
that the Quai d'Orsay, which is more corrupt than the ches-

quads.
How exactly does this happen?
Sometimes a non-F.:. merchant will find a deses

colleagues, who is F.-. to him, and said to him: "But finally, if

Were we building a powerful association?

It's one of two things: either the interviewer is a good-
A man without malice, or perhaps he has some.

In the first case, the interviewee responds with this

A laugh half triumphant, half ashamed, that takes itself

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- in the Lodges, through a multitude of off-topic responses. He-time far superior to this fellow whose intelligence

has not yet been illuminated by Masonic mysteries He finds it very amusing that people address him with...

such candor.

And the interviewer leaves sadly, telling everyone his friends: "What do you expect, I had a feeling Chapuzot was involved in this Subject. I don't know. I don't understand. I told him However, a host of excellent reasons were given. Finally, It's glaringly obvious: we need to be union members.

What? I don't understand.
- Or, on the contrary, Lintercienes is a rogue

And Chapuzot Jui said, winking in the English style:

"Shh! Shh! Don't talk about that. Let's see. Wouldn't there be-" Is there no way to reach an agreement? Zion let you do as you please. A blow? Huh? Understood? You'll never speak again. of the question. Huh?'

Let us note incidentally the Masonic action in some agricultural unions, which are semi-official, half independent, which do not have much vigor, which are soft. There again the wolf has become a shepherd, is having entered the machine, unable to break it, for the to lead, under the figure of the departmental professor of agriculture, generally a very honest man, but civil servant, and, as such, under the jealous rule of the prefect.

The others, on the contrary, are leading the race at a good pace. They are not lacking in a certain flair. They found Cooperative societies. So the same merchants who said, during the customs treaties: "Let's see, Give us good terms, we'll sacrifice you- "Proud of these peasant fools," who do not admit that These farmers, forced to fight for their lives, very Those affected by these tariffs are embarking on cooperation. They scream like badgers being skinned: "That's what we "Does it cause harm."

These are the people who are committing fertilizer fraud, disgusting. Thus the peasant of the culture; who fraudulently smuggle drinks, thus spreading alcoholism in the countryside, more than alcoholism, because this alcohol contains poisons which lead the farmer to the insane asylum or to Assize court. We could cite cases and names. And these are the good people who claim to prevent cooperation, claiming some kind of right divine, the right to work probably, condemned there It's been a long time.

When railway employees want to To embark on this path, we hear the same cries of Badgers. When the officers think about it, it's the same thing. These two classes of citizens seem to us to be thiswhile also being as worthy as the merchants of the benefits of freedom. These latter spent on their ininterest the sum of intelligence and energy that the offcens spend, with the most perfect selflessness for the defense of their country, they would be richer that they are not. Many only have their meager pay.

Here again, it is not the non-commercial bourgeoisie a cial that opposes cooperation.

On the contrary, in this class, all those who have economic concepts, to which these questions do not escape They don't hang too much, they warmly demand them, by real philanthropy first, to see the fate of the derural and urban democracy improves, out of interest innext, to throw a bone to the popular lion.

The nobility has long held the reins of government ment. She had been struggling on the battlefieldsGiven its size, it was considered natural that it should be for pleasure. The shopkeepers, for their part, have always refused to go to the colonies which are their field of honor, where they must to play a role, if they want to be truly national. They acted like the doctor who flees in times of eepidemic, or the firefighter at the time of a fire. By On the other hand, they horribly poisoned their customers. Here are their titles. It's a bit like changing a horse's backbone. gne for a blind person.

As a gift of joyous advent, they give us all these opportunists who, both in the metropolis and in the colonies, have covered themselves in immortal glory.

If they want to govern wisely, they should not introduce too much reduce the business habits of "small businesses" "sions" under the name of bribes, in politics, to make something exotic in commercial matters, but the to ban severely in governmental matters, we We will be with them, we will support them, overjoyed to find people who enjoy the hassles of power and fame.

But if they persevere in the path they They've launched themselves, we'll capsize them. There will be a reevolution which will present this unique character in history French tradition, having been simmered, prepared, accompanied folded by pure-blooded Frenchmen, against Exoticism

and the Occult. It will be the world turned upside down, I want it. Okay, but we'll get there eventually. The press is hiding and exotic, so-called Parisian, will not fool us indefinitely niment. So what.

It must be admitted that, for his debut in the world and in politics, the business class is not happy. We can't wait to see her do it. better.

Let's see how anticlericalism manifests itself in the various classes of society.

Among the peasant, it manifests itself through jokes. naturalists, a little crude, but starting from their own perspective.

In the case of the worker, it manifests itself through jokes. sharp, often more subtle than malicious, on the through and ridiculousness of priests, who are men and they have their little flaws. It's spontaneous. Sometimes, one can't help but laugh.

The upper-class man simply said, "I don't I don't practice it, I don't like priests. Let's respect them. My opinions; I respect those of others. worthy.

These three are hardly Freemasons.

The shopkeeper, meanwhile, is on the terrace of a café. As the priest passed by, he made heavy-handed jokes

frightening, pasty, short-lived. Then he laughed.
He laughed forcingly, trying to find it funny.
then he looks around for approving smiles.
He lacks confidence. He seeks support. His contact
in the Lodges with the races of unstable balance, he has
communicated a certain instability. He encounters su-
wind, instead of what he had hoped for, a cold and disdainful look
sniffing. He tries again to laugh, a forced laugh, blinking-
both English and Jewish-style eyes.

It's clear he's doing this without spontaneity. It's not
one of those funny jokes that just come out despite yourself.
He acts, by virtue of a password, at a specified time, as
_the priest reads his breviary and the soldier mounts the watch.

Sometimes he's also at the door of his shop. His
woman who breathes the air with him, seeing what will happen
river, abruptly withdraws, not wanting to appear
to be complicit, when she is often more than complicit
accomplice, that she is the instigator, that she sees in the F..
M... a way to rise to the level of the ladies who
come into his store and wear the same clothes
letters that they. Let her convince herself that "whatever"
"latetapparebit" threatens to become a reality; that the
The name of all the F.s will probably be displayed at a
A time that cannot be far off, as are currently
the names of the F.… deputies; that she will see the name of her
husband published in the newspapers, as having been part
of a society of traitors; that his family will be exposed by it.
pushed; that no matter how much she tries to give mar-
quests of devotion unprecedented in history,
That won't prevent us from seeing what it's all about. The
women are a little too inclined to believe that everyone
wears opposite her the blindfold that love puts on
her husband's eyes: she is preparing cruel de-
illusions at the time of the debacle. It is not enough to
not wanting to be seen, like the ostrich that puts its
Head behind a rock, so as not to be. That would be
Too convenient.

It should also be noted that it is the commercial class which
is, in France, currently, the cradle of Freemasonry…
and also opportunism.

Drumont, who does not practice half-measures, who
wants to strike at the very sources of our ills, which does not
not content with simply cutting off the hydra's tentacles

as they grow back, but wants to kill the beast
even, whose work seems to us not only
beneficial, but necessary, it seems to us, however
to make a mistake, or rather to fail to do
a distinction, when he attacks the bourgeoisie.

There are the old bourgeois families, including the former-
Netity is often lost in the mists of time, friends.
sincere farmers, some of whom are often
for several generations on their land, in the

agricultural regions; favorable to workers' demands
res, when they are justified; never having read-
dedicated to commerce or having forgotten it for several
generations, commerce must not invade all
the classes of a nation that is the antipode of England
land; engaging in liberal professions, entering into
the bureaucracy that is so often attacked these days,
which gave our administrations this pro-
Digestive honesty; living simply; preferring the
solid to the tinsel; admitting within its bosom the aris-
commercial tocracy.

And there is the commercial bourgeoisie, in which

Freemasonry and our current politicians are recruited from it.
It should be noted that Freemasonry in France is almost
exclusively composed of merchants, sons of
merchants who have embarked on liberal careers and
son of workers who rose through their intelligence
to the bourgeoisie, who are entering into this indoctrination
that they find already formed. This commercial bourgeoisie
ciale considers F..-M.:. as an elevating machine-
toire.
From a commercial point of view, we have said what
We were thinking about this lifting machine. The F.-.-M.:.
Their ban on exotic trade and kills trade
metropolitan, by striking the peasant, who fortunately
It is starting to defend itself through its unions. We want them
to steal it from him. What madness! When the twenty-four million
French peasants will be exhausted, the "lo- trade
"Cal" will probably go badly. We imagine it will.
less. Instead of weakening the peasant, let's lift him up.
On the contrary. If not out of humanity, then let it be
out of self-interest.

From a political point of view, the machine is indisputably worth
table better. But we do not admit that the

Merchants turned politicians, tell Al:- Bion: "Lift us up there, then we'll betray the France's colonial interests, to your benefit, while seeming to be taking care of it.” We don’t hear that, as a gift of joyous advent, they checktooth. That they seek power, once again, Nothing better: the sun shines for everyone; let them They benefit from it, that's perfect. But also that they bear the inconveniences, that they supnortempt the criticisms that will be leveled at them, without the least The world should ask for their opinion. And let them walk. right, for the nation will set them straight. They are already ashamed of the title of opportunists and radicals, which they carried so proudly in time.

The Eternal Fathers across the Channel seek to exexploit and develop for their own benefit in each nation vicious instincts. They discovered a core of Jealousy among the French shopkeeper. They told him: "Go into the boxes, they'll push you, they'll give you Money for the elections. I will find that money. and beyond, because you will know how to avoid French competition for meFrench in the colonies. You will send your soldiers to Madagascar, and you will give all your favors to my people. You will let go of the substance for the shadow: in your shop, You will dream of parliamentary seats, sub-prefectures, etc., and the comFrench commerce will decline. That's what we need. You you will be overjoyed to receive the money afterwards that Our tourists will dismiss you, and that you You could have won yourself if you weren't so stupid. And the Masonic pact is signed. But, let our gouThe governors know it well: they are being closely watched. The nation no longer sees them as landowning men. She no longer sees honest and patriotic men, but rather... lackeys; she remembers the fable of "the master's eye". She becomes defiant.

Isn't that somewhat what's happening in Japan where a kind of European evil is raging, originating from: also in the merchant class, if we are Is the information accurate? Tourists criticize the To accuse Japanese merchants of being thieves. How naive! And ours too!

Instead, our merchants could have founded a powerful, exclusively French association. She would have become, and she would become in a short time excessively powerful: they have intelligence, activity, more working capital than other classes his. [They would organize the colonization that would work big train; they would make money from it. They take care- would make agriculture prosperous and would mow regularly the farmer who only asks to contribute his money, in exchange for good merchandise. This association-ciation would launch and support them in political struggles ticks better than the F.-M..; because their policy becomes national law and would be accepted by all. We would say to ourselves: "They are better than the Conservative leaders who have always prevented their people from going into battle, under a "Under one pretext or another." They would be little opposed. - But no, mind you, everyone in France is currently unionized. These unions are becoming a enormous strength. They alone are few in number, or when they are, it's only in a trivial way. Their union-cat is the lodges. They look anxiously at the au-unions, grow, threaten their power. They want- They'll break them slowly. Let them not touch them!

The merchant class (there are many exceptions) tions fortunately!) has been playing for some time, a A very nasty role in France. Beware of liquidation!

They betray and they get eaten. Bunch of idiots!

They could establish a general trade union for merchants members, grouping the various unions of each branch che; a colonial union, grouping the unions of each colony; a general export syndicate, group- the trade unions of each of the countries outside Europe and of Europe, etc. These unions would use multi- Folders would acquire colossal strength in a short time of time.

Yes, but that would make them independent of the lodges. where they're outright being ripped off. They've found the union Masonic, fully formed, with the Jews and the An- English as financial backers. The unions are of o- of recent origin; intrigue was used to make it form no trade unions, and we succeeded at that. Those who have created themselves are careful not to concern themselves with vital questions, and in particular the reorganizationsation of our strange consular body.

Yves Guyot praises free trade. What a bitter pill to swallow. This is ridiculous, especially considering how poorly protected our citizens are. abroad by our consuls! Let him take care of reforming this discredited, deeply entrenched administration demented incapable of protecting the interests of merchants agents, to guarantee the security of exchanges; then we will then see if these exchanges should be governed by the the law of free trade or that of protectionism.

The merchants go to the lodge, like the drunkard They go to the cellar, and they come back with their thoughts all jumbled up.

It would be easy for honest merchants, who are many, to break the spell. Let them found unions; they will quickly become more widespread and force than that of Cadet Street. They will quickly change the state of current things, if they want to make the effort and to keep away the wolves who would like to become shepherds. The evil originated in the business class It is in our bosom that he was nourished. Let the healthy groups of this class begin the fight by the unions; they can do it more effectively than anyone.

If they don't want to, it will be unfortunate for them. But then they shouldn't come complaining about what The commercial class is decommissioned. They would be unwelcome. We know what it's like to put a The union is in turmoil; it's not the end of the world. If they are incapable of this effort and find excellent reasons not to try it, it will be regrettable for them.

1. To be fair, it must be admitted that in the past it was the nowounds and the upper middle class who were Freemasons; they are responsible for setting bad examples, and they They bear the punishment. But at that time, FM did not have She has once again revealed all her secrets, as she has done since For some time. The mistake was more excusable,

We believe that there is so much shouting about this. against bureaucracy. It may have drawbacks,

We readily admit that there are abuses, That's certain, especially under this Masonic regime. Encore, one might observe that, except in certain adpolitical ministries, in some other places where the Places are given by favor, the number of F.. is very little insignificant. These officials whom we are talking aboutroute from one end of France to the other have been and are one of the most efficient causes of our unity national, which Europe has some reason to envy us for. The only career open to young people should not be... people, whether it's a commercial career. It's not necessary to... at a price that every Frenchman becomes a merchant. Please, let's not cite England as example. Everything is not rosy there, far from it; and what is While permissible in England, it is not permissible in France.
— Thankfully! But these people are budget-devourers!

Oh! so little! if that were all there was to the sinking in the

State coffers! 11

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O Fe ä
The Justice Lodge. . | 107 31 8 30 51 227
The Teaching Lodge
mutual. . ... 38 2 | 24 65
The Jerusalem Lodge
Egyptian Valleys
links... 33 & 24 61
The Rose Lodge of the par-
Silence. . . .,| .49 | 40 2 91 88

LE of Lyon | 413 | 54 | 8 | 56 | 114 | 645

RS |

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These two tables represent the first, the lists of F.-. published by La Libre Parole, the second, those of the F.…. of Lyon and of the <Rrirons, published by France Free, from Lyon.

We see what a frightening number of shopkeepers...

| Return to the lodges!

And they find themselves in a very sorry state.

They look like a rich man who has a but-
splendid tin, truffled capons, oysters, fruit
wanted and complains of having nothing to eat.

They would have the whole world to exploit, if they wanted to...
let them modify this astonishing consular body that
we possess, apply to him from time to time the ta-
the loaves he deserves; if they wanted to follow a policy
serious colonialism. But that would be contrary to the interests
Anglo-Jews, at the command of the lodges.

:: We are not at all moved by their
groans. Between them and the peasants, since they
They want the fight, we do not hesitate. We do not find
Not the first ones, not interesting in the slightest. We
we even estimate that non-mason merchants who

have not yet found a way to form leagues!
to boost French trade, the ma- trade

ritime especially, more targeted by the English and the lo-

. ges, seem perfectly idiotic to us, I would even say,
. prodigiously guilty.

We thank the merchants, whose names

are cited in these lists, for having kindly contributed

buer to send this representation to the House pro-
fundamentally honest and patriotic, who was not without je-
to bring a certain brilliance to the country.

What benefits did they find in surreptitiously infiltrating?
What happened in Baphomet's lair? Probably none.

14. When by chance one encounters a trade union
agents, whose aim is to look after the general interests of the
bodies, we notice that they are careful not to treat certain
vital questions. "Slide, mortals, do not press," such is
Yes, that's the maxim. We understand each other implicitly, however.

Lis are led by a few do-
fitent.

We do not have before us a statistic that
we were browsing recently and cannot give
therefore exact figures, which the reader finds-
Vera will easily see the rest. But we believe we can
to say that the number of intermediaries has increased tenfold-
then several years, while our trade did not increase
Don't lie.

These people operate, they work little or not at all.
They live lavishly. Who pays for them? The worker and the consumer.
amateur, two qualities that are sometimes confused
due on the same head. It's Judaization, Anglicization-
sation, the masonry of French commerce.

The worker sometimes shouts against the bourgeois. Is he wrong?
Far from it. We are only asking him to do
a distinction between the various categories of bour-
geois. Clothes don't make the man, nor does a frock coat, the
bourgeois.

_XXXI

MORE DOCUMENTS

Those excellent Jews!

They solemnly tell you that, persecuted by the
Egyptians — of course, it was the Egyptians who
were wrong, just as they will be wrong to persecute the
English, these sons of Angles — they crossed the Red Sea
on dry land, that a column of smoke preceded them, that
Joshua stopped the sun, while Gideon defeated an army
by removing lamps from the vases that contained them, that
Jericho fell to the sound of trumpets. And they find
It's very bad that the priests of Lourdes allow themselves to do this.
some miracles, to which the Church, moreover, does not impose

not a claim, but that there might be some pre-
haste to deny.

We do not refuse to see the supernatural.
in history, although we felt some re-
pugnance to see it on every page. But that de-
The supernatural is beyond it. These are even bad bla-
Marseilles gangs into which the
The divinity, probably without asking his opinion, es-
hoping that no one would dare attack these monstrous

ducks, no more than anyone dared attack cats,
sacred ibises.

These stories are well-suited to serve as a preface.
to the tales of the Arabian Nights, which themselves are
the predecessors of the History of the Empire, as told by
The English. In this story, they are in no way the
Spaniards who knew nothing but how to twiddle their thumbs
and groan, who drove the French out of Spain. That is
Wellington, all by himself, without losing a single cannon, in
playing out, who did it? Similarly, some are talking-
The commentator approached Cambronne, who began to tremble-
He, having removed all his limbs, took hold of him by his aiguillettes
and took him prisoner.

No! These Jews, these brothers of the English, must have had
a story as dull as these last ones, and as
They, on the other hand, are trying to improve it with little help.
even though they seek to diminish French history,
of which they are jealous.

We know what an enormous number of Jews gravitate around
from the auction house, where the documents are sold.

Sometimes a good Jew comes along and offers his services in the neighborhood.
"A good little document, which he won't sell for much."
It is a letter from Napoleon I which, through a distraction
somewhat inexplicable, he takes Richelieu for his first mi-
nister. This letter was put in by Sarah or Rebecca
macerate and turn yellow, take on an old hue, en-
to be two rotten and damp merchants' garments
of clothes, in some Jewish den. The excellent
The Jew is there, looking you straight in the face, through his eyes.
clear, blinking under the influence of emotion
internal turmoil that agitates him. We are forced to acknowledge
that the document lacks certain au- characters
Authenticity, the blunder is pointed out to him. He does not blush.

Not. These people seem to have traded facial skin.
which blushes, betrays emotions, against the skin of the lower part of the back which does not appear to present the same REDRVEe nients.

Other times, the trickery is more skillful, and with a
With little leniency, the documents are processed. They are then

collected by some Israelites, who make a li-
:vre. Of course, the aim of this book is to reduce the

- beauties of French history. Certain Anglo- press
.Jewish, known as Parisian, then immediately begins
the bugle. "A new book based on documents"

"Unreleased material, destined for great success..." The entire chicken coop

–The Jew throws out deafening cries to announce

that this work has just been published. The book is selling
Thanks to this advertisement. It's a "small pony".

_avaire. » And that's not all: the Na- Library
_national and amateurs are fighting over the documents at

weight of gold. It's a second "ponne petide avaire."

And on top of that, French history has been polluted.

We will see that in a few years, – England

is already working in this direction – the story of Cambronne,

taken prisoner, as we have just said, will be

a reality, will be "documented." Cambronne will be

.documentarily diminished, like Danton, who has

participated in the Revolution, so beneficial to the sons of Israel,

has been documented.
It should be noted that these documents are irrefutable,

irrefutable, possess all the qualities of authenticity requises, when they play into the hands of the Semites and Sub-Semites, when it comes, for example, to proving that Joan
_d'Arc was hardly or not at all a virgin, suddenly, all at

Blows prove nothing when they are turned against them.

All these Honorable Men - since it is understood that the

The last Chamber was English - after having played the

-

ferret with check stubs, like little
residents who give free rein to their ten-

_secret dances, if we had shown them our heels,

would have replied: "But that proves nothing. The li-

The statements of merchants are not valid against third parties.

-

Notice this impersonal writing style, which all
The bank clerks. It was a clerk who did that.
for fun. The principle of law that is true in

ordinary cases, should be applied all the more so to...

which, when it comes to attacking the representatives of the
French Nation. US

They preferred to make extraordinary efforts for the diss-
muler, thus admitting that they attributed to them a veri-
Authenticity is key. The admission is worth remembering.

Documents are created. Whether one wants to put them in
Depending on the price, excellent ones can be obtained. The Jews
They run this small business. It's right up their alley.
You just need to say in advance which way you want them. That
it's sold like ice cream soda in New York: it suff-
fit to say sion wants them strawberry, vanilla, anise-
- nas. Then this is published under the title of iné- documents
said; and people read this seriously, without laughing, to tra-
towards their glasses, without the slightest suspicion, and you
they say in a professorial tone: "This is a book of high va-
"Theirs!" It's not essential to be Black like
Norton for manufacturing false documents.

We would be very surprised if the Jews, the English,
the F.*., who spend their lives trembling with fear of being caught,
who live in an unstable equilibrium, have absolutely-
nothing was done to change the situation in this story
Bazaine's story, which can fall back on them at every turn-
so much on our backs. It would be strange if we did nothing.
to make people believe that Bazaiïine was never F.'; and, if
This initial relaxation was short-lived; it was nothing.
he acted on behalf of the F.°.-M.:.
The matter is well worth the effort.
We would be very surprised if one day a writer
complacent does not discover, as if by chance, in which-
whether in a public library or elsewhere, some document-
lying in this way; - absolutely like a dog,
that his master sends to fetch a hidden handkerchief
behind a log and triumphantly brings it back.
We do not in any way claim to impose our jurisprudence-
dence urbi et orbi. Perhaps we are too defiant.
But what is happening is hardly conducive to...
fiance.

Why shouldn't our public libraries receive-they do not have dubious documents by "superior order" "rieur," as well as the infantry troops of marine retreated by "superior order" before the Ma)latches?

That is typical of the Jew, whom we would not blame. Not at all, if he would just stay home and refrain. to come and bother us at home – to leave at the nations where he leaves foul and infectious traces, Like senile people who collapse under their own weight. So many things falsified documents they will have left with us, when they dewill decide to attempt, on foot and in a procession, the crossing the Red Sea.

Certainly, a good document is an excellent thing. We don't deny it. But the obsession with documents, – among other disadvantages – has the disadvantage of to make the mind lazy. We copy a number of documents in a library, carefully leaving setting aside those who are troublesome, like lawyers leave in their briefcase the pieces that are undone voracious for their cause. These copies are printed and to which we add a few offhand remarks And the book is finished. If it is favorable to the powerful of the Today, the press is giving him wild acclaim.

The document, as it exists today, that is to say counterfeit, is like those pieces of red cloth with which ones we take the frogs from.

We would prefer to see current historians do comparisons between the various facts – it is said that History repeats itself endlessly – see why it repeats itself, studying the laws of history. They discoveredwould probably say that it's F.–. M... the sy- instinct metric of the Occult, which is at the heart of it. They dewould probably cover up the fact that there are two kinds of rathese absolutely distinct: the occult races (English, Jews and Chinese) who have energy, but who are very unfavorably endowed as means of action, which cannot live on their own, who need other races; – and all the races that would live trans-
They would have been able to stay in their own homes if others hadn't invaded them.

not, did not lead them. The first ones lead the seconds.
Note that the urgent need for documents is

born at the same time as the Jewish custom of falsi-

proud, at the very moment when the Jews began to

are in full swing in France. Is this the demand of the do-

What factors gave rise to the offer? Wouldn't it be at

On the contrary, those who had something to offer, who would have known

skillfully persuaded the scholars that he was no longer-
|. but it's no longer possible to do without it, that nothing is worthwhile
'in History, this had not been done until now?'

The historians, all Anglophiles, of the first half
of the century, Protestants or F.", would therefore deserve according to
they have little credibility

D

XXXII

ANTI-MASONIC SUITES

When the Jews lived isolated in Judea, having neither
telephones, telegraphs, and railways for
to establish contact with neighboring countries, they
were forced to do all kinds of jobs, even those for
which they were not made for, notably Culture.
It was going as best it could.

When they were defeated by the Romans, they
They probably took their side quickly. They then did
like English sons who leave their families, without
They never gave any news of themselves again. They separated.
ready, they retraced the route taken by
The Romans penetrated the West. They specialized-
They read and gave up the professions that they found repugnant.
They did not seek to fight on the agricultural front
with the Romans, who were good farmers.

They quickly became unpopular with the local population.
unbiantes, forced to hide their origin. But

They had an interest in recognizing each other; they have
found signs which they perfected. Freemasonry.
was founded.

Then, they corrupted influential people, with their
economies have had ups and downs.

When they entered France, the English did not
It didn't take long to see what benefit they could derive from the
F.-.-M.'., felt a racial affinity with the Jews,
knowing how to avoid the recriminations of disastrous reports
pleasant, regarding disastrous competition for
their interests, with a view to broader benefits and
greater than they could derive from this alliance.

Freemasonry, not wanting to spend too much gold on
corrupting influential people, becoming very herself
strong, a force before which one is tempted to bow down
ner, desiring to further increase the number of his al-
linked, finally decided that access to important places-
Your privilege would only be granted to Freemasons and Freemasons.
When she has become stronger, she will no longer want to
of Freemasons, perhaps even more than F.*.. She
will replace with these Russian Cut-Off Ends which we in-
festent, that we will house, as soon as they know how to skin the
French. And France will be entirely and exclusively-
governed by French Jews. What a beautiful ex-
Pressure, French Jews! As if one could be
Jewish and French at the same time! Why not call it too?
English-French, the English who are willing to elect
They stay at our home, and leave with a wooden bell.
When they have sufficiently exploited the country?

We are not at all surprised that the English
viewed the Russians' expulsion with some disfavor
the Jews. We know those parlor spinning tops that cannot-
wind turns only on a bucket, the tip of which is very
acute, would get tangled in the wool of the tablecloth
and which would be stopped in their rotations. The English
are somewhat the same. It would be difficult for them to ve-
to establish itself on the continent and impose its rule. However-
They want to do it, they are wise. They tell themselves:
"It is better to prevent wars and turn difficulties around."

"They have a way of coping, rather than having to endure them." They have a way of doing t
found. Their Jewish brothers live among the nations
continental lodges, accepted by them; they form lodges there.

powerful. We share the profits. In France,
For example, the Jew exploits the metropolis more specifically-
lyment and the English exploit more specifically the colo-
Denies. We share the burdens. The Jew fights
more specifically Drumont in the elections, the Englishman
supports Clemenceau.

But Russia, without warning, suddenly expelled
The Jews, thus, caused great dismay in the lodges.
Russians, and England thus finds itself without means of acc-
tion, or at least its means of action have become
very weak. Wouldn't Lenihilism have fared badly in that regard?
Him too?

England therefore sent a petition to the Tsar.
tion covered with the most illustrious signatures, which
appears to have been carried directly to the toilets.
England, hesitant to invoke acquired rights too forcefully, has
made this petition in the name of Humanity, in the name of-
which also in Acadia, one hundred and fifty years ago, she
separated the various members of a family, as we
We told it. This story, interesting though it may be,
is not in university curricula. The pe-
Are the authors who write them unaware of this, or do they want to pretend otherwise?
A smile in the dressing rooms?

The Jewish quarter is the cup in which the spinning top turns.
English. It is undeniable that the work of corruption-
tion which alone allows the English to live, would be good
It would be more difficult if they couldn't find any lodges at all.
organized, having the Israelites, these cosmopolitans, for
pillars, around which are grouped conscious F...
and unconscious, placed under observation. Albion finds there
a ready-made ground where she easily distills her
viruses. These people are all the more easily raised on
high-ranking positions make them more corruptible. There is a
a rather dishonest little game played by the Fathers-
Eternal. These corrupt people corrupt everything around them.
One might say to oneself: "It seems that all it takes is to be corrupt to

to make one's way. In France, all places are pri-
his. In our colonies, the government defends us
to go there. Abroad, in new countries, we are-
my receipts like dogs in a bowling alley by
our consuls who are putting their worst will into
at our disposal. What to do? It's very tempting.

Without these lodges, the English could well corrupt

pre-select a few individuals individually, little by little,
after arduous efforts. But they wouldn't succeed
to this magnificent flowering of coloniards and ché-
Jews and the
The English are like senile people who let themselves go under
They leave traces of their passage everywhere. Espé-
we will see that history, in its definitive judgments, con-
will astound all these people as "trash" (style
Yves Guyot) of occult and unhealthy races; will want
It should be said that this last Chamber was composed
Englishmen, brothers of the acrobats who fight at
punches thrown in the House of Commons.

In the lodges, they bring them a band of Cheva-
the Torchon thugs ready for anything, and all she has to do is say:
"Come on, Floquet, Guyot, Clémenceau, come closer."

England's "humanitarian" approach towards
The situation of Russian Jews is therefore by no means indifferent, and
One wonders if the Liussie will have to repent for having
expelled these people, just as they expelled the Jesuits.

What a remarkable expression is that of "Jews"
Russians, French Jews, German Jews! These people
eventually lead one to think that they imagine themselves to be real-
They could be Russian, French, or German, when they
They all hate these people. They are referred to by the place
of their origin, just as one says of "cows"
Breton women." And they try to make people believe that they are
Russian, French and German citizens!

Unfortunately, we know that they took advantage of
what the entire nation was at the frontier in 1791, for
to become naturalized en masse. But this naturalization
has not yet been ratified by the nation. She says
that she had other, more urgent concerns at

3US ENGLAND

a time when the newspapers are going wild. But the time is coming-

dra where the Jewish community, coupled with Freemasonry, this ser-

The boastful mistress will receive her eight days and will have her
:accounts to be settled.

The Jew, therefore, in each country forms the Lodges, the
cells in which he assembles corrupt people-
They are harmed by their lack of moral sense or their weakness.
He works as a tout. Then the Englishman intervenes.

secretly, it settles there like a hermit crab
in the shell he did not hollow out, corrupts everything
with a single sweep of the net.

Let us add that our virtuous Protestants
French people play the same role in Freemasonry as
the Jews.

Jews and Huguenots are the Trojan horse, making
to infiltrate English surreptitiously into our walls.

has

“Let the French do it,” they readily say.
English; when they have built ports in
all their colonies, which they will have cleaned up, we
We will take ownership of them.

The Quai d'Orsay is in more of a hurry than the violins.
doesn't even wait for that to graciously give away
entire provinces in Madagascar were given to the English.

When a woodcock has been killed, it is hung by the
head, and, when the body falls off by itself, it is judged
sufficiently spoiled to be eaten. If one makes-
knows the same operation at the Quai d'Orsay, a long time ago-
as long as the head would be detached.

Geri said, the question is very clearly posed by the
English. For our part, we admit to saying the
Same thing. We don't want to see the world
Filled exclusively with French. The quality is worth it.

better than quantity. But we don't want the
The English are taking our colonies. There is a question here-
This is something that doesn't particularly excite public opinion. The people
The French make revolutions when they are asked to;
He eats priest, believing absolutely that it is
He arrived when asked. He no longer colonizes.
because we want him to stop colonizing. The people
Frenchman who solemnly claims to be the most spiritual man in the world,
"The most revolutionary in the world" is, at its core, a
a cheeky little boy, but a gullible one, on whom everything is made
whatever we want. We consider the colonies
as something pleasant and necessary.

We want not only that England does not
We don't want to take our colonies, but we want to re-
to recover some of our own. We say: "There is
that's only half bad in the policy pursued so far. The
The English will have improved these countries and we will hunt them down.
rons. They will only have had one of these four-year leases.
twenty-nine years, which they are used to.

But to do that, we will have to go through the body of the F….
or rather, to monitor their policies very closely, of a
defiant look. One mustn't be fooled by their
excellent feelings.

We recently happened to be passing through the
very famous universities of Cambridge and Oxford.

These two cities are very pretty and full of forts
beautiful monuments; despite this, student life
seemed to us to be among the least enviable.

These good young people who suckled the milk of freedom
— of those famous English liberties, which do not per-
don't put on dancing or open a buffet on Sunday-
without a "license" — allow themselves to be shut in without

To protest, at ten o'clock in the evening. We are stunned.
Another English illusion disappears.

Some live on the university campus itself; others live in
tent in town in lodgings, that is to say at a fa-
a thousand who rent them a bedroom and a living room,
She cooks their meals and serves them separately in their living room.
The owner of the lodging cannot rent to people who
do not belong to the university, because it is obliged

_ to close at ten o'clock. She sends every week

a note from the university, indicating whether the young man has
He was very good if he came home at ten o'clock. If he wasn't
He didn't return by ten o'clock, he got a fine, quite a hefty one at that.
minimal, to be paid.

And such is the colossal fortune of these people (another
(illusion that vanishes) — since the aristocracy no
wants to attend university more often — that they look at

very close to paying this fine. It's a real mess.
Complete, hideous poverty!

Admittedly, French students aren't rolling in money,
In general. Their room is small, but cleaner.
richer than the English student's double room,
which is often disgusting. And the French student spends his
life outside: he eats, drinks coffee, has fun outside of
at home. He is only at home to work and to
sleeping: a simple table and a simple bed are enough.
Simply. The English student, on the other hand, hardly ever goes out.
from his home: he eats in his lodging, if he is not
boarding at the university, he receives his friends there, he-
Muse very little.

What are his amusements? In these cities, there are none
there is only one or two theatres, where rare passing troupes perform
give performances. There are no small theaters.
There are no cafes, concert cafés, etc. There are no cafés. There are no
It has, in total, only a few billiard rooms
scattered.

There are no "female students." The policemen who were watching
they looked down on the antics of the "pmg" and the
amorous frolics of mature people on the lawns of Hyde
Park, would let out peacock cries if they saw a

A student was talking to a female student. The police officers...
That's not enough; there are also the proctors, a kind of pawn.
who monitor the morals of these young people. Are they among them?
Are they more virtuous for that? We highly doubt it.
of English virtue in particular and in general. As for
Their sobriety is beyond words.

-'It would be strange if the student towns in England-
earth, like everything else, should not be at the re-
Scholarships in continental student cities. Why?
This severity? Would university leaders want it?
to fashion a respectability jacket in the virtue of
These free sons of Albion? We cannot affirm-
mative in this matter, but we assume very willing-
thirdly, that this is the virtuous reason for this virtuous state
of things.

We must also mention the famous ra- matches
lives between the two universities. We believe that
We are quite right to provoke sports in
France and to react against the tendencies of pedants

academics whose dream is to make everything Fran-
This is a deranged person in their image. We believe others
On the one hand, it is grotesque not to know how to hold a
row on occasion and maneuver properly a
boat. But we also consider that these
Speed races offer little appeal, should never
to be a specialty limited to a few individuals, that
Rowing can have excellent effects for giving
strength, but it is certainly a sport of se-
Secondary. That's the compensation granted to these young people.
people. The winning team can say that it has come out ahead
by one meter the losing team.

These two university towns are reminiscent of the evening, at
Starting at ten o'clock, by moonlight, a cemetery.
During the day – forgive us this joke
easy, but fair – with their many meadows
very green, surrounded by very green trees, they seem
better suited for raising young calves than
for the education of young people.

What is the result of all these strict regulations? One

greater dose of respectability (always this fixed point,

(morbid) obtained by the teaching staff. As for the
results obtained, except for rowing, the universities an-
clays have never been considered to eclipse universities
continental. The percentage of brilliant students has not
never provoked the jealousy of the mainlanders.

And we leave these cities with a feeling of sadness
Tesse. "Is life worth living?" To be
or not to be? » One does not feel the least bit the
desire to become a subject of His Majesty, nor to enjoy the li-
English liberties |

In France, the Quai d'Orsay does not enjoy the same privileges.
time to which he nevertheless has undeniable rights.
The attacks against this building, which one would think was fixed on
the banks of the Thames and not those of the Seine,
do not receive the widespread attention they deserve.
would. It enjoys a well-deserved, but long-standing, prestige, which
is not yet erased. When you attack it, you attack yourself.
to something that for many is merely an abstraction
tion. In France, people travel little and consequently do not have-
They don't want to miss the opportunity to see these grotesque things in action

emanations from the Quai d'Orsay, which are called consuls from France. If we travel, it's as tourists and we is often warmly received. If one travels as As a merchant, we're often F..., we know what to expect. to focus on the Masonic role of the consuls and we do not They don't ask for support, or if they do, it's not that came with very special recommendations. But the People who have traveled under other circumstances know to what to expect and will not deny it.

These majestic, affected people have as their motto the The infamous maxim: "No business!" When there is difficulties, particularly with the English, they are shockingly bland. These people are here to

mark the kicks in the behind received by their nationals, receive curtly those among them who come to complain, draw up a list and present- they present said list to their superiors as titles of advancement. cement. And their superiors regularly take place to be satisfied, at least in the places where we we saw it in action.

These are the people who care for Madagascar. They are- Madagascar, like these fake doctors an illness in such a way as to make it last a long time.

We are strong supporters of colonial businesses. We have thus escaped the depressing influence of... mantle of the boulevard newspapers, which undergo whether they knew it or not, the anti-colonial influence of lodges. But we are fundamentally hostile to the colonial policy of the lodges, which they operate through the quai d'Orsay or by the Ministry of Colonies.

You can't make an omelet without breaking eggs, nor colonial enterprises without killing any soldiers, We know that. But Tonkin and Madagascar tell us more. would have cost very little, extremely little, if we we did not have great criminals as rulers nels. Grévy and Carnot are tasked with shouting "vesse" at all these people, as we used to do at the collight, to warn our friends as the pawn approaches, when he committed a criminal act.

The Englishman who comes to France for the first time, spends the nights before his departure dreaming of eFrench swords and pistols were aimed at him, at

the first transgression he will be unable to resist
He wouldn't come if there weren't trains.
four o'clock in the morning which allows him to slip away to
The English way, if he had provoked a correction. Then, he
returns to England, saying that the French swords
are spring-loaded theatrical swords and pistols
are watch chain guns.

This very brave being then goes to China and he pushes the
Chinese against Tonkin. The Chinese are afraid; the English

winks and says, "We had Lanes put-

"No, there; come on, be brave. We'll sort this out." The
The Chinese man thought for a moment and said to himself, "We will have the beso- done."
"Gnished by the Western Chinese." In some parts
from China, there are races encompassed in this em-
worse, who are of a completely different race from
Classical Chinese, as we see it on our books
levards, as we imagine it. Behind the
Western Chinese, is Eastern Chinese, behind the-
Which is the Chinese of Europe or English? These brave men
Englishmen who in a few minutes massacred with
their machine guns, three thousand Matabelles, having only
native weapons, and had three men killed or
Injured! It's less dangerous than a driven hunt under
wood. Brugère would have been more at ease there than at the end of the
Carnot's rifle from Madagascar.

The Quai d'Orsay, therefore, by acting firmly towards
England, from the very beginning, would have put an end to all of this; he has
preferred to see the genitals cut off by hundreds
of soldiers! The men from the Ministry of Foreign Affairs
The foreign women made their decision coldly, in the middle of
knowing the facts. They were masons or mason-
nisants. There was no turning back.

In Madagascar, it's the same thing. All it would take is for
a spanking is administered in a public place in front of
the Malagasy people gathered, along with the few clergymen who are
there, to avoid sending troops. We prefer to do
kill the soldiers. And the French mothers are having their vote
husband to these people, then they cry when they ap-
They mourn the death of their son. Let them weep then.
rather on their stupidity!

Chance recently led us into a dream-
a whole bunch of people who were oozing, who stank to high heaven
Opportunism, cheque-mongering, Freemasonry. These
People, drunk with anger, furiously cheered an ora-
A storyteller recounting firsthand what is happening in Madagascar.
Their faces were red with passion. Their fists...
They were squealing. The Quai d'Orsay was being booed!

Being booed by checkbooks is tough, especially
when it's justified!

And, my God! the checkbook side in Freemasonry
Stupidity is relatively a healthy side of things. We have our faults.
wounds. We don't like it when Delahaye comes and exposes them.
In public. That's understandable. We made a mistake.
Life is hard, it has its demands. But perhaps we wouldn't go...
not to go so far as to say to a young soldier: "My friend, al-
They may die for France. Suffer, if necessary, the mar-
Tyre. Remember that you are under the French flag.
"Sais." The young man listens very simply and leaves.
Then, when the door is closed, we burst out laughing: "What
Naive! What a great deal! This will play right into AI's hands.
bion, that is to say ours, since we are at its
service. Tell me, do you think we would ja-
but arrived here without good Albion. The slander-
"Oh, the poor girl!"

We brought Bibi closer to the icehouse of Messrs. P.
MG, the Jews of the English, the anarchists of the F.., the
Checkers of the Colonials. We let ourselves
to go and praise the former. Note that they touch
less closely related to the English element; that is the reason.

The Colonists and the Quai d'Orsay are infinitely more
The Chequards are rotten, and that's understandable. We talked about it.
of English diplomacy. English diplomats por-
the inevitable traces of the inferiority of their race;
they are less gifted than true di-
French plotters. They could not tolerate a comp-
fight on equal terms. According to the eternal practice of the An-
They seek to weaken the enemy, and through the F.-.-
M.…., they managed to disintegrate this body. The struggle
Then it becomes easy for them, the field becoming clear
in front of them.

The Quai d'Orsay and the Ministry of Colonies were supposed to
inevitably be more affected than those who simply pay checks,
because, by their very situation, they are more closely involved

to the things that are closest to Albion's heart.

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8 @

- When will we finally stop trying to interest us?
To serve the Irish?

The Irish differ from the English proper,
Certainly. But they differ less from it than the Breton.
They do not differ from Provençal or Gascon from Flemish.
are by no means a different type, as one would have it
to pretend. They only recognize each other by
The accent. They have a neo-Jewish hatred for the French.

It's a fight between bar girls, and not much at all.
Both are interesting. England and Ireland
They spend their time bickering. Then the Irish
send their sons to serve in the army or
English seas. It's really not worth it.

These Irish people number five million. They are mo-
They have been weighted down for a long time. They could be made into-
to see a lot of money, weapons, their brothers
Emigrants in various countries, forming a conspiracy. This is not
Not against valiant beings they have to fight. That's
against the English, against generals whose best-
Their strategy is to secure themselves Masonically
that in the opposing army they will not find an ad-
serious versary. It's against the English who have a
terrifying aspect, who should be the first soldiers
of the world, since they obtain it effortlessly, and with a
in a more perfect way than other breeds, a rigidity
expressions concealing the fear that exists among
braver, — but with the hearts of rabbits.

When blood flows by chance, a di-
A dozen deaths, as in Fourmies. Quidonnec France
would remember these few deaths now, if
This massacre was compounded by a workers' issue and
of Jewish cowardice?

That's all these people can do. They are
as cowardly as their oppressors. What would the
Bretons, Gascons, Corsicans, if they were persecuted-
sworn by the other French? Let us then persevere-
to culcer the Corsican islanders, under the pretext that they are from

Italian blood. We think they would take it differently-
the Irish.

We even find it harmful to take care
of this Irish question. It's the eternal politics
half measures, quarter measures, which we have in-
windy to avoid putting the axe right in
the trunk, that is to say in the F.:. M. It is this poli-
convoluted strategy favored by conservative leaders who
would the current masters of France be, if they
had known how to declare themselves and remain anti-English and anti-
cons at the fall of Napoleon I. They would have had a
national policy. There would only be half the harm, if they
had not brought their party down with them.

Several generations of political life, in which
Success alone matters, have distorted the moral sense of these
people, gave them a false foundation of education.
differ little in the soundness of principles from the F.….
These are the "politically correct" Arthur Meyers of Le Gaulois.
opposed to the "ill-thinking" Meyers of the Lanterne; this
are the Irish opposed to the English, fighting in
an opposing camp, but with the same cowardice and less
well organized. A few continental regiments de-
arriving unexpectedly in England, would terrorize the
country right under the nose of the English army; four million
Irish people cannot resist a handful of policemen, who would be laughed at on the continent.

The Irish are not at all grateful to us.
of what we have done for them or what we
will do it. And they are quite right. They understand that this
It is not for them that we are going to the trouble, but
to annoy the English.

People think the English are wrong to remove the roof
from the farm where a tenant farmer who hasn't paid him lives,
in order to force him to leave. Definitely someone
Anyone who acted this way in France would be vilified and rightly so.
title. But let us note that our farmers are of a blood
far superior to that of the Irish; that they are not
all perfect, certainly, even if they sometimes employ
questionable means, but they are, in gold

U

More often than we think, scrupulous people their honesty, which many possess a prodigious sense of of honor. We must not compare situations that They have no connection.

If we owned property in Ireland, we would end up perhaps by doing what we wouldn't do at other times a price, in France, for acting like the owners of the local kind. These struggles, with pins, stoves, and Brasserie girls, eventually become annoying in the end- deny it. That's what happened in the House of Municipalities recently, in a session devoted to Irish Home Rule, where all the MPs have... wrists, they've become crimped. PRO too loose for al- the furthest.

Let us therefore stop trying to discover the inevitable Englishman, Friend of France. This is becoming stupid or dishonest. They all love France, just as we love a good €hapon. They are more attracted to our qualities than they will never possess, as the poor man is drawn by the opulence of the rich man, which he regards with covetousness, does not able to do something else, but which he is jealous of. Our society truly seems to possess a powerful charm. health for them, the charm of the new, of the unknown probably.

For the moment, this inevitable Englishman is Gladstone, that perfect idiot they called the great old man, this Gladstone who recently said from the podium, at Subject of the repugnant Matabelles massacre: "The good Albion's reputation will be tarnished. What a fine reputation! | Is this about the conduct of the English in Acadia? And what about Quiberon? We can't list them all. horrors of Albion.

This is dangerous madness. These are the same people. master blunderers who gathered some time ago the

|

banet the rearguard of a certain learned society for ve- to applaud a certain American, a poorly cleaned Englishman,' Catholic — always these English and these Catholic Jews political! As if these people had an organization The brain is designed to understand this cult! – and even bishop, who works on the side of Saint Paul Minneapolite, United States. He was yet another Englishman, very warm friend of France whom we had just discovered.

A crowd of good people, all more or less from the InsTitut, very serious, came to shake his hands with compunction, thanking him for what he was doing for the France, showering her with coquettish compliments stylistic choices. However, there is no greater [class/style] in the world. enemy of France, of the French name, of expansion French Sion, a fairly large number of French Canadians in his diocese. He pursues them with fury for to make them become Americans, that is to say, to make them lose their laws, their institutions and perhaps their religion. Is this the English way of working towards the expansion of Catholicism? He is known as the Attila of the French. Canadians and French immigrants to this region.

This mitred joker allowed himself to be praised and protested from his love for our race, in such a convincing style that some Colonials speak of their love for the Fatherland, in the gala receptions of the Dyboski family, of the Binger, des Monteil… etc. It's like that other bishop publicly denying having written a letter more than plate, to which it has been publicly proven that its meMoire was failing him!

We are far from believing that the perfect Catholic'cism consists of never telling the truth to the bishops. By not clearly separating the goats from the sheep, one becomes an accomplice of the former. And we no longer have self-ritual, when we say to people: "You see this bishop who shouted that we are not in a republic, but In masonry; he's a good man. You see this country priest; he sometimes has eccentricities; he is

even a bit stubborn at times; but that's just his personality. You see that other country priest: he's an inExtraordinary intelligence: he could have made a name for himself brilliant in the world; he thought that the sacrifice moSelf-discipline had its charms; he will have learned by example to the peasants who had suffered under the treaties maconical, content with little. » The Parisian rascalsHis family laughs in your face and replies: "Speakyou of this Roman prelate who blew up the Seter of Saint Peter and laughed along with him?

Once again, these discoverers of Englishmen who...
Those who run France are dangerous madmen.

We just mentioned Quiberon in passing.
Isn't it strange to see the English landing the
French, who then firmly refused to allow them to board
again, in the hour of danger, thus giving the me-
sure of the value of English hospitality, on the one hand
— and on the other hand, Hoche promising them their lives,
receiving a "superior" order (as in Madagascar
because) to put them to death, compelled by discipline
to carry out this butchery which would have amused the sol-
English dates from Matabelland, but which must have cost him.
This coincidence is purely accidental, isn't it?
Absolutely like Mephistopheles emerging from his trapdoor
to the satanic roll that heralds it! Would that be insane?
to wonder if Freemasonry had anything to do with it
in the Revolution; if the English had no action
tion on the F.:. M.….; if the order received by Hoche was
not of English origin, it was not revenge
English against these Bretons with whom he was allied-
wise to wage war at sea every time they meet
treaties, without a declaration of war, particularly on the
coasts of Canada?

We would be very inclined to admit that the entire strat-
The strategy of an English general consists of avoiding combat.
when the masonry has not prepared the ground for it,
did not promise him a ridiculous resistance, did not
not arranged in such a way as to oppose him with an admiral Ville-
new:

Regarding Canada, it is not widely known that Vol-
Taire had spent a long time in England, which he...
had been very well received, like any Frenchman who pa-
It would seem that one could be corrupted quite easily. Is-
This is where this nefarious man, to whom statues are erected, is said to be.
killed, whom we should instead burn in effigy
every year, would have learned this phrase which decided
The cession of Canada: "Pshaw! For a few acres!"
"of snow!", a phrase whose echo at the end of the 19th century is itself
also in a tone of pleasant sneer: "The colonies
"They're an expensive toy!"

XXXIII...
ANTI-MASONIC SUITES (Surre)

He

The current House is the vomit of a nation drunk, not knowing what she's doing. The French are enitrue, not by these adulterated drinks that are sold by Jews and sub-Jews, but through this Anglo-Jewish press, who takes the lead in all patriotic demonstrations They're just trying to deceive and mislead their readers. That's A little too obviously, the wolf entered the sheepfold.

The overly rapid succession of events that we we read every day in the newspapers, which absorb noOur attention prevents us from attributing to certain events are given all the importance they deserve. Two major events of the time were the pushes of Ribot and de Develle.

Ribot is a deliberate blunderer. He says to himself: "Aou the Baron of Mohrenheim, we will go the next day tothe poison of our reptilian bite. The opinion The public will demand it. But the wound will always remain.

And who knows? A happy opportunity will present itself. Maybe. We could pour something a second time poison. "

Develle is an unintentional blunderer. He says that a A good portion of the Parisian press is sold to English. Alas! This is evident to anyone who knows English and colonial issues. The next day, he He retracts. We can clearly see why he retracts, but It is unclear why he would have lightly worn a Such a serious accusation.

The first one will only be better regarded in the boxes; The second one will have lost.

Our leaders, and the Quai d'Orsay, should not be allowed to... d'Orsay, are sleeping on a false sense of security. Paris is not not as much as they believe, the only place where they are the opinions.

We sometimes had to leave our friends at the bouLevard, as gullible as they are, we often tell them,

They are mocking; otherwise, they are very well-informed people.
because they read at least five newspapers a day, with the
more perfect conviction than anything else, without suspecting the least
of the world that these leaves are like the famous press-
Doctor's description:

Aqua Sequana
Bis eadem |
Eadem repetita.

Having swallowed these five newspapers, they leave gravely.
believing that it had happened, like the gentlemen who li-
They smell certain books with documents. You tell them about
Madagascar: they don't know a word about what happened there
It's in the past. In London, they don't want anyone to know.

The next day, the train drops you off in some
village on the Breton coast. You go to some iron-
first to smoke pipes, sitting on the benches that are at
around the vast stone hearth. The guy who left, there
A few days later, the sailor or infantry uniform
From the navy, he recounts his impressions; we listen to him with
enormous attention, parents and neighbors are gathered
nis. He talks about Madagascar, details what happened there.
The father and uncle, who were soldiers in 1970, raise their
hat in one hand, scratching their head with the other and
They leave grumbling: "Ah! Here's another one that doesn't bother me!"
"It doesn't appeal."

Madagascar will have been experienced by the guy, like 70
by the father. And that guy isn't the only one who talks like that;
There are others in the neighboring towns and in
almost all municipalities in France.

This is what you learn on farms, and what
The Masonic newspapers are hiding this from us, with audacity.
of Jews and Englishmen. It is still, always, the world
upside down.

These events completely consume these people's minds.
there, who do not have thousands like the boulevards
facts to fit into the brain, to which they are-
often capable of providing the depth they need.

It was certainly not worth overturning
Louis XV, the Canadian, to replace Carnot,

the Malagasy. These gentlemen from the Quai d'Orsay, do of their own work, when they put their minds to it! They can Let's be proud of them!

We have just been talking about Louis XV, who presented himself so well at the beginning of his reign that he was nicknamed "the Beloved. We know how it turned out. Who benefited? Its corruption? To the Eternal Fathers across the Channel. Gela probably did it all by himself.

They are sometimes clumsy, the Eter- Fathers nels.

They are often too quick to announce what will to happen. They announce it at the moment they give the orders to the Anglo-Jews of Cadet Street or the others

three continental nations, certain in advance that these orders will be carried out, if there is no absolute impossibility.

It is understood that the Bazaine event is a A phenomenon of spontaneous generation. The Anglo-Jews They want it so. Let us bow down. May their holy will let it be done.

It's like that witch at the beginning of Macbeth, who announces to the wife of a sailor who refused him chestnuts, that her husband will perish at sea. She must to be well-informed, since she's the one who's going to be blowing the whistle the storm of revenge.

Shakespeare seems fantastic to us, and indeed he is. To the English, it must appear realistic. That is the reality of English life, a fantastic life, adapted for the stage. CorNeille represents to us the noble deeds of Le Cid and Horace, Shakespeare chose his subjects from horrific crimes. from the Middle Ages, hidden beneath enormous stones, mysThe interiors, the fortified castles of the time. We strike the people from behind, when there is no danger, cowardlying, basely, as only they are capable of doing These Englishmen, with the bearing of cuirassier officers, easily giving the appearance of franchise and loyal cordiality (when one does not look into the eyes) (flashing lights) which are part of chivalric traditions- Then comes the scene of madness, of incoherent remorse. rents containing disjointed words made to please a people who are sometimes intelligent, but non-intellectual, to the readers of Messrs. PMG who

have not yet understood, at this time, the incoh-
The stance of these journalists, an inconsistency that led to
hot gorges in all nations of the world
to people who are somewhat informed, knowing that the vice of
Green fruits are not an exception, but rather the rule.
in England.

to +

There is, whatever one may say, a sympathy between the soul

of peoples. But this sympathy is sometimes altered.
in antipathy or mortal hatred by the French press
Freemason. Like two brothers who love each other, and that a
A wicked woman keeps them separated, inciting one against the other.
to be in an unacknowledged interest.

That's why Norway was very favorable to us.
before 1970. During the war, particularly in Bergen, the
Germans who resided there were viewed with suspicion, very su-
The winds were mistreated. Now, things are different.
thanks to the Masonic press. This press, despite its
efforts and despite the large number of English tourists
who flock to Norway and bring money there, has
We were able to make the Norwegian sympathize with the Englishman.
Let's talk about the Norwegian who doesn't frequent lodges.
The Norwegian-is- sympathizes readily with the Fran-
That's true, but Masonic politics makes him incline towards
German.

It would be surprising if Freemasonry did not do all
his efforts to sour neighborly relations
Sweden-Norway with Russia, which the Masonic press-
that does not raise suspicions, does not exacerbate the
difficulties. Russia, like France, needs to
be surrounded by neighbors who give her strange looks,
so that Albion, unable to draw the sword, might use it
against her.

It is clear that the recent events in Toulon
who fortify Russia, just as they fortify France,
will not make the Norwegian and Swedish press very
favorable to the French.

The people are eager to reach an agreement, but that would threaten the unstable balance of Albion!

Similarly, how many Germans have we not seen?
in the Chicago area who came to squeeze us
With cordial regards, to us, "the hereditary enemy"
and tell us: "Jena, Reichshoffen, Mars-la-Tour, Se-
Dan...etc. What does it matter to us? Let's leave it.

So William and Napoleon went to war, and we...
Let's be friends.

These people no longer read the German Masonic press.

a demand that has been stirring up the Teutons against us since 1815,
according to a watchword. The Chicago press had not
They had no interest in fostering their hatred. These people were coming back
naturally to their natural ideas.

How many Germans from Eu- have we not found
rope in the same vein, telling us: "We see
Well, what do we have to lose by waging war against you?
but we see absolutely nothing we can do about it
"Win." And there was a deep accent in their voices
of melancholy. They didn't see why they would go
to get ripped to shreds.

It's common sense that's awakening. It's him
who woke up in Toulon, without quite understanding
What's it all about? He said, "But we don't like to..."
walking upside down. We're afraid of attacks.
of apoplexy.

'Because Albion lacks balance, it is necessary that the
Other continental nations lack balance. That's
an essential necessity for its existence.

How many men have there been since Louis XV?
to lose one's life, both in France and in Europe, for this
old prude who doesn't even have the intelligence to com-
to grasp what religion is, thanks to this temple of the
Cadet Street, with its good-boy image?

Let us classify here the wars that have taken place since this
era. There are intelligent or necessary wars,
such as the Algerian campaign. Are there others?
In the same situation since Louis XV? Secondly

the wars of conquerors, those of Napoleon I®. He will Thirdly and finally, the Masonic wars, idiotic, whose purpose is incomprehensible, whose are part of all the others.

It's not the French army we should be talking about, But "the English army." Why the French army? Did she campaign in Belgium? To give to Belgians, a monarchy to which they did not care. ...all of this, to make them hostile to republican France, then that Freemasonry was preparing the advent of the Republic- _ than in France. The Freemasonry is republican in France

monarchist in Belgium, as Meyer is rep- A cleric at Zanterne, a monarchist at Gaulois. That's also to make the Danes hostile to us, that the F…. from Denmark who know that France did not come to their aid by Masonic order, by maconnique also says that the French acted maliciously. that "we can't count on them." Jokers! These The rest of the people are "very well-meaning," royalists. Queen Victoria, Empress of the [ndes, protector of the France much prefers to have crowned heads born at its receptions than sewer workers. The [.. M.°.n''en therefore wants to see the monarchs of the colonial powers rivals, that is to say Russia and France, which she makes to behead.

Albion manufactures two types of bombs: the first for export, which sells wonderfully, the others for domestic use that never leave. Perhaps this is, after all, just an application of a commercial principle. We have never eaten hams as bad as those in York, nor as bad Cheeses are only sold in the places of production. They are not exported. that which is worthwhile.

"We are not colonizers." We were told quite annoyed with this formula. It's the counterpart maconnique de: "The colonies are an expensive toy. "Let's give them to the English." Similarly, in another ordre of ideas: "We are not made for syndictates. » That is probably why we read that the Union of Producers and Consumers of Lyon, socooperative company, sold for over three million of meat, not to mention other things, in these quarters The last three years. But Cadet Street claims that the

the association's privilege must be exclusively its own.
Reserved.

We are sorry to have to state the opposite
that we are perfectly good colonizers. We
we have something else to present here besides assertions
grocers who emphatically declare that the
The house across the street is falsifying horribly. These dogmatic people...
tics probably never pushed their investigations further than the fortifications of Paris. We
we visited on site, on several occasions, and for quite a while-
groups of French settlers who found themselves
were surrounded by other groups of settlers from various
country.

We can state, without elaborating on these ideas here
which would require several pages to clarify.
that the French will soundly beat the English and the Irish
Landes, on this ground as on others, that he will have
It's no longer difficult to beat the Scotsman.

And these French people usually arrive with all their con-
between them: they have no resources, their consul, aim-
a blue emanation of the Quai d'Orsay, looks at them askance,
instead of helping them. Let us add that if they are cultiva-
farmers, they remain a little too much like cultivators, don't become-
The traders aren't moving fast enough, which is what the farmer is doing.
must be in these countries. Finally, people often
devoted, patriotic women who took care of directing them
ger, are often not sufficiently supported by the op-
public union, which confuses them with these agents of e-
gation, low-level adventurers, shameless Jews
for the most part. We could cite various places
where the "non-colonizing" French succeed this-
during remarkably and receive visitors
very happily.

It is true that they are more than three days away.
iron of the nearest French consul: that's where
certainly the cause of their success.

However, England has 30 million inhabitants.
Of these 30 million, 312 million are Scottish, 5412 million are Irish.
dais, and consequently about 20 million English

properly speaking. We assume that, outside of Angle-
earth, the proportion should be roughly the same,
with a higher coefficient, however, for the Irishman
that persecution drives them to emigrate.

Let us note in passing here a common error in
France. We readily think that we recognize the Ir-
Landes to their face. The English who must be
competent people claim that they only recognize them
by their pronunciation.

The English element would therefore comprise little more than one
Scottish, that is to say a formidable competitor, on
seven Englishmen. And yet we are convinced that
The Frenchman is far superior to the Scotsman.

In France, where we don't travel enough,
we let our imagination run too much which re-
always presents things that are distant in time or
in space, under the overly favorable colors that it
lends itself to him. And we see English colonization under
almost supernatural colors that it does not possess
Not at all. The English emigrate a great deal, so that he
finds, at the moment he disembarks, all the bodies of the me-
third parties intended to make his life easy and pleasant. He
It is easy to find among the emigrants people who have
the organizing talent; and life goes on without too much
The transition to the colonies was the same as it had been in Europe.
It contains the same breed with the same flaws. One
A passenger ship is a rolling point on the ocean, and it is
All.

But introduce a French team to this land;
Whether she plays a match with the English team, we'll see.
Which side will have the advantage, the superiority? The Canalians
drive out of the province of Quebec the English who are
they go with rage in their hearts, while protesting that they
They love it. And they're not fighting on equal terms. They have
until recent years they had been cut off from their communities
communications with France, their origin. Their name-
abundant offspring replaces the lack of emigration
people of French descent, but do not fulfill their
gussets.

The English are, once again, unbalanced beings
bred and inferior. But they have two qualities and two

alone: that of skillfully throwing powder to
eyes and the desire to grab you by the legs and to
make them do the pirouette, when they find that you
go too fast, like they do in football. They tell us
are inferior; but they know wonderfully well
to diminish our qualities, to make us momentarily
their inferiors, to bring us down from our rank
to theirs, and to one or even several degrees of theirs to-
below.

Let no one tell us that their results co-
However, their properties are far superior to ours.
that would be preaching to the choir.

We readily admit that the Quai d'Orsay,
who governs Madagascar and cedes departments,
entire provinces to the English, to go further
Quickly, don't perform miracles on this island. Madagascar
because it is the Panama of the Quai d'Orsay.

We readily admit that Lanessan in Tonkin
may not be a very happy choice, that the military
were right to claim that the following officials:
villains were not perfect.

We readily admit that the op- actions
Portuguese nationalists in Algeria, which is much more serious
treated differently from other colonies because of its proximity
of France, however, leave completely to chance
sir.

We readily accept whatever is desired and
many other things. There's a lot to say about the
question. When the truth comes out, there
There will be some grumbling on Cadet Street.

But all this simply proves that Freemasonry
not only is it not colonizing, but it is scientifically
lying and deliberately anti-colonial. This does not
This does not prove that the French are not colonizers.
It is good to make a distinction and point out a con-
union that the F.*. do everything possible to maintain-
nier.

England could not withstand competition
On equal terms. It would decline, perhaps even perish.
All these domestic people, we mean the F.*.,
would find themselves without a place. It's as if we wanted

raze the Champs-Elysées district; what becomes of
Would they indeed? It's understandable that their interests are
closely linked to those of Albion.

XXXIV

ANTI-MASONIC SUITES (SurTE)

IIT

Those excellent Scots!

One day, we found ourselves on a cruise ship...
due to a land that was once French, where
French hearts still beat, but under the dra-
Phoenician skin of the Union Jack (Anglo-Ecos Syndicate-
sais-[rlandais].

Life has its joys, and so do the trials.

An excellent Scotsman was the head waiter. We
we had the honor of being his neighbor, and thought to ourselves
that all the honor was his. Gallic blood has
These returns. He is sometimes mocking without malice.
This good Scotch was nearing its age, it had a certain breadth
of good quality, very respectable, and a Father Eter- face
nel. That's a common thing in Scotland, the Eternal Fathers.
We made some observations to him on the monotony-
Sunday in England. He was willing to find them
fair, while considering that Sunday rest was

49.

an institution that knew how to unite not the useful dulei, but the
divinum dulci. A glass of Scotch whiskey and lemonade
was near him; he drew from it unctuously some
sips, with that cat-like look that they easily take on
The Scots, for whom it seems to be a natural gift. Then
Changing the subject, he told us:

— “You are going to this country. If you pass through…”
Come see me. You'll find some old French people there.
(Then, half-closing his eyes, he joined his two hands-
tessur la stomach, penetrated by a sweet, manly ecstasy

who knows how to savor the pure joys of friendship, who cherishes them above all perverse joys, which deceive the human manity.) Oh! Such good love from mine!

A gentle hilarity shook us from the tips of our hair- I want it down to my toenails. The excellent Scotsman with a furtive glance, saw the thing, and, still unctuous, resumed:

– “Oh! Such good friends of mine.”

One more furtive glance and:

– “Oh! Such good friends of mine.”

Another furtive glance and:

– “Oh! Good friends of mine (good friend of mine). "Okay, let's go with this last formula."

While holding sincerely religious feelings, One can be neither mystical nor ecstatic. But this good Scotsman had a religious aura that permeated the twenty guests at this table, which was truly a pleasure. We felt better. The time spent near this: venerable man advantageously replaced mert for For me, a religious retreat, a pilgrimage to Lourdes. But this piety was good-natured, simple, and profound. We promised to go see him... if we hadn't There's nothing better to do.

This man had the soul of a benefactor. He had the religion for sale.

A few months later, we found ourselves in a Lost village, having completely forgotten this fellow, and us demai.darmes to the coachman who was driving us:

– Are there only French people here?

– Yes, only French people. However, there is a English. A very nasty man. He never goes to the E-church. [He lives with a whore. They are both always They're drunk. They fight all the time. His poor sister who had come with him from Scotland, was forced to leave- Turn, sorry.

– These are local rumors that have nothing seductive about them-

"Not good for a tourist," we thought.

— 11 is called M...

— M...! He arrived by ocean liner around May 20th
last?

— Perfectly.

— And his sister, who was on the ocean liner, was forced
To leave?

— Yes, indeed.

And having nothing better to do, we went to see
Our Eternal Father! It will be very kindly read to us
hand, with kindness, with unction, upon arrival and at
the exit. This gave us the beneficial impression of a
A double blessing. The house was well-kept, of a
cleanliness, which was the indisputable sign of a peaceful life,
serene, honest, pious, unctuous.

And we left him humming the tune of the Great
Priest, of Sarastro, in The Magic Flute:

Hatred and anger
They never penetrated
During this prosperous stay,
Revered men.
Within this enclosure,
Error-free,
Holy friendship

UU-nit our hearts.

That the F.". do not reserve only their epi-
Cockroach teas for clerics who are rather soft
to let themselves be led by them. Let them apply them
also to the Anglo-Jews who lead them by the nose,
like the very young boys they are, who draw from it
an amole ourti, let them know that!

P
P EP

We confess to only half-liking the adjective
of "German reptiles" given to some journalists
Germans. We much prefer the expression
of "English reptiles." These people from time to time
they unleash the thunderbolts of war, like Pluto unleashes
his own to disrupt the elements, at the beginning
of Orpheus in the Underworld. Deep down, they don't desire it at all.
war, on the contrary. Like our F.:. they find
that Alsace must remain part of Germany. It is not by
Patriotism. It's because they are the lackeys of the Lar-
bins from across the Channel. These same French F.-. who de-
They said that Alsace should remain with Germany, they voted with a
Patriotic unanimity regarding the funds for the army. They en-
Thus sleeps the opinion that falls asleep on the soft ear-
to build trust, and then Albion, the only nation to...
armed, doesn't mind seeing Europe armed until-
than to the teeth. She sends it from time to time to the
continent of Sir Charles Dike who, on their return,
laudatory accounts from the various armies conti-
nentales, encouraging them to continue.

These "German reptiles" are the symmetrical —
always this instinctive symmetry of the English which
built its underground canals with the same regularity
the fact that bees build their honeycombs
honey, spiders their webs — of our "French reptiles-
"cais", these newspapers, the F.. that Develle acknowledges:
due to the English (Develle must know about it, we'll tell him
(Let's leave the responsibility for his accusations to him).

When reptiles from either side of the Rhine,
they are making fundraising appeals in Albion, Sandy, always a
"Not very stingy," he said, "But you have the Guelph funds,
"You have Panama." Sandy's ideal is to arrive at

to run things by feel. We always find
the same hand.

Let the French and German reptiles say good things to each other
that their things are appropriate in the office, but that their
The scheming of domestic servants will come to an end.

It's like Mayer de la Lanterne pleading
for thugs, that of the Gaul for aristocrats;
We need to respond to each other and keep the com-
Merce. German reptiles and French reptiles
they play the same game, at the expense of their customers, the popu-

area that is starting to show its teeth.

We are very inclined to believe that diplomacy English tie should be classified among the things an- overrated clays. If we judge the results, it's magnificent- fique; judging by the means employed, your admiration- The situation calms down quickly.

It is certain that with this lackey of journalists F'.. which are starting to overwhelm the universe and this va- the size of politicians, no less F.. nothing is 'more It's easier than getting what you want. The precept of The Gospel: "Ask and it will be given to you," quine seemed not to have targeted this species, becomes a bit too a reality.

Dufferin is telegraphed: "Request this." and to Grand Orient: "Grant that."

When Dufferin finds himself accused, exposed, cornered through valiant journalists, he telegraphed: "At the se- "Lecture." We deliberate for five minutes, then we telegraph. At the Lodges: "Vote for a law prohibiting badmouthing foreign ambassadors.” And all those thugs from The lodges voted for the law as one. "It's nothing." How chic at the Grand Orient! It's amazing, my dear, how this friend told us, from one of those bundles on Ca- Street "det." Bunch of thugs!

And the French replies take up their pens and write- wind: "They wanted to protect Mr. de Mohrenheim against "Some ill-considered, regrettable accusations." Of valets! And that's why we're so well regarded in the boxes! when we allow ourselves to smile at the Russians, that On the contrary, one is frowned upon when one does what one can, in order to prevent a harmful alliance,

to Albion. And all those good Frenchmen, their noses in their newspaper, swallow the pill and elect a House that brings joy to Albion. Why must there be a A shadow on the picture, and that Clemenceau is missing from the celebration.

In fact, France, and indeed all of Europe, is led by a a very small handful of cosmopolitan journalists who are of French, German, Italian blood, but who are neither French, neither Germans nor Italians. They direct the opi- union before which sovereigns must bow.

But the aforementioned law in no way prevents
to gossip under the fireplace mantel about the facts
and Dufferin's gestures, nor to monitor him. Nothing is by-
This law has flaws.

We will not have peace in France, nor in the world.
that when Albion is put at 14 reasons. This will make
'To make the F... of the entire universe stamp their feet in pain. That
will have the same effect on them as a shower of holy water on
Mephistopheles or a bath of boiling oil on the con-
Damned Chinese. They will tremble for their wages and
for their future, which is guaranteed by the current regime. The only
The way to have peace is, as we have already
said, to offer the Germans compensation at
Alsace-Lorraine in England, to replace the power-
English commercial activity by the commercial power
German company. We believe that France must
to be a more commercial nation than our
F.-. traders, but that it should not be a na-
primarily commercial, it has other purposes
born higher, that the ideal must hold a large part
in his existence. The Gesta Dei per Francos must be
a reality. The nation of Good, momentarily
afflicted by the Anglo-Jewish virus, must fight the nation
Corruption.

The Russians and the French will have to occupy various
points of the territories that will not be reserved for
Germans, just like the English do in
Please.

We are proposing this, not as revenge.
however well justified, but as a defense ren-

due day by day, not only more legitimate,
but more necessary, more indispensable.

The difficulties will not come from the English.
that we will see fleeing pale, hateful, with snares
of disturbed vipers. The islands will come to us from our
internal enemies, French F.., and foreign F.*-
Gers, who have every interest in the current state of affairs, who
patriotically sacrifice the interests of their nation
to their own.

The Germans would find compensation there
advantageous to Alsace-Lorraine, a guarantee of peace, the
budget reduced by a portion of military taxes, a

a place to send their excess population an increase in well-being, and above all a means of to facilitate their maritime trade dreams.

There's also something that seems quite overrated to us. by French historians slightly tainted by maConnism. This is the part played by Wellington in the demade at Waterloo. The said Wellington is placed on the

same footing as Blücher.

Knowing the English as we do, we have some difficulty interpreting the role of the para brief sent to the rather unparliamentary Cambronne as it was. The English would have been too happy to reduce the French army to dust and to say: “We have defeated those who have defeated all of Europe” rope. » That would have been a fine shot. [They are not lacking not to sing that the French cavalry came to "Volatilize" against their famous 73°, without saying in What a pitiful state of anxiety the English troops were in!

who were behind, waiting in agonizing deathsuch as the arrival of Blücher.

This humanity of the parliamentarian seems close to us related to that humanity which dictated to the English lords an address to this Czar, barbaric enough to expel the Jews, just like our more civilized F.*. expelsent the Jesuits. We simply believe that the AnThey were panting, they wanted to have a moment of respite, buying time, having Blücher play the role that Bosquet played 'in Inkermann, Palikao in China. Always this symmetry of English instinct! These people They do not reason; instinct, impersonal, only the conduit. They are as impersonal as the F.:. who us lead and succeed one another. We say: "These changes the ministry's actions are disastrous: there can be no "continued in politics." What a mistake! These people... They are active, but they do not govern. It is the lodges that govern and we find that they are not lacking Neither French politics nor spirit of consistency, Alas! It was this impersonal instinct that caused the fire Joan of Arc and Perrinaïc, mistreating the Acadians, betray Napoleon I, the Prince Imperial, brutalize the Portuguese... etc.

We had, within the infinitely limited framework of the private life of discussions with the English. They comalways threatened in a very friendly way, of course. Then afterwards, with their eternally anxious Insta- spirit They wanted to see if it would work. They told usknow, for example, that "all French women are "Cocksmaids and Englishwomen are very virtuous." Generally, we found it amusing; we wanted to observe- Towards those Chinese, we took the matter with a frank gaiety, we would shoot them between flesh and skin of the truths that made them grin! Other times, in a less serene mood or simply To amuse ourselves, we answered them with a virulence, entirely French, right in your face, by inbloody sultans. These good people always found a devout, humane reason not to bedear. They played the pitiful role of the parliamentarian of Waterloo. We burst out laughing in their faces.

were distressed, blinked their eyes, did this the head of the Englishman who was put away as a last resort And without appeal.

In any case, the heroes of Waterloo, exalted by the French historians F.*. would have good reason to do petits. They would have been used recently on the coast of AMoney. The good English have completely lost their minds that they didn't even think to send any parliamentarians res, that they fled at full speed before the black Gres. The general was disgraced, he was told: "You You're the only one who didn't flee. But we're going to use all our influence. the responsibility rests on your head. We will say that the The soldiers were splendidly valiant, but you You misled. You will be paid for it. You will go To live comfortably somewhere. Is that understood? Yes. Is that English enough?

It's fortunate for them that there are Bazaines. That equalizes opportunities between nations differently gifted and this allows Albion to prolong its existence tence by sowing hatred on the Continent. But so much The pitcher goes to the well...

Do we want to know how history is taught to Little John Bulls?

We read in "The History of England, published-

hed under the direction of the committee of general
literature and education, page 133 » about Napo-
Leon: "Then Napoleon appeared. The successes of this..."
remarkable men on earth were also remarkable
"less than England's victories at sea." Then,
Regarding Napoleon's return from the island of Elba:

"Louis was forced to retreat to Ghent and the allies"
once again they prepared for the struggle which would resume
threatened. A large army was created in the countries-

Down by the Duke of Wellington, who met and challenged
The French are completely engaged in a major battle:
Waterloo, in which Napoleon's power was
definitely broken. [He had exhausted his resources:]
prepare for this final battle and resolved to surrender to
English. They sent him to end his days in Sainte
Helene, where the British government ensured that
comfort gave him as much freedom as was possible.
compatible with fears of escape. A
a second time, possession of Paris and a general peace
was concluded once again.

No event in our history is more glorious.
It is a great honor for England to have put an end to a
war waged with such perseverance to preserve
towards national independence, and to support the major
principles of order and religion.

In the summary of the Spanish Civil War that precedes,
The name of the Spaniards isn't even mentioned here.
Blücher does not appear either.

Wellington must be related to Gideon! These people
need to convince themselves that they are not beings
inferiors, to support each other in the struggles of existence-
tense, to cheer themselves up. It's yet another one of their
crutches.

XXXV

ANTIMAGCONIC SUITES (CONTINUED)

IV

This scene of a brawl in the House of Commons of last summer to which all able-bodied members have What he took part in was nothing more than a vulgar catfight. between brasserie girls. Let tender hearts gathersure; there was no bloodshed. There was someWhat smashed hats.

Once the turmoil of this terrible scene and Pickwickkienne past, the members to whom belonged These hats did a mental calculation. On credit, they paid their parliamentary salaries; on the other hand, the price of a misshapen hat. They found that the baLance leaned more towards credit and that the life of deputy, despite the terrible dangers to which she expose. worth living. "Is life worth it "Is it worth living?" Hamlet asks. – "That of dying-" "Whore, yes," they replied.

All these catfights took place, as usually between bar girls, for a crowd tiny, horribly filthy things, disgusting thingstasty, gladstone-like, chinoiserie in thewhich these people excel at, "obstructions", as they say. All these people should be sent to the office, with the Knights of the Torchon, their parents.

These people, during the scene, called themselves: "Snakes1! "Judas!!" The great English insult, the one you use Only on special occasions. Just once. How truthful these people are! Always the hypocritical Iall these qualities in the face of his opponents.

Gladstone, the great old man, who had caused this scene grotesque in its dirty, petty, renewed machinations revelations of the usual procedures for valets, beforeameto inevitably bring about this explosion of terrifying anger, he dominated the scene, pale, defeated, panting, moved, crying in a paternal, unctuous voice: "Come now! my Good friends! Calm down, I beg you!... This It will be nothing!... Moderation! No scandal! Let's practice forgiveness of insults!... » It was odious!

Moreover, these terrible scenes between the English who are fighting They stir five minutes later – just like the girls brewery – are wonderfully described or moreearly photographed in Dickens' Pickwick. But perSonne doesn't know this book in France. The idiots who do

University programs in France are mired in In the blue, they only want literature. They do very busy programs, but they don't deal with anythingelement of making intelligent manuals, and more less about making teachers. When we were in philosophy, a few years ago, the chair holder and his special deputy, wanted them to recite the history textbook, moreover written by a complete idiot, word for word. Why then don't we take canTonniers as teachers? They would do the same.

This Battle of Trafalgar is bizarre.

Nelson gave the following speech to his sailors: "The YearEngland hopes you will do your duty. She doesn't is not sure. She is even in terrifying trancesbles. Come now, my good friends. Don't put yourselves in strike. You have always been well fed, strongly Once paid, we kept our promises. Keep to minus yours. You are from a trading nation. Here is the deadline, the liquidation. Do not protest your traitors. I beg you. You would put me in Embarrassment.

All these people had to remain stiff, with their figures-Serious, dignified, imposing. Only blinks their eyes indicated their internal emotion, as in the Jews. They must have exchanged furtive glances in-between one another, in the Chinese style.

Like those bulls found in the meadows Norman women. "Is he happy to see me here?" she wondered. Is he angry to see me here? It seems so. It looks like it too.

And Nelson must have had a very bad time, consumed by worry. of worry. His face too, like that of his maThe rins, had to be serious, dignified, imposing. Turn signals Only the movement of her eyes betrayed her emotion. man used to the English who would have looked at the poorstones and not rigid faces, would have noticed that.

Then, as if by magic, while all the Napoleon's lieutenants gave him satisfaction and beyond that, in their struggles against the Germans, the Rushis, the Austrians... etc., Villeneuve gave him a violent source of anger. Who is he fighting against? Against The Germans, the Russians, the Austrians? No, against the English. Against the English, that Surcouf and

other corsairs, barely armed, with very
inferiors attacked successfully.
It is worth noting in passing that Surcouf does not appear to be
in the papers of the Freemasonry: which erects a statue
to Danton, but forgets him. Let us note in passing that she does
anything to kill the merchant navy, hoping that
events so regrettable for its interests do not occur
will not in the future, and that she succeeds fully. Tou-
The English principle: not to fight, but to em-
to catch the adversaries from preparing themselves — a non-principle
intellectual, but instinctive, regular like instinct.
How is it that we didn't notice?
Earlier than Villeneuve's incapacity? How to
Is it that, among so many capable people, fate is just-
Did you stumble upon a complete idiot? We should have seen it coming.
at work previously. Was Napoleon ill-
Bled upon him? Why? Because he was far away,
Like Madagascar is to us now?
Jews had been emancipated since 1791 and the F.-M.' a little
stunned, stopped in its tracks after a recent rise,
by Napoleon I®, wouldn't she have taken revenge
The sly trick of the valet who received a rebuff? City-
Was it new, F.., like the Princess of Lamballe?
or had he rather been specially chosen by the
FF... M.:., as are currently Sir Charles Klo-
What, Lord Ribot, Lord Waddington? |
We will give whatever answers we want and others
again. As for us, we persist in finding
even though French history is being renewed
Far too much, especially when English interests are at stake.

We're starting to get bored with the anarchists.
We have already praised Bibi de la Glacière above,
That's the very least we could do today.
anarchists.

What are they accused of? How many victims have they committed?
times since 70? Have they done 100? We don't think so-
His steps.

The Freemason newspapers are making a fuss, pushing cries of indignation. It's like those English ladies- those who crossed the streets of London with their girls, before the PMG gentlemen had made their de- forever memorable covered; they could see from the sidewalk eight-year-old girls with angelic eyes, passing by hand down the trousers of gentlemen, Fathers Knights and Seraphim; let out an "Oh! indeed" with the expression of indifference that we would use if we saw a calf with two heads, in some bat- fairground rack; —and who shouted "Shocking" in our train stations, when they saw a gentleman wearing a vest unbuttoned.

We think we see Troppman performing the duties of mid- public ministry and demanding the harshest penalties against a peasant woman who had gathered some bundles of sticks in a wood.

Let us transport ourselves to Tonkin at the time of a expedition. Sometimes a young soldier is seen lying on the earth. He has a bullet in his body, was forced to to stop after desperate efforts. But it's nothing. His pants were torn and removed. His shirt was... The bloody wound is lacerated. Her stomach is bare. A wound a gaping, red opening appears in place of the genitals abducted. If only they had been abducted from a One blow! Her thighs are covered in blood and between her thighs, on the warm earth, are a pool of blood which has dried out. Her body is still warm.

This child, who is perhaps an uneducated peasant- tion, felt blood boiling in his veins that had never never degenerated. He never once considered recovering First. He imagined that he was going to die for France.

This is a photographic snapshot among a thousand.

A few months later, you find a gentleman on the boulevards, who tells you in a pleasant tone: "The "Colonies are an expensive toy." You refuse to com-

Day 8 ENGLAND

Take it. This child did not die for France. We exploiting her death against her. This individual is on the verge of to reach high political ranks.

The anarchists' death toll was one hundred victims, all at Furthermore; that of the F.'. is...? The anarchists make us to be blown to bits, without making us suffer; the F.*. us entrusting it to Chinese hands so that it lasts longer a long time.

We believe neither in anarchists, nor in the Freemasons, nor to Robespierre, nor to the nihilists. All these good people are built on the same model, English model. This anarchist and nihilistic "Idea" is indeed dark. Could this be the ink that the English octopus vomits? to conceal its presence and its tentacles?

Do we seriously believe that anarchists experience Any kind of pleasure in blowing people up? If they They resent the bourgeoisie, we don't know of any bourgeois more repugnant than the English. That they oprent on site. They recently blew up twenty EsPagnols: what a fine thing! What harm does it do to the bourgeoisie! Spanish geese! Only twenty killed out of several millions of bourgeois The F.:. would do a lot better. If the "Colossus with feet of clay" weren't too busy maintaining its threatened balance; if the B..., his humble lackeys, were not in the same case; if we could move some army corps French without setting Europe on fire and risking doing to bring Alsace back under the French flag; on the telephoneIt would be from London to the Grand Orient: "That the army French forces once again function as a bri- army tannic! Let it cross the Pyrenees! That appwill take the Spanish to thwart Albion's plans in Morocco. Nemo me impune lacessit (Scottish motto) And it wouldn't be twenty Spaniards who would jump, But twenty thousand and more. And that despite the sympathies. as sincere as they were quiet, as the classes not F... M.'., of the two races have for each other.

Is it naively believed that the F.:. experience of Enjoyment in hitting priests? No way! It's a word

order; obedience is paid for with a government position mental to cowards who could never have esto perish so much.

Is it believed that Robespierre experienced any pleasure? A knack for chopping off heads? How naive! He didn't care. probably as much as our Colonials mock that they cut off the genitals of the soldiers of Tonkin. That's how he earned his living, that's all.

Is it possible that nihilists feel an overwhelming need?

the need to derail the Tsar, at the risk of being
To slaughter on the spot? No, why would the Tsar, whose
Lord Dufferin spoke with protective benevolence
at a recent banquet, did he dare to displease Al-
Bion? Those people earn their living that way. There
a few crazy, naive heads, who pull off the stunt and
go to Siberia; others, like Paul Reclus, who...
They start to sleepily, keeping their distance so as not to do anything
catch them and pay the money. It's all part of the plan.
the Freemasons, whose members shout: "Down with the cures! » to secure a prefect's position for the idiot who leads the dance.

Anarchists make a lot of noise and little action.
actually, the F.°. do a lot of work and
little noise. The first ones are responsible for giving the
changes when public opinion leans too heavily on Albion and the
F.. M.'. They provide an opportunity to surround oneself with
respectability to the K.:. who tell you with a rueful look: "At-
Attempts against property, serious, very serious! against society,
"Disheartening! And morally speaking, it's appalling!"

The anarchists, moreover, are rarely caught! They
gave the F.+. an opportunity to surround themselves with a
an atmosphere of respectability; they would be wrong to their
Wanting it. It's like with the "ultra-beautiful" ladies
"Thinking people." "Wrong-thinking" people make them
serving as deterrents, their quality as "well-thinking" people
"sants" replaces many farms, values
of Suez, at the time of the wedding. Agree that they
would be wrong to launch a campaign against the people
"Ill-thinking."

Note that the F… newspapers are thundering against Albion:
"To harbor anarchists and nihilists in your homes,
"It will bring you bad luck, and it won't be done badly."
These are merely the impertinences of servants who smell
to come penniless to their mistress, who want to hold the
high-quality sugared almonds, which make the eternal gullible believe that they
are genuinely Anglophobic. They are increasing in this regard.
chief the number of their subscribers, which does not give them
than more strength. But they would be sorry to get confused-
Seriously, deal with Albion. There's only Albion and the
Jewish community that can maintain the Freemasonry, what they
The rest are done cheaply. Continental nations,
If these races were to perish, they would not have genius

Sufficient covert information to organize this administration
sacrosanct.

We wouldn't go so far as to say that we adore the Anarchists. But we don't believe they are dangerous. They are only dangerous by diverting attention from points where it needs to be directed.

No doubt, with one fell swoop they will kill twenty Spaniards Germans or French. What is this? It's heartbreaking for Families, that's true; but that hardly affects the nation, the touch less than a derailment of path of iron that we rarely pay attention to. Then, the day we have some Enough, we'll seize a handful of people who say Anarchists. They won't be guillotined, that makes them less It's no worse than pulling a tooth. We can skin them, dress them back in their own skin and send them back within their families, to reflect on the drawback that there is to blow people up. We can also unharness four The tramway horses and quarter them, right there and then. would be medieval, could in this respect provoke a a disdainful pout on the lips of their Lo- brothers ges, but it would be practical. We could indicate For the first method, some Redskins from our friends whom we saw operating on wild animals for to have their fur, and who do the work properly And quickly. We could bring them to Paris very cheaply and They are often very good people.

But all of this is just a temporary fix. When you have the For syphilis, there's no need to apply a poultice. On each pustule, the blood must be purified by a treatment

_.teiuent interne.

The internal treatment here, we repeat, consists of to occupy Albion, just as Albion occupies Egypt. That The Continent does it, not with an idea of conquest, No, in the name of Morality and offended Religion!!1

But in the name of his safety.

i

'The Freemasons' is a secret organization responsible for
to compensate for Albion's ineffective means of action;
The anarchists are a second administration in charge

of his revenges, without anyone seeing the hand that strikes.
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PP

Franco-Russian sympathies annoy the English.
Should they or should they not increase their ma-
rine? |
If we had the honor of being one of these Honora-
members of the House of Commons who are at odds
bun like vulgar market women, we
we would boldly say: "No!"

Opinions are very divided.

Some say to themselves: "Our sailors, in their capacity as
Phoenicians are very good, as good as the Russians.
than the French. But, as soldiers, they are detestable-
bles. They have the same blood in their veins as us, the
blood of these heroes who bravely bombarded Alexandria
knowing that they were out of range of the cannons
Egyptians, who recently killed three thousand in Cape Town
Matabelles were unarmed and lost only three men.
Nelson, to whom we have erected this grotesque statue
in Trafalgar Square (see this statue in profile in
placing herself to her left, which is claimed to have been raised
to the virility, to the tireless fertility of the deceased, that a

(the young girl could not look without blushing), had to
to take advance measures at Trafalgar. This does not ex-
It wouldn't explain otherwise. Our triumphant airs, when
We are talking about this victory, which is not natural, from
Bonaloi; it seeps through despite ourselves. And then, just think!

Our navy is costing us dearly, and our finances are not Not brilliant, but not too much so. Our sailors they object that they earn more in the navy chande, that they would earn much more if they enlisted-giants in the United States who are five or six days away from here only that they run more risks in the military navy than in the civilian navy. They They're giving us a run for our money. They're costing us dearly. If we have to multiply these rabbits endlessly! Damn it! "Franco-Russian alliance!"

The others reply: "We know all that too" Although you. But we absolutely must have as if to believe our sailors were cut from the same cloth as the marins of other nations. We know that very well, by Jove! that beavers make very simple underwater dwellings lides, but that they would be unable to build Westminster. Likewise, our sailors are very good ma- They are rins, but detestable soldiers. We only hold them. With money. Shh! Let's not speak too loudly. But, Come on, be English, for once. Look like you believe. We live only on credit. If we knew this That's where we're at, deep down! Just think, everything's at stake here. simply for the salvation of England. Let's see, we find-We'll see plenty of money, damn it. We'll stir up a sultan. noisyly a hostile demonstration by socialists and of the English plebeians, who will loudly demand that the salaries of the nobles are substantially trimmed. The Chamber will comply, arguing, with tears in its eyes the eye, that she had her hand forced.

4. Let us note in passing that the English nobility has no other reason-its essence is to lend credence, through its luxury, to reason sociale, John Bull, Pat and Sandy, and that we love to see the queen richly dressed, as a merchant likes to see on his do-

The police will be cut. They will make up for it by... without paying bonuses by women, by the houses public, etc.

The financial situation of the English is, in fact, beautiful-a less prosperous venture than is generally imagined. Sometimes the French checkers introduce themselves and say: "Our elections cost us dearly. We are at your service, you know, we are not F.'. For nothing. You have to pay us or we'll leave. the box. We're starting to get bored, to get bored-question.

John Bull and Sandy reply: "My good friends,
Let's see, a little calm. We don't have a single rattan left.
People think we're rich. But they're wrong, alas! The alliance
Franco-Russian, which you were unable to avoid, makes us
It's a real shame, a very real shame. You swallowed the frog of the
Panama. Your voters were delighted. You have
They were all re-elected, weren't they, my good friends? All the
Members of Parliament shake your hand, as if nothing had happened.
Arton, Herz, and the check list were made to disappear.
Thierrée. We'll do the same thing for you again.
Winking and whispering in their ear: We'll
"Fin it up all right for you." Like the spider, the F.….
M... knows how to play dead when you observe her, but she lives and
still acts below. You have resources
These are huge in France. You still have the cash registers.
savings, if they have not already been started, (which

Vanture, the letters of his name, beautifully gilded. That's the design.
that these people possess nobility and royalty. They prefer
a queen rather than a king for this reason. The Grands Magasins Pa-
The people from Ris send superb catalogs. We think to ourselves: "We must
that they are very rich so that they can give freely and to
These well-illustrated volumes are abundant. They must make
good deals, that they inspire confidence by only selling
good things. So let's have confidence and buy. » The no-
English men, who are often very wealthy, travel the world,
They make the populations follow the same reasoning. They give
credit to Albion, which lives almost entirely off this. This artificial credit-
heaven and their "Masonic work" deep within the Lodges, such is
their sole reason for being.
20.

would serve the voters who sent back the
checkbooks at their desks) {. |

"Come now! Come now! Don't blush. (Piously.)"
Jesus Christ died on the Cross for the redemption of our sins,

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1. The checkers will again cry that the one seeking anti-
triumphantly to shake France's credit and make a fuss
of polecats in a henhouse. We will reply that if they
They were not prosecuted, which deprived them of the resource of being
whether they are excused or acquitted, that does not diminish their guilt, that they
are not exonerated by this. We do not intend-

tion to undermine France's credit, but on the contrary to
strengthen, by clearly separating what must be separated, the honor
the heart of France and the honor of check-writers, the credit of the
France and personal credit for check-takers. Let them raise their heads.
slightly lower in height, their names eventually become increasingly
known. We will be very happy if we save the savings.
painstakingly amassed, if we sow a certain distrust which
is perhaps beneficial. The Panama funds were not contrusted in the French rulers who found a way to bar-
to kick in; they would be very wrong to deprive themselves of the funds of the
savings banks entrusted to them. The check-writers believe
in the fifth act and sleep soundly; they are not
even though it was the first one.

The gullible French, now more subdued and frightened by Flo-'s return
They have long since withdrawn their money from the honors.
savings banks. L'Officiel complained about it as bitterly as
Clumsily, this money had been used illegally to
buying annuities from the State and creating an artificial increase.

Frightened by the indirect consequences of Flo-'s return
quet, which will lead to a decrease in the annuity, the F.-. have decided to se-
automatically dip into the factory coffers to cover the deficit.

Popular savings were devoured in the Panama Canal scandal.
threatened in the style of savings banks, licked with sauce
Factory cash registers.

That parishioners hand over their offerings directly to-
to the hands of their priests, in whom they have confidence
justified, and thus this idiotic law of the Factories' Funds is being circumvented.
ques.

The truth is that France's credit is threatened by this government.
a deluge of crazy people. The same goes for his safety and
The Franco-Russian alliance. The Tsar absolutely cannot go
to say to Casimir-Périer: "Let's sign an alliance then," so that
He replied curtly: "But I don't care about that at all.
I am very Anglophile, but not very Russophile. The lodges do not
They gave me no orders to that effect.

He died for you, for me, for all of us. Goodbye.
For Jehovah! Isn't that right? as the Jews say
And us too. How I would love to see the French
as religious as we are! (Harshly.) That damned
The Franco-Russian alliance is harming us. Why not
Didn't you stop that damn thing?

And the two Eternal Fathers barely blushed once
second, their blood rushes to their heads, then what they ap-
they call their self-control, what we would call then-
A session of dissimulation intervenes. Their venerable air
returns instantly. They continue on their way di-
movement and we turn away to admire these faces
undeniably noble, dignified, majestic, foundational
sincerely and above all honestly, that anger, the
bad passions, dishonest acts have no certainty
never soiled. These eyes seem like the image
pure and transparent of their souls.

Let us conclude by quoting an English saying, which states
that it is not speaking courage in battles "that
The French became what they are, but through their
skill and their cunning (cunning) in treaties and the
"Combat preparations." Always the hypocrite who
throws his own flaws in front of others! We
avon. I've seen this printed in full several times.

We could tell them that they shouldn't
not even calling their successes, "diplomatic successes-
"que," but rather "Masonic successes." There is a
A nuance that it is important to highlight, even if-
we'll make Albion howl in pain.

(2
B

Sometimes we find ourselves having dinner in a hotel of pro-
Vince. You see a young English couple arrive. The
The woman is young, blonde, and has regular features.
ideal, the fine, aristocratic ties, the desires
blue, is very well dressed, has very nice manners.

5: ENGLAND

The husband is also young, blond..., has exactly the
Same report.

They look good, very fresh indeed.

The following Sunday, you go to the temple pro-
testing local, examining the Protestant fauna on site,
in its middle, in this temple which looks as if it were made
for a show, an exhibition, rather than for the re-
prayerful reflection.

You find the English couple you had a little forgotten. They are close to each other, singing to in a low voice, the husband providing the counterpoint in tenor to the English style, singing very accurately, with this me-A rigorous standard of practice in English temples. [ls They both have wet faces; probably that the tears of religious ecstasy, which they shed in the night were so abundant that they could not to be only imperfectly wiped. The couple is edifying. Their grace, their youth is captivating. They truly-looks good.

In the evening, you meet them at dinner. They are at their a small table apart. One of your friends is with you, he shows signs of bewilderment.

— That's Mr. and Mrs. Hutchinson.

— Well, what next?

— How can you not know the famous ones, the glorious, Mr. and Mrs. Hutchinson, whose entire Is the world talking in London right now? You don't have-So you haven't heard of the famous Hut- trial? Chinson versus Captain Mac-Larren?

— Well, no. What for?

— This angel of virtue you see, Madam Hut-Chinson, was taken some time ago by her husband in Mr. MacLarren's apartment. Mr. Hutchinson had Witnesses were brought in. It wasn't very clear at the audience, which might have raised some suspicions of the said Hutchinson. "The gossips" claim that it was his wife herself who had orchestrated the scheme in advance, he who had even warned him. Mr. Hutchinson has then it was terrible. He advanced towards MacLaren and him

he said: "You are going to give me back fifty thousand francs. — No sir, ten thousand would already be quite a lot for one First mistake. — No, sir, fifty thousand. Let's see, twenty thousand because of my wife. — No, five-A thousand. — Let's see, twenty-five thousand, so as not to To cause a scandal. — No, fifty thousand. — No. "We will plead then, sir." — "We will plead." Hutchinson pleaded and won fifty thousand francs. then gave the entire universe a wonderful example one of the first Christian virtues, forgiveness

insults. He forgave his wife. He even par-
given to Captain Mac-Larren by handing him the receipt.
On the receipt was written the inevitable formula an-
clay: "With thanks." He obtained
a leave of absence from the office where he works, and comes
happily spend some of that money with the family
on the Continent. It is found in London that the captain
Mac-Larren was very guilty; that Mrs. Hutchin-
Her decision was imprudent, but at her age, the lack of ex-
Experience is an excuse; that Mr. Hutchinson has been very
gentleman in this matter.

You either understand business or you don't, that's all.
All.

Piron, caught in a state of obvious intoxication, on Friday
Holy Friday, he replied: "The day the Divinity succeeds-
"If humanity collapses, it's the very least it can do to falter."

When the English upper classes indulge in
The sporting activities mentioned above are the very least one could expect.
also that the Lodges, daughters of Albion, give "pinching-
"Buttocks," tiny "butt-pinchers," — these bundles so
gentlemen of the Great East! — and contribute to giving
thus providing its members with a comfortable living. Like mother,
such a girl.

XXXVI

ANTI-MAGCONIC SUITES (SurTE)

y

We said earlier that England wants us
more evil than the Jewry, which would strangle us,
if she could.

There is a corrective to this idea.

We are forcing several million Germans to...
to take up arms. Let's calculate how much that costs.
of lost working days, which are multiplied by
three francs, which we assume to be the average price
of a day's work. Multiply that amount
by twenty years. Add to this lost money, the
sums spent by Germany since 1970 on weapons
comments. We will see that we are sparing England a
competition worth several billion francs which at-

could have been used in commerce.

Furthermore, if the German army is the true army
English in relation to us, the French army is also
Ultimately, an English army. At least it was.

in Crimea, in China, in Italy, in 70. And when Guil-
Laume II wants to raise his voice too much, they tell him: "Take
French lark watch. We're going to unleash con-
to you, his cheerful regiments. A dispatch to Cadet Street
And it's done.

So the English are right to tell us: "Or-
Let's forget the past. We forgive you, Christian.
"We still like you."
How costly this friendship is! How much better
We would like an open declaration of hostility!

And, when they see the French army passing by, they...
appearing at a review, in full dress uniform, they beat the
hands with a kindness that can only move us to
to nore, coming from so high.

But when they see these same soldiers surrendering
during the exercise in full-body clothing, if they are concealed,
Behind a curtain of hotel comfort, they laugh heartily.
heartbreaking to see people who don't have the slightest notion
of respectability, a notion that is engraved by hand
even of nature in every soul worthy of being English.

If we then look at them askance and that look
They are worried, they leave the hotel around four o'clock in the morning.
morning, the next day, and arrange things so that you
to let them know that they have received a telegram announcing-
ing the sudden death of their father. The next day, they
found in another location where the vagaries of travel
They bring you. They want to see if it will take better in
this place.

Drumont said that the Jews are nomads.

Neo-Jews are too. Look at an interior an-
English. One of the most striking things is that
Everything can be moved in five minutes. (English)
is generally not the owner of the house he
lives there. Its owner himself, we believe,
than an emphyteutic lease, that is to say, a 99-year lease.
The houses are pleasant, but do not, in appearance

at least, the sturdiness of ours. The quays are often
Made of wood. Everything seems to say: "After us, the de-
Louis XV's sled, Jews and modern F.'s who

they are trying to fill their pockets in haste, before
that the storm does not come. England gives a little
the impression of a flying camp. The true monuments-
The very old monuments are stable and solid.
facts from a time when race was perhaps not absolute
melted, where many elements were pro-
_ eminently incompletely anglicized. They will raise de-

main the camp to go to California where they will ap-
The price that the mines give well. When they extracted
the cream, which is almost effortless, with the help
of machines or the labor of immigrants from other nations,
they are ready to go and skim the gold mines of
Canadian Rocky Mountains. When the work of-
The situation becomes more difficult; they will exploit the dia- mines
Cape sheep; then from there, Australian sheep.
Are they minors, pastors? No, they don't understand it.
not even the first word. They skim, they take what
is easy to take. That's all. Following a very
happy, "they colonize not through labor, but through the
capital. » And if a Frenchman or a French group wants
venturing there, the Quai d'Orsay which knows the acacia and
is falling into public disdain, you
said: "Halt there. Present your backside to the Englishman."
"Wham! A kick." And they add their two cents.
diplomatic seals.

The English are better suited to skimming than to
to work thoroughly on a country. Therefore, it is understandable that they
need large tracts of land and always new countries.
It would therefore be cruel to deny them the buffer state of
Tonkin. The Quai d'Orsay, which has a good heart, will do this for
them, as he has already given them a part of Mada-
Gascar.

®
P

11. We have often found ourselves in
English circles that we knew nothing about, neither from Eve nor from A-

Damn, for that matter. But the sympathy that every Englishman has for
France, quite naturally, turned its attention to us and
We immediately became excellent friends. They...
they praised France, then immediately explained to us-
They were saying that "all French women are courtesans."
"The French are not as religious as the An-
"glais"...elc. We haven't stayed in English country for long

several years without having a memory adorned with few ideas.
voracious for the aboriginal people of this region. Our answers
were not stones thrown into their gardens,
But enormous rocks. They were swipes of paws
of bears.

They could see that it wasn't working at all. But it's
it's inevitable for them; they can't help but...
spouting such nonsense. They would start to laugh nervously and
Our friendship remained unchanged. At least there are some
We thought they were good-natured people. We told them
However, we've said some pretty harsh things. After all, they pen-
probably meant: "We shouldn't have gone there; who would have gone there?"
"It rubs and stings."

Then, some time later, it was raining cats and dogs on us.
them on their heads from all sides, from the right, from the left, from the inside
down, from above.

They were our good friends who, not daring to get angry,
stirred up trouble on all sides, passed by
two days spent exchanging gracious gestures towards-
they looked at us, kindly offering us cigars,
glasses of whisky and lemonade, champagne the day before
From our departure, they came to take us to the station with
with forlorn expressions, making us promise to return
soon, "to have good times together again-
wheat. "

We had a lot of fun with those scenes and
appearances not to grasp any correlation between the various
events that had happened: we were talking about voloni-
a third of this inexplicable bad luck of which we were victims
time, which seemed even more inexplicable to them than at
'We.

* These were small acts of revenge by nee who

got caught for making the basket handle dance, causes you inconveniences which she does not take into account no part and enjoys seeing you in embarrassment and boredom. | i

That Lord Dufferin, who is not yet the Protector- The leader of France should know this well: it is that, in a in the near future, in the various European courts, the English ambassador, who represents only thirty million inhabitants, (we are not talking about the colonials who are of English descent, corn that are not Canadians, Indians, Australians, who are no longer of English nationality) which molestent the whole world – will give way to the ambassador Japanese, which represents forty million islanders who have never harmed anyone. It would be probably quite curious to establish a parallel rigourous between the islanders of Europe and these unsu-Eastern cultures, about which much has been spoken of, perhaps unjustly to be. The French tourist easily has the opinions grumpy. Perhaps we would find that the characters, as much as geographical situations, are at the antypes of each other are sometimes extremes: The comparison would not always be to the advantage of European islanders.

The Continentals will finally want to be free from the in-Albion's occult management. They will tell themselves that it is not necessary that the English, like rabbits in Australia, infestent the globe. They will tell themselves that there are ports that have were greatly improved by the English, who are only better ones to take. In France, we'll say that in The colonies offer excellent opportunities for everyone. these young people who cannot find them in our Europe too narrow.

The cosmopolitan press, this press composed of Jews

and Freemasons, who love Russians so much, who have shown in the recent Franco-Russian celebrations signs of the obsequiousness of low-level lackeys, too Little dignity than sincerity, – that good nurse who lulls and soothes France with his songs, to realize-It will soon be that the child has nails and teeth and wants to sato see, deep down, what it's all about. France will eventually distinguish cosmopolitan newspapers, thanks to their ma-

Addresses, truly French newspapers, truly patriots, such as there are, by separating the mud from the sheep. She will find her way to Damascus, she will see that she was led by the nose by the English, at less since the reign of Louis XV, than it has been rendue to its destinies that under Napoleon I, who had the It is a rare merit to stand in the way of the projects that are so difficult to implement. breux of England, but ended up letting himself be put Under lock and key as a reward. | LL

There will come a time when we will no longer dare to send Ducret to the Bastille, simply to remove him from the circulation, for having fought against patriotic England equement, having said that Albion, in accordance with its haoccult practices, something surreptitious was being plotted but to have made a mistake on a matter of detail, to have had placed an unjustifiably low level of trust in De-'s word velle, from a French Anglophile minister.

When strolling along Regent Street in the evening, On London's Grand Boulevards, one is approached by numerous casseroles. In the various other capitales of the globe, it is the native fauna that generally makes- The service of Venus. It would be surprising if in 'England, it's no different. The enormous [The majority of these "ladies," in fact, are French; there are quite a few German women; the rest are made up of elements

various; there are very few English women. One is then tempted to take out his travel notebook and write: "Happy land! Virtuous country! Forced to do to worship Véaus through priestesses of importation! Do not provide this immoral article. These women which pollute the white ermine of Albion seem "More suited to satisfying the vices of foreigners." But we need to lower our expectations. There is no city in the world where prostitutes are so numerous as in London, so many indeed, and so many per capita of inhabitants. Where are they? That is the question. Where are The "pmg?" That's a mystery.

A Frenchman who understands at first glance, when one He asks her where Rervaolei Street is, but sees nothing. even though he cannot manage to discover the indithe character of the street in which he is; likewise, that he he takes the wrong omnibus, the London omnibuses being overloaded with advertisements and their colors appearing all the same, when there's a bit of fog; even though he cannot manage to discover poor people in the land of pauperism. But a more patient Englishman, for which "Time is money" was not true, Jens It's very easy to find that.

The mole sees well in the dark and less well in full light. The lark sees well in broad daylight and He could discern nothing in the shadows.

XXX VIT

ANTI-MASONIC SUITES (SurTa)

VI

We wonder why France and Russia- They are the only nations who witness the lives of their kings. periodically, systematically endangered through perpetual ambushes. Could it be because they would both allow themselves to want to be colonia- and that England would say to itself: "Let the monarchy- rise in these two races; we will substitute ourselves with Freemasonry aligns our will with that of these monarchs, and we will become masters of their colonial destinies. We are incapable of reasoning with it any other way.

These coalitions against France at the time of the Reevolution, wasn't its aim to distance from France, all able-bodied men so that they can to replace Floquet, Yves Guyot, Clémenceau, hand-picked, obtained by selection in the nursery F.-.-M.'., whose names were Robespierre, Danyour, Marat; to thus arrive at killing more easily Louis XVI? And the monarchy having recovered on 18 Brumayor, the F.-.-M.:. remained somewhat fearful, crawielding Napoleon's iron fist, he nevertheless seized the aim was to harm the English. That was the main thing; because the Commune did no harm to the Jews. Then

Then came the various attacks against our kings, so frequents, until 70, the final fall of the monarchy in France.

Those colonists! Do we know what they do with their time?

No one would guess it.

They want to colonize New Caledonia!!!

It must be admitted that they sometimes send good pay-
without (these are criticized for being defiant), which
Once they arrive, the peasants discover that there is no more
They find themselves far from everything, without
the penny.
It's absolutely pathological. These colonists are like
The ostrich, they can't imagine that there are
people who spy on their every move, who monitor them-
slow.

But when Mauritians ask to colonize in
mass Madagascar, they reason as follows:
"If they were Mauritian-English, that would be perfect.
But they are French Mauritians. These people are rede-
would come French, would increase considerably
French influence, the Malagasy would turn ine-
undoubtedly on the side of the strongest, there would no longer be any
In wars, we would no longer send marine infantry.
The colonies cost us a lot, let's abandon them to
England, to put an end to it.

These people, driven by the sword, pretend to
to be interested in the colonization of the African continent, but
deep down they are full of deference for the Royal Niger
Company. They sincerely hope that a day will come when they
will be able, without being monitored, to render the fa-
tissues and the tortures of soldiers, missionaries,
explorers. They're here to look like they don't care.
To cup, and deep down to play dirty tricks. It's the eternal
English or Freemason politics, which consists of

avoid the fight, sneakily throw obstacles in
the wheels to people we wouldn't dare look in the face.
Always the regularity of instinct!

ee

Before 1970, the officers were completely unaware
of what was happening on the other side of the Rhine. They were not

They're not ready. They don't know what progress China has made.
has been done in military matters for some years now, it is
Excusable. But not knowing what's happening beneath our feet...
eyes, in Germany, is quite strange. This reproach does not
obviously doesn't address them, bypasses their
head to reach those who should have instructed them,
On the contrary, they demonstrated discipline, by not
not seeking to give lessons or warnings
to their superiors.

- Before 1970, the press, that press which always talks about.
his patriotism, this Freemason press, did not see
Nothing, neither did she. That's even stranger. Like
This press, like a watchdog, seems rather disreputable to us.
(she currently knows nothing about what is happening in An-
England nor in our colonies), as a merchant of
information, it also seems quite poor to us.

Then came Jules Simon asking that we sup-
The army is at the top. This rhetorician, all the more harmful because he
is more pleasant, has still found a way to make himself
interviewed recently by Le Figaro, on the service
three years. The audacity taken to this degree of-
A crime has occurred.

Then comes Brother Bazaine (a brotherhood whose Lo-
(they don't parade), which we let slip, like
by chance, like Lesseps later, after a strong
sweet captivity, to the applause of the press ma-
conical, the same one that says today: "The colonel
Bornier was killed. Good riddance! He wasn't going to be there.
garlic »: |

Then came the Protestant Freycinet, who astonished the
generals by the improbable orders he gave.
in 70; the same one who ended up getting caught in the act-
great crime of treason, during the affairs of Madagascar-
because and in other circumstances; that his party, this-
While not easily disgusted, he was forced to let go.
lately, as slightly exceeding the rating
laying:

'At the same time, the time that the Protestants con-
P.S. to patronize, to which they give their support
which, though tacit, is no less striking, an-
announced the movements of the French army. A nu-
Mero fell, as if by chance, into the hands of the e-
German general staff. The same Zemps, the Protestant and

virtuous checker Hébrard reigning, attracted attention- German police report on the two officers Kiel, which Brother Casimir-Périer stubbornly refuses to relax. There's no set rule here, is there? No? These are acts of revenge by these cold-hearted Protestants. that their religion pushes them towards Freemasonry, as a means of action opposed to Catholicism, who have not forgotten the Saint Bartholomew's Day Massacre, nor the Edict of Nantes. These are the soil prepared for all unhealthy contagions, our Ireland, our destructive plague.

We will only mention these Jews in the record. that they let loiter around the Ministry of War, under the guise of proposing new uniforms – It is apparently necessary that these uniforms be changed every two weeks to the great benefit of the tribe of the Cut-Offs – and who take advantage of it to do to know our secrets, which have become the secrets of Punchinello {. "The world," said Disraeli, "is led "For people you don't know?"

4. And a soldier who is Accused of wanting to betray. What a vile farce! The press She is furious. She is English and does not fail to make her mark in this Circumstance, the cloak of respectability of which she greatly benefited soih.

2. See the Free Speech section.

It's the same. It's a bit too obvious that we appears intermittently.

These are peculiar, unfortunate comparisons. "And this Bazaiïne, about whom stories have been told" found after the fact, bears this characteristic of the AnEngland, to be stronger than the Force, to break it with the little finger. Joan of Arc was strong; Albion prevailed; she burned it.

Napoleon I** was strong; she was right about that; she was burned slowly.

The army of 70 was strong; it was annihilated in one second.

You are vigorous and not very cowardly. You have re-

put in his place in England, a rude policeman
during the day. In the evening, he stops you and claims that he
He saw you rape a woman, a child: he kills you
in a word.

Patience and time
They do more than strength and rage.

e7®

You are never so betrayed as by your own.

Everyone in France knows Don Quixote, this chivalrous man, but without intelligence, without guiding faculties, which had made it a rule of conduite based on poorly digested readings.

Almost no one knows about the Don Quixote of the past. English, Mr. Pickwick, by Dickens. Dickens wanted to make a caricature and took a photograph of his compatriots. Don Quixote is no longer real and Pickwick It still is. Pickwick and the other characters of books will be realities, as long as there are English on earth, that is to say, for a long time.

It's not as exaggerated as one might think. Every day, in ordinary life, the English
| 21st

find themselves in such improbable situations than those reported in this book.

Pickwick is an Englishman, without much education. who happens to enjoy a fortune that lifts him out of demands of the struggle for life; who dedicates his life to actions from which he hopes, of course, to derive some benefit respectability, but lacking in leadership skills and, while wanting to do good, makes some blunders. numentales, without ever achieving a serious result. This man has a passion for science and beer and he He has absolutely no idea what these things are. is like those English people who have a passion for music and cannot play two notes in a row in tune.

All his companions and the other characters including

The acts are also recounted, completing the picture and
show the various facets of the English soul.

ee

The entire French population was sent to the front-
third in 91, like sending children to have fun at
garden, when you want to tell stories they haven't told
No need to listen. And then, secretly, we de-
declared the Jews French citizens. This was probably done-
completely alone, always like the scenery that comes
fit together, as if by
Enchantment. The nation has not yet ratified.
Will she ratify it? She would be wrong to allow her representatives
feeling as if they were playing with the mandate she had given them.
Trusted on my honor.

Did all these coalitions against France have
"place in the name of the legitimate conservation of each race"
No, they took place in the name of "threatened virtue."
And pious Albion wouldn't be at the heart of it!

All our revolutions since '89, all our wars
res, that of 70 in particular with those good people
shouting "To Berlin!", appearing out of nowhere, is that right?

the "most revolutionary people in the world" who
Did they do it? Weren't they done to him instead?

We are far too disciplined in France.
For a people "so revolutionary", we have
Far too much respect for authority. This authority
It is England and the Jewish community that are deceiving us in
the grand prizes.

We have a terrible time making this understand
a people "so revolutionary" that the authorities...
that absolutely nothing is left to him, that he hides what bothers her. What-
people paid either in cash or in reserved places
mists, scattered here and there, lead these 38 mil-
lions, like a dog herding sheep,
which, however, have never been considered real estate-
revolutionary.

We don't understand why the English are
so proud to recount that Gideon, Duke of Wellington,

wrote in England: "The army has done its duty,"
or that Nelson said: "England hopes that all
"The man will do his duty." Here we see, on the contrary
Once again, the concern about this unstable race is
to demonstrate.

Those who stayed home should be worried about
to know whether the homeland has won or been defeated, whether the
The battle was deadly, if the regiments where are the
Their participation is excellent. That's what [they] wrote.
wind the continental generals.

Why are English generals an exception?
We generally only write in response to...
questions that we assume you will be asked.
Would the English tell themselves that their army is primarily
made to amuse them, that they are amiable merchants
Those who are hardly at their work? These generals

English people resemble cashiers who, on the day of the
liquidation, respond to the worried look of the chief in
saying: "All returns without exception are
do. "

And this concern sometimes has its reasons for being, the
The English having recently escaped from the blacks,
without even considering playing the parliamentarian.

However, these people are sometimes brave. We
We saw one recently in a more...
that, delicate, in the hunt for a wild animal, to acquit oneself very well
business. What's going on? Is the man making them da-
Advantage, fear? Is man, for these people, of a
such a bizarre constitution, so different from ours, an in-
Known, fraught with danger? Could this be a recognition?
tacit acceptance of the superiority of other races over him? Is-
This lack of patriotism, something they completely lack-
They lie, despite appearances? Do they tell themselves that their
The flag has seen many others, more than just one more stain or
Is less of a problem? They tell themselves that,
When they kill a wild animal, they get the skin, that is to say
a profit; and that they will be paid the same price, that they
Will they win or turn their backs? They ask themselves...
They believe that history can be made with a helping hand, with a helping hand.
of falsified documents; that it will be so easy later
to beautify their own and pollute ours; that they will-
Would they be wrong to sacrifice themselves under these conditions?
Probably all these reasons run at the bottom of

their brains.

- More likely, we should consider that this nation
is a female race, which would confirm an opinion
The statement made above indicates that it is not made for the
war, which it is not equipped for.

It is curious to see the CV of the Mmigrator of
peoples, as directed by the

The Russians hardly emigrate, having enough territory.
new rains at their place.

Germans emigrated mainly to the United States
United. The English are forced to mourn
this colony, although they pretend to believe
currently considering a possible rapprochement. They like
It's better to see the Germans go there than to see them
to establish colonies and become serious rivals.
Germans, along with the other races that emigrated there, have
already considerably raised the level of this nation
who will eventually prove to be far superior to her mother, who is
already for a long time from all points of view. Perhaps-
Will it be of Scottish, English, or Irish blood?
drowned and enriched by that of other races, like the
Norman, Celtic, etc. blood was drowned and impoverished.
vri, absorbed by that of the Angle.

Many Italians also emigrated to America.
But they are made to emigrate to Tunisia and Algeria, to
impoverish French blood, in order to create, if necessary,
difficulties in preparing for Algeria's independence.

The Spaniard emigrated to Spanish America.
He also made it happen that he emigrated to Algeria. While protesting
Our sympathies go out to the Spanish nation, preferring
this emigration, unlike any other, we would like to see the
France alone in its colonies. Furthermore, emigration
The Spanish team is not always composed of the elite of the
nation. They can only weaken the French spirit
in our colony.

The Englishman, unable to live without high wages, did not
can hardly emigrate except to its colonies.

The French must not emigrate. That's a golden rule.
Dr. If he were to rediscover colonial tastes! In

in his colonies, he finds the figure of the func-
colonial officials; abroad, in new countries,
the no less off-putting figure of the French consuls.

But it was mainly the Germans and the Italians
They are interesting in this regard. Moreover, we have the facts.
to emigrate to our country, France. We make a snarling of
to find that our population is not dense enough in

the metropolis, where competition is insufficient,
that the positions are too easy to obtain. We naturally-
read these people by the thousands hoping to weaken our descent-
dance, through unions with races that have their
qualities certainly, but on which we possess-
gifts undeniably demonstrate the superiority of certain gifts
happy. They are naturalized surreptitiously, at the bell of
wood, without making a noise, without anyone noticing
doubt. The press is complicit in this state of affairs.
Through its silence, it serves as a screen, as it once did in the past.
In middle school, we surrounded a friend who wanted to smoke for
to hide it from the pawns' view. This Anglo- press
A Jewish woman who celebrates her patriotism on every page!
Moreover, nothing is easier than bringing a child into the world.
conflict between French and foreigners; this is the childhood of
profession. With a few good leaders and a few louis,
It's quickly botched. We're creating a conflict like that
from Aigues-Mortes, when it pleases the Occultists, too
It's easier to set off a firework.
This is Freemason colonial policy: "Our
colonies, Algeria and France to foreigners! foreign-
regulation and asphyxiation of France! decrease in po-
population which is voluntarily and systematically restricted
"Quite, due to a lack of market opportunities!" Regarding the reduction-
Lion of naiveties, let us note incidentally that, in
4789, there were only 20 million inhabitants in France-
while everyone was at sea; that now we
sums of 40 million, that is to say double, that all the
The world is far too cramped.

There are several different types among the Scots:
First, there is the English type and the Norwegian type.
glified, which should be mentioned more for the record, because it is not
not very frequent, or at least, not very frequently
recognizable — and a local, more Celtic type. The

The first two types are by far the nicest-
thiques; the Celtic type is generally unpleasant.
Especially in the second category, we find
people whose brains appear to be surrounded by a triple-thick layer
something about us, we don't know what, something im-
penetrable, — just as their glasses are surrounded
three layers thick with dirt. These people are heavy,
dirty, slow, unintelligent, drunkards, lazy, repugnant
gnants.

It took us twenty minutes one evening to find
our room in Edinburgh's main hotel, and
this with the benevolent help of the servants, who seemed-
blaent saw this as a task beyond their intellect-
agency. We've never seen a hotel like it. It-
It was dark and mysterious. You had to climb five steps, in
go down three, then go up four. etc.

We confess to having left Scotland like a vo-
theirs, in great haste. It can have some pretty sites.
But except for a few oases in the big cities where
civilization is restored; this contact between brutes is
Disgusting. We lived among savages.
in North America. But then, we were thinking
that we were in a wild country, that it was something to be taken
or to leave. They were quick-witted, and we
we spoke with them in English, without the English pre-
They feel they can understand. That's the last straw! They
They were lively. They were friendly. They were
serious compensations, to the filth of the rest obliga-
historical, in a country where water is scarce, where arterial wells
His own don't exist yet. It was a dirty excuse-
wheat.

But there's nothing more heartbreaking than believing yourself to be
In a civilized country, it's wonderful to see people splendidly dressed.
to live amidst the appearances of civilization, and
to endure this contact from the thick-headed Scots.

“We look like fools,” they say, but
We are not. We believe the opposite.
These people are. They are specialists.
They know how to find each other better than anyone else.

in the corridors of the boxes, may they possess the genius of these
underground, obscure things, we do not deny it,
We are even convinced of it.

The mole can see perfectly in these underground tunnels.

where she lives, but she has difficulty finding her way around
full light.
The same is true of these Scots. They are beings
adapted to the environment in which they must live. We,
We would have difficulty finding our way through the corridors.
obscure members of the Lodges.

Fish can see very well in the most
profound; we cannot see them.

It is sometimes said that France is a feminine nation,
easily influenced by the impressions suggested to him
and acting accordingly. It is precisely for this
the reason why we should say that it is a mas- nation
kitchen.

It seems to us that, in the natural order of things, this is the
woman who leads man and not the man who leads
woman. It has been rightly said: "The man is agitated, the
"The woman leads him." Moreover, it is quite readily admitted
that his neighbor is entirely controlled by his wife
But for him, it's different. Let's add that this
is often so, to the great delight of the me-
swimming.

In the D. there seems to be a coupling-
. strange difference between the women's and men's lodges-
kitchens. The feminine element is composed of the element
The leader is the English, Jewish, and Chinese element. The element
The masculine element is the one led, to the benefit of the first:
It is the French, German, Italian, Hungarian element.
etc.

The F... of the first _- differs absolutely from that
of the second. The first is in his role, the second is
out of character is shameful. The first is a cor-
The first is a breaker, the second a corrupt one, sometimes unconscious.
The first belongs to the races with an unstable equilibrium.
could not live without it; the second, belonging to
stable breeds could do without it, could do without it-

would even be advantageous (for example, our com-
merchants, the staunchest supporters of the F.:.-M...en
France, the most affected too). We cheat to our own detriment-
lying, while appearing to play along. That's what we fear.
The best thing about the first one is that he spills the beans.

like Judas for money; in the second, a a surge of indignation that breaks the machine.

The Scots are even more secretive than the AnEnglish; they roll easily these last ones; they will rewould almost reconcile with them; one feels the need to stand shoulder to shoulder with the English, in the presence of Scots. We could almost fraternize with them. We don't let us not presume to impose our way of seeing on whom whatever it may be, but these people produced the most repugnant impression. We felt no impressure of repugnance also so intense upon contact with any other race, except through contact with the Chinese. The filth of their glasses must be nothing compared to the filth of the soul of these very religious people, outshining the English in religious matters, you see! The Eternal Fathers roam the streets of Scotland; they They are being gathered up by the shovelful.

Where did our Knights of the Dishcloth get their horeur of the cafarà? That the religious party includes camakeup, especially among these people, this scourge of the party conservants who call themselves "good people" thinking,” (as in the Salvation Army, they say: “I I'm sure I'm saved"}), it's an unfortunate truth- Thankfully true. But the most pesky members of the religious party- The most hypocritical, the most stupid of our old devotees, whom we hold in very low esteem, by the way – would be unable to sustain a match of cockroaches- dispute with the English, more specifically with the Scots- I am of English breed, more specifically even with the Scots of Celtic race, nor with the Israelites who have heaped up treasures of concealment during, the sieges keys to persecution. It reeks of cockroaches, you know. Your dressing rooms, however, you should be used to this odor, and not smelling that one, much weaker and less Horrible, emanating from a few fanatical hypocrites. who frequent our cathedrals, who would be, we in we readily agree, better at the door, that we reWe deny it very willingly. And you, Knights of the Dishcloth, who dare not admit that you are Freemasons; who send your wife at church and your son with the Fathers; who there go sometimes, when with a furious glance, – this glance a furtive glance which has become a racial marker among the IsRaelite, Englishman and Chinese, who is among us the an exclusive privilege of the ultra-devout and their lackeys – You can see that its shares are rising; who's going there?

sometimes to avoid arousing suspicion about the relationships that you are hiding; who wants to make people believe in a hatred of priest who would be too stupid if she were sincere, instead to make it obvious that you are paid in tickets or otherwise-lying to cry "quack"; who, in this matter, do the donkey to get hay, this resource so dear to hypocrites and filthy people. If you are not Cockroaches, what are you?

When children misbehave, we take a 'Wet towel and we put it on their bottoms.' That calms them down. Would you see any objection to us... whips you in the face with your dishcloth that's been lying around In all the mud, who has wiped up all the filth? That might calm you down. Just remember that so much The pitcher goes to the well, and in the end it breaks.

Israel, the linchpin of the people's union The house, located on Cadet Street, is like those little puppets. what do the street vendors on the boulevard sell, who are going up, climb up a stem and, having reached the top, suddenly-inevitably, driven by some unknown force, fall. Israel is in full swing. Albion, firm sway in the sleeve, and his success in our recent elections The legislative elections probably mark its peak. The polithe tic of the 20th century that is opening up will be the opposite of Masonic politics. All nations harassed Albion will finally understand what their interests are, will unite from France to Japan, to have the inner peace first, which Albion disturbs by its vi-

Masonic Russia, the filth it spreads everywhere it peace passes; then external peace follows.

Americans have Decoration Day (day of the decorations). decoration), where they go, in a procession that never fails to that no majesty, put flags on the tombs The heroes who died during their wars. The English should have their national flag annually soaping day, (day when they would soap their flag) tional), which they drag through all the garbage.

The English send their army for a laugh, the one that has red tunics, among the savages who make it detaler with beautiful legs, or outside of Europe, among the Egyptians-Hey, who might have already arranged a second one for him crossing the Red Sea, if they were not protected by oculihandled by high-ranking Egyptian officials, humble

servants of Freemasonry: But in Europe, where this ar-
the ede would be greeted with bursts of laughter, they en-
see their true army, the Masonic army, of which
… Most of our MPs are heroic soldiers.

XXX VIII

ANTI-MASONIC SUITES (Continued)

VII

We do not wish to engage in declamations
noisy and insincere pronouncements of the French Jews
French and French citizens, regarding Franco-Russian celebrations. We
We will only observe that the natural enemies
The Russians are also ours, they are the Occult. They
will always be hostile to the English. [They will have to fight
in Siberia against the Chinese, just like us in Tonkin.
They've finished with the Jews: what can't we do about it?
To say the same?

Even if we were to offend well-known patriotism
Freemason sheets, we say that we
we would like to see the Russians and the French impose their
friendship with the Germans, with whom they have difficulties
annoying neighborhood issues, shared walls, passageways
hardships, constraints, difficulties made more acute by the
English reptiles, treacherously exploited. The Russians
They seize the English hand, when Floquet shouts: "Long live
Poland! » and Ribot: «Mohrenheim is a checkbook

and disdain these yelps of a yapping dog. They don't see her-
They were not also involved in the Russian-German disputes, in
Customs issues?

More irredentist than the F..., we want Alsace-
But we don't want to take it back on the Alle.
We want to take it back from the English.
We don't want to kill two birds with one stone.
one fell swoop; we want to kill several birds with one stone.
slow blows.

Albion is trying too hard to play the role of Catherine de Medicis: "Divide and conquer." But the trick is too vipossible.

Bismarck overused the incidents of front-
tières. He ordered them absolutely as one would com-
Order a "Saint-Honoré" from the pastry chef. "For seven
"Hours tonight, eh!" – "You can count on it." –
"Not like last time, don't forget!" – "No,
Sir. Louis XI and Napoleon I were not all-
very delicate days also in the means to em-
bend.

We are like the yapping dog that bites furiously-
the stick that had just struck him, instead of plan-
to sink its teeth into the legs of the one holding it. The tri-
That, it is Germany, somewhat surprised to be playing this role.
England is the one who holds it. As Albion must
laughing at every Germanophobic or Italiano article
A phobia that comes straight from the pens of our journalists! It is
he said joyfully, "It works!"

We are perfectly aware that we
Let's undermine the entire current political edifice from the ground up, won't we?
not only in France, but also in Europe. All these
politicians who are currently in power, in the
press, in the public service, are only there because
that Germany and France are enemies, and because
that, as a consequence, England is assured of extending
Their existence for a while. They are unstable.
Also; their unbalanced situation is more precarious.
that they don't think. They will find excellent reasons
to criticize these subversive ideas which are the anti-

foot of Masonic politics, which itself is the
contrary to common sense.

But that would be somewhat presumptuous of them
people in the press imagine that, apart from themselves,
No one can see clearly. We shouldn't try too hard to...
teaching his father how to have children. The bodies so-
These newly formed structures show a marked tendency towards oppression.
Sion. It's timeless, for all ages. But
There is still some dignity in not abusing one's
strength.

They should know that everyone currently
knows how to read between the lines of a newspaper, even the peasant
who tells you: "Paper can withstand anything"
wants"; that they wanted to be too clever, but unfortunately-

Fortunately, we see much more than they would like.
tricks of the trade. The Israelites spoiled him with their
Shameless blunders. The man is too obvious.
who gives a spiel.

They have only themselves to blame if they are dismas-
They were too clumsy during the holidays.
Franco-Russian. The Jews and the F.-. should not have
celebrating those they hate, those they fight against, hypocritically, let's say "Jesuitically", to please them.
At most, they could have been allowed to give to
Russian sailors, a pinch of honor at the Grand Orient.
These gentlemen from the Lodges could have presided over the celebration.
each hold a candle, several even, if they
had wanted The Russian sailors, who are subject to the
human weaknesses, might have been affected by
this thoughtful gesture.

"It's a bit too much like the wolf pretending to be a shepherd," he cried.
“Our patriotism…” and, when attention is inDormie plays dirty tricks on France. These brave men
people, let us repeat, are hand-picked.

Let us pay tribute here to the journalists who have combeaten the current order of things, which include among them
valiant men, who will ultimately triumph,

+"

How much trust do the English have in each other?
others!

A man is walking down the street. A woman is in
From a corner, he approaches the gentleman and says to him: "If you
Don't give me 10 shillings, I'll claim that you
"You subjected me to indecent touching."
All you have to do is comply.

Even if you are the first citizen of your city,
to be very respectable, to be president of the YMCA or
from a temperance society, the policeman will find
that the testimony of a whore is worth more than the vôtre.

Even if you are a bishop (it has happened),
to have the exorbitant power to give or refuse
communion, that is to say, a certificate of respectability,

to your parishioners, the policeman will find that you have
a lot of respectability in the English sense, but

not enough in the French sense for your testimony-
.gnage is on par with that of a whore.

These are logical; respectability catches the eye, but does not
proves nothing.

This law has existed for centuries. The English don't have it.
Not grasping the absurdity, they maintained it. But the
Mainland people don't care so much that the monkey an-
Glas is forced to let it fall into disuse.

We wonder if in a few years, the English
will not be tempted to close their borders, as

the Chinese, to prevent people from seeing what is happening at
them. But they can't live so cheaply.
than their brothers in the East; they are obliged to open
their doors so that they might be granted reciprocity,
in order to be able to conduct more colonial trade
lucrative than the trade of the old countries.

But it is not forbidden to wonder whether, in the

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sacred ground of blackmail which these people do not understand
not the ugly aspects, to take revenge on the mainlanders,
they will not train their policemen to walk two
in pairs, to stop any stranger who walks by
evening in a secluded street, to take him to the station and to
swearing that he was in the company of a little girl: The conti-
No matter how much the general swears it's not true, the assertion-
The testimony of the sworn officers will be proof. His name will be
Dishonored; he will serve twenty years of hard labor. And the
English newspapers will say indignantly: "A conti:
"Nental has been found... the continental vices..." We
Let's admit that we're not always at ease in the country
"The most civilized in the world." Sometimes you feel like you're in...
their Chinese brothers, from whom they take at certain times
the grimacing figures. The deliberate cowardice of
our French consuls seem ill-suited to cal-
They would be careful not to express our concerns in this regard; they would be very caref
to intervene and would prefer to "avoid trouble!"
to fulfill their sacred duty as French consuls.
One might think that, when Albion is attacked in its
living works, it is not good to make oneself known; that
one is not afraid of the policeman one might encounter

in a closed field, a pistol in hand; but let one tremble-
blue, when you find these people in the street in the evening.
And one is seized by a certain fear; one thinks that he
It's not wise to attack this country when you live there.

ee

We never understood the rage that people have for
naturalize foreigners. When they have rendered services
Exceptional vices, like de Brazza's, are all well and good; but
Why in other cases?

No one in France suspects that, baby ent,
by the law of June 29, 1989, seventy thousand foreigners
were naturalized ipso facto. Is this to make it more

easy access for French people to the various situations
public and private actions? Is it to increase the na-
the mentality of a race that is treacherously prevented from going
compete with the English in the colonies, who cannot
to develop in French territory which, what
Whatever one might say about it, it has never contained, so much
far from it, a population as dense as the one he has
today. Never before has the French population been so
Numerous, never have there been so many foreigners.
And yet our territory is reduced by the absence of Alsace.

And we will be surprised that there are stateless people, people
who never asked to be French and who have
reason to mock a nationality imposed by default,
which are often the dregs of other races, which cannot-
wind finally, said without arrogance, that weakens our blood
through the mixing of less generous blood. Few
nations, it must be said, when they are seen
up close, produce the favorable effect of the French nation-
çaise.

The F.*. newspapers do not draw attention to
These facts, however, are important. These newspapers tell you
give very pleasant advice on well-
A session on how to conduct oneself in the world. What
Lack of tact! As if they had the qualifications to con-
These questions arise from them. Where did they learn all this?
In the makeshift shelters on Cadet Street? We don't learn...
to his father to have children. The Israelites who have
spent centuries in near-servitude, which are

freed for barely a century, and these F'.. who are
chosen from among the people who do everything, want to give
lessons to people belonging to the oldest families
French women, to those whose fathers have amazed the
world by the charm of their ways, which initiated
Europe with its refined manners. Let them inform us.
so rather on Madagascar, on Tonkin, on the na-
idiotic turalisations, on the invasion of situations

"tions in France by circumcised men who do not have a
_ a drop of French blood... etc. To each their own profession and
The cows will be well guarded.

®

PP

It's not entirely clear how simple soldiers who
those attending mass in uniform may be a me-
A place for national security.

But what we understand better is that they are simple.
soldiers, and even more so reserve officers, to
all the more so for officers of the active army who are
F.., pose a real danger to the army.

The Frenchman is still the Gaul who was not afraid
You're welcome, as long as the sky doesn't fall on him.
is not the German mastiff, which Albion likes to distinguish-
dear to him from time to time, whom he sees in the flesh
And in bones before him, that he is afraid. That which frightens him,
He's the mysterious one, he's Bazaine.

We know the peasants well, to whom the ha-
horse-trading habits inevitably lead to ha-
cunning tricks, in which however one finds
minds of enormous integrity in business, who are
ready to give themselves to the one who inspires their trust.
who are one of the best classes in the nation. When
They talk about the war of 1970 that they fought in, do we know of
Who are they talking about? The Prussians? No. Bazaine.

Recently, we saw one giving on the ta-
a punch from his hand to which a bullet would-

man had removed his thumb, say: "And the next "This time, it will be the same thing again." We're not inventing Nothing. We could mention the inn room where this took place. He passed by. And the other peasants said nothing. They They were also afraid, not of the German mastiff, but of the unknown. And we know that this theme of conversation is common in the evening during wakes.

These people have excellent morale, let's not demonize them. Don't raise yourself.

It's one of two things: either the F.. are what everything the world claims, are discovered; or else, they are

mysterious. Are these mysteries meant to give Trust? Are the secrets being kept in compliance? with the army's traditions of candor? What interests- Are the officers who are part of it ready to get involved? Freemason discipline is excellent, perhaps also better than that of the army. Some don't want that Alsace belongs to us; that's all the others want. Who will they obey?

The peasants had not been unaware of the F'.. The priest who doesn't like them and differs in this from Some bishops spoke ill of them; the local newspaper points out that the government of the EF. does not is not favorable. They were told that Bazaiïine was F.-.. And among those people who keep themselves largely informed of details of the policy, buy the newspaper instead for to have local news, the Bazaiïine story, which is Their own, which they lived through, appears all alone, vast, like their church steeple which they see from afar, before perceiving- See the houses in the village.

They are not spending their daily dose of attention. in the details, like the boulevards that end by no longer being able to see the main lines, which are too far away. for their nearsighted eyes, whose intelligence is like these Jewish bazaars, cluttered with a multitude of things in the middle of which one cannot recognize oneself. They con- Millevoye founded with Clemenceau; they are simple abstract names for them, representing nothing, which dan- It was right before their eyes. But Bazaine is a thing horribly concrete for them. They now have too much has been said, whether out of conviction or partisanship, that he Was F.? Why are the F.'s hiding? A helmet A pointed one is visible, an F.-. is not. And the most bra-

They are afraid of the unknown. They know that with Bazaine
The best rifle and the best officers are useless.

And the F." is considered to be related to the Jew. The word
The word "Jew" takes on enormous importance in their vocabulary.
Mysterious too. It's not their blood. That makes them
worried. "It is claimed that it was the Jews who prevented-
they want the business to go with their Graineterie Fran-

"Caise," they say. The Breton peasant approached the blues who
were later to tour Europe, with their
false, and chattered their teeth in terror, when he was
They were talking about the washerwomen at night. These peasants are twenty-
four million. And that's the usual theme of the eve-
the great event in the monotonous lives of these
People! Too much bad talk has been said about the F.:. in front of
They need light.

If we don't give it to them, they won't ask for it.
But then let's be careful! The F.+. with the discipline of
good religious men, who receive insults without daring to give-
Providing explanations becomes a national peril, a
A state within a state. We won't tolerate them like this. We know.
what they have given in politics, do we want to expect-
to see a similar flourishing in the army, and this at the
Moment of peril?

We know that there are very honest people among them.
The F.:., they are not initiated into anything; their honor is abused.
deceit to make them believe what we want. They will be-
wind of bird calls to attract defiant birds to-
which is whispered in someone's ear: "Sir, a
"That's how it is," which they soon verify.

4. Tripoli, from the Journal of a Philosopher by Gyp, (authentic history-
that) may well give a fur coat worth 300,000 francs to the lady of the com-
Countess of X°*°, a "very well-meaning" lady; this countess may well
to praise Jews with weak and inferior minds in
their commercial qualities, whatever one might think of them; the consultants
Generals may well echo these praises; the mayors, well-
The sants may well echo it a second time: — the peasant persists in
His suspicion was palpable, and he said, "There's something rotten down there."
Is the peasant wrong?

XXXIX

VIII

The Danes are very angry with us for not...
having come to their aid in the War of the Duchies. The explanation-
The explanation is quite simple. Let's always come back to our
starting point. Albion is powerless to defend itself,
but is very good at preventing attacks. She has
wanted Germany, like Italy, to become more
strong, in order to be more threatening to France, the en-
a hereditary enemy. Therefore, France must not be allowed to...
go to the aid of Denmark. Jules Simon, with a
remarkable intuition about things, even asked the

disarmament at that time!
© The Danes were, of course, crushed; the Au-
cheaters, who are not a direct threat to ka
France, which can only attack it by passing over
Neutral territories were also neutral. And, something
Strange, nobody in France suspected what
was going to arrive in 1970. The press, which always calls itself patriotic-
Tick, always well-informed, didn't see what was happening
was passing through Germany, a stone's throw from Paris. Bazaiïine did not

Could it be the culmination of an entire system?

It is true that this press, in order to compensate us,
would be kind enough to give us his advice on how to
to present herself "in society," and in a tone that she
Very pleasant rating.

As a countermeasure, the Danes will be careful not to
to create a diversion, if Albion unleashes the mo-
German defeat against us. They claim they cannot
They can't count on French politics. Are they wrong?

However, it was not warlike fervor that was lacking.
quait to the French under the Empire. A descent into
Wouldn't Denmark have been more intelligent than a
landing in Italy, Crimea, China, Mexico?
Yes, but that would have displeased Albion. That would have prevented
Sedan, the conquest of Alsace, the tranquility of Albion

and that of his lackeys.

We said there are two categories of F... those belonging to the occult races and those belonging to the non-occult races. These are divided into two classes: the Russians and the French, on the one hand, those _of other nations, on the other hand.

They are excusable. They don't work against their religion, except for the Italians who attack the pope, without attacking their clergy, who nevertheless lend the They are open to criticism. They are not working against their country. The Germans gained Alsace there, which gave them It is expensive, it is true, if we disregard the expenses of the army by the account "Alsace", which must be done. The Italians gained their independence there. They gained the power to invade us in peacetime (two one hundred and sixty-four thousand Italians in France: compared Only eighty-three thousand Germans), of- Vahir Tunisia and Algeria, which is what our leaders Freemasons raise no objection, keeping themselves It's good to raise awareness of Algeria, which is right on our doorstep.

on which the most monstrous daily- False errors. The F.-. journalists replace the articles on our colonies by articles on the "civi- "Lity."

Perhaps we could add that the other ao. like the Austrians, the Scandinavians, etc., find also advantages to Masonic politics, avan- fictitious stages, true illusions, but which they believe, in all naiveté, real.

The French Freemasons and the Russian nihilists, (that's from It was from London that the nihilistic pamphlets were sent distributed during Franco-Russian celebrations), they, work- slow down, squarely against their country, in Europe and outside of Europe. rope.

Note that, in England, you see in all family albums, displayed in the photographers' window, people in F. suits. You can also see, by for example, in a hotel lounge, a rich portrait of head waiter, with this inscription: "The members from lodge S..., in..., as a reward for services rendered, while he held (his rank).

It should also be noted that Freemasonry was not born-
incessantly irreligious. It is hardly more than a question-
commercial activity. If Albion had an interest in it, you would see-
laugh suddenly at the Yves Guyot, the Floquet, the Ribot
to make the pilgrimage to Lourdes dressed in pilgrim's robes,
Barefoot, a candle in hand. That's also a question
of life or death for Albion, whose sword is of evil-
I will go to steel, but I live by corruption.

Incidentally, let us note that the Spanish, these 1/8
of the English, who have Gibraltar fixed to their flanks, as
Their bulls have banderillas fixed to their foreheads.
who are easily Anglophobic, consider themselves to be the
a moment somewhat outside the European movement.

#4

We know those little brats who send their children

to give someone bad compliments, that they

are too sneaky to do it themselves, and crinet
Then: "Oh! You naughty, ill-mannered little thing." These little ones
ill-mannered boys are Floquet, shouting: "Long live the Po-
"Logne!" and Ribot: "That check-checker from Mohrenheim!" But
They know what they're doing. The little minx is Albion.

We know these good people, esteemed by everyone,
but credulous and weak-willed who, since their
marriage, commit indiscretions. They married
a little minx, who knows how to catch them, lull them to sleep, make them
a series of lies, to get them to achieve his goals.
The honest man is France. The shrew is Albion.

We are familiar with these groups of students who form
Latin Quarter, which always ends up in the same
hour. Those who do not sympathize with the members
from such a group, eliminate themselves, and only a few remain
people who have for each other this friendship which
form among young people. One of them, one fine day, brings
a teacher, who is a little devil. She is accepted nonetheless-
less by the group with the frank cordiality which
goes over his head to go and speak to his
Lord and master. She responds graciously,
She was attractive and seductive. Soon she decided that, instead
Having only one farm, she would be better off earning

rents from all these young men, against reimbursement
We declined the invitation out of honesty. A few
Days later, this whole group of students, with hearts
Loyal friends since childhood, he is suffering from a health problem.
We argue. Calm, wise people, seeing what
he returns, ceases to appear in the group, to
let the storm pass. The others respond to the recriminations
sour recriminations are met with other sour recriminations.
They part ways, enemies forever... or at least, until...
until the truth comes out. The group of students
with a noble, sincere, frank heart, but not seeing it
clear, having their heads too close to the cap, these are the di-
European nations. The scoundrel is Albion.

England is like those octopuses with a thousand tentacles.
icebergs that are found on our coasts, which secrete

ink to conceal himself. When the sailor sees
The ink, he said, "There's an octopus there." When there
Mystery in politics, one might say with Millevoye,
without making a mistake, despite the clamor of the checkbooks
who form an honor guard at Albion, which Albion ac-
Accepted as chaperones: "Albion is here." The ink of the
The octopus somewhat misled Millevoye, who could have been mistaken-
per of this; the octopus (is fecit cui prodest) was der-
behind Norton and Develle; he simply made a mistake
Where to go next? "Look for England."

®

®

This esteemed Floquet, Duke of Panama, who has by a
a method as simple as it was ingenious, saved thousands
existences, threatened by climate and miasmas
Malaria sufferers of the isthmus, lack of modesty.
This Amiens native crafts his speeches based on

learned recipes, blending integrity, honor, the
civic-mindedness, patriotism, recipes perhaps copied from
those used to make duck pâtés, ega-
lyrically in Amiens. He does this with the seriousness of a
"Chief," who pontificates, entirely focused on his own business.

We would not allow ourselves to continue our jokes a harmless bourgeois who would have the only It's wrong to have an unpleasant face. We would prefer tell him politely: "Your face is not to our liking, will you "So, calmly." But these politicians are like those valiant knights who had several horses killed beneath them in the fight, and will not cease to rise again in the saddle only when they no longer have a drop of blood in the veins; or rather, so as not to mix the sacred to the uninitiated, like those garbage flies that come to lay their foul paws on your face, that you chase away those who return, whom you still chase away, who they come back again, which you will only be right about in order to crushing.

Who did we see at the gala evening at the Opera given in The honor of Russian sailors? Ribot and Waddinston, in box 9 and Floquet in box 14. We know that The number of places was very limited. How did we "Given positions to these good people"? They had the effect of these sunspots that amateur photographers see in a photograph that is otherwise well taken, well finished, but which render the subject unrecognizable.

We know that some regiments of Aeorse-quards are exclusively supplied with black horses for more uniformity. They must not have a single tawhite, that they be of a certain size, and that they fulfill other qualities. Also when one of them When he dies, replacing him becomes a whole other matter. The ovensArmy messengers are running all over the country, and the officers remounters choose from among the few horses present if they can find what they want.

If all the horses of a regiment of Aorso-quards are black, it's in accordance with military law. If All our politicians are crazy, that's not all. by chance; it is in accordance with a Masonic law.

The same is true of this tribe of politicians. that we possess. The Jews who are in the country first gather and admit into the Lodges all Those who more or less meet the requirements. Next, the English come and choose from among a thousand these types who will go down in history. Our 104 Checkers, our Colonists are not, as we can see, phenomenal spontaneously generated nomenclature. They were obtained by Selection, after having been carefully placed in observ in the easily corruptible body of the

F.:. M.:. This flora, which suddenly flourished on
the beautiful land of France, is not a result of ha-
Sardinian, she was born in English dung.

The Englishman who was our visible master during the
Hundred Years' War, who is our current occult master?
furious, mad with rage and hatred at having been expelled from
France in 1453 spits in our faces: "Here, you dirty thing"
Frenchman, you'll be ashamed to have that Flo- again

AND FREEMASONRY 390

Quet, this bankrupt who has not been rehabilitated, is at the head of the
France. They throw it in our faces, just like they throw it at us.
would throw one of those little brooms that you find in
the toilets. Floquet was again transported to
power through the irresistible force of the English masses.

The Conservative leaders are whining.

We tell ourselves that the bankrupt and the Pole
Floquet would be better off being somewhere other than at the O- party
This man would have been an incomparable bailiff at the
Chamber, in the Senate; with a nickel chain, he would have
He had the right look for the job. The lies didn't fool him.
would have cost nothing.

To see his louis disappear into Floquet's pocket,
is already annoying; but to see them come out again to con-
To unite this tribe of grasshoppers from Algeria is still
Sadder. We would have preferred to see him get married.
With that money, there would not have been a double harm.

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PR%

Recently, we had a curious interview
with a South Australian.

D. — What do you think of your wines?

R. — They are detestable. The vineyards are flat-
grown on ferruginous soils and the wines have a taste of
Iron. They are heavy, dreadful.

D. — And what about Australians?

R. — In the North, race isn't worth much.

They have lost all intellectual capacity.

...D. aside.— They didn't have much, though. to lose. (Author.) You don't have any French people at home?

R. — Few. Only a few French Jews.

D. aside. — As if one could be Jewish and French- They're not bothering you too much! (Author) They don't annoy you too much?

R. — They are few in number. And, when they en- They are harmed, so they are taken into the bush under the pretext to get them to make a "good little deal" and that's to They think we're pulling the wool over their eyes. (Unconsciously.) We're put in sufficient numbers for that. It quickly fled.

c96 ENGLAND

Eve

The day after Delhaye's arrest, Yves Guyot, one of the opportunists against whom public opinion The public was the most assembled, came to preside over a modeste meeting of explorers.

The first speaker had just spoken about Australia and The second one was going to talk about the Loffoden Islands. Generally the president merely introduces the speaker, expresses the thanks of the assembly, to accompany them to a few courteous expressions, adds a few re- if he believes he has to, directs the discussion. if it begins, and gives the floor to the second speaker.

To everyone's astonishment, Yves Guyot, this politician whose unpopularity is so justified, imagining itself probably-probably be in the Salvation Army: "My dear comrades- "I am a great saint," after a few thanks- Short and distracted glances at the speaker, he began to talk about Panama. The audience struggled to grasp the report. that there was a difference between Panama and the topics discussed. The ahu- Rising smiles were painted on every face, as well as boredom.

G. — We haven't checked, Ladies and Gentlemen-gentlemen.

The increasingly bewildered audience, talking to themselves internally-ly. — But who's telling you this?

G. – No, ladies and gentlemen, we have not
Not checked!

The audience, still inwardly. – But it becomes
Senile! He's rambling! He's bothering us.

G. – Venomous people...

The audience inwardly. – Has he finished shaving us?
To the question!

G. – They claimed...

The audience. – Why is he defending himself, when per-
Does it sound like an attack? Should we remind him of this during observation?
Should we follow the rules or let him continue to make mistakes? Let's go with that.
the second party.

G.– Free Speech, the Cockade, almost all the
newspapers insinuate… |

The audience. – This president hardly follows the rules-
elements of a society that forbids itself any politics in
The meetings. But it seems like he's in a dream.
[] does not see the impatience that is written on their faces.

G. – But these newspapers have no readers.

The audience. – He would definitely be better off at Bicêtre.

G. – Mine, on the contrary, doesn't attack me. At
In the name of Baphomet, he absolves the Checkers, but con-
severely condemns Delahaye. His circulation increases
every day in frightening proportions.

The audience. – He will have to be invited to submit his resignation.
sion, if he doesn't know better than that to stand in the
world.

G.—No, we are not guilty!! (Exiting)
(from his dream suddenly.) The floor belongs to the second speaker.

These were the inconsistencies in the endings of Sha- dramas
James Peare, Hamilet, Lady Macbeth, Ophelia, etc.

Our imagination involuntarily transported us back to that
old man whom we sometimes see on stage, who
has fallen in love with a young woman, who is kneeling before him

She, panting with desire and helplessness, begging, san-
gloating, representing to him that her husband's future was uncertain-
hangs from her, whom resistance drives mad, who passes from
A prayer to threats, which sees that everything is useless. This is not
are nothing but desires and impotence, the alpha and the omega, the
contrasts, the sinister, old age making a comeback
on times past, extremes, tragedy, the
Suicide tomorrow maybe, the mysterious suicide.

We still think about that old man whom, in the evening, we would approach
door to the Morgue still soaked with water from the Seine
from where he had just been taken, his beard having grown white,
the sordid air. It's the cursory examination by the light of
smoking torches, in the fog, the first som-
best of the employees, their faces pale with sleep,
awakened abruptly, the blood not yet having
time to rush to the extremities, eyelids swollen,
The body is there too, Iéocrencut, tasted by the stay

in the water, but the figure is very recognizable. The em-
bent over, they exchange in a flat, soundless voice.
their first impressions. Crime, suicide or accident-
Tooth? Violent death in any case. The garment is that
of a junior employee, head clerk in some office,
comfortable, well-dressed, without luxury, without fine linens. He has something-
than money in his pocket. It seems there is rather
It was murder rather than suicide. Was this old man manipulated?
in some ambush of love? Perhaps it is
a love of a young, unmarriageable girl, in the English style, of which he has
He wanted to abuse? A vengeful hand did the trick.
found it easier to carry it out than to attract attention
The neighbors' indiscreet observation about the child. Perhaps the
Was theft the motive for the crime? He had nothing in his pocket.
just a little bit of billon and a few white coins.
That's the mystery. The mystery may never be solved.
clarified.

It's a tragic, gloomy, sinister end.

Yves Guyot was a minister yesterday. He held the seat
where so many men who made Europe tremble, who
They also amazed and seduced her, and sat down.
This man was yesterday a minister of France, of this
country overwhelmed by the Occultists, who seized and bound her,
at the time when she was unsuspecting; of France which
has lost some of its political influence, without regretting it,

not of its moral influence; of France which has had the noblest history in the world; of France which, in a sudden moment of anger, will know how to crush his Enemies within and without. Get man was yesterday At the head of this nation, he could and should speak to representatives of other nations, heads held high, without He was haughty, but proud. He even had to, with the coquettishness of a dowager awaiting men ges, With affability, without stiffness, remember that he represents the oldest nation in Europe, the one that has was the initiator of many others, of which we have encore learning and who has no intention of giving up. He owed to a certain Phoenician nation ._ #urer politics: "Strength to the proud, mercy to the weak."

Today, this man was whining, in front of an audience of thirty people, in a room very simply, begging them to believe that his party had clean hands, the rosacea-ridden face in certain areas rights, problem in others, the shaggy beard, the cli- eyes gnats under the sway of emotion, of fever, the body having the rigidity of a man who is waiting for a mo- one lies to the other with a violent blow, which he feels is fatal.

It was unpleasant for everyone, gloomy. We felt- it was clear that we were facing a distraught, per- in the head, clumsy, insecure. It was an ago- political nie. There are people who don't like these scenes nes. Why didn't he just stay and die at home, this Man? One doesn't die in public, when one can do Otherwise. If his party was so rightly attacked, why- What did he keep during that presidential seat? We don't like it. generally seen as the president of a company honest people who were attacked. If he was wrongly attacked, Why didn't he treat these attacks with contempt? The calm of self-assured people?

Why did this scene suddenly appear like a hair on The soup? Why forget, in his confusion, that he was a member of a society where it was forbidden to to talk politics; that, in every meeting, the duty Is it a president's job to dismiss the burning issues? Why this eagerness to seize the opportunity to disblame a party, which no one attacked? For what to perform this scene in front of about thirty small shopkeepers neighbors, all astonished by what was happening, who seemed to have come there to break the monotony of Long winter evenings, perhaps for sleeping? For-

What a lack of discernment, this lack of tact!
This panic?

It was a fall!

P

8

You are in a hotel in France.
foreigner, a Russian, a German, a Spaniard among

He behaves there as if in conquered territory. He is strong, pa-
Nervous, energetic, and in perfect shape.
You, on the other hand, are not in good shape, you have
limbs weakened by influenza. But you don't
You don't want to be insulted and you're queening the in-
individual in his place, without calculating what he might be able to do for you
cost, placing racial pride above all else. It is
bravado.

But, if this man is English and you
We do not hesitate to say that if you behaved in this way,
It's just greed, it's just advertising. It's absolute-
incapable of defending himself, even if he had displayed a certain poise
magnificent, not of the Eternal Father, of Seraphim, but
of cuirassier officer, whose type is frequently encountered
also. If he is sometimes brave towards the for-
These are of nature, in relation to wild animals, he has on the other hand
a blue fright of the Continental which is for him a
to be mysterious, unsettling. He would never dare to rub shoulders
to him, unless he is offered enormous sums of money
my, to save national honor, if Europe ve-
born to cast his eyes on the conflict, to impose himself as
gallery!

He also often abuses the expected impunity.
in advance. If some English people behave well in
French hoteliers, others stand like
Brewery girls, who are confident of impunity, do
"There's a racket," they whistle from the corridors, at the table, to see
if it takes.

We put a number of them back in their place.
Then, we finally realize that it's not sporting, that

It's bland. And we act like the big dog that runs away
in front of the yapping dog. We are served in a private lounge-
culier.

If you're in a bad mood, you can, however
They call them "brutes." They dislike the word. They are
We are very indignant at this lack of courtesy on your part.
You add: "Snukes (snakes.)" [They testify to you]
Once again, their contempt. You end by...
calling: "Judas." These last two expressions

that wouldn't hurt us, that would make us laugh, slip-
would be on our skin like a bullet on someone's skin
pachyderms, mortify them to the utmost degree, penetrate
Between flesh and skin, they cut off their arms and legs.
They then offer you a cigar, hoping that it will take
better and practice the noble virtue of forgiveness.

It would be odious for a Frenchman to take
provocative behavior towards a foreign tourist
to be, to lack respect for minorities, to ignore
the laws of hospitality! But we believe nothing ap-
to take on the French and the Continentals, by di-
knowing that English sometimes necessitates measures
special things towards him. It's strange to think that this
Arrogance is, in essence, nothing more than an excess of timidity.

XL

ANTI-MASONIC SUITES (SurTE)
IX

In livestock farming countries, you often see a
old mare that is bred with a handsome thoroughbred.
"It's regrettable, you say, that this old beast doesn't give-
will never produce good products. It is deformed, has
fares. — Yes, they reply bluntly, she has
the breed, you can see it clearly; it will produce a superb
foal. Mares are just sacks. You harvest-
"Repeat exactly what you sowed."

In the last elections, among those who voted for
The Ghéquards and the Coloniards, many lost
their sons, their brothers, in Tonkin, enduring torture
that we know. We wouldn't talk so much about these sol-

dates, if Freemasonry did not prepare to play in these coLonies, a role that, alas, is not necessary to be prophet to point out. They had, after all, preDeceaseds and examples in the China War. They will have successors, until we are finally disgusted by this despicable gang of F.:. M... who puts the spirit of discipline and honor into strict discipline. of the nation.

For some people who followed these elections Upon closer inspection, it is evident that voters often experience-were loath to vote for these scoundrels infamous; but their wives, too prone to turn towards what they believed to be the rising sun, whose sympathies will turn to other elections towards another side that will seem to flatter their more interests, used all their influence to make them vote in favor of the opportunistic candidate.

These women are not fit to be mothers. If they They don't understand what's happening, let them stand modestly in their place. Each to their own profession and the vaThey will be well guarded. If they understand, they are hateful and their tears at the news of the death of their son, do not affect us. Like the JewsHonestly, these women are nothing but bags!

That's brutal! But desperate times call for desperate measures.
Medes,

June, at
Tri ee.
Not "4%

D To me " you.
4.
before “ (=)
| put Fe ë

®

The governments of France and most of the Other European countries are extraordinary.

These governments are being asked to:

— Are you F.°.?

— That's a mystery. We arrived unlucky-
it is a matter of discovering that we all are or that
We are at least Masonic or capable of becoming Masons.
It is unfortunate that the veil has been lifted.

— What is F.:. M.:.?

— It's a mystery.

— Who does she obey?

— It's a mystery.

— What are the laws?

— It's a mystery?

— What is the purpose of this?

— It's a mystery.

LT ee

— They claim it's international?

— We would have liked to keep it a mystery, but there
The veil has been lifted once again.

We could develop this text until tomorrow.

And we're surprised that public affairs are malfunctioning!
It's surprising to see people like
Yves Guyot, Floquet, Develle, Ribot… etc.

In our bright country of France, in the country of
Frank speaking, that's what we've been reduced to.

And we are, it is claimed, the most re-
Revolutionary of the world! %

“The world,” Disraeli said, “is run by people-”
things that one would not suspect. » Libre Parole, January 3.

67th

We shouldn't be overly alarmed by this
The British navy, all of whose men were volunteers
However, they desert en masse when they
are on the coasts of the United States, where they are offered a
higher pay; including the frightened merchant marine
through the noise of an Anglo-Russian conflict, some
years, went to offer its ships, as ships of
Race to the Russians.

The hour of atonement will eventually come.

THIS

In France, you were deceived by a bold
merchant who sold you bad merchandise-
health, for example adulterated wine or an unhealthy canned product
Laughter. Your wives, your children were nearly victims
of the cunning of this fellow who wants to get rich by the de-
Think of your health and your existence. Mustard
It's getting on your nerves. You warn [the powers]
blics and are very happy to see them continue in the

This manufacturer's rules. You are doing a service to its customers.
often numerous.

In England, it's not like that. It's not about
generous anger. It's about taking advantage of this event-
ment. You are not acting on the individual's criminality,
which wouldn't earn you a penny, but in civil court and
You demand a large compensation from him. You make him change-
You make him understand
that he will lose a lot of customers, you
present the best reasons you can.
find. The trial is coming and he's trying to destroy your
Proof. Any cook who has ever messed up a sauce will
He takes refuge in these arguments. He often succeeds and
then you file a lawsuit for false accusation.
that you lose. You have been poisoned and you
you are obliged to pay the large sum.

It's mutual blackmail raised to the level of a

national and lucrative sport, under the patronage of the very
respectable English magistrates.

ee

The asexuality of English women provides spectacles to behold.
Sometimes quite amusing. On an ocean liner, one day,
I see two young girls and a man arrive in the living room
young man. [one of the girls, as if she
acted according to a preconceived plan, advances towards the divan and sits there. The young man then stretches out on his
right and, believing it is better to have the head
higher than the body, uses the right thigh of the
The young girl was like a soft pillow. The other young girl
The girl does the same on her friend's left thigh.

Then a conversation began. The young girl {ap-
let's call her Mary) fixed her seraphic eyes on the pla-
deep down, smiling, in a state of blissful ecstasy, and passed by
hands occasionally in the hair of:
two breasts resting on her knees. Mary seemed

to have a lot to say, and his two interspeakers, whose profile stood out against her dress
Those with light skin tones only had to answer yes or no. But
Soon it was the young man's turn to talk (appe-
(Lons-le-Saunier, Fred), and when the English came up, God
knows if they'll be there for long. And so, considering
that it is more pleasant to direct one's gaze towards the
people to whom we speak, he made a decision on his own initiative.
quarter circle and seemed to sink his figure into the pro-
founders of Mary's circle, not letting on to the spec-
The stars of this idyllic scene, with her blonde hair,
neatly trimmed on the back of the head. The conversation
It lasted a good hour, to the very apparent pleasure of the in-
interlocutors. These people had never met before, and
There are people who dare to claim that the An-
Glad people are not sociable!

An elderly lady happened to be passing by, and
Smiling kindly at the group, he said: "Very
picturesque. [1 there had been nothing there that could have the cho-
Poor, unconscious creatures!

A Frenchman who had seen his sister with a gentleman
In this situation, he would have started by putting his boottine in the lower back of the latter.

Books like this one have a big
The downside is that the English devour them, then...
In the absence of guiding principles, they draw information from it.
comments on what they shouldn't do. It's like
the dog who sees in your eyes that he must not comto perform such an action, which little troubles his conscience,
but he would deserve a beating. And the tourists who
will visit England in a few years, not verwill no longer have all these funny things that we will have
expurgated one after the other. These books
They kill the picturesque for the tourists of the future.

67®

It would be worthwhile to study the influence
Masonic relations between France and the
Canada. If we look at things broadly, we find
that the province of Quebec belongs to the French,
that of Ontario to the English, that the newer province
Manitoba's is mixed, but with a majority
of the English element.

These poor Englishmen find themselves between the monster
American, of English origin, but whose blood has been reraised by migrations of undeniably different races
better, gentler, superior, on the one hand — and, on the other
On the other hand, the French Canadians, who are infinitely
superior. [They are therefore located between two elements
who may become hostile to them at some point.
Their situation is critical. We wouldn't mind if...
to separate this French element from the motherland, (divide
to reign) and to destroy it, without it being able to appeal
The first person to the rescue.

We also find a large number of French travelers,
F.., Protestants, Jews, who are only too happy to
lending itself to this combination, to spew obscenities into
the Freemason press, known as the Parisian press, for criticizing
harshly criticize Canadians for their shortcomings, as if we
We didn't have our own either. But we are, uheager to note the rapprochement between the two
branches of the same family are becoming increasingly common.
Despite these unhealthy attempts.

ee

We willingly bow down before God, the
Eternal Father. The ancient Gauls were only afraid of...
of this God. He is the God of Christians.

We gladly bow down behind the prelate
who prostrates himself behind this God.

But we do not bow down before "the Father"
Eternal” of the English streets, dragging behind him a
eight-year-old girl, with whom we'll sleep for 5
shillings or less. It resembles, but less well, the
city guards dragging behind them a bundle of tow
rubbed with herring, to attract the dogs and
seize those who do not have collars. We do not in-
Let us not bow down before the Eternal Father who will
to demand 50,000 francs from the man who abused his wife.
He is the god of the Lodges, the Phoenician god, the cor- god
circuit breaker.

We absolutely refuse to bow down behind
the prelate, who bows before the Grand Orient, who
he himself bows before this god. And this as ca-
Catholic and like French.

The distinction is stark and shocking. So much the better!
The confusion is all the more shameful for those who
seek to bring it into being. The doctrine of the Church
clearly separates divine things from human things
Maines. The donkeys laden with relics are not fà-
they are trying to foster confusion that they seek to increase
to lie in their unctuous and hypocritical ways; but
They only deceive those who wish to be deceived.

Their ancestor was Bishop Cauchon who...
damned Joan of Arc.

Let the bishops bow before the Republic,
but not in front of the boxes. Let them not confuse hu-
Christian militant with platitude.

Let them be well aware that the English and French despise them.
those they lead. Let them not become, on the other hand
part, despised by serious Catholics who bow down-

They will stand before the mitre, but not before the one who wears it.
Whose esteem would they retain? Let them not leave
not to say too much that the episcopate is, like the governors
French nantes, chosen from among the most submissive
to the Lodges. If their authority is in any way infringed,
that they should attack them. Many Catholics

The French do not want to be in this state of affairs that they are in.
brave.

That they do not expose themselves to being between the
"Quack!" the Freemason's assistant... and the look of contempt
of the practicing Catholic.

As a Frenchman above all, and also as a Catholic,
We confess that we are not overflowing with admiration for these
tailor-made people, hand-picked and selected by-
members of the clergy were often the least sympathetic
ques, like the meanings extracted from the lodges, for
to put them at the head of France. The Occult has printed
his harmful influence on the clergy, as he imprinted it
on other categories of citizens.

Let the bishops tell themselves that the famous article of
Cassagnac: "Stock up, stock down," those of
Drumont and others, have captured the imaginations, that they
remember the forceful and scathing word of one of the
their: "We are not in a Republic, but in
Masonry.

That they behave properly towards the powers re-
They are well-known, but not obsequious.

Bishop Cauchon had started out being flat. His
His banality led him to burn Joan of Arc and Perri-
naïic, to become an ally of the English.

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Who could list without hesitation the names of
The main foreign ambassadors in France? Okay
few people. There are only two in all of France.
knows. Baron von Mohrenheim, whom F.-. Ribot has
made famous and, in a different vein, Lord
Dufferin.

We only ever hear positive things about this Lord Duf-
Ferin. He said he was obliged to intervene today because
of this, tomorrow because of that, the day after tomorrow for a
another reason. English interests in such a country oblige him-

gent to control our actions here, there, elsewhere, par-
Everything. It's a protectorate. Let's call a spade a spade.
name.

It's not that we desired his change, at
On the contrary. His gunpowder is used up. His fireworks are
Long fire, bursts forth.

No doubt "one Englishman is worth four Germans, six
Russians, eight Spaniards," and it seems natural to pen-
to ensure that the representatives of these nations have value
proportional to that of the peoples they represent.

But first we would need to know what he is basing this on.
His claims. Regarding the valor of his fellow citizens?
She doesn't frighten us at all. The tourists-
Your English have now taught the French public too much.
who have too often had to put them back in their place.
that they are completely defenseless; that they cannot
to respond to the attacks, which they ridiculously provoke,
that by an air of feigned dignity; that they know how to ad-
miraculously conceal their terror. But that's all and
That's not much. The fuse has blown. We also know their
recent military successes.

Is this about British diplomacy? We refuse to
to believe the English superior to others on this point na-
continental tions. If we judge the results of this
diplomacy and that they are compared to those obtained by the
diplomacy of other nations, it is certain that she
Theirs is far superior. We do not persuade-
We should not easily laugh at the Russians for giving us a
part of Siberia, as the English persuaded
to the ineffable Quai d'Orsay to cede part of
Madagascar. That's just too beautiful. It's fantastic.
It's like that man who goes bear hunting.
without a rifle, like those young people who listen to pen-
within an hour the sermon of an idiot who shouts at them:
"I see God through his son."

Could it be about Freemasonry… so popular in England?
And with such good reason? That would then be an admission that he would be
Good to remember.

summer

If an anti-Jewish league is ever created, it will be a
Arthur Meyer, perhaps Jewish, who will be its president.
will want to take stock of the situation and stop the evil. Unfortunately...
fortunately also, if an anti-English league is created,
It will be an English lackey, a Freemason, who will be its pre-
president.

THIS

If a foreigner insults a Frenchman, the Frenchman
He takes this all to himself. He feels very different from
all his compatriots. If a foreigner, on the contrary, in-
To insult an Englishman is to insult the entire race. It's bizarre.
When you put an Englishman in his place, you have
the feeling of putting the entire race back in its place. Him-
Even though he has the same feeling, he doesn't think about doing it
A personal matter. It's the flag you
have insulted. He is instinctively aware of being a
monad, to be cut from absolutely the same model
than his compatriots, to be an impersonal being. He
feels that, if you fire a dart from the beam, the beam
will disintegrate. [He feels that your insult could also
to apply oneself well to one's neighbor.

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The English would need to have a lot of money.
to corrupt so many people, the skeptics say-
Questions. No, this is just a business matter.

They calculate, for example, that Egypt owes them
to certainly bring in a hundred francs. [They tell themselves that he
is necessary to achieve the desired result towards
Ten francs and they do it. Who wouldn't give ten francs?

To earn one hundred francs? We don't know the

Egyptian affairs, but we strongly doubt that this
be the English soldiers who are holding the Egyptians
under the yoke. If it were only them, it is likely that we
would have made them do it willingly or by force for a long time-
time the crossing of the Sea, as in the past
their brothers, the Jews.

We do not wish to dwell here on the wonders
accomplished by the Duke of Connaught at the Battle of
Tell-el-Kebir. Most recently, the English press
he sharply criticized his conduct in this matter.
The French press, of course, didn't breathe a word.
of this controversy which is unpleasant for our Protectors.

They calculate that Madagascar, Tonkin, the Conti-
They are worth a thousand francs; they give willingly
one hundred francs to a F.*. disguised as a statesman, journalist-
list, diplomat. It's take it or leave it. It doesn't-
would not the English soldiers who would drive out the infantry
Madagascar marine department. It's a simple calculation.
commercial activity of these Neo-Phoenicians, which does not come to us
not immediately in mind.

THIS

Some F.'. bitterly reproach Drumont for 'é-
writing their articles at a prie-dieu. Wouldn't they write,
them, their family, by the light of many candles
that they know so well how to hold? We are referring to these
repugnant prudes who give themselves in the Temple of the
Cadet Street, which are intended to cover the costs of...
yours, lighting, contributions, repairs, insurance
said building. Pile of green backs!

e7@

In France, we only know of two statues of
Napoleon III. One on top of the Vendôme column;

It's more like the crowning element of a building than a statue.
Strictly speaking; — and another in Cherbourg.
How many did Gideon, Duke of Wellington, own?
in England? Which statistics enthusiast who
Could you tell us more about this? And how much?
They are ugly! The English are skilled in sculpture,

like pigs rowing peas. What a rage to en-
I'm ruining their streets, which are beautiful, with these horrors!
Let us hasten to add that the Communards, if respect
tucux of certain properties, demolished the column
Vendôme. Wouldn't the English be for what?
What? It would be difficult for us to prove it. But
that we may be allowed to suspect them. We
It will be difficult to believe that it is the masses who,
in an irresistible movement, have moved towards
This building, a reminder of an era of tyranny.

ee

The F.*. are like servants; they like
Although people speak ill of the Jews and the English, their
bosses, but we mustn't say too much; there are certain-
Things, true, very true, that should not be spoken. Such
Servants like it when people speak ill of their master, —
(our enemy is our master) — but we must not
Kill him with a single lick. If you value his credit,
His honor, on your tongue, if you can kill him
with a flick of the tongue, or with a stroke of the pen, do not do it-
your steps. For you would be exposing yourself to incurring wrath.
of the lackey who would lose his position.

Their articles should not be taken seriously.
glophobes: 'their aim is to make you feel better
Their importance to their English employers, to take revenge
because they refused to increase their wages,
to mislead their readers who believe them
genuinely Anglophobic. But all the Anglo- servants
The Jews of Cadet Street know deep down that they

would not find another nation anywhere in Europe
that possesses the corrupting power of occult Albion,
that they can only live through it.

P

P ©

The Englishman produces F.'.-M.*. as the cat produces
electricity.

XLI

ANTI-MASONIC SUITES (CONTINUED)

X

After Freycinet, who granted Madagascar to the AnGlas, under the guise of propagating the Protestant religion,

After Ribot, who accuses Baron de Mohrenheim of to check,

After Develle, Norton's accomplice, harboring the maworks of low English diplomacy,

Casimir Périer arrives.

He would have been devastated to let himself be crushed by glory. of his predecessors. Also, "!!! HIS DEPARTURE:- "LYING!!!" he replied, this absolutely commendable answer. to the Navy, which was working hard to exchange our officers, captured in Kiel, against German spies operating in France: "Emperor William never consented- would require admitting an equivalence between the crime of espionage-swimming by French officers on German territory and the necessary information service of its large "Our headquarters is here!"

4, V. France of January 5, 1894.

For his first attempts, he wants masterpieces. His predecessors are equaled.

This is where so many revolutions have led us!

It is true that the Anglo-Jewish press, according to its habitude, finds a way to fix things, to launch a host of assertions that she imagines one does not can verify. We are in the slavish position until the neck, and have we ever seen lackeys who can't find A multitude of explanations, silly ones, but it doesn't matter, or intelligent, to prove they are white, like the white ermine?

We know the saying about the valet who breaks a piece of porcelain.
de Sèvres: "It wasn't me who broke the pig-
"Madame's wool; it's the corner of the fireplace."

In short, the Kiel officers have been arrested; that's good.
Done. "They shouldn't have gone!" exclaimed one woman.
press. They could have been spared trial and arrest
about a hundred German spies that would have been exchanged;
We can still do it today. We will still be able to do it.
tomorrow. But the Quai d'Orsay is currently located
on the banks of the Thames. And we don't want to see
What were the motives that drove Bazaine, nor...
ask why Time made known to the Germans
commands in 70 our military movements and all recent-
including the names and ranks of the officers taken at Kiel.

When one accepts hospitality from certain friends,
We know that the food will be chosen there, that the service
will be splendidly done, that one will have a refined comfort there-
refined, that one will find there a tasteful luxury, that one
He will be spoiled rotten. And we are all very happy. We don't have to worry much.
to know if it is still Jean who serves at the table, Joseph
who cleans the rooms... etc. Are they even dead, have they-
Were they fired? We don't care. We're thinking
selfishly, because it's the same lady of the house
who will receive us, that she will know how to ensure that everything
So be it.

In France, for some years now, despite the
Daily changes of ministers, we also find
a splendid, astonishing spirit of continuity, in our po-

litique. It is the .-.-M.:. who is the housekeeper, the
F.. with their rags, who are the lackeys. Never the
French politics has only been so united since our
Ministers change every two weeks.

It is regrettable that Casimir Périer, who belongs
to the upper bourgeoisie, who have high connections,
He had ambitions for power. He was forced to enter the
Quai d'Orsay via the service staircase, including the Larbin
The Cadet Street Club is the vestibule, where it rubs shoulders with the
Floquet, the Yves Guyot... of which he finds himself quite...
eager to shake hands — the grand staircase having
closed by the F.:.-M.:. since the fall of Flourens,
We believe that Flourens had refused to pass

via the service stairs and for this reason was shot.

As we've already said, it's France that pays for its ministers, but it's London that's screwing them over and that names them.

The Anglophile Casimir Périer must have sensed this and, as a gift of joyous advent, he commissioned, to the opportunity presented by the officers of Kiel, the action we know of, action that the press disgraces itself by trying to explain quer. It stirs up anger. In the past, one would put on the TV criminals' front, to indicate that they had been sentenced to hard labor. The same imprint, the hard labor deserved by Périer for his crime of treason, but suffered by these officers, will be forever marked on his face. Like the game-horses and bulls that are branded in the meadows American ranches to indicate which ranch they appear at hold. Périer belongs to the Anglo-Jewish ranch whose the building on Cadet Street is the farmhouse tion — this same house where, in the meantime, they give themselves. Such pretty little bundles! What will she think of this rapprochement? the Quai d'Orsay, with its airs of a dowager who has "Zehu of misfortunes," which is in very bad shape. to turn around and discredit oneself, which reminds me of certain countess who loved her coachmen and opened a mai- his prostitution ring, where his daughter would become a sub-mistress. Douuirière will undoubtedly adopt a prim and proper air.

Casimir Périer, by rubbing shoulders with balanced races unstable, they took on a lack of balance.

He could have honestly said: "This is what my pre- My predecessors were not horrified to do it. My conduct will be brought into the open and the Quai d'Orsay will no longer be the serpent that France warms in her bosom, to her unaware. But he was bound: the Freemasonry had served him as lifting machine and came to present the bill. It's Mephisto presenting Faust with the parchment he had signed. It would then have been solid on its foundations, unshakeable-blue, popular, supported by France.

But Casimir Périer is a F.. "politically correct!" Devout old ladies adore it and want it of good. To regain his balance, he relies on a charming candor, on one hand about Baphomet, of the other on God the Father, without asking the latter, if this promiscuity is to her liking. The devout women who

sometimes put forward such improbable ideas about the
religion, when misfortune forces them to open the
mouth on the question and that they show the same
so suddenly they have no idea what might be
religion, which they probably do not have the facult-
intellectual skills sufficiently trained to grasp
what the slightest pelt understands at first glance
peasant — the devout women, we say, swoon with pleasure
upon seeing this show.

We submit this subject to Shakespearean verve
of those Jewish artists who love so much to caricature the
Sisters of Charity, the priests; who achieve success
of questionable quality due to the contrast between the seriousness
which befits these servants of God and the clownish airs
that they lend them. For once, they will be in the
TRUE.

They would be no less interesting if they represented
Casimir Périer was even spraying water
blessed his apron of F.'. or the pocket Baphomet at-
to which he devoutly addresses his mental prayers, by
certain bishops who grovel under the slightest pre-
$:xle, before the Phoenician god, the English god. We

AND FREEMASONRY. &19

We would be pleased to see that. But the artists in color,
belonging to the Cut-Offs tribe, will guard
It's great of you to give us this pleasure. These works of art which
They used to disgust us, but today they would please us.
of today, if they were made in that way. It's not
we who have evolved in our religious feelings,
But it is the Church that has become Anglo-Jewish. Everything bears the
A sign of the century, the English characteristic, everything is at
the reverse.

Casimir's dishcloth is already quite splashed by
this adventure of the French officers. He would do well to
change. It's not just his belly that's soiled by mud;
The splash jumped right up to his face.

This Freemason with the holy water sprinkler, this F... with his rosewater,
this parliamentary bat, this clerical-mason —
a particularly dangerous variety of the fauna
conic —, displeases us infinitely more than: Floquet,
Jules Ferry. Far from considering these religious practices-
his as a progress in the Catholic and pa-
triotique, we believe that there is a step backwards, a com-
a dangerous promise, a peril that must be emphasized.

This man, annoyed by Drumont who had put the
finger on a sensitive spot, believing himself offended, him
dispatches his nephew. This way of considering the role of
nephews seems new to us in a country where one does not
She doesn't fight by proxy; she's made for it.
to reassure some grumpy uncles who spy on them with their eyes
ladies of their nephews, who seem delighted,
when they see some sign of decrepitude appear
on the uncle's face.

Furthermore, if Drumont had been killed, it would have made a
A significant change in world politics
Happy according to some, unhappy according to others.
If Périer had been killed, the Madagascarer Carnot, in-
tending towards Masonic personnel, would have changed his su-
balternes, and nothing would have changed. It would even have
It was a time of advancement for people in the party. So, from this
On the other hand, there was no parity between the two opponents.

11 seems at first glance to be the skin of a Minister

of France, of Périer, is better than that of Dru-
Mont, a journalist. But the F.:. M... has the gift of mo-
to distinguish all things. These are the same names that have been
applied to certain things in common usage, which
currently represent things essentially
different, turned upside down by the hidden action of the ge-
English denies. The expression formerly used was correct,
but now it has become false.

This creates a dangerous confusion that we find
at every step, when studying English things and
Masonic, which leads imperceptibly and treacherously-
leads to false conclusions. We do not see
in Périer, a French minister, but very much a mi-
Minister of the Lodges, the English, and the Jews. Let's do it there.
a distinction that is well worth it, which is
of brutal clarity. And the Quai d'Orsay, touchingly...
closer to English interests than the Minister of
Positions, it seems to us, must necessarily be, and is of
In fact, more affected by the English Masonic virus. From
In fact, we know Mr. Périer's Anglophile tendencies.

We will also raise the following question. One
Should F.… be allowed to participate in a matter of honor?

Here is an individual who is forced to answer to a other. He lives in an environment where fighting is rare. He has devoted friends, but who are not familiar with these often delicate materials, which he is obliged to set aside ter. Here is another individual who does not live in the country and cannot travel several hundred leagues elderly friends, not very wealthy, not very close. He nevertheless chose- between two random friends, to whom he paid tribute:- vice, which he knew some ten years ago and has pre- that have been lost from sight. The opponent is a K.:., known or hidden; his witnesses as well. If by misfortune those of our individual are, they will notice it from the pre- First attempt, thanks to certain imperceptible signals.

The brothel on Rue Cadet, with its Jewish contacts and Neo-Jews, of Chequards, of Coloniards, is not a A school of loyalty, but also of disturbing secrets. We hide the fact that we belong to it. We are ashamed of it. We

We are far from chivalric traditions. What is happening? Will it be? Will these witnesses loyally take the in- their client's interests? Won't they be tempted to... milking to take those of the opponent which is sometimes powerful, can shatter their Masonic future or at On the contrary, elevate them to positions of power? That's very tempting. No one will suspect a thing. Why not, after all? Their client, on the contrary, is a creditor whom they have "Hit," which they secretly resent. A few optical telegraphy signs in which they excel- slow and that's all there is to it! Perhaps we will be found to be- trusting. Perhaps he will also meet people to to think that the question deserves reflection, that it would not be It is not inappropriate to affirm under oath that one has never- I had no contact with the lodges.

The Freemasons have not shown any excess in France. neither honesty nor excessive respectability; which proves that, believing himself to be safe from prying eyes, They will have excessive scruples regarding honor. "neur"? Jewishness, Englishness, and Freemasonry on the one hand, chivalry, on the other hand, does not proceed absolutely from same principles.

Some Freemasons will find our opinion unhealthy. We will only respond, as we cannot do so today. to address this subject thoroughly, which we have seen at various takes over from people whom we nevertheless consider to be fundamental genuinely honest and respectable, committing acts Your absolutely shameful behavior. They were in a position to...

masonry or certain similar forces. The hor-
The consequences of their actions suddenly became clear to them,
for the first time, when we spoke to them about it.
They had undergone some treacherous training against
which they would have had the strength to fight, if they had
wanted, but against which they had not believed in-
to see them struggle, their entourage having a land-like appearance
They were honest, having inspired no distrust in them.

We have little faith in these medical theories according to
which some individuals are inevitably destined to
murder. But we know that some people are very intelligent.

people, deeply honest, for this reason few-
trusting, not seeking to control or verify what one
their advance, act in accordance with these assertions
interested parties whose aim is to guide them along the path
desired. We do for them in pelit, what the press an-
Glojuive made on a grand scale for France. We wouldn't dare
Give them an order: we would know they would have pride
not to carry it out. But we know how to represent to them a
a situation in such a way that they are forced to act in
the desired direction and care is taken to ensure that they are not
disabused, as much as possible.

A good portion of the F.. are downright scoundrels; the
Honest part, generally lacking in character.
is weak and is mostly deceived by a system of men-
enveloping dreams. This second category enjoys
of limited liability; it is often very dangerous-
managerial, because it is more readily put forward.

One might ask this question. What would happen to a
duelist not F.., if all the witnesses were, if the ad-
The versary was, and if the latter were to make the "si-
distress signals” and implore help that one does not
Can he refuse, according to the rules of the brotherhood? The ap-
The parents would certainly be there, magnificent, English-
his. But we fear that the irreparable might happen
commits against this honest man, isolated in the middle of the
people who hide their Masonic affiliations, and that
the guarantees that were intended to surround the duel, do not-
come as absolutely illusory, all the more so
dangerous, since we rely on them. Could it be
It's asking too much to make all the actors swear an oath

of these scenes that they do not touch in any way in the Lodges and to display them, if it was discovered that they had Lied? That might be medieval, but that It seems necessary to us.

It can be stated that, in this matter, the case law density would already have been completely modified, if one did not had not become accustomed to considering Freemasonry with this French superficiality is so dangerous, like an old toothless, breathless, powerless; if one con-

The ins and outs, the relationships, were better understood. morals of this sect.

What, as they say in law, if in the case of the followingas indicated above, of a non-mason surrounded by five masons, the duel was specifically held to attack the cult?

We have lost a lot of that wonderful confidence that we possessed a few years ago in relation to Lodges, which many people still own. We base our distrust on a series of facts and observations that not everyone has had the opportunity to do.

Without ever having been admitted to a lodge, one can to have much more complete ideas about mathird than those who have had the honors of initiation. That's actually what excuses many of them.

Casimir Périer would have done well not to raise this question. Sometimes you spit in the air and it makes you refalls on his nose. So much arrogance ill befits a gerant of the masonry, diplomatic department, at what has been called the "Minister of Foreign Affairs" Foreigners.

It will allow us to believe that he is not very honorable. to be one of the pillars of a party whose members are absolutely crazy; each member of which is a thief or committed crimes against the nation; who, far to expel them from her bosom, to fish them out. It is not as certain bodies, such as the army, operate clergy, most government departments, notaries, so cruelly tested in recent years, which voThey immediately expel any unworthy member. The list well known to the deranged geuas who are in power and en-

Casimir Périer's tour would be a long one.

And when he goes to the Lodges, are those the bundles of the Grand Orient which are used to pay for the lights which They illuminate it, the wood that warms it, the waxing of the parquets..…., etc.? This is not serious for a Minister of France. One does not enter the Anglo-Jewish den. without losing any of its prestige! We represent-

you still have a stringy blonde girl, quite ugly from The fact remains that—too bad!—this book isn't meant for to be read by everyone and we love the French-speaking Gaulish, when it represents an idea with more of precision – “masturbated” publicly to his great joy during supper in one of these bundles, in one of those large, bare rooms, furnished with enormous my tables which are reminiscent of the refectories of our collegesges. Let Casimir profit from it! "These are "These facts... regrettable," he will say. We like to to believe that Mr. Périer was never aware of these saturodious laws. But it's already too much that we can't even talk to him to criticize living in this world of deranged politicians, in these Togas where one pays with nominal compromises The favors of Baphomet; that one could say that it is affiliated with an international company. That's whatthe compromises of this upper-class man French was driven by its ill-ambitious itchhealthy. He also has no idea that Albion is our mortal enemy. He is not ashamed of his conduct towardsregarding these officers from Kiel. Beware of History! It will perhaps cheap gossip and excuses inpraised after the fact by the Masonic press; it will be harsher on him than on Yves Guyot, that being so unpopular precisely because he started from a lower position.

The Parisian press has resorted to excessive lying. has become, in the eyes of many people, like these openwork curtains in which the girls bathe from Albion, sometimes very pretty. But this press of which he uses it as a swimsuit, it becomes up-to-date, and she She will also reveal her Masonic ulcers.

His father was perhaps F... In his time, the F.°.-M... was hiding his true intentions, preparing himself, acting little, was not Not yet strong enough to brave everything. Today, She disgusts all honest people, she doesn't prepare herself Moreover, she acts cynically. She reveals too much of her game. [it has descended a degree and cannot not see.

Those who excuse his heinous acts are deceived by

The press. He's on the inside. He can't ignore it.
what the F... M. made him do: The conscience po-
French people, whose susceptibilities could be lulled to sleep-
tibilities, but not to distort the uprightness, will arise pro-
chaining and will put him under scrutiny. Beware of the
Accountability? She won't cut corners.
stupid lies that will not succeed for him any more than for
his co-F."., Floquet.

So we were "masturbating" publicly under our re-
Disgusted, a pale, stringy-haired girl, and the clerks-
the ball attendants seemed to find this perfectly natural-
rel, in the usual order of things; like the poli-
English cement workers found it natural that the "pmg" pas-
felt their hands in the trousers of the Eternal Fathers
and Seraphim, on the Strand. The kinship between the Lodges
and Albion betrays itself at every moment. Casimir loves the
English and the commissars of bundles, Grand style
The East, they like English methods. It's the pimp-
unconscious ism of the Englishman; it is pimping
The Israelite's unconsciousness. A sad kinship!

E'rudimini, Casimir. If you claim to have never
Yes, we believe you're talking about that, but it seems-
This might seem a bit strange to skeptics.

If you've never heard of it before,
You can no longer play dumb in the future. You de-
You must leave the Lodges. Will you comply?

What would the members of the innermost circle of
Paris, if they learned that their building was being transformed
form at certain times in a public house? They launch-
cries of indignation would erupt — not Protestant, but
real — and rage. |

What will the members of the religious and political circle do?

that — what religion and what politics! — of the street
Cadet? They will remain and triumphantly carry their
sideburns.

This man really could have been a sample
higher than the French bourgeoisie, which has not
not the English arrogance, but has a pride that should not

not to compromise.
24.

This representative of the French people undoubtedly finds
excellent reasons to excuse his actions and those of
ruffians who surround him. Similarly, the Malagasy
Carnot and Delcassé found some brilliant reasons
to give a fresh welcome to Colonels Dodds and Archinard! who had made the mistake of taking their seriously
colonial mission and had not been able to read well enough
Between the lines. This seems, moreover, to be one of the dogmas.
principals of the servile order of the F.:. never
to run out of explanations when they are caught red-handed
In the bag. We're not half-servants.

Mr. Casimir is no longer engaging in diplomacy.
Périer. It's still called diplomacy, but it's
in reality "freemasonry"!1!!

The officers in Kiel can count on the diplomatic support.
Casimir's matter and be patient.

Mr. Périer, however, had a significant role to play.
Mr. de Mun overwhelms us with speeches; he produces them by
thousands. Among conservatives, some find them
Benevolent, the others malevolent. We, we...
Let's at least consider them completely useless. What have they ever done?
But what does it produce? They allow a multitude of good people
provincials, who are bored out of their minds, of
to form groups, to win a presidency, a
The group's secretariat. And that's all, absolutely all.
These speakers are absolutely harmful. They give
illusions; they create a kind of obstruction, hindering-
singing of others to take a place already taken, or
force them to create a schism in the church, that is to say-
To say a division. How much does Mun's system tell us
Did he give Conservative seats in the House? They
They diminish with each blow. He doesn't want to hit the

1. We find that our missionaries and Colonels Dodds and
Archinard do much better colonial work than their colleagues
English ones. 11 There is a racial superiority there which worries rosg

Colonials. There is also talk of sending some Lancssan to Sudan will reverse course and undo the work of the colonizer nel Arcbhinurd.

Jew and Neo-Jew, and he doesn't want F.. Reconcile That, if you can.

The smallest grain of millet, or rather the smallest man of action, which would preach as little as possible, but would act, would bring people together, would do our af- TO DO.

This is the role Casimir Périer could have played. 11 was perhaps qualified to play this role. The virus maconic, which was probably transmitted to him by heredité, produced on him the effect of poorly treated syphilis on a healthy body.

And this man leaves two French officers in a German prison, when he could have it picked up a hundred German spies so easily and exchange them! He shouldn't say he can't. And above all, he spare us his pompous and stupid reasons which these gentlemen from the Quai readily heap upon us d'Orsay, these responses from sycophantic lackeys who wantslow to impress the bourgeois.

This is not a mistake once it has been made, irremediable, something that cannot be reversed. It is of a mistake that is committed, that is repeated every day. Every morning, Périer can tell himself: "There's always time to act,” and he thought to himself, “That would be diplomacy, not…” "Masonry!!!"

Casimir is the epitome of the parliamentary bat. “Mice, see my fur; birds, see my feathers; F.. look at my rag; conservatives, look at my "Stripper." It's very nice to hear Baron sing:

Floridor is Célestin,
And Célestin is Floridor.

But we are less tolerant of this in an agent. of the French nation.

This man needs to know that the Catholic religion, which

He claims to be, forbidden to be, a Freemason. But he hoped that That wouldn't be known. Is that French or English?

All these "Ministers of Foreign Affairs" with their usurped decorations would be much less harmful as major hosts — to these subgrotesque people who finish off the bundles in the street Cadet, whom they do not disavow, — that at the Quai d'OrSay. At least there they would be less dangerous. We might not be obliged to make a new expetition in Madagascar, to allow unnecessary actions massacres of young French people, which a diplomacy seamusing, but rigid towards the Levite merchants English, would have rendered it completely useless. "Our colonies cost us dearly!

Casimir is the man of the moment. We need fusirens the Chequards and the Ralliés, the atheists and the "Well-meaning" people; and Casimir serves as the glue. The F.. M.:. knows very well how to use everything, pious appearancesher as something else. She attracts the trust of priests, "respectable" people, and diminishes byso much so that this thing increases the number of masses that begin to storm its strongholds. These religious people or pseudo-religious are at the F.". M.'., which I respectTability is every Englishman's: a breastplate that one must know how to use.

In some Catholic countries, where Freemasonry has not not yet declared open war on our religion wants to flatter the local clergy to lull them to sleep, some F.…. insist on carrying candles to the processions of the Corpus Christi, behind the canopy. They even see these oecaLet's renew this with pleasure. If Floquet, Yves Guyot... etc., had had to make their way in these country, we would see them continually following the proceremonies with enormous candles in hand. Let us The scene depicts. Floquet would do that very well, too, with his grave, doll-like face, whose moral sense is still... to be developed, including the unconscious ResArnre and makes you smile in spite of yourself.

But they are number one in France. Let's make our case: min while holding a candle in the procession of Saint-SaCrement or candles in the Great's bundles

The East, provided one makes one's way, is the principalcipal .

Here is yet another comparison, a hateful contrast. But it's not our fault if the Masonic snapshots- The tricks we take leave some of them looking steep. In some countries, one must flatter the clergy, as one flatters the ox being led to the slaughterhouse and of which one has fear: gold is then given to the F.:. to wear cerges at the processions. In others, Rothschild and Sandy stated that savings needed to be made on the temple overheads: we then allow the organization of bundles. These are the contrasts created by the orders. of non-intellectual beings, who are powerless to do alliances that only see the benefit immediate and provoke extravagant contrasts.

That does not prevent, we believe, Casimir Périer should not be grateful to the people who came up with the idea of to place his name at the top of the lists of Le Én to decorate- Is it for "exceptional services?"

1. “Make money, honestly, if you can, but make money”, they say American fathers to their sons whom they are launching into the world. "Make money, honestly, if you can, but make "Money." At Les Loges, it's the same principle.

2. I'm not curious, but I would like to know if these bundles of the G.°. O.. "definitively belong to the His- "toirett", according to the recent term, flottettiste, very Quai d'Orsay, from one of our representatives abroad. They seem to us to owe to belong to the Masonic history of the Quai d'Orsay.

XLII

ANTI-MASONIC SUITES (Su1TE)

XI

We have just reread the famous "Notes on the An- "Taine's gleterre," and we do not hesitate to declare that this book is absolutely harmful and dangerous. The writer's renown makes him even more dangerous. because one might have expected something more seriousrieux.

“I ask the English for their opinions on their
country, he said in essence somewhere, and I trans-
shouts at my notes.” As for candor, it’s hard to
to do better. The process would not lack ingenuity.
night in relation to Germans, Spaniards, Russians.
etc., but go and ask the Sphinx himself for the secret
Who should kill him? It's heartbreaking!

Elsewhere, he thinks he notices, though he's not entirely sure,
that the English have a vague tendency towards hypocrisy
sie. It's absolutely appalling! Clearly, the protest-
Tantrism does not always produce healthy effects
on French brains!

4. Look at this French Protestant pastor, Dide, who has just acquired
to find a celebrity he didn't particularly seek. The Cockade of March 23rd
claims that he is a member of the Council of the Order of the Grand Orient.

He also has some strange opinions.

Quite different are the books of Hector France, the Va-
barefoot London, Modest Albion, the Nights of Lon-
He gets to the heart of the matter and makes these people shout.
Poor English people, in their grief. [There is nothing exaggerated about it.]
in his stories. One could almost reproach him, at
On the contrary, in Modest Albion, not to mention in
He reproduces all the articles. He says things that are true.
Why not take the plunge completely?
one suspects that the books written about the customs of the time
Clays are not specifically written for houses
religious education. The grade he gives is very
true.

"What is true may sometimes not be plausible."
In France, people don't realize enough that
Jews and Englishmen have their brains upside down, which
seems fantastic to us, seems absolutely natural to them.
rel, that writers who deal with English questions-
His and Jewish communities are sometimes considered sectarian, so
that they are merely photographing, in a brutal manner, what they
They saw. And generally they didn't see everything, though.
Far from it.

®

P

It is fashionable in the Masonic world and com-
merçant replied: "French Canadians are not
"not honest," when they are told: "Why don't you do-
"Don't you have more trade with Canada?"

This answer is sublime. It deserves to be passed on to
posterity.

This relates to what we already said in chapter 29,
English colonies in France, close relations existing between
our F.. and the English clergymen — and from what we will have a
A day to add on this point. Let's just say in passing that the gang
Calvin is going through a rough patch. However, we can't blame
It was unjust to seek out petty quarrels between them. She was gentle.
to the satyr Habert and the checker Iébrard. This is all the more
conclusive.

Note that this is said in the land of checks
Hébrard, Floquet. Let us add that this answer is to you
made by masons who have no intention whatsoever of ex-
purge Floquet from their bosom, but on the contrary the por-
tent triumphantly in the Senate, in the Capitol, instead of the
to throw from the top of the Tarpeian Rock.

Note that the merchants who say this, sa-
Wind perfectly than the Germans and the Belgians, less
However, we are better qualified to succeed in this country.
surpass us in a way that is shameful for us and trou-
Canadian gold is excellent to pocket. It's a re-
stupid, lackey-like response, yet another one to add to the credit of
merchants, masons. It is true that these fools so-
Lennels, with a triumphant air, dripping with pomade,
handsome boys, or at least those who consider themselves very attractive.
They've lost count of the stupid things that slip out.

However, we admit that not everything is for the
Better in Canada. Canadians themselves admit it.

But they have several excuses.

The first is that the nation is young. From the time of
Clovis and even more recently, we didn't look at
very closely to the means to be employed. — These people are

destined to be the pioneers of civilization in the jar
West. — Our education in France is quite incomplete,
if we measure it by effort, by hours worked-
thoughts, improvements, that an organization
several centuries old is supposed to have brought, to
financial sacrifices that fathers may impose on themselves
from a small family. But it is necessary-
more incomplete information among French Canadians who
have more excuses than we do; (she is superior in
much to that of the English-Canadians and generally
to that of the Americans of the States, which already proves
much in their favor). But serious instruction has
a rather moralizing influence; one discerns more fa-
simply distinguish good from evil. — The ruling classes are
returned to France during the cession of 1763.
The serious bourgeoisie should be an example for the class-
its less fortunate. Fortune puts its members at

shelter from want makes their lives easier, anchors them

They hold deep-seated principles that are not challenged.

undermined by frequent temptations.

However, in our opinion, this is not their principal-
A poor excuse.

This French core group is in perpetual contact with a
larger core of Eternal Fathers and Sera-
dolphins; he is also in contact with 70 million Americans
Americans from the States, these are Englishmen in the process of
to regenerate through the elimination of blood from superior races
laughter. These Americans also strongly feel the
pioneers of civilization; and they are far from "being re-
put the infusion into their veins, as wide as
Harmful, of English blood. They will improve. But,
In the meantime, they participate in the deinoral- influence
health of their original breed. This influence, less in-
tense than that of pure English, is no less
very powerful due to the large number of citizens
Americans (the word Yankee is reserved for a part
only of the population of the United States; it is called
"The Americans" refers to the entire population of these states.
(for lack of a better name.)

Canadians therefore find themselves isolated between these two
races, pure English and mixed English, in the process of becoming American
oligation. They have Anglo-Saxon flaws, it's con-

came. We are only surprised that this French island-that the sacais should not be even more corrupt, and that is an es-for us that French Canadians will be able to to say one day: "Gesta Dei per Francos." That seems like... mysticism at first glance; on reflection, one finds that there is some truth in this formula.

Are we, then, we French people of Europe, So resistant to the Anglo-Masonic virus? Alas | No. French people in America and Europe suffer from even badly.

These people lived in isolation for a long time, having _other examples before our eyes, that the English and The Americans. They were cut off from their communications.

cations with all other nations, nobler by the

-

blood, improved by cultivation. Besides the bad sex-individual lapses in drunkenness, hypocrisy, and pride of poor quality, etc., given by these two nations, they: had still to resist the insidious, eroding influences aunts of the Anglo-Saxon community.

When we say that they had no relations with

no other power, we are mistaken. They do not saw France only through this Jewish literature-that, pornographic, stupid, bearing no resemblance whatsoever to the bawdy tales from Boccaccio and La Fontaine, which at least excite joviality and are not lacking spicy.
We believe that the further Americans go, the more They will improve. They won't always have the sense the unrefined morality of the pioneers of civilization, a a happy mixing will take place, will intensify with the time. But we also firmly believe that the-French element in Canada, already currently, davan-still stem when he has recovered, will hold the rope in matters of morality, intelligence... etc.

And that's one of the reasons, probably the main one. for which Canada is an unpopulated colony area in England. In India, in Australia, at the Cape, The English have no white neighbors. In Canada, they Americans and French have a worried neighborhood so much so, which underlines their national inferiorities. They handicap by taking the best land, the best- their mines and, as far as possible, the best places, by persecuting the French language in Manitoba, contrary to their commitments... etc. "T' is not "Fair play." (They are not good sports).

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THE JEWISH QUESTION

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JACQUES DE BIEZ

Jewish question

FRANCE CANNOT BE THEIR PROMISED LAND

AHASVERUS
What? Leaving already! Always leaving!
THE ECHO
" Always! "

PARIS
C: MARPON AND E. FLAMMARION

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TO ÉDOUARD DRUMONT

Moxsreur er Cuer CONFÈRE,

to be
You rang the bell to lead us
to the fire!

Here I am!

You ride a white horse. I ride a
red horse.

You are Catholic. I am a Republican.

) l ut.
No matter, we are all French.

!
Lower your visor and let's go!

he in
The country is helping us! And that France has helped us
His Holy Guard!

Yours sincerely and firmly.

JACQUES DE BIEZ
\.

Paris, June 1886.

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THE JEWISH QUESTION

CHAPTER ONE

|

THE REPUBLIC WILL NOT BE JEWISH

I am French. I used to be a Republican.
Jewish France. A Republican I remain after the
France Juite.

Faced with the Jewish question, as the...
raised my colleague Edouard Drumont, this
This statement is important. It can help.

to shift the debate onto a terrain where the au-

the author of Jewish France did not have to
to carry.

Drumont speaks in the name of his faith, in the name
of his religious beliefs, in the name of
Christ, at the same time as in the name of the pa-
French sorting.

I answer him in the name of the French homeland-
çaise, in the name of republican France.

He shouted: "France is in danger! We
the siege! It's the Jewish assault against ke
France! » |

But Drumont's France is not alone-
Aryan France, the France of the fa-
a thousand Christians, she is also the France of
the Catholic family.

It's good that you said that, it's heroic.
for having said it first. But it's not
still enough so as not to leave in the in-
certainty the large fraction of the country which con-
establishes republican France.

Yes, I am entirely with my colleague.

Prumont, when he writes: "The Jew is the foreigner-

Ger, that's the enemy; I hate the enemy
"Jew."

THE SONG OF DEEDS, 3

Drumont is a Catholic in his opinions and beliefs.
habits. o
I am a Republican, PARUS and habitually-
studies.
Drumont opens fire. From the right bastion.
I will fire from the left bastion.
That's simply what divides us.
Outside of that, we are and we will remain
perfectly united against the Jew.
Our fires will cross. They won't pulverize-
will only better deal with the common enemy.
- wishes it for the French, Catholic-
ques or republicans.

The day may not be far off when the
The mere fact of being born Catholic will be equivalent to
a political opinion.

This must never become
the equivalent of a religious opinion.

It is too late, moreover, for such a
evolution occurs in the republican camp-
blicain.

. . THE JEWISH QUESTION. '
- Apart from the Jews, so easily free pen-
sisters in the religion of others, as the
said our eminent colleague Mr. Aurélien
Scholl, apart from those Jews who are a religion
_ambulant,' and allied with some Protestants
Sectarians are waging a religious war against us.
no one in the majority of the country can
admit the possibility of a religious revolution
gious. | eh
But faced with the sound warning issued
by Drumont, everyone is thinking of saving-
to safeguard the homeland and to no longer allow elopement
to destroy France through the odious and criminal ma-
Jewish gy.

'Jewish diplomacy, subfield and offensive, is filled with Esthers and
of Judiths. Let them keep their witches.

It does not exist in our French culture.
France, of characters to take over the
the role of an Ahasuerus or an Olofernes.

That the Jews, before my profession of faith

THE SONG OF GETES, 9

republican, do not come to claim to be of the
French Revolution and authorizing the principles
humanitarian efforts of which France was and is
still the ardent apostle in the eyes of the world.
Drumont reminded us that the Jew is a
hazard.
- That's true. The Jew is a danger. We have-
I had forgotten.
* France no longer needs to listen to the recriminations-
The Jewish people. She is beginning to know this.
He is paying the price for having shown too much pity.
for the proud lament of the outcasts
of Israel, |
France must first and foremost take care of the
His family, thinking of his salvation before sacrificing himself
to the salvation of others.
Currently, we can count nearly
six hundred thousand Jews who feed on the
France. State officials or businesspeople
These Jews also get along well with ex-
exploit the prestige of our country or to live off
his credit, ignoring the French.
1.

6. THE JEWISH QUESTION.

No matter how rich a country may be, it only has...
limited resources.

France, which emigrates little, cannot be a
importing country only on the condition that it
a fair exchange between the man who came from
outside and back

With the Jew there is never a fair exchange.
There isn't even any exchange at all.

In this subtraction operation mu-
a struggle that is called the fight for existence,

The Jew constantly sets zero and constantly
_ holds everything against us.

It is unacceptable that the French have
France is what it is, unlike ours.
have given their blood, dedicated their efforts,
multiplied sacrifices of every kind for
to arrive at such a negative result in terms of
concerns us.

Before we know if we will have hospitality

to intruders, to yesterday's naturalized citizens, inform-
show us if the country still has enough
to feed his family.

THE SONG OF DEEDS. 7

Six hundred thousand Jewish mouths, that's six hundred
a thousand parasitic mouths.

* We are no longer rich enough to
to endure such luxury.

There are definitely too many guests at the table
who are celebrating at our place while so many
The French are at home without bread, without resources
sources in their homeland, and strike in vain
to beg for work at frank gates
doors that no longer open because they are too
Jews passed through there.

This situation is becoming more and more pronounced every day.
false, even more intolerable.

It cannot continue without us
let us take legal action against her.

Or done, in the heritage that comes to us from
In the French Revolution, we demand the
benefit of the inventory, with regard to the
Jewish, |

Perhaps it's time to examine the reserves
to be done until further notice regarding destiny
ideas that are dear to us.

Let us now strive not to disperser sans examen certains principes genetreux, capable at a given moment of returning against us, by seconding too well the efforts and interests of our enemies.

The Jew, whether he consents or not, is a enemy.

I am writing this brochure to express everything my thoughts, and to present all my reasons on the nature of this exceptional enemy.

Let us consider it as such, in the De and in the future.

And that the French, the Republicans, ask me this question:

Whose benefit was the Revolution made? French? I am convinced, for my part, that before think about making room in new ideas velles for the fundamental principles of our French race, we have allowed too many interstices where the interstitial species of the Jew has fauspun. We left too many gaping holes in our customs where these nomads have settled.

And then I will say: Frenchmen, you believed to make the Revolution for you, for all of us For France, you did it for the Jew.

Everything in the past, in the present.

Let's retrace our steps.

There was a misunderstanding.

The game has to start again.

I have every right to speak like this:

I belong to old France by the blood in my veins, to the news by my education, and, what's more, through sacrifices from those who raised me.

My ties with the new France are... deep bonds of love for my country and of discipline to its traditions.

France is an old country governed by divine right. I fully obey the law of his past superbe by putting my faith at the service of the idea Republican.

D HS URLS Ge, DR 4 265 RO Re SES CE,

The legitimate King having died without descendantsdance, France is a Republic by virtue of the Divine right.

Any other regime, at the time DrEente" is usurper and illegitimate.

Illegitimate and usurping the rights to the French royalty claimed by the princes of the Orléans family.

The transmission of the crown of France on these heads of regicides.

May the Count of Paris commune with his family at the table of the Rothschild barons, Apparently, he finds some there. advantages.

Let him know, however, that he will not be the king of France because he will have become king

of monarchical Jewry.

A few of us are very determined to spare our country this shameful last resort which too many French people would have been content with without the reprimand issued by Drumount.

And we will not let go now.
that, thanks to Drumont, we know where the
danger, for as long as it takes to save-
to preserve the divine right of our Republic of
attacks by the Jewish International.

I will therefore be highly and firmly republican in the era of protests which

m4 SES mg, |

It opens.

It is in the name of the Republic that I invite-
I would get rid of the French Republicans
the Jewish Republic as soon as possible

which are cluttering it and are about to...

to seize the property!

The Republic is made of blood and...

works of the new generations of France.
The Jews have played no other role in our affairs

role than that of parasitic harvester which

_ profits from the labor and efforts of the farmer.

Let us strive to make our efforts and our efforts
they are useful to us and not to passers-by who

they treat France like a furnished house,
and think that it is enough, to call oneself French,
of having registered in the traveler's book
geurs. |

The Jews are not our equals; I proclaim it.
out loud to be heard by the French who
like me, born here, son of glorious generations
cheerful and brave women who built France, have
deep roots in this frank soil
They are at ease and do not feel it flowing into their
veins a drop of blood is not from the oi
French.

How are the individual islands of Israel affected?

Are we our equals?

They are our antithesis in all things.
They are the opposite of our social qualities and
morals. Our vice is their virtue; our
Dishonesty is their honesty.

It must be admitted, since their mind
is the counterpart of ours. They write to
the opposite of us. They start their m?-
nuscrits where ours end. The

This is therefore completely at odds with our thinking, at
we who write and think from the left to
RIGHT,

How can we be surprised that their destiny is
that negation of ours, may their glory be
Our humiliation, their wealth, our ruin?

That's what we no longer knew. That's what
Drumont reminded us.

Drumont will not be alone in this belief
sade where the life of our homeland and our com-
The ruined patriots are at stake.

Ah! It's the Jew and all the tax collectors of the
golden calves who are currently holding the top

from the cobblestones in Paris and decide the destinies of
k France! Well! If anyone has rights
to assert in this country is us and
no point to these people who arrived yesterday and who have
naturalization letters were found among us.
tion that by discounting our setbacks, in ele
focusing on our misery.
* We no longer want these natural costs-

read who call themselves French and are not even
2

1 THE JEWISH QUESTION.

not German enough to not be Jewish
Again.

Enough with the foreigners already. We need them.
put an end to this never-ending invasion ({)

The Jew, driven from everywhere, falls into our hands.
For ten years, it has been emerging from all points
from the horizon, crashing down on our great country
like hail on wheat.

Enough of this havoc already:

The horizon of the French sky is ours,
just for us. Nobody has the right to...
venture out, as the Jew ventures out, without
our permission. The Jew makes a stain there sa-
_ crilegy and cumbersome. We will erase it this

stain that casts the night among us, the night of
misery and hunger.

(1) The Talmud proclaims that proselytes are a
leprosy for Israel, and that distrust until the twenty-
fifth generation is all these im- deserve
portuns.

Why shouldn't we do the same? Before
to declare the French Jews, let us ask them to show us
to include among them twenty-five generations of French people.

Then we'll see what we have left to do.

To anyone who would try to prevent us from doing
assert our rights to the ownership of the sky
France, we will answer that we are
French people, we need France
to live.

Our sky is invaded, we want to see
Clear. That's why we'll police it.
saying, like the legendary knight: we
we are here to serve France.

tasked with keeping the horizon clear.

On that day the Jew will no longer pass through. For we
will be prepared to assert our rights.

We will know where the wind is coming from. We will-
if necessary, eyes all around the head.

Paris bows down once again before the yellow stain
of the Jew whom he mistakes for the sun.

Paris will no longer bow down to
the triumphant Jew. For we are going to shake
the horrible desert calf with its golden horns.
And we will show it for what it's worth, at
a people who no longer know him.

We saw his beard. We will see his heart, for

to explain the mechanism of this heart, we
We will, if necessary, make a living like wild beasts.
Someone has to step up and do it.
'. Drumont showed us the way where passes
the herd of the golden calf displaying in
'carriages drawn by vipers ruin and exhaust her-
the state of our France.
: I did, we will go on this path. And we-
will see wolves in modern Paris as
They used to be seen in fifteenth-century Paris
'century, entering through the Saint-Antoine gate.
This is the profession of faith that I had to
-to proclaim from the very first lines of this book.
That way you'll know what I want, what

I intend to do and say in this debate which is growing every day. And there will be No surprise to anyone.
Let's not leave the Republic to the Jew.
The Republic for the Jew is France dead. | MMS
But the Republic will not be Jewish, or it will no longer be. . “S

He

DRUMONT'S GESTURE

One thing exists today, dominates opinion-public union, which did not exist six years ago weeks. An idea is in the air that wasn't there before. Not 1 liter six weeks ago. There is a question. Jewish.

Who created the Jewish Question?

Edouard Drumont with his book, a book bold, an inspirational book, a book of pre-first movement, generous (1) like all first movement of Aryan.

This book was a furious gesture. It entered

(1) 1 It is possible that the Jews will not find this generous a book that denounces them. But Drumont's book is gen-

It's good for us. It saves our lives. It's the cordial that gets us back on our feet.

2:

into our homes through the window, through the door, smashing everything.

It was a terrible crash of glass.
broken and shattered glass on the sidewalks.
So what was going on? Then I went downstairs
in the street to see. And, in the middle of a
a crowd of people running in all directions,
With my arms raised, I caught sight of my colleague Dru-
mountain that cried out: To arms! The enemy!

- Which?

— The universal enemy, the one who sums them up
everyone, who comes from everywhere, is from everywhere
without being from anywhere: the Jew!

At any chance, this cry of a- was answered
Tear: We are ready. Because we have seen
unexpected attacks surprise us by-
lack of attention or information, but
never lacking in courage or serenity
in the face of danger.

Indeed, we were ready, much more
that Drumont had no right to believe.
In less than a month his book sold

over 60,000 copies (1). It was written

on this book, in a time when almost all

the press is in the hands of the Jews, close to

1500 articles. Drumont was becoming, in slang
Parisian, a type, a criterion, a proverb.
We were able to see some of the most serious journalists,
to use one's name as an image, a
figure of rhetoric to which one must refer
to fully grasp the significance of the event-
described (2).

The question became such that it gave
still three weeks into the birth of
lectures, in volumes. Two books have
seen from Drumont's, where the
The Jews are bearing all the costs. One of them is from a Jew.
Converted to Christianity, talented orator.
apparently, Father Léman. It relates to "the-
entry of Israelites into French society

(1) At the time I am writing these lines, Jewish France reaches its 65th edition.

(2) The 19th Century, reporting on the evening of

Fançailles chez le comte de Paris, writes: “Mr. Drumont would have called it Jewish France.

and the Christian states.” The other is called: Baron Jehovah (1). He is from Mr. Sydney Vigneaux. Baron Jehovah is a book of a Intensity of thought and criticism, rare. It is the safe and scholarly dismantling of psychology of the Jew. I will come back to this later, when I have to talk about the Jewish financial system, this system of which Montesquieu would have said, that it is he especially those who support states like the rope supports the hanged man. Em:

Abbé Léman's book is quite different. Authorizing itself by the edict of Louis XVI, this book calls the Jews to Catholicism. "They have a "Divine right," said Father Léman. We don't have any of that. We have more. According to Mr. Léman, there would be perhaps a way to reconcile everything on this terrain. For "it is with the King at its head that the France will be able to resolve appropriatelyment and to bring this undertaking to a successful conclusion such a delicate and complex grasp of emancipation _tion of the Jews”. ” 0.

(1) Dentu, publisher.

Designed in this way, Mr. Léman's book, despite the good intentions that inspire him, is a A barren book. It's a Jewish book. Barren, because that by transforming France into a way of the Promised Land, it relies a priori on the conclusions of a theorem whose premises are perhaps contradictory and do not establish in no way the possibility of such a de-

Induction. Still sterile, because Mr. Léman
forgets, or would like to forget, that the Jew, even

when he plasters himself with monarchical enthusiasms

chiciques, is, in France as elsewhere, es-

fundamentally republican. That he sees there a

excellent method of applying his system
A divisor, that's possible. But it's not that
What matters right now. What I need to know-
It leads me to say that the Jew is above all
dangerous because he wants to marry and marries
Even the Republic. It's to get-
to be persuaded to confiscate for his own benefit, by
methods whose perfidy only surprises those
who do not know it, the principle of the

freedom, which becomes harmful and unbearable
to France. We'll talk about it again.

The only merit of Father Léman's book
is to give us a fairly complete picture
preventive measures of old France
against the Jews. For old France was
never did anything but defend themselves against these invaders
mysterious heavers, And when Saint Louis,
for example, took strict measures
against Israel, it was only when he was there
forced by the need to save his subjects.

Incidentally, it is not without its advantages that
to recall that the existence of the book by the abbot
Lake Geneva was revealed to us by an article in the
Figaro. It must be said, but the traditional-
tions of widespread skepticism bequeathed by Ville-
Messing to his successors have good and bad
cheerfulness too. Le Figaro, which launched the book of
Drumont has ways that are personal to him-
new ways of receiving communion at all the altars where
Appeal and curiosity should attract
world. It is the quintessential diverse newspaper,

bold in its variety, ironic also in its

boldness.

The article that this newspaper devoted to the Abbot
Lake Geneva was, moreover, wonderfully made
to please everyone and sadden him
k times. 11 was hardly composed of anything but ci-
lations borrowed from the famous painting of
"Israel's disgrace."

Up to a certain point, this could be compared-

peeling away at the French nobles who deal as peers

to befriend the barons of finance,

how their ancestors, our ancestors, trai-
have these same financiers, who, moreover-
rant are nothing but usurers, usu-
state representatives when they lend to the powers
public officials, usurers of the poor when they hunt
The Alsatian peasant smells from under his roof
of thatch.

These opprobriums were of various kinds.
The bodily toll is that which Abbot Léman
He finds it the most humiliating. It's the one he
What pleases us most is: reproducing. At the end-

entry to each city, it was collected on each
A Jew paid one floor. A simple Jewish woman paid six.
denarii; a fat Jewish woman nine denarii.
On the toll books at that time, the Jew was not
named only after the ox and the pig.
Then came other humiliations, among
in which we find the wheel, the horn
yellow hat. The French from other places.
more cautious than us, wanted to recon-
to be born a Jew from afar. When one travels the
at night, it's good that the car that comes in
had his lantern lit. At least we
knows that we must stand on the right.
Here again are the sales of Jews, sold
like livestock at a fair. At the Teré- fair
Binthe, we saw them given thirty for one
denarius. They had given Christ for thirty
money. And again: Jews are forbidden to

bathing in the rivers where the
Christians, except on days reserved for the Dan-
women and prostitutes. There are not five-
for several years, in certain cities in Germany

#

one could still read at the entrance to the promenade

This inscription is public: prohibition against Jews

Let the pigs enter 1v1.

Stop here the quotes from the given table

by Father Léman to recommend

in good faith the reading to the princes of the blood
and others, princes from here and elsewhere, who cou-
come at this very moment, by their name, of
their situation, the actions and words of the great
Jewish community, which described itself as pompous-
High Sematism.

Well! High Semitism, in the time when
we had not lost the feeling of dis-
lances, passed quite modestly after the
beef and pork.

Admit that he wouldn't be without a certain...
taine gaiety of knowing at. right on that
feeling of the rich nobles who receive
the Jews. To console them, in the event that
this memory would put bitterness in them
the soul, I will tell them that this measure prevents-
the tive of the old French company originated

well, a little bit of the disgust that the Jew inspires,
but above all the danger it represents, in-
perpetual ger for organized societies.
We also know today that...
a Jewish France, and a France that is not
Not Jewish. Expect this to last longer, that

The book is still selling, and is being read more and more.
Furthermore, it is discussed and commented on every day.
Vantage. Paris, the fast Paris, Paris the city
in the ever-changing news cycle, Paris where the
Facts slip away and flee like the stars there-
baut, in September, after a month of oc-
Drumont's cup again; and the reporters
want to know whether or not he is cured, 81
It's out. And we're writing reports on employment.
of his time. We even hear from men
to say in a witty way: Ah! you think you are very mo-
derne because you are indifferent. Eh
Well, my dear, I am more modern than
You. Because I am no longer indifferent.
What conclusion can be drawn from all this, if not
that Drumont's book was written with the

Complicity of the entire French nation? Com-
tacit or avowed complicity, instructive or rational-
It doesn't matter. There's complicity.

Let the Jews know (4).

(1) Mr. the Marquis de C.... said these last few days
in front of me that in his department, the Var, we find
Jewish France is very difficult to reach. Booksellers are me-
braided, gagged. And the marquis, carrying with him a
"A number of copies under his arm," he added, "The
merchant who would pass through my canton with a

Brouelte, laden with these books, would sell them as...
cakes,

III

RESUMPTION OF THE SIGN

The fact is that Jewish France has singularly-
quickly and swiftly opened his eyes
illuminated the dark spots in n08 minds. U
it was like a lighthouse suddenly turning on
in the night fog and reveals the reef

where we ran to our deaths.

We could sense that something was going on
something abnormal. It was like a spell-
ly. On all sides, there was paralysis of
our activity. Everything that was done around it
of us, was happening outside of us and by
means that were not ours. Cha-
that day we were condemned to see n0$
exquisite qualities of courtesy and dignity
spent in pure waste, constantly breaking

CU Re “mr fie ro ts mm. NN “AUDE.

lying against methods whose cowardice and
Their perfidy repulsed us. But how could they...
to wage a profitable struggle against this force
unknown, which enveloped us on all sides,
and prevailed over us, as she did over us-
Is it still developing, by the way? Why?
powerful or simply ignored the fran- spirit
was it thus universally obstructed in
Him?
No doubt some perceptive minds and
Those who were clear-headed were saying, "Have you noticed?"
as, for the past few years, Paris has been full
Jews? They're all we see anymore, of some kind
Whichever side you turn to, it's always them you
glimpses swarming, slinking, finally
succeeding. Up, down, it's just
Jews. The newspapers are full of them, in the
the biggest, the main reporters, those
who have access to the ministries, that is to say the
new, unpublished news, serious or trivial, the kind that...
published immediately or held in re-
They are Jews.

"They are the ones signing our [documents] right now."
trade treaties, because they are ministers.
They are in parliament, they are manipulating the
Commissions. Oh! Commissions, pass by.
core for parliamentary committees.
Most of the time they remain sterile.
But look outside the Chambers, they are

in all the committees on which the a-
They come from France. They are even in the
Commission for Historical Monuments. Bi-
In a strange twist of fate, the black bands char-
"They are determined to preserve monuments to France!"

This is how they spoke in some small groups-
enlightened people, fearful too. How could one not be
not fearful in the face of an opponent whom one-
.vine, but which we do not see, of which we do not perceive-
conceives that the means of attack are imperfect,
so much so that it is impossible to defend oneself against it.

Oh! certainly we felt that July
was preparing something. But what? We Jews
We found him with a conquering air; he was negotiating in front of
we the cobblestones of our streets a bit like the

The paving stones of a city won. And all our mood
Against him, it turned to irony. We them
counting them as they passed by, as we counted them
at the gates of our cities in the past, and often, seen
the considerable number we encountered
on the boulevard as we strolled, we
Counting thirteen to the dozen. And everything was
said.

When suddenly, either by the thrust of ba-
list of the mass, either by a certain
ironic detail, either by the great laws of
providence warns us (1), here is
that a man of letters, carried away by the occasion-
Zionism of his profession, he shouts at us in a
A book of over a thousand pages:

“But you don’t see all of this,
all these sufferings about which you groan,
this industrial crisis that distresses you, this
intellectual and moral strangulation that you

(1) For God protects France. They have the coin of
One hundred sous. But they don't have the legend. And that's perhaps-

to be with the legend that we will take back what they gave us
fly, |

I feel it without being able to define its species. but it is simply the Jew who triumph. Now, you must not have his triumph We can't ignore it, it's our ruin, it's bleak. defeat on all fronts of the social struggle, industry, finance, science, art, war.

"Attention! In a short time, if YOU Pay no attention to it, if you don't remedy it, You will have to leave France. Try to Hurry, for the Jew will not let you have any. Perhaps he doesn't have the time, he who expropriated before exterminating. You are on time. tuelle, more or less expropriated, driven from your Jobs, positions that provide a living. soon, if this continues, it will be the turn of the extermination.

"Remember Mirès's word, that word spoken thirty years ago, at the time when this The crooked financier had a passage of his own in Paris, a passage which, moreover, was to lead him In Mazas: "If the Christians want us "hang, they must hurry, because from here to five-

"in a few years they will no longer have the means to pay"

"the rope," | We finally had the reason for our angoisse. Yesterday, we were as if crushed under an invisible, unknown weight. It was an envaulting. Today, we hold the key of the curse. We will therefore be able to respirer, and all of France, the one that is not the Jewish France, the real France, "our France", as Michelet so delightfully called it, paraded to Drumont's bedside to thank him- This redeemer. He had just snatched us away. to an immense peril. Without him, who would we be? had warned that we were so close to being Slaughtered? Not foreigners, not Germany oneverything, so eager to sow its Jews our hospital floor. Let the tares come from From Frankfurt or Cologne, it is also capable of rotting the soil of France.

And the Jew was next on the agenda.

The Jew is the topic of the day, that's pretty much everything the world taking care of him, which we don't

He hadn't thought about doing anything for a long time. It's Mr. Chabert, a municipal councilor, brought in a public meeting to explain the the phrase "God of the Jews" which had escaped. It happened during a Council session. Paris municipal councilor, Mr. Joffrin dealing with Mr. Rothschild of “Semite”, not without an air of mistaken. At the same time, Mr. Joffrin declared ready to discuss the legitimacy and the fortune of even the "cosmopolitan Jew" Rothschild.

Then came this meeting of socialists, where interruptions are launched against the Jews, interruptions which, not to be without cheerfulness, do not fail to establish that after all Drumont certainly put the Jew on the agenda. You don't need to be a high-ranking clerk to appreciate that the day before his success book, no one would have raised such inciteeth.

To say that this is unimportant is to adopt the attitude of the worst deaf person, the one who does not doesn't want to listen. However, the Jew is under orders from

Today, it's the amendment to the press law of Senator Bozérian (a name that does not appear (not very Catholic), amendment tending, on He knows this, leading to stricter repression of offenses. press or speech.

The Jew has felt uneasy ever since is in the hot seat (he used to tell us there (see alone), for here is the entire Jewish press, the press that campaigned extensively for the law on the repeat offenders, who support it with all their might (she is prodigal with everything that has no market value), the Bozérian proposal.

You should see how eagerly she asks
laws, fines, prison for these
French citizens who allow themselves to speak
without kneeling before capitalists
Jews. Piling taxes on workers
of the country, oh! that's fine. Taxes like
That, oh, as long as they want it. The Jews in
are lavish. But to allow oneself to do
an indiscreet allusion to the capital of the capital-
Jewish anarchists, quickly, to prison, these anarchists!

Schists, quick, quick, Bozérian amendments
against these people with revolutionary ideas!

But that doesn't matter. The Jew is under the orders of the

day, whether he finds himself well or badly there, it is not
It's no longer our case. He's in the hot seat, there
will remain, whatever effort he makes for Sy
subtract, as long as we judge it-
_rons useful, either until the moment when we
will have resolved his situation.

Well, what the devil, we must have
Time to continue our investigation. Also.
Well, that's going quickly already. The Jew hasn't
All that's needed is a little patience. Its situation-
tion, we will resolve it faster and more simply-
more than he suspects.

Oh! Let's reassure him. I already see Shylock
to lose all composure and to fear something

Violence. Violence is not a weapon.
It's a means. But I believe that we have
Weapons, at least we will have weapons
of the Jew, these weapons which are nothing but
"stuff", to use a word whose meaning

ne 0 mo = c year mass

no one can miss it, not even the Jews.
The Jew at this moment is multiplying the invitations-

tones in the Faubourg Saint-Germain. He is looking for thus to cover themselves more and more with the great shadow of the French nobility, of the nobility remained rich, or nearly so. A wasted effort. Nothing covers the Jew anymore. We We know its ballistics, we will return against him. The Jew unmasked in his masked wrestler game, it's the Krack who It starts again, but this time against the Jew. under the influence of an opposing force. The The river finally flows back upstream against its source. Four years ago, the Jew, under the pretext of war against clericalism, was able to bring about triumph his cosmopolitan money versus fran- money

ais. It was difficult, since a Rothschild there left life (1).

(1) I know very well that Feder, Bontoux's partner, is a Jew, and that Mr. Lebaudy, who was working for the He counts among the Jews, is a Christian. But he is of the poli- The Jew's tendency to seek out these crossovers. This makes the game of his usual politics, the politics of the seesaw.

HAS

Things are not the same today. It's no longer simply a matter of capital. or a petty anti-clerical policy. It is Better than that. That's the French idea which He becomes agitated, composes himself and says: my turn.

The watchword no longer comes from the world of parliamentary or stock market cabals. He comes from the world where we think, where we reflect chit, where men are studied when one is faced with the facts, where questions are being raised about the causes when the results are known.

But people who think declare today- today, faced with the results, which are disastrous- troubled, that the causes which engendered them They must be bad. The facts are ruinous. and the distress of France, therefore the men Those responsible for these events are to blame.

Where are they, those men who looted the
countries and everything else seized for their own benefit, let them
stolen?

Here they are, said Drumont, they are the Jewish-
very. And we say: indeed, it is the Jew-

THE SONG OF GETES, 39

verie, And we, who say this, know
perpetually that the Jew, so powerful that he
So, that won't stop us from saying it.
Yes, I know, for fifteen years the Jew
believes it is leading French thought and writers
or the orators of this country, because he says-
placement of some newspapers and that he was able to slip-
to store in its leaves some tedious
polygraphs, sterile chatterers, with voices of
duck.

Well! All that and then nothing, that's the
Same thing. The Jew has the newspapers. He doesn't have
Not all journalists, and journalists
that he does not have, precisely those who, today
today, they turn against him, showing him
the terrible gnashing of teeth of an entire

race that he eventually tired of, and which in
Enough!

It's because Drumont, by shaking our heads
of Frenchmen — this raised a mournful noise
of dried nuts, in the boxes of our skulls

0 THE JEWISH QUESTION.

— it brought back a whole world of memories,
arguments and social laws numbed by
the regime of illusory and phantasmagorical projections
gorics to which the Jew subjects us since
fifty years.

I don't know if the obsession with what is called
Prejudice plays a role in the execution.
cut my program here. I know only-
that I am determined to speak on behalf of

development of my race against the development-
pement of an enemy and dissolving race.
My goal is to demonstrate the impossibility
eternal of a hymen between the people of my
ethnic family and those of the race of Jacob.

So, let's get to know the Jew.
In each of his actions and words, let us remember
To unravel the purpose and recognize the treachery. The
The Jewish question is still for us a question-
Defensive action. Let's defend ourselves then.
since there is still time. Let's raise some
barriers in our minds, and in our lives
also between us and these silent invaders,

who come to us with bent backs, feet

mute. And for that, let's work hard at

to tear the Jew from his shell of hypocrisy.

Let us study it in its race, in the function-
the formation of its destiny, eternal functioning,
eternally the same, let's not forget that.

One of the essential merits of Dru-'s book
The mountain was to remind us that there are too many
Jews among us, and that the Jew being a being
Apart from that, an exceptional being and a victim of fate, he is
dangerous for a people like the people
French, quite readily taken in by general ideas
It's wasteful to maintain such a parasite.

Now we've been warned. We
we know that this being whose destiny is to
swarming below, working to climb
up to the present day. However, it is also important to know that the...
Jew never rises to the level of races
superior.

When it appears he has succeeded, that's all.
simply that he was able to bring them down to him.
Let us start from this axiom, if we want to

4,

to defend and halt the progress of this aquifer of oil, which is the Jew.

First and foremost, let's keep this in mind: the The apparent strength of the Jew comes from the fact that he is in his blood. He walks and operates without never stray from himself. He is in the mechanism of its traditions.

Our weakness lies in the fact that we We are no longer of our race. We must To return. The tradition has been broken. By whom? Apparently by those for whom this divorce is beneficial. was going to take advantage. We'll see if the Jew wasn't there Not interested anymore. In the meantime, let's reconnect. our traditions and let us unravel those that the Jew seeks to graft onto ours, to his teacher, therefore to our detriment.

We will succeed without too much difficulty, as soon as we will know what a Jew is, what there is in him, what his race is worth, what it can do, and especially what it can contain in terms of freedom.

It will be curious to see then that the Jew is the prisoner of his destiny, the eternal slave of his God. To get rid of him, he We will only need to cut the strings of this fantoche, which makes us dizzy from dancing so much before our eyes, but which, moreover, is not not free, and struggles helplessly under the finger criminal of his Jehovah.

CHAPTER TWO

THE BALLISTICS OF THE JEW

L

THE VOCATION OF ABRAHAM

Let's proceed in an orderly fashion. Let's study first the Jew in his destiny, in his fatal incircumserit individual within the limits of an inslinct. We will then examine it in action, driven by this narrow instinct,

connected to our ideas of progress, grandeur and of dignity.

Since 1830, and especially since 1870, we We lived in complete ignorance of the Jew.

The notion of this parasitic disease was even at this point no obliterated point within us, that we were came to let us be deceived by the lie perpetual of this being of dissolution and extermination.

But the Jew, let it be well known, wherever it enters, it is the acid penetrating the pearl of Cleopatra.

So here it is, just as we had it forgotten; such that it must not be forgotten.

The Jew is not an accident. He is a function. It is not an episodic being. It is a content that is eternally available. There will always have Jews, just as there will always be Jews. days of darnel in a meadow sown with wheat.

To truly know the Jew, one must search himdear in the Holy Books, whether it be the The Karaite Bible or the Talmud of the Karaites Swiss, both of them, by the way. pernicious with regard to our transquality and our safety.

The Holy Books are not, cannot

not to be, especially in the early days of chronological summaries. It matters little to us, even, to know if the figures that pass there-

inside they wanted. For the clarity of our en-
Tenderly, we must consider these books
such as symbolic expressions, for-
mules expressive of the Jewish character. Before
to be even an epitome of historical facts,
useful to know from the point of view of a tra-
a particular edition, they are, and that is why
especially since they will be useful to us, the code
the customs of Israel, an unchanging, eternal code,
which bears within it the imprint, the mark of the
Jewish character, a character that never changes.

Strip the Holy Books of their tower-
a source of mysticism, you will have a book of
manners, a character study, a novel
as some observers write today-
authors of the genre of Émile Zola, the Goncourt brothers
where Daudet, thinkers with piercing eyes.

We are indeed searching for the spirit of dead peoples
like the Egyptian in their written letter. For-

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why wouldn't we act the same way when
Is this about the Jew?

The Jew is alive, it will be said, and as such
Likely to change? Wrong. The Jew at
point of view of The Life of the Mind, which is the
improvement, progress, the march in
before or going back, is not to
Strictly speaking, a living being. He's bogged down.
The spirit of the living Jew is alive in the way of
The spirit of dead peoples. The spirit of July
is immutable, eternal and constantly sens-
blable to himself. He writes, conceives and puts into
work of actions and thoughts that date back
from the time when Moses was writing his Book of Times.
The Jew must be something for us
like a talking mummy, talking about
the things of his time, and would explain our life
contemporary by the methods used of its
time, would criticize our world with
points of comparison taken from his own.

Such is the Jew, and such is he must be studied for
to understand it. Therefore, we will overturn the

THE BALLISTICS OF THE JEW. 49

proposal as far as we are concerned and puts-
Please clarify for us the current conduct of the
Jewish by observing his past conduct,
The Jew has not changed. He cannot change-
ger. We will demonstrate it. In the meantime, par-
tones of this principle that if the Jew is a
mummy in front of our particular process,
He is an evil mummy, evil of
at all times, malevolent before Moses...
buried in the sign of Abraham's calling,
malevolent ever since she began operating under this sign,
that is to say, since she has been walking by the
living world its acrid scent of mystery
mobile,

The bandages of this mosaic mummy
are the Holy Books of the terrible legislator
horned as Michelangelo shows us. Exami-
Let's unfasten these strips, back-
Let's smell them. They are imbued with scent.
of a special smell. We will soon be ren-
indicated if we manage to specify, to de-
to finish describing the particular nature of this smell.

It has long been known that the Jew smells
Strong. But what does he smell? That's what's needed.
to know before being able to say it.

But the Holy Books, these strips of paper which
Moses wrapped the corpse of the old world
Jew, this eternally living corpse (1), we
They learn that the Jew feels his own actions.
his own words, his own thoughts, his
A corrupting and putrid morality. For the Jew
occupies the position in the world today that it
occupied a position in the ancient world
exceptional.

This exceptional situation is nothing like
neither particularly enviable nor particularly grand, although
the Jew, duped in this by those who had
They believe they need to maintain it, the chosen people think.

The Jew is not free. The Jew does what he
He can, but not what he wants. The Jew does nothing.

that he has not already done. The Jew is his own slave. |

(1) You will be the man who never dies (Ahasuerus, Day 9): |

A slave to his instinct, a prisoner of the im- a brutal, violent, blind impulse, which incites acts of brutality, plunder and of unconsciousness.

The Jew is a fatal, eternal instinct. eternally identical to himself, enslaved to a destiny: his calling in Abraham and in Jehovah.

Abraham's calling is not a simple theological formulation, more or less vaguely prophetic, susceptible as such that it is being challenged today.

Abraham's calling is a phrase precise in a figurative form. It is similar in this respect to all the expressions of the Jewish scriptures, especially those from Moses, who are, moreover, only critical works presented in language apocalyptic of Eastern religions.

Abraham's vocation is psychology

of the Jew formulated under the guise of revelation-tion, |

The Jew is not free? No, he is not free, because he does nothing, knows nothing. apart from this calling of Abraham which is, was and always will be the discipline of the Jew to the Law of Moses.

The Law of Moses is not an instrument malleable, easy to modify, to distort. The law

Moses's is a vice, which distorts what he touch, does not deform upon contact with this that he touches, and the Jew grimaces at this grifie.

But the Law of Moses shows us the Jew-endowed with complete freedom, confined within a particular determination, never acting according to his will, obeying like a slave to his 'Father Abraham, to his God Jehovah, condemned to bear the weight of his extraction in Abraham, of his abstraction in Jehovah, a destiny which... weighs him down, crushes him, limits his efforts, forces him to to start again, and constantly rushes him in the fall at the moment of triumph.

Abraham's calling is to be a Jew.

_sonnier of his destiny, that is to say of his religion. Each people creates its own religion in his image. Abraham's calling, which is The religious expression of the Jew is the image of the Jewish, she represents the customs and the aptitudes studies of the Jew, described by the man who conwas born best. Moses knew best what “of which the Jew was capable in the world, among other men, and what the world and men could expect things from the Jew.

It doesn't matter, once again, that the persounds from the early days of the Bible have or not, they have lived through the life of history. They live, And that is enough for us, this particular life and eternal of a particular and eternal type, type of the fateful and circumscribed instinct which conplaces this individual of a species contrary to ours, writing in the opposite way to us, does not Let's never forget that, so let's think backwards. a particularly agitated, panicked, sour- individual nois, wandering with that, called the Jew.

The Jew has a special ballistics which he has

Of

only the use and handling, because it carried in her blood, what is her essence even of his type of activity.

This ballistics is pernicious in the inTension, dangerous in its methods. But it only becomes disastrous for the purpose of who ignores it or stubbornly refuses to ignore it.

It is an instrument of dispersion, of dissolution, by various methods but not varied. (The Jew constantly does the same (thing.) This ballistics, finally, is a belistick of perpetual terrorism, of corruption by seduction, a constant fantasy.

The Jew is a magician who never works that in the shadow of a password, a magic word whose secret, whose key, only he possesses.

He only knows one trade in the world, but he He knows it well. He knows the business of conspirator.

He does nothing openly. When he coming to you displaying sincerity, hold on for certain that he had never felt more

guaranteed by the mask with which he covers himself figure.

This mask is one of blatant sincerity, The sincerity of the agent provocateur. The Jew In fact, all statesmen are Okay, that's true, the most skilled and the most employed agents provocateurs.

Whatever he does, let him sing in the choir socialists, at public meetings, or that it focuses public attention on other very much so that on him by raising the question of princes at a time when everyone was only thinking about the _ Jew, do not doubt that he is right in the middle of his function. He takes shelter, makes himself a cover. He's still the mole that wreaks havoc the field under the small pile of compost which hides from the eyes. In short, the Jew seeks constantly passing between him and his inter-:

speaker a screen that will cause a diversion in the dialogue, or if necessary will become the target of every salvo fire he can to provoke,

When the Jew comes face to face with the enemy, it's as a friend, feet swaddled in cotton wool, the Judas grin on his lips, headdress in hand, the good-natured air of the harmless simpleton.

Also, always be wary of advances from Jewish strategy, especially when they have airs of parliamentarianism and pacification. It is at the moment when the Jew speaks most about good public and the interest it shows in him, that it wants and does him the most harm.

If he makes a sidestep, this step will escape us, and turn us around; it will be a covered step, behind a curtain of hills or in a spoil heap.

The Jew surrounds on all sides, for 1 liter does not He knows that. What he's proposing, what he he asks us, and what he gets is toudays by methods whose perfidy we rout. The Jew's attack is still the a poacher's gunshot fired from behind a hedge. The shot lands, the projectile hits, but The shooter remains invisible.

To catch a glimpse of him, this fighter whom we do not Volt never, you have to be able to vent the eternal conspiracy of the Jew. For this it is good to know and to say that the Jew is a conspirator rater subjected to a morality contrary to the Ours, that he is a shameless hypocrite, without our shame, a corrupter without our scruples Pules, a traitor who cannot be reached in the principle of its special corruption than in exposing its offensive formula.

One only needs to examine the game of the ballistics of the Jew to convince oneself that at-

today all the accomplices of the Jew (com-
(Accomplices or victims in this case, it's all the same)
Republicans or monarchists, Catholics or
Protestants are playing a game of deception. The Jew
They have nine cards in hand, but they only have...
eight. The ninth is the betrayal that the
A Jew carries within him. To bind a part with him is to
To lose for sure is to hand France over to
the skill of a player who knows the tricks of
cards and cut jumps, in a word

to take the projection for a tangible reality
illusory, like a magic lantern.

Too many French people, especially right now,
are willing to apply to the Jew the great
humanitarian principles of our Revolution
French. They are mistaken about the quality of
the individual whose well-being they wish. The
The Jew has no use for our good deeds; he rejects them.
He claims it's to better mislead us.
As a general rule, when it comes to him, he con-
has just asked itself, first of all, if we are not
the plaything of a hoax. Is there something
There is nothing more ridiculous than giving alms
from a rich garment to the valet who
has already treated himself to everything that was best
And what's new in our wardrobe?

The Jew is this valet. He dresses
on Sunday, when we went out, OR
when we're not thinking about him, with our
finest attire. All in all, it's a
An admirable deceiver. And he's working with us.
like the big magician at the fair, who

lulls his audience of onlookers to sleep and stuns them.
force of smooth talk and sleight of hand
pass whose simplicity only he knows
and the audacity.

It is therefore important to understand that I, as a Jew,
universal agent provocateur, is really
strong in his actions, provided that we

We let them mine the subsoil of our homes.
We need to know that the Jew is not really
formidable was the day when, delivered by the evens -
ments to the full development of its con- ballistics
vacuum cleaner, it will be able to enter the execution phase
of its offensive formula. When we know
that it is enough to open one's eye on the Jew to
to uncover his plot and paralyze his resources,
we will watch the Jew act, and nothing but that
The student who gets too close will be disarmed. Because
as soon as the Jew no longer operates without control,
He can no longer go through customs. All his
luggage is prohibited, stolen or
counterfeit. Customs closed to Jews, I-
extends the customs of our trust, of our

benevolence, the Jew is struck in the so-
pleasure even of his conscience in the agility of
its means of action, means which are always
The same days,

That day, we held the ballistics of the
As a Jew, we only have to stop him, to
we even appropriate it, if necessary, to
better to turn it against its own image.

That day too, the Jew, who likes to laugh at
At our expense, he won't laugh anymore. He's already laughing less.
Drumont's book, which exposed the
batteries and denounced the gunners, made him re-
to bend. And the Jew wrote articles to
to say that he too found the report a
bad institution. The report, after all,
damages the prestige of the press.

Thus speaks the Jew. The fact is interesting,
given that the report discredits
_is a Jewish idea before it is an American one.
It's policing made accessible to everyone.
It's indiscretion in all its forms, discretion-
said everywhere, about men or about

things. It's the new forced, like a
The card is forced, it's often the gun on
the throat of the men of a country and of the country
He himself, it's France, a house of glass,

who no longer has the right to turn around in his
or to say whatever he likes to say at
she did it without Europe being informed.
This kind of advertising is harmful to residents
tantrums of the house, is precious to people
from the outside, especially for Jews who have not
They have no housing and need to find some.
How easy it is indeed, once one
made the walls of the house transparent
whose shelter we wish to be, to be informed about
the internal arrangements, knowing where to
find the key that will open the door that leads
in the stairway leading to the rooms where
are the papers that will be used as a weapon, to
Letters that are useful to consult or good to publish.
Yes, indeed, the Jew laughs less loudly since
that Jewish France laughed louder than he did,
He, or rather, he laughs less openly. He has

He toned down his irony, because he was still laughing.
Jl can't help himself. The article from
Mr. Albert Millaud, that's still Jewish laughter, the
Double-edged laughter, but this time the brilliance
part inward. It's nothing more than a laugh-
Tre, a ventriloquist's laugh.

"It seems we had done a little
"Too much noise, though," they said to themselves.
They're sneering. And they're making less noise. They're...
They still do, because as long as July
He will be in our midst, he will laugh. He can do nothing
undertake with us, that it is not against
us. So the Jew is having fun, and even if he does
the mute, he operates while sneering despite himself or
in the simple grimace of a smile. There are 2
there's no reason to be surprised. The Jew has never
nothing done with us except that it was at n08
expenses, within a given time and which is
It never takes long to arrive.

The ballistics of the Jew are entirely in
that deceptive sneer. Whether it's about
In science, literature, and art, the Jew has no two

ways of proceeding. He applies to all the revelations

hypocritical stance and the self-sacrificing smile that he
highlights in every one of its transactions
commercial terms. We will see this later.
But it's everywhere and always the ballistics of
its financial system which serves it. This beacon-
The trick is quite simple. It's subtraction.
through seduction, the attractive fantasy
of an illusory piece of paper.

Yes, seduction is the key element of the seat
Jewish artillery. And seduction, which is
The smile, once again, is in the hands of the Jew.
a particularly formidable weapon.

Beware of paper refunds, which they
come under the cover of the State, as is
the case for a project concerning Mont-de-
Piety, or a simple appeal for funds from a
Jewish bank.

All of this is the eternal sneer of the Jew.
Jehovah's sneer, which never shows
his face. "If you saw my face, you
"I would be dead," said the God of the Jews to Moses.

It was Moses' sneer that, at the last
moment, disappears into a cloud, without giving-
to give the address of his tomb. It's the sneering-
Crémieux's ment, which, under the pretext of serving
France in the aftermath of the German war
command, provokes an insurrection in Algeria
France's allies, by giving to the Jews

Algerians, hated among the Arabs, the rights

of French citizens, who were refused
Arabs who had just been killed on n0$
battlefields.

The Jew's smile, you see, is a sneer-
a condition which one must always protect oneself from and
Be wary everywhere. It's the smile embedded in the
ugliness. The more a Jew smiles, the more...
The more Jewish he is, the more he is in keeping with his race.
the uglier he is. See Disraeli, Crémieux (1).

The Jew's smile is a profundamentally ironic and destructive, it is Le riskull caning, negative in its

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(1) Spinoza “bore on the ♦ the marks of the disapproval.

apparent resignation, positive in its term of annihilation.

The Jew mocked in this sneer is the legitimate son. the direct descendant of the one Moses dragged following him into the Sur desert. It is obvious- It was for him that the law of Moses was written, and also because of him. What exactly was it? that this Jew, so that Moses might judge him and preSent that way? Oh! Probably not Not at all what they would have us believe.

The Jew, today, as always Moreover, since its dispersal, it has scholars, historians. These historians do not are not content with simply distorting our historical records They are also working to present us theirs in the most favorable light.

According to these Israelite polymaths, the A Jew would be of ancient race, of high lineage, of pure blood. It is also the oldest religion, as if Melchizedek, the older pontiff that Abraham had not received homage

of the old patriarch, and as if Abraham himself-

even, to embrace the faith of Jehovah, had not point due previously to repudiate the religion of Chaldea, his homeland, where fire was worshipped.

Abraham is already a renegade, worthy precursor of all the Jews who, at the time he are, become Catholics or Protestant pastors- so much, in the thought that this will bring them something (1).

(1) Not all have the praiseworthy virtue of Abbot Léman,
who confesses his origin and his apostasy. Some pre-
they are singing at this hour in Protestant temples and
They take great care to conceal their original flaw. This
proves that not everyone is as proud of it as one might think.
to assume it, or at least see an obstacle to
succeed in our society. Those who don't dare, or who
feel too old to adopt new habits
The nuns have their children baptized. From the exit we
we are screened. Drumont is right to say that this July
vague, Jewish by origin, Christian by baptism, is more
More dangerous than the others. With Mr. Melchissédech, or
Mr. Meyer, or Mr. Hirsch, or Mr. Wolff (with two f's), we
we know who we are dealing with.

I know for certain that at this moment the abjurers-
tions, conversions to Catholicism are very frequent.

quents. This gladdens the pious souls who have between-
taken to multiplying proselytes. But I will allow myself
to recommend a little moderation in expression

The 200m tent tenmenin. _ lt tin time. men. Een.

I do not have the leisure to argue here
all the historical reasons that warn me-
They are against the great origin of the Jews. I
Save that for later. I mean, only-
the fact that today, if Moses really
had before him the fine race that one would have expected
tend, 1l would have done something with it, would have con
led somewhere other than where he brought it, that is to-
to say nowhere, and would not have been forced,
as it was through continual revolts”
countless epidemics, incessant famines

from the joy of bringing sheep back to the true shepherd.
Before celebrating, it's good to know if there was cause for concern.
Completely satisfied. The Jew is a perpetual trap.
exploiting our credulity. And here's what I heard all along, preying on our credulity.
recently. It came from a nice little Jewish girl and
unscrupulous man training for the theater: "If I

I thought that this must bring me some benefit, I "I would have him baptized."

I agree that it is easier for a Jewish woman to diss- to practice one's religion under our baptism than a Jew. Also. I warn Christian people who are involved in conversions of being on guard against repentant Jewish women. It would be perilous to disarm ourselves under the pretext

to open the Christian heaven to Jews who only have to do, |

ceasing, to regiment its Jews under the the code we know, the Book of Laws, a real penal colony regulations, a rule- prison ment.

Whether they are from Jacob or Shem, it will be to to demonstrate, as the author proposes to do author of Baron Jehovah, Mr. Sydney Vigneaux. Mr. Vigneaux's thesis has this remarkable feature: that she denies the Jews the paternity of Shem. This has given rise to heroes among the Arabs. like Abd-el-Kader and so many other prophets war men (1).

(1) Mockrani, whom Mr. Sydney Vigneaux speaks of, is not Strictly speaking, an Arab, a Semite. This Arab leader would have been a Frenchman, a descendant of the Montmorency family, whose His name, Mockrani, is said to be a corruption. He was a chief. in the Fraouncen tribe, sons of the French, and carried The coat of arms of the House of Montmorency. The tribe of Fraouncen had, and still has, as its banner a A white flag with gold fleur-de-lis. Mockrani was overjoyed. favors under the empire. The Universal Historical Yearbook we learn that he had blue eyes and hair Blond hair, a very rare type in Algeria. He had good manners. Like a nobleman, he wore only rich clothes. rode superb horses, was very proud of his ori- He was killed by a bullet to the forehead during the insurrection.

On the contrary, wherever one

taking the descendants of this tribe, we do not only usurers and loan sharks ever emerge.

counterfeiters, all exploitative parasites (1), Witness the Jews of Paris, of London, of Berlin and Saint Petersburg, the four

of 1871, an insurrection of which he had been one of the instigators the insurrection caused, as we know, by emancipation Algerian Jews, to the detriment of the Arabs who were victims of these Jews.

(1) It is said: “But look at the Jews who are in the theatre, For example, bohemians, like the bohemians of Mürger." Not at all. When we are "bohemian" We are exploited bohemians. The Jews are exploitative bohemians. The term "bohemian", Moreover, he is of Jewish origin. Bohemians, that is to say, more or at least without a fixed position, nomadic, without fortune. The quafiction is not without carrying within it a certain dose of contempt. She tries to bring French youth closer together Disinherited French women from these bands of Jewish nomads, the Gypsies, pot sellers, child abductors, where street performers, who can still be found in Switzerland, in parts of Germany and Sweden, wandering, almost naked, covered in animal skins, living freely grazing and common pasture on the field of the commune. In Sweden, when these Jews arrive in a village, the peasants mark the stable door with a cross to protecting livestock from evil spells, which is anything but flatfor the Jewish origin of King Bernadotte.

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beehives where these hornets are most frequently found.

Heroes or usurers, Semites or Jews, all- Is it that the direct ancestors of the Jew living, the people of Jacob and Judah, do not go out- they leave Egypt as one leaves a country where one leaves behind friends and regrets.

The myth of the plagues of Egypt and the mas-

The consecration of the firstborn tells us that they made
efforts to expel them. As for the episode
sacred vases, he shows us quite a lot of-
The Jew lived in Egypt.

Moses tells us that the inhabitants of Egypt
offered vases and more vases to the He-
many people on their departure, as if to help them
To travel and fill their pockets. The truth
is that Moses did not want to teach us
in overly clear terms how the Jew sy
It is used to drain a country's savings.
even the one thing he hid from us
of the Jewish character, which he depicts so clearly
on other points.

As far as money is concerned, the little ones-

benefits and the "bedite gommerce", the legislature-
The Jewish author left to our intuition and to our
experience the care to enlighten one another.

For us, it remains obvious that the Jew, who
has always lent on pawn, and who will lend all-
days on wages, carrying off the sacred vessels,
took the pledges with him.

As for the Egyptians' insistence on
to fill the Jews with new gifts before
their departure, we must be convinced that this
means that in Egypt they had enough of this
foreign occupation, that we were tired of this
conquest of termites, and that we were ready to
all the sacrifices to get rid of it.
The plagues of Egypt, the Bible says, would have
were called upon in this country to decide Cyrus
to grant the exequatur to Moses, who was eager to
to go out with his people. A Jewish story, therefore
How wrong.

Since we know how the Jews
They write our history, we no longer have
that we should remain on our guard when reading the

theirs. For it is clear that if the Jews had
were so kind or so useful to Egypt,
Cyrus would never have agreed to part with it;
they would not have been confined to the land
of Gessen with a formal ban on it
to go out.

They still managed to get out and slip away.
in the interstices of Egyptian society,
as we see them, at this moment, slipped in
in the interstices of our own. But that's for
They had crept in too far when Cyrus made them come out.
day, abruptly, with his cavalry in the
kidneys. And that was hard, if we consider that he
There were seven plagues of Egypt, each more terrifying than the last.
Each one as impressive as the next. That's because we
has not become the place of election and admission
Management of two million parasites without
that it costs a little to get rid of it. From-
as long as the Jews are multiplying like we never see again
Jule is not among the superior races. He is in
'This is true of other things, by the way,
easy to classify on the animal scale

living. Let a Jew arrive in a city.
There are eight Jews at the end of the week, and
and so on, for wherever a Jew has settled, it is
that there are resources. And the Jews come there-
nent, scourent.

The border spirit doesn't stop them. They
They go where they can cheat and nibble.
they are called, like mosquitoes in the
bedroom where one sleeps. And they are found in other places.
so many more upon waking, that we had the
It's foolish to sleep longer.

Egypt only awoke after 430 years.
under Cyrus, at the time when 1 liter was almost
Too late. Only then did she understand.
the danger caused by the presence of the Jews, who
Moreover, they were of no use to the country
who fed them. There were indeed the four-
twenty thousand brickmakers, apparently very skilled,
in this profession where the sun is for so much
This is part of the collaboration. But it is very
It is likely that these famous brickmakers were
eighty thousand scoundrels, eighty thousand

Convicts convicted by the justice system of the Pha-
Raon to forced labor. Such good brickmakers
that these particular Jews may have appeared,
Cyrus thought that his hosts, in general, were
even better loan sharks. He thought he was doing the right thing.
by ridding his empire of a multitude
of individuals who cost a lot, bringing in
few, moreover, good only for doing
drying bricks in the sun, even when
forced them there, and they were only skilled at draining
public savings.

Let us therefore take the myth of the plagues and the
massacre of the firstborn for what it is,
the great internal battle that preceded and
led to the expulsion of the Jews from Egypt.
As for the pursuit of the Pharaoh to the
shores of the Red Sea, one must, in order to appreciate it-
eier, to disregard the Jewish narrative. The going-
The Egyptian commander pursued the fugitives by
his cavalry. In any case, he is having it escorted back
The Jews at the border under heavy escort.
The miracle is not the one Moses told us

A tale. It was because Egypt could finally breathe.
freely at home, which already seemed
impossible. Jewish scriptures tell us-
the fact that the Pharaoh's army was swallowed up
under the waters of the sea returning to its bed.
I am inclined to believe that the Jews having com-
beginning to cross the sea at low tide, the parade
was not finished when the flow rose again.
Two million humans, that constitutes a
A parade that lasts several days. It appears
remorse a good part of the rearguard
Jewish woman who was swallowed up. The Jews, moreover,
They could know nothing about it. Moses tells us that at
At that moment, the cloud that was walking in front of them,
illuminating their path, he moved
for this time, for this time only, der-
behind the Jewish army, which no longer knew how to do this

which was happening behind. The cloud, that's Moses casinging the truth, the Jewish stragglers, caught by the rising tide.

These are the people that Moses took with him from Egypt, because Egypt repudiated them, chas-

knows. Moses certainly hoped that he would to get something out of these men from whom he belonged the chief, almost the king. He counted on the disciplinePliny, and he thought that, along the way, these men, of whom 600,000 were strong gallantLards, with broad shoulders, those shoulders that we we have reviewed them since under the bundle of the peddlers would colonize, would settle in the cities that would be found would even create in the desert an empire, something like the empire of the current Mahdi, with cities like Khartoum, from where trade is ruled from Sudan.

But no, first of all this southern desert was arid. And then the people of Moses were parthem, knew nothing, lacked initiationtive, complained constantly, was constantly in revolt, threatened its leader, who would not escape that through sheer energy, brutality, and also aabout. The appropriateness in such a case is called miscraper. And the story of the Oreb rock is at this

A true miracle of observation and implementation

on stage,

The Jew of Moses was already the Jew he is Today, those who don't work, don't know to work (when 1L works it is stored at The Stock Exchange, produces nothing, is a nomad made to live in a tent. Moses hoped that they would build themselves houses. All their architecture is limited to building a temple, temple made of canvas, crafted from tapestries from Egypt or captured from caravans encountered tres in the road.

Moses had to repent of the plans he had
dreamed of accomplishing with the help of such
men: for if he had had reason to congratulate himself on
the support he found in them, the continuous
wrath of God, the exterminations ordered-
born of Moses, executed by the Levites, the
The gendarmerie would not be justified. Now, a
tribal chief like Moses does not decimate his ar-
only if he is absolutely forced to do so. And
These exterminations teach us that the

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unfortunate Moses, faced with the revolts, the
continuous eruptions of all the riffraff who
followed him, constantly fearing he would be overtaken,
resorted to the police measure known as
the name of roundups.

A people, like us who have colonies
nies, can send its repeat offenders {the locu-
tion is Jewish) far away. In the desert, one does not
They couldn't even consider relegation. And, on the
Orders were given, and the rebels were killed. It was death that
was the presiding officer during these roundups.

Believe me, if Moses, administrator
With foresight and determination, he placed the Jew under the island.
the myth of Abraham's calling, he had his
reasons, and reasons with which we
we must count on. He certainly knew what
stick to the truth about the ancestors of our Jews
modern, so arrogant and so pleased with their
blood, supposedly pure, although the lineage re-
Gulière doesn't initially show us anything good
respectable.

Moses knew his Jew too well to

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to draw an inaccurate portrait of him, having the mo-

dèle was under his eyes, in his hand. He didn't hold
that he should give us a stamp of it on

nature. Which he did, moreover, by mitigating

yet here and there some roughness like

in the history of sacred vases in Egypt.

Nevertheless, Moses revealed quite a bit about

the fundamentally perverted temperament of the Jew
and of the Jewish woman in order to be considered
like his worst enemy. Nobody has
never said so much about this race by means of
age called the cursed race. And nobody
will never say as much. We will be able to invec-
to tempt the Jew to force him to return to his
Stinky shell. We can take
against him economic and social measures
commercial factors that will curb his audacity
masked wrestler, and suppress his hypo- grimace
We will never delve into his skin.
oily furrows as deep as those
traced by the sacred straps of the rods of the
Moses the Jew.

80. THE JEWISH QUESTION.

He was the one who marked Israel with the sign of the-

which we recognize. It is he who has
'dictated to the old French society the measures
precautionary measures that she had posted against the
Jew at the city gates. It was he who, in
showing us in Jehovah the Jewish deity,
that is to say, what is most characteristic
in the spirit of this people, allows us to
To think that after all this, Jehovah is the worst
The Jews are, in short, nothing more than a
Jewish.
Ah! This God who never shows himself except
From behind! Let them keep their god who is
It hides the face. We don't want it.
He is apparently the god of traitors.
shows her back, that's all we can see anyway
of the man who escapes on a bad
cut.

Do you think it's by simple part?
Whether out of pleasure or revenge, Moses had
wanted to show us the Jew as odious as he
He demonstrates this in his books of Laws and in his

Religious chronology? Up to a certain point
point.e's possible. Moses had had personal-
much to suffer from mood swings
spiteful, jealous, and lazy towards her people. And
Then the triumphant Jew willingly submits,
in certain aspects of its wild nature, go
to dilettantism. The dilettantism of the old
A Jewish arrival is a fierce dilettantism. It is necessary
Let him laugh. Irony is in him. And if necessary
He does not hesitate to use it against himself.
Moses' cowardice lay in mocking
his people in texts that this people in-
The cult couldn't read. All the pleasure in
It therefore survives to our benefit.

We will therefore think that if the Jew was
thus marked by a flaw in the spirit that
penetrated best, and appreciated it most clearly-
capacity and means of action, that is
that the Jew appeared to Moses, the lawgiver
brutal, like a being without will, without
energy, without creative faculties, capable of
crimes, attacks, deeply limited by

his instinct as a slaughterer and exterminator,
perfectly imperfectible, without ideal, without
soul, without sky, without future, since he seeks
always and everywhere his promised land without ja-
but meeting her nowhere only makes it impossible.
to cross the cities he conquered and of which he
has also massacred all the males like
in Jericho, for example.

That's why it seems to me that the voca-
the story of Abraham, beneath its guise of a revealed myth,
is only the sign, the characteristic of a little-
described in symbolic language by the most
Moses, a great critic of Jewish history.

That is why this calling of Abraham
is, as we shall see, the indelible effigy-
the image of an immutable being, crushed by a law
written on the very imprint of its character and
of its limited power, written in the desert,
to rule in the desert a bunch of in-
Individuals made to live in the desert, nothing
that in the desert, individuals clustered together without

ties of race, family, nationality or

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THE BALLISTICS OF THE JEW. 83

. of the homeland, destined by temperament to attack
to the security and wealth of cities and
peoples scattered along their journey without
END.

The law of Moses, we say, was only the
codification of the Jewish temperament, the Jew who
wanders since Abraham left Chaldea.
Perhaps useful for the safety of Moses and
his headquarters in the desert, outside the desert,
this law, which is a code of violence and at-
temptations, becomes the watchword of ruin and
the murder of everything that is not Jewish.

Also, consult past Jewish history and
current, in Asia as in Poland and in
France, you will see that everywhere the Jew arrives,
It's carnage within a given timeframe. Com-
Would it be otherwise? The Jew is a
a nomad who has nothing to live on, who needs
Everything. There it is, logically, given the situation.
or of his destiny if you will, forced to be
an individual involved in attacks and coups,
a fisherman in troubled waters.

84. THE JEWISH QUESTION.

Depending on the weather, 1 liter changes its behavior, and
often its violence, in the modern world
above all, it translates into a resigned traitor-
tion, with furious patience. Moreover, he
knows perfectly how to take advantage of events.
And the disturbances of 1870 were not without the
to serve much in his instincts as an agitator
and agent provocateur.

Where the storm blows, the Jew is at his
ease, not because he likes danger for the
pleasure in defying him, but because he understands
as no one else can maintain it through others.
for the others.

We often talk about the terrible days of the
Commune of 1871. Many apostolic souls
like Delécluze, they made a naive profession of it.
and were victims of their enthusiasm. Those-
There, sincere rebels were killed at their posts.
Others did not appear in the fire of the barri-
Caddisflies. They were only seen at the fire of the
ramp of the café-concert halls where te-
public meetings were being held. It was less

perilous and more Jewish too. The leaders, in
these cases, such as the commanders-in-chief, are estimated-
they must be preserved for the most
The great good of high strategy. When
disorders of this nature occur in
In a city like Paris, you have to be convinced
that people on the inside are often
than unconscious agents of a hidden force
which has its headquarters abroad. German Jewry-
Mande had waged war abroad.
allows me to think that his royal hand was
somewhere in the inner revolution.

If we look carefully, we might find it
to the lock of the crates which opened so wide-
re-
to build Paris.

Initially, I remain highly suspicious.
in front of the poorly dressed individuals who
They pull the drowned from the Seine. We saw

so often of these river scumbags who
pushed the solitary walker into the water to
then collect the rescuer's bonus.

The important thing in such a case is to identify-
Dear a living person. The reward is worth ten francs.
Furthermore, the Jew willingly exterminates and kills, but
He doesn't kill everything. In Jericho, he doesn't pass through
edge of the sword that only males. He has well
care to protect women and children.
It's a principle of his not to give anything away.
his prey down to the bone, to leave him at least
I breathe a sigh of relief. Because he doesn't destroy for the sake of destruction.
He destroys in order to replace. He is then of all
the necessity that the graft he will perform has
what to focus on and take back.

Moses felt so clearly that the law he was coming from
Writing was the very essence of temperament
Israelite, that at the time of approaching Canaan,
where the carnage will truly begin, it
was afraid of his people, he was afraid of his
law, and shirks responsibility for his work.
clearly sees that the Jew, that the desert has no
fattened, having finally found something to do
good meat, will pounce on its prey with
all the ferocity and harshness of his nature.

let the Jew follow his destiny alone,
to indulge his passions, his appetites which
They have been fasting since the Exodus from Egypt. And Moses
disappears in a cloud, bequeathing to a
on the other hand, to Joshua the sad task of presiding over the
A large symbolic scrum that continues to this day.

IT.

THE WANDERING JEW

Abraham's calling dates from the day when
_ God having appeared in the person of a
The angel told Abraham to leave the
city of Ur in Chaldea, his homeland, to go
to settle in the land that he will show him.

This land was sometimes Canaan, sometimes
Mamre, sometimes Egypt. Abraham entered
all, but remained in none. So there you have it.
Abraham the nomad, a shepherd passing with his
herds across all the tribes, all the
surrounding peoples.

The nation, or rather the Jewish religion, is
constituted. And so, it is put into its mission.
of an interstitial species. That is also its strength
and his weakness. It is as an individual interstitial that the Jew entered Assyria,

in Egypt, as it has since been introduced in
Europe, in the universe.

As far as we are concerned at present, it
We have to admit that we have a little too much
lent itself to the passage of this intermediary being
diary.

The Jew has not triumphed in France since
a hundred years, by making full use of the law
that we gave him lodging in our
flaws, in the gaps of our character.

We are a race of marquises. They are
a race of stewards. We have contempt
trade, money. We don't count
hardly except with crafts that are arts,
and we only admire careers that are
works of selflessness. Anyone
does not work for honor and country
is relegated to the background in our country.

Nevertheless, we are inheriting a tradition
aristocratic which, before being in the

Customs pre-existed and persist in the race.

France, where everyone has a chivalrous spirit almost to the same degree, from Bayard untilthan to the humblest of soldiers, anonymous heroNyme, is still the land of the Lily.

The Lily is not only in mythoIn heraldic logy, the male symbol is in At the same time, the flower spins without working. New ideas have never sought to destroy in our country this prestige of our most Brilliant quality. One cannot say that they they work there, democracy not excluding Ambition. Ambition in our company is always an ascent. To rise is to do as the Read, grow vertically, and prioritize Also, the privileges one earns.

The Jew, on the contrary, kneels before this | which doesn't compile for us. The trade, the Trade, and especially money, are the empire where he moves most comfortably. "Don't go To rise in honor before the king, do not be

"greatest of the Earth," his Proverbs tell him.

Whether great or small, rich or poor, baron or simply a small-time pawnbroker, the Jew has Never ashamed to enter through the back door. The main thing for him is to get in. He's not looking for not to rise. He wants to expand. He has faith in gain, we have faith in ambition, and our Proverbs advise us to rise in honor.

That's precisely why the Jew arrives so life to lend us our own home money, to sell us back our castles, our works of art, our beds, and to believe oneself thus in the Promised Land. For he triumphs on the day when good termite it made a nest in the fissure that the idealistic character of our race have been dug into the practice of our lives.

We will examine the question of
to know if these gaps should not close up
sea one day upon the Jew and expel him by res-
tightening. What needs to be stated here,
it is because if the Jew manages to live like this in
our gaps, in our shortcomings, that's what we
we are a race capable of living by ourselves-

even, using its own funds, productive funds
and inventive.

The Jew, on the other hand, an eternal nomad in the
Abraham's person, his father, his type im-
mutable, is a nomad, a parasite, a shepherd
of his profession, not working and reduced by
state, to live on the inhabitant of the countries he travels-
pours in search of this famous land
that God shows him without ever making him
reach.

We who have heritage, we can-
We will have distractions. The Jew who...
Nothing has time to waste. He lives off our
inattention.

Abraham is the quintessential nomad.
He is the one who gives us the affirmation of
nomadic, interstitial character of the Jew.

Once the species is established: interstitial species-
For a tielle, two things are essential.
to subsist: |

4° Free movement;
2. Common pasture,

Abraham the wanderer needs free passage
to conquer the world that his God has
promised. To feed himself and his animals, he
He needs common pasture, in short, the possibility-
the ability to live in common.

Here is established the eternal parasitism of which we

We suffer so much today. Here is the Jew pre-
a position against humankind.

It is exploitation rising up against the
production, the intermediary versus the genius,
The broker versus the worker. It's the vio-
the intensification of forced borrowing against the gain of
work; moreover, it is the advent of the
ill-gotten gains against the reign of labor, read-
creative, because, in order to live off the commons, the Jew
who does not work, does not produce, finds himself
in the need to appropriate by means
any, of his choice, of course, the
other people's property.

It's always done, the steward profiting
the miseries he caused to buy
the possessions of his master, the marquis.

And believe me, the Jew knows a thing or two about it.
no one has the skills for this job of substitute.

If the books of Moses show us
Thus, from the very beginning, it seems that he
It was early in his nature to act
Thus. Besides, see how the physiognomy
the Jew is inserted in clear and in-
constructive elements in the myth of the birth of
Jacob.

Rebecca, pregnant with twins, felt
her two children fighting each other in her womb (1).
Distraught, and regretting having conceived, she will
consult the Lord who tells her that she
It carries within it two enemy peoples, but that
The eldest will be subject to the youngest.
who came into the world was red-haired and covered in
hair, hence his name Esau, the second followed
immediately his brother, holding him by the foot,

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(1) Jewish solidarity is a question that will not be
It's not unpleasant to clear things up sooner or later. It is
relative solidarity in the particular, absolute solidarity only-
lying in general.

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He called him Jacob, or the Supplanter, the one who
Try another one by the heel. Note that
Later God will change Jacob's name:
Jacob will receive the name that will become the sign
of the race, Israel.

Jacob the Supplanter, becoming by the vo-
the will of Jehovah the nominal father of all
The species is God himself authorizing all
the misdeeds that Israel will have to acknowledge
capable of appropriating the "commons" of others
king, to supplant this same other in
its rights of locality, nationality or of
race.

This complicity of Jehovah is evident by
everything in the history of the Jews. He is the one who
advises them this consuming altruism which is
the corollary of the name Jacob the Supplanter.

Michelet sensed and conveyed this very well.
complicity when he writes (1) "that God loves
& readily chooses the least deserving who

(1) Bible of humanity.

worth little, wants nothing, does nothing, prefers the o-
sif Abel to the worker Cain, at the strong Esau;
Jacob, who deceives his brother, tricks his father.
is elected nonetheless.
That is because the true Jew, the one whom Jehovah de-
Clare, the elected one, is the one who, doing nothing, knows the
to live better by sharing and making it one's own.
It is therefore essential that the common people
Feed this Jew, or he will die of hunger.
- To avoid starving to death, to defend
the right he has arrogated to himself to free movement and
Nothing stops him in the common pasture, all the
jobs suit him, the coming and going of the hypo-
pawnshops (loans against pawns), the chances of the
war (Waterloo-Sedan), the benefits of the

prostitution (Mordecai), in short, all that which is not direct production (the lorgnettes), but the intermediary (Mordecai), the universal parasitism (the bank) are combat weapons, those he wields with the more precision in the complicity of his vocation in Abraham and in Jehovah.

And he is all this for his free path and its barren pasture. For it is worth noting that What everyone else loses, the Jew gains. He It is enough to know how to be cunning, to be cautious, swindler, cutthroat when one the gene, a plunderer when it triumphs, all doctrines, moreover, linked in calf in the Talmud, this manual of such fundamental morality-destructive of our own.

One wonders how the Jew succeeds if well into the conquest of the gold empire, yellow like the horn they put on his front of yesteryear. It is gold that makes man free for a moment, sets in motion all human activities, is easily acquired when one lacks haughty virtues, is the a true instrument of free movement and k vaine pâture.

Gold! But that opens all doors, 'once all the tolls have been paid, gold is the sign of h universal circulation. There is no frontibles for him. And where the borders manQuent, the Wandering Jew is at home.

Therefore, his true homeland is gold. It is as a citizen of this homeland, as we see him marching in the wake of victorious armies

and enter with them into the invaded countries.
is so easy, with the help of gold, in a country that
has just suffered setbacks, and the price of
the ransom brings him down momentarily, he is so
easy, I say, in this country, to give oneself
airs of a redeemer, advancing gold, than at
remaining, we are only lending at the rate
of Israel.

He does everything well, the Jew, except tra-
To work hard, in order to have gold at one's disposal. And
He has it. He's in the best conditions.
to have some. He doesn't have our scruples (in a-
(Are there others?). He obeys a religion which is the.
hatred of our race, and he has no homeland but
in his religion, as we will see later
Far away. Gold is the symbol of currency. The Jew
A wanderer never lacks money. Condemned

to free roaming and common grazing, one must
that he bear on him the sign of free passage and
of common pasture.

And he has this sign. We do not give it to him.
No, he's taking it from us.

Can we really think that this is for
another motive than that of giving oneself satisfaction-
a faction to displease or humiliate the Jew
that the Middle Ages created the great fiction
literary of the Jurr Erranr?

Probably not. The Middle Ages were
a time when ideas and men held
good in their stirrups. They had no law-
sirs for useless creations, and did not
Nothing without a valid reason.

Displeasing the Jew was a thought that...
couldn't get inside people's heads
classified, living in perfect harmony, each to his
in the place, the nobleman toasting with his farmer at
the drinks vendor, both his hat and
dismounting from their horse if necessary to greet the

the peasant's wife where he was staying.

This is what we don't know enough about, since especially since the Jews started writing our history. The Frenchman, even the most haughty lords, I'm talking about the fourteenth century for example, was never the arrogant person- swimming, some of which revolutionaries have names foreigners have drawn the portrait in books which only served to bring about the triumph of the Jew. The: A Jew who has to find his place among us was most interested in discrediting subcomings that are to our credit. It is not in the French spirit of seeking to humiliate whoever it may be, not even the Jew, whom we do not hunever militates, since what affects us does not never reached it.

Humiliating the Jew was therefore not part of an idea of old France called into question. The Jew asserted it to give himself the right Taking revenge is another matter; 'Lies have never blackened the lips of a Jewish, especially when this lie is directed

against us, and against the truth, which is our heritage.

Nevertheless, the Middle Ages took measures severe against the Jew. Apparently, he He knew the character, and he didn't hesitate | to guarantee, through very decisive methods, of his blows underneath.

Pay close attention, the Jew doesn't like that we arm ourselves against him with memories of The Middle Ages. That's because back then in France we were French, nothing but French. That's the spirit. French who dominated and dictated the major decisions of history, as well as in the thought of Joan of Arc driving the English from in our country, only in the spirit of Philip the Fair cleansing France of the Jews who infested it.

Foreigners were not treated with care in our country. And He was kept under close watch. The Jew, a free-tradegiste, doesn't care much about hearing praise the spirit of protectionism of that time which we saved in time from the attacks on the Jewish community.

He who so skillfully mingled the waters of blood

9.

the Seine to fish more comfortably, he thought
within the Commune of 487 (1), its
wounds reopen when he hears that after
It all belongs to the great, the magnanimous thirteenth

century to which we owe the emancipation of the com-
French municipalities.

Ah! ah! we'll have to talk for a bit
One day, all of this will be revealed, Jewish scribblers, con
forked-tongued people.

Nevertheless, the Middle Ages held ru-
dement good for the local spirit, And when
the local spirit is there, it is necessary that "the inexorable
"Internationalism" of the Jew, who is somewhat aligned with it
and allow us to sit at home.

This local spirit is a little too far removed from us.
at this very moment. It will be necessary to reiterate this and
to make some offerings on his altar, that is
the altar of the fatherland, you see, the one where the

{1 How many battalion commanders and orators from:
The clubs had Jewish names! The most hardcore ones, in fact.
'these Blochs, these Picards, etc... do not

volunteers of 1792 signed their commitment
ment:

The local spirit is the opposite of the Revolution.
French identity violated by the Jews. And ja-
but such sacrilege would not have been committed if
unfortunately the success of the Renaissance
had not accustomed the French to the invasion of

external currents, and we hadn't had a little
thrown adrift, making us go from the East
loincloth to Italy, to then rush
in the Jewish quarter.

Let's close, let's close our gaps, our stoppers
our holes, and whether it's with mortar from the
locality. Enough, enough of this agglutinated mud–
tive, black sludge like the asphalt that we
comes from the Jordan and stinks so much in our
streets.

Sile old medieval age—of which we must not par–
to read that with profound respect, when one
said Frenchman – did not let himself get bogged down
as we are today by the
morbid residues from the Dead Sea,

It's because he had what we lack. He had
The meaning, the understanding of myths. Good
more similar to us in this respect to formulas
human beings of ancient thought, he knew how to–
to cover the spirit of truth in the form of appre–
He once wrote the legend of the Jew
wandering, because he always knew how to discern the meaning
superior to the eternal language of images.

That's partly why
so many of our modern historians, who are
totally (except for Michelet; he had the sense
of the myth) foreign to the apocalyptic formula
tick, have made this sublime era an age
of darkness.

But believe me, when the Middle Ages
told the Jew that he is the cursed one who will walk
until the Last Judgment, "for more than
a thousand years", a period of time equivalent then
to eternity, he had perfectly grasped the meaning
of Abraham's calling, receiving from God the
The whole earth for Palrie.

In such a case, to be everywhere is to reside nowhere.

Nowhere, above all, means being from nowhere.
To search everywhere for a homeland is to risk...
To find, at best, a retirement. This retirement
is the homeland of the Jew, a temporary homeland.

Because a day inevitably comes when the
The Jew is expelled as a price for his pride and
his insolent cowardice.
—“What? Leaving already! Always leaving!”

groaned Ahasuerus, the poor wretch. — “Tou-
"days!" replies the merciless echo. — "But
"Nobody here has cursed me!" he continued.
Wandering Jew. — “Moil,” the echo continues.
"Well, my love, let's get up, I'm—"
"I'll sit further away." — "Yes, further away," said
Finally, the echo that chases him away.

Yes, further away, further away, over there, I don't know
where, because the Wandering Jew, as understood by
Middle Ages in this poem which I have just
To quote a few words, it is the Jew imprisoned by
his destiny, enslaved by his instinct which crushes him
and is only the Law of Moses, the law of God.

The Wandering Jew is the Jew marked by

Moses with an indelible sign, apart from which
Everything is denied him; powerless by this sign
even sterile and without a future; condemned by
the very one who charted his destiny, who
indicated to him what he could, condemned to
walk in the desert until the
death would have fully executed the exclusion order
The sion pronounced by God against the Jews in
moment when they thought they were entering Canaan
with Moses.

Everything is forbidden to him, to the Jew whom God condamned in the Bible to die in the desert;
and everything is forbidden to him because he is incapable of
He offered nothing in return.
He asks constantly. And as we tell him
If he refuses, he takes it, or, if he cannot take it,
He's leaving. March! March! That's all
What he can do. That he walks, then, that's the
means of living, since the Valley of Jehoshaphat
doesn't want him, forbids him to speak "where

"The dead sleep."

The echo carries it all the way to the sea. Poor thing,

I am thirsty and ask that they give him "like
to the dead » a little water from the fountain of
Arabs. "My well is empty," said the echo.
"What's the cut?" — "It's broken."
"At least I'll sit on your bench."
— “The island is full, and my door is closed to the
"Lock," — "Lend me a little of your shadow"
"so fresh." — "Wizard, come out of my shadow."
March! March!

We must consider that if the means
Age thus excluded the Jew, because he knew
that it was necessary to relegate him out of
Humanity. The Jew has an exceptional situation.
nelle. He alone is a people without a territory.
He has no land to which he can lay claim.
if necessary, and if one day or another he is con-
in the process of leaving retirement, he alone did not
of the consul or chancellor who will repatriate him.
This exceptional situation had not
He had escaped from the Middle Ages. He knew some of them.
therein lies the philosophical content and also the whole eternity
new implacability. The Middle Ages condemned.

the Jew to walk because of Jehovah, or the law
Moses, if you prefer, condemned the Jew
walking, wandering in the desert until
death is saved.

Let the Jew walk, let him walk, and on-
all that he doesn't turn around to look
Behind him. He doesn't need to know what's going on.
after him: "Your door is closed and you do not re-
"You will not pass," the old poem shouts at him.

Indeed, he will not reapply it. For the Jew
doesn't retrace his steps. His steps, for that matter
It's ruin. "The cities you will pass through
will crumble behind you, and the peoples you
"Those who leave when you get up will no longer live in the evening."

His legacy is Sodom and Gomorrah reduced to ashes
and swallowed up beneath the waters of the Jordan. For-
What would the Jew see in these ruins? He does not
He mustn't see them. If he saw them, if he knew...
the harm he causes by stopping... but he would have
shame and would no longer pursue his function of
destructive and exterminating. However, one must not
It is not that the Jew should be ashamed. He must be able to-

follow its function. It is necessary for life

In general, leaven is necessary to

Kire likes wheat. Like crime is useful to

Reading is worth its weight in virtue.

No, no, let the Jew not turn around!
Let him walk! Besides, the myth of woman
Lot is there to warn him that if he has the desir, if he wishes to turn around, and if he wants to repent,
to revisit his work, if he only has one
A feeling of regret for the country he is leaving.
Woe to him. He is dead. We must not...
The Jew knows nothing of his past! Is it that
Jehovah turns around, he whom we only see from
back? Once in the desert, the Jews want
'return to Egypt and choose leaders
For this campaign in return. Jehovah them
sentenced to death.

By constantly pushing the Wandering Jew into
far, farther, all the way to the shores of the
"er, by condemning him never to come down again"

the path he will have climbed, the Middle Ages peborn deep in the thoughts of Moses who us
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depicts the Jew incapable of remorse, imbued with
stunned by the instinct that drives him; it is
all his capacity, all his intelligence, all
his destiny.

This destiny was not unknown to the Middle Ages. That's it. He knew its nature: closed, limited. Because this destiny ends where it begins, at a perpetual attack, in various forms aspects of Jewish life: pawnbroking; appeal to funds; seduction through the excitement of evil instincts; appropriation of scientific ideas, literature, even the arts; a renewed attack and constantly identical to life, to the moral, to land or intellectual property societies that the Wandering Jew traverses.

And the Middle Ages had excluded the Jew from its society because, in its attack on our Morally, the Jew is not immoral according to our morality. It uses, which is far more dangerous, of a different morality than ours, contrary to Ours.

In this, as in all things, the July

is an instrument of the God he made for his image. What is vice for us is virtue. for him. Our dishonesty is his honesty to him. In all these things, he honors his divinity by dishonoring ours. The term Let us not forget the life of the Jew, is to make peace with one's conscience. The Jew is an individual of religion and of tramystical editions, so freethinking that he boasts of being when he operates in the middle of us. And the Jew is not unaware that he is in fully immersed in its native religiosity and in the mecanism of his traditions when he works and manages to trap us in the mirror-the lies and the traps that his lies and his base flattery.

Don't think for a moment that the Jew ever suffers of these turpitudes of which we make him a crime, and which, employed against our institutions tions, constantly turn us to ruin.

All these platitudes that disgust us for the Jew these are all proofs that he serves with fervor and devotion his “God of

Jews. The Talmud, which is a code of morals.

of the Jew operating within Christian society, is

on this subject with a precision that leaves no room for doubt.

doubt. For, let us never forget, we re-

let us say again, the Jew is first and foremost a religion. A deeply religious individual, he follows as closely as he can to the precepts of his books and his priests. He is entirely in the doctrine of his Talmud (a doctrine he denies) when we reproach him for it, but which he always keeps hidden under his coat to attack us), when he succeeds by force baseness (1) to deceive what the Talmud has called the goym, that is to say: we. The God From the Talmud, this is Jehovah, a cruel, bloody God. supplanter, exterminator, in a word, the God of slaves.

(1) The Jew does not bargain with baseness, says Michelet, "because, keeping his law within him, he does not believe he can to debase oneself internally. A distinction that is delicate in practice and difficult: to be a saint behind the scenes, and to be in front of the "A flexible instrument of all the world's tyrannies." (Bible of humanity.) | +

Jehovah bears a share of the responsibility too considerable in all the actions of the Jew, so that I may not expect anything today In one fell swoop, for the sake of clarity in this work, this that I intend to say soon on the va-
their morality and immorality of Jehovah, god of Jews.

Obviously, this is a character who ren-
to be on stage. For so long that it remains to the sidelines in the Mystery of which the Jew gives us successive representations, Finally, here he is, taking over the piece and singing. in the limelight, his leading lady air

role. We will now have to reckon with
Jehovah. We will need to specify exactly what
what he is worth, what he can do, what he commands,
what he prefers, important trial, each
a people who, in short, have the god they make for themselves.

The god of the Jews is a god of extermination-
tion and murder, great giver of evil-
I will give advice, protector of the unworthy, of

guilty, friend of the odious, declaring him-
10.

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even at any moment, as remarkably
Michelet said that "his people are unworthy".

Haven't we already seen him protecting the
Lazy Abel versus vigorous Cain?
Let's listen again, here's something worse. All the
once a Jew in "the unworthy people"
managed to become even more unworthy, de-
a rite, in short, or an act that condemns
a man, executes him, God, the God of the Jews
blessed this guilty man. Jacob is chosen to have
He defrauded his brother, deceived his father. Lévy, wicked-
said of Jacob for treason and murder,
is declared father of the holy tribe. Judah, who
Joseph sells, loves buy without shame
Impure from the path (Thamar), is proclaimed
leader of the people and gives him his name (4).

And so it is throughout the entire narrative of
Writings. Shall we provide other examples?
People? Here is Mary, sister of Moses. She is re-
close to his father for having married an Egyptian-

(1) Michelet.

Yours, what will happen to this woman who

not being privy to the inner workings of thought
Moses truly believes that Moses dishonors
Israel, by allying itself with Egypt, odious memories...
Nir, Egypt, a land of captivity?

Marie is acting with good intentions. In fact
It is Moses who is wrong. It is Moses whom God
protects. Mary is afflicted with leprosy, a disease-
Jewish life par excellence and always in power-
session, moreover. Marie is driven out of the
Camp.

And again: Phinehas, son of the high priest
Eleazar, having assassinated Zambri, leader of a
tribe of Simeon, lover of a Midianite woman,
appeases the Lord's anger through this murder.
and receives as a reward for himself and his post-
rite the promise of the priesthood.

Be an assassin or a perjurer, a liar or
Thief, you will appease Jehovah's anger.
The God of the Jews is not content, he is not calm
In his fierce, godlike nerves, he doesn't rub
With hands filled with ease and satisfaction, he did not put

in a mood for kindness and small gifts,
of places allocated and promises made that
through acts of carnage, pillage, and destruction
family, betrayal or cowardice.

If we consider the mythology of peoples
as a particular manifestation to a
race, as an expression of character-
tique of trends or desires of a certain
his human family, he is not indifferent
to know that our god lives in
heaven, in a paradise open to the ascension of
souls, where all the beautiful and noble actions of
dedication, selflessness, humanity and
selflessness receives a reward
eternal.

The detailed reasons why the
Christian France is currently
divided into two hostile camps, the key camp-
rical, the anti-clerical camp, could not 1in-
intervene here. Historically, all peoples
are deists. Politically, some are

Anti-deists. That's all we can do.

to be valid against the arguments borrowed from the chronology or philosophy.

The idea of God being accepted at least to- As a historical entity, we therefore see with a god diametrically opposed to the god Jews.

Let our god come to us from the Jews, let him

that is a derivative of Jehovah, that would call a digression that is far too long for The moment. I don't have the leisure to study today the theogonic transactions of two wills. I only want to make note that the idea of immortality the soul, a dominant idea in our culture, is originating from Greek philosophy, much more than Jewish mythology, historical mythology-rarity soulless, without sky, fixed on the earth, in an earthly paradise, not possessing than earthly rewards, since she authorizes all attacks for the good of present. Jehovah is the god of this mythology, |

He appears sometimes on a mountain, sometimes on another, never higher.

If he lives in heaven, the Jew will not enter it. never, since he is condemned to never to set foot on the soil of the Promised Land. Jewish mythology has none of the audacity that is the prestige of ours. It follows its course down, very low, at the height of the ideal of Jew. And it is from there that Jehovah directs with his back turned, without even letting themselves be seen from time to time, his own people in their grim mission to attack destructive and destroying of everything that is not Jewish.

This is tantamount to saying that we have pride.

or ambition, as you will, in height, and that the Jew has pride in extent.

Pride in its broadest sense is envy, the appetites of... tits of the eternal Wandering Jew, hunter of good of others, driven forward by his instinct material, instinct that propels him in some way at the bottom of the rocks he climbs, never raise him at the summits Where our instinct, which is

er

intelligence, clarity, and depth views, makes us rise.

This pride of the Wandering Jew, which lengthens and crawls like the arms of the starving under the baker's stall, there is the moaning the revelation of Abraham's calling, the eri of angoisse, of jealousy and hatred, anathema eternalnel, eternally powerless than the Jew bound in Abraham's lance against the property or the homeland of other peoples.

This pride in its scope, it is still the conCanaan's violent quest, the treacherous entrance In Jericho, it is the incessant march and the insidious influence of the Jew throughout all empires of the world. It is the gradual absorption of all the good that the Jew encounters in his The path, it is the expropriation of the cities that he crossing, it is the extermination of peoples that he rubs shoulders with them is, in short, ruin and the death of cities and peoples.

This pride that leads him to destroy everything, to To annihilate everything is, it must be said, all

The strength, all the power of the Jew. His instinct He is being pushed in that direction. The Jew obeys his instinct, obeys only him. Jehovah is only his instinct elevated to the status of divinity; that is whyWhat? Jehovah is a god of carnage and extr-

mination, that's why also the power
of Jehovah is a relative, limited power;
this power only exists, can only be exercised at
provided that he is allowed to indulge in his frolicking,
that no opposition be placed in his path.

She kills, she murders, but she does not kill and
He only murders people who don't defend themselves.
not, or that she surprises by treachery, as
the inhabitants of Jericho. The Jew ceases to be
a strong and dangerous being as soon as it is cut
The passage. It is not made for defense.
He only has means of attack. Again, these
Are the means of attack excessively res-
They only succeed against those who
They don't see them. Do we know them? The Jew is
lost.

And so all his efforts only amount to

Eu Re ee te ee 2 ue

to have him expelled from the promised land at the beginning of the month
where he finally believed he would be able to
sassoler. We'll see later what
at this point in its history, the Jew is regular-
paralyzed in the act of carrying out his attack
Hypocrite.

For now, let's emphasize this: we
we are an intelligence that grows, that un-
develops upwards, progresses. The Jew is a
an invariable, imperfectible instinct, condemned to
to repeat to oneself endlessly: This instinct is not dangerous-
reux than by its eternity, by the eternity of
opinions, customs, institutions,
preconceived ideas that it represents and whose existence
of the Jew is composed.

What the Jew, enslaved by this instinct, did,
She'll do it again. The massacres of Shechem, the
Jacob's lies, Laban's deceitfulness,
Joseph's foolish pride and his institution of
monopoly in Egypt, the infamy of old Mar-
Dochée taking good advantage for himself and his family

the morbid charms of the beautiful Esther, the
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the slaughter of the firstborn of Egypt, the
the murders of Judith, Delilah, and Deborah,
the extermination of the Canaanites, the construction-
tion of the Tower of Babel, all of this constitutes
an eternal whole which is the destiny of the Jew,
this destiny of the outcast, a thief because he has
Nothing, a murderer because he needs to live.
which constitutes a permanent danger for us
nent.

Why was Moses forced to leave?
Egypt at the age of forty, and to retire
To return to Midian to escape Pharaoh's wrath?
Moses, the adopted son of Pharaoh's daughter, had
He did not renounce his Jewish nationality. The Jew
reappears in him the day when, in the middle of the street
murders an Egyptian who was mistreating a
Hebrew.

Didn't we just recently see a Jew
to attempt to assassinate an Aryan, a Frenchman who
mistreated the Hebrews?

The Drumont-Meyer duel has this very particular characteristic:
in particular, that he establishes once again how much

The Jew is always the same, incapable of
to modify, how many of his own methods he has,
known only to him, which only he can imagine-
to believe or dare to put into practice.

At the time when this affair was dominating everything
In Paris, after its recent scandal, I met a
Jewish, very Jewish, that the attitude of his co-religion-
baptized man (Mr. Arthur Meyer would be baptized)
appalled. The Parisian here doubled as the Jew
produced this strange mixed mood,
that a Jew was almost annoyed to see a
of his own people contravene accepted customs among
Christians.

"You see," he said to me, "decidedly like us." We're out of luck: Dekeirel, you know The Dunkirk duel, well, Dekeirel He is also Jewish.

The rapprochement was pleasant and did not- would fail to please those to whom I would part of my Jew's grievances. I told the anecdote from the conference I gave at the In the Capucines room, there was a burst of laughter.

break the windows. So we had the formule of the Jewish duel.

The Jewish duel is and will henceforth be the duel where as with Dekeirel in Dunkirk with Arthur Meyer in Paris, the left hand will play a role debatable.

In fencing, as in all things, the A Jew has ways of doing things that are personnelles and unlike us, it has nothing to surprise us (1). We know that he thinks backwards, and that his life is an attack perpetual against us.

It's not that he isn't redoubling his efforts to be able to do as we do. He takes our education, our habits, our principles of mood and our social formulas. But it's

(1) It would be interesting to know if the fencing master Jacob, who invented the modern game of swordsmanship, archery extremities, which overturns the entire system of the old French fencing, is not Jewish. This could establish a yet again that the Jewish race is incapable of doing anything like us.

In vain. Abraham's calling is still

more powerful over her will.

The poor Wandering Jew may well want to sit down to soler in some way, in the middle of us, and to rest from the endless journey where his Fate pushes him, and there he is, caught again at the moment where he has the opportunity to free himself, taken back by his terrible fate of a Wandering Jew. Boar of Judea, according to the words of the old poem, he lingers The hunter's spear is in his loins. He is searching A balm for healing along the way He finds a poison. As he rises from his hut, He searches for his dream, he finds the wound in his heart. He tastes poison on his lips that he drinks with every breath. Will he also Bitter tomorrow?

"More bitter the next day than the day before, the evening than morning, more bitter deep down besides that on the edges; more bitter in tone more bitter on a journey than at home departure; more bitter in a golden cup than in the palm of your hand; more bitter in the star that in the storm; more bitter than in the star and the storm on the lips and in the eyes of your host.

[IT

THE EIFFEL TOWER—LOCKROY—OLLENDORFF

One of the implacable laws of history Being Jewish means that he inevitably succumbs to the very moment when he finally believes he has triumphed.

The Jew's triumph is to think that he has finally broken his chain, that he is dedelivered from his calling. For his chain is endless.

He never touches the last ring. That He doesn't know. He can't know. He is condemned to endure it until the end of his life.

And what an effort it takes to free oneself from this! destiny that crushes him, weighs him down, and brings him back to life constantly the obstacle that has just disappeared. We will have the opportunity to study the following in more detail later. various means at his disposal, finance, science,

art, politics, religion, to find one's li-

_ freedom, from his instinct in his assimilation to the lives of other peoples who have progress Intelligence is the means to achieve the goal.

Never has the Jew appeared so eager, even as close to his liberation as in the mystical tale of the famous tower of Babel.

The history of this unfinished building, by the way- Theirs, what is important, is the example. the most striking example of what the Jew can achieve, and the way he knows how to put his | apparent power in light.

Babel is still a myth whose meaning

must be very clear and very significant for us tif. It is the Jew asserting his conquest in

Perse, wanting at all costs to let the

People come from far away, and he's there. That's pride. of the Jew, this pride in extent wanting to change-

to improve its ballistics and become an upwardly ambitious goal

Dante. The Jew's rising ambition...

we know what becomes of it. The tower remains una-

Lo nnn ed, nt men Es 7

chevée, and the Jew tumbles down to return to
its longitudinal march.

Every Jew carries within himself a Tower of Babel.
There always comes a moment when he tries to...
to produce. This is the moment when, out of the humble
condition of a usurer on the outer boulevards
small-time lender on ma- tickets
Jorés, he left his back room rem-
a pile of mismatched trinkets that are the tax
of the loan and are resold several times in the
week, managed to start thinking he was a
character.

As long as -the Jew does his little
By trade, he is a humble secondhand dealer and moneylender.
This is the Jew in the first period of his
fortune. It is usually found tucked away
in the spaces between half-open doors
through poverty, modestly offering his
services.

His clothes are filthy and he smells bad-
I'm going.

The Jew in the second period of his for-

Tune is more arrogant. His heels make him look more
noise. on the paving stones of the sidewalk he crosses
getting out of the car. Where is the old one?
enriched junk dealer, or more generally the
son of the old man we knew doing the
"bedite gommerce".

He no longer lends money, he embezzles it.
loan in the form of this fund loan

lost, which is called the appeal to the shareholder
Mr. Gogo.

He's well-dressed but he still smells Jewish.

He speaks loudly. He shows off. He exhibits himself; he has
He needs to be seen. He gets decorated for
to be more noticed. He wants positions, he
In fact, he even gives some, because the Jew sells
always of what is bought. And above all he cor-
breaks.

Believe me, if the walls of Jericho
collapsed, under the din of the trumpets
Jewish pets, it's apparently that the Jew there.
had set the price, or that the inhabitants of Jé-
Richo wasn't demanding. Everything points to

I believe, however, that it must have cost a lot.
because once the Jew is master of the city, everything
the male inhabitants were passed over by
"sword.

The Jew buys, but he still has his little
a way to get your money back.

Because he always goes back in, especially when he
is of the kind of Jew who has arrived, or believes himself to be such,
the wealthy Jew who concerns us at the moment,
the Jew in sight.

The Jew seen is the Jew building his tower
of Babel. Ah! So it's the restless Jew,
teeming, as cumbersome as can be. It's the
Jew shaking himself like a turkey on a
wall, until the moment someone throws a
stone to make it go back into its base-
court.

The Jew in sight, the Jew of Babel, that's this pou-
sinister father who hops before our eyes
since 1830, and especially since 4870, we have been stunned-
said of his claims to rights which are
ours, from his usurpations and breaks us

the ears with its gobbling of a chicken

out for a stroll.

This Jew, it must be said, is the one
who, after having seized our ar-
kind, would like to have everything perfectly good
our opinion of his skill, to persuade us that
France's heritage belongs to him-
As for us, and there are just as many rights.

It is the odious juggler, sinister thauma-
a showman of stuffed animals, who
wants to make us believe bladders for bladders
lanterns, and what's worse, he succeeded.

Yes, he succeeded until the time when this
poor Jew who is a spinning being having
Having completed the defined cycle of his career, we
let's discover that after all he is just an en-
vulgar jester, a public square entertainer
blique, performing stick tricks with
our cane, always enjoying the moment
where we are busiest watching

his antics to keep us from carrying the door-
money from our own pocket.

What kills the Jew then is precisely
this need for exhibitionism, for showmanship
at every level, a need that consumes him and
intoxicates him to the point of persuading him that he is finally
someone, someone good, because he
judge thus.

But nothing lasts here below, not even
the Jew's vain intoxication. By dint of waving
arms so that we can see it, so that the
merchants of the four seasons call him
In passing, the Jew reveals himself, and finally we
He sees it.

As soon as we saw him, we knew what he was.
What it's worth. We don't want it anymore. We find it
cumbersome. His hollow vanity is unbearable.
table; then, it is turned against him.
face, and we grab his head in his own
bag of tricks.

This is how it happens every time that
among the Assyrians, as among us, the Jew.
sounded his victory trumpets too loudly-
toire.

Don't worry, they will always ring
Too high, the famous trumpets. He is in
the Jew's destiny to become unbearable,
cumbersome. We need to throw it down from its
Tower of Babel to crush it beneath, that's
writing.

He can do whatever he wants to change his appearance
from slave and to assume the airs of a conqueror
It was a hard-fought battle. He wanted to rise. He fell. That's it.
inevitable.

To each their own destiny. The day we vow-
drions errons comme le Jew, réussir par les
means that bring him a semblance of success,
our destiny, our pride, which will always
by going up, it would prevent us from wandering, and we
would force us to revert to our natural way of doing things.

Haven't we always seen that it is at the mo-
even where France seemed to be at its lowest
that she was once again heading back towards the summits with renewed vigor
of grandeur and glory? That's what our
The spring has a terrible rebound. It's possible,
as is the case today, that a weight

This Ce ee ie same

D pl 0 Em da me

like the weight of the Jew, crushes and lowers him.
But beware of the spring that always-
ash, without ever breaking. The thrust will be
terrible, and too bad for the weight that crushes it-

sal.

It is said that during the construction of the tower
From Babel, there was a confusion of languages.
They could no longer hear each other.

Less apocalyptic endings, we call-
Let's see this, if you will, a revolution.

We couldn't get along anymore! That is to say, we
no longer agreed. The Jew's demands
had become such that there was no longer
a way to reach an agreement. And the confusion com-
Mença. Confusion of tongues in the Mys- language
Tick, confusion of arms in everyday language.
Because the Jew does not easily give up the ground
won by him over indifference or blindness-
the state of the invaded people, given that, for him,
To give in is to submit to the yoke of one's destiny.
They fought. And the Jew was beaten...

And the Tower of Babel remained unfinished.

136. THE JEWISH QUESTION,

A Jew never finishes the Tower of Babel.
begin.

The Jew, we have said, does what he can,
no, not what he wants. His instinct limits him, the en-
firm in an activity that starts again
ceaselessly, never renews itself. The Jew
It assimilates, it creates nothing. The Jew created Babel.
The Jew is preparing Babel. When? Soon.

Paris is full of Jews whose vanity is
at the pinnacle. The Jews need a sign
to mark this happy advent of their
modern power.

Quickly, a perch where the Jew can frolic.
in the sun and from the top of which he will be able to
his garbage on the poor French who do not
They are not the chosen ones of Israel.

Quickly, a perch, and above all, let it be a
commemorative perch.

What better opportunity for these Jews
than to violate the French Revolution again.

They've already seized it for their own benefit. Here's
now that this possibility, which has a name

The 1889 Exposition will be the exposition of
Jews. | ue

Everything for the Jew then, everything for the Jew
German especially. Because they are well-informed people.
ensure that this Eiffel Tower which is coming to us from
the other side of the Rhine with a tower would not be
nothing more and nothing less than a Jew.

One more to add to those we see and
also to those we cannot see.

So Eiffel, the man of the Tower, is a
German Jew.

This saddens me but does not surprise me.
only halfway. There are ideas that don't grow.
only in the brains of Jews. There was
that a Jew would submit such a project to
any government whatsoever; there was none
that a Jew like the engineer Alphand for
recommending its construction to the same
government; there could only be one
Jewish ministry, like the Lockroy ministry-
Ollendorf, to impose the project in the
official project of the 1889 Exhibition.

One must be Jewish to the triple essence of
the marrow so as not to find this idea crazy
of a 300-meter tower. And they want us
to persuade you that it will be very pretty,

The iron Eiffel Tower, the Jewish man's tower, is beautiful, it's im-
Possible. Ridiculous perhaps, but impossible to execute.
Sure.

That's precisely what should console us about
The future of this tower. She is Jewish. So
It will not rise, or at least it will not

It will not end.

It's not for lack of trying that the newspapers didn't tell him
lend their assistance. Since the Jew
Eiffel came here, now there's nothing but...

him. France does not have large enough

engineers to provide consultations on
Yes, the Eiffel Tower.

Read, read the newspapers and you will see

How does the Jewish community understand advertising?

must serve it, otherwise lose it.
And then, as it is well presented, you
You might think that this will cost us a lot-

A money-making scheme, this tower? Not at all!
On the contrary. First, it will make the
workers, ironworkers.

As we have no guarantee on
the kind of workers that the German Jew Eiffel
will employ, we are not at all sure that
The majority of French workers will be there.
The Calmann-Lévy bookstore refuses everything
employee who comes to ask for work without
To be Jewish. Why wouldn't Mr. Eiffel grant it?
not, on the recommendation of the Loc- ministry
kroy-Ollendorf, Ministry of Commerce of Germany
Their preference over fellow believers?

Nationality? It doesn't matter. The Jew who
is as good in German as it is in French, does not have
He absolutely needs to be from here. As long as he
Being Jewish is the essential point. Could this be the pre-
the first time that the Parisian works would be
entrusted to foreigners? Have we counted the
number of fake Alsatians-Lorrainers who have
worked on the earthworks for the new line
strong calves?

That's not all. Assuming the tower Eiffel should become profitable for our workers. It will also be beneficial for the country.

The newspapers that are all about Eiffel, like Fahrbach was overjoyed, we learn that Mr. Eiffel would advance to the government-French ment, as a guarantee, a sum round of three million.

Timeo Danaos… said the Greeks, that the Talmudists undoubtedly disapprove because of the insightful penetration of compatriots of Homer. Yes, indeed, this Jewish gift does not inspires only half-hearted trust in me. A Jew who He gives an egg, it's probably to get a beef.

And then, these three million that come to us from Germany like cowards on a spit It's a flour-covered block that tells me nothing. worth. Especially if we consider that between other services than this Eiffel-Lockroy tower-

Ollendorf is called upon to give back to the scholars

French, there are some very particular ones for the national defense.

These German Jews are truly people precious and thoughtful. Listen to the Eiffel himself explained this to a reporter ter of the 19th century (1).

The journalist, my colleague, — point one "Jewish, that one," he asked the Eiffel Tower, "if it was true-" how its tower could be seen from Dijon as claimed: | |

– “No, but from a point to be chosen in
the mountains of the Côte-d'Or. This point will be
connected by optical telegraphy to the station of
Mount Africa, which is in communication
with the eastern border. You see the im-
launches from the point of view of national defense.

"Not to mention that in the event of a new
investment in the capital, one could, from
the dome, 175 meters above Mont-
Valerian, follow all the movements of the en-

- (1) May 15, 1886.

enemy over the line of the new forts
exteriors.

Thus, everything was planned by the German Jew.
Eiffel, even and especially a new investment-
The fall of Paris to the Germans. Let us add
that this tower, so easily put to use
the eastern border "to defend it" for-
would look good, like Mr. Joseph Pru-'s sword
dhomme, "if necessary, to fight it."

Babel! Babel! This Eiffel-Lockroy- Tower
Ollendorf.

Babel! This monument to "the inexorable 1n-
"Jewish 'internationalism', an international monument"
tional like the grammars from which descends
Mr. Ollendorf, precursor of Volapük.

Babel! Babel! This commemorative perch
Jewish vanity finding its outlet in
the International Exhibition of 1889.

Babel! Babel! Babel!

Besides, we won't build that perch.
If we start it, we won't finish it.

Oh! I am not prophesying. I am too mo-

derne for that. Only, given the state of the
Regarding the Jewish question, it is possible that we do not
let's not be so far from the confusion of
languages than one might think.

The Jew's demands are excessive. And
the Jew enters the phase of his existence where
the attack is tiring, where the victim could well ex-
cut the tamper.

Moloch and Jehovah are powers that
devour their chosen ones. The Jew believes himself chosen today-
of today. And there he is, climbing Babel. It's

The end.
The Jew is powerless to win the term and
the conquest he desires. He certainly has the desire,
as Shakespeare would have said, but not the
| performance. .

Babel is the desire of the Jew without the perforation-
Mance. Because Babel does not succeed. Babel is aborted.
And Babel is aborted because it is the Jew who...
openly. The Jew then can no longer
There's nothing to do. Its ballistics are exposed.
Once on the tower up there, even if only to

Halfway up the perch, the Jew is quite high up
so that we know what he does and what he
watch.

The higher the monkey climbs,
The more he shows his backside

says a German proverb that will recognize
no doubt the many Jews who came from
Rhine in our region (1).

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(1) In the census that has just been carried out in Paris,
It was noted that, once again, this time on-
everything, the mention of religion had been removed, which is
completely reprehensible in a country that still has a budget
religious practices. People in a position to be informed, including one
belonging to the Institute, gave me some indication that the

Jews were not uninvolved in this suppression.
Jews would not be displeased if it were unknown how many they are
in our country. It is true that, on the other hand, there are circulars
Jewish women came to the prefecture administration of
the Seine, statistical office, protesting against this
a measure that prevented Jews from being counted and from
count themselves among themselves. Or these Jews so eager to st
to show belong more specifically than others
to the nihilistic category of the Jew-Babel, or rather,
These are low-ranking Jews who are unaware of the situation.
“underneath, and are kept away from the confidences of pr-
Pharisaical practice carried out in high places.

CHAPTER THREE

JEWISH INSTINCT

He

THE ACTIVITY OF THE JEW

The Jew is a straw under the finger of the
Fate drives him. He obeys like a leaf
from the path to the wind that carries it away. She turns-
drowns, resists, would like to stay, but the
The breath that governs his destiny is stronger and
There the poor leaf goes, goes far away, over there, without
to know where, at the whim of a dominant power
imperious.

The Jew's destiny, he knows, is that

of this leaf chased before her, leaf
13

putrefied, picked up from the ground to go and carry
In other fields, the venom of its sap. And
The Jew suffers from this fate. He weeps over it.
Since he was born, it's been a long g-
mission, the moaning of the mud that does not
finds more grain on the shrub than it has devoured
and whose life principle he killed by approaching it

song from her lips where a breath of
dead.

The Jew's destiny is his passion, his dou-
their. His life is a path of suffering. He
It rises only to fall again and again. And this path
is endless. He will never reach the summit of Gol-
Gotha, from whom came to us the myth of the ascension-
sion, which is a theogonic term. The Juifna
his theology has no end.

He never enters the Promised Land except
to get out. So he doesn't go in. To enter
in the Promised Land would be contrary to his
destiny, which is to seek it ceaselessly, and
to wander without finding her.

The Jew is a Prometheus nailed to a Cau-

The box is moving. And we can't see anywhere.
in his story, the Hercules who brought it down.
There is no Hercules who will pull it down.
If he existed, the Jew would be similar to the Greeks.
who made Prometheus a civilizer.

If the Jew could meet somewhere
his Hercules of detachment, he would seem-
blable to us who are historically the
people of a messiah who has come.

The Jew is the people of a messiah who does not
never comes, "This is the land I promised
to Abraham, to Isaac, to Jacob; you have seen it,
“But you will not enter it,” said God.
this to Moses on Mount Nebo.

The Jew is a poor being strangled by his
His calling is in Abraham. He works tirelessly.
to break free from it, but in vain. His des-
Tinée is like Sisyphus' rock. It is
the obstacle constantly raised, which constantly
reappears and relentlessly crushes the hands that
raise.

“Sons of my threshing floor and my millstone, you

that I threshed in barns, it is you who
"You are my sons!" cries Isaiah.

The Jew, son of this millstone, is the patient
eternal, as Michelet said. The blows
peasants, redoubled, the hail of outrages and of
Humiliations don't crush him, they bend him
only.

He carries on his shoulders the eternal weight
of the millstone with which Isaiah charged him, a weight which one
also called the burden of the bricks of Egypt.
Oh! How heavy that burden must be, at
judging by the Jew's hip movements
Getting rid of it! What a relief for the poor woman!
beast of burden the day she succeeds in
conquer the freedom of its gait! For
The Jew would need to sit down somewhere
part. But the Jew does not rest. The Jew
stopping at some point in its
A slow but endless race, that would be Earth
promise.

But the Jew has no Promised Land, we
We know this. For the Jew in the Promised Land

This is the Jew beyond his destiny, this is the
A Jew realizing his dream, triumphing in his
light,

The Jew will never enter his dream. He
He has to walk, he has to walk in his
destiny, in its pain, in its groaning-
a slave's plea to see the dawn
about the night in his prison. And the fate of the Jew
He is the Wandering Jew until the end of the world.
bent under the crushing weight of his millstone.

Look how unhappy he looks,
overwhelmed, as long as he remains in his position
of an individual called upon to serve as support for a term
superior.

Theologically, the Jew, who does nothing
against us without the support of his theology,
claims he is our elder. Yes, he is our

elder, but not with the superiority that this
His birthright could give him. He is our
elder, like the foundation of a building
is the eldest in the entire building. If the Jew is the
the foundation of Christian society, it

is, moreover, only a theological foundation
gic, which has little impact on the modern mind,
very free from any theological transaction
No. I'm not dwelling on this point of casuistry.
that because one of the main grievances of
The Jew's opposition to us is that we are "a
Jewish heresy.
Let's go with the foundation of the building.
gieux. In any case, the foundation is not
never more than a point of support. And once the building-
If it's a well-built system, it would be strange to see the
cellars have access from the upper floors.
It's also the French Revolution,
violent reaction against the empire of ideas
Christians, who tried to pull the Jew from his
religious destiny, of his destiny which fixes him
on the lower planes, And behold, the Jew
emancipated by the Revolution, he arms himself against the
Revolution in its Karaite and Talmudic ballistics
a statement to reproach him for his attachments
with the Old Testament and wish with Mr. Ja-
My Darmesteter, let's get this over with soon.

"this Jewish heresy" of the Christian world.

The Jew has never backed down from these contra-
These contradictions he cannot even
not to see them. They are only apparent for
us. The Jew is caught up in his religious vocation-
gieuse. Whatever we do to get her out of it, there
falls back on its own. It is a being of reli-
gion and religious practices, as we
we will have the opportunity to see this again when
we will study it, making a profession of free pen-
sister in the religion of others.

Yes, the Jew is fully in his role when companies are fixed, classified, ordered, everyone is in their place and that the The Jew, kept apart, has a downcast and defeated expression. This downcast and defeated expression is the one that Moses imprinted on nature in the desert where The Jew was truly in his place. It's the mine that he had in old France, that is the the mine he would have in modern France, if the Jew had not brought disorder and chaos there bohu which are necessary for him, without which It is impossible for him to break free. Because it is necessary

Although we know this, the Jew remains himself as long as societies have not been disorganized nized by him. Then the grindstone he carries on her rounded shoulders remained motionless and heavy, and the Jew walks bent under the will of his god, the god he fashioned for himself image, this god who comes to him from Moses, god terrible.

To want to free the Jew from under his millstone, wanting to remove him from the impulse of his instinet, it is risking causing disturbances-serious actions from which only the Jew benefits, disturbances of the kind that throw France is currently in a terrible crisis whose reason we would not yet have, if Drumont had not made it known to us in catching the Jew in the act of superDear.

The Jew has many ways of putting highlighting this deception which allows him to living at the expense of others: we study them We'll say it in a moment and we'll see them combining all in the ballistics of its financial system, the ballistics of the pump aspirant.

The enhancement of the Jew's ballistics has the immediate result of giving the Jew a

little freedom of movement, to make him feel comfortable
beneath its mythological grindstone. Beware of us!
So! If the Jew manages to get a little bit into it
vast in his destiny where he feels so confined,
d'est that the millstone weighs less.

The weight that the Jew loses must inevitably
to go somewhere. He will inevitably pass through
the neighbor, and the neighbor right now is the
French people.

It is surprising that our activity is spent on
in vain, and that all our initiative will be in-
scratched, as if crushed. But that's because the Jew
He turned his millstone. His weight lightened by
the acquired speed. And the grinding wheel whose movement-
the speeding up draws it into its eccentric
everything around it.

The first one caught in this whirlwind is
always the people, the sovereign people. The Jew
knows full well that a society can only be destroyed by
appealing to those who believe they have a 1n-
interest in changing the order of things, in shaking things up
to pay the social welfare state. The attraction of Jews to
The poor people are inevitable. 1] He makes
signs that the unfortunate, the disinherited
understands. The Jew replies: "But come then."
With me, our pain is the same, our
Misery is similar. And the poor people
Seduced, he lets himself go, because he believes the lies.
of the Jew. He doesn't know that the Jew cannot
to live only thanks to the commotion it causes.
He is unaware that the Jew, beneath his airs of liberation-
The father is nothing more than a false brother who sees
He has a ready-made instrument among the people.
calls the instrument, uses it as much as he
He can. But he only uses it for his own benefit.
service, reserving the right to break it at the time
where the people will want to claim their share.

At that moment the Jew will reply; "It is me"

"I know how to earn money, and I'm keeping it." Because
The Jew never gives back the money he can
to keep. And the people will bear the cost, he

It will be for his life, for his freedom. In chan-
director's glove, it will be given to the 8th
Master the Jew, a master who doesn't pay, a
A master who has no heart is without pity.
mocks misery, lets those die of hunger
He only gives charity to his own people who are hungry.
I will never give alms to the poor Frenchman

that he will have reduced to the last extremity, put

on the straw, because the Frenchman is the en-

| (enemy, and that in good war one does not spare
:s0n enemy.

Listen to the Jew, when his millstone once
Having launched himself into it, he believes he is finally reaching the end of his
life of a slave. He is insolent, arrogant, impious-
toyable. It detaches us from words like the
a word from Mirès that I quoted above, or as
Mr. Stern's at the Jockey Club, a similar word
Moreover, and reproduced by the author of the

Jewish France.

The Jew has only one goal: to prevent us from
To live, to live alone. Let him act on the
people using their conspiratorial talents
and as an agent provocateur, or that he attacks
the country's savings by organizing business
financial crises where the bourgeoisie is ruining itself, it
obeys the same concern, the only one of all-
their which allow it to take its place in
Our society: drive us out of our society
through expropriation,

When he acts in the name of the people, the Jew,
Note that he is always the most worried.
the most tried and tested. No one like him has the
sense of revolutionary exaggerations, and not
understands how to proclaim the insolence of the multitude
naire. — He is a flock, his eri makes a chorus.
His sterile bellowing, the bellowing of a bull
(Moloch has the head of an ox, he devours, he does not give
nothing, therefore sterile), is the lament of a
A crowd starved for everything because it is destitute
of everything. Also, see how the Jew understands...
to turn reform ideas into riots.

Did he have enough officers named Bloch? in the Commune?

How would things go? Otherwise, what happens when the Jew gets involved? He is the eternal conspirator, and the eternal pro- agent Voter of all conspiracies and of all provocations to peace and wealth of a country. Its destiny is to always do Yerser the wheat car that passes by to steal a few bags, he who has no field to enSmencer, who has no arms to work with... to watch, |

And how happy he is, how he is Content, as he is in his role when he Can denounce or slander someone or something! Nothing discredits or casts at night on probity as well as slander or that is the denunciation.

Look, for example, at what is happening today dhui for the honorable Mr. Raspail, obliged to Continue the Jewish Lantern before the tribunaux for defamation.

Mr. Raspail is not just a man of unquestionable integrity, he carries incore a name whose renown is made of saerifacts, dedication and consecrated lives all entirely dedicated to improving the lot of the poor.

Mr. Raspail's name is a name that the democracy must honor without reservation for the great civic virtues that it represents.

Well, no. For the past two years... Mr. Raspail is being dragged through the mud by the dayMr. Mayer's final. Why?

Oh! Keep in mind that this is not without reason. The Jew does nothing that is not in accordance with his destiny, to the execution of his offensive formula. And when he is hindered in his accomplishment The Jew balks at this destructive mission, shouts, squeals, or executes, depending on what he finds freedom of action in a more or less complicit.

Yes, the Jew executes. He executes through denunciation. ciation or by slander, which is a form direct suppression. We do not denounce

Not Mr. Raspail, but we can still... To slander. Let's lie, let's always lie, he said. Voltaire, something of him will surely remain. And Mr. Raspail is being bombarded with slander.

This is also what Mr. Raspail proposed to Parliament is considering a bill; there are approximately two years, a bill that could not to avoid hindering Jewish maneuvers, maworks of disorder and discredit.

Mr. Raspail, who is not a manipulator, does not wants more than the members of parliament or senators prethey are competing for the prize of their name, their quality especially representatives of the people, to financial matters of the kind we have views resting on the mists of the Seine. And Mr. Raspail, thinking this way, strongly disrupted the combinations of the Jew who does not enter not in Parliament if he doesn't find something good there profit within a certain timeframe.

Thinking this way, Mr. Benjamin Raspail followed his 'Aryan destiny'. By making him to pay dearly for this curb placed on Jewish manipulations,

Mr. Mayer's Lantern follows its destiny of Jewish.

It is up to us to ensure this and to know what the future holds. that we must be on guard against freedom of the press as the Jews understand it. This is similar to free thought. They

They want it for themselves, against us, but
no, not for us against anyone, or conire
them if they force us to.

And this is what happens when...
The Jew was able to set his millstone in motion.
We are deafened by the noise and the wind
of this heavy weight that spins and spins, to the point
that it takes us two years to discover the
reasons for the Lantern's hatred against
Mr. Raspail.

And yet the reactionary parties 50
rub their hands together at the divisions of
Republicans. They applaud the hatreds per–
bells that dishonor the Republic and
would play into the hands of the illegitimate monarchy, if
the princes of Orléans, those regicides, were not

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they too are deeply compromised with their
Jews. For they have their Jews, just as the Republic–
The state has its own.

Therefore, in all things, seek out the Jew, and
Be wary of him. He's taking France by both arms.
Ends and ends. We are in the middle. We
we will be crushed.

He is the one who gave us this tainted freedom
which repulses us and which few find disgusting
few are the best friends of freedom. It is he
who, with the noise he needs to operate
in safety eventually makes the ground tremble
France beneath our French feet and gives us
At times, thoughts of giving it all up, of everything
give up.

For he has sown skin corruption everywhere.
and the soul he carries with him from Egypt.
He is the one who leads the people into errors.
which cost the country dearly, it is he who, at
The current time has thrown everything into disarray at our place.
has turned democracy into a formless mess
where France struggles to recognize its own.

IET

We are so gripped by vertigo of the whirlwind of the Jews that we do not we no longer know where we are going, nor who we are summoning My. The rumble of that turning millstone, flying from death and ruin, deafens us to such an extent that we have lost the sense of words and let us no longer distinguish the value of people. There has been confusion everywhere since the Jutis, on the advice of their Crémieux, making momentally abstracting their lives apart, to better deceive us, they are mixed with our agreement to our community French.

Will we let go because of that? No. The The Jew counts on it. He's mistaken. We will hold on. Okay. This will be a difficult time. But However great the violence of the blow, We will resist it. And we must resist it. because there always comes a time when a wheel turning too fast, a spoke comes loose and escapes by tangent.

This is precisely the case with Drumont. We we were all swept away by the horrible current air of the eccentric of the Jewish millstone. Souone of us manages to free himself from the preMier and demonstrates the danger that we we ran, abandoning ourselves to the flight of this crazy wheel.

Others have already followed Drumont; others will follow. The path is open, there is no more than to go through it. And we will go through it, because from now on We know what the Jew wants from us under his the snobbish airs of a sorcerer and a sorcerer.

It is then, above all, that we will need to observe the The truth of this aphorism is that the danger is not really great than for someone who doesn't know To fight. To know the Jew is to fight him. As soon as we know what it is, we know what it doesn't want to appear, which he strives to show us

hidden beneath a humble appearance that gives
the change in the state of the heart of this being without
soul.

To know the Jew is to feel disgust
for the deceitful maneuvers of this being

lies, including the great weapon of combat
is the hypocrisy of his intentions towards us.
He assures us that he loves us, that he is
resigned, devoid of all ambition. Everything
This is to more surely attack our
fortune, to our wealth.

He shouts to the people that he is their liberator.
This is to increase its chances of disorganization
To sanitize our France. It's to free ourselves by
all freedom and in all power that he calls
to him the freedom and compact power of
a people who are suffering. He affirms that he is ready to
He will hear everything, endure everything, as long as he lives.
Lies! He has only one thought consuming him.
at the heart, becoming our own master and reducing us
in slavery.

Ah! That victim's moan, that cry
of the oppressed, as it was easy to do
to hear, especially in France, where the popular
has so much pity and compassion in his heart
for the poor man on the road!

The Wandering Jew whose cloak is "the

wind, snow and rain from an eternal cloud-
"Nelle," evokes pity at first glance. He strikes
At the threshold, he asks for asylum. They open the door for him. They...
receives it, we're good to him. At our place the pre-
The first movement of charity is not of
check if the holes in the peasant's clothes that one
They house and hide an assassin's dagger.

Alas! every time the French people
_ allowed himself to be taken in by the complaints of the Wandering Jew,
he noticed the next morning what he
cost the hospitality of the night given the day before
In the evening, to an unknown passerby. The Wandering Jew

It is always the traveler who empties the cupboards.
While we're sleeping, take the keys to the secret-
silence and take away the silverware.

Yes, sheltering the Wandering Jew means opening one's
house to ruin, give access to death.
Like Pharaoh's daughter saving Moses from
waters, the French Revolution, in trying to
to save the Jew from his destiny of slavery, has re-
The serpent that devours her was warmed within her breast
at this time.

Down with these whinings that are nothing but
grimaces and whose purpose is to accelerate more
strongly the rotation of the millstone which the Jew vowed
would in turn burden our shoulders and
crush us.

The grinding wheel is turning; it is dangerous because
Let it spin. Let's stop it. Let's put our foot down
above and reject the Jew in his destiny of
pariah condemned to a slow march under his
crushing millstone,

This fate is not to be pitied. It is the
A Jew who did it to himself. He placed himself outside the law.
that he stays there.

We will explain later how the Jew is

outlawed by his own actions. For the mo-
He lies, so that he knows full well that this moaning,
which is nothing but a moan of envy and
Hate, don't touch us, can't touch us anymore
touch. We are paid to know this.
that he is hiding.

It is the groan of a scoundrel who is begging
his victim and begs her not to scream too much

At least he has time to slit its throat without
Help is needed.

And he stops our shouting. And we were quite

naive to let us be taken in by the com-
We filed a complaint about this mugger. We were
naive enough to listen, without seeing what's going on
underneath was the hypocritical narrative of the stories
what does this fake poor man, this fake man- tell us?
diant, truly unbelievable stories.
Because it's time to admit it, all that the
The Jew tried to deceive us and succeeded in deceiving us.
abuse. Everything he put forward to
to stun us with its own value, finances,
science, philosophy, history, even art,
It stunned us and imposed itself upon us. And we
There they were, delivered into the spells of this magician who
For a hundred years he has been churning out his audacious collection
nonsense. Where we find ourselves completely stunned-
The problem is that, in everything and everywhere, it's the same
a story, of which only the title differs.

Let's take the most audacious one, the one that...
contains all of them, including the one whose mechanism is the

The mechanism of others: finance. Ah! Let's talk about...
within the Jewish financial system, system
imitated by others, and which, since
that it operates under the name of miscellaneous credits,
managed to drain into the last of the villages
France's savings have emptied all the reserves of
wool of the poor farmer and drove from their
all the inhabitants of the houses they
had built with their savings.

We've heard so much good about it
to say about this financial system since it
Courses at our place? They'll even come to us.
to say today that he is the strength of France,
that without him we would be lost, as if
France did not have an economic system
mique before that of the Jew, before that of Law
especially |

What exactly is this financial system?
How can I describe it to make everything clear?
Shameless dishonesty?

First of all, let's shout it loud and clear, so that we don't
is more easily fooled than the financial system

the knowledge of the Jew being known only to the Jew,
can only be used by the Jew.

A word of warning to those in too much of a hurry to get rich who
partner with the Jew to do business.
business dealings with the Jew turn con-
constantly in favor of the Jew. We don't know how
This happens, but you never win during-
If you play the stock market with the Jew, you'll lose.
And since the Aryan has some good points, 1l pays. He
pays with his annuities, his houses, his securities,
the dowry of her children, along with her honor
which he countersigns with his name. In short, he ruins himself.
And even after being ruined, he still has debts to pay.
because you always owe money to the Jew when
He was owed one once. No one, among
We don't know how this will be resolved, but
the debt that one pays to the Jew is not
never acquitted. This lasts until death and
beyond.

This is partly due to the fact that the Jew had
The art of counterfeiting has always been known. Quine knows it.

the story of this Jew who, during the war of

Crimea, put into circulation, in Russia, of
counterfeit banknotes and became a baron.

This is mainly due, I believe, to the system
a Jewish financier himself, whom we do not know,
and which only makes our fingers ache more
easily caught in its gears. Once in
The cycle, the only way out is with a
One less member, if not killed outright
right away.

The gears of the financial system are the en-
Endless grinding, destroying by the same
processes the individuals of a country that are linked to it
and consequently the entire country.

The Jew's financial system is the art of to provoke the crisis, you hear right, the CRISIS.

And a crisis occurs when a country's savings, instead of going to industry, he goes to the agiotage. |

This is the case in France right now. France is being strangled by the interest rate. Let's follow the agio in its characteristic form. The a-

Glorying, note well, is the essence of the Jew. It's a trompe-l'œil, it's an illusion.

Speculation is the illuminating scrap of paper-an evening that brings the gold out of our homes for go to the Jew's. The money that the We never saw the Jew again. Because of speculation That's all the permitted abuses. This value in papier, which will only be realized in fifty years, in a century or even never (1), acts on the peoples as if it were acquired at the mothe broadcast. Indeed, it makes supposser presents a problematic richness, and endrags bondholders into discounting the future successes to immediately engage in a fever of well-being that propels them into the more appalling consumption.

As consumption increases, that's two definite effects:

1° The increase in work;

(1) Read about this in: Baron Jehovah, by M. Sydney

Vigneaux. There you will find very decisive arguments, more more complete than what can be given here,

2° The increase in products.

The Jew could wish for nothing more. capable of enriching him. The thirst for pleasure

This leads to the depletion of the product.
High demand becomes expensive. The work excites...
Filling the gaps requires higher salaries.
Costs are thus multiplying across the board.
In this sense, everyone is rushing towards the increase.
Each person toiling and selling their labor at a higher price,
buys the service of others at an even higher price.

We wonder how it happens that the
A crisis always erupts when we're working.
I'm more.

Oh! It's quite simple. The Jew knows that the
Poverty speeds up work. How so?
Because the work in the direction that he
The fact that the Jew is taken increases the wealth of
creditors. Creditors get rich by
sure thing when the work is used to com-
to fill the voids created by deceitful promises
fears of an illusory fortune, this famous
paper fortune that the Jew gives us in

exchange of our species cleverly under-
treaties.

This is the logical result of the financial system-
Jew's tin.

Above all, let's never forget that finance
Jewish, that is:

1° The indefinite rise in prices;

2' The constant difference between the cost price
and that of the sale.

Who perceives this difference? The Jew. The Jew alone.
Because the Jew is not a consumer, or hardly so.
that he is the weakest of all. Furthermore, him
only one understands how to act as the intermediary for the transport
actions that he made necessary.

But as soon as transactions become more
abundant, who benefits from this multiplication
transactions? The one who is the agent of them

unique, the Jew. So much so that while everything The world loses, the Jew in the middle wins. He picks up what falls, what he makes fall.

Jewish finance, therefore, is the fortune of

Jo,

the intermediary through the crisis, the coming crisis always about the Jew,

In other words, it's the enrichment of the Jew through the ruin of the brave French citizen who buys shares in a Jewish bank whatever it may be, in short, falls into the The trap set for him by the Jew.

Jewish finance is a perpetual trap which consistently leads to enrichment of the parasite through the misery of the worker.

Don't go thinking that these kinds of deals happen without apparent compensation or at least without the robbers making any effort to to hide their evil deed from us. The Jew is too knowledgeable about his job to do shout, or leave the means to shout to those that he skins them alive. The Jew has other means. to heal the wounds he inflicts, at least divert the attention of those who might to see them.

From time to time we see appearing in newspapers, in the form of "echoes" or

SO CC CS «

"News of the day," whether it be Baron such and such, read Jewish banker, has just addressed to the Assispublic rebuke a sum of... for the poor 'of the country'.

It looks perfectly fine. And people say, "Look done, like those Jews who are so rich do

"It's still good, though!"

Ultimately, it's always Mr. Gogo who's in charge. The man who speaks like that. He was robbed in A stock market matter. But since he doesn't know not who pocketed the money he lost, he The stock market never knows its thief. for him an impersonal community, a A nameless being who plays a game of "whoever loses wins". wins more often, and that's all there is to it. investigations of the good bourgeois will not Beyond that. It's the stock market he's after. And He almost went and headbutted the stones of this temple, which is also ugly externally- seriously, it's filthy and stinking. the interior.

The classified ad for the Jewish gift in Assisi-

Public censure has its small effect, the effect that we expect from it, and no one, even less among the robbed as among those who are mere spectators, do not think to ask themselves if this little comedy of charity, a comedy which renews itself frequently, does not hide some filth.

“Qui bene olet, male olet,” said Martial People who smell too good. That's the case. good Jewish deeds, which are too fragrant- measured so as not to hide any bad smell.

As for me, who has I've never done anything but watch others get... to be taken in by the Jews' deceptive illusion, I never had much faith in pro- charity founded on people whom I have always considered to be low-level criminals, whose insidious success- slowness is always a direct consequence of stupidity. the civility of the people they exploit.

Beneath these acts of generosity towards the rights of the poor, I always suspected some kind of theft or

of financial slaughter. Every time you
you will see the newspapers announce a donation from
the kind I just mentioned, it's
that the day before the donating banker had done
some dirty trick.

And he has two reasons for proceeding this way.
First, this really confuses the opinion of those
who might have some suspicion. As for
to those who have no reason to have one, this
remove any idea they might ever have of feeding on them.
Even better, this accelerates the prestige of the
trademark and maintains trust
Larks for the next hunt.

On the other hand, the Jew thus covering the mar-
stolen goods from the official charity pavilion
cielle announced by trumpet blast by the voice
of the three-beaked duck, gives way to the most intimate of
his exceptional physique.

The Jew likes to laugh to himself. Everything is |
a good catch for his odious na- sneer
turel. And really, is there anything more
Funny how we pay for the poor devil's stretcher

that we send to the hospital after breaking it
arms and legs, persuading him that
It was for his own good that he was reduced in this way.
in pieces and fragments!

Yes, it's really funny. What's more
What's even funnier is that everyone is
fooled by this cover-up and persists in
fuel the fierce dilettantism of the im-
relevant, from the old Jewish pleasure-seeker, who na
contempt for the good goym, who always
pays for the distractions and pleasures of
besides.

Yet here we are today finding-
vons that this mimicry of the old clown has a
It went on a bit too long. And after seeing them driving...

French people in the hospital, from seeing us all so much ruined one after another, while the Jews successively made their fortunes, we Let's ask if there might be a way to to know where all of this comes from.

After doing some research, we saw that all the stagecoaches that pass by today

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are filled with the crooks who attacked them yesterday.

Hey! Hey! But now all the honest Travelers are on foot! Attention! If we Were we attacking the stagecoaches in turn? This se-
It might be the only way to get back up there.

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He

THE JEWISH EUNUCH

The Jew attacks all the stagecoaches, and those where wealthy French people travel, and those where officials, savants, scholars, artists. It has to be that way. The Jew has nothing. We have everything. So be it. To the French! And as the attack is being carried out... at night, while the tourists sleep, you You see what a boon for robbery-
_road manager.

This, believe me, is how the Jew is everywhere we once were, less by its personal merits that are borrowed by our own, which are real and of origin.

The Jew possesses only qualities of assimilation, adaptation. He appropriates the genius of others.

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All these intellectual faculties are limited

There. Wherever he goes, whatever he does, whatever he He writes, whatever he thinks, it's never just on the common ground it operates in. In the field of the mind, as in that of positive living, plant-based, it constantly uses its right to free roam and common pasture. Right that he never asks for permission to practice. A right he arrogates to himself, because life is there and that one must eat. This becomes the right of the fait accompli. It is, moreover, the right of the robber. "A stagecoach is approaching the The path of life. It is mine, the Jew said to himself. Everything in it belongs to me, because he "It has to be mine." And it is his by violence, through force, through traQuenard even more so than by open attack, in short, by the execution of its original formula Ginelle, [the offensive formula.

The Jew, as things stand in our country, is of all the people living in France most favor-

I don't know any socialist who has
| 16

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better succeeded in appropriating all the property of others trui by the simple fact that, under the pretext of To claim his share, he took everything.

You might say to me: It's one way, and the most fast. I would even add that it's the only one that could make the Jew succeed. That's the way to which dishonest beggars resort that we welcome into our homes by opening up to them the house. They need to take. They don't have They take what they need. Once they They took it, they keep it, and they tell us: "Here, You have nothing left. You are fools. We had to be careful, and not let the "Keys to the furniture."

Indeed, we are fools. If We've been robbed, that's because We wanted it. Even if we were fools, that when Drumont produced the considerable list although incomplete, and not so erroneous as Those involved claim it, prominent Jews

In Paris, Jews whose Jewish identity was unknown, Most of them, 1 liter, are among us people

gullible enough to use it as an argument favor of triumphant Jewry.

If the Jews have all the positions, if they have the high judiciary, the high police, the academies, teaching, almost everything Ministry of Public Instruction by the directors and employees, the ministry of trade by the minister and the head of the cabinet net, government agencies, railways, many bookstores and even more during the daynationals, not to mention the Stock Exchange which falls under the France, yes, if the Jews have all that and that "We no longer have it," our gullible followers continued. It's because they are stronger than us, more capable, more diligent, more accurate, etc., etc.

Finally, all the qualities of the armorial of the virtues parade by, to lead us to this result- that only Jews render service to the France, through the very use of these qualities which, it seems, we don't have. Free to We have the right to hate them. but we cannot claim

to prevent them from becoming stronger than us.

This is how many people who Those who believe are sensible have reasoned based on my book Brother Drumont, a strong and brave book.

Well, no! The Jews are not more stronger than us. Their strength, if it is one, is a force other than our own. It is a force contrary to ours, an enemy of ours. She It only takes shape at our expense. It serves to rape us when we let ourselves be raped First. That's not even the strength of the attack. armed robbery that is likely to find at the atstruck a hand no less armed for there Defense. That's the strength of this perpetual attack.

of the Jew, an attack that only succeeded through the st-deduction or lying, pickpocketing without ring the mannequin.

The strength of the Jew lies in not letting himself be to watch while he's doing his thing. Also He has been laying siege to our s0- for a long time In society, the Jew took refuge behind theories humanitarian and mutual forgiveness replaced-

countering racial and religious antipathies.

We took him at his word, here we are condamned to catch him in the act. He has all the places. Not only does he keep them, but in-He drives us out. Little by little the Jew... Everything replaces us. The conclusion is not Not at all that he is stronger than us, she is that he is our enemy and that we are doing wrong path when we offer him hospitalization friend's tality.

The Jew does not enter our house to share our meal, our seat, or our well-being, he only goes in to eat alone, to have placed all alone at the heart of France, final-how to throw us out the window like at Vilna.

That's its strength. It's no more While larger than ours, it is different; it is of another species, but of the dangerous species-reuse; it is a force of expropriation and extermination.

The Jew owns nothing. He plunders us.

under the pretext of serving us. The looting is more tangible in the positive and material order money or real estate. It is everything also perceptible in the order of ideas or of work that leads to situations, to functions

tions, to the honors.

As in this order of phenomena in-
it is impossible for him to tell us
to get completely naked and throw ourselves without
clothing in the street, he is content with us
Borrowing. That's the secret of its superiority.
related.

If he has settled in all the places where
He is, first of all, because the Jew does not
never settles in places where one is
Badly. And we're doing quite well in our roles.
that he has hoarded. It is still because
the Jew's spirit never reaches genius, to
invention, to creation. The limits of ta-
slow that one can acquire are its natural limits
turelles. He has patience to achieve talent.
of the termite, the flexibility of the disinherited, the vo-

The ambitious person, the ambitious person who operates
as an enemy in a foreign land to con-
to seek.

Talent is, to a certain extent, what-
something like erudition. Erudition is
made up of successive borrowings, it is the juxtaposition-
positioning of the work of others on an attention
individual. The breath of genius so thin, so
Zephyrin, however much it may be, is not indispensable
to talent development. Willpower is enough.
the will operating on a more or
less prepared to filter the loan, to sift through
the acquired.

The cerebral terrain of Jews is particularly
He was prepared for this. He alone, surely he-
Everything is admirably organized for this
a type of intellectual exercise which is borrowing
of the good of others. I would even say that he is
better than any other people capable of ap-

to appropriate the property of others in the fortune intel.
lectual that he understands himself as a person to sub-
to establish material wealth. Furthermore, not having

in itself no creative virtue, no origin-
fundamental nature, he is not bothered by the
struggle that can arise at a given moment
in the brain of an Aryan, between the gifts
staff and donations from the study. Ilny
forever in his home the rebellion of the individuality.

The only virtues that are heritage
of the Jew, are what we call his vi-
These. We gladly relinquish them to him.
prerogatives, these vices being of a delegated nature
earth, contrary to the purity of our oxygen
social.

The Jew, plunderer of wealth
candle, borrower of intellectual fortune
of a country or a race, it is easy to establish-
blir, where his successes and his falsehoods come from
airs of a glorious character.

Well, here's what I'll say to the admins-
failures of the Jewish faculties.

The Jew occupies, at this very moment, all or
almost all high-ranking positions in the

France, not through her personal merits, but
by our own.

The Jew rises to positions of power, to high positions...
tuations for the same reasons as, IN,
Yesterday he was rich, today he is rich.

Everything he is, everything he becomes, he
it only becomes so and is so because it is

financially, he has particular gifts for
to get rich in anything. How to do that?
Did he become rich? We don't know all too well. He takes
through speculation, the money in our pockets for
to slip it into his own, from which he does not emerge
more.

He is a financier of a special kind.
He doesn't put anything down, he retains everything, we know that.

In the fields of science and literature

And in the arts, it is still the financier who operates.
However, since I couldn't remember everything,
Although he poses no problem, he is forced to em-
Simply pruning. And then we see it.
in his books, in his speeches, in his
works of different kinds, imitating, copying,

borrow. His task, once again, is to him
made very easy by simian abilities
and sterile, characteristic of his race.

The Jew produces all the more men
distinguished that the country where he settles in pro-
dulit more, is richer in men
genius or inventors. The Jew channels the
glory as it channels financial funds
in the right places. And we can figure it out.
rer slipping, climbing along the great
men from the countries he exploits, searching
in their pocket, becoming electrified on contact
until one day we are deluded, and pou-
to present oneself as a personality for
For real.

Just look at Poland, such a poor country
in engineering now, a country devastated in every way
the senses, there are Jews capable of being
compared to Disraeli, Crémieux, Mirès or
Not even at Polydore Millaud. Not at all. The Polo-
France, a poor country, produces only poor people
Jews; the least poor among them are ri-

ches, the wealth of the usurer or the market
a can of adulterated brandy.

Look even in Russia, where access to the gran-
certain functions are only permitted to Slavs and
to the Germans, if the Jews are in the honors
nurs as among us.

The most important of the Russian Jews are
bankers or grain merchants
who monopolize the wheat following the example of Joseph
in Egypt, like the Ephrussi in Odessa.

As for the rest, they are squeezing the peasants dry. as in Poland, until the day when the Russian peasants, tired of being food fodder They attack the Jew, kill him, or force him to search a retirement elsewhere.

Some of these Russian Jews found asylum in Holland. Others have taken refuge- they lived here in Montmartre, where they settled in open air of small shops from which they live wind poorly, while the grand duke Wladimir is eating at Rothschild's table.

However, in England, Germany and

In France, the Jew found many opportunities to educate oneself, to juxtapose the borrowings successation and thus arriving, by a certain cerebral culture, to occupy situations which The natives, moreover, are doing just as well that he, when governments want use them well.

In England, Disraeli's situation was absolutely exceptional. This country contains so many true statesmen, that he had It must have been that the Jew was a very bad financier. cer, and it is not, so as not to find large loans to be made. And Damel Disraeli who was a good student, attended the courses of diplomacy, which is very strong among our neighbors sins from across the Channel, with an assiduity that He succeeded.

His Jewish instinct juxtaposing the ideas by Pitt, by Fox, by Canning, by Robert Peel or Lord Palmerston, could not manquer to take off. Especially since there is no very far removed from Jewish instinct to English genius.

England represents in our polimodern tick what Carthage, the Semitic Carthage represented in politics clenne. |

Perfidious Albion is, like the country of punique, a nation of shopkeepers obeying particularly rapacious interests, which in They are enemies of humankind.

As Jacques Bonhomme said there At thirty, England's policy is the policy of "this is mine," that is to say: "what I touch with my foot or hand app- "They leave." That is, in every respect, politics. Jewish. Everything is there, the perpetual attack, the pretensions with world domination, arrogance, the hatred of France and perfidy.

That England made the Jew Disraeli a

A true nobleman, a peer, nothing there for

to surprise us. The Englishman is, socially

speaking, a blond Jew. He has the poli- heritage

The social and cultural aspects of the Carthaginian Semites.

This was perfect for making things clear.

how Disraeli managed so well to channel the genius of England.

The Jew channels the dominant qualities of the the people he exploits.

In Germany, other circumstances... give the reasons that have highlighted there are a few Jews in this country.

Germany, like England, favored the Jew by granting him titles of nobility. But that's simply because the Jew had annuity securities. On the other side of the Rhine, during the time of the Germanic- that, all the small states today media- The princes were not extremely wealthy. those who are not rich need to do good figure to borrow from their crown or on their signature. Borrowing was done on signatures placed at the bottom of the parchments of barons. These poor Jews, every time we ennobled them, it was with the last title in the local hierarchy.

They are barons in Germany, and God knows

has.

What barons! Financial barons.
knows what that means. And over there where he
There exists a nobility so haughty, so proud of its
privileges, nobody takes the change on the
security value.

We only have to ask the young man
Baron Bleichræder, if he was found to be noble enough.
to remain in the Guard Regiment
where paternal influence had tried to im-
to pose. He was declared even more Jewish than
baron, and he had to resign.

It is true that on the very evening of the day when
The Emperor had received blows to the forearm
buckshot that would have killed him without the help
of the French surgeon Guérin, the Guérin of
padded with a bandage, the young baron had seriously-
This went against the traditions of the nobility.
German military.

It was after supper. The officers, gathered
under the veranda of their pavilion open onto
Unter den Linden, were talking amongst themselves about the at-
attempt of the day. However, the little

D

Bleichrœder, which we already wanted to
the gap, leaning on the balustrade, was telling flower-
rette to a courtesan who was passing by, a Dalik
any. Hence great turmoil in the body
officers; they look at each other, they consult each other.
In short, we decide that the oldest major of the
the regiment will report its inappropriateness to
A young man so unfamiliar with the customs!

The old major takes his courage in two hands. (You always need a little to do reprimands to a protégé of Mr. de Bismarck.) And there he is, advancing towards the A loving couple, one hand on their cap saluting officer to officer, the other extended to strike discreetly on the shoulder From the young Bleichræder: "Excuse me, Lieutenant, he said in a low voice, but the customs of officers members of the guard oppose one of them talks to a prostitute in the street on the day when An attempt was made on the Emperor's life.

And that's how the officers of the regiment of the guard, all counts or barons for

"Well," they treated the young baron as a comrade. Finance. Fellow adventurer, comrade

Just for laughs, nothing more. Just enough time. to make Jews feel that people of our race have habits and practice conventions those which are foreign to the Jews.

I say "our race" because Germany is of same race as us. We are even enough parents for it to have been established between we, the terrible hatreds that are hatreds of first cousins.

What Germany did by repudiating as a comrade-in-arms the usurer's son who lent him a mortgage in 1870 on France, England, which ennobled Disraeli and named lord a Rothschild, would never have do.

It is therefore not through state situations that the Jew has carved out a prominent place for himself in Germany Magne. Germany, which is still hunting for officer's profession, a young lieutenant who He married a Jewish woman, as had happened all before.

recently, closes his world, does not permel
not access to his society for Jews. That's the
court that the haughty preachers have left
Pastor Staecker's actions against the Jews.

But the Jew never gives up.
friction with great political figures
Germany is forbidden to him, this friction
direct contact, without which there is never
Nothing; all that remains for him is the genius of Germany.

That's like the air we breathe. It
Just open the window to get yours.
part. Depending on whether one has a larger apartment-
and a wider window, we take
more. And it must be acknowledged, the
The Jew, so adept at imitation, has large windows and
large rooms where he stores genius
of a country.

Germany is the homeland of music.
Jews are not entirely foreign to this art
of pleasure. That's how he channeled the
glory in this country.

Since David played the harp and did

the clown to cheer up Saul's madness, he p'o-
enough clowns and acrobats
of all kinds, makers of waltzes for the
honky-tonks, intermediate singers of the
music of others, counterfeit composers
authors carving out a bit of fame in
the glory of German music and also
in the imbecility of a complicit public, for
to believe one has some right to have one's own debate
music.

Yes, it's true, the Jew has music in
Him. Does he have enough to be original? No;
The Jew is never original. All his fortune
Whether artistic or otherwise, it is always for the good of others.
trui. It's always the ballistics of its sys-
financial issue, the ballistics of the attack at
Other people's capital. Nothing more.

Don't tell me: Mendelssohn, Meyer-
beer. Borrowing, imitation, pastiche, demar-
that all this, more or less differentiation

less skillful depending on whether the monkey does better the grimace, of varying degrees of height, following

before the pasticheur imitates Beethoven or

Schubert, which is the case with Mendelssohn.

I don't have the leisure to dwell on these things. considerations of music criticism, considered-retail rations that would lead me too far Far from it if I wanted to provide proof, in hand the talent for adaptation where everything is reduced Mendelssohn's verve. The musicians me will understand when I declare that without Beethoven and Schubert, the author of the Dream of a summer night and of Creation would not exist not.

11 he needed Beethoven's symphonies to write his own, as one should at the tail-their sheet to make a garment The Jew doesn't have enough music in to find new formulas. I imitate, copy, trace, that's all. that he can. Mendelssohn was never anything more than a a very intelligent musician, as are sometimes the Jews, but of an intelligence

which never goes beyond assimilation. And Mendelssohn assimilated the methods, the formulas that have become classic, school-then their discovery by Beethoven and Schubert. |

But here is Meyerbeer. As for him, This is Jewish art at its most powerful, imitating tion which oscillates between Italy and Germany, but ultimately it is nothing more than: Jewish music, music of reflections. Reflections drawn by Meyerbeer are those of the melodrama and big effects, something like Mr. Dennery's Jewish prose, from the low-grade romanticism.

Lowered, that says it all about Jewish art.

Look at the architecture of the Arabs, which are Semites. The bow beyond the past, the bow where the The lowered hanger plane is a characteristic of Muslim art. The Arab vault has the appearance of a flat-roofed cave, an effect that never gives our raised ogive which heads towards

the sky. The bow beyond the past is always the dedevelopment in scope of the Semitic mind which gains in length what it loses on the ours is high up.

I'm going back to music. Jewish, without insisting. more than is appropriate on two other celemusical celebrities who grew up in France Halévy and Félicien David. One with the Jewish woman, the other one with the Desert, worked speciallytheir atavism, in the background, with less intelligence than the two Germans mands, perhaps because there are fewer music at home, and without changing anything what we should think about neutral faculties of the musical invention of the Jews.

Next comes Offenbach.

A distinguished instrumentalist, here he is one day who suddenly feels a strong urge to write, no no longer just arias or songs, but of the theater music, the least inaccessible In fact, the most vulgar one too. And one day on the beach at Étretat, he walks with whatthat someone I know, he begins this dialog:

“You know, my dear, I am quite determined to revolutionize music.

Yes, I will revolutionize music.

— What do you mean by that, my dear
Offenbach? — Patience, patience. You will-
"Get well soon."

Indeed, shortly thereafter the operetta
with Orpheus in the Underworld invading the theatre
French. Was it an invention? No. It was
the grimace of a famous invention, Ja mu-
music, the burden of genius, caricature, in
a word, the Jew's grimace that was dawning
not in a new formula, but
in a distorted formula. Offenbach paro-
Meyerbeer said, in short. A pun by im-
Powerful. Powerful enough to demolish, too powerful.
weak enough to even erect a three-meter building
sixth order like that of the author of

Huguenots.
Revolution, indeed; a revolution

What about Offenbach's sneer? Obviously.
No, it was a monkey business, a stunt, a
a pirouette like the Jew has known how to do since
the time when, in order not to pay the toll of
bridges in the Middle Ages, he got away with it by a
grimace, hence "monkey money".

The musical revolution attempted by Oflen-
Bach failed as a productive reform.
However, she managed to delight as
A pernicious revolution. At first glance, one does not
I couldn't have imagined it would go this far.
up to the Academy in the person of
Mr. Ludovic Halévy.

Offenbach's success is the success of
Gavroche from Les Misérables, who made people laugh because
that he thumbs his nose at serious people,
to Jupiter as to King Midas. Offenbach,
| like a kid playing a prank, had done
a crude farce at the great genius of the German
musical magnet, he had had the audacity to go
to pull Beethoven by the feet into his tom-
beautiful by calling it "an old branch".

The joke, however inappropriate it was, It had seemed funny. And eventually, people applauded it.

We had absolutely no sense of... conventions in this imperial world, world of an artificial appearance. The young Bleichræder shocked the German officers with his lack of attire on a solemn day. Offenbach did not France was not shocked by its stunts and its juggling.

We then went arm in arm. in the grand open-air café of the Second Empire, and all the glory belonged to the makers of songs. Operetta killed vaudeville at verses that were just waiting to be let go die.

It was said that the Empress was greatly amused by the jokes that were told during his reign set to music by Offenbach, lyrics by Meilhac and Halévy. It's possible. I believe it. Indeed, since we're saying so. I even heard the poor woman vigorously blamed by austere Jewish republicans I know–

sance which spontaneously formed gar- principles of our public morality.

I would, however, like to point out to these people of fierce virtue that it is perhaps not to be not quite in our time that belongs to take something back on the extremely careless conduct of those around them rial. The Empire has not, in short, opened the the doors of the Institute in Offenbach. And we have, we republicans, having passed one of the forty armchairs of the French Academy under the seat Orleanist of Mr. Ludovic Halévy. I would add even those most eager to dedicate this the apotheosis were the same Jews who blame the Empress of her weaknesses for the Gaudrioles by the same Mr. Ludovic Halévy. There, the Jew came first. Orleanist, perhaps, it is said.

But Bab, he's one of us: he's Jewish.

Let us add that since the time when the Grand-
The Duchess of Gerolstein amused the French at
at their expense, like everything that amuses the
Jews amuse the French at the expense of the

France, the ex-collaborator of MH Meilhac
converted to Abbot Constantine.

We know from the example of the Jewish woman
that I mentioned earlier, a pretty little goat that
prepares to sing on stage, that the
A Jew is never baptized unless it is necessary.
to bring him something.

The baptism of Mr. Ludovic Halévy by the Abbot
Constantine reported to the lay brother of the arch-
kind, lots of money, and what didn't spoil
nothing, the green palm fronds of the first section
of the Institut de France.

Who pays for the baptism? Hey! For the...
Brave goym then! Isn't he the one who rules?
of his money and his institutions all the
accounts of the holidays that the Jew gives at
We?

Ah! It certainly cost us a lot!
The immense success of the Jewish fairy tale! Note
moreover, when the act of the apo-
We are never truly in the realm of theosis.

As we understand why the Jew has a laugh

also frequent, when we provide it to him:
sounds also often the opportunity!

I am beginning to believe, however, that the time
The joke's over: the fun's over...
For them. It starts all over again for us.

Isn't that truly utterly grotesque?
to see that they do nothing that doesn't remind us of

"Shovel the Saltimbanques' trunk?" This trunk "is ours," said Bilboquet, who carried off the trunk without further ado.

Yes, yes, this trunk belongs to them because that it belongs to us. Let us not be surprised If they steal it, they will respond with cynicism. which characterizes their triumph, that they are h to steal it. "Ah! You have a watch in "Or," said the Jew, "I'll take it from you; I'm here to..." that! "

So now it's our turn to have a little laugh, because here we are! that we demand accountability from them. And What do we find, if not that they are nothing?

by themselves, that their sole strength consists in channeling the dominant faculties of a

country? In England they are statesmen, In Germany, they use music to express themselves. shoot. Elsewhere, in Italy, they begin to It's barely begun to spread, and already people are complaining about it.

In France, they are everything, they have everything, because that we have opened all our doors, all our windows, and that at the present time the The house is full of mosquitoes, we find on the chairs, on the tables, on the cupboards, in the cupboards especially, on the floor, in the baseboards, in the friezes of our building, Finally, everywhere. We don't open the smallest one a hidden door where the Jew is found huddled, waiting for the opportunity to jump on us figure.

Are they stronger for it? Yes, and No. Yes, because of the quantity, but as quality diminishes when it is also di- Read! Also the Jews, while being everywhere, do not Are they nowhere what Disraeli was to him? alone in England. Here, they're in the corners. where they lodged, no more and no less than the

ordinary average. They are all strong in
themes, which will never move us forward one step
the movement of the world, if someone from
our race does not climb onto the seat and does not take
the guides.

But rest assured, no one from our area
will now only be responsible for pushing the chevaux while those fellows are in
the car; at the next ditch we will only-
- to see if we could not pour ba-
simply pour them out themselves.

In truth, what a fuss they make for nothing!
That's six hundred thousand flies buzzing.
around our coach and prevent it from advancing
cer, We say: but it is democracy which-
scratch everything. I'm starting to believe that this poor-
True democracy gets blamed for everything. If we look at
a little on the side of the Jew, whose "all the genius
leads to sterility," according to Michelet, we might know what we're dealing with.
to hold on to the forced shutdown from which we are suffering.

Let's be very careful! The longer we...

JEWISH INSTINCT. to.

we will remain at the station, the more the Jew will have
The leisure to rummage through our luggage. There is
We already found everything in the van that we
precedes, patents, annuity securities, of
appointments to all kinds of ranks,
high-level positions, university posts
silenced or academic. If only it lasts
Again, we will see the Jew get back on the train.
Having donned all our uniforms, we let-
health on our backs, our travel jacket and our
dust cover.

You can already see how strong he is by his presence
to the academies, of its role in the sciences;
Is he shouting it at us loudly enough from the rooftops?
that he is "learned" and as such makes us
services.

"Scholar," yes, he is, but only by title.
not by genius. He has long hair, the

thin figure, ascetic air, filthy collar, but his eyes are dull, rheumy, glazed-compiler clarity.

In truth, I am looking for it at the Institute, since

There is an institute, the Jewish scholar who is other something that a more or less patient scholar...
It's Mr. Oppert!
Ah! Yes, a German who speaks French. with an accent, and all in all we do *to believe, with its Assyrian inscriptions, Broken stones, good for nothing. Science dead, of pure dilettantism, and still of a dilettantism, essentially Germanic.

We have no use for what amuses the others and is not an integral part of our national genius. What's the point of subsidizing Oppert for tutorials in the atathe Jew's view while we have so much and of Such beautiful inscriptions from France of yesteryear which is not popularized enough.

Let's leave, let's leave these intellectual games to those who are made to understand them. If in a budget for universal scholarship is necessary I wanted to know what was happening in Babylon, we think we will always know enough through translations from German. Let's stop

to lose ourselves in fruitful research especially for scholars of law and eyeglasses. The genius of France, the genius of the country of Molière is not a genius in glasses. We We can see clearly without that. We have our persharp-witted, always doubling in time the sharpness of our vision. And it is especially in the living world that this perspicacity exercises profitably.
_ Cedilettantism of dead sciences, archdead, is a pleasure for old people who rejoicefeels the spirit before photographs of young girls. We are not eunuchs-

We are. Creation is in our very being.
To us, the spirit of life. To them, the breath that smells of
corpse. And Mr. Oppert's Assyriology smells
The corpse, the Jewish corpse. Ugh!
When the learned Jew does not confine himself
in the science of dead letters, the deciphering–
The fragmentation of the stelae, we see it applied to the e–
The study of philosophy. There again he arrives with
his skills as a pickpocket and compiler.

"He compiled, compiled, compiled," he said.
motto adopted by Girardin as an epigraph of
from his newspaper, The Thief.

The philosophical Jew! The Jew rising to the number
calf of Aristotle, Plato, Kant, Hegel,
of Fichte, of Descartes, by pure essence of
genius, by superior privilege of creation in–
Intellectual, never, ever. July
At the level of these thinkers, never. Below them,
Yes, as a commentator, as a ball boy
crumbs: under the table of these great servants

vices of kings.
And so his name is Averrhoës or Spinoza,

Nothing more. And if his name is Averrhoës or Spinoza,
it's that there was something to take–
to draw on Aristotle or Descartes. Averrhots,
It's Aristotle channeled in a Jewish style for the Jews.
by a Jew. Spinoza is Descartes the canalist
In the Jewish style, for Jews, by a Jew.
Averrhoës, the author of The Three Impostors,
Averrhoës, the spirit of blasphemy, the cursed one,
The enraged barker! The most relentless enemy

—

Christians, the odious figure of the Middle Ages
that Orcagna depicted in his bolgias of
Campo Santo lay on the ground and squeezed in the
folds of a serpent. That's Averrhoës.

Spinoza, the old Dutchman, polisher of
spectacle lenses, about which Mr. Renan wrote, for
to properly characterize the obedient discipline of this
false great man, that he was "admirably
frugal and a good housekeeper... One never lives in
"The effect of a more affable neighbor." Moreover,
an excellent tenant.

Well, of course, I think so, tenant! They are
all tenants of someone or something
something, these Jews who have no home in
They have no land here below to make a living.
a shelter. They lack the ingenuity to make one.
remains up there. If they make one, it's with
the materials of ours.

Good tenant, Spinoza! He was especially
tenant of the Discourse on Method. "The uni-
towards Spinoza as for Descartes, he said
Mr. Renan, was nothing but extension and thought...

A stranger to the idea of life and to notions about
'the constitution of bodies that chemistry should
reveal, too attached to scholastic expressions
ticks of substance and attribute, Spinoz
does not reach that infinite living and fertile that
the science of nature and history
watch presiding in boundless space at
an ever-increasing development |
intense. » And further on: « Spinoza did not live p#
clearly universal progress; the world
as he conceives it, it seems crystallized.

It is always, as we can see, to varying degrees.
towards, the same impotence of progress
same speculative faculties exercised outside
of the living world, which they do not understand,
whether they are the Dutchman Spinoza or you
simply the German Oppert.

Only Jews have enough nerve.
claiming they have ever been useful to the world
in the realm of the mind. Mr. James Dar-
Mesteter, driven by that Jewish vanity which
doubt nothing, wrote that "it's in the Ghetlo

from which the Middle Ages drew its knowledge.

Now, here is how Mr. Renan, who is not yet a violent enemy of the Jewish world, explains this so-called scientific wealth of the Ghetto, of which Mr. Darmesteter appears so glorious: |

"The entire literary culture of the Jews at The Middle Ages, says Mr. Renan, is only a reflection of Muslim culture.” And further on, the The same author states that "knowledge of Rabbinic Hebrew is 'much more necessary' than that of Arabic to write the history of the "Arab philosophy."

Why? Because of the Hebrew versions Arabic writings have survived the originals Arabs, and especially because of the process followed In these translations, it is very simple: "The text is copied rather than translated; many Arabic words are preserved in their primitive form.

The word is there, traced. It's important.

today that the familiar decal to

The Jews brought them so high and relegated us

so low. no

"Tracqué" can provide us with the term of their cerebral power. Sterile is the mind of the Jew, like the waters of his Dead Sea, where No fish can live.

Eunuchs, therefore, "eunuchs of science, eunuchs of philosophy, eunuchs of art, eunuchs in everything, except in the-production of their species, where they are prolific-things like the rabbit.

The most distinguished among them are not, in sorume, that imposters asserting, in their own name, the merits attributed to others; and the most famous ones are just ap complex, scholarly, attentive because it is in their nature as disinherited, disinherited by their fault, being attentive to the corner of the woods where will pass the trunk laden with the riches of world. | |

All in all, it is, in some way that we study them, the application of their formula

original: the attack that forces them to live on the common good by right of freedom: path and common pasture, the sole heritage of Wandering Jew.

* Let us summarize with some concrete examples-contemporary formulas in everything, in art, in philosophy, in science?

In art, let's take music. Since Mendelssohn down to the sub-Meyerbeer, more or less the Prix de Rome, which stun us with their claims are, at every level, the imitationtation, decal transfer, elegant adaptation and without originality (1) with Mendelssohn filled a big effect replacing all profound virtue and all research into invention with Meyerbeer and its aftermath.

There are also some great virtuosos. like Rubinstein, a Jew although baptized, or Joachim, and many other Rubinstein wannabes Or: sub-Joachim violinists, cellists, living, all great examples of Liszt or of Paganini.

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(1) All the Lévys and all the Worms of the painting salon ture.

But first, the value needs to be distributed across the board.

exact branches of art. The virtuoso who g- often earns more money than the composer, is never more than an intermediary. It's the gap of the cost price and the selling price which enriches him. And this gap, as we know, is the the Jew's fortune.

And then, if there are so many Jews in Virtuosity is that the virtuoso participates quite willingly of the gymnasium. Now, the Jew who strolls along the main roads, carriages of traveling entertainers under the name of "Bohemians" is very well prepared for all the types of showmanship and body exhibition real. The virtuoso, moreover, is always the David's harp dancing before the ark. The A virtuoso Jew, in any genre whatsoever, therefore operates in its nature, in its atavisme.

For Jewish literature, it is always the

same spirit of imitation or differentiation who dominates.

In the big effects so exploited by the

Jewish music, the antics of the opera return rette, the obvious tricks of these Jewish art writers whose criticism leads to raffles or auctions, the apparent subtleties of skillful writers like Mr. Ludovic Halévy and also the preperverted ciness of Mr. Catulle Mendès. Oh! They're pretty, very pretty indeed, pretty. How pretty is a young Jewish woman who is pretty, the verses of this poet, and his prose itself has intoxicating flavors of myrrh and incense which are reminiscent of the exercises of worship in the East than those of the most gynaecea enticing. But suppose for a moment Victor Hugo was stillborn, and you'll see what he would say. will come from the beautifully crafted verses of Mr. Catulle Mendes.

Let's move on to the philosophers. One type of The most striking is that of the Catholicized Jew

Mr. Jules Simon. Jewish philosophy, that is to say - on loan. It's been almost fifty years since Mr. Jules Simon undertakes a man's journey illustrated with suitcase in hand at compart- Victor Cousin's comments. Also consider that Mr. Jules Simon tackled that of the ours who could best serve in him the Jewish blood. He chose Victor's eclecticism Cousin, a form of internationalism.

As for Mr. Adolphe Franck, pro- professor at the Collège de France, the result is roughly similar. Franck is a scholar- said patient, a skilled compiler. All his his career is that of his Dictionary of philosophical sciences, an honorable effort on the other hand theirs, where nothing can betray the geuie nor de- to overcome the effort.

As for scholars, we know where to find them. This is where Mr. Oppert's glory begins and ends. And there, the science of death. The same must be said. of those imitators whose names escape me, but who are all archaeologists of volonté, whose brain only has aptitudes for what interests us least, their archaeology. a

When we know our own well, that folklorists such as Messrs. Gaidoz, Sébillot, Girard de Rialle and so many others are in the process By exhuming, we can decide if that of Jews have some reason to be useful to us.

I doubt it will ever be of any use to us again. something that will reveal everything to us once again what is finite, limited in the efforts of the Jew to escape his destiny. To this That title will become a weapon for us. Excellent defense, and of the highest caliber that one could wish for. One does not quite reach the Jewish only with what comes from him.

In the past, there were scientists busy operating in the order of living things. These scholars moreover, they only operated in the sciences of everyday use, related sciences, applicable to material needs, of the scientists these were merchants. Some were involved in

Medicine. The others are mathematics. Sou- wind, both sides used their knowledge to abuse it under the guise of qualification fictional wizards.

In any case, medicine and the figures are Both are very accessible to those with the necessary skills. of the Jewish spirit. With a little foresight. and much diligence, and the Jew has no shortage of that. No, we always manage to get through it.

Today the Jew counts many famous doctors and many engineers.

How does he use his doctors? For inoculate us with a chemical medicine, mineral and artificial good for him, son of the deserves where plants are lacking, where pebbles abound, but also as opposed as possible to our race grew up in a land of flora extraordinarily rich and very suitable for com- to fight the evils that are the product of our climate.

The essence of Jewish medicine is the Metal that cures syphilis. The bottom of the

|

Ours is the good four-flower herbal tea for the bronchi.

Today it also has many engineers ranked highly among those who pra- they balk at this utilitarian profession of servants of material needs. It is not enough for him to have them to see them arrive and to bring back their reputation to the honor of Israel. The Jew still wants, tou-

days to grow Israel, use them to try
again what was once aborted.

Here is the German-Jewish Eiffel, to whom we re-
Babel asks. Babel failed once. Let's see if
"The times are more opportune," the Jew told himself. And
And that's not all. Because once you've arrived
to a certain degree of power, the Jew has the
Dizziness. He is insatiable.

He had barely obtained from the government re-
publicain the authorization to restart Ba-
Well, it's the turn of the Golden Calf.

_ The Golden Calf is yet another failed attempt-
ted, pulverized by the anger of Moses, who knew
It's quite possible we're dealing with a population of lunatics.

If we were to try to raise the golden calf,
thinks the Jew, now that Moses is no more
there to reduce it to dust. And it is that-
tion to organize in the 1889 Exhibition,
the grand objective of Jewish madness, something
something reminiscent of the Golden Calf, minus the horns
and the cloven hooves that will be concealed, because
it would be unwise to draw lin- too well
Attention.

And Le Figaro announced in recent days(!)
a project for a monument similar to the Stock Exchange, where
twenty million would be locked away in pieces of
twenty francs. The public would be admitted to con-
to temple this marvel for the modest
sum of one franc, twenty sous.

Isn't it exquisitely straightforward of us mon-
to steal our French gold and make us pay

Just to have the view, nothing but the view?

Ah! So the Jew can definitely work, can
acquiring seats, can be mistaken for
a great scholar, a great philosopher, a
(1) Thursday, June 18, 1886.

He was even erudite, first-rate. He was never
that a Jew, knowing nothing as well as ee:
that he once knew, which is his own.

No, no! Certainly, he doesn't do what he wants.
He does what he can. And what he can do is to-
Days the same thing. Babel, the golden calf.

Come on! Come on! This is going well for us. The
The Jew is in this state! He is lost. It's over again.
For now. Goodbye until next time.
journey.

It might be harder next time
trip than it was this time-e1. When
The Jew will appear at our gates again,
we could well be more demanding in-
towards him than we were for this trip.
Because, if in France today the Jew has so well
managed to conquer for himself and his family all
The situations are good, partly because the
France is a country rich in situations, rich
rich in honors, rich in money, rich in men-
My genius, rich in ideas, rich in everything
Finally, it's an excellent piece of land to put in

wasteland. But it's mainly because of the rights
aided by the Revolution, the Jew, instead of being
penned in a corner like in some
neighboring countries, found everything open here.
which allowed him to carry out his attack
all sides at once.

Yes, from all sides at once, except for one part.
So much so, diplomacy. Rape was attempted there.
but he did not succeed: that is how at the
following repeated efforts to introduce into
the Areopagus of the European aristocracy, one of the
Gambetta's secretaries, Mr. Challemel-Lacour,
former foreign minister, due
abandon any further attempts and give up
luggage. We didn't want the Jew. And the com-
The plot, though well-laid, failed. It failed.
simply because diplomacy, this
it is not only France, but it is also
Europe is also the world, it is France
an integral part of Aryan civilization,

This is the Republic in communion with all
civilized states and others.

Well, the universe, that is to say the world

diplomatic, did not want the Jew in his
General staff. Note that Europe wants so little of it
that she sends us all her Jews every day
the most restless, the most cumbersome, without
doubt, to burden the arms of the Republic
that monarchies abhor. We have ga-
given to this rigor that it remained with us
less an institution where one cannot
transgressing certain old, proud customs and
haughty. There was indeed some in the press
some article very recently which, ap-
drawing on the example set by England
raising a Rothschild, asked again the
diplomacy for "high Semitism".

But no! This plot went to join that
by Mr. Challemel-Lacour. And 1l remained acquired
to the dignity of our France that if the ministry
The Ministry of Foreign Affairs is open to all
Frenchmen of merit, diplomacy was not becoming
Not for that reason a bar of soap for a Jew, so rich
even if it had been this Jew.

Nevertheless, the Jew had free rein to
to bring to light, what light, the light

from the tomb, some of his most .

active, the most cunning, the most eager for fun,
the most ambitious, the most Jewish.

However, instead of taking all the pre-
strained merits of the Jew for cash agent,
Let us never forget that all this
money, these prominent men, these Jews in positions of power,
These Jews writing, philosophizing, that's the Jew
grown at our expense, at our expense
intellectual and physical heritage, put into

cut settled, exploited, stolen by the eternal
Jewish parasitism.

And Jewish parasitism is quick to get to work.
because the Jew has no time to waste. Ün n
He doesn't sleep when we go on the attack. But the
Jew enters our house through the breach of the assault.
And he stirs. And he fidgets. And he doesn't hesitate
to make the necessary sacrifices of detail
success of the whole.

11 knows perfectly well that he's never at home, what

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that he infers from it when he is at our house. Us
we are the only ones unaware that he has broken in
in our house, a bit like the thief
entered at night, shoes in hand, during
that everyone was asleep. We didn't
not hunted during the day because he told us that he
came to repair the locks that closed
wrong, and that we took him at his word. Our
The mistake was to show him trust. However-
At least, he's not entirely reassured. Bad-
Despite our naiveté, he never feels very
certain of the next day. That someone from the de-
outside Vienna will reveal our blunder, and the
Fake locksmith. He's lost.

Also, since the present is the only moment
which he disposed of safely, see with
How quickly he asserts his services. We
We find that he is active because he tells us so.

and we congratulate him because we are

naive, En. truth, he is not as ardent as
because he doesn't know what the future holds for him
reserve. oo CE

The future? Time will tell, he told himself. In attending, he boldly seizes everything whatever he can find. Bah! It's always at- so many prizes, as many as the owners of they will never see the building again.

We wonder why everything is going so well badly, so hastily, why the events- comments, each more insignificant than the others follow one another with a confusion that overturns all traditions of clarity and of order which is our characteristic. It is that the Jew is in a hurry. Quickly, he must ar- The bank is a fait accompli. Property is as good as title. Island He knows it. And he hurries to become a property owner. silence.

See, for example, what happens to the newspapers since they are mostly in the hands of the Jewish community for the needs of the Jewish quarter. Walls covered with posters, walls covered in... tactical places where everything is distilled, the fake news, the true news, the corrective news (three news items in total, therefore an informed newspaper,

good or bad, that's not the point), of the denunciation, blackmail (1), etc., etc...

And they all end up there. They are all forced. to do the same. The public takes it so easily bad habits! And then it makes the The Jew's game, who knows how to kill newspapers by the Competition between some. It doesn't matter. that the French press died when he did not will no longer be there. He needs posters for that he is there. How would he launch his business and would he subscribe to his lotteries for Panama or something else?

And literature is disappearing. It doesn't affect the Jew, who borrows from us only what he One can take much more than necessary. to bring about defeat within our traditional tions; books become novels made- Various articles are being released in the news.

(1) What joy my colleague's book has brought us!
Drumont, by teaching us that the man who has the most
The Neapolitan Fiorentino, who disgraced the French press,
He was Jewish! Neapolitan, we knew that. Jewish, we would have
-as we suspected.

the writing firms turn to the agency
information. In short, there's no more ink.
in France only to write gossip or
filth.

In the past, we had art critics.
and literature, taken from the corporation of
educated people, how many journalists today
are professional stock market traders, paying at the be-
Care for their articles. How many are employed by
ministries not wanting people of letters
in their offices, but are always ready
to prevent us from making a living from our profession by
offering their services free of charge to directors
delighted not to have to spend a penny.
Jews |

As far as the arts are concerned, the Jew Albert
Wolff envisioned the Salon brochure. It's more
convenient for paint merchants
who are rarely people who read. And then
This gives the password to the collection better.
prominent tioners, mostly Jews (1).

(1) Jewish collections are as unreliable as

This is less good for the book. Because here's the thing:

It's possible. We remember the Dumas-Trouillebert incident.
At that time the Jewish art dealers had put
several thousand fake paintings are in circulation
masters. We took great care of it, and I myself, at the boulevard
At the Capucines convent, I gave a lecture filled with facts.
including Le Temps of December 10, 1883, which published a very long

report. My conclusion was that it was necessary to buy didirectly to the artist, not to the intermediary who is too interested in to make a profit anyway. That was definitely the best average in a moment when all or almost all the canvases for sale, canvases by dead painters, were forgeries. Impossible to recognize them, the Corots themselves can be signed Trouillebert and vice versa ment. |

At that time we were looking everywhere for the fake Corot. One of my friends discovered one or two in a house where we didn't think we'd find any.
© We know the Jewish Hayem, a renowned amateur but more of a tie salesman than an enthusiast. Now, the Jew Hayem, who doesn't just have real watercolors of Delacroix, in his Paris collection, has fake Corots in his house in Saint-Gratien. As was done to him Upon observation, he replied: "That makes no difference to the cam"Pagne!"

A delightful remark from Maecenas, but not without peril. Until further notice, the collection of the Jewish Hayem is almost one of those that consecrate. In any case, that of Mr. Alexandre Dumas was then among those who dedicated Absolutely. A painting that entered these collections as a forgery... It will come out true. The word was uttered, moreover, at the moment

the Capital of Art which, making its entrance into bookstore, at the same time as France Jui, received the backlash from Drumont's success. He's selling his book like hotcakes. And instead of buying the octavo prospectus of Mr. Albert Wolff, the publisher finds at the It's funny that it was a Jew from Berlin who Paris is crowned with a golden laurel wreath.

Frankly, we didn't need that Mr. Wolff extended blessed hands over us health professionals to know our worth, nor who we are.

The opinion of my friend Mr. de Fourcaud, 01 My friend Geffroy is more knowledgeable about this than that. Less suspicious to consult, and also less suspicious. when the Marquis de Rochefort is willing to write about the arts of my country, although he I did it in the Revue d'un Juif, that... where the fake Corot came from the home of the Jew Georges Pelil to enter Mr. Dumas's gallery. We know the pro these and the ensuing jumble of names. The amusing

The key point of all this is that this fake Corot was discovered by ul Jewish, young Bernheim expert.

touches more closely than Mr. Wolff's prose, and gives off more of the scent of our terking. |

Theatre reviews, except for someexceptions that still do credit to our country, as in the articles by Messrs. Sarcey, Fouquier, Henri de Lapommeraye or Jules Lemaitre, too, are now nothing more than _gossip of the next day, delivered with the verve of approximity of people more or less subservient to the special world of stock market business.

Really, for a country that has literature in the air, here is the press, singularly proestablished for men who are not from here us, or, when they are from our country, do notdo not belong to our corporation.

But why re-ereminate? The Jew does his He's bound to break his bones doing that. It's a dangerous game to drive your carriage too fast. festive.

Quickly, quickly, then! The Jew is in a hurry. damn our book or science articles or

Art. News! News! Reporters, Reporters, kings of the day! The honor is yours! We need patience! But, good friends, I speak for those who They are not Jewish, go ahead, do your profession. Live the best life you can for We'll sort all that out later. Just be careful! A yez ass67 out of breath to keep up with your new P#trun in its frantic race, for it will-

would leave you on the way, and find better
that you still. Here, this will de-
Pass, which is more expeditious: The Journal-
Hurry! Soon you will be no more. See-
You, those little telegraph wires drawn there-
High in the corners? Well, there you have it. The
The machine will kill the machinist.
But quickly, faster, faster! We must
that the Jew arrives. "Eh," he said, "is that enough
"American, all the same?" And then the Jew,

after demolishing our newspaper, he attacks

America's, how well done!

to serve our French tastes, our tastes of
Discerning readers, of refined writers!

Regardless, American or Jewish, this adaptation
The tation amuses me. Here again, the Jew borrows.

Yes, yes, he will borrow like that until he
in death. When he has gorged himself on all of this
What will others do when he has so much
borrowed that he will find nothing more to em-
Prunter, what will be left for him? The door that he
will have closed poorly when entering because he was
too hasty, and which will open wide for
Get him out. Because he doesn't have time to waste.
He who is in the nest of others. The husband
She might well come back. And since the husband is coming back
always earlier than expected, beware of
Jew!

That's the Jew in everything he does at
we, as we will find it again at
the hour in common law, constantly
in the nest of others. Is he doing anything there?
No. It is sterile, like the hen whose egg
is clear.

Its egg is clear; moreover, it arrives among
We're already rotten. He spoils all the eggs in the
'basket where it falls.

Enough of this parasitism that is eating away at us!
like the seashell pierces the rock where it sits
glue. It is not with impunity that a body
fattens a foreign body. In the long run, the
Tapeworms cause consumption in those who do not get rid of them.
point on time.

At the moment, France is slimming down dia-
His genius diminishes, declines, declines.
As proof, just look at the great men
Jews. Each one more insignificant than the last.
The others. Parrots in politics, of
Reporters, in fact, are writers. Dictionaries
in terms of philosophers. In finance, financiers
twenty-fifth order cens including Law or
Mirès would not want for small commis.

This sagging of the
Jew. If he falls, it's because he has famously...
He too was brought down, he who did not live
that on us, and is something only if
We are somebody.

However, they are becoming increasingly rare.
Among us are those who are somebody.
Let's look further to find out where this ruin came from.
Morality, this intellectual decay. The
The Jew has emptied us, because the Jew applies to everything
its financial system, the PORIPe system
aspirant.

The suction pump is the Jew merchant.
curiosities reselling our furniture, our
bed frames, our carved door panels,
our jewelry boxes, our swords, our armor,
our knick-knacks. We buy them back because in
offering them to us, the Jewish secondhand dealer operates on
our atavism. We cannot help but
to buy back these expensive trinkets, stolen or lost
We don't know where or when. We need it.
To adorn our homes, to put in
Our rooms reflect a little bit of the spirit of France.
a little of her coquettishness, of her distinction,
of his taste FU And then most of the

time these objects that we encounter the old Jewish people, merchants of curiosities, are For us, they are marked with our name, with our number, to our weapons. There's no denying it, he We need to buy them back. Often they are Family heirlooms. These are the dead from the family we, our dear dead who were called come we, whom we find in the paws filthy Jew.

Well! This is the story of our genius nanational. He left like those trinkets, gone One by one, into the hands of the Jew. Let us strive to stop the bold claws of this junk dealer who takes everything from us. Before telling us that a One day or another, there will always be time for us buy back, just as we buy back our knick-knacks. We think that these trinkets, when they: come back, are always more or less deterrified, more or less soiled, more or less deflowered.

Are we absolutely sure we'll meet up? free from any moral damage, or free

of any intellectual injury, if we attendgifts too long to tear us away from Jew's claws?

He]

THE FREETHINKER JEW IN RELIGION OTHERS

The Jew is a deeply religious being 1 obeys only his theology. Jarnais, number 0 contravene the laws that govern it, theo-| logics, originating with Moses, reworked by the

Talmud, compiled by the Jew Crémieux,
Modern Moses, founder of the Israelite Alliance
lite. Most of its traditions are conié
naked in the Mishnah. And nothing happens at the
A Jew who does not conform to these traditions.

When he appears to deviate from it, it is because
We're being misled. His mind isn't...
liberal. He cannot be liberal. The Jew
liberal, as we can be, is the
A Jew is not a Jew, nor is a Jew a Jew.

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.. THE JEWISH INSTINCT. 245

Indeed, it is impossible for him to ever get out of it.
He was born a Jew, he will remain a Jew, whatever he does.
or rather whatever he seems to be doing to
Go out. The Jew never looks anything but what he needs to.
“to have in order to put the interlocutor in it,
especially when the person you are speaking to is a Christian,
a goym.

The Jew, moreover, informs us himself
on the indissoluble links that bind him to
its destiny. Listen to the Archives Israëélites, the
handbook of Jewishness in society
modern: |

“We acquire the character of an Israelite
by our birth and we can never
to lose this character nor to relinquish it;
even the Israelite who renounces his religion, even
He who is baptized does not cease to be
Israelite, All the devairs of an Israelite con–
continue to be his responsibility.

This is clear, I believe, and leaves no room for doubt.
doubt about the eternal Jewishness of the Jew who left

of a Jewish mother. "We were born Jewish,
21.

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it is also stated in the same Archive,
"nalu", because we were born Jewish.
A child born to Israelite parents is an Israelite.
Birth places all duties upon him.
of an Israelite.

We know what our duties are, since
now we know the ballistics of the
Jewish. We also know from the Talmud that "one
It may be that we must always kill the best of
goym.

To kill us, he executes us by every means.
possible means, if not still by sup-
direct pressure (that will come), at least by
the elimination of our livelihoods. And
He kills us, he eliminates us, because it is
the only way he had to get into the pro-
prophecy from his Talmud: "I will break your
chains and foreigners will no longer reign over
you.” These chains that weigh him down and bind him
his grindstone on his shoulders, are the chains of A
The Bible. The Talmud, which is the Jew's paradise,
the catechism of their future, gives them the

means of entering into freedom that Moses
They refuse, which Moses declares he is incapable of doing.
How does the Jew manage to break his
chains? By the only means that can
leading to this triumph: at our expense.
the grotesque side of this victory, an irrea-
legible, let us hasten to say, is that the
The Jew did not succeed in winning any victory over us.
preliminary successes only by fighting us
with his religious weapons, which he conceals
more skillfully than anyone else in the world. So skillfully that
We take him for a true liberal.
We truly believe he is free from the same constraints as we are.
theological ties that bound the old
French homeland to the Church of Rome.
Which serves him admirably to make us
to mislead about one's intentions is
that it enters fully into the minds of our
the boldest reforms. He saw that the
the principle of popular law succeeded in
France successfully invoked divine right, quickly
The Jew embraced popular law even in

its ultimate consequences, even excessive,
to appear more sincere, more devoted.

Wherever the river flows, the Jew will draw water.
water. He only manages to pay.
as few rights as possible. He knows how per-
ring, reach into the pocket to adjust
a consumption that is offered to him, that one
It was wrong to offer it to him. "The Republic," he told himself.
good deal. The Republic belongs to the French.
"That's it, so the Republic is mine." And that was it.
A good deal, believe me. By God!
What a goldmine to exploit! Just look at this!
what exasperation and what a grimace of er-
With enthusiasm, he entered into our disagreements.
interiors raised by the entry onto the scene of the
republican system.

Deep down, the Jew is a reactionary.
odious reactionary, if one considers who
acts only against France for the greater good
well of the religion, which is his nation. Followed
roughly the articles at the moment
published by certain Jewish press, R

moderate, "progressive!" republican press
You'll see how those fellows-
They are striving for freedom. They speak almost as if they are speaking.
signing with "holy liberty" "holy republic-
"blique," and this to ask with Mr. Bozé-
nothing of the repressive laws against the press.
It's hilarious. These characters, yesterday
so quick to demand the freedom to write,
who abolished, on the advice of one of their own,
Mr. Lisbon, an article of the old law of
the press which could have guaranteed us exca-
Jewish communities now want the restoration
The publication of this article.

That's because they are not republicans.
as much as we think. As long as
Open freedom can be used for introduction
Their harmful principles are fine. That's
We're the ones who pay for the damage. But on the day when...
this complete freedom being placed in our

hands, we. use them with the gifts of our
race, to reclaim possession of our
Rights violated, oh! then these are cries of

ducks chased. And the Jewish press repudiated
The clergyman begs for the tree to be cut down
Freedom from the root.

Too late! We have complete freedom
to write and to speak. We will write and we
We will talk. Even more so, it will be against the Jews.
that we will direct our words and our writings.
After all, it's been quite a while since these pills
Jards do what they want in our house. To our
a bit of a laugh, and to put us at ease,

Don't worry, we won't go too far.
We are French first. And we are...
Let us be old enough in our country to know what it
We mustn't act against him. We will go sim-
far enough to say: To hell with the
Jews! To the wind these rotten leaves have fallen
of trees that don't grow here and em-
They curse our woods!

Enough of these fake Republicans, no more
Republicans, that's the Republic. Enough of these
devout, these more liberal Jehovah's Witnesses
with us that our right to free thought.

At the point these Jews have reached, nothing
They can't stop them. They preach to the workers.
from Decazeville the German social doctrines
authoritative lists of the German Jew Karl
Marx. The strike is a system of struggle that
It belongs to them. The strike stems from
preachings of this Karl Marx. And the strike is
A very Jewish idea, indeed! It's an idea of
death. It's the death of work, under the pretext
of the struggle against the boss. The French worker
Those who were dissatisfied did not go on strike before
that he was influenced by Karl Marx. The ou-
French book is like French, it doesn't
Nothing but life. His anger was expressed, not

not by strike, but by barricade. And the barRicade is still work, if only to manufacture rifles or melt bullets which will be slipped into the barrel of these rifles.

And the Paris city council supports the Decazeville strike as if the strike wasn't not a German product, which is only born under the feet of the agents provocateurs that the

Jews or Germany are throwing themselves into the ranks of our workers. Listen to them, then. great socialist reformers of the council municipal of Paris. They have only one cry, the at- revolutionary tion, political expropriation and economic, not peaceful but violent. And yet the Jewish newspapers are demanding Repressive laws against the press!

Where are we? Where are we going? Everywhere there is Jewish chaos, disorder, The madness of the lunatics who walked behind Moses in the desert of Sur. All this will end when we realize that after all we are the a plaything of mystification, and that if claims measurements are indicated to improve the spell among workers, one must be wary of Jews who preach strike action on one side, however that they tighten the screws on the people of the other side.

Agents provocateurs everywhere! Socialists! Be very careful! It's everywhere and always where the Jews maneuver the same game of poli- seesaw tick. Rebels, conspirators with

you in your ranks, authoritarian reactionaries silenced here, against us, that is to say against you indirectly through the newspaper that we strangles.

_ Please, French people who wish well of your country, and suffer from real ills that are personal to you, but they are also the ours, seriously enlighten yourselves on the na-

before you
to deliver bound hand and foot to Jewish socialism
came from Germany. Always be wary of
The German, be even more wary of the Jew.

The Jew is international. He is the one who has in-

aggressive liberalism, touted to seduce you,
and insolent. Nothing can be achieved in France by
these two paths, otherwise causing disorder-
strikes, mutual resistance
who stop production, kill the job
from the country, ruining his fortune.

At first glance, this may seem to us to
Good work, courageous work.
Upon reflection, one realizes that it is not

t
HAS

that a phantasmagoria unique to us
dir. The Jew does nothing so skillful as one
may one day uncover its hidden purpose
himself.

But today we know that this ind
agitated, so revolutionary, so extremely
socialist, is not revolutionary and socialist
than to his own advantage. He is one of his polite ideas
ticks as well as its financial system. Cek
It can only benefit him. And it is we who
letting us be ruined by him, the enricher.

In the future, let's start from this principle.
The Jew, in short, does little for everything.
movement that he sets for himself. Provided that
we were studying his maneuver, we were studying it
Let's declare it a criminal offense, once we have it
breakthrough. Down below, in the layers
the works of society, it's the revolution, the dis-

The resulting disorder. At the top, in the

government spheres, it's a policy
very tormented, but in the end it didn't lead-
weaving never: These are all the questions put

on the agenda, and ultimately never vi-
ideas. Its interest is quite simple. It's tou-
days the story of our locksmith who stirs
everything in the house so as not to repair anything
Not at all moderate. He's the producing swimmer
lots of foam in the wave, but
never moving forward. And note that he didn't be-
care to move forward. What he wants is to attract our
attention is focused on him, which gives him plenty of time.
to fight us against his accomplice, who swims at
silently beside him, and advance, advance.
finally reaches the goal we were aiming for, goal
that we missed by losing our
time to watch the acrobatic swimmer
who performed tricks in the wave tower-
commented. It doesn't matter whether one or the other army-
shore among the Jews. The main thing is that the
The Jew arrives. And the Jew always arrives. The one
who arrives, for example, is never the one who
we have observed: this one occupies us
That one goes unnoticed.

This is how politics works today

French, however buzzing it may be, is not
It hardly changes position, it doesn't lead anywhere. It's...
policy carried out by the Jews which hides under
its resounding arrival of the God of Israel, This
Jewish politics is as insignificant as can be.
It unfolds emphatically in spheres
hollow and without serious purpose. It's noisy,
Noisy, but that's all. It ranges from the game to
little pieces of paper to other little pieces of paper. And
After great apparent effort, this is re
sume in the movement of some vir-
gules in the discussion, which reduces k
policy of our great country to a policy
microphonic, a policy of small in-
trigues, a backroom policy having its
headquarters under the benches, from where

part of a whole tiny strategy of interpella-
- sterile tions and atomic incidents on
ministerial or other persons.

It's not much, admit it, for the good of the country.
but it's a lot for the success of the EU
strong fisherman in rough water.

This jumble of toy soldiers is enough to gran-
demented to maintain the surface disturbance
of which 1 liter is needed to operate between two waters,
in neutral waters. It allows it to
stuff it too before he wants his crooked nose-
fell into our family affairs, and to in-
often interpose themselves in racial disputes which
Ultimately, it's only our concern. It concerns us.
keeps one's attention on unimportant points.
Our good-faith indecision helps him to benefit
soon from our trusting carelessness. And the
this is taking place one day officially on
the seat he so rudely took from us,
however, he invites us to yawn at
stars, |

Such is the Jew's maneuver on all
points of our physical, intellectual heritage
tul or moral, where we leave it the possibility-
maneuverability. That we are constantly surprised-
eager to put forward, without
to solve them (he won't solve anything), questions
whose importance is especially real for him.

22,

Real in the sense that it allows it to evolve
in its conspiratorial functioning €!
of an agent provocateur, always knowing how to mix
to take advantage of the moment when one is busy al-
their, that we don't think about him, to do
his shots below, such as for example
the emancipation of Jews in Algeria.

The Jew is in every way a false brother. In every
He has a fake nose, which is a caricature of the

ours, concealing his peculiar grimace, grimace
optimistic in form, pessimistic in
a fundamental, liberal smirk that hides the authoritarian.
a smirk of a republican who hides the reaction
"The socialist's grimace" hides the grudge
visit.

The letter that Mr. Adolphe Franck has just
to write to the Journal des Débats (1) in response
to Mr. Brunetière's article in the Revue dé
Two Worlds is a supplement on which I
would not have been considered to support my statement.

(1) June 18, 1886.

Yet I feel that today everything that
the Jew will attempt, for his rehabilitation, the des-
It will serve by serving us. It enters the phase
of his story, or whatever he undertakes
It will turn into a ruin for him. From now on, whatever
Whatever he does, he will reveal himself. Whatever he says, he
will talk too much. We will know everything, we will deviate-
We will use everything, we will make use of everything.
The Jew is lost. Babel is about to fall upon him.
the head.

Mr. Brunetière, letting himself be taken in by the ap-
appearances, had thought he could insist on the opa-
the Jew's timism, and to detect it as a phenomenon
authentic, characteristic nomenclature of the
The Jewish race and its success among us. Now,
Here is what Mr. Adolphe Franck replied with
the clumsiness of the Jew who ties the knot of the
rope that will hang him:

"According to Mr. Brunetière, this is what makes it
the world is becoming Jewish, it is
that he is becoming more optimistic and that
Judaism is optimism itself. In truth,

Here is a double paradox that we do not dwell on.
would not be encountered in an observer 0r-
As exact and as refined as Mr. Bni-

The world is becoming... Optimistic? It's precisely the opposite that results from our literature, from our politics, of our internal and external quarrels, of our class hatreds, our preaching anarchic and antisocial. Judaism is-1 A synonym for optimism? Who would suspect it? not either when we read in several essential writings of the Bible, words like these: "The woman will give birth in the wombtheirs, and man will eat his bread by the sweat of his brow. from his forehead." — “Man is born to "To suffer like a bird in order to fly." — "Better the day of death is worth more than the day of birth sance.” — “Vanity of vanities, all is vanity” unity and affliction of soul. After that, I believe it would be superfluous to To doubt pessimism for a long time? No! which results, according to Mr. Ad. Franck, "from our

literature, our politics, our quarrels internal and external hatreds of classes, of our anarchic preaching and antisocial. » Because I imagine that Mr. Ad. Franck, who boasts of being from Israel, is not sufficiently freed from his Abrahamic calling to to be able to think for a minute that all of this comes of us and not of him. The Jew, even he Mr. Adolphe Franck, a highly esteemed man in Its surroundings, it seems, will never be enough. loyal to the spirit of France in order to succeed in to insinuate that when he writes "our", this means something other than institutions or The Jew's methods. See, moreover, with what Jealous care Mr. Adolphe Franck gives to the pessimian of his race the religious origins of the Bible.

The Jew doesn't like France. He denies it. But It is no secret that the Jew He hates us. In fact, he hates everything that It's not him. He can only live in this conedition. French, in particular, is for

He is despicable. We are the in-

consistent, light, worthless, which must be suppressed
to take the lead and whose place must be taken, which
In the mind of the Jew, it is a very simple thing
and very easy. I will have the opportunity to return
Further on, regarding the Jewish citizen
French. For the moment I will be content
to cite an anecdote that can demonstrate up to
to what extent the Jew despises us.

A Jewish acquaintance of mine, a very talented sculptor
widespread in the Jewish world, one told me
day: "I think I'm not dressed well enough.
This is hurting me. I notice that beautiful-
A blow from people below me, like you,
For example, they are always very well-groomed.
You are right.

The bottom is absolutely delicious. But
This didn't particularly move me. This...
proved that for the Jew we are all
the people below. And then this below
is quite relative, especially since in absolute terms I
continues to think that, simply by the fact that

I am of French descent, I am above.
I am of a race that never gives the oc-
chance of making people think or say things about her-
Even though it's dirty, it's well-kept.
Well-groomed, by Jove, if the Jews had been
if they had been cared for, it is likely that Moses would not have
not condemned to circumcision. Cared for,
we are still more so than the Jews.
by the mere fact that we are not circum-
concise. Apparently, we didn't have any.
No need to be clean.

Circumcised, yes, they all are, all without
with the exception of those "baptized with pruning shears," such as
as slang says in its colorful language, "depre-
"chipped," as Voltaire said. That's where-
everything that allows us to think that Moses
was the Jew's worst enemy, by marking him
thus an indelible sign, which per-
will make it possible to recognize them wherever they try-
would hide.

Because they cannot escape circumcision.
However free thinkers they may be in what they consider...

They surround our baptism, they are slaves to theirs
the slaves of circumcision, slaves of
their calling in Abraham and in Jehovah. With
such a distinctive mark, the Jew would have
it is completely wrong to claim freedom which
It comes back to us. We can, if we
please, free us from our religion; him
can't.

Consider, for example, the Jews of Bordeaux,
who returned to Spain after a century
The loincloth from which they came, to become a wax figure
wax. Wherever he is, whoever he is, the Jew has
He needs his circumcision; this puts him at peace.
with his conscience, at some point, he
returns to this intimate treaty between him and sn
Jehovah, like the fox in its den. These!
It is truly there that he feels himself, an Israelite,
It's really when he's at home, in
His nation.

Israel is a nationality, say the Archived
Israelis; "it is not through circumstance"
that we receive the quality of Israelites, n01.

circumcision has no analogy with the

Christian baptism. We are not Israelites.

lit because we are circumcised, but
We have our children circumcised because
We are Israelites.

So it's something even more
that a simple hygiene measure, mandatory
for a wandering people, an ordinance of
police, a welcome measure in the desert where
Water is scarce; it's a way for the Jew to
to connect, to remain bound to the brutal and im- dogma
perilous which sustains him and from which he does not de-
Never bartend.

Circumcised always and in all countries, It is the Jew who never renounces his traditions. tions, it is he, so eager to stir up the quereal religious and anti-clerical elements among us, never renouncing his religion.

He abdicates so little that if he could... He would make circumcision adopted. And to I cannot think of this without joy.

this idea was uttered one day in front of me
q J
93

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A young, ambitious, and prominent Jew, a Jew of Parisian “high Semitism”, candidate for last elections. This young circumcised man had

a dream, if ever entry into Parliament]

gave access to executive powers; what A dream? Oh! Rest assured, a Jew's dream, € It was just a dream. He wanted to pass! In France, the law on circumcision obltoire.

This young Jewish man failed in his candidacy to the parliament. I even think I can give him to ensure that the Chamber is now safe a closed room for him and his ilk from would like to try the adventure of a election. As far as we're concerned, it's uhreux; we are saved from cireoncisio® Mandatory: it doesn't matter, we escaped it beautiful.

That's because circumcision is, after all, a sad situation for those who were not taken. Small and not used to ridicule from an early age that this entails: in our country we would have heal

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having difficulty getting people to use a pareil word that never fails to amuse the ladies.

In the conference I gave last-
rment at the Capucines hall on France
Jewish, I often had to pronounce the word cir-
concise; once even my tongue faltered and
I articulated "circumscribed". Beautiful fires insist
to declare that, deep down, it was the same
something, it was a fit of mad laughter. And once
I noticed it from the smiles of the female audience
that the image evoked did not come without a
a strong feeling of ridicule.

No! No! Let the Jews keep their circumcision!
conciseness, that's part of their religious background.
gious, we don't care about that, we want-
We will remain men like any other. He
there is no room here in compassion pu-
blique for a similar injury.

That injury is not an injury
French. : '

Let the Jew boast about it, that's his business.

And besides, he would be quite prevented from thinking.
Otherwise. He is Jewish even if he is not so
concise. One more or less ridiculous thing.
It's not the end of the world. And besides, we SaV0lË
that circumcision is only the sign, the Fe
external to the deep, hidden sign, which
comes from Moses, and limits the activity of the Jew
within the narrow confines of its relative vocation:
gieuse.

The Jew can therefore do nothing that does not goit a
direct or indirect emanation of this VOti-
tion. Whether it is the Law of Moses or the
A revised version of the Torah, he is never free from
his actions. In the old one as in the 201
Old Bible, the Jew is in a prison C0!
damned to perpetual confinement, there is no P#
to say; but he does not have, like us, the pos
ability to escape the compressions of the idea
religious. The Jew chose as the basis of the
religious communion, the practice and not the
Dogmas, we discuss dogmas, we debate them
separates. They are a belief, we opt for a

another belief, and all the schisms come into play. scene.

The practice, the ritual, the similarity of observices are much stronger links than beliefs, because they do not give of theological disputes. “In relinking the profession of faith to the scheme, that is to say-to speak of the affirmation of divine unity and to Judaism excludes from the external link of ritual within it the theological disputes (1). » But Here is this ritualism which unites so well the being fellow believers among themselves, separates them from sects of the world and condemns them to a life of sequelae _tree. "The chains of Talmud made those of ghetto (2)”.

A shrewd Jew, like Crémieux, understood. that there was an incompatibility between this seclusion-religious sion and emancipation that the Jews were found in the French Revolution. Comhow to reconcile the irreconcilable without too much conflict

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(1) Renan. The Christian Church.

to end the ritualistic discipline to which the Jew must have been able to maintain its unity in 5 Dispersion? Crémieux did not hesitate. The Talmud is the enemy of the Gospels. Christianity is a foolish Jewish heresy that stopped, according to Mr. James Darmesteter, intellectual growth Europe's tutelage. Let's outwit the Christians, "Let's deceive them," Crémieux thought. "They believe us-" They will take their word for it; they are liberals.

And Crémieux, president of the famous Althe Universal Israelite Alliance, proposed to the Jews foundations for a new way of life.

The Jew had to outwardly renounce living apart from, to differentiate itself from the rest of the nation. From now on, he would stop at nothing to to confuse with the community of all the ways by ignoring, always pot our eyes, of its most cherished customs.

Here is the hypoerite program, the p'o 8'amme with a double face proclaimed by this now Moses, clean-shaven, in a session of the At Israelite says: “My friends, have in mind…”

house the small piece of wood dedicated with the name of God (a mezuzah), make him kiss to your children in the morning when they get up, in the evening when they go to eat at home,
But send them to secular schools.

"Send them to secular schools" is A pearl of infamy and lies. The kiss Judas's story has become commonplace. But I I only see him, however, to make it clear to all eyes on the odiousness of these tips from Crébetter.

And we, the good, naive ones, give head down in the trap set for us Jewish under the pretext of free thought and anti-Clericalism. At its core, it's religious hatred. of the Jew for the race of Christian religion. The Jew has never forgiven us for having married, at a time when he thought he was taking For him, the empire of the world, against his Torah the Gospels which gave this empire to ChristTianism. This hampered his claims and the dedevelopment of its autonomy, which is not

1.
1st summer | born
Jamals never was, never has been, and never will be.
101] itinerary
religious autonomy, intolerant, arbilralr,

vexatious.
The Jew's hatred for everything that is born:
Ru doesn't know like him in general, Ru
Christian in particular, is a historical fact*
than the Jewish writers themselves. The

would not deny it in case they wished to...
would thwart our writers.
We know the dismay of the Romalf authorities
Judea after the death of Tiberius. One thousand _.
locals seized control of affairs at their expense
against carefree Rome. The Jews, who have
never found anything to gain from
in times of 'trouble,' they formed 1
a considerable part in these moments when =
New powers seizing control of Judea
“They were numerous in Damascus (1) and y ee
Proselytism is widespread, noiammeni
Among the women. We wanted to please them

e el

(D) Renan, The Apostles.

the way to win them was always to do
concessions to their autonomy, and any con-
granting them autonomy was a permission
religious violence. Punish, kill those who
They didn't think like them, that's what they
they called it independence and freedom.

I would point out that they haven't changed.
And if they've moved beyond buying prisoners
Christians of the Romans to give themselves sa-
dissatisfied with slaughtering them, they are now at the point of-
to demand repressive laws against the press,
and to advocate an authoritarian republic and
violent measures that can never
to serve only their instincts of expropriation and
of extermination. At the same time, other
Some of their people travel unseen.
without us knowing their names, the ranks of our
workers preach hatred and death there.
work by strike.

Abhorrent and disgusting swing politics
and the screen that this religious diplomacy which
send the little Jewish children to our secular schools

after they had done all their homework

Jewish and idolatrous devotions.

Note that as far as I'm concerned, I am quite comfortable defending the Christian religion stand against the attacks on free thought Jewish. I believe I have explained sufficiently. higher up how, son of a cry education I intend to exercise my right to think. free. However little Catholic we may be Having come through this very education, we do not We are no less sons of Christians, are we? In short, they were clumsy in reacting to the very end. against the various atavisms which are the temperaparticular passion of each of our ancestors. We are French, therefore Christian. PraTickling or not, it doesn't matter. We have the Christian blood, less so because of the empire direct impact of the Gospels on us, because The Gospels adopted at a certain time P#F our race, were in short, of all the

d |
“8th to adopt, the ones most in line with our breed,

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No matter what we try, it's impossible to get out from there. Otherwise, we would have to endure the pensee that it was chance that decided between the The choice of the Torah and the Mishnah by the Jews, and the Gospels by our own.

The hypothesis is inadmissible. Originally peoples do not have the reasons for dividing themselves by the raisounds of detail and infinitesimality that are currently guiding. Things are happening More simply. Everyone goes where their nature dictates. Quickly. Nothing more. But our nature has led to the one of the two books which is "a a small masterpiece of elegance, lightness, and moral finesse (1) », leaving room for skepticism cism. The nature of the Jew led him to the Mishna, which is nothing but a "heavy monument" pedantry, wretched casuistry, and religious formalism (2). Literature Jewish, continues the author of The Christian Church, for centuries, mainly rolled

(1) Renan, The Christian Church.
(2) 1bid.

on matters of sacristy and slaughterhouse.
As independent as I feel, I don't dare
I will no longer be able to pose in spirit Ir,
having noticed that at the moment the spirits
Those who are strongest are precisely those on whom the fantas-
The Jewish magogy wields the most power.

Republican, independent critic, free from

any direct or indirect connection and exempt

of any compromise, I will only say

that we must absolutely avoid accepting

what we are given, free thought off-
*that which comes to us from the Jew.

The tendencies of my mind are now very
wary of the Jew, Melian
Like Marat's red soul, they invite me to de-
Clarir that if the Jew, a religious individual, pl0
fundamentally hypocritical and idolatrous, shows such
eagerness to attack me on the ground of
my religion, however I put it in dis-
The point is that obviously there is a problem
In him, danger for us. Danger, that's for sure.
Damn the Jewish operation wants and must lead to

D

the disorganization of French hegemony
for the benefit of Jewish autonomy, autonomy re-
religious, nothing but religious, let's be clear about that.

From this point of view, I do not hesitate to declare
that the question of free thought is one of the
best instruments of derangement that we
can introduce into a social organization.

It rests entirely on one of the nerve centers
I want the most sensitive of a people: Faith.

There is an element of vanity in faith.
vanity proper to the man who does not want to app-
to take from a stranger that he could have made false
road.

See then how easy it is, for everything
to disrupt, to exploit the remnant of our
old religious wars. The Jew, who is
a religion, does everything in the name of its religion,
submits all its actions to the signature of its
Jehovah, draws the watchword of his life from his
_ synagogue, gets circumcised, does not marry nor
never dies without the help of his rab-
Well, he knows better than we do, who were able to open it.

blier, to what extent these kinds of quarrels
inspire and sow seeds of hope in the

masses. n

Treason, perfidy, when the Jew comes i
us with his monstrous sneer, D
encouraging not to have 1 baptized
children, not to marry us in the church, li
who doesn't put one foot in front of the other year
that this gesture, however simple it may be, is not CON-
form according to rabbinical instructions. It
still the cattle according to its rite; he has joufs
of fasting and commercial silence—that's it!
Religious holidays. It has its pardons:
also has special cabinets in Sa malsof
to separate the dishes and cutlery from
intended for fish, tableware and cutlery
intended for meat. He has unleavened bread, 1°
Sals-je encore? | |

In short, he has his entire religion within him and with Ju
It's an easy religion to follow, even if
travels, and he always takes it with him where
Let him go, and this pious Jew finds that if we

I.

Let us not separate Church and State, we do not
we are not in accordance with the republican principle
Cain.

Hey! What business is it of this stranger's?
Does the question of free thought not
does not belong to us alone, which
we are Christians, with regard to the budget
Christian worship?

Ultimately, this discussion is between us.
Frenchmen, republicans or monarchists, a
family quarrel. If today we have
disagreements with our God and those who
represent, it's up to us to know how
The argument must end.

We will settle the religious question.
between us. If the time has come to decide this
that which must become of our traditions of yesteryear,
traditions conforming to a society that has
There's no longer any reason to exist; it's our business.

The sovereign people, legitimate heirs of
The sovereign monarch's rights will be judged. But
that the sovereign people do not allow themselves to be taken-

to the rotating lights of the magic lantern
where the Jew takes on the role of the monkey in the fable,
with this difference that he has illuminated his
lantern. The glass is transparent and no
Let's see behind the conspirator Su's sneer
the point of triumph.

That monkey grin is dangerous. He's allowing himself
_of Democracy and, to win over the people

Confident, he gives his spiel in the mirror.
appealing new ideas of freedom
Verselle.

For my part, I remain convinced
that the war of the Jew against Christianity
is made as much against the clerics as against the clerics

against the anti-clericals: on both sides
We are Christians. The hatred of the Jul
"He has always been fierce against Christians, Sal"
vage, a hatred that once ended with
The throat-slitting.

Do not believe that this hatred has died out:
The Jew is too freethinking for this
His exaggeration doesn't hide "something"

nn

hateful thought. Just look at what that of
his historians, of whom he is most proud, write about
the Jew's abilities, so expert at training
pitfalls where militant Christianity
will lose some of its ascendancy. That is in-
Mr. James Darmesteter is speaking. "The
Jews are adept at revealing vulnerable points
of the Church, and he has at his service for the de-
to cover, in addition to the understanding of the Holy Scriptures,
the formidable sagacity of the oppressed.

It is clear, isn't it, that the devout Jew
never let go of the religious issue.
even less so at the moment when he recommends the
Free thought is at the forefront of our society. It's
that deep down he harbors hatred towards us
sectarian, fierce hatred that has its reason for being
up to a certain point. Religion for the
Being Jewish is something more than that for us.
We have the leisure to be French without re-
religion.

The religion of the Jew is his entire being, his race.
His family, his homeland. That's what matters most to him.

| 4.

gives the means to destroy us, to
plunder, to plunge us into confusion. Er
In short, a Jew without his religion is nothing, with
She is everything to him.

It is therefore important that she triumph, and that

Moreover, his hidden purpose, for Jehovah, that no place of choice like our God Rome would very much like to find a point! globe where a holy see will be erected. Paris. a few reasons to be attractive, and lof Suette fort Paris pour en faire, à un moment! Given, a kind of capital of the Juivertt, Since the Eternal City was the capital of the duke? Catholicism.

That the Jew, taking advantage of the moment when we do we want to get rid of the celestial empire from Rome upon us, may it wish to impose upon us 501 Jehovah, there would be nothing quite 1st

Probably, the Jew doubts nothing, he wanted to make a mandatory law of the 2 Concision, why not disorganize the Church Official from France? The ground would be cleared.

RER ESS -

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and this would make installation easier later on in our country, the God of the Jews, the accomplice of everything that brings dishonor among us.

As proof, consider this dialogue. collected in the Hall of Lost Footsteps of the Chamthe deputies' press conference at the time of the affair of the The chapel of Châteauvillain, in Isère. This took place between a writer of the 19th century who had demonstrated, in his article on this incident, of unreserved tolerance, and an editor of the French Republic who had she, on the other hand, displayed an intolerance without epithete.

The Republic: — So you are for the Freedom for all churches, without exception?

The 19th century: — Without exception.

The Republic: — For the freedom of unions Toilets too?

The 19th century: — Synagogues too.

Obviously this: For the freedom of the unions-
Gogues too? hides a concern, a preoc-
A religiously motivated aspiration. In short,

It is our official Church that... gene; :
They want to demolish it first. The best moje
To demolish it is to build their own.
Have no fear, in jo in ee
Free thinkers, they know very well what
On the contrary, it is the free ones;
wade through the mud as they pass their parts at L
Free thinkers will applaud the | D
they will have obtained the removal of EU 4
cults. They'll think they've got a PS
nomy. So far, so good, it doesn't matter to me.
that this seems to be happening between us, P
us. | |
But this is merely a mirage.
Don't be fooled. The DuPgse . nt
Christians removed, will be replaced soon: ,
by 'the budget for Jewish religious affairs.' This
inevitable. .
The Jew is a religion, nothing but a religion.
Zion. What he wants is the triumph of:
religion. Because in seeking to triumph |
For us, he can't want anything else.

He has no other motive in life. Israel is
“A nationality,” he said. “Now the nation of Israel, at
At some point, it's the budget for religious institutions.
reinstated in favor of Israel.

We won't escape it. Especially if
as today we give in bulk
in the bill proposals panel
of the kind signed, among others, by
Mr. Camille Dreyfus, proposal submitting to
the agenda the big question of the Con-
cordat. |

Mr. Camille Dreyfus is Jewish, that goes without saying
to say. Otherwise, rest assured that the
The discussion would not have been reopened anytime soon.
Only a Jew would put it in such a perpetual state.
Public safety is at risk. Water
Cloudy! Cloudy water! After a good

rain, when the water is thoroughly muddied On embankments, the gudgeon bites better.

This question of the separation of the Church and of the State is one of the most dangerous that the Republic encountered along the way

Since 4870. Of all the reforms attempted, There is no one who has raised more than ter reur and encountered more resistance in É Country. In the last elections of 1885, we have could see that if we ever pushed a pel too soon before the boldness on this side, we are doing to run serious risks in a state of shock existing.

France is, after all, a Christian country. orthodox because he is indifferent, perhaps, as Mr. Renan said, but certainly that doesn't like it when things get broken, partly for fun” his family heirlooms. The Christian religion is one of those objects that come to us through inheritance and which we value. We have respect! of our dead. We salute them in the rt when they go to their final resting place.

The Jew, like the Englishman, does not greet the his own. Death is a merchant with whom There isn't enough money to be made.

Since the major quarrels of May 24th On May 16th, the discussion of the budget for religious affairs took place.

:

- was now only represented incidentally in The general budget discussions. Sum
- all, after each of these arguments between
* Catholics and radicals, the discussion is adjourned-

It was born in better times. The question not being ripe, not ripe at all, one

He pushed him aside. And we were off by a few minutes.

more banalities uttered on both sides

The joint chambers' tribune.
But then, all of a sudden, at the very moment when

we least thought about it, without anything in

the country denounced the presence of a current
of a favorable opinion to galvanize this corpse,
a proposal arose in the House which recalls everything into question, while at the same time we
demanded the expulsion of the princes, without cause
No longer valid anyway.

I am not in favor of the current princes. The
The Count of Paris has a Germanic face which
It displeases me. And besides, he and his family are hurting.
chose their moment to demand the return
of their property: Mr. Thiers, for the towers that he

had played at being their father, uncle, grandfather
great-uncle, Louis-Philippe, son of Égalité
They certainly owed them this compensation. Nen-

fishing that these princes never had anything Sl

to do to help us forget that they knew

their clothes from the blood of the elder branch,

So here again is the Republic put in place
endangered by the discussion of the Concordat. That.
Whether it succeeds or fails, it doesn't matter. Toudays is it that the time spent on this that
The real thing that worries everyone would be better
employed to do less politics and a
A little more work.

Where did the work of Parliament come from? are, for once again, directed into a self-service area Where did they have nothing to do? The Jews, the Jews That's the whole secret. Just think! Good stuff work in Parliament, it would have been useless than to advance our business. Our business As they advance, theirs retreat. But we must not PË that theirs retreat. They cannot! We will only walk on the condition that we do not

Nothing. And we won't do anything for that long. that we will be occupied with the trifles of the door where the Jew holds us, while he He doesn't waste his time.

What interest do Jews have in reviving this debate? Oh! It is multifaceted. First, this debate is perilous. for everyone. And then 1 liter is very small. singing. While we're busy with that, we'll will not be occupied elsewhere. We will not think not to the Jew especially, the idea that it is important at this time to keep out of traffic.

But why see the Jews in this business? Because you always have to look for your hand in pointless or malicious fights for us. Because it's in his nature. to waste our time doing politics A fly on the coach. Because finally, among the signatories of the proposal, I see the name by Mr. Camille Dreyfus.

That's more than enough to enlighten me. Because this bill was introduced on

the House office at that very moment

where Drumont's book was crossing the streets & Paris with the sound of a squadron of gendarmes-

marriage. At the same time, Mr. de Rothschild was a member of the family.

He was sending out invitations to the princes. At the same time

Meanwhile, Mr. Bozérian resumed his amendment.

to the law of the press. At the same time the press

moderate Jewish republican unmasked #
restrictive and coercive projects.

It all makes sense, believe me. Everything
It's the Jew using his beacon with all his might.
Cover and screen tick. All of this is cts!
our attention diverted from Dr.'s book
mount, which is still selling, by the way
Because we are starting to see things clearly
It is the Jew carrying our anxieties away 6
the goal he doesn't like us to set,
him; in short, the Jew still trying to
Parry with the left hand.

In the chapter where I tried to define
I am not a Jew, I have shown it to you
on. S slide a screen between him in time +

8th. The screen becomes the target that receives

RE one, RER - Re

everything. And the unfortunate princes, for so little
However friendly they may be, they have just served
screen couldn't be more appropriate for the
Jewish. For three weeks, the press had not
more guns than for shooting Jews. De-
then the opening of the debate on the princes,
It was on them that all the volleys fell
of musketry and artillery of the army
writer.

It would be pointless to look elsewhere for a
reason for the very unexpected entrance of
The question of the budget for religious institutions. The Jew doesn't...
This isn't his first time playing a double game.
From the crash until today, we
we know that the comings and goings are a
exercise where he understands himself.

On one hand, we are being excessively radical with

Mr. Camille Dreyfus. On the other hand, we are excessively
conservative movement with financier Rothschild. Iei, the separation of Church and State,
There are dinner invitations, which are holding up well.
the prominent princes, especially since notes

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appear in society newspapers, but
Jews, who take great care to keep us in check
in case this good camaraderie of the Ju
and the Orleanist, we are touching mediocre

Lies, or it would escape us,

Jehovah does not hate these maneuvers.
double horizon. We see no malice in it.
or we might not even see anything at all.
The counterweight is so well established that it does not
It doesn't occur to me for a minute that all of this
It's a Jewish game, nothing more, nothing less. I even
given the number of reasonable people raising the
shoulders when I submitted to them My man
to see about that. The trompe-l'œil is so good
presented what one must have, as they say of Dru-Mount in the Jewish press, the "obsession" of
Jewish for thinking differently from everyone else
on this game of parliamentary discussions.

- remains, as for me, perfectly con-
is the proposition where the name is seen
ne MLD ia qu’un moÿe” de

Forget the Jew. The question there

wake,

Î

era

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The separation of Church and State is well worth it.
the forgetting of the Jew, as Paris was well worth a

mass.

Are we going to embark on this ga-
Jewish era without realizing the unity
The maneuver that throws us onto the shore? No,
before boarding the boat we will look
the captain's face. If he's Jewish, let's stay at
earth, and let's not separate anything at all.

But he is Jewish, he is certainly Jewish. There
an absolute agreement between extreme radicalism |
of Mr. Camille Dreyfus and the conservatism of:
The banker, friend of princes, is of dubious quality.
Our confidence is cleverly surprised by
two extremes of our political opinions,
That's all.

A Jew on the far left; a Jew at
The far right: but that's everyone
Content in the center? Wrong. It's all the
deceived centers, duped, accumulating the number
of their votes to be more easily crushed. That's
the Jew executing the towers all along the line

of seesawing and playing openly before the
cards that are not those qni Jui servenl
truly. The good ones, the ones using-
which he takes, cuts and soups, his! in
his sleeve,
Once and for all, I will tell my colleagues-
triotes that they are wrong to be too confident
when they play with the Jew. They beat the
cards. He holds the cup. Be careful.
It never happens any other way. All the
every time a transaction takes place where the Jew
is the middleman, he's the one who won that
we who lose, because what all the
The world loses, the Jew wins. The Jew has two
hands also suitable for this type of bend
fice. Whether it be Mr. de Roll's right hand:
schild, or the left hand of Mr. Camill
Dreyfus, it's always the same result.
You are surrendering yourself to the Jew, for these two hands
tn enemy appearance are the two arms
of the same individual: the Jew. a
Once again, in all of this, the Jew

his profession as a Jew. Let us do ours, that devil, and let's keep our eyes open. Let's have, if need be, eyes all around the head.

It won't be too much. It will even be at this only on the condition that we can to define one's attitude in our internal quarrels laughter like that of free thought. These He has too much interest in fueling quarrels. to avoid stirring them up as best he could. And he succeeds too well in stirring them up not to be satisfied. Look how his grin tightens! It had been centuated for some time! Oh! but He was having fun, having a blast. "Everything will succeed," he said. "The roosters are fighting." He is the kid who goes kiss/kiss! And he beats some hands of joy, so ardent are the roosters to tear the crest apart.

1. It is regrettable in this case the complicity–a somewhat too openly acknowledged quote from some protesters for their part, the hostilities have a character–a more political than religious matter, although

Protestants, generally very respectful of their religious practices, do not find p# It's bad that we renounce nüté

A boastful spirit is often a vein that

It's good to exploit in France. And the pros

Many, like the Jews, are quite adept at it, by reaching an agreement. I repeat that I am not making a quarrel here. in the name of some church or other. I observe only that, beneath a grand air of independence Dance, these are exclusively religious people. placed opposite us on a connected terrain gieux, which most invite us to no longer be Religious matters. That's all. I'll leave the religious aspect to others. care to decide if the majority of Ja family of

Catholic birth right or wrong of 5 to persist in this policy, more perfidious than foundational. Definitely French.

I will say again that I do not declare sweat to the Protestants, especially to those who ns like those from beyond the

for example, and which sooner or later will be used

{there

—

common cause with the independents of my species, the day when the country of France of which they will need their help or their blood. To these French Protestants, who serve the Republic and France, I will try to They make it clear that we are separated by nothing. They tolerate the Jew out of discipline. I hate him. out of racial pride. The French Protestants and The French, in general, are not far from being reach an agreement.

As for this traveling family and something a few nomadic Protestants who came from abroad ger, from Switzerland especially, from Geneva where one Hating us is another matter. The refugees have never had love of the France. They left it at the Edict of Nantes. have taken our national industries abroad They want to hold Louis XIV responsible. Let us try not to confuse them. The edict of Louis XIV, outwardly religious, was politetick at the bottom. He wanted to unify France and to place it under the vocation of a single faith.

That's an idea worth considering. Huguenots, nobles or bourgeois who abjured their heretical claims, in the face of concern of national peace and love of country, Î

French people, before being mere devotees,

The refugees who returned to France from-
Then 4870 were and remain devoids
It is as devotees that they are taken into account
halfway into religious and financial war
What does the Jew tell us? The financial war
of these Protestants is an established fact at the certi-
study of anyone who knows what we have been able to
expecting Jewish maneuvers from the bank
French-Genevan Protestant.

These people formed a Faustian- in Paris
semi-stock market, semi-bourgeois tocracy, pre
stiff, formal, dry, impertinent
hypocrites, who are indeed the most disastrous caste?
pleasant that exists. They were strongly reprimanded.
last winter by the discovery of a
man named Geneviève, where the author, U
a woman with a righteous heart and a kind mind, she revealed

And the

uren

'all that is depravity and falsehood'
:_ beneath the apparent affability of these false nobles,
major organizers of charity events, parties
exclusively Protestant, moreover (4).
These Protestants remind us too much of
that, moreover, the idea that drives them is not
French point. Theologically, their reli-
The region originated from the Jewish people. "Rashi and the Tosa-
phistes made Nicolas de la Lire; Nicolas de
The book made Luther, as we know. Historically
Protestantism originated in Germany. Luther
is the most German of men, he is the
more quibbler. Quibbler, heretic. The he-
Protestant resistance could hardly succeed in
France. She achieved so little that she brought about
cruel wars, regrettable measures, then-
that after all, it was French blood that was shed
at home, under blows from French swords.
That's because France, as it so aptly put it
writes Mr. Renan, "is the most

(1) And so, is Alphonse Daudet's Evangelist a

A fairly significant book?

orthodox, because it is the most indifferent in roll
.gion. To innovate in theology is to believe in li
Theology. But France has too much of a "pouf" spirit.
to never be a theological country. Heresy na
"Nothing to be done about it." So we are {
taken aback and very bewildered as well, when we
let's see some Protestants who came from outside
to associate with Jews who came from further away
core, we preach the heresy of the free pet
sée. All this bores us, brave gti, l-
Bible scholars. Leave us in peace! 5
I see you're going on for too long, I believe...
that you are working to irritate us and that YOU
You are resentful of the peace of mind. No.
These habits of indifference disturb you.
You are quite wrong, thanks to them we had YOU

forgotten. Here we have just been forgotten.
we disappoint-

], Take
nsformt
For"
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to see that you were there. Immediately
We'll see that you want some of our money.
Keep in mind that our indifference will not be 8€.
you require very close attention, including YOU
rez regrets having awakened the perspie

Re” “ss NN — “OR
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oo,

For those of us who have remained, we are perceptive.
In France, we are. And so, do you know-
The Jew will warn the Protestants who
have become his allies, that he could ar-
river one day to see renewed at their de-
They are working on the history of Shechem. Shechem, like
the Franco-Genevan Huguenots, was an incir-
Concise. The Jew doesn't like the uncircumcised. And if
by chance he concludes a pact of alliance or
friendship with him is a pact of the kind
the one concluded between the children of Jacob and this
poor son of the king of Shechem.

We all know the story because we have it
read long ago in sacred history, at an age when
None of us saw any harm in it. Here it is.
repeated with all its perfidy and
of cruelty.

Dina, Jacob's daughter, aged sixteen, wants
She is going to see the Shechemite festivals.
abducted and raped by the king's son. The young
man elsewhere offers all repairs

tions demanded by the children of Jacob who

come to claim their sister as it is their
duty. He has a good position. His father is
king, and he very much in love. He is ready to consent
to all that the family of the patriarch of Israel
will demand of him. The children of Israel will demand
What? That the king of Shechem, his entire family
His people are being worshipped, they say.
that it is not permitted for Israelites to his
to link to uncircumcised men. The condition is ä
accepted. And the king himself is the first
to set an example for all his people who limit
Did the young king have to be in love?
But this is where Israel's treachery begins again.
in all its splendor, and, let's say it, in all its glory
her eternity. The third day after this dou
a painful operation, when the pains at
the wounds are the most acute, adds the comment
Simeon and Levi, Dinah's brothers, entered
in the city of Shechem, sword in hand,
Accompanied by their servants, my

all the males, those poor fresh waxed ones, #
take Dina, their sister, with all the money that

al”

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me

sacrament

There were women and children in Shechem and
of herds.

As we can see, it's a betrayal, leading to
The complicated murder of robbery. And yet the
the king of Shechem had subscribed for himself and his
subjects the covenant of alliance concluded between Abraham
and Jehovah under the tree of Membreve; they had
They made Israel's allies. And at what price! Conclusion-
Zion: circumcised or uncircumcised, one is never
for a Jew than an uncircumcised man when one
is not of the tribe! And those who are not
not of the tribe, we just saw how the
The Israelites treat them. Let the Protestants who
are currently playing the game of the Jews
they meditate a little, I encourage them to do so, on this read-
Shechemite minced meat!

They are familiar with the Bible. They understand-
perhaps they will.

That said, for anyone who is too open-
a malicious pleasure in making us laugh
grimaces behind a mask, grimaces of

pastor or rabbi under a mask of freedom
Thinker, let's summarize the debate on the Jew among
clerical in France.

For him, the serious quarrel of the free per seée is merely a means of conquest, a MOj# to converse with us in perpetual illusion fantastical vision that has dazzled us ever since He was sixteen earlier. He knows we're bararts fond of speaking, Gallus dicendi penis And there he is, using up our oratorical saliva on ul A subject where he alone will gain something. The The subject is serious enough to allow us to Leave the Jew aside, for the moment? less.

Now we will know what it is for us! to do when the Jew irritates us too much with the pins he sticks in our chairs. For the time being, we only advise this fierce free thinker to stop j0 | frequently with the ashes of 10 | Faith that dies. Wherever you tickle it, | The Frenchman hardly likes to do anything but joke about it*

is |

lasts too long, especially when it takes bad turn of events.

This mask of a free thinker has us all looking like an agent provocateur's mask. This We know that mask because we have it already seen strolling his hideous grin among the Socialists. Enough! If we are badly said committed to maintaining all good relations with the priests of our ancient religion, we are even more ill-disposed to us in allow to be imposed by the priests of a religion who is not from our region.

Moreover, we are very close to us to get angry at people who get along too well good at stirring up the spirit of revolution among us and disorganization. We are people courteous, well-mannered, and well-behaved with the foreigners, but on the condition that the foreigners-Gers will not benefit from our hospitality cordial to harm security and pros-The peril of our country. The free thought of the Jew seems to me an ingredient perfectly suited to to undermine the sustainability and inviolability of our

great country by sowing the divorces of the thet-

Jewish logy.

The Jew is a theology. The Jew is a religion. If ever we were willing to giveblier, let's reread this fragment of the report addressed to Napoleon in 1806 by the legislator Portalis

"Religion is not usually relative"

than to things concerning conscience; ch& For Jews, religion embraces everything that is fundamental and governs society: From this the Jews form by an entire nation within the nation, they are not Neither French nor Germans, nor English! "They are Prussians, they are Jews."

The famous Universal Israelite Alliance of Crémieux says nothing different:

"The Alliance is not a fraternal alliance" Gay, German or English; she is Jewish, It's universal, that's why it succeeds Hi,

It's cynical, but that's how it is. And they They will come and tell us that they are more special-

_ French than Germans, because they have localized their interests on the productive land of the France! And they will come and declare that they have as many rights as we have to the French homeland çaisel |

We will explain this further later. For now, let's tell them they are neither Neither French nor German, but that they are Jewish, nothing but Jews, and cannot be anything else something that Jews.

Their religion is their destiny, their in-
Instinct. Their goal, their everything. It is their calling.
In Abraham, it is their millstone, which they keep-
tooth! And above all, that they give up wanting
to stun us by trying to make it spin
at our expense.

With its crazy steering wheel noise, this moped
It irritates us and makes us nauseous. Let's say
with her foot on it, let's stop her again like
The Middle Ages had stopped it. Everything needs to be done
price that it becomes heavy again with all the weight
of its immobility.

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The millstone, motionless on his shoulders
It is the Jew taken back by his destiny, cl k
Jew nailed back to the shifting wall of his fatal fate,
It's the Jew finally returning to his font.
exceptional, a damned wanderer.

The Wandering Jew is the Jew carrying ruins
In ruins, from kingdom to royalty, The far
water of his religion. He is the eternal traveler
of the Middle Ages, which spread from people to people
ple, from century to century, drinking its arms
in his cup, which sleeps neither day nor night, 1
on silk or on stone, and who cannot
descend by the same path he climbed.

Jehovah is not powerful enough; Abraham
is too narrow to tear the Jew from his W
A cation of misery and repressed hatred. (NOts)
'We tried to bring the Jew to us'
to introduce it into our system of freedom €!
of humanity,

We are now forced to get rid of it.
Can't emancipate him without it costing him
life to the emancipator. The Jew, despite all our

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efforts, despite his own, are regained by
its destiny as a murderous, useless bumblebee and
destructive. He falls back into his religion. Com-
How does he fall back into it? Oh! Don't worry, there
falls back down on its own.

So see if this famous Israelite Alliance-
the language of which the Jew is so proud, is not the instrument-
the mechanism of his own downfall, a crafted instrument,
melted by his own hands.

We had forgotten that the Jew is a traitor.
a deceitful man, a masked wrestler, and, what's more
is, a cosmopolitan of an "inexorable" cos-
Mopolitism,

Who reminds us of all this and who clarifies

That rediscovered memory? Crémieux, yes, Crémieux
himself, by telling us that the Alliance is not
not French, but Jewish, and that if by chance
we meet little Jewish children in our
Secular schools are a complete fabrication.
that they are there, because these little ones are not lai-
Not at all. They made their devotions to the
house, and kissed the "little stick consecrated to

"God" before eating and before coming to
the school where they joke about Benedicite.
You might say that Crémieux didn't give
all these tips, and the Israeli Archives do not
They didn't publish them so that we wouldn't have them
knowledge. It doesn't matter, we have it
knowledge. It's all there; Drumont the:
He found them, he did well. We always make a 6
a good deed when you save your country from
the vile deception, a sleight of hand,
where the life of a people like ours is in
Game. |
The Universal Israelite Alliance wanted us
If we lose, she will save us. Where did it come from that...
a cunning, quibbler like Crémieux has thus
delivered the key that will open the exit door WHERE
All the Jews of France and Algeria will pass through!
Why is it that this businessman is so clever?
Has he thus fallen into his own trap? It's
that the Jew, whoever he may be, Moses or Crémieux;
is never free from his destiny, he is always-

days in the trap where we believe that

He falls. He never gets out of this trap; he falls back into it.
falls a little further forward each time he
attempts an effort to break free.

This trap is his religious vocation, his
eternal damnation of the condemned Wandering Jew
never to enter the Promised Land.

Crémieux will have been the Moses of this pro-
liberation of Jews in French territory since
nearly a century. Like Moses, he will have led
his people at the edge of the Promised Land
without letting them in. Like Moses, he will be
died a few years before the symbolic melee
a council presided over by Joshua.

Like Moses too, with the program of
his Covenant, a kind of new Book of Scriptures-
old where the figurative language of the Old Testament
is replaced by the cold, incisive tongue
of the businessman, he will have left in his wake-
rant of writings which bear the contemporary stamp
the fading of the sign.

It was therefore necessary to say earlier, at
regarding Mr. Adolphe Franck's letter to

Journal of Debates, that the Jew cannot ph
nothing to write or attempt that doesn't backfire.

He is lost at this point, whatever he
It is done. This is the hour when Babel crumbles.

The Jew will return to his destiny.
cable of the Jew enslaved by his Abraham and of
his Jehovah, strangled, garroted by this vo&
tion, Wandering Jew, without land, without heaven, 52%
possible homeland.

The Jew without a possible homeland is the Ju
Wandering. It is the motionless millstone crushing A
shoulders of the marching slave.

CHAPTER FOUR

THE JEW'S HOMELAND

I

THE JEW IN THE RIGHTS OF THE REVOLUTION FRENCH

To determine whether the Jew has any reason to to claim their share of the rights of the Revolution French, let's see if, in our opinion, it has a race determined, if he understands the family as we, if he has a nationality and a homeland in the meaning we attach to these words.

The Jew, the true Jew, the one whom Moses emled into the desert, thus clearing the Cyrus's vast empire from the overflow of his parasites, is probably not gold gine, as I tried to demonstrate, yes purebred. It had to be completed in s% ranks too many repeat offenders from all over l8 points of Egypt to dare to claim origins as high as he does UNDER penalty of ridiculous. The vagabonds were taking advantage of the aceasit! the departure of the Israelites to escape from a countries where they were too well known to the police where they no longer had anything to do. "Burned." They joined the Jews and marched! behind Moses. So much so that up to a certain at this point we are permitted to think that A Jews of today, sons of the Jewish troop of Moses, come from an agglomeration of u individuals from various origins, grouped together by events even more than by the natural ties of blood or character presided over the formation of the li in our country

national miles.

That's all for the breed. The Jew is no more a family

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as we are used to considering the family and to establish it. After the interview Under the tree of Mamre, Abraham sends away Lot, his nephew, telling him to go and fetch Fortune and pasture elsewhere.

This is for blood relatives. Let's see the family of alliance. Abraham arriving with Sara in Egypt presents her to Pharaoh as his sister. The Pharaoh found her beautiful, and the The Bible tells us that he tried to use this pretty no one without succeeding. Yet Jehovah is there mixed, gives the Egyptian monarch the wrong by making him understand that they did not want the woman of her neighbor.

Everything works out; Abraham receives gifts as the price for his cuckoldry, which he placed under Jehovah's patronage. And Pharaoh apologizes as best he could, stating that he didn't know Sara is someone's wife. "He told me that she "was his sister," he explains in his defense. to Jehovah, who is only calmed by the indemnity paid by the Pharaoh.

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the daughter or sister are, subject to UP P

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It is true that Sara was at the same time k Abraham's sister and his wife. This is not That's perfectly in line with our practices. If that happens It is through an abuse of bestiality that the Code, In our culture, we condemn and punish. The Code of Israel is less severe on this point, because on Vol Abreham repeat the same maneuver with Abimelech, and Abimelech, like Pharaoh! saves himself from the wrath of Jehovah with strong unity Compensation. Compensation plays a huge role

in these circumstances where the woman is a
merchandise intended to generate income
income through compensation to the Jewish family.
This hasn't changed much. We know (WHERE
a lot of old and young Jews in Paris, don!

And
disbursements, constantly available.

Here is something in the same spirit of a Jewish family
Old Lot, a widower, becoming the husband of 5
girls. I'll be told it was dishonorable to
a girl from Sodom to remain a virgin
Poor daughters of Lot, seeing themselves relegated

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in a cave, with no certainty of ever
returning to society, they were afraid of dishonor-
the one who was waiting for them in the story. And the
this is how to avert this misfortune by means
as natural as they are illegitimate, according to the law-
the timidity of our own morality.

No doubt we see it every day among us
also young women who, after a certain
age, they believe it's time to put an end to the tooth
of wisdom. But we are, I believe, on
the family institutions with which
these feminine determinations, which have their good
for those who are neither of the same blood nor
of the same name, have nothing to do with each other as far as I know.
Because if it were in Abraham's family, or
of Lot, which is exactly the same, a principle of
domestic customs of handing over to their father in
intoxicating his daughters rather than letting them
daughters, I declare that the family according to the voca-
Abraham's teaching is not, but not of the
Everything, the family as we respect it.

After these unnatural alliances, but
21.

mandatory, here is the conclusion logic, divorce.

Senator Naquet is by vocation of Abraham. Drumont did well to rap him. It was necessary to explain the fervor of € chemist politician trying to make us adopt a law which is his Law, that famous Law that every good The Jew carries it within him.

When Sara, wife and sister of A recognized as sterile, no longer represents the principle of the fertility that Lot's daughters representent with such keen eagerness, Abraham

nagine the divorce, and fertile Agar Ja sersells.

This is also evident among us. But when It's obvious, it's always outside the fair a thousand, outside the laws of the family, otherwise outside the marital home, and it is rare that the legitimate wife to whom such an insult is directed done, put all the complaisance into it, {all the goodwill, which in this matter has been acquired To Lady Sara. Is divorce therefore a compromise?

prahan

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given that everything is easy for the Jew, to whom everything It persists in our country. Divorce exists today. at home. So be it. Those who have it most ardently Jews are recommended, such as Mr. Naquet, or halves of a Jew, like Mr. Alexandre Dumas fils. To do so adto put it, they only allowed themselves facts of our history which are acts of force, or rely on exceptions where the mass of a people must not, cannot be admitted. Regardless, the divorce has been approved. He now has The force of law. And events unfolded... galloping as if to justify its usefulness and hygiene of such a measure.

That there were many people among us
unhappily married people who aspired to the success of
The Naquet proposal, that's true. But that doesn't
It doesn't prove that the whole country was in the same situation.
Anxiety. I still believe that unhappily married people
never represent anything but the exception among
us. You have to be Jewish, and willing to plant
In our country, Jewish Law is enforced by force, in order to have

the audacity to allow oneself an exception in order to
formulate a principle common to everyone.
And this proves once again that, just like the Jews
search among us for the bad guys
will be able to help him succeed in his bad
financial blows, likewise, when he wants #
posing as a moralist, he relies on what he can
to encounter morbid elements among our own
or immoral. Divorce, even though it has €0
which in our country has a solemn and respectful character
The tablet of a Law is immoral. It is immoral.
because of the children. Among the Jews this is not
not the same importance. Their children to
Strictly speaking, they don't have a name. All the
The world is called Lévy, Bloch, Cohen, Jsaat,
Benoît, ete.., ete.…, all names that do not represent
They don't feel a name for us. A Lévy of
More or less, it doesn't matter.
However, our children have names. The mother
to the name of her children. Give to the mother,
However undignified it may be, it's an opportunity to get rid of it.
Using one's children's name is immoral.

It is a thousand times better that children have to
to blush for their mother, knowing that she has
no longer the right to bear the name that she gave them
gave them their father's name, placing them at
world. A mother who dishonors a name,
It's a tragedy. We know how to sympathize with
misfortune. And then we say of children, sons of a
The mother felt guilty that they had lost their mother.
death that leaves an empty seat at the home does not-

It doesn't involve the family. Divorce, which sets up a
another home next to the children's home, and can
to have other children alongside the pre-
Miers destroyed the family.

Children are much more vulnerable without a father or
without a mother, when both are alive
from another life and another family, than when-
that they are both dead. Death, I
he repeats, of the father or the mother, of the father
Even so, it does not destroy the name. If the name is
Prostitute, defiled, dishonored, it's an evil
which only affects the individual. The general
remains intact. And for us, the general, it's the

France. There's no denying it, the divorce was born
not in our religion, it's that he wasn't pi
in our customs. It is in the Jewish religion
because it is in the customs of the Jews.
is even like a necessary element C0
Constitutive of the Jewish family. For the family
The Jewish family is a wandering family, a family without
homeland to cling to, without a name of paf
or nation to be protected. In
The more closely spaced the hearths, the more
There are more children from the same father, plus y?
of Ishmael next to Isaac, plus the Jewish family
is strong. It only exists through quantity
It can only operate against us if dk |
operates en masse. The Jewish nation does not exist
that in Israel and nowhere else, plus there are
Ishmael or Isaac, the higher the nation number!
It matters little whether the children are
born to the maid or the lady. All
Lemme Juive is a servant. Her situation €8f
entirely inferior to that of her husband. She plays
alongside him the role of accomplice to the pleasures-
|

sensations of the flesh, nothing more. She is treated
in the oriental style. 11 It is hardly anywhere except in France that-
then very few years that the Jewish woman
occupies an equal place in society.
How long has it been since women
synagogues are no longer separated from
Men? Only for a few years. And

still in large synagogues such as
that of Rue de la Victoire. Until then the
Women were relegated to a stand.
at the first one, where they said very prayers
distinct from those of men, if I judge
by that in which men thank God for
not having brought them to birth as women, where the
women declare themselves ready to endure all the
evils that God will send them. This may for–
to have the last word in a discussion about
Jewish divorce triumphant in France. The di–
Vorce is not for us, who have a
homeland, a family according to that homeland, and a
name following this family. We compel–
To have it in our laws is to make it in–

swears to our country, to our family, to nolt
name. It is above all an insult to the woman, to
the French mother than to submit her to al

prices of an oriental law written by Mo

for the Jewish woman, whom the Jew considers as

a slave.

The enslaved woman, the woman
Abraham's divorce, the woman subjected to A
on his knees
e SIen,

threatened by

prospect of having to rock
Ishmael, the child of the maid, like]
That's not what we call 6 F

the family. It could be the fu
We do not confuse them.

we are not Pi in

rancid
thousand

Jewish, but it's not necessary

We are not from Israel. N
Abraham nor in Jehovah. We do not force
that he claims

The Jew to embrace our laws:
"It is up to us to decide"

It's up to him to try. It's
if this claim is anything other than a pre
Attention. And perhaps today we would have
It was very difficult to deny him access.
He himself did not provide us with each one.
This was the perfect opportunity to catch him red-handed.

Re... RE –
D
oo, 1

the offense of expropriating what belongs to us
leave.

Just look at divorce; I don't know
no better argument to put in
its natural light, the ballistics of the Jew,
this ballistics of attack and coup.
This is the Jew in the midst of carrying out his
offensive formula, imposing the laws on us
of his vocation in Abraham, the laws of his
theology.

The French Revolution opening our country
to conquer the Jew, also opened our
institutions. See how it enters into
our family. By violating it, by expropriating it,
by supplanting his own family. Because he
We must now start from this principle: the di-
Vocation in the French family, it's our fa-
thousand expropriated by the Jewish family.

Expropriate! Expropriate! That's the word for it.
every Jewish conquest. The Jew marries our
morals. Don't be fooled. It is in

This is just as insincere as his role in
| 28

secular freethinker. The Jew does not marry 1

morals only to break them better. Let us not forget
not that he is a separate being, constituting ul
a world apart, with its own unknown way of life
Compatible with any other system. The Jew cannot
reign only in place of what he left#
willing to submit. Obeying for Jui, that means
to say to finish within a certain timeframe. He was blown away.
to inspire confidence. Deep down, he doesn't...
than to get a divorce.
That is why it seems to me that the Revi-
The French revolution attempted the impossible, by VOU-
making available to the Jew rights
which cannot suit him. Not that; if
If it were another people, there would be no
of possible accommodation. But with the Jew,
Reaching an agreement is completely impossible. Ilnyi
Never a lasting agreement with the J gif, The con
Language fusion always occurs ef dis-
Persian everyone, because the Jew who
an exceptional individual could not act al
“rather than in his exceptional destiny”

is

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oo PR,

Believe me, this is not without reason.

I insisted, as I did above, on
what the Jew calls his calling in Abraham.
The Jew's destiny is exceptional, it is necessary-
let it be said, to be remembered, since it had
forget.
It is especially in the face of the rights of the Revolution-
French solution that we realize that this
destiny is unique in the world, and makes of

a people who represent it, a people apart.

Listen to the Jew. You might be thinking
that he declares that he is a people, a nation,
Not at all. He is God's people, the nation
from Israel. For us, that also seems strange.
that if we said that we are Îa
nation of Clovis, of Saint Louis or of Louis
XIV. We are the French nation because
'that we are from the country of France, and the
Jewish is not the nation of Israel because it is
of the country of Israel. Israel is not a territory-

Israel is a historical or theo- myth

Logically, it doesn't matter. Ultimately, it's a myth.

a random thing that doesn't correspond to anything
on the political map of the nations of the UN-
"Vers" is a word.

The Jew may say: Israel is a n
nationality. Israel is a nationality sin
Him, but not according to us. A nationality
In our opinion, this is something that has
a more or less unchanging design on the island
land register of peoples with different names; cel
something that is connected to the earth, to the globe.
There are mountains and rivers that sound!
In France, there are neither rivers nor mountains.
who are in Israel.

Israel is a rallying cry, a signature
an individual's name borne by several individuals
vidus, the name of a family that serves for #
to recognize people from the same family,
family formed on bases other than the
ours, on opposing, even hostile, grounds,

because this family is stateless, Sd
resources, without soil to feed themselves, San
profession, with no other means of subsistence than

SSSR TR, SERRE.

What makes a terrorist attack illegal in our country.

This family is the family of vocation
of Abraham. Abraham's calling is therefore
the Jew without a defined race, like ours.
Ours comes from people who occupied this
territory before us; people who have us
left their name, which is a family name
ethnic and not mythical family; people
who were the rulers of this country before us;
this country of which we are the holders at-
Today, we only hold them today.
because the people we come from were
holders before us.

Abraham's calling was still to be a Jew.
without family, as we understand the fa-
a thousand. Our family rests on
customs that come down to us from our predecessors
in this country, customs subject to modifications
cations, to improvements which are the
inherent to our ethnological heritage.

The family of the Jew, which is mythical, is
an unchanging family. Unchanging because

so that a family can change within
Its operation requires a pretext

to change.
However, the Jewish family, which has remained what it once was
was, a mythical family, cannot pass
modify as long as it is not p#
ethnic. Her situation hasn't changed, she
is still searching for a country where she can
to establish itself. Wherever it establishes itself, it will put its
claims forward. And she cannot do va-
to justify its claims by expropriating the rights
of those whose place she will take. The family
A Jewish woman will therefore never change her situation.
because no one can consent to him
to provide the means to expropriate what Ra
inconvenience, that is to say, to demolish what should be
demolished to make way for the dream of the
Jewish family. It would be necessary, for the family
Jewishness ceased to be immutable, that it took posit-
tion somewhere, found a territory for
to make it his property and to constitute by Ja
Following an ethnic heritage for his people.

As long as the Jewish family is this
What is it, a mythical family and no
ethnic, she will be condemned to remain this
that it always was, the family of vocation
of Abraham, that is to say, a family that has not
no real assets and cannot be held responsible for them
titling one that by what puts us out
The law: the attack.

Abraham's calling, ultimately, is to be a Jew.
without a nationality other than his religion, that is to say-
to say without a homeland, according to the meaning we attach to it
to this word which is the idea of duties included
between the cradle and the tomb, intimately united
bound to one another by the intimacy of their constituent atoms
killing the soil that feeds us.

Taking the word "patrie" (homeland) in its origin
even in its germ, we should, in this
As far as we're concerned, to say that we have a
matriarchy. We are coming out of it, sort of.
womb of the earth that carries us, that
gave his name and who gives us the breast so much

that our life may last.

We are the children of generations that emerged like us from the belly of the earth of France These people shaped our heritage, we improved successively, they grew it into Du in dignity or in office; they have done to that fraction of the globe of which we are a part of the story € a glory in keeping with our character, to nf

hopes, to our ambitions, in our own way to understand glory or merit. Celi It is called France when it conforms to our French spirit, Germany when it falls within the conditions of the alle- character Mand, and so on for all other peoples which are breeds or portions of breeds. ancestors who were born like us and died like ours on this part of the land where we are classified under a heading nominal, are our ancestors 16 dead, just like fallen leaves last autumn are ancestors of the leaves of P FAMOTRPE following, Ancestors by Ja sévé, pi life, through death, the three principles that

they seed the soil humus and nourish the living world. That's why I say that our homeland is in a way a matrimony, a mother, a womb from which we are born My children, a breast that gives us life.

The Jew, however, has no homeland. The only point of the globe that he can recommend is the famous cave of Hebron. And yet he did not owes nothing to this hollow rock. This cavern, Abraham bought it for a good price. to bury Sara there. It belonged to whom- that before becoming, by contract, the property of Abraham's family, and that Moses made him the sepulchre of all symbolic Jewry and of- official of the Bible. The parasitic Jew of the uni- worm is even the parasite of the cave of He- bron. 11 only becomes the owner of it as the tenant who would buy his house owner. Someone else was born there. It's

The attack again, but in its regular form
Cash payment. An attack nonetheless
in the absolute sense in which we understand pa-

sorting. It was necessary to have the cave that the
The Jew evicted the first occupant. That he
dislodged him by pouring four thousand cycles on him
Gold, it doesn't matter.
The main thing is that there is
And there was an eviction, since it ÿ to €
purchase.
The Jew, therefore, has no homeland, in the filial sense.
where we understand the homeland, in the bonds of
flesh and blood that make us love Nolfé
country and defend it against aggressors

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species. His homeland is a quinesl thing

like his odious system
eli-

had been evicted.

known only to him,
financial. It is a collection of T practices
religious, institutions and traditions which

have no home anywhere and no point of €0l
A world, not
st en

but

comparison among no people of
even among the English, whose heart does not
the sum that an ambitious tourist's heart
Not an international figure like the Jew. The Englishman
on a journey, however far it may be carried, leaves
always a piece of his heart in the ground

coal–blackened from his England. Wherever he goes,
However vagabond he may be, the greatest reproach
The only thing one could say to him is that he takes too much
easily his homeland at the foot of his rubber–
cabbages.

The Jew is the only people of whom one cannot
not to say that he carries his homeland on his heels
from his shoes.

The Jew's homeland is his religion. Since the
Abraham's calling, he has no other territory
to tell him that the promise of Jehovah making him
to glimpse the empire of the world.

Such a promise was from Moses
an argument that could have its uses.
She calmed the incessant rebellions of the
multitude that the old pontiff dragged behind–
behind him, pointing out prey to a vora–
easily explained in such weather and pa–
He was in this place. Besides, could Moses have promised...
something other than the world as a homeland to a
A people who didn't have any? He couldn't
Give him more.

So this is the Jew, necessarily cosmopolitan.
His homeland is that of all secret societies.
which have ramifications throughout the world and
to link, that they call themselves "masonry"0l
The "Society of Jesus." Still in these mountains
black or red bullshit, find–0l of
people who, if they are international on one hand,
are connected by the other hand to a point on the globe
where they were born, where they have altaches.
Promises like the one made by Moses
cost nothing to those who make them; they are folded
perilous for those who accept and seek them
the realization. At the time when Moses promised
The world had its Jews, the world had emails
Egyptians, Assyrians, Chaldeans,
of the Canaanites, of the Amalekites, as it was
Later in the hands of the Greeks, the Romans,
Celts, Gauls, Germans,

Saxons, and of all modern nations, for
I believe they are not very willing to let themselves be dispossessed.
Cémme he is in Ja ballistics of the Jew of the
to dispossess sooner or later.

Dispossessing us is the term of the Law of
Moses. Promising the world to the Jew, that was him.
To say, "You have nothing, they have everything." That was, in
In short, to outline for him in very meaningful terms
this expedient which, in our country, throws out the law:
the attack.

I really wonder how to reconcile
the principles of this religion, which is the true
Jewish homeland, with the rights of our Revolution-
French law, common law, rights
of man, the rights of the citizen.

When I reflect on what a Jew is and on
which reduces its interstitial walk, I
asks if the men of Eighty-Nine,
who were, in short, apostles, did not
was a bit hasty in its approach to the
Jewish. Actually, I don't think they know him.
They didn't know, they didn't know what capable of doing, of demanding, the day when he
applies the generous principles of an abso-
total solution,

It seems to me that Abraham's calling

definitively puts the Jew outside the law

our law, since the law that the Jew

to keep constantly within him is the negation of the
OUR.

From the very first pages of this book, I
declared that the Jew is helplessly agitated UNDER the
criminal finger of his Jehovah, that he is not pi
free, doesn't do what he wants, suffers until
To the very end, into the eternity of his birth

the impulse of a religious vocation.

I wanted to stick to the terms M}
of the Jew's destiny. But now WHAT?
shown the Jew operating in this myth
cable and immutable, I am authorized to declare

that this destiny is neither more nor less than
the work of the Jew. This Law of Moses which... The summer

thics
ji

is the law that he dictated by his actions to his
legislator. This instinct that we have YU
g S0-

essentially limited, unable to jam
shooting at the limits of the attack in the form of eu
intellectual property or financial squandering
candle, is less a mysterious inevitability than

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5

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the essential mark of the Jew's abilities,
Moses shows us the Jew as condemned to
to suffer a fate that had been cast upon him. We do not
Let's not engage in witchcraft here.

We do not believe in magicians. And
if we find ourselves facing a skilled craftsman
sir of towers, we understand that at a
At some point we will have all of this
Magic: a natural explanation.

But all the evil that damns the Jew is
simply the inferiority of his extraction.
He never did anything among the others
peoples who allow him to consider himself a
elected. He is a weakling against whom even the strongest are not

than imitators. Its strength is the strength of weak, deceitful. We called him a sorcer because indeed he acts with us as a sorcerer by making us take bladders for lanterns.

May this destiny be sad and humiliating. Not very enviable, I admit. That it is necessary to I'm willing to deplore it, I suppose, although to my

In this sense, we would be completely wrong to cry. on the tears of the Jews. That's what they did Men of the Revolution; they were mistaken We don't pity the criminal who doesn't want to do worse. to be pitied, does nothing to avoid being judged complained. If the Jew is outside the law by virtue of his vote The situation in Abraham is his own fault. He did not There's no way out. He wants to enter the dark. law, and he wants to keep his own. He wants to nolit common law which recommends work, the production, honesty in transactions of any kind, which regulates certain measures of family or social life, and it advises deep down, though, treacherously: His law, which is the death of ours.

The Jew in the universal right? But he cannot He's not there. He's not working, he's not producing. He lives off exploitation and unfair transactions: He shouts from over our rooftops that he is secular, more

secular than us. And he doesn't use it against us

3 J
that the violence and abuses which are the esse | us

nce of his law, a religious law. He enr

AESEERSFEE

in our family to rape her with Îa his own by forcing us to divorce. He only has

Grimaces and lies at our service. He...
asks to share our home, he tells us
hunting. He told us he was hungry. We ou-
We will see our table. The next day he pushes us
in the street and wants us to die of
hungry. 11 is cold and seeks asylum in our
house. He goes in: it's to throw us out by the
window. He proposes we do business,
of commerce. It's to sell us
Counterfeit or stolen goods. How?
Would he sell us anything else? He doesn't produce
not.

No! No! The Jew is not within his rights.
common. And I apply Mira-'s word to it
beautiful: There are only two kinds of men,
those who work and those who do not work
Not those who earn their living, nor the thieves.

The Jew does not earn his living, does not work
No. He lives off the common good. His life is an attack.

Perpetual. He's a thief.

Thieves are outlaws here, not
at home. Let him keep his Law. We keep it.
our common law.

Human rights? How can the Jew
Would he be within the bounds of human rights, he who
is not subject to common law, he who is not
not free.

The Jew is not free, always because of
His calling is in Abraham. The Jew is not
free because this vocation is a vocation
religious and that the Jew cannot, does not want
He can't get rid of it. And he doesn't want to, because he
can do nothing without her. It was written for
himself, by himself, as the only
a rule of conduct that he can follow. She told him
is so essential that when it comes time to do
the assault on our house that we could not
to take after 1870 only on the condition of having
of freedom itself, the Jew Crémieux re-
orders his family to put on masks

of liberalism. Secularists, be secular, their
he said. Or at least take the look of it.

mt

"Send your children to secular schools"
"que," but let them make their devotions to
the house.

This is how far the Jew's freedom can go.
The freedom to lie and to be hypocritical.
Beyond that, nothing but a religious Jew, very worried about
to know if he will soon have the right to raise
in Paris as many synagogues as you want-
drait, as many as there are churches in Rome.

Add to that the fact that the Jew harbors a fierce hatred
The Christian's hatred, which goes back a long way, to the time
of Christ, and still endures, since histo-
Living Jewish scribes are very eager
to throw our "Jewish heresy" in our faces
which halted intellectual development in
"Europe." As if the great movement
pagan of the Renaissance, in fifteenth-century Italy
century, could never have been a movement
Jewish. The Jews having always had the horror-
fear of Greek antiquity, and not having accepted
Aristotle said that because the Arabs had de-
marked before them, they did not recognize the

Greece in Aristotle, as distorted by the Arabs
The Jew is free! But he has no means of
to cease being Jewish if he so desired to deny it
of his calling in Abraham. We have 1
above, by a quote from the Archives lot
lites that, by acquiring the character of Israelite pr
From birth, the Jew can never lose
character, to resign from it. The Israelite who
his religion, which involves baptism, never ceases.
to be an Israelite. All the duties of Israel
continue to be his responsibility.

In this respect they are like the Prussian subjects

or Germans, who never lose their qu-
a Prussian or German army, whatever
that is, the number of naturalizations quick
take part in the journey due to the needs of their
operations worldwide.

However, ask subjects 1 to
French people who change their nationality, who...
They deny it, if they are still French. They will
will respond that they have complete freedom of soil
from France, to leave through the heart, but what

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They no longer have the freedom to enter. It's only
justice, the man who abuses his freedom
loses all rights simply by virtue of it
abuse, but to abuse it, you still need to have it
Enough. It seems that the Prussian, like the Jew
They are lacking. However, for the Prussian, I have them.
I would see it as a police measure, a measure
order which has its reason for being in a country where
People emigrate without much thought of returning
Because people live in poverty there. And then there's Prussia.
It's a squalor. The homeland always has the right
to keep their own, even against their will.

We are prouder by pushing back
forever those who have rejected us once.

But as far as the Jew is concerned, it's a
A completely different matter. This nationality which re-
It also holds strong, being a mytho- nationality
Logic, religion, Israel, a sign, I have the
the right to say that the Jew is not in the
Human rights. Linked to a myth, marked
of a mark that cannot be erased even when it is removed,
he lacks the means to respond to the pre-

the first condition that the Revolution demanded
of a man to recognize his rights:
Freedom!

Once again, there's no point in feeling sorry for the
A Jew burdened by this destiny that weighs him down and crushes him.
He's the one who did it. He's keeping it, that's all.
that she pleases him. He will keep her, because of a-
We are what we are. It does not belong
to man to change himself as he pleases. The Jew
He is Jewish, he will remain Jewish. And please.
to be assured that the Jew has no desire to be
something other than what he is. He screams, he cries,
He moans, he laments. Pure hypocrisy.
Outrageous lie: if he's crying it's from rage.
of powerlessness and envy. The Middle Ages was
He was merciless towards these forgers.
knew very well that the Jew is not miserable in this way
and condemned only through his own fault. To each-
cun the destiny he makes for himself. If the Jew keeps his
Destiny being what it is, that's what he hopes for.
that it will lead him to the extermination of the
OUR.

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Will we let him succeed? No! And we
we will flatly deny him the rights of citizenship
to which 1l generally lays claim, and the rights of
French citizen, which he specifically claims.

Citizens' rights, there are no rights.
It is not within the scope of common law, since it
wants to have double standards: his law
and ours. It is not within the rights of
man, because he is not free and he does not
doesn't want to be free.

Where are the constituent elements in all of this?

of the citizen?
Especially since, moreover, the Jew has no pa:
sorted, starting from no city!

No homeland; I tried to demonstrate this
which is his homeland, "his nationality is Israel",
be it a sign, a myth, a word, nothing
real, something in the air like the Kabbalah.

No city, unless we take it for
like the fictional city of his heavenly Jerusalem.

Another sign, a myth, a word, nothing more real.

Yet it was from there that the Jew proput the Earth, promise in Abraham and in Jehovah.

Excuse me! Abraham and Jehovah, two then sessions that we do not recognize.

This promise is therefore void and not avenue. |

Furthermore, it's a promise, it's not A right. It's a claim.

Let's settle this once and for all.

clear.

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has
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FRANCE IS NOT AVAILABLE

May the Jews hear this cry clearly and the retain.

France belongs to us, and us alone. Per–
France has no right to claim it.
is not something to promise. She is not like
on an uninhabited desert. There are in France
French, sons of the French nation, who came from

womb of the land of France, son of generations buried for centuries in this soil of France, son of the books where the great deeds of our people, sons of the works that have makes this country a great country.

France belongs to these men. No one else. no one in the world has the right to share with them the honor of this property, of this The heritage of the soil from which we come, which lives

of us as we need him | to live.

Ah! The Jews, some Jews were saying French people just like us because ik somehow obtained letters from | more or less hybrid forms of naturalization

Not at all, in the past it was necessary to produce thirty-seven noble lineages to be classified among the nobles. We will ask for thirty-six quarter-third of France and French generations

to be admitted to the rank of French citizen.

Today all French people of blood French people, whether or not they are descended from ancestors

| nobles are nobles. The others who have | Yesterday's naturalizations are villains. We | Let us all go back, yes, all of us to Agincourt. Homage of mounted weapons, or simple arb- infantrymen | Stirrups belong to all our ancestors. They are not the ancestors of the Jewish people. never did anything but follow our armies, like ke crow, to steal from the dying and rob the dead.

Good heavens, look at that Jew! He needs France, nothing but that. He likes France. This proves that we still have some good in us. apparently, since this sinister night bird who knows about good food would want us for kingdom.

And he says he has rights! That's exquisite! Which ones, please? Certainly not those ones. that the Revolution attempted to grant him. He doesn't want it, he can't use it. Because when he uses it, it's for us to harm and naturalize the Jews of Algeria, should this criminal measure jeopardizes the existence of tence of our entire colony. In any case, that had French people killed. In the aftermath of 1870, to have our troops killed by those who vewere willing to be killed alongside them for us, and That's harsh for the Jews!

And the Jew says he has rights! Ah! yes, 1810, the few Jews caught by fate and regimented with ours.

They really make us laugh, these Jews without

homeland, when they believe themselves to be citizens of the France, which they inhabit and which they "serve" because we saw some of them wearing The Arms with us against Germany:

But that's not enough. France doesn't No date for Sedan, I imagine. And to have rights equivalent to ours, we must monto have more service records than these small parts paths sixteen years old.

How many more are there, these Jews who fart? wind recommends itself from as far away as C® Sixteen years old? In any case, how many are there who

Are they dead for us? As far as I'm concerned, I find it hard to believe in the Jewish hero. To each its nature. But theirs does not {carry SO The wind blows from this side of the armies where the heroes are going.

In any case, if there are those who haven't taken a step back, I know some who left in a group of twelve. who returned to twelve, not to say to Twenty-four. Because they had frozen cousins." hands in the German ranks. These cousins The Germans, the war over, rejoined their

cousins from Paris and founded with them
trading houses under the cover of the Al-
_sace-Lorraine,

Ah! the beautiful and noble head knot of the pau-
Has Alsace, in fact, been sufficiently used to cover with its
moiré folds, all this May phantasmagoria-
commission sounds which, moreover, do not-
were neither German, nor from Lorraine, nor Alsatian
ancient, were and still are Jewish, all
Simply, which is worse.

And then shall I say all my thoughts on this ser-
Military vice of the Jews in 4870. Well, in
putting things in the best possible light, it was still a
Deception. Defending France for them was
They did not show themselves to be...
eager to protect our borders than for
better conquer them. That's what the facts have
demonstrated; that is what the conduct of all the
Jews in France currently help us to live
Verify. The Jew lends nothing without certainty
profit. It was a good investment to

to take up a rifle in 1870.

Believe me, in this matter
as in all Jewish affairs, the mist
The funding was modest.

Only the Jews know about it so far.
the means of acquiring a house or a newspaper
for a large sum of money,
In reality, nothing, given the meagerness of the verse.
Effective. Paying little for what you buy is a
Jewish maxim whose being we had forgotten-
The renewal. The day we would have
time to examine how much the Jewish community

Having lost his family in 1870, we will discover
that, in short, entering France was a

A very nice operation. We'll see how it goes. Let others have their own version of this miserable story of paTrionomy at usurious rates. It's always Even just a short week. When: Rothschild banker lends money to: To control the territory, it's less for us Jibeto conquer us, for him and for his own people. This cheap patriotism It disgusts me. For the Jew's calculation in CE

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The business is quite simple. As long as France will owe him money, he will be the Mayto be of France. Yes, until the day when, having having excessively abused his creditor privileges, the Jew will be escorted back by the shoulders to a any border, which could well be his to arrive sooner than he expects.

And the Jew says he has rights under French citizen. What will we say if he has rights, we who love our country, he who he hated him from the bottom of his muddy heart and depravities?

The Jew's love for France is the aThe fox dies for the chicken. And the Revolutiontion, taking for what they wanted to be the protests from the Jew in our favor, in fact a huge mistake: she put teeth on the fox who had almost none left.

We all know these salamalecs of the Jew towards us. Since all At the hour, a hundred years that this has been going on, we have had the opportunity to observe that the Jew is not

Never what it seems. Also when we eD-

let's all these stray dogs bark
Vivements to France, we say to them: Who!

Yes! Just like in Vilna.
In Vilna too, these scoundrels are shouting. Long live the

France! But this time without falsehood, yes.
practical, right in the teeth. They shouted according to
their heart and according to their love for us
Note that throughout this camp

Russia, we had protected them, those Jews.
sit according to their

happy
For

Their recognition is reflected
hideous nature. They attracted our M
wounded men retreating to their homes
strip them. Then, upon seeing the Rusts,
they threw them down, dying and completely
naked through the doors and windows of their
houses. They left them ruthlessly
to die of cold and their eyes grew accustomed to it (To
Russians deserve credit for their vileness. Some
These horrible things must be denounced
"The present and future ones," said Mr. de S
who wrote a page about this event MT

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a beacon of indignation and high patriotism,
"We will get our revenge!" he cried.
further on, the same author of the Campaign

from 1812.

Yes, we will find her. And we already have her
let us rediscover ourselves by finally regaining the right to
to speak and write what we think about these
monsters. I really advise them to come
They're still shouting "Long live France!" under our windows.
We will ask them if they have lost as much
their own people in 1870, whom they slaughtered, our own people
in 1812.

I know very well, the Jews, who know us,
They underestimate our hare-like memory. And they
believe they are saved, redeemed because they do their-
Nerhaut, too high, the few of their own
who performed forced service in 1870.

By the way, if they want to be born in France, let them
They suffer the consequences. If they hadn't
hidden deep within themselves, the spirit of
conquest and the silent invasion that drives them,
they would be less eager to make a title

of glory which for us is just a simpk
Duty fulfilled. Do we think about it?
we, the rest of us, are going on and on about the world
with the memory of our suffering, of n06
deprivations during this terrible war, made
Moreover, with money from German Jews
against us!

Let's not exasperate our patience k-
above, otherwise we would tell how
such a Jewish banker, a baron, famous in Paris, involved
to the tampering of a no less f2- broadcast
Meuse, made his fortune at that time €l
trading securities that the Germans had
carried away with our clocks.

This would give the exact measurement of the pair0-
the ism of Jews who call themselves French.

That they call themselves French. That doesn't complicate things.
No, that doesn't matter anymore. We have 4567
of them. They're starting to realize it.

We will not let our country be taken
By this herd of nomads, who are
They're not even foreigners. They're German.

“1550

me. Re. + . nn year ee ne 0 nt ONNENNns:
Rene. “Re: “

For the most part. But they are German.
because they are French, no more French
neither Germans nor Russians.

They are from the homeland of the Israelite Alliance,
"Neither French nor German, Jewish." That's
They're the ones who say so. We would be very wrong to
not to take them at their word, and as it is
in the committee of this Israelite Alliance which
are more or less reserve officers, we
We will tell them one of these mornings that we must renounce
cer to the officer's rank. Because anyone
is not French does not have the right to be offi–
to join the French army.

Oh! We won't give them a choice.
between our country and theirs. They have no
homeland.

The exchange, once again, would not be
loyal. They themselves are very eager to help us
to remind them that they are not one of us. That they
then leave the ranks of the army, where it
cannot, where there should only be our people.

Yes, yes, let them go. There's nothing to

They have nothing left to do here. They have nothing left to go on.
They took everything they could from us.

take us.
On the way, on the march, to over there, over there,

Far away, wherever they want.

France is not available 1}
How! All our glory, all of it!
victories, all our defeats would serve to

(1) This I have formulated and chanted most clearly
world at the conference I gave on the question at
The Capuchin Hall. Many voices rose up in
the audience to shout: "No! No! Bravo! Bravo!" AE
At that moment, whistles blew from a dark corner.
We got up, we looked for the whistler, shouts: 'To the door!'
were uttered. In short, the whistle was still blowing and 01 ne
No one was found. "Name yourself, show yourself!"
Nothing. A young man cried out: "He's a German!"
Another: "He's a Jew, which is worse." A third one.
"He's definitely a Jew! Look at his avarice!"
"He even holds back his word!"

The curious thing about this is the ardent French current that
I had determined what was around me. The amusing thing was these sir
their S that we were unable to discover. I believe that is
They were whistling into their pockets. With what? I guessed it.
Almost all Jews receiving their education around the age of fifteen
Circumcision enclosed in a small box. ji y a pe
Enough to make a small pocket flute. And then it was born
Cheap woes. Protests can be cheap.

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to make a Promised Land for the Jews! We will-
Let us laugh behind us at ten centuries of bloodshed.
ten centuries of a star of the first magnitude, ten
centuries of literature, art, science, of
genius, inventions; we would have ten centuries
of efforts and apostolate to uplift humanity
and to nurture it in the ideas of honor and
human dignity; we would have a great
enemy like Germany, large en-
old as all the great peoples of
world; we would have all of that to our credit
to create a somewhat clean homeland for this
an additional breed, to these parasites that we
calling the Jews?

No, that will not be, that cannot be.

And I can hear from here the bones of all those who have
gave their lives for France since the
France exists, shuddering in their coffins.
Voices rising from the ground are shouting at me that
It's impossible, and they ask me what they
So, these escaped slaves did what they did, their

stinking ghetto, to suddenly arrive at such a
31

A great honor, the honor of being French.

What did they do? They were spies.

of Germany during the war in France.

They drained the country's capital. They have

corrupted the public spirit. They lowered the

moral level by attacking without &S

to the instincts which are the dregs of man;
They sowed division and discord.
we did as much as they could, by the means available to us
better suited to the circumstances. Jls us
They chased everyone away and gave away all $0
means of subsistence to their own. They 1
threatened in our existence el 80
willing to take our lives tomorrow

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(1) One of them, which it is unnecessary to name (that one:
argument July

would advertise, to employ a
he told me, speaking directly to me, {We will shoot you,
you and yours, wherever we meet you?
I know the Jew too well and what he is capable of to see

That's a crazy idea. The Jew, when he leaves
J n degree of apparent power, ne doubt of rep
He didn't answer, and I repeat again to C8 Jew that he has to
her us how my nose is made before s'inaÿl
lémer t ; eee me fusiller moi et les mis aus fac
that he supposes it. The French made Ja Saints

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to make more room for their co-religious zealots. That's what they did!

And that's not all. They continue even further.
to attack popular majesty by a fan.
democratic tasmagoria of the utmost grotesqueness.
At the same time, to do what they call
a double blow, a twin blow, they try
to bring us back to the Divine Right of Kingship,
and they propose their own divine right.
to continue ours. "You don't have any
Moreover, they say, we have one: take the
OUR. "

This is for the case already foreseen by the
clever ones among them, where a kick from the people
sovereign, finally disillusioned with them,
would send them to the devil, in the night of their
cave of Hebron, to join Abraham and his
band. |

The Jew courting our principle of
Divine right is no less transparent than

Barthélemy. They did it in September too. A word to the wise.
Hi!

when he plays at his Synagogue UNDER pre-

A text of free thought.

Here and there, moreover, this does not concern us

hardly. This shows us once again that
The Jew never tires. In politics as
In life relationships, we chase it away by
kicked in the kidneys, ti
He enters through the window, hat in hand,
Back folded in half.

Let's take it for what it is, or else not.
Let's not take it. Let's tell him like in the poor man's book.
indiscreet person who sends her son home during the day:
“My friend, we have already given your
"Father this morning."

The Jew is interfering with our Divine Law.
Regarding free thought, we have
declared that it wasn't his business. ei, cest
The same thing. If he pleased us, the dead King
without children, to put aside our education of
France, that's still a matter between us. L#
Meanings that are not from here do not have to
to get involved in this family dispute. Our summer!

fleur-de-lis is a family heirloom that is not
Not for sale. It's out of service. Don't even mention it.
lons plus. Let the Jew not bear one
a hand that would defile it. That is the advice that
We give it to him.

That is also the entire answer we will give.
to the project of Abbot Léman who, claiming to be invested
by decree of Louis XVI, wants, in his
A convert's dream: to unite the two traditions.
Jerusalem and Rome. And he mixes Judith and Joanna.
d'Arc, |

It goes without saying that the rapprochement is im-
It is possible. It may be useful for the Jews to...
to attempt. It will be impossible for them to accomplish it.
neither from a theological point of view, nor from the point of
historical view.

From a theological point of view, Judith comes from
Jehovah. She slaughters. Her myth is a myth
bloody. Judith's virginity is a virgin-
Jewish community. Judith spends several nights with
Holofernes, before putting his plan into action-

tion. She is then honored as pure.
31.

The Jews say so. And that...
is indifferent. Pure or impure, she slaughters.
That's what concerns us. Jehanne, at the point
From the point of view of our theology, it comes from God and
of Saint Michael. Historically, it delivers,
She liberates France, she drives out the enemy, "the
"Burning him out of France" doesn't kill him. Inya
No blood in the epic tale of our Joan.
She didn't slaughter the Englishman. She was content
to strike him on the back with sword wounds,
or more often blows from the shaft of s01
banner. "I gave them good buffaloes"
and good dishcloths.” In modern terms,
That means beatings with a stick.

Therefore, there is no relationship between them.
Joan and Judith. May the Jews keep Jeur
Judith, a magician like Delilah, like
Deborah. Let them leave us Jehannt, one
virgin, a saint in every way,
a living miracle, a unique figure COM
France was the only country that could produce it.

No! No! Let the Jews beware of

'to touch our holy Joan the Maid.
Jehanne is an incarnation of the Frankish soul
It's a shame. France would disappear, but the gentle
daughter of Domrémy would be the eternal image of
our homeland. Its history has become a
a kind of human myth, a myth that we have
seen living. She is so necessary to greatness
of France that the Republic, following in
These are the traditions of old France, no
of Voltaire's mocking France, adopted the
cult of the noble girl.

The Jews were able to take the sacred vessels with them.
from Egypt. It was usury. They did not take away—
They will not perpetuate the myth of Joan of Arc.

May Father Léman and his co-religion-
Natural naires take it as said, it is
It is now too late to catch us at these
indirect attacks directed against the unit of
our French family. The Jews will have
nice of us to give little waves from behind
the range of our divine right or our
popular right. 'It's over. We are

now informed about the meaning of
all those grimaces.

The Jew is, has been, and will be a being of exp
prayer and extermination. What it does, 1
He will do it again; therefore we are on our guard.

Jehu having received from God the order to exter-
to undermine the house of Ahab, killed Joram and reigned
in his place. Haman, once hanged, his possessions
are given to Esther and Mordecai takes #
place. | |
11. There's no denying that there are several me
Key to this. The Jew is unchanging. He is

today what he did yesterday. And recom-
"will begin tomorrow without the gap of centuries"
either a reason for him not to recognize-
to begin.

Here is a very contemporary anecdote
which will show that the spirit of Mordecai is out
Minant Aman is the one who animates the Julius
in France today.

A few days after the ec
Drumont, a Jew I knew, very

Jat from the book of

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known in Paris in the art world,
I wondered how it would end.

“Do you see,” I asked him, “a solution-
tion, a solution that would appeal to you?

– Oh yes, of course! We will descend on
Place de la Concorde. And there we'll see.

I thought it was simply the
The denouement of Tartuffe.

The house is mine; it's up to you to get out.

This is where the claims of
Jews. They have names beginning with heim, ach, and...
isch, in echt, in um, like Barnum, they
they come from outside, they are in France from-
Then just yesterday, they only worked at the
ruin and decay of the country, but they
have the insolent idea of making us leave
in our country. Ah! The Jew is insolent, aggressive,
threatening, if he is not proud.
But we are proud. And we
We don't like being mocked to this extent.
to give us hope for help from Mr. Loyal.

Louis XIV is no longer here to send us
Mr. Loyal, since the Jew is a minister...
Grand Judge of Parliament. Well, yes.
We will be Mr. Loyal for our parsley complex:
nel. Since we are being threatened, we will see
well where this will lead us. If we are drilled
to go down to the Place de la Concorde, we
We will go. And we will judge who makes the best impression.
of us or of the Jew.

Clearly, the Jew was completely mistaken.
considering France as his professional homeland”
He had bet. His ambition blinded him. He had counted
without the French. The French were at, the
France could well turn into a valley of Jo-
Saphat, the land of God's judgment.

Make no mistake, the day France...
It will get mixed up, everyone will get mixed up. This will not be

Not the first time our country will have
set the tone of good taste and restraint
that one must know how to keep in mind in everything.

If France declares tomorrow that it cannot
I would be curious to see more Jews kept away from the Jews.

to know who will keep them. They are chased away from-
everything. The monarchical countries that surround us-
rent pours their Jews into our country. All this
that Mr. Bismarck can send us
Jews, he sends it to us. That relieves him all the more.
This informs him all the more, and the second all the more.
in his work of disorganization and demo-
realization of our old Gallo-Celtic country.

It has been sixteen years since France
has become the acclimatization garden where the Eu-
rope emancipates its Jews; it is truly time
that this situation comes to an end.

Obviously the Jew was counting on our fa-
civility of character, on our intellectual hospitality
lectual and on the very particular character of
our mission as emancipators to find
in our country the generous hand that would break its
centuries-old chain.

But his chain is endless, and it is impossible-
It's possible to break a ring on it. Believe me,
that had been within the bounds of what
feasible, it was indeed us who were indivisible:

what is needed to bring this matter to a successful conclusion?

But it seems impossible; for see
that amidst the complicity of all the
In French, a voice rises and is heard, which
shouts:

But don't you see that you all
lost. You emancipate the Jew; but it's k
The end of France; the Jew kills his benefactor

_ takes his place, seizes his possessions. Remember-
you the Triumph of Mordecai which is at Far
rières, at the Rothschilds'.

The Triumph of Mordecai is the triumph
the Jew's pheus tomorrow, in France, if you
Give up your reckless driving right now
of perils. That painting, that's the goal that...
The Jew doesn't lose sight of the fact that he's there at Rothschild's.
as the image of Christ is at the Pope's

as the effigy of Liberty is in 10%

Town halls, that is the ultimate symbol;
This is the triumphant Jewish myth.
Therefore, it is a threat; and what number

Peace! Look at Poland, the country that is the

HAS

more broadly open to invasion in appearance
peaceful reconciliation of the people of Israel. Let us hasten-
"Us, and out of here the Jew!"

I can imagine all that such a word entails.
The perilous farm. The Jew does not leave easily.
the country where he felt at home, of which he
He thought he was in charge. We saw him leave
from Egypt.

But today, the Jew's word is war.
of the end. The Jewish community is too intertwined with the tripo-
financial stages of the universe so that what we
calls for a European balance that is not found
point now at the service of an operation
financial. Drumont has very admirably
explained the game of the Jew Bleichrœder taking
mortgage on France in 1870.

The money carried on one side, the capital
withdrawn from the other. That's modern warfare.
in its original organization. In these
under these conditions, the Jews will do it when they want to
dront. Today more than ever the eapi-

The Talists are the sponsors of the victory.

It was, after Waterloo, Rothschild running
post office in London; it was, after 1810, the Jewish quarter
entering Paris on horseback, behind the state
major German, to make himself comped nose
herself from the situation of the case in progress.
The stag, forced and wounded on the ground, you should have seen it
was well-built and fit for the kill that one
she had promised herself.
In these kinds of operations, the monarchies
absolutes like Germany have ways
to act which always guarantees them against
the excessive invasion of the Jew. They are
The Jew's wind for evil deeds. AUS!
The matter has been in court for a long time; that
good for the Jew and he can believe himself to be a rogue,
an equal, |
Soon the accounts will be settled. It's over.
for the Jew to believe himself a dignitary. He
made a financial baron, quit to do
exterminate them then by the word of a Christian!
ardent like Pastor Stæcker.

In a republic; things cannot #

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settle things on the same ground. The Jew knows this.
Good. He knows full well that he serves the monarchies, and
that the republics serve him. Also among
Do we feel we are masters of our own destinies?
master to the point of sending us, by the
methods he keeps secret, at the border
The day he would feel threatened. It's so easy,
the Jew said, counting on the chauvinism of
French (1)!

All handsome, all handsome, old Jew. There is tou-

days in relations with us a point
almost imperceptible, as noted
Drumont, which must not be crossed. This point
is crossed. At this point, we know
What should we expect? Whatever we undertake
We're keeping a close eye on the Jew.

He is free to send us to the border
if he finds some advantage in it. We will go to

(1) Revenge is a word that came up too often
In the history of recent years, he was without
This ceaseless utterance by the Jews. Why this impa--Lence? We're waiting, we are.

this Jewish war. Yes, we will, because

After all, France belongs to us, and of some kind

Let the danger come, we must no
life to our country.

But we won't go to the border like
The Jew will want to see us go there, from
we even lead there, because he has generaux. |

No! No! We will not be the soldiers.
nor the standard-bearers of the Jewish bank
"High Semitism".

High or low Semitism, for me it's all the same
One. Usurers, sons of usurers. High or low depending on
whether they are taken before or after the bad
a blow of which they are proud, and of which their Talmud
absolves them, or rather, congratulates them.

No! No! We will not pay A0
French blue blood for their black blood
Jews! No! We will not take up arms
to defend Mr. de Rothschild's assets, 0!
To save the hotels and castles that the
financiers, agents from Panama, Corinth, and the

railways of Algeria or Romania,
paid with the money siphoned off in France on
French people.

That would be far too grotesque, and our
worst enemies who entangle us in their
Jews would have too much reason to laugh at our expense.

The French at the border, that's the Jew.
absolute master of France. It is [France]
ransacked, looted inside, during
that she is threatened from the outside. It's the Jew.
squeezed himself in wherever there were gaps. And he
There will be some. These are the French threatened with not
They never returned home, killed in the back
Maybe.
Therefore, we will not leave here without having
We have taken our measures. We have the example of
Men of 92. Let's imitate them. This time, no one
no one will find fault with it. For it is not blood
French that will be paid. Yes, like the hom-
my 92s, we demand guarantees against
the enemy within, and let's not move forward
against the enemy from without, only after being well

| 32,

confident in what we will leave behind,
These are the precautions we would take
in case the Jew puts us in the dark-
necessity of resorting to it. Because from now on we
We know. And if anyone still didn't know,
I would advise him, in order to know Him well, to
always refer to the sustainability of this
figurative action which is the Bible.
The Israelites, eager to enter the tee
from Canaan entered it by the
shorter, the Spy Parade.
I believe he could not survive
doubt after this admission of the Jewish Scriptures Sul
the politics familiar to Jews. Especially when
we have certainty, as we have today-
today, that it is also through this Spy Parade
that they entered France in 1870 (1).
Alsace and Lorraine are at the moment which
is much more lost for France than we think.
Who would believe it? They were lost before.

Emin the

ster none

Why would God have created the Jew, if it weren't for... serve as spies? » said M, of Bismarck,

the war. The Jews were masters there, in Alsace especially. When the war broke out, and delivered these provinces to Germany, it was not in in some way that an official taking of possession a conquest in the eyes of Europe administrative. The conquest existed in failure ever since the poor Alsatians, bourgeois or peasants, wandered in their Alsace, feet naked, homeless, driven from their homes by Jewish moneylenders and businessmen.

Today the Jews are worried. They They are wondering and asking themselves what is going on. Most recently, Mr. Adolphe de Rothschild She convened a kind of grand council at her home. a small Sanhedrin to establish an investigation and to know where the blows that public opinion was coming from public opinion has been theirs ever since the book of Drumont awakened a world of ideas within us. that lay dormant. Naturally, it was believed that... to see it asserted that Drumont had received from money. Jews don't think that we are

capable of an act of sincerity and courage without corruption having played a part. One They searched, but found nothing that could justify it. suspicion. Yet it was decided that there– would have a slogan. This slogan ft Transmitted by the Synagogue: Do not buy Drumont's book, so as not to... Making money from this goyme. It's mediocre. as a tendency of mind, but it's good

Jewish. At the same time, the chief rabbi lets on to his faithful followers, whom he himself did not have, a very calm soul in the face of the movement which is taking place in France. "This book is a pr?" "phetia and the beginning of punishment," he would have said in his magician's jargon. Yes, Drumont's book is perhaps both a prophecy and the beginning of the punishment, Mr. Adolphe de Rothschild wants to know where this commotion is coming from begins to shake the keel of the yacht of: plaisession on which she walks in the

French waters for many years, she and I can provide information to his family.

We weren't bought, because we don't buy not all French people, especially those who have contempt for money and those who possess it sell.

We are the awakening race. race quine want more of Abraham's calling. The French breed is a mixture of elements Latin, Gaulish, and Celtic. This constitutes a a set of courtesies and sentiments Valeresques, which are an excellent field exploitation for Jewish deceit.

Furthermore, when for reasons that the

“Time determines, the Celtic element arrives at upon waking, he quickly takes over the characterline of the race, and then beware! There is no more neither courtesy nor chivalry, let us translate jobarSay, there is ferocity. The Celt is the France's ferocious beast, the gnashing of teeth

It is terrible, and it is wise not to irritate him.

Moreover, we are people who We've had enough and are ready to do it to know |

We are a race that will defend itself.
And so the Jew had better watch out, Au
the slightest suspicious movement, he could...
to cook.

As the century approaches, its liquidation...
donation. This liquidation was threatening for
within us, and socialism was rising up inside,
to claim what is owed to France.

Socialism was wrong: France did not
She has nothing left, she can give nothing back to the poor.
workers, she didn't take anything from them, it was the Jew
who has everything. And France's money is in

the Jew's hands.

Ah! The Jew has to work 3, we are disorganized
by agents provocateurs, by theo-
destructive forces, through communism, through
the example of nihilism outside, by the
Exaggerations of socialism within.

L

THE JEW'S HOMELAND. 383

Well, once again, the Tower of Babel
It will fall on his head and crush him.

He who lives by the sword will die by the sword.
it is said in the Holy Books; it is always
the destiny of the Jew marked with the Jewish sign.

Let them beware today, these ar-
teeth, apostles of discord, that socialism
not become the contemporary version of Îa
religious parable, and does not return the ballisti-
that of the Jew against his own image.

But they will be careful. The Jew will go straight
and will go smoothly. For, by the mere fact that we
Are we going to go on the defensive and arm ourselves?
our strongholds (and we are there, by the way. One
committee exists, anti-Semitic committee where the

France's interests are in the hands
French), there will be disorder in the
Jewish strategy.

From today onwards we are raising a
barrier between Jewish possessions and the
ours, we no longer have, I know it well, in
France is a moral property; or few would have it.

It's necessary. All the more reason for this barrier
that we raise is impassable; it is
in our minds; that is enough for us to give–
to take the time to draw up one of an older type
species. ._

“The Jew is an interstitial being, have we?”
said, a parasite; it only entered our home once
because we had opened too much n0S rangÿ
Well, these gaps will close up, as soon as
that we will have acquired the certainty that the
France is in danger if they don't close down.

not.
4.
These gaps will close, the Jews will...

They will go, they will be chased away. We are for Le

a heresy. They are impure to us.
Like everything that is impure, we EXP Ù
we will proceed through natural means.
I can already see the sinister caravan, l-
far away, following the storks and walking
in the brambles, because she knows no
Path out of Palestine and Egypt
Along its route, Babylon, Thebes and the countries

down,

nearby pick up a stone from their
ruins to throw it at him.

Let her go where her instinct leads her.
Let her take her sandals and her clothes
travel. Everywhere she goes she will be called
to the caravan of the Wandering Jew.
If this caravan, especially, is to live
that she doesn't look back. That she doesn't
_don't try to get into the house she
She leaves. Her door is closed; she won't come back through it.
more. |

If she wants to live, let her walk, let her
walk and take her millstone far away from here.

Let the Jew walk, let him groan, let him
Whether he laughs, cries, or laments, it is
It's his own business. We have no business helping him or him.
to deliver by giving him the opportunity to stop.

The Jew does not stop, does not rest,
He does not sit down, in the Bible. He wanders.

Let him wander, since his homeland is to wander.

As for calling oneself a French citizen, no, the

A Jew should no longer call himself a French citizen.
33

386 THE JEWISH QUESTION.

The . È j
A Jew is a fellow adventurer. We are not

We have nothing to do with the day when it becomes too much.
that it's worth. Ga mine

we know what he wants and this
We don't like it.

And besides, he's circumcised. We're not...
France when you're from Israel. The wounded
is not French.

We reply that France is no worse
eternally a land of free movement €
of vain pasture. Israel is a nationality

that the Israelite remains in brotherhood, that he and
in Israel, but let him not remain there
We.

From now on we invite him
longer in a nation that
point his Israel.

Israel is the Wandering Jew that we

walk to the end of the earth, until
watch of the

tones not to rest
n'esl

has already seen

y'ouù Cor

the shoreless sea begins, and that one
finger since it travels the universe in (OP
company of the horse Semeh that wanders at night etjf
since the dawn of the world,

the, Reg ee ms don + RTE 7.

CO. RE — LEpet ee nt 2

THE JEW'S HOMELAND. 387

Israel is the Jewish Prometheus nailed to a
Caucasus in motion.

France cannot be the Hercules who...
will pick up.

Let it detach itself, if it can.

He won't be able to.

The Jew is a prisoner of his instinct.
the slave of a religious vocation which is the

from within himself.

May he embrace this calling to the very end,
even into the eternity of its nothingness!

Get the Jew out of here, and let him walk!

Let's part ways and good luck (1)!

(1) The Jews expelled the princes. They ou-
Green the Republic with its exceptional laws. It's still
Their ballistics turned against them. We would have had
the difficulty in obtaining arbitrary laws against the Jews.
There is no longer any reason not to do it. The Republic

has just raised some against the princes who, after all, are
French people.

Paris-Montmartre, June 1-20, 1886.

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| 'The Traffickers
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GINO 7 |
Antisemitism

BY THE SAME AUTHOR

In preparation
The Coming Revolution

The Labour Movement
Trade Union Action

Juues GUÉRIN

PARIS
Publishing and Publications Company

'Félix Juven Bookstore'
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EXPLANATIONS

To our comrades in the Greater West of France,
To all our fellow citizens.

I had long wanted to write this book; but I had to resign myself to a much-needed rest at restoration of my health, so seriously compromised- put in place during these eighteen years of incessant struggles health, filled with trials of all kinds.

These trials were not spared me, nor by adversaries capable of anything, not even by former friends happy to take advantage of the prison and exile that I- Taieni injligés, to try to get rid of a man, whose independence bothered them, and of organisation that he had founded. ` | The

My health had already suffered a severe blow in 1892, following overwork which could not have to withstand the most robust constitution.

After three years of daily battles, including Each hour had been an opportunity for an accomplished effort. pact with Mores and his Friends for the propaganda of Having exhausted our ideas, I had to stop.

"Barely recovered, the fight resumes and becomes more more ardent than ever

Conferences are multiplying, not only in Paris, but throughout France.

This is the period following the founding of the newspaper Drumont, welcomed by all with joy, because we ignorance of how and with whom the "signatory" Jewish France had dealt with it, and what were its partners in this more financial than policy.

In 1895, another relapse; and Dr. Puquelin, who friendly monitoring of Morès' health and the mine, warned us about the consequences of an existence that left us not an hour of freedom, not a moment's rest.

Enjin, in 1898, upon my return from Algeria, following of an election campaign that earned Drumont a the seat of Deputy, which the disillusioned Algerians gave him four years later, I owed them, again, to me.

liter for more than six weeks.

We know what the end of 1898 and the eight pre-first months of 1899, of which not a minute was free from worries of any kind and which mattered to me, from the day I got up until-that the coup d'état of Waldeck, Millerand, Monis and others, more arrests, searches and of trials of all kinds, which no opponent of the The government never suffered from it, even back then. of the toughest political battles of recent years of the Empire.

Minor police trials, countless appearances proceedings before the criminal courts, the Court of the assizes and finally, to conclude, the High Court; everything was implemented.

'Then came the resistance of Fort Chabrol, the six weeks of a siege during which the very water

was taken from us; which earned me, a great water drinker, the most tedious and harmful of deprivations.

The water we collected, after a long waiting on the rooftops on a stormy day was so busy dust and smoke from Paris that I still experiences the effects, aggravated by the two years-born of endured captivity.

Do I need to remind you of the conditions under which JC left Clairvaux to take, for four years again, the path of exile; commutation of punishment due to the consequences of a mistake made in the installation of the stove in my cell,

Barely free, but in danger, the very great tart has passed away. to get back to work.

And what a job!

My friends, even those who later became my enemies, because I refused energetically-They know how to become their accomplice and cannot-would deny it, Add to that the need to monitor the organization sation to which I had dedicated my life and everything sa-criticized for defending it, not only against its natural adversaries, but also against those who wanted his disappearance because of his independence dance, his selflessness and the vigor of his action.

This action highlighted, with excessive clarity, Their weakness, their cowardice, and it bothered the shady characters compromises made by the Traffickers Quants of Anti-Semitism and Affirmative Nationalism fleees,

VIEW - EXPLANATIONS

I continued in this way until September 1903, reacting as much as I could against the weakening of my physical health. | , nl

But this new overwork had earned me, from July-from 1901 to September 1993, the duration of my stay in Brussels, fourteen months spent in my bed or at the room out of the twenty-seven that I had just lived already in exile. could at

Finally, I had to obey the doctors' orders. and resign myself to absolute rest to restore my health. I have

This rest was necessary, not only for con to continue the work undertaken, but also to punish the wretches who had filled my death, Tur from Chabrol, to Clairvaux and even to Brurelles, hoped-rant to have as a platform, a new tomb and one "A new corpse to erloite and melt into actions."

So, for an entire year, I stopped everything work, or at least I only did what was rigorous. thankfully indispensable for thwarting the maneuvers-my adversaries' spies never ceased

-to prowl around my home.

The little I did, and also the worries and concerns-stings that overwhelm the exiles far from Their ailments caused a new relapse. The last one, I hope.

And I have just taken advantage of the health that I have in partie regained, to write this book which comes to its hour. | |

The battle of ideas continues, Comrades and Friends, who always fight for our cause,

more than ever, they need to know who they are with can walk, without fear of betrayals and shady dealings that were the main causes of the defeat of the last four years.

The perpetrators of these compromises and these trafics only had the audacity to insult and slander prisoners and outlaws, that the bars ex the prison walls or closed borders condemn- were rendered powerless.

| Jules GUÉRIN.
March 1905 |

The Traffickers
of

/ LS

I

Before "Jewish France"
The first
"Anti-Semitic League of France"

ei

Jewish France. — A collective work. — The role of Dru-. mont. — Father Du Lac. — An encounter. — Jews converts. — The Dreyfus of Pontchartrain. — Interests badly defended. — Drumont's economies, — Msr d'Hulst. —

At the Catholic Institute, — The philo-Semite Anatole Leroy-Beaulieu. — Drumont's defeat. — Silver success. — Re-

Reconciliation with the Jew Arthur Meyer. — On the Ground
Business. — The Anti-Semitic League. — Membership of

` Mores. — Mores and his Friends. — Inquiry into Meats at

Soldiers, — May 1, 1880. — Arrest of Morès.
Drumont's flight, — Disillusioned Leaguers. — The end.

of the first League. — Creation of the Free Speech.

My intention is not to undertake, here, a story
of Antisemitism since the emergence of: France
Jewish and the founding of the first anti-Semitic league

by Drumont and Jacques de Biez.

But I must speak, as briefly as possible,
to avoid exceeding the limits of this volume; facts
which preceded the High Court of 1899 and the events
of recent years.

These failures are, in the order in which they occurred, of-
then 1886: |

The founding of this first anti-Semitic league which
lasted only a few months; the collaboration of AMorés
and his friends in the work of national and social liberation
company, the creation of Libre Parole; ct, since
the death of Mores, the formation of the second League,
which became the Greater West of France.

It is unnecessary to speak at length about Jewish France.

I will limit myself to restoring the truth, as to the way
from which she came into the world, |
It was not, strictly speaking, his own work
by Drumont, but the result of a long process, the fruit of
numerous religious and secular collaborations,
The idea for this work belongs entirely to him; he would be

puérii de le contester, aû' Père Du Lac, et Drumont n'eut:
than to condense the elements that were to compose it and to |

to link its different parts together,
To the elements that were provided to him he added a certain-

a number of others who were not, it must be acknowledged,

neither the best nor the most useful, quite the opposite.

Among these, we find most of those who

were convicted of inaccuracy, or at least of exa-

management; which, for many, considerably mitigated- |

the scope of the book.

These inaccuracies and exaggerations served as weapons.
to the opponents of Anti-Semitism and they used it to

try to discredit all the accusers $

perfectly well-founded accusations against Jewry and

the political and financial system that it managed to impose:

to France,

I would like to add that what I am saying, regarding the origin
the true essence of Jewish France, could not, according to misconceptions,
to diminish its importance.

Born from religious or lay people, the work retains its

usefulness, and its scope cannot, in any way, be diminished
drie. |

Truth is not subordinate to the mouth called to
to procimate it; and, this is with full knowledge of the facts
that I can return to Father Du Lac and the religious
part that falls to them in a task, of which one could es-
to achieve a better result than that obtained so far, by
It's the fault of the man who benefited from it anyway.

I even deserve some credit for acting this way, because the groups
anti-Jewish action groups of which I was a part or which I have
created were not treated sympathetically by the supé-
laughing at the Jesuits and his friends.

That was at least Morès's thought, and Drumont told me
It was often claimed that Father Du Lac was personal to us.
very hostile element.

This didn't surprise me too much, and I remember
again from the encounter I had one day with Father Du Lac,
in the company of Morès, as we were going to
an anti-Jewish conference in the 7th arrondissement.

It was a few days after the meeting we held
at Pontchartrain against the Dreyfus of guano and wheat
Russians,

Mores stopped to greet Father Du Lac and he present to him.

The first words of the eminent religious figure were for
to blame Morès for this meeting in Pontchartrain.

— You have caused me great sorrow, my dear
as a child, by attacking these excellent Dreyfus who are not
not Jewish, but good Catholics for over four-thirty years. ns
And, as the surprise caused me by these words...
Father Du Lac, speaking to me, could read my face.
he added:

— You see, Mr. Guérin, what a mistake, my
Dear Morès, you and I have committed a crime.

Which led me to reply that I did not consider
not the reason for the Dreyfus' conversion to Catholicism
cism as sufficient from our point of view.

— Baptize a wolf, lamb, I told him, will you have

Removed its carnivorous instincts?

The same applies to the Dreyfus family and to all Jews.
converted; and, the best proof that your friends are
remaining Jewish is because, not content with enjoying a fortune
acquired through the worst speculations, they operate in Pontchartrain in insolent and ferocious lords. Not only they
block paths, always open to free
traffic, but they clutter them with wolf traps where
the inhabitants and their livestock will have their
members. |

That's why we went to Pontchartrain, okay.
cord with the municipality of this town and to the greater
satisfaction of its inhabitants, to protest - Congress of
outrageous actions,

Father Du Lac simply raised his eyes to the sky and no-
The interview ended there.

These were the only contacts we had with him, this
which did not prevent the Jewish and philo-Semitic press from us
to constantly refer to them as "agents of the Jesuits" has...
Pope.

I must add that, as I: amaze, one day, some
the considerations that the rulers benefited from on the part

of certain religious leaders, among the most qualified to act

to act against Judeo-Masonic politics, it was to me
renounced by a Catholic member of parliament:

They have such a strong interest in proliferating!

Their way of protecting them was to reserve their sym-
their pathos, or at least their tolerance, towards those in power
Jews to the core and to consider us as
Dangerous lunatics!

The result of this policy is, today, such that...
could have foreseen it; and the future will not benefit from the lessons
that the present gives to Catholic leaders.

His will continue to negotiate and to appease their worst enemies
enemy, until the day when religion, Symens; will have the
fate of the communities.

Drumont often denied having been a mere collaborator
of Jewish France, tasked with developing and implementing it
sign. DoH

He applied himself, to the best of his ability, to creating the legend of '
"The writer risking his savings, horribly amassed-
"sées, to create a liberating work."

This is one of the things he is used to doing and where he
excels, , |

"Set the scene, strike an emotional note," he said, when he
gives advice or critiques an article.

The truth is that Drumont, at the time of France
Jewish, had no savings and what he earned, at
the Liberty of the Pereire, and by other works, sufficient-
barely knows its needs, which have never been so mo-
. destes that he likes to assert it. | i

Furthermore, you would have to know very little about him to believe it.
capable of risking a single cent of his money in a
any undertaking involving any risk, however small
be it. i

"Fout is at home calculating and speculating, and no Jmf
From this point of view, it could not be more judicious or more practical.

The expenses of Jewish France were therefore not advanced.
by him and the two volumes that comprise it did not
cost n/a cent. ` o. `
He was even very disappointed when he saw them selling so quickly
It was poorly received at the beginning, the book having almost no negative press.
entirely interested in maintaining silence.

How many times did Drumont not protest against
what he liked to call "the abominable conspiracy"
of silence," which hindered the sale of his books and the impe-
.Chait to reap all the expected benefits. |

It is true that, since then, he has used, without scruples, the
the same means with regard to anyone who overshadowed him;
And there are many whom he threatened to "put to..."
the index finger." in his journal, when they refused to submit

- :

his demands or protested against his dealings.

To replace the advertising, which it was thus lacking,

+

Drumont naturally addressed himself to Father Du Lac, and he
also found effective support from
Hulst's Sea, to ensure propaganda for Jewish France
of all the brave country priests, of all the priests
clerics and religious figures who received the watchword from their superiors
laughing.

Then, and only then, did success become evident, and
as he wrote, "the two heavy volumes were lifted off
"like a feather."

Since then, Mer d'Hulst, and also Father Du Lac, were
often violently mistreated by their little recognition-
health required,

So I am less surprised now that I have learned
many things that I was unaware of at the time, even though I was seen
to defend Drumont, the sincere and selfless believer,

that at the time when I was attending the Catholic Institute of `
ja ruc d'Assas to protest, on behalf of all the Anti-
Jews and myself, against a proposed conference of the very
The philo-Semite Anatole Leroy-Beaulieu, a lecture which...
was going to take place in the hall of this association.

This conference could not be prevented, but it was con-
'it was expected that an 8th one would be made, also on the question--
anti-Jewish sentiment, which Mr. Leroy-Beauhieu had addressed, and,
This time, by an authorized Jewish speaker.

Who, better than Drumont, could have seemed capable of
respond to the Philasemite speaker 1

This was everyone's thought – and Drumont's in particular-
literally – and I was relieved, by him, and by our friends, .
to go and ask the Directorate of the Catholic Institute
the execution of the promise made by a dr ed di
by the Director of Libre Parole.

I was astonished by the opposition aroused by the name.

Drumont, of whom no one, among the leaders of Pins- |

Titut didn't want to hear anything about it.
— His ingratitude towards Mer d'Hulst does not...
does not allow me to be admitted as a speaker at our institution.
I am told.
Drumont's anger was extreme when I did

BEFORE JEWISH FRANCE » 7

part of the result of my mission, and it reached its degree
the highest when we knew the name of the confederate
Rencier chose his placo.

It was Mr. Rouyer who had presided over the jury called upon to
to give an opinion on the works submitted to a competition
organized by Libre Parole.

The fury of the one who likes to be called the Chief
The undisputed extent of anti-Semitism was such that we hear of it.
tithes of raids on the account of the Directors of the Ins-
Dilut Catholique, de Mer d'Hulst and their lecturer
favorite.

But let us return, for a moment longer, to Jewish France
which had, finally, provided Drumont with what he laughed about
First and foremost, "a huge financial success."

Being a shrewd man, he extracted every possible profit from it and
his duel with the Director of Le Gaulois, the Jewish Arthur
Meyer, through the incidents that occurred there, came to understand...
to complete the long-awaited "good publicity".

In this encounter, on the "field of honor",
Arthur Meyer made excessive use of his left hand, this
which earned him further indignant pages in the books
who followed Jewish France.

Since then, Drumont has met again, with the.
Arthur Meyer, a Jewish man, but then, on the business side of things
and a reconciliation took place — naturally — at
which was presided over by Mr. Léon Daudet, friend and collaborator
...of the two former adversaries... during a lunch
intimate... full of openness and warmth!

Once Jewish France was launched, Drumo fired several
copies of the same bag, and other books, of a report
more modest, though still important, were born.

At the same time as the money flowed into his coffers,
To his great satisfaction, Drumont saw him coming towards him
all the anti-Semites happy to find a rallying point
ment. .

The acts of devotion that were shown were numerous

Mr. Drumont also became brimming with compliments and
of acclamations that he was eager for money;

It was at this time, with Jacques de Biez as second,
he thought about creating the Anti-Semitic League.

He hoped that by adding an organization to his books
tion, of which he would be the "Grand Master", the subsidies j
would increase the profits he expected.

He was once again favored by circumstances.
and he enthusiastically welcomed the support of
Mores, who was returning from America and Tonkin with the re-
reputation of a great lord, extremely wealthy, and generous just-
than to the most extreme extravagances.

Mores had come to know the Jews and our governors
nanis, first in the United States, then in Indochina, and his
his first act, upon his return to France, had been to soun-
to maintain, with surprising energy, the candidacy
anti-government movement of Mr. Paul de Susini in Toulouse.

Unfortunately, for the calculations of: Dremont, Morès
had sacrificed considerable sums in Tonkin and in
Toulouse; and he had to limit himself to providing for the expenses of
League propaganda, without filling its drawers
greedy founder.

Drumont never forgave Morès for this cruel act.
disillusionment and the future brought the BE of this rancune.

However, the expenses that Mores incurred for the League were...
raised to relatively large sums, the contributions
the donations and gifts that Drumont was expecting remained few
numerous, š

I myself had, some time before, brought
my membership and dues to Jacques de Biez and, without

having once again seen Drumont at the League headquarters, I-
tais became one of its activists.

I attended as an attentive listener, along with some of
our comrades from La Villette, at the two meetings. organi-
organized by the League, in Neuilly, Gallice room, and in a
large premises on Rochechouart Street which Poe contain
_ a large audience.

I was, like the Comrades who bombed
curious to see a genuine marquis actively involved-
our curiosity is linked to the popular movement.
He was skeptical.

We were so unaccustomed, especially at that time, to
to see true gentlemen showing kindness
'thie for the, world of workers, that we de-
We wondered what Mores was doing among us.

We were not long in judging him for what he was: brave,
loyal, intelligent and capable of acting in absolute accordance with
his statements.

It was at the hall on Rue Rochechouart that Morès...
more specifically.

The meeting was turbulent and there were many opponents and
often threatening.

Mores stood up to them admirably, and his composure
and his uncommon energy impressed even the most determined
finished, without us needing to intervene to
to help him bring his opponents to their senses.

They recognized in him: a man.

That's when we met; and, as a result
of several visits he made to us at La Villette, our initi-
Mité asserted herself as she remained until the day of her
heroic death in the ambush that was set for him.

From this intimacy, which our devoted Friends of
la Villette: Bernard Roux, Gaston Dumay, Moitry, Violet,:
Sarazin: and so many other Comrades that I cannot
All named here, affection and trust were born
who resisted all the vile intrigues and harsh
trials of a life of continuous struggles.

Then came the municipal elections of 1890, which were the occasion for numerous meetings of Morës and his Friends; and, also, this investigation into Soldiers' Meat. that our comrades from the butcher shop PARAEER -and helped us to do it. With their devoted support we set off, Mores and

me, in Verdun, accompanying a flock of tu- guests rocking chairs that Jewish butchers of this town comp- were to be handed over, once again, to the garrison troops.

As soon as the animals were unloaded, we notified the Colonel de Farny, then acting as general replacing the Jewish General Hinstin, who was on leave, and also the public prosecutor.

He gave us a very bad reception; but he had to take into account from our investigation.

We had the satisfaction, even before leaving Verdun, to learn, through the newspapers, that an order The Minister of War, Freycinet, created the Butcheries military personnel to safeguard the health of soldiers and prevent- . dear, the return of the attacks committed for too long | against her.

Drumont remained completely uninvolved in these acts. protection of the general interests of our fellow citizens and -of relentless propaganda in favor of our ideas.

He did not participate in it personally or financially.

He had long since retired to his tent, occupied exclusively from the collection of its profits.

The Anti-Semitic League, which he had founded, was not. pos | long-lasting.

Created in 1889, it disappeared in 1800, following the May 1st demonstration this year.

We remember the concerns caused by this demonstration revolutionary socialist festival, which so greatly alarmed the the government, and which ended in a lamentable way, thanks to the wisdom of the leaders of socialism, already concerned cut off from their future participation in the profits of power.

Without mingling with the socialists and anarchists more or
less Jewish, the Anti-Semitic League could give
his opinion and act in accordance with his program, to
the occasion of a date chosen by the French proletariat
'to express its demands.

The Jews, who would strive to channel the movement
'socialist and to divert him from their speculative offices'

and speculation, greatly feared the intervention of the Anti-Jews.

These could, in fact, give the movement a
healthier direction, more in line with true interests
Workers' loans, |

The Jewish and pro-Semitic press was quick to denounce
The anti-Semites furiously faced the wrath of the government.

Mores was arrested for a manifesto he had published and
Drumont... fled, after sending to the newspapers
a declaration beginning like this:

Residents of Paris, |

We are receiving letters from all sides asking us what will be
Zigue's attitude on May 1st,

This attitude is dictated to us by events.

We cannot take and we have not taken any res-
'responsibility in this demonstration...

We have never ceased and we will never cease to
wanting to free our unfortunate country from the yoke of Judaism
German verie.

We have never preached plunder, as has been claimed, men-
We all, on the contrary, asked
that Fon prosecute those who had looted...

Ready to go to prison for our cause, we conjure
our friends, not to expose themselves to going there by mingling with equivocals
what demonstrations, `

And, once this manifesto was sent, Drumont disappeared so although for a long time it could not be discovered anywhere part.

The League Members, who presented themselves in namebreux at the headquarters: 48, rue Lepic, found no one and uselessly demuüaded to 'ous the echoes what de-. came the future “undisputed 3. l

Mores was tried and condemned without Drumont even thinking about it. to any other cliose than to his precious person eb without him ge

decided to leave the retirement he had so quickly sheltered.

An Anti-Jew, member of the Lu: Julien Mauvrac, whom We lost touch after that, he recounted this adventure and Drumont's escape into a book, very wittily written, and that he did not have it signed by a informer taken from justice, a book entitled: Under the Snails of Japheth,

We can see how Drumont understood this phrase from his statement saying "that the attitude to take was c:lle dictated by events,"

Events dictated that he flee and let go. his friends; as he did again in 1894 in certain circumstances attitudes which I will have the opportunity to discuss.

Since that first demonstration of terror that Drumont has inspired in him the slightest threat of arrest. stayed a few weeks in Sainte-Pélagie, with a reabsolutely exceptional favor; and the memory of this imprisonment, as short as it was benign, caused him even now, such horror that the only The prospect of another incarceration would make him flee to End of the world.

That is why he took the precaution of placing the press-

that his entire current "very large fortune" is at stake.

their foreign and so as to be able to find her outside borders at the first alert.

Naturally, the Leaguers of 1890 were fundamentally disillusioned about their leader, and their numbers, instead of increasing, it decreased in such large proportions tions that, on October 20, 1890, after the publication of a report' of the League's work, during its In its first and nth year of existence, it disappeared and No one heard from her again.

Drumont continued to oversee the successful investment of his books and Mores and his friends continued alone the active struggle.

One day, then, for a long time we were not his we no longer knew about Piumont and that we didn't know if he was at

Paris or still at his comfortable holiday home in Soisy-Near Etiolles, Morès came to warn us that he had received a letter, asking him to attend "with his friends" the inauguration of the offices of the newspaper La Libre Parole of which Drumont was to be the director and sovereign master. .

This invitation surprised us a little, and Morès demanda to accompany him to Drumont's, whom I saw again for the third or fourth time, I believe, not having, auparabefore, the fact that he caught a glimpse of it, once at the League headquarters, rue Lepic, and then in the two or three meetings which he "resigned" himself to attending,

So we went to the small hotel on the street from the University where I got to know each other better with the future friend of Agent Oswald from the General Security Directorate.

Drumont was more or less pleasant — he needed to be. of us — and I was quite surprised to see him, at one At that moment, he asked me to entrust my hand to him. examined the lines,

This bizarre exercise, which I was far from expecting, having little taste for horoscopes and farthose who live off the credulity of their dupes, was to me explained by Morès: .

"Drumont," he told me, "is very suspicious; he has no skin." in person (probably because he doesn't understand) that we can trust him); also, when we give him

presents someone who may be involved in his life, he inter-
Roger reads the lines of his hand to find out if the newcomer
He is loyal and of a generous and devoted temperament.

"He did the same to me," added Morès.

It must be assumed that Drumont's examination was favorable to me.
rable, for, since then, he has not ceased to proclaim my disinter-
resentment and my loyalty; until the day I had the audacity
to find his dealings wrong, which he hid with the
greater care and which he attributed to those around him, when-
...that the rumor was spreading.

Drumont confirmed his invitation to the inauguration.

of his newspaper, founded, he assured us, with the help of
of convinced anti-Semites who have "for a long time"
provided evidence of their indisputable sincerity.

This took place in the first days of April 1892 and,
On the 20th of the same month, the first issue of the
Free Speech, which we all welcomed with equal enthusiasm.
Satisfaction rather than enthusiasm.

u

"Free Speech" is created.

ra .

Office opening. — An anti-Jewish and independent organ-
dant if — No business. — Drumont and his financier, — The
Drumont's precautions, tro MM, JB, Gérin ob Wiallard. This
The Editors of Libre Parole. — Its Administrators.
— Mr. Gérin's philosemitism. — His antisemitism. —
Two ciroulaires. — Arrest of MJ-B. Gérin. — One
financial operation... — Mandatory subscription, —

A difficult customer. — Administrator (hidden).
Mr. Odelin intervenes. — A clever arrangement. — The
Drumont-Wiallard Treaty, — The Drumont-Gé-
rin. — Drumont's great anger, — Another blow, —

Mr. Administrator, esb Jewish, — Gaston Méry the last-

"He's come, he's having fun, — Not Wiallard but Crémieux, — The
Drumont's spies, — The fat Devos denounces. — Trap
For subscribers, — Drumont touches and... continues.

I said that we all welcomed it with satisfaction.
and enthusiasm, the news of the creation of a newspaper
clearly Jewish; “ef Ja motto, placed by Drumont in
the title of its first issue: France for the French, yé-
admirably summarized, in his four words, our pro-'
national and social program, the realization of which is not subordinate
given to no political form.

All parties can, in fact, sooni and in
to ensure the execution, on condition, however, of doing
to put the general interest of the country before all concerns

coterie and sectarian associations; and, above all, by placing
this general interest above particular interests.

We had been experiencing the effects of
the bad faith of the Jewish and Judaized press, distorting
All our actions, disguising all our thoughts, and us
attributing such fanciful intentions and projects
How odious, not to learn, with jaie, the foundation
of an independent body, whose staff all have access to
would, finally, have the courage to tell the whole truth about the _
speculators and to denounce their crimes
nels actions. — N:

This organ arrived all the more at the right time, because the
The press almost always remained silent when it came to a
financial scandal caused by the High Bank and the
wealthy hoarders, Jews or Judaizers, who are the
. sponsors, the inspirers and the true Direc-
figures in French politics, both domestically and internationally
exterior.

But, for this independence to be real, it was |
It was necessary that the new newspaper remain foreign to all
financial affairs and that its Director and its editors-
whether they were like its Administrator, without any
with the exception of those entirely devoted to anti-Jewish ideas, of one.
absolute and enterprising selflessness, not a business deal,
but a true apostolate... © Len te

It was in this sense that Mores and I spoke to

Drumont, during our visit following his invitation
at the inauguration of the offices of La Libre Parole.

To convince us that, in all cases, nuk ne
could, neither in the present nor in the future, commit the
future organ of Antisemitism in a contrary direction
to the one he was to follow, Drumont assured us that he was-
reserved, in addition to the Political Directorate, a right of con-
absolute control. A |

And, to emphasize his point, he added:

— Besides, we can all rest easy on this
'subject, no one will be able to divert the Free Speech of

its aim, nor to compromise it in Jewish affairs; nor,
nor put us out on the street with our friends, as
I've seen him do it often for other newspapers. My long
My experience with "journalistic matters" allowed me to...
Plan everything.

And, taking from the drawer of his work table, a
On a stamped sheet of paper, he read us, first, the beginning,
then three articles from a treaty, which I rediscovered one day,
in 1901 or 1902, in a series of documents that I
were communicated by a touching character
very closely linked to the financial exploitation of La Libre Parole and,
therefore, as completely as "exactly ren-
signed.

From this reading it emerged that Drumont was based in
association with a Mr. J.-B. Gérin, a daily newspaper
a group called Free Speech with the subtitle: France
to the French, and that he was the sole master of the entire
writing from the newspaper's title to its last
online, including advertisements, none of which could-
'was going to happen without his control and approval.

— You see, Drumont told us, finishing his reading-
ture, that I have taken all my precautions and that we
We can all be absolutely at ease.

We were indeed so, and we communicated to our
Dedicated Comrades, from our action group, the:
result of our visit.

The name Gérin was as unknown to Morès as it was to

neither I nor we had been struck, during the reading ra-
Drumont's pide, that by his J.-B. Gérin that we
planes included “Gibet-Gérin”.

Drumont SOS our movement and he will be in
smiling:

— It's J.-B., probably Jean-Baptiste; but, me
Also, upon reading the project that Mr. Gérin submitted to me,
I had heard Gibet and I thought that this financier had...
a singular name.

A few days later we were (4, Mont- Boulevard

s *

martre, for the inauguration of the Jécal chosen by Mr. Dru-
Mount and by Mr. Gérin, whom we always believed to be
The Administrator of Free Speech.

The rooms were barely furnished; the masons, painters
only the carpenters and apiaries had completed their
works.

Drumont's study was brought to our admiration,
that of the Editorial Secretary, and Jacques de Riez
was designated as having to fulfill this important function-
tion; we then viewed the Composition and also the
The Administrator's office.

The editorial staff was relegated to a dark room and
of more than modest dimensions overlooking the courtyard.

After making us do the traditional "tour"
"From the owner," Drumont proceeded with the introductions,
because we knew few people among those who pre-
sentos.

First: MJ-B. Gérin, whom I told you about, in-
Wiaïllard parcel, "our excellent Administrator",
Drumont added.

Mores was surprised, and I was no less so.

Was this a second Administrator?

Among the guests of Drumont and his financier,
were some of our comrades from already-:
Funte League of Lepic Street.

Among them, naturally, was Jacques de Biez, who, two
...days later and barely installed as Editorial Secretary,
left the newspaper and Drumont, the latter's attitude, to his `
In this regard, having become more than unpleasant,

Jean Drault and Boisandré were also among them
contributors to La Libre Parole, | to

And, as we observed the attitude of the new
Having arrived, we observed that, for their part, Messrs. Gérin and
Wiallard were examining Morès and me, and also the
. some activists that we had brought at the request

Drumont, with a curiosity that seemed to us devoid of
sympathy,

"Free Speech" was created on 19

We had the impression of being, for these gentlemen, what
who are called "nuisances".

We were soon confirmed in this idea.

However, we had no idea at that moment,
discoveries that the future held in store for us about them.

The ceremony was simple and full of cordiality...
at least among the anti-Semites who met “at el
among whom was not found, and for a reason on
which I will return to when speaking specifically about the person-
swimming, the current Secretary-General! Let's not forget that!
From La Libre Parole: Mr. Gaston Méry.

'- All our friends are sincere and con- anti-Semites
vanquished, Drumont told us, and their past of devotion-
our ideas respond to their loyalty in the advent
nier.

We could only accept these statements, because,
both were completely foreign to what Drumont
Morès likes to call them "journalistic matters," nor
I didn't know Mr. Gérin in any way, nor did I know him at all.
that the staff he had brought with him to occupy
the various functions of the administration, including Admi-
Administrator in name: Mr. Wiallard.

We were unaware, for example, that the same Mr. Gérin . was the author of the following circular, sent by his care just two years, to the day, before the onset from the first issue of Libre Parole.

THE NATIONAL
50° Lol series.
J.-B. GÉRIN, Director. Paris, April 20, 1890.
Direction.

Sir and dear Fellow Religious,

The Traélites have, for some time now, been under attack from the ca- . the most odious lomnies that are displayed at will in the voa" lonnes of a certain press: i |

Prominent people who belong to Judaism and who are concerned not only with its future, but with Given its current security, they thought it would be useful, if not essential. It is conceivable that a serious body would defend our Corelilegionnaires whenever they were attacked, in some way-whatever it may have been, whether on the territory of the French Republic caise, either in the different parts of the world they inhabittent.

Le National, a major daily political newspaper: opens his columns for this perfectly legitimate defense of our interests, that the illustrious founders of this would still approve sheet, the Thiers, let: Armand Carrel, who have always comfought for justice and the defense of immortal principles

of 89.
The National has set itself the goal of penetrating the

masses the principles of political and religious tolerance.

Under these circumstances, I have the honor of requesting your support our propaganda work by subscribing to National subscription.

When this circular, signed by a Jew, an associate of ` MJ-B. Gérin, was revealed to me, at the moment when Drumont

protected by my exile, I was insulted; I had a new
a new explanation for many of the facts observed since 1892
and which had caused me, as it had so many of our friends,
surprises as numerous as they are varied.

It should be pointed out that the most slanderous
odious, which so greatly outraged MJ-B. Gérin and his
Jewish collaborators were none other than Jewish France and
Drumont's various books, as well as the articles
and the lectures we gave, which were published
on the Jewish question and everything that stemmed from it.

It seems the Jews hadn't had enough
confidence in the National and its Director, even assisted
of a "religious pontificate" since Mr. Gérin, changing
his rifle shouldered and pointing his safe towards a .
another environment, which he assumed offered better returns, had
subsequently became acquainted with Drumont, who was not to:
like us, mere laypeople, ignoring the demonstration
ue 5 of MJ-B. Gérin, which belonged in re to

"things of journalism", or at least to certain journalists
lism, of which he already possessed, at that time, a practice
and an experience that has progressed considerably since then.

On April 14, 1892, MJ-B. Gérin, Director of the Semaine
Financial, spoke a completely different language than that of the Director of the National, and he launched this appeal in favor of
Free Speech.

THE FINANCIAL WEEK
WEEKLY NEWSPAPER
1st year,

CAISSE DE LA SEHAINE FINANCIÈRE
PUBLIC LIMITED COMPANY |
Capital: 4,200,000 francs.
Paris, April 14, 4892
8, rue Saint-Augustin.
PARIS

Sir,

We would like to draw your attention to the com-

The following confidential communication, which we do not hesitate to share:
to do this to you because, on the one hand, of its extreme importance
moral and social and, on the other hand, of the most fruitful future
which is reserved for him as a matter in itself.

Mr. Edouard Drumont, the famous author of Jewish France
and so many other works that have had resounding successes-
`sants, will continue, through the newspaper, the work gwil has so brilliant-

It all started with his books, | | |

Our company has agreed to take charge of the organization
. financial support for this newspaper, which will be titled La Libre Parole
and who will defend our national interests with independence.
and an impartiality all the more appreciated by the public, that
These qualities have become rarer in the press, which is too focused on...
venal wind, OE to:

The talent, popularity, and valor of Mr. Drumont, who
It contains the unique elements of many very successful campaigns
exciting, will ensure his newspaper's popularity, at least
equal to that obtained by the Intransigent and the Authority, which
rs of excessively successful and very pros-
fathers: ; '

The company that published the newspaper La Libre Parole has been definitively
constituted on April 2nd as a limited partnership, by
interest shares; these number 800 on which
we were able to reserve a certain number of them that we
we can give in at 2,000 francs each until April 20th, day
where the first issue of Libre Parole is to be published.

The profits will be divided: 25% for the founder, 0% for the
supervisory board and staff, 75 0/0 for the

Shareholders.

The shares of similar newspapers that we have cited have
acquired a significant capital gain and the value of the shares of the
Libre Parole will undoubtedly quickly surpass the
Initial price of 2,000 francs. | `

It is therefore with full knowledge of the facts that we recommend to you-
We feel this matter is of the highest order from all points of view.

Please accept, and...

The Director of "Financial Week n,

J.-B. GÉRIN.

As we can see, in this circular it is not a question of-
tion of the "interests of the Israelites" and their "defense
quite legitimate"; the "odious calumnies" of which they were
victims in 1890, became, in 1892, proof of
Drumont's "independence and impartiality"; and,
like, when you lower the cash register so that the customers'
Financial Week's profits are being emptied into the pockets of
MJ-B. Gérin and his associates from La Libre Parole and

"His financial office, you must spare no expense or per-"

rings, the former Director of the National deals with the newspapers which

dare not speak of the Jews, and those more audacious who speak of them

defend, from "papers belonging to the venal press".
If the citizens to whom one would thus appeal, and by

of such means, had known the philosophical antecedents:

mites of MJ-B. Gérin, it is probable, if not absolute-
of certainty, which they would have hastened to neglect there
letter addressed to them in the name of Drumont by
Financial Week, a company whose operations
are more than questionable,

I will have, of course, the rest; the ottasisôn tlen repürler soon:

+

What the subscribers solicited were unaware of, Drumont
Was he unaware of it as well?

Obviously not; and, there is no doubt that it is in
knowing full well that he was presenting us with MJ-B. Gérin

like a sincere anti-Semite, when in reality this financier-Cier had seen in La Libre Parole only a good deal and a goldmine to be exploited.

Barely a few months had passed since the pre-first issue of La Libre Parole, which the newspapers announce-were aware of the arrest of MJ-B. Gérin for abuse of power. fiancée committed to the detriment of a client of his Week Financial. i

La Libre Parole spoke of this arrest in this way, its issue of February 3, 1893: |

Arrest of Mr. Gérin.

Mr. Gérin, former Director of the National, was arrested before-last night, by Mr. Touny, Commissioner for Judicial Delegations ciaires, on the orders of Mr. Welter, investigating judge...

Mr. Gérin is charged with breach of trust.

According to one version, which seems quite plausible to us, being Based on the information we were able to gather, the arrest-Mr. Gérin's actions would be, at the same time, the result of acts of revenge political and denunciation statements made by a police officer Unmasked. - | a

As far as we are concerned, we can only, today, to correct a deliberate inaccuracy, noted in a newspaper unofficial evening. no.

This newspaper claims that Mr. Gérin is an Administrator of the - Free Speech, | |

Nothing could be further from the truth.

Mr. Gérin took part in the logistical organization of the newspaper. at the time of its foundation; but he was never its Admi-administrator, just as he never had to intervene in the editorial staff of which Mr. Drumont has always been the head and master

absolute.
The Editorial Staff.

'La Libre Parole, a daily newspaper publishing each morning all the events of the previous day, even those of the

last hour of the night, had needed to wait for one.
an entire day to talk about this incident concerning Mr. Gérin, and the version that "seemed plausible" was the
the result of a laborious consultation between Drumont and
his associates, concerned with carefully weighing the terms to be implemented
bending to make an embarrassing event look like a
“a police maneuver and a political revenge”, without
however, neither name the perpetrator(s) of said vengeance
nor the unmasked police officer.

And for good reason!

On February 10, La Libre Parole announced the launch of the li-
Mr. Gérin's liberty, without any comment, by a note
which I reproduce here:

Mr. Gérin has been released.
Mr. Gérin was released yesterday evening at 6:30 PM.

What was the truth about this arrest and its causes?
real?

Was it, as Drumont claimed in his article
that he had signed the "Editorial" without consulting it
– who only learned of it from the newspaper the next day.
morning – and as we all believed, according to what he said:

"a police and government maneuver, directed
against a man who had taken part in the organization of the maté-
"the Free Speech movement at the time of its founding."

No, and nothing Drumont published was accurate.

One of our comrades, meeting one day in 1902,-
a person who is very well informed about Free Speech, the
The conversation naturally turned to the conduct of
Druinon towards me.

– This behavior does not surprise me, said this person
sounds well-informed, and if Drumont didn't act sooner
It was because he feared Guérin was free and preferred to have him
with him rather than against him.

But Guérin, a prisoner or in exile for a long time, de-
would, in turn, experience the excellence of the feelings of

Director of Free Speech for all those who cast a shadow or may hinder him.

To harm the one he covered with flowers for so long For a long time, he lied as he always had in all circumstances.

These circumstances were reviewed, and, between others, those of the arrest of the financier Gérin in 1893.

"There was no," the well-informed person asserted, "at-no government or police maneuver in this a matter; but, purely and simply, a complaint from a J.-B. Gérin's client, for breach of trust, committed by this to his detriment.

Mr. Gérin had, in fact, responded to a request from restitution of a very large sum entrusted to his office, by proposing to return, in place cash paid to him as a deposit, a large sum of shares of La Libre Parole, counted at the high price of two one thousand francs.

Of course, this sum, which Mr. Gérin claimed thus keeping, had not entered either wholly or partly into the newspaper's cash register and the shares imposed by this means rider to the "reluctant subscriber", had been taken among those that Messrs. Drumont and Gérin had reserved for themselves-personally invested shares, the number of which was considered reasonably, as much as abusively, increased since.

As for claiming that Mr. Gérin had merely taken part of the newspaper's material organization at the time of its foundation, this is one of the most shameless lies. teeth committed by Drumont. FA

— And the proof, said the “well-informed person”, that is that at present, more than ten years after his arrest, Mr. Gérin is still, which he has never ceased to be a Member of the Stakeholder Council of the Society of Free Speech; Council which is, under this name, a ver-Board of Directors table, the Director acting in name unable and having no right to do or decide anything without the prior opinion of Drumont and the Council known as the Inté-strained, e

In 1893, the appointed Administrator was Mr. Wiallard, but Gérin was the de facto administrator.

Almost every day he came, either to 14, Mont- Boulevard marten, either at Drumont's, to agree with this lastdeny for all newspaper operations and for the instructions to be given to the various departments.

To obtain his provisional release and the order-
In the event of a dismissal that followed, it was necessary, first of all, to file a very large deposit, eighty thousand francs, deposit which was provided, not by Drumont — let us reassure those who might lend the Director of La Libre Parole an idea generous towards a man who was and had to remain

his partner, with whom he had shared in the wrongdoing —

but by Mr. Odclin, the same one whom Drumont called "Odelin "The Scoundrel" in an article published two years later.

Then, things finally settled down between Mr. Gérin and his client; and it was agreed that, in order to com-

to complete the satisfaction to be granted to the "subscriber by the

"Force" we would divide the shares, which we wanted to make him swallow it, to other, less recalcitrant, good people...

We will see later that the "well-informed person-"mée" was exactly that and that Mr. Gérin never ceased to collaborate actively and without any interruption to the Administration and especially to the "operation" of the Free Speech.

Here, I think it's a good idea to provide some information. regarding the Drumont-Gérin treaty of March 10, 1892.

When the anti-Jewish community responds to attacks and perincessant fidies including the Great West of France, its The general delegate, his friends, and their newspaper were the subject, from Drumont and some individuals of his entourage, . published, certain pieces and, among others, the Regarding the treaty in question, Drumont fulminated:

"This is an outrage," he exclaimed, "this treaty is a forgery!" his figures are inaccurate, etc.,

And, to justify his indignation, who could no longer
to move us, he opposed us, as the only true and

Fersen:

authentic, his contract of April 2, 1892 with Mr. Wiallard,
contract as follows:

'Between the signed.

MG Wiallard, manager of the Interest Shares Company
La Libre Parole, residing in Levallois-Perret, Seine, 17, rue
of the Arts, on the one hand, |

And Mr. Edouard Drumont, publicist, residing in Paris,
157, rue de l'Université, on the other hand,

The following information was presented:

Mr. Wiallerd smiled at Mr. Drumont regarding the statutes of the Socompany that he proposes to create for the publication and exploitationtion of the five-cent daily newspaper whose title is the

Libre Parole aveo le soustitre Ta France auæ Français.

Mr. Drumont having given his approval to the said statutes,
The undersigned parties have agreed between themselves the following agreements
following,

Article 1. — Mr. Drumont relinquishes to the Society
to create, during its duration, i.e., for Dougo years,
. the enjoyment of the title and subtitle of the newspaper, which remainrent his exclusive property.

T! is expressly understood that in the event of disoun of the
a company to be created with a fixed term, and this for some can
Whatever the case may be, Mr. Drumont would regain the free disposal of the
title and subtitle.
Article 2. — Mr. Drumont shall have sole and unchecked direction
political, economic, industrial and financial discussions of the day
nal la Libre Parole, including announcements and the Bulletin
financial.

He will have the sole qualification to accept or refuse all items as well as to accept or dismiss all editors.

Art. 3. — Mr. Drumont will be entitled to an annual salary of 24,000 francs, which the company to be created will have to pay him by twelfths at a rate of 2,000 francs per month,

Article 4 — Mr. Drumont shall have the right, before any division of profits between shareholders, at a levy of 10% of the company's annual net profits,

Article 5. —- One hundred and fifty shares will be given to Mr. Drumont, of the eight hundred to be created according to the company's statutes to be established by Mr. Wiallard.

Article 6. — The fixed editorial budget, not including the

Mr. Drumont's salary cannot exceed 6,000 francs. per month.

However, Mr. Drumont will have free disposal, at his expense additional writing fees, a monthly sum of 1,500 francs, to be deducted from the amount of a monthly allowance a sum of 8,000 francs, to be determined by the company to be created, for advertising related to the development of the newspaper.

From 75,000 copies sold, the budget of the The writing fee will be increased to 7,500 francs.

From 100,000 it will be increased to 12,000 francs and to parshooting from 150,000 to 18,000 francs, excluding the supplementary allowance additional information as provided above.

Article 7. — Mr. Drumont will become aware of it when he will deem it appropriate, from the cash register, the accounting department, and the social writings, either by himself or by a representative of special powers.

Article 8. — Mr. Drumont undertakes, for twelve years consecutive, that is to say throughout the entire duration of the s0society, to devote its assiduous attention to the publication of the newspaper Free Speech and not to write or collaborate in any capacity in another newspaper. - | h

Article 9. — In the event of legal proceedings, all costs and penalties Legal costs will be borne by the company.

Article 10 — These agreements are made for a a period of twelve years, equal to that which will be given to the

company to be created, Under no circumstances, nor for any reason other than this
that is, the commitments made to Mr. Drumont, and those
taken by him/herself, cannot be terminated before the expiry date
of this twelve-year period. - `

Article 11. — The registration fees for this document will be
at the expense of whichever party gives rise to it.
Done in duplicate, in Paris, on April 3, 1892.

Read and approved: | Read and approved:
. Wiarranp & Ci. Edouard Druxmonr.

`

The text of this contract is reproduced exactly as it was provided
by a member of the Council of Interested Parties, Mr. Aubry.

We do not doubt the reality of this contract and it
It is very possible that it exists, outside and alongside that one
agreement between Messrs. Gérin and Drumont, during the origin of

talks between these gentlemen regarding the creation of the
Free Speech.

Mr. Wiallard's intervention in this matter, inter-
a discovery that we only learned about on the day of the inauguration
management of the offices of La Libre Parole, Drumont did not
having spoken to us only about Mr. Gérin during our interview
With him, it had caused us some surprise.

No explanation was ever given by the authorities.
we have been reminded of this subject and we must conclude that Mr. Wiallard
was hien, what everyone always thought, the re-
Mr. Gérin's involvement in the implementation of the maintenance
decision made between Messrs. Drumont and Gérin in accordance
to their treaty of March 10, 1892.

The new intermediary character required a new-
treated calf, with its name, since the company name deve-
It was Wiallard et Co and not Gérin et Ce.

Why was Mr. Gerin hiding behind this Mr. Wial-
bacon?

Most likely as a result of an agreement with Dru-

Mont who feared that his adversaries, as much as he did, were his adversaries. aware of "journalistic matters", reveal the his associate's philosemitism and the various affairs in which Mr. Gérin had previously been involved; afactions that made him ill-suited to administer one day- an anti-Jewish nal intended to be the adversary of venal newspapers: dependent on Jewish finance and the government.

Drumont is a cautious man, always applying: which is "to save face", as the Orientals say.

To be convinced of the care that Drumont takes with "saving appearances and safeguarding one's personal interests- "nels" one only needs to read, with a little attention, this treatise press release, just a few months ago, to our good friend Bouttier, who was demanding answers from Drumont and to his colleagues from the Council of Interests of the Free Parole, in the capacity of a shareholder in the newspaper.

First, the clause leaving him the sole master of the entire editorial content and all advertising, so that no one

can do business without reserving a share; and we will see later that the shares he took were always the most important.

Then, in addition to the 24,000 francs annual salary, a penny, however, sufficient for an apostle, even a modern one, the 10% deduction from profits, a fair levy before any distribution to the Shareholders, who, in turn, yet they received no fixed interest on their money and ran the maximum risks while DruMont demanded the maximum guarantees.

Not content with these profits, Drumont had himself allocated incore 1,500 francs per month, which he has free disposal of.

These are his "secret funds." And when the editors were, for the first time, aware of this allo- special cation, by a member of the Council of Interested Parties who received complaints about the low prices of the appoints awarded to the editorial staff, they wondered What use could Drumont possibly make of those 18,000 francs? annual.

I even remember that one evening, upon arriving at La Libre Word, 'I found the "devoted" Gaston Méry busy with to align columns of figures to establish, he said, the total account of editorial staff salaries.

He knew, he claimed, that 5,000 francs plus 1,500 francs had to be distributed among the collaborators and he did not arrive-did not reach that overall figure of 6,500 francs per month, even including the salary of the party secretary Drumont's butler.

He also reproached him — and in such violent terms! — to the " dear master" to deceive his editors.

Mr. Gaston Méry is, like his boss, a man who The devotion and selflessness are all for show.

He understands that his antisemitism brings him the means to live as one pleases.

For him, it's just another job, and he knows how to do it. choosing the most varied options when he considers them profitable.

This issue of salaries was not the only one which provoked complaints from Mr. Gaston Méry

"Free Speech" is created at

against that "old miser" Drumont, that "rogue" of Gerin and his "straw man" Wiallard.

The "small editorial staff" heard some harsh things about this that theme, at that time; and also since Wiallard He was succeeded as administrator by the one whom Mr. Méry does not call milk never otherwise than "this porter from Devos", when-that he was not treating this individual even more harshly It was in front of anyone who wanted to listen.

I think it's good to give as well, at least in its essential parts, the Drumont-Gérin treaty, of which the publication, a few years ago, put the director of Free Speech in such a great fury.

We had a second bout of this anger when The Anti-Jewish newspaper reproduced this interesting document in 1892.

Between the undersigned,

Mr. Edouard Drumont, publicist, living in Paris, 167, University Street on the one hand, | |

And M.-J.-B. Gérin, publicist, residing in Paris, 37,
Bassano Street, on the other hand, Bi

It has been stated that:

Mr. Drumont wishing to found a large-format newspaper, quo-
a five-cent daily newspaper, whose title is Free Speech with
the subtitle France for the French, Mr. Gérin, offered him
to establish a company whose purpose is the publication and
the operation of said newspaper.

Mr. Drumont having accepted these proposals, the parties have
They reached the following conclusions between themselves:

Article 1. — Mr. Gérin undertakes to establish, in the
within one month from today, a limited partnership
by Shares of interest whose purpose is the publication and the exyloi-
the newspaper known as La Libre Parole, whose "statutes"
must be submitted to Mr. Drumont and approved by him.”

Article 2, — Mr. Gérin undertakes to Mr. Drumont to
to provide the said company with a sum of three hundred thousand francs
broken down like stib: one hundred thousand francs in cash and two
one hundred thousand francs in printing equipment, printing costs
and paper. Naked,

Article 8. — In the event that Mr. Gérin only pays
100,000 francs in cash, he will not be required to do both
One hundred thousand francs surplus, in printing equipment, expenses
printing and paper, that if the newspaper's revenues were
insufficient to allow society to cope with
costs of establishing said bio of printing and of
paper.

Article 4. — In all cases, no benefits shall be distributed.
fico before reimbursing Mr. Gérin the sums he had-
could have made progress in printing equipment, printing and pa-
pier on behalf of the company, as has just been stated:
above.

Article 5. — The number of shares in the company to be created is fixed
to eight hundred, of which one hundred and fifty are attributed to Mr. Drc-
Mount and one hundred and fifty to Mr. Gérin.

Article 6. — Mr. Drumont, for his part, undertakes to take
the political leadership and the editorial staff of the newspaper

Free Speech.

Article 7. — Mr. Drumont, the exclusive owner of
title of said newspaper, which he abandoned: to the company during the
its duration, i.e., for twelve years, but it is express-
It is understood that in these circumstances, the company to be created will be dissolved.
before the agreed deadline, for whatever reason,
Mr. Drumont will regain full control of the title to the said
newspaper.

Article 8. — Mr. Drumont alone shall have control and direction
- political, economic, industrial and financial aspects of the newspaper
Free Speech, including announcements and the Financial Bulletin
cier. i AE \
Article 9. — Mr. Drumont shall be entitled to an annual salary
of twenty-four thousand francs, which the company to be created will owe him
to be calculated in twelve equal installments of two thousand francs per month.

Article 10. — Mr. Drumont shall have the right, before any division of
profits between shareholders, subject to a levy of
` 10 0/0 on the company's annual net profits. >

Article 11. — The fixed budget of the editorial staff, not including the
Mr. Drumont's salary cannot exceed five
. a thousand francs per month. However, Mr. Drumont will have the free
provision, for additional drafting fees, if be-
care is, in the form of a monthly sum of fifteen hundred francs to be provided

lover on the amount of a monthly allowance of three thousand
francs, to be determined by a company to be created for advertising
relating to the development of the newspaper.

Article 12. — Messrs. Gérin and Drumont shall have to provide their own instrument of appr
cord on everything that coincides with the launch of the newspaper.

Article 13. — Mr. Drumont will make his acquaintance when he…
will deem appropriate, from the cash register, the accounting department, and the

social documents, either by him or by an agent

ue

Article 27. — These agreements shall be terminated from
full right, without any compensation from either party, in the
in the event that Mr. Gérin had not formed the company to be created in

the period of one month from this day.

Article 18. — The registration fees for this document will be
at the expense of whichever party gives rise to it.

Done in duplicate in Paris, on the tenth of March, one thousand one hundred and four
twenty-twelve.

Read and approved: | ; Read and approved:
* Edouard Drumont. J.-B. Géen.

I have given almost the entire text of this treatise and the articles
which I do not reproduce here are repeated verbatim
` in the Drumont-Wiallard treaty, under titles 8, 9 and 10.

It is obviously not necessary to own one
special competence in the entirety of conventions erase-
ciales to see that the Drumont-Wiallard treaty is not
that the consequence of the Drumont-Gérin treaty.

The conventions of April 2nd reiterate those of the 10th of the month.
which were passed between Messrs. Drumont and Gérin when they
made contact through Mr. Gadobert.

Mr. Gadobert was even one of the first editors of
Ji left La Libre Parole following a discussion
of interests concerning the shares that he had
promised in recognition of his good offices, his efforts and actions,

participations which were subsequently contested and which he did not

he never received, he affirmed, in various cities
2

The obstinacy shown by Drumont and also by Mr. Gé-
To deny the existence of this treaty can only be explained by...
through their shared desire to conceal, from the shareholders
of the Free Speech movement, the way in which commitments, prior-
clearly taken for the foundation of the company, had been
held by the contracting parties.

Mr. Gérin had, in fact, committed himself, under penalty of termination-
tion of the conventions of March 10, 1892, to be provided to the So-

company to be created, a sum of one hundred thousand francs in cash and also, if necessary, two hundred thousand francs worth of equipment. fresh and paper.

In case he had to finish all or part of these two hundred thousand francs for equipment and printing costs. and paper, as provided for in Articles 2 and 3, and Article 4 specifically entrusted their reimbursement to Mr. Gérin "before any repairs" profit-taking".

But the hundred thousand francs in cash remained acquired to the Society.

And, it is in compensation for this "cash contribution" and the care he took in establishing the Society, that Mr. Gérin received, according to article 5, one hundred and fifty parts of the Free Speech, estimated by himself in his Financial Week circular, two thousand francs each.

The one hundred and fifty shares, which Mr. Gérin allocated to himself, retherefore presented, according to his own assessments, three one hundred thousand francs and provided him with a net profit of two hundred thousand francs, a handsome remuneration from his concpurs. |

Drumont, for his part, also received three hundred a thousand francs worth of shares; and we will see that these two "apovery » of the anti-Jewish cause did not subsequently limit their appetites for these advantages, however, are quite significant.

Drumont's protests against reproduction, in the Anti-Jew, from his treatise with MJ-B. Gérin, already published in 1896, did not move us.

We were beginning to get used to the "sincerity" of this — “excellent man”.

11 became concerned about our unbelief and sent us some of his unofficial associates who, full of concern They came to tell us:

— Beware, you have been deceived, this treaty is whimsical, and Drumont will take advantage of it to... prosecute for forgery and use of forged documents; and thus discredit all of what you've published about the traffic that He is accused of...

We reassured these "kind commission agents" and, at the same time, the sincere Friends and Comrades who they too had been harassed in the same way.

— Don't worry about Drumont's threats ct of his associates, the treaty is perfectly accurate and if Drumont or Gérin could have continued the dissemination of it- If they were the author, they wouldn't have waited so long for the to do; his first publication dating back six years at least. | i |

The opportunity is still ripe for Drumont, and if he wants to sue me for this new publicity given to a treaty that he wanted to conceal with such care, I am ready to respond to him, as well as to his associate MJ-B. Gerin, in case this financier wishes to join him and summon me before the competent courts.

But I'll remain quite calm about that — won't I? —no, Messrs. Drumont and Gérin — and you will not commit never the grave imprudence of provoking such a debate of- before any court? : |

One can understand, moreover, Drumont's fury and the vehemence of the beginning of his denials, when one considers the methods which he used to prevent bettors from his diary to find out where the 1,600,000 francs went. paid for the titles that have been awarded to them.

I will return to this subject in a later chapter.

The arrest of MJ-B. Gérin was not the only incident tooth of the beginnings of Libre Parole. One day, on June 30, 1892, upon arriving, with Morès, at

THERE

Around 5 o'clock, we found everyone in the newspaper. great commotion.

The staff! From the Administration, like the editors seemed gripped by an emotion that surprised us and the The office boys themselves seemed bewildered.

We inquired and Mr. Gaston Méry, who was... willingly knows the messenger of unpleasant news to

his best friends — he hasn't changed since then, I've been told
affirmed — eagerly answered our questions.

— What! You know nothing? You haven't read it?
Charles Laurent's article?

— No, we're arriving by car and we haven't read
no evening newspaper.

— Well, it's good, and if what the Day says is
True, the opponents are going to have fun.

Mr. Gaston Méry, when he told us this, didn't seem,
He, too, was bored.

— But what is this about?

And Méry replied, bursting into laughter:

— Wiallard, our administrator, is a Jew.

His name is not Wiallard but Crémieux and Gérin Fa
stuck to Drumont., It's good, isn't it?

We did not share the cheerfulness of our complacent
'informant,' and Mores and I found that, if the
The fact was accurate, it was deplorable from every point of view.

Our first response was: ,

— And Drumont, what does he say about that?

Drumont isn't here yet, they phoned him and <
We're waiting for it.

Indeed, a few moments later, Drumont arrived and,
He immediately asked us to come and talk with him in his
office.

His first words were:

'— What do you think?

And our immediate response:

— But is that true?

"Yes," Drumont told us, "and it's very troublesome, this..."

"FREE SPEECH" IS CREATED az —

that story. I asked you to come here to inter-
Roger Wiallard is in front of you. I'm going to call him.

A section overlooking Drumont's study, that of the
Mr. Administrator's office, open, a "Mr.
"Wiallard, do you want to come?" and we found ourselves...
before the aforementioned "Crémieux" denounced by the Day.

When questioned, he admitted to being Jewish, and to using his real name.
Crémieux; "but," he added, "I am converted, I have been baptized"
I was treated and I received my First Communion.

We saw Drumont breathe a sigh of relief-
He lies and he says:

— Do you at least have your baptismal certificate for the
Publish immediately?

— No, but I can ask, in Saint-Mandé, for a cer-
certificate attesting that I made my first Communion there.

"That will be enough," said Drumont, who seemed pleased with
to be able to parry the blow that was dealt to him by the Day...

We did not share Drumont's satisfaction
and for us, Wiallard-Crémieux, even converted, baptized
and having made his First Communion, remained, when
even the Jew introduced to Free Speech and who was not there
not in his place

The following day, La Libre Parole published an article in
which Drumont was indeed giving to his Administrator his
Crémieux's name, but careful not to acknowledge that he
was of Jewish origin "for fear of cancellations",
he confessed.

._Voiei this article from July 1, 1892:

To Mr. Charles Laurent.

Mr. Charles Laurent insinuated that Mr. Gaston Crémieux,
said Wiallard, Administrator of the newspaper La Libre Parole,
was Jewish.

We do not want to be satisfied with a simple denial, -

The baptismal certificate, requested in Marseille, not being
It has arrived again, here is the RM certificate.
Communion of Mr. Gaston Crémieux, |

Parish of Saint-Mandé.

I certify that Mr. Gaston Crémioux made his First Comcommunion in the church of NOTRE-DAME də Saint-Mandé in 1860.

Saint-Mandé, June 30, 1892.

J. Maronant, first vicar.

*

Then no one spoke of this deplorable affair anymore.

Drumont merely assured us that he was getting rid of- What about that dirty Jew who had broken into his place?? The most as quickly as possible.

He kept it for another three years; and, if Cision said WialLard left the newspaper, it wasn't because he was Jewish, but, because, at that time, in 1895, Drumont had estranged, due to profit-sharing issues, with his partner Gérin and whom he wished to have as administrators trader in the name of a man of his own, in place of the one - which was commonly called < the straw man of Gerin.

This falling out led to the departure of Crémieux, known as Wiallard and, also, a violent separation between Drumont and his friend, Mr. Odelin; but Gérin remained a partner in the Direcauthor of La Libre Parole and still a member of the Rp said of the "Interested Parties" of the Company,

Drumont would certainly have wanted to let Gérin go, because no longer to share with him; but Gerin was not willing to allow himself to be sidelined from a matter that was, in fact, his to generate significant profits.

And Drumont, who had written against Mr. Odelin, his Odelin the scoundrel, did not dare, whatever his desire. had, to do a similar thing against Mr. Gérin, determined, him, to defend himself and retaliate:

– Excuse me, you scoundrel, but you are another one,
Drumont resigned himself to the division, while reserving the right to...
limit it to what it could not conceal.

We will see later that the two friends have su-

quarreled wind over the sums they were to receive in
the results of the exploitation of La Libre Parole, which was,
and is still, the exploitation of Anrfisemilism.

As we can see, La Libre Parole was in good hands
with, on the one hand, Mr. Gérin of the National and the circu-
letter of 1890 addressed to the Jews of France and abroad -
ger; and, on the other side, Gaston Crémieux, known as Wiallard, the Jew
authentic, though converted

Israel did not need to claim Drumont
as one of his own, denouncing him as "Drei-
mund"; it was represented at 14, boulevard Montmartre, de-
in a sufficient way, by a Judaizer and a pure Jew, having
he only fulfilled a religious formality which did not
he added nothing, not even what the priest rabbi told him
had cut off at his birth.

The replacement for the Jewish Crémieux, known as Wiallard, was a
A large boy named Devos, a former hardware store clerk-
laughter in Lille, nephew of Drumont's maid, that she, at
the arrival in Paris of his relative, without a job and without
means of subsistence, had managed to bring in, as pe-
tit employee, in the newspaper's administration.

This big boy, who often visited his aunt,
sought every possible means of getting to agreeable
Drumont's ble.

He particularly noticed him during his change of heart.
gagement domicil, de la petite maison de la rue de
the University at the infinitely more luxurious and more comfortable hotel
comfortable – without being any cleaner – of the pas-
Wise Landrieu,

Big Devos eagerly set to work on the handcart
that Drumont used for his move and the
"Boss" considered using his goodwill, which was ready for anything.

He made him his spy at the newspaper's administration.
as Gaston Méry already was at the Editorial Office.

The idea of using the fat boy who... as a spy
chartered his furniture so willingly, had come to Drumont
after finding, one day, among his mail, a letter

which I reproduce here, following a completely written draft
from Devos's hand and which he redrafted before the ex-
to pay to its recipient:

FREE SPEECH
Daily political newspaper.

Director :

Ébouard PBUMONT Paris, ie December 13, 1892.

Administration:
Mr. Drumont,

I am taking the liberty of bringing these rumors to your attention.
annoying people who chirp on your newspaper.

The Administration's method of operation is certainly not
to deny them and the struggles to pay, not only-
the editors lie, but the printer that these gentlemen have
will only confirm that returning for the balance of his bill will only confirm
all the doubts we have about the future of the newspaper.

Mr. Biron speaks incoherently and already two subscribers are
came to ask me if they could renew, without fear,
Ms. Schwyaab was first.
Your council, Mr. Odelin, is their man, Kuenzi would like
to pass on an article favorable to department stores, that
'with the aim of pleasing' the Louvre and Jialuzot for his Cockade;
It was Mr. Odelin who took it upon himself to win you over, it was the ver-
Mr. Gérin's lieutenant table, two inseparable friends.

Mr. Gérin's attitude suggests that he has a motive.
To try, the shares being taken, he is covered, and in real finance- .
Cier would like to fish, there is trouble, a second edition of
National. i

They harbor a deep hatred for your true friends;

Messrs. Morès Lamase and Guérin, whom they do not even want not to provide the free newspaper service; despite your orders lan-Nuncio Guérin is no longer passing through.

This week we are reducing the quantities at the kiosks.
This way for the sensational numbers Panamu, stc., to
At noon we couldn't find any more numbers, | i

I believe I should also point out to you the proper way to be courteous.
with which Mr. Mourlon receives visitors.

"FREE SPEECH" IS CREATED

The Director of Menus-Plaisirs is a Jew, a great friend of Mr. Wiallard, with whom he often dines, and Mr. Gadobert praises him almost daily, this Youdi.

The small text that follows the Financial Calendar is a trap extended to your subscribers, your good faith is legendary and who-conque has money to invest and believes it can do no better than describe to the editor of Mr. Drumont's newspaper, Mr. Gérin
Jump on this and give some good advice.

Please accept, I beg you, the sincere greetings of your...

devoted servant,
Devos.

This letter is interesting for more than one reason.

- Not only does she denounce the instincts of informers from the big Devos, that the interests of Drumont and the "Cause" is not an exclusive concern, as one might think.
I think so; but it also shows that we had
Mores and I were right to believe that no more than our
Friends, militants of Anti-Semitism, we were not seen from one
A sympathetic eye from the newspaper's financial staff.

It also confirms the leading role played by
Mr. Gérin at La Libre Parole next to Drumont.

His friends and representatives, Messrs. Odelin, Wiallard and
Léo Biron, as well as Mr. Kuenzi, the iron-
"Mir de la publicité qu'il avait amen" personally.

Devos warned Drumont against a blow of
M: Gérin at La Libre Parole alongside Drumont,

Drumont's secretary, Mr. Mourlon, who left him later on rather bad terms, things were no better by- He was tagged. Apparently, he lacked friendliness.

I hasten to add that the solicitude of the great Devos, for those whom he called in his reports the best Drumont's friends, lasted only just the necessary time to replace the Jew Wiallard with the current Intendant- today. i

He, barely in office, as administrator "Oh no," he resumed, exaggerating even further, "the system of hos-

. utilities that Messrs. Gérin and others were implementing con- |

EU Ball

between the men whose actions hindered their schemes financial,

The only difference between this era and present, that is, that at that moment, we believed Drumont unaware of all these dealings, of which he already shared everything the profits; and that, since then, he imagines them, monitors them or He personally leads them, leaving nothing to his associates, and to his instruments only what he chooses to give them.

It is true that the little he grants them represents a a total large enough to constitute them of ve- considerable fortunes, the figures of which give an idea of the total sums raised by the operations of this "eminent businessman".

But let's not get ahead of ourselves and let's put everything, as Each individual, in their place.

From this letter I will highlight the passage relating to the little girl note which follows the Financial Calendar qualified by the mou-

Char Devos: a trap set for subscribers who, having some archived Those who needed placement could do no better than to write to the `

Financial editor of Drumont's newspaper "whose
"Good faith is legendary." - The

It would be more accurate to say that Drumont's good faith is a "legend" — and what a legend!

The "informer" Devos adds, again: so Mr. Gérin jumps on this and gives good advice, emphasizing those last four words.

If these words are underlined, it is obviously not in order to make it clear that good advice from Mr. Gérin could be beneficial to subscribers, to the con-milking.

This note follows the Financial Calendar
November 1892:

P.S. — Many readers do us the honor of...
write to us to ask for information on certain

financial questions. When these questions are of a |

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RAEI

"Free Speech" RST Created at 3

all private, and that a stamp accompanies the request, we
We will reply in a sealed envelope within eight days.
When they are of general interest, we will respond in

the newspaper.
FC..

F.-C. meant François Conscience, signature habitu-tutelary — at that time — of the editor of the Calendar Financial backer of "Free Speech".

This signature was, of course, a pseudonym and The Conscience in question was that of Mr. Gérin, editor-author, or at least inspirer, of this part of the editorial work granted to its Financial Week.

This proves that Drumont had, once again,

lied when he said, in his note on the arrest of
Mr. Gérin, that he had never had to intervene in
The Editorial Staff of "Libre Parole".

Devos's letter also mentions an an-
This notice is of interest to me, and Messrs. Gérin and Wiallard are superior.
They took precedence, it seems, despite Drumont's orders.

I do remember, in fact, that Drumont had once told me,
offered to insert an advertisement in his newspaper relating to
a lighting system that I had created in competition with our
All-powerful Oil Refiners.

My collaboration with Libre Parole has always been
free of charge, I gladly accepted Dru-'s offer
mountain, no doubt eager to repay me for
- assistance that I offered him in a friendly manner, without any-
I had never once asked him to pay me anything.
in whatever way it was; which pleased him immensely and was,
I realized that, one of the reasons for his
"good feelings" towards me, as long as
I was able to be of use to him.

The announcement was shown three or four times, at very short intervals.
irregular, and I noted, one day, its suppression definitive. i |

The letter from big Devos, whom I've known for a few
In just a few days, I learned that Messrs. Gérin and associates

I am the perpetrators of antisemitism.

were the authorities of this suppression, despite the orders
of Drumont.
'I believe this "despite" is unfounded, cat, since Dru-
Mont received this report from his spy; the announcement did not pass.
no more; from which I conclude that Drumont, "sovereign
, master of the entire editorial process, from the questions
more serious aspects of politics, right up to the announcements >, don't-
he never used his authority to enforce the offer he
had done it to me "so obligingly". P

I recognize in this the "style" of this "excellent friend".
And... I move on.

It follows from all this that, for Drumont as for
Messrs. Gérin, Wiallard and Co., La Libre Parole was an af-
to do and nothing else.

From this affair, they sought to derive every benefit.

using all possible methods and by all possible means, he let-
without realizing their ways and their appetites
than during the often difficult hours of sharing the spoils
The lice of anti-Semitism and anti-Jewish sentiment.

The departure of the Jew Wiallard, which occurred in January 1895, in the circumstances I have indicated, allowed Dru- to put his "man" in his place and to remain more in control than ever of both administration and the writing. | l

This change of person, as administrator in name, born did not modify in any way the processes of the Pru- house Mont and Co. |

We will see that later.

w

IH

Drumont Association,
J.-B. Gérin and Crémieux, known as Wiallard.

April 1892 - January 1895.

Last TEN
"Good deals". - The Financial Calendar, - J.-B. Gérin, Editor, = The reflections of Gaston Méry. - Against Crédit Foncier. - A relentless campaign, - A note in "first n, - François Conscience eb Jacques Lefranc. - We are negotiating, - Mr. Christophle understands. - It's "working," everything's fine. - A large sum. Two dismissed employees - Compensation. - New New newspaper and new society. - La Libre Parole illusland. - Another 80,000 francs in new actions and 80,000 francs in new contributions. - Newspaper no longer exists. - Fictitious Dividend - Department Stores - A Comedy explained. - The Jews Schwoob and the innkeeper Bertrand. - Another campaign. - Unfortunate rumors, - The Scapegoats. - Drumont's escape. - The seals of the Panama. - MJ-B. Gérin interrupts. - Drumont and . Odelin. - Crêmieux says Wiallard is leaving. -Ron 7 vos becomes a rentier and administrator.

- Now that I have shown in which hands the fiber

The wall was located and who were the "sincere anti-Semites"? ek 'convinced' of which Drumont was the perfect associate Infoimé, I need to explain how the trio DruMont, Gérin, Crémieux, exploited the official organ of PAaSemitism and what affairs were imagined by pari ees E Gentlemen, r

It would be impossible for me, however, to list them. all of them here; an entire book, like this one, wouldn't suffice. no; I will therefore limit myself to pointing out the most important ones.

I am all the more obliged to limit myself because when I will get to the "Trafficking" of recent years (of (1895 to the present day) I will need to dedicate a space to them considerable, without being able to say everything that is happening would be necessary, again because of the excessively small dimensions strands of this volume. |

MJ-B. Gérin being, first and foremost, a "Finan"cier" had made sure of it from the very first hour, the Bulletin ` #financier of the newspaper, which he called Financial Calendar and which he signed, from April 20, 1892 to January 2, 1893, with the pseudo-François Conscience! !! |

A copy of this Financial Calendar, written or inspired by MJ-B. Gérin, was brought every day 14, boulevard Montmartre, around 6 o'clock in the evening, by an employee from the Financial Weekly, or by Mr. Gérin himself, and it was handed directly to the composition without ever ~ go through the Editorial Secretariat.

The test was only submitted to Drumont who gave the "Good to insert" form.

Neither Morès nor I, nor any of our friends, were at aware of these details of the intimate kitchen of the diary, that most, if not all, of the editors were unaware of also. no ii

During our brief appearances in the offices of We only heard about Free Speech sometimes, singular reflections of Gaston Méry, who, at the same time time. that he was spying on the Editorial Staff on behalf of Drumont engaged in the same espionage on the various... rents services from the newspaper for his personal account.

Gaston Méry's acrimonious reflections, not, vinot only know, Messrs. Gérin, Crémieux, known as Wiallard

and the successive Editorial Secretaries.
=- Messrs. Georges Duval, Boisandré, Albert Monniot and Jo-
Sepp Ménard was not spared by him until the
the day when, having achieved his goals, he became what he wanted

to be "Mr. Secretary-General"!! — of the Reaction of the Free Speech; while waiting to become its Editor-in-Chief, and even the Director in his place of Drumont, to whom he advises, and above all, skillfully Advisor, a well-deserved rest!

Despite all the precautions taken by Drumont to to conceal the money laundering that was taking place under the covered in antisemitism, with occasional rumors rumors circulated, and towards the end of 1892, there was talk of blackmail. organized at Libre Parole against Crédit Foncier.

Like everyone else, not doubting the good faith Regarding Drumont, we regretted that he might have been deceived and we ardently wished to see him finally rid of his entourage of financiers and shady characters, who compromised- by their mere presence, they brought the work undertaken to fruition.

The rumors circulating about Crédit Foncier were beginning to take on a certain consistency and to to move everyone when, on January 10, 1893, it was published, On the front page of Libre Parole, the following note:

Amid the turmoil caused by the Panama scandals, We receive so many letters about Credit Land, which we cannot avoid giving net- that's our opinion.

Having no connection with Crédit Foncier, the Libre Parole is more authorized than any body to say what she thinks of this establishment.

While making all reservations about how ins- is managed institution, faced with the contradictory opinions of the polemics involved- For now, we only see the beginnings of a ma- a most dangerous undertaking for our national savings, executed by German Jews who are trying to throw the Panic among holders of real estate and community bonds: neles,

We therefore believe it is important to warn the public against

the culpable actions of the coreligionists of Messrs. de
Rothschilds, those kings of finance, whose... we still remember
vigorous campaign against the Russian bond issued by
our second national establishment.

\

For an easily deceptive purpose, these international pirates
will try again to take a few hundred more from savings
millions, and, if Pon considers that the holders of securities of the
Crédit Foncier amounts to two million, representing
With a capital of 4 billion, we will realize the danger.

Our duty was to expose the scandal; that has now been done.

JL

When we read this note, we absolutely approved-
illuminating the attitude of the Free Speech movement, which seemed to be melting
resolutely opposed to the projects of Jewish finance,
seeking to render Crédit Fon-'s securities worthless
to buy them back at a low price and become a creditor of
French land ownership.

What more eloquent response could there be, than this note, to the noises?
of blackmail that was being circulated; and, once again,
Everyone was convinced that someone had wanted to harm the Free
Word and to its director by spreading slander. - .

We thought that way because we were unaware that the
The authors of the downward maneuvers were none other than
the individuals associated for the exploitation of the Free Parole and because we hadn't read the inserted notes
in the Kinancier dw journal, notes that had
The governor of Crédit Foncier was moved and they had had a

_serious repercussions on stock and bond prices

gations of this establishment.

The "culpable actions of the coreligionists of
Messrs. de Rothschild and the maneuvers of the inter- pirates
nationals" had been helped and supplemented by MJ-B.

Gérin, said François Conscience, in agreement with Drumont, . which had targeted all the events of the Financial Calendar-cier and had personally authorized its insertion.

And now we can explain why on January 2, 1893 Mr. François Conscience had given up to Mr. Jacques Lefranc, the editor of the Financial Calendar, .

Drumont could not, in fact, keep a re-
an actor who could be suspected, even a judge, from a to

see taken part in an unfair campaign against a ban-
than French.

In reality, as we know today, there was only one method used by Drumont to "save face" and Mr. J.-B. Gérin of the Semaine Financière remained, as Previously, the editor or the inspiration behind the Calendar Financial.

Only Mr. François's discredited conscience was replaced by the more recent franchise of Mr. 'Jacques and The trick was done.

Here are the notes that had moved and inspired... The Governor of Crédit Foncier has left:

88 October 1898. — The Financial Calendar, speaking of a decision taken by Crédit Foncier to repay by anticipation of the securities of its 187% loan, announces that the Bondholders of this loan are protesting and speaking to form a union to sue Crédit Land that eliminates four annual print runs of 200,000 francs each until 1984, the scheduled date for reimbursement complete loan of 1876.

Naturally the loan was repaid ahead of schedule. and no union was formed; the union threatened-being simply a product of demanding Consciousness by MJ-B. Gérin. |

Mr. Gerin's consciousness continues to function and Other notes follow the first.

December 10. — The Bank of France continues to decline

and drops to 3.866. Crédit Foncier to 1078.75.
- December 81st, - These days, on the Stock Exchange, there is talk of Pé-
possibility of resuming the Paf- reconstruction project
to do Panama and the name of is associated with this project
Mr. Christophle, it is true that, if the government ex-
the primary desire to see him resume the study of this case, the

has

Gouvornour du Crédit Foncier would gladly lend there.
December 88. - The Land Tax ends at 1,010... The person-

eotivo of the entry of his Governor into the rescue team.
Panama buses did not bring him any joy.

-

December 25. - Crédit Foncier is under considerable strain.
It reacts at 987.60 and the Municipal Bonds are
all more or less affected.

December 29th - Crédit Foncier rises to 1,007.50...
This establishment is sending out a circular to ask its customers
to disdain the calumnies of which he is the object and not
sell their securities. Contrary advice would have been surprising.

December 30. - Crédit Foncier's share price drops
1,000 francs. It remains at 997.50. What would it be if he hadn't
sent circulars.

December 31. - Crédit Foncier, 997.50. Bonds
always targeted despite the small optimistic notes.

One must admire the way in which these perfidies are distilled
and how one day the new one that one underlines
line the next day.

Witness the history of the reconstruction of Panama which, at this
that moment in particular must have been especially moving for
security holders.

Which proves that it was indeed the Free Speech that me-
The campaign against Crédit Foncier was born because MJ-

B. Gérin responded immediately to the circulars, of which he
triggers the sending to shareholders and bondholders for
to warn them against the slander directed against them
to control the Crédit Foncier and prevent them from giving in to panic
that we want to create among them by pushing them to sell
their shares at any price.

Crédit Foncier could only fear the consequences
consequences of a campaign, conducted at such a critical time
for all financial institutions and within a day-
the anti-Jewish national who had exposed the scandals and thefts of
Panama.

Also, to stop the harm, since it cannot be eliminated,
Did Mr. Christophle resign himself to negotiating peace?

He had known MJ-B. Gérin for a long time and the only
The difficulties arose from the price asked.

Since the Director's Conscience of the Week
Financière had become confused with that of Drumont, she

had become very demanding, with two parts needing to be more
important than a single one and cost much more.

Also the hostile notes, which had been interrupted
from December 31st to January 4th, at the same time as we modify-
"The signing of the Financial Calendar had been completed," they continued.
January 5th, the day this was published:

Crédit Foncier closed at 972.60. This value is in
She has been facing violent attacks for the past few days.
had to pay a heavy price for the decline, given the strictness |
the campaign waged against its titles and there is cause for concern

that the retrograde movement has not yet had its final say.

Where can one no more clearly tell Mr. Christophle that he
It is time for him to undergo the conditions of the "for-
bans” and, as he still hesitates to “tackle the strong
"sum", on the 8th, we say:

Crédit Foncier, still heavily affected, finished at 915...

So, everything works out for the best; the Governor of Cré-
said Foncier pays, and, as early as the next day, January 9, the Fran-
The proposal from Messrs. Drumont and Gérin prepares the signed note

JL (Jacques Lefranc) which appears on the front page on January 10th
vier 1893. E
The couples of the new song begin on the 11th

to a completely different tune, we read in the Calendar
Financial: |

Crédit Foncier's shares have largely been associated with
upward trend.

11. It is difficult to admit more cynically that it was enough
that La Libre Parole would no longer attack Crédit Foncier for
that the decline be halted.

A "well-informed" financier once said, to what extent-
that someone who questioned him about this Libre affair
Word and Crédit Foncier, that Mr. Christophle had been

forced to pay to stop the campaign

When questioned about the cost, he...
He was limited to raising two fingers in the air and saying:

— What can you do, it had to be done!

This gesture and these two pointing fingers were inter-
lent as meaning two hundred thousand francs |
had been paid; and it was added, without Messrs. Drumont:
Mr. Gérin is pursuing the authors of this disclosure, that -
the check had been made out, this time, as always for
operations of the same kind, in the name of the Week
Financial, Free Speech and its appearing director
completely uninvolved in these blackmail attempts

When the subject of these two hundred thousand francs came up, Dru-
Mont protested with all his might... in private; and he
He asserted himself, in any case, outside of this affair, leaving
to imply, however, that Gérin was well compromised

putting on and regretting, more and more each day, the part
that he had in the newspaper.

And we believed, good, naive souls that we were, Drumont
innocent victim of the dishonesty of MJ-B. Gérin.

We have become less gullible and less stupid
since we saw him operate without Gerin
on his own initiative in circumstances that do not allow
So much the better, there's no longer any doubt for anyone.

It is certain, in fact, that if he could not, at that
at the time, getting rid of Messrs. Gérin and Wiallard also ra-
As quickly as we all desired it, it was possible for him,
at the very least, to prevent them from harming the good reputation-:
tion of the newspaper and to undertake blackmail and af-
shady dealings since, according to the treaties he possessed, he
was "sole master and without control" of the entire editorial staff

:tion, from the newspaper's headlines to the most modest items
'announcements.'

And then, didn't he have, in addition to these rights, that of

to expel from Free Speech those who harmed it and in
so seriously compromised interests through actions
equally guilty | | i

If he did not act in this way, it is because he was, from the very beginning

day; absolutely in agreement with his associates and that he pre-
simply took the precaution of attributing all the responsibility to them
responsibility for unclean affairs, in order to safeguard
his personal reputation and to present himself, vis-à-vis the
Anti-Semites, the role of a man deceived by individuals
unscrupulous.

If Drumont had wanted to exclude Messrs. Gérin and Wiallard,
As early as 1892, he could, firstly, invoke the abuse of con-
fiance which had motivated the arrest of the first and lori-
avowed Jewish girl of the second.

But that would have meant risking a lawsuit with
Messrs. Wiallard-Crémieux and J.-B. Gérin and these gentlemen,
deprived of the profits they expected, had they not

failed to oppose Drumont's claims, the shares that he had levied on all the transactions carried out by accord.

In the same line as Messrs. Drumont and J.-B. Gérin me- successfully launched their venture against Crédit Foncier, they were making another advantageous deal by excluding from the Free Speech, two early collaborators: MM. Léo Biron and Benjamin Gadobert.

Mr. Gadobert had been, as we recall, the intermediary. between Messrs. Drumont and Gérin for the treaty concluded between them on March 10, 1892.

As for Mr. Léo Biron, he had long been the collaborator of MJ-B. 'Gérin.

He was even the one who took over the management of the National during- that Mr. Gérin had to leave her, following his conviction- tion to one hundred thousand francs of damages and interest in favor of the Industrial and Commercial Credit, which the National had treated as harshly as the Crédit Fon- was later cier, but with less success.

In return for their good offices and care, After much effort and effort, it was granted, by Letters-Treaties to Mr. Léo Biron, the situation, for twelve years, of editorial staff to the Free Speech for foreign policy to the ap- annual salaries of six thousand francs; and to Mr. GadoBert, for the same duration, the Courrier théâtral with three one hundred francs in monthly fees.

Moreover, the same treaties were made to them all two, a promise of a certain number of shares in Libre Word, out of the three hundred that Messrs. Drumont and Gérin had reserved themselves.

Mr. Léo Biron's advantages were greater, because of the specific mission entrusted to him, and which he fulfills to the best of his ability, traveling throughout France and to solicit subscriptions from known anti-Semites, for the shares of Libre Parole.

To help him with this task, Drumont consulted Mr. Leo Biron wrote letters of recommendation to all the wealthy people who had written to him, about the

Jewish France, to congratulate him.

During his travels, Mr. Léo Biron collected sums important ones that, it is claimed, never entered into the 'newspaper cash register.

Once the newspaper was launched, Drumont and his friend J.-B. Gérin had only one thought left, touching Messrs. Léo Biron and Gadobert, who had taken possession of their editorial positions: get rid of them as quickly as possible. possible accounts from these two witnesses, their negotiations, and the deprive them of the benefits that had been granted to them,

This project was executed this year, the two ousted having reGimbé, it was necessary to pay them fairly high compensation. taken from the company's cash register, when it was commitments entered into by Drumont and Gérin personally neatly.

The two partners had, once again, -made a "ponne bedide avaire". i

The success of Free Speech is becoming more evident every day Moreover, thanks to the dedication of all, Messrs. Drumont. and Gerin considered adding another company to his business,

This led to the creation of In Libre Parole Illustrée.

This little sister of the daily newspaper La Libre was born on January 5, 1893, a new Society was formed, which was no longer

'

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necessary since the first one could perfectly well have-omitting an illustrated supplement, was constituted, according to act Received on July 6, 1893 by Mr. Piérard, notary in Paris.

This new company was of the "anonymous" form and Here are some excerpts from its statutes:

Article 1. — It is formed, between the owners of shares created below, ure Public limited company whose purpose publication and operation of a weekly newspaper illustrated, says the illustrated Free Speech and all operations accessories related to the main object, including Facrequisitioning, in all forms, of all newspapers for the purposes of merge with the currently created journal. i

Article 3. — The registered office of the Society is located in Paris, 14, boulevard-verd Montmartre... i

Article 5. — The social fund is set at the sum of one hundred and sixty one thousand francs, divided into sixteen hundred shares of one hundred francs each. each one.

Article 6. — Mr. Wiallard, acting in the name and as manager of the limited partnership of the newspaper La Libre Parole, apdoor to Ja Société Pidée for the creation of the newspaper and its title, the right to lease the special premises located in Paris, 14, boulevard-Montmartre garden, as well as the benefit of the agreements verbales passed with the paper manufacturer, printer and the

_ advertising agencies and others.

Article 14. — The active and passive administration of property The affairs of the Company are carried out by a managing director. tower appointed by the general meeting of shareholders.

The duration of his duties may not exceed six years, fi is eligible for re-election.

Article 15. — In the event of death or resignation, withdrawal or impediment of the administrator, the general meeting of shareholders will be immediately summoned by the on supervisory commissioners so that provision is made to its replacement.

Article 18. The general meeting of shareholders must decide

sign in accordance with the provisions of the law of July 24 1867, one or more commissioners tasked with making a report report to the next general meeting on the situation of the

Company, on the balance sheet and on the accounts presented by the administration nister. | |

Article 21. — A general assembly is held every year. ordinary ralo before the end of December, in Paris, at registered office or in any other premises other than the administration's registered offi sign.

Arf, 22. — The convocation of the general assemblies will be Made based on a notice published in one of the newspapers indicated in Paris for legal notices. i

This document should briefly outline the agenda of
assembly. -

11 must appear in the newspaper at least fifteen days before
the date set for the assembly.

Article 80. — Net proceeds, after deduction of expenses
The profits of the Company. - E

'From these profits, the following is deducted:'

50/0 to form the reserve fund prescribed by the law

And the amount needed to pay a 60/0 interest rate
actions on the amount of their release.

The remaining profit surplus, after these deductions, will be
distributed as follows, etc.

Upon reading the statutes of this new company, one finds...
finds proof that Drumont did not sincerely desire
how to separate from his partners, Messrs. Crémieux-Wiallard
and Gérin, since, without being forced to do so by any means by per-
He was not involved in anything; he was founding, with them, a new company.
taken for the publication and "exploitation" of a nonu-
the newspaper that he covered with his name and that of the
Daily Free Speech. ; i

Far from excluding these two gentlemen from him, it was in-
core the Jew Wiallard-Crémieux who intervenes to cons-
to establish a new company and to reserve, for the three
partners, eighty thousand francs of shares of contributed re-
representing half of the share capital, according to this paragraph-
Additional graph of article G:

In recognition of his contributions, it is awarded to Mr. Wial-
Jard, in terms of quality, eight hundred bearer shares of cont fränes
Güitiéreniont Hhéégos l TAT. PONSE d9 opnk FAR

DRUMONT 57 ASSOCIATION

To whom did Mr. Wiallard give these eight hundred shares?
to the bearer which were assigned to him "as manager of the
Limited partnership of the Daily Free Speech?

To the shareholders of this company?

Not that we know, because there are many who we know people who have never received any of these titles The Illustrated Free Speech.

However, Mr. Wiallard did not keep everything to himself. of these eight hundred actions, since the minutes of the Constituent General Assembly of July 8, 1893, said that out of six hundred and twenty-two shares represented by one hundred twenty-five shareholders present or represented, Mr. Wial-Lard only appears for one shareholder and five shares contribution. |

The other 795 shares issued in contribution are not represented tés at this first, very important Assembly; and, of the 800 shares subscribed, 617 belonged to 125 actionnaires out of 187 subscribers, are listed on the, sheet of presence,

A document filed with Mr. Piérard, notary, mentions, in In effect, these 800 shares were subscribed with payment comment of: |

25 francs, or a quarter of 553;

49, 50 for ? ;

50 francs, or half for 3;

And 100 francs, or the full amount for 242.

The company therefore started with working capital. of 38,254 francs paid and 41,746 francs receivable within the time limits indicated in Article 9.

Art. 9. — The amount of the shares is payable in Paris sa- . see :

A quarter by subscribing,

The second quarter to the distribution,

And the third and fourth, three months after the constitution-final tion of the Company.

The 80,000 francs of cash capital must therefore have returned , “in your social thigh no later than October 8, 1863.

La Libre Parole Illustrée appeared, for the first time,
July 17, 1893.

Its publication continued with difficulty until June
1897, the year in which it was discontinued due to a lack of readers
ct of abunnés in sufficient number (1). |

She reappeared almost immediately, thanks to the efforts of one of the re-
actors of the Free Speech movement, to whom all the
charges. But this well-intentioned anti-Semite was so badly se-
condemned by the newspaper's administration, which he owed, at the end
after a few weeks, he abandoned his attempt which...
had caused a lot of trouble and quite a bit of money.

From that time on, no one heard anything more about the
Free Speech Illustrated and we must ask ourselves how it
It so happens that, since the newspaper's operation has ceased...
for so long, its administrator can always distribute
buer, each year, a dividend on the shares.

If there is a dividend to distribute, it means there is a profit.
So, where can this benefit come from?

And, if there is profit, even without making the day-
nal, for what reasons was its publication interrupted?
a thriving business?

We logically ask ourselves these questions, just as we ask ourselves
asks what happened to the paid-up capital of 80,000 francs.
which must be intact, since the actions regularly affect
tied and each year an interest, this interest was it of
3 francs per title, instead of the 6 stipulated in Article 30 of the
statutes. i R

Should we believe that this interest, produced by such extraordinary circumstances...
naire fagon, is purely fictitious and intended to prevent the
. subscribing shareholders to demand accountability that

the absence of a general assembly denounces as a very different thing-
ficiles to return.

This would constitute serious violations of the law on...
Public limited companies, which should lead to
unpleasant surprises for their authors.

(4) The Society of Illustrated Free Speech was dissolved immediately, and I will say
Under what conditions!

La Libre Parole publishes every year, in October, November, a notice, usually placed after the Financial Calendar, announcing the distribution of interest annual loan, but she never talks about the General Assembly rale provided for in article 21.

However, if we consider that the shareholders of Libre 'Illustrated Words can thus be usefully advised of this which concerns them, with regard to the payment of the annual dividend that we pay them to appease them, why not also notify the General Assemblies which interest them feels, without thereby giving up the announcement in une legal document, which they must read less frequently and less easily than the daily Free Speech.

All of this remains very mysterious, and we can conclude, without risking making a rash judgment, that the 160,000 francs of the share capital disappeared; and, with it, the sums resulting from the deduction of 5% of the benefits. funds intended to constitute the legal reserve, levy which must be carried out before any distribution to the shares-naires. |

Another question that arises is that... touches the Administrator-Director of Libre Parole He-glossy.
7 The General Assembly of July 17, 1893, which was called-linked to. deciding on the sincerity of the contributions assessed to a sum of 80,000 francs, appointed Mr. Wiallard Admi-Manager-Director for a period of three years with an annual salary of 4,000 francs...

Is he still in office; and, if so, has he left that position? trustworthy, for what reasons and by whom was it replaced? "4 |

This all-too- brief overview shows how difficult it is-difficult, if not completely impossible, for the shareholders of Messrs. Drumont and Gérin to know how the sums were used considerable responsibilities that they entrusted to these gentlemen,

All of this will eventually become clear; and, on that day-there, it is possible that the building constructed by the Trafi-The scales of antisemitism are finally collapsing! For the most part

A great shame on those who have done and continue to do more harming our cause is that the most violent attacks of his adversaries and the worst persecutions, of which we have been the victims resolved to risk everything and endure everything for the triumph of our ideas,

Here I must return to a sentence from the letter of the de-
Announcer Devos, phrase concerning the Grand Magasins, and I repeat:

Kuenzi would like to pass an article favorable to the Department stores, and this with the aim of pleasing the Louvre and to Jaluzot for his cockade. Mr. Odelin was in charge of
. you win, -

I know nothing about the role attributed to Messrs. Odelin and Kuenzi; I
I don't know the latter at all; as for Mr. Odelin, I
I hadn't seen him for a long time before his falling out.
slowing down with Drumont, ten years ago (}).

But what I was able to observe, after having had knowledge -
The significance of Drumont's spy's letter is that...
Indeed, an article favorable to department stores is good passed some time after the Devos letter.

This article reminded me of the incidents that occurred produced about him.

It appeared under the signature of Mr. Demachy on February 22nd 1893, while Morès and I were in Lyon for a large, contentious conference which gave rise to ardent struggles sustained against the adversaries of Anti-Jewish sentiment and anti-Semitism.

We questioned Drumont about this article.
Well done for surprising us.

To answer us, Drumont assumed his most paternal air-
nel:

— Yes, Demachy asked me to reply to a letter that we had published from Mr. Le Veillé, socialist deputy From Limoges, letter published in the February 20th issue.

(4) I had the opportunity to meet Mr. Odelin: since my return from exile, and I will talk about this encounter in a later chapter.

You know, my dear friends, that Free Speech is a open forum for all and I couldn't resist Demachy, who is one of us, to give his personal opinionnelle.

Nothing, in fact, was more natural in our eyes and we we asked Drumont to reserve a place for us as well, On behalf of the group Morès el ses Amis, a place for to give our point of view.

— But certainly, Drumont tells us, that's understood, and you will answer as you wish and when you you will want; the newspaper is at your disposal.

But, unfortunately, when it came time to pass our response, the newspaper found itself so long enc- a copy of urgent news, which takes days and Days passed without the said answer being able to be given. tight.

We had barely returned from Lyon when we were summoned to other conferences, in Paris and in the provinces, and he was not This article about department stores has been discussed further.

And now that I am better informed, I realize fully aware of the comedy played by Drumont to explain the publication of the article favorable to Department stores and... great deals,

Drumont could not consider writing the article himself, and He maneuvered with his customary skill by inserting, First, a letter from Mr. Le Veillé, a socialist member of parliament anti-Jewish ct, which was meant to provoke and explain the article Demachy, whom we fully intended to leave without replicated. Us

Hence this "opportunistic cluttering" of the newspaper by the burning current issues, which we knew so well to make people wait when there was a profitable article to Insert. o Read

I was also told that this article was favorable to Department stores were all the more necessary to cer- certain matters, advertising and others, that I had had a very big mistake to pass, in the Free Speech of the October 2, 1892, and at the top of the newspaper, an article on the

Retail employees, an article that had displeased some large employers, who kept strict rules at Dru-mountain and his journal.

This article, about Retail Employees, was supposed to part of a series for which a top spot was to be reserved for Morès, myself and our friends.

Since then, as with the response to the Demachy article, the A place was always taken despite Mores' observations and also my own, to which Drumont replied with a air bonhomme: í =S

— Huh! How boring it is to only have four unfortunate pages to say what should be said. We are overwhelmed with copies, we don't know how to satisfy all our correspondents. If you Did you know, my dear friends, about the complaints I'm making? I see it every day; there are times when I am ma-I'm so tired of this, I want to make everyone laugh so much.

We pitied Drumont for not being able to give satisfaction faction to everyone and to receive so many claims tions in his daily mail.

And, naturally, we would say to him: |
— Pass our friends on! We, who can, to less, develop our ideas in our multiple conferences references. a;

What good boys we were, weren't we, Drumont? And how you loved us in those moments!!!

In the same year, 1893, in September, the Libre Parole published a certain "shadow of articles, more violent, each more so than the last, regarding a controversial case... surrounding Jews named Schwoob and a proprietor of Circle: Bertrand.

These articles were signed either Drumont or Gaston Méry or Veraz.

Their titles were related to the texts; I He cites a few at random: The Schwoob Affair, The Game in Paris, the wary Schwoob and the honest Bertrand, Mr. Tépine and the games, etc., etc. Í to

LS

In these articles, the Schwoob Jews, accused of theft and scams, were vigorously attacked and, with them and as much as them, Mr. Bertrand.

The campaign was long and arduous, the notes succeeded-referred to the articles and the articles to the notes; when, toui Suddenly, new noises, similar to those that... rumors about Crédit Foncier spread throughout the the world of circles and within that of politics, which penetrate and mix so readily.

We were talking about extortion, sums of money extorted from the te- financier Bertrand, and it was added that he was not the only one. threatened with revelations, more scandalous and more each one as regrettable as the next.

The October 12th issue had appeared in the Libre Word of the day, and on the front page, an article about a female equestrienne, the Baroness de Radhen, who had been involved in a tragedy some time before and which had received the visit from one of Mr. Drumont's editors on the eve of the start- to perform in public at the Folies-Bergère.

Should Drumont be suspected, not of "beating" the female equestrians, but to "hit them" as if it were a bank governor, of a dubious company or of a Club owner?

The anti-Semites would never have, at that time, stopped at such an idea, if not to qualify it as crazy and ridiculous.

However, it must be assumed that there was still something, because, on November 3rd, we learned of the dismissal sudden and unexplained dismissal of two editors of La Libre Parole, Scapegoats charged with the "sins" of Israel-

Crémieux, Drumont and Co.,
At least one of them did not let himself be turned away without demand compensation; and, as this was refused, He sued La Libre Parole, which paid him immediately, and without letting the matter go to court, the compensation claimed m.

The recalcitrant scapegoat had, it was said, announced that he would not hesitate to initiate the uninitiated into the se-

the best and most carefully hidden secrets of the
house on boulevard Montmartre,

Silence fell over the proprietor Bertrand and the Libre
The words left the equestrian baroness in peace.

Some time later, another execution was carried out.
necessary, to calm new concerns and to
Stop making further unpleasant noises.

The man in charge of the socialist section, let himself
to do so and was content to receive compensation himself.
The departure was too abrupt for his liking.

But Mr. Gaston Méry, who had partnered, like Drumountain of the rest, in the countryside against the circles and
Mr. Bertrand, celebrated the most devoted collaborator of the
"Master," ready to assist him and replace him if necessary
was.

It is true that, in return, Drumont replaced him, or at
less the substitute, in his "functions" which have only
very indirect links with journalism in general and
Free Speech in particular.

Without going into the details of all sorts of matters,

which were further processed by Drumont and his associates, namely:

which would lead me to elaborate on this chapter
too extensive, I cannot pass over in silence the pu-
The application of the seals in Panama was suddenly halted.

La Libre Parole began, in January 1895, the publication
cation of the documents seized from the Propper bankers, de-
custodian of the papers of Baron Jacques Reinach, uncle
and father-in-law of Joseph Reinach, better known as
of Jewish Ball.

Various documents concerning clients and friends
of the suicide victim from Nivillers, notably Messrs. François and Henri
Deloncle, Arton, Barbe, Béral, Aigouin, Grodet, Guvinot,
Jules Cambon, Camille Dreyfus, Gomot, Artigues, Yves
Guyot and Chabert had already been reproduced when,
Suddenly, Free Speech became mute, to the great
to the surprise of all his readers.

MJ-B. Gérin had gone to Bruxelies, where he was located
Drumont had been in trouble ever since he had taken to fleeing

little one, and had asked him to stop continuing the
publication started to spare him, Gérin, from
new charges and a new arrest, the plea-
gnant, who had already once made him sleep at Mazas, did not-
not the only threat.

Certainly, at that time, Drumont, who had just published
his article on Odelin the Scoundrel couldn't have asked for anything better
rather than being disagreeable to his partner; but he needed
to contend with his bad mood, who, sacrifi-
He would not have failed to involve Drumont, and others
with Jui, in his final fall.

That is why, with a heavy heart, Drumont had to
to return to the reasons of MJ-B. Gérin and give him the
satisfaction which he demanded and on which his transformation depended
quality.

The Panama seals, including the series, were no longer discussed.
was, however, far from being exhausted.

These latest incidents occurred after the rs
Mores' violent confrontation with Drumont, which was to lead to
To begin, some time later, my personal falling out with...
the Director of La Libre Parole, for reasons which I
I will discuss this further in the chapter I will dedicate to it specifically.
comment on Drumont's conduct towards Morès.

Perhaps I could say a few more words about
the so-called Napoule Lands affair, which began with
the Drumont, Gérin and Wiallard association; but, as
It was then continued by Drumont and Devos, jaw
I will have the opportunity to come back to this later.

In January 1895, Crémieux, known as Wiallard, left
decided and it became official, for the public, on February 1st
1895, following an article by Drumont in La Libre
Words from that date, an article announcing that the big Devos
replaced the Jew Crémieux as Administrator in

name.
Here is this article, interesting from more than one point of view:

From today onwards, as is apparent from published documents by the newspaper La Loi, following the resignation of Mr. Gaston

Wiallard, Mr. Charles Devos becomes the Administrator of the Free Speech.

As Mr. Wiallard leaves us, it seems to me just to note that he is leaving us in absolutely honorable. 11 It seems only right to thank him for the competition that he gave to La Libre Parole, in its early days, thanks to his conprofessional births in everything related to detail newspaper organization materials.

During the stormy period when Free Speech was a target all the arrows, some of which were poisoned, Mr. Gaston Wiallard had his share of the attacks which did not... They were not spared. It was claimed that he was Jewish, that he was... Peeled Crémieux. He defended himself energetically, he brought his baptismal certificate, his First Communion certificate; He proved to me that one of his sisters was a nun in Chartres;

-he invoked the testimony of excellent priests who attested that Mr. Wiallard's daughters were devout Christians.

Admit that, under these conditions, it was very difficult to giving in to the demands of people who, obviously, were not motivated solely by the desire to be useful to our work.

After the unsuccessful and noisy attempt by Odelin to to take away part of my rights, Mr. Gaston Wiallard felt the rather natural desire to go and exercise his talents as an adMinister, who are real, 'in less turbulent regions in less passionate circles. It's a feeling I I understand.

No choice, I believe, could have been more fortunate than that by Mr. Charles Devos.

Porsonne will not be able to reproach him with the slightest faultswaddled with non-Christian blood; he is an Anti-Semite From the very beginning. He is a friend to us all; ot, to all who Those interested in the newspaper were able to appreciate in it a dedication a ment that is matched only by an imperturbable calm amidst the storms.

With him we can wait patiently for Fon to...
Book a new assault.

Every sentence in this article should be examined, the one after the other, especially today as we con- We are born, and Drumont and big Devos, and that we... we saw it in action.

DRUMONT 67 ASSOCIATION

For the Jew Crémicux, known as Wiallard, one senses, beneath the flowers with which Drumont overwhelms him, the joy of finally being free of them barred; and, if his undeniable Jewish origin is not confessed, it's so as not to cause emotion, even at the hour of His departure, the anti-Jewish readers of the newspaper.

Therefore, Drumont makes a point of only calling it "Mr. Wiallard" while the first Com- certificate communion, :^ the only piece that was produced and that we vimes published, on July 1, 1892, said:

I certify that Mr. Gaston-Joseph Crémieux has done his Pro- First Communion in the Notre-Dame church of Saint-Mandé in 1860.

The name Wiallard, later adopted by Gaston-Joseph - Crémicux is not even mentioned in this certificate.

In his article, Drumont discusses the acts published by the newspaper La Loi, naming Devos as the replacement for the Jewish Cré- better.

These aspects are limited to the following publication, made in the Law of January 30, 1895:

COMPANIES
According to a deed executed before Mr. Pierard, notary in Paris, Undersigned, January 26, 1895.

Mr. Charles-Henri Devos, a man of independent means, residing in Paris, 88, rue Ramey...
Filed in the minutes of said Mr. Pierard, the extract . of the minutes of a deliberation held on January 20, by the Council of Stakeholders of the Society of the newspaper La Libre Parole, G. Wiallard & Co., whose registered office is in Paris, 14, boulevard-vard Montmartre, according to the terms of which deliberation said

The Council of Interested Parties has taken note of the resignation given by
Mr. Wiallard from his duties as manager of the company eb a

Mr. Devos was appointed manager, replacing Mr. Wiallard.

Mr. Devos stated that he accepted it.

In the said deed of deposit, Mr. Devos noted that by
Subsequently, the corporate name of the company in question had ceased
to be: G. Wiallard & Co and had become: O, Devos & Cie.

This act shows that Devos, employed for two

years and a half in the administration of La Libre Parole, where he
fulfilled the dual function of accountant for subscribers
ments and supervisor, on behalf of parucuner, of
Drumont was described as a rentier.

He wasn't yet a rentier; but he soon would be.
- to do everything possible to become so, i.e., by serving as a docile
instrument to his boss Drumont and even adding,
to the affairs conceived and conducted by him, some
personal trafficking for which much less
scruples rather than know-how.

I

Mores and Drumont.

After the Ducret-Norton trial. — Morès's reply to Clé
`menceau. — Drumont's avarice. — At Cornelius Herz.
— His “Cornelius Insolence”. — What Mores claims,
And what Drumont says. — A well-known "trick," —
Drumont's poverty. — To move the reader. —
Sending witnesses. — A missed family celebration. — Dru-
© Mont discontented. — A well-deserved lesson. — I'm leaving Dru-
Mount. — Drumont's Flight. — Mr. Arthur Meyer and a
Article from Le Gaulois. — In Brussels. — Modified Sentiments.
— Rapprochement. — Séverine's entry into Libre Parole.
— The visit. — A difficult return. — Mores and the "Old Man"
"Wretched." — Mores's departure. — His last letters.
His heroic death. Drumont's article. The statue.
de Morès. —= Another “affair”. — Drumont and the fa-
A thousand Morès. — Drumont's hatred. — What he is and what
that he wants to appear.

Before examining what the exploitation of Libre entailed

. Words by Drumont, having at his absolute disposal a

Administrator in the name of his choice, I believe it is useful to

go back a bit and talk about the incidents that led to the separation of Morès and Drumont.

I made, incidentally, an allusion to this separation in a paragraph from the chapter preceding this one and in reserving to return to it.

Mores and Drumont disagreed; the franchise and the disinterestedness of the first swearing-in with the Yourbery and the greed of the latter.

On several occasions, conflicts nearly broke out; and one of the most serious cuts due to Drumont's attitude when Morès had the idea of creating a newspaper whose title was Deliverance.

Drumont's altitude was such that rumors spread of a rupture and that Mores, at our prayer and that of: The director of La Libre Parole, sent a note through this newspaper to deny it.

Deliverance could not be published for multiple reasons ples; and what I know today seems to demonstrate that the difficulties encountered by Morès in the implementation of cution do son projet de journal quotidien, eunt Drumount as principal author,

Fearing competition for his newspaper, which he had alwaysdays considered a financial and commercial matter ciale, he implemented all means to hinder the | creation of Deliverance.

So, when a suspicious leaf suddenly appeared, with the title chosen by Morès, some asserted, without that we could believe them at that time, that DruMont and his associates had been the true organizers. those behind this maneuver,

To deflect, once again, the suspicions that

could trigger a more thorough investigation
Mores, Drumont published a note in his journal
aiming at the "unfairness" of the method used against our
friend ct his anti-Jewish daily newspaper project.

I don't know if Morès was absolutely convinced of the in-
Drumont's notoriety in this circumstance; but, at this
At that moment, he no more believed than any of us that the
The director of La Libre Parole had been involved in the affair.
to stage a false Deliverance.

The rupture, avoided at that moment, and once again, of-
was going to happen a little later and in such serious circumstances

conditions that made it impossible for anyone to do anything anymore
try to prevent it.

We remember what the case of the forged documents was like.
the black man Norton, a veritable trap set by Constans and
Clemenceau to their opponents,

The black man's main collaborator had been one of his own.
Cesti, former agent of Constans and of Poulangism, who had
managed to gain entry to Morès's house.

This individual displeased many of our friends and me;
but we were never able to get him removed.

He responded to all the indignities we inflicted upon him
an obstinacy in staying close to Mores who makes us re-
made it even more suspicious; and, personally, I did everything
to the world, okay “with our comrades and on their
prayer, to bring about his departure.

It took the Norton affair to convince Mores; and also,
a robbery of which he was the victim at the hands of Cesti, to whom he
committed the imprudence of one day entrusting 25,000 francs to
delivered to a third party and which did not arrive at their destination.

If we were sorry to see Morès keep Cesti
With Jui, we were even more surprised when-
that Morès having chased him away, Drumont gave him a 'par-
particularly kind and even entrusted him with organizing his
Electoral committees during his candidacy in Amiens in
August 1893.

This welcome, particularly eager from Drumount, even gave rise to the noise, which would not surprise us more so today, than Cesti could remain with _ Mores that because Drumont was deceiving his black friend on the account of the former agent of Boulangism, who was also the. sien eb was watching Morès on his behalf, as he didknows how to monitor the drafting and administration of his diary by his two spies: Gaston Méry and the fat Devos.

Drumont had begun his political career as accomplice of Marchal de Bussÿ — Prefect's agent 580 Caussidière — it continues through the Cesti de Constans in

waiting to sit down later, next to me, with the officer Charles Spiard, also known as Oswald.

To return to the Norton case, and to the incident which proevoked the break between Morès and Drumont, I must rap- peeler that Clemenceau, having thought it necessary to take Morès to Our friend, in turn, responded to his attack with a letter. addressed to Le Figaro, one of whose editors had come to Pinterviewer. — > `

I reproduce here the terms of this letter responding to the incident raised by Clemenceau.

Upon my release from prison, as a result of the sacrifices I had made imposed and the impossibility where I had been, during my: incarceration, to take care of my own affairs, I found myself in a very difficult situation.

In the spring of 1891, I was forced to pay, in a short within a certain timeframe, a sum of 20,000 francs; I approached a few friends; I was a loser, I found narrow doors everywhere.

Finally, I went to Mr. Andrieux's house, with whom I- I was on good terms with him, and I told him about my situation. He told me... He replied, "I'll take care of it, come back tomorrow."

The next day he told me: "Only one man in Paris will you

` will bear this money, it is Cornelius Hers; but, for those, he wants Drumont to make the request to him. » — |

I went to his house, whom I hadn't seen since for a long time.

Drumont knew the sacrifices I had made for the cause;
He told me he couldn't help me, but he agreed to ren-
a visit to Cornelius Herz.

A meeting was arranged to discuss the terms of the employment.

prunt, as attested by a letter from Mr. Herz's solicitor,
letter which is in my possession. Oh l

A first interview took place on Avenue Henri-Martin;
Messrs. Herz, Drumont, Andrieux, and I were present. The conver-
The meeting between Drumont and Herz lasted more than an hour. I have not
I have never felt the terrifying power of Fargent in such a way.
Herz declared to Drumont that the interest on his loan was the pre-
Drumont's house. JI explained his plans, his exis-
tence and the obstacles he had to overcome in life.
- A meeting was scheduled for a later date to conclude the process.
de Paffaire, A notro second visit, Horz had changed his mind;

He asked for Drumont's signature. I refused. Finally
Cornelius Herz handed over the money to Mr. Andrieux and a loan of one
it was agreed...

At the beginning of the Panama business, I was offered, on behalf of
Cornelius Hors, a regu confirming the payment of my debt.
I replied that I would take a receipt when I had paid and
that I had no gifts to receive...

Some time later, Cornelius Herz used this method
to prevent his name from being mentioned in the Libre
Words, regarding English intrigues in Egypt.

I went to see Drumont and I said to him: "I don't want that
This individual is blackmailing you because of me; I'm going to-
"To forget a letter telling the whole story."

Drumont became angry and opposed it.

I managed to raise the necessary funds and, two
Days later, I gave Mr. Andrieux 24,000 francs representing
both the principal and the interest on my debt, a sum for which
He gave me my receipt, the text of which I will publish: The sum
was paid to Mr. Andrieux in the presence of two of my friends.

This refund had indeed been processed as stated. Morès knows, and it was D" Paquelin and I whom he begged to bring the sum to Mr. Andrieux, to whom we hand it over to his home on Friedland Avenue.

At that time Morès did not have the 24,000 francs to resto titulate, and it was a friend who lent them to him; needless to say

- that this friend was not Drumont who, however, at that time-

that, possessed a considerably greater fortune to the one he had already achieved in Anti-Semitism at Spring of 1891, before the visit to Cornelius Herz.

And, since Drumont and Ge.ston Méry have spoken the prefirst of a service I rendered to Mores a few months After that, I have no reason not to talk about it here.

Morès had promised to return this sum of 24,000 francs.

'within a fairly short period which he hoped would be sufficient; but,

New difficulties having beset him, I saw him, one day, extremely annoyed by his inability to hold his commitments.

Although he never derived any personal benefit from it nel of Anti-Semitism and not having the fortune of Dru-

Mount, I could not bear the thought that Mores was in Embarrassment over a money issue,

I used the modest credit I could muster, for him procure, at least a part of the sum which was due to him essential.

I gave him 10,000 francs that I had borrowed, to my name, with a commitment to return within a certain timeframe year at the latest.

Our friend Octave Houdaille, for his part, is gathering a certain sum, the figure of which is no longer present in my. memory; and, with what other things Mores was able to accomplish He was able to free himself.

Unfortunately for me, Morès was not in me-
sure at the deadline that I had agreed to with my lender and.
He died without being able to repay my advance.

This caused me a great deal of trouble and all sorts of difficulties.
types to obtain delay after delay.

These delays ended up costing me, in fees and interest,
higher than each other, more than double the:
the borrowed sum, not to mention a thousand troubles and difficulties
which caused a catastrophe that the Morès family
could have prevented it without her ever having thought of it.

Much later, I received the refund-
amount of this sum of 10,000 francs and regular interest-
liers, through painfully paid installments; but I gar-
I bear the cost of the prosecution fees and usu- interest
raires, which I had to pay along with the principal, at the same time
while I also endured the consequences of the
It's a disaster that my loan wasn't repaid on time.
agreed had caused,

I'm only talking about this because, as I said,
Drumont, who left Morès to grapple with the greatest
trouble without helping him, made the first one talk about it-
in articles signed Méry, while looking for an opportunity.
Furthermore, he is spreading his slander about me.

I will have to return to this infamy, committed by
Drumont against Mores as much as against me, when I
I will talk about Gaston Méry in a special chapter, for

to say what needs to be said about him, to show what
financial combinations still concealed the rumors
falsehoods intended to extort large sums of money from the fa-
a thousand Morès, as well as harming me.

I don't believe that Morès' parents were
I let it happen; but, as far as I'm concerned, I'm not involved.
Not willing, and less so today than ever.

Mores's loyal declarations, responding to the aita-
Clemenceau's ques, who was not the borrower re-
repaying the loan and the interest, but the servile commander
The actions of the Jew Cornelius Herz deeply displeased
Drumont.

They revealed, on his part, a fierce selfishness and a culpable indifference towards the most esteemed of his friends, who had collaborated, of his person and his deniers, to the Anti-Jewish work and which owed its difficulties to its participation in the political movement from which Drumont drew a growing fortune.

To try to mislead his readers about the role he had played a role in this affair, he published, in the Libre Parole, on August 8, 1893, an article, which was never shared with him given by person.

The memory of that article often weighed heavily on our relationships. tions with him, despite the desire we all had to to silence our resentment in the face of the adversaries of our ideas.

A letter from Mr. de Méorès.

The Marquis de Morès, implicated during the Nor- trial your tone, by Clemenceau, who reproached him for having borrowed from - the money to Cornelius Herz, & published, on this subject, in Le Figaro, a letter that we will read later.

He felt compelled to involve my name in this debate, and I confess that

“This idea seems to me to be in rather questionable taste.

Things, as often happens in such cases, are a bit of a mess. found in Mores's narrative.

~ In the spring of 1891, Morès had lost a rather strong

Samme at the Royal Circle; he couldn't pay, he

was going to be displayed — which, it seems, is very serious in these those places — he was talking about blowing his brains out,

He first addressed himself to Andrieux.

As a family man, Andrieux was unable to provide 20,000 francs. which were necessary,

As for me, I couldn't do any more...

Each person organizes their life as they see fit, Morès, with the
The extravagance of a patrician, who devoured a fortune in his lifetime
charming young cavalry officer.

Meanwhile, I sometimes stayed for days in-
Without eating, I often didn't know where to sleep...

All that Andrieux and I could do was...
lend a few thousand-franc notes to Mores, that he would return to us
said two or three days later.

It was then that a Jewish millionaire's fantasy passed
in the mind of Cornelius Herz. He says to Andrieux: "I want
I would be very grateful to Mr. de Morès, but I want Mr. Drumont
come to my place.

- It was the counterpart to the visit of Baroness Hulot
Crevel. l

I said to Mores, "I would rather be whipped than go
there. I would not do that for my brother, if I had one;
But, finally, since you have dedicated yourself to the cause, I
I will dedicate myself to this too...”.

I went to Cornelius's house, and I must say that he was
Very well... and so am I. He had sent all the servants away.
so that I wouldn't be announced, and all the doors opened
alone...

What I find extraordinary is that Morès believed.
having to pronounce my name, which Clemenceau had the good taste to
not to pronounce.

In 1891, we were in the midst of the scandals; there was no question
Neither Panama nor any financial affair. The minds...
Those more prepared will recognize that I was only there to give
service to a friend, to perform one of those chores such as
They present themselves at every moment in Parisian life... p

By taking a tedious step at Cornelius's house to
. to get Morès out of E. I had only one desire: to be useful to .
a friend...

I only reproduced the gold PEPES ba cot
Drumont's article.

When Drumont claimed that Morès had arranged his
His story convinced no one; and, between his version

and that of our unfortunate friend, no one hesitated and we had
It was very difficult at that time to prevent demonstrations
statements that were more than just offensive to Drumont, including
A number of anti-Jews were aware of the fortune already enjoyed by
maple, which he had achieved through his books, and found
It was odious that he had accompanied Mores to a Jewish moneylender.
rather than advancing him the necessary sum, twentieth
barely part of his "savings" in 1891.

Drumont, who always claims he will get away with it, is the most
unpleasant stories by what he modestly calls
"A fine article," he thought he was writing to explain
his conduct in this matter of the loan from Cornelius.

He draws a parallel between his visit to that
this one and that of Baroness Hulot at Crevel's, forgetting that
if the unfortunate wife of the rather unpleasant baron
Hulot went to the financier's house to beg for his mercy and offer himself
To meet his demands, we had exhausted all resources.
and to save the one whose name she bore and whom she
had the weakness of still loving.

And, when he said he had replied to Mores "that he loves-
It would be better to be whipped than to go to Cornelius's house to do...
"a humiliating visit," not only did he not say ka
truth, but, by invoking these remarks, he admits that he pre-
would be whipped, even by a Jew, than to leave
the money from his safe.

This is a most repugnant admission, for among Your Jews the
Furthermore, among Hebraists, one would certainly find individuals
* those who would more readily resign themselves to paying than to being
-defeated ignominiously. |

This is what earned Drumont this response, from an Anti-
Jewish, who was discussing his attitude in this matter, and who
he told him that, in this instance, he had shown himself to be € pias
"Jew, the last of the Jews."

Drumont has since justified this assessment of the
proportions that the most prejudiced person would have
could conceive. 0:

Drumont's aim, in writing his article on the inci-
tooth provoked by Clemenceau and by the loyal response of
Mores' aim was to lend credence to the legend, which he applied
still currently struggling to maintain, due to its poverty and
his selflessness.

Drumont, now a multi-millionaire, is amassing
when an unfortunate person, overcome by adversity, is quite
naive enough to go and ask for his help.

And yet, not only is he very rich, but he
constantly receives two sums for his "poor" ef
to his good works," of which he keeps almost all,
| not resigned to distributing a few scraps except with `
. a significant grimace of Harpagon, desperate for a gift- -
to give alms,

Who hasn't seen Drumont rummaging through his pockets to donate?
ner 10 contimes to a poor man, saw nothing; and this spectacle
has often sought the attention of the editors of La Libre
Word, when the visit to the ground was announced to the Master...
licitor. 2

—What else does this guy want? Ink a "weighs +.
My God! How unpleasant these people are; they are irritating-
They ring in my existence. One cannot be tranquilized.
Finally, see if the relief fund still has any money.
and give him 20 cents.

. — But, "dear Master 3, he says he has a wife ma-
and four children; and... with 20 cents!!!

— Leave me alone; I know these gail-
Those guys; they always have a sick wife and a tri-
pot of children: Finally, give him 40 sous, to get out of it.
to barrasser.

How many times did alms, so hard to wrest from Dru-
mountain, to whom, however, it cost nothing, on the contrary,
Was it not completed by Mores, by an editor, -
or by one of us; and yet, it is not in our
pocket, which received shipments from the concerned Anti-Jews
to help alleviate misfortune and to assist victims |
of our anti-Jewish struggles.

Nor should we believe a word of the fasts which

Drumont speaks and that he would have supported "while Mores
led the charming life of a young cavalry officer.
At that time, it was Drumont who said in his articles
From his books and other sources, he earned 500 francs a month.
as editor at La Liberté des Percire, he rea-
read a similar amount with other collaborations.

With 1,000 francs a month you can eat all the
days, and if all French people had such a budget
get, they would not claim, like Drumont, to elicit pity
their fellow citizens "on their unfortunate fate".

Once again, there was only the habitual "trick" there.
Drumont's tuel, employed: by him every time he -a
need to create in the reader an emotion capable of
preventing him from reflecting and judging the Director of the
Free speech and its actions to their true value.

Following Drumont's article, Morès, precisely
outraged, he wanted to send two witnesses to him, and it was the excellent-
slow D" Paquelin and May who were able to prevent it
to provoke Drumont, who trembled at the idea of a ren-
against a man whose courage he knew
exceptional and vigorous.

He warmly thanked us for our intervention, which
spared him a duel with an opponent so different from
Arthur Meyer, the Crémieux-Foa family, the Camille Dreyfus family, or
Bernard Lazarus, whom he quite willingly confronted...
So!

I said that Morès never forgave Drumont his
conduct towards him.

He died a heroic death, which he found in the midst of
of the African desert, without ever having reconciled with the
Director of La Libre Parole, despite attempts to
rapprothemunt qui étaient savées à divers mises, ct
despite the one I myself attempted, at the prayer of
Séverine and Messrs. de Labruyère, Gaston Méry and Devos,
on the eve of Drumont's return to Paris in February

February 1895.
The separation of Morès and Drumont had led to,

has

Some time later, a falling out occurred between Drumont and me.

Here are the circumstances:

I had remained in contact with Drumont, in thought
to bring about, if possible, one day, a reconciliation between
two men who fought for a cause that we
was common.

On December 30, 1893, I received an invitation from Drumont-
tion to attend a luncheon for the night of December 31st at
1% January 1894,

We were supposed to celebrate, at midnight, the arrival of “Free Speech”
in the third year of its foundation.

But it so happened that on December 31st, having passed the -
evening with Morès, as often happened to me, on-
"Since he was no longer alone, I stayed and chatted with him:"
of everything that was dear to our hearts; and it's together
that we crossed the threshold of the new year.”

Drumont was very displeased with my absence and she
This made him all the more furious because our Friends from La Villette,
on whose presence he relied to give his
A small evening with a democratic character and entertainment
more lively, allowing the account to be "spiced up" in
They didn't publish in Libre Parole either.

Also, a few days later, when I passed by there.
In his book, Drumont greeted me with a proud face.
frognée, and an explanation followed.

ap began in a tearful tone.

I was very sorry, my dear Guérin, not to have been able to...
Join us with your friends at our small family gathering.
Sunday evening. We were counting on you and them.
and we were all surprised by your absence.
. = This absence, my dear Drumont, is well explained
cable. I was planning to come to your place and pick up our
Comrades from La Villette who would have accompanied me;
but I had spent the evening with Morès, our conversation
it dragged on and midnight had passed when non-bavar-
let's go again without thinking about the time. When I thought of
Your meeting, I thought to myself, that you were here, surrounded
of all your collaborators, while Morès was alone e$

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I stayed with him. Nothing could be more natural, right?

At least that's what I thought.

Ah, yes; that was indeed the case; and, lun of
to find Drumont moved at the thought that the one he called
just a few months earlier, "our great, our
"Chivalrous, our generous and brave Mores," could
to have only one friend by his side at the time of the news
year, he grimaced hatefully and replied:

— You should have chosen between Mores and me from the beginning
for a long time, and I don't excuse your absence when I
I had sent you an invitation.

"Excuse me," I said to him, "you forget that I am neither
Your employee. Nor your debtor. I am one of the supporters.
the most determined of the cause you serve—
Indeed, and if I have become your friend, it is because I have
supposed generous feelings. I have no account to make of you
I have remained
neutral between you and Morès, in the hope of bringing about a
day peace between you; but, from the moment you me
You are reproaching me for my affection for her.
that I am leaving. Goodbye!

And I left Drumont standing in the middle of his office.

| 'a little € amazed 2.

Gaston Méry's "dear Master" 1 later confessed to me
I was stunned by the way I had rebuffed him.

Leaving Drumont's office, I found myself, in the
Waiting room, three or four friends from our group
of anti-Jewish action, who had accompanied me for a
meeting that was supposed to take place in the evening. I put them around the necks of
reporting on the incident that had just occurred, I concluded
by saying to them:

— We have nothing more to do in this house.

'All in complete agreement, we left, satisfied.'
for having taught Drumont a lesson.

Since then, none of them has agreed to return to Libreville
Word, despite the urgent efforts they were

the object.

Between Morès and Drumont, the choice was easy to make.
for all and it was promptly so, as we have seen.

I was not to see Drumont again until Brussels, when he
was there in voluntary exile," a consequence of his escape
on the night of July 14-15, 1894.

We know that at that time the Chamber was preparing to
to vote the law against anarchist activities which was "bå-
"Key" in "five seconds".

One of the government spies who, at that time-:
that, were the best received by Drumont and his sa-
Tellites played a dirty trick on Drumont.
to believe that he would be searched and arrested once the law
voted. a
That was all it took to give him a "fright".
intense and to get it out of the country.

He only took the precaution of arranging a meeting,
for the luridi, to various of his collaborators, to better
to conceal his departure, and to move to Belgium, where he...
was going to join them, his foreign values which constituted-
kill all the huge - very huge - fortune he owes
to a skillful exploitation of Anti-Semitism and its de-
riveted.

At the moment when his collaborators were gathered:
14, Boulevard Montmartre, awaiting the "Dear Master",
He was already comfortably settled in Brussels, hotel
Mengelle, without worrying about the friends he was leaving behind
Parisians were not subject to searches either.
and to the arrests he so feared... for himself.

And, proof that no one had been notified of the leak of
Drumont, it's because La Libre Parole published an article by
him, on Saturday, July 14th, on the National Holiday, on Sunday
an article signed Cœlio.et, which appeared on Monday at
a note was placed at the top of the newspaper saying:

An absence of our Director deprives us, for now, of from today only >. of his daily article.

The next day, Drumont, still absent and for longe

At the time, he sent his article from Brussels, which he titled
- Travel impressions, without, however, daring to admit that he
was not simply on a journey, but rather on the run.

"I am going," he said, "to visit Rodenbach's Bruges and see the
procession of Saint Gudule.

The visit to Bruges lasted eight months and, for a long time,
the annual procession of Saint Gudule had passed,
when the valiant Drumont decided to revisit his Vicux
Paris.
To cover his escape, he had done, once again,

using his old "trick" of the "Beautiful Article" and he'll get away with it.
It was drawn by a literary effect.

The press has given other reasons for this leak,
the real ones, rather than that of a simple pleasure trip, Dru-
Mont decided to confess and declared, with his characteristic modesty
well known, that he had crossed the border because
"Freedom of thought was threatened in his person."
and that he had safeguarded this precious "Liberty".

That's how he expressed himself in La Libre Parole, the i

July 18, 1894, while his faithful Boisandré, then
'Editorial Secretary, if my memory serves me correctly,'
on this subject, administered a barrage of harsh words to Mr. Arthur
Meyer and his newspaper Le Gaulois, which had taken the liberty of
- to say that the "Master" wanted to get rid of 'his day-
nal and that he had even tried to sell it already plu-
several times and, for the last time, fifteen days ago
pain, | year

At that time, people didn't like the Jew Arthur Meyer.
"Arthur Left Hand," as they called him, at La Libre
Words. You, Dr.

Since then, things have changed considerably and the ex- "assassin of

Drumont," the "disqualified" from a duel that Drumont loved
to remember. So often in the past, this became known as "good Arthur"
Meyer, to whom "one would not want to be disagreeable."

w-

year an

The Director of Le Gaulois knew how to find the way to the heart.

his former adversary and the "affairs" have usefully

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gathered those whom the "ideas" — the troublesome ideas —
had separated.

In September 1894, I was summoned to Antwerp for the
oil affairs that I was dealing with at the time.

In Brussels I met a friend, who was passing through this
vilie, who gave me news of due ba de-
I'll see again in the afternoon.

Upon my return from Antwerp the next day, this friend re-
he spoke of Drumont and told me of the satisfaction he expressed
by this means knowing me in Belgium and Apprentices that
I had to go back through Brussels.

— That dear Guérin, Drumont had said, there is a good tongue-
It's been a while since I've seen her. We were separated by...
minor "misunderstanding"; tell him I would have the biggest one:
It was a pleasure to see him and shake his hand on this earth.
of exile. So ask him to come to lunch tomorrow with
you here.

Drumont was in exile — colonially it is true, but
outside of France, though — he claimed that a "sim-
"A simple misunderstanding" had separated us; I therefore had no further
no reason to refuse to see him under these conditions.

I postponed my departure for Paris until the following day and I I found myself again, at the Mengelle hotel, the one I had left behind, bowlvard Montmartre a few months earlier.

The interview was cordial and Drumont dissipated his anger. better the "misunderstanding", attributing it to his. nervousness, the regrettable observation he had allowed himself, concerning my relationship with Morès,

We had lunch in the company of one of the "be" of Drumont and the friend who had brought us together.

At that moment, I couldn't open up. Only eight years Later, I was to experience the eəts of hatred of Drumont against all those who hinder his actions. of money; and this during an exile—a forced one—and after two years spent in these prisons, the only threat, failed by our rulers to the Director of the Free Speech would make him flee to the ends of the earth.

I met in Paris; but although in no way

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With Drumont, I avoided returning to his journal because not to encounter Mr. Papillaud there, who, during a election campaign in the Melle district, s- It was permitted to attack Mores.

I must say that this election campaign was rather... reuse for "the friend of Ministers with secret funds D. |

That's what Mr. Gaston Méry commonly called his current "dear Papillaud" who earned a jacket of the first size, the voters having again preferred a: Papillaud, who was Judaizing and anti-Jewish, is not surprising. nant. | ` |
Since then, the same Mr. Papillaud has, among other things, collected "jackets" of all sizes, and I will have an opportunity to look back on his last election campaign in the chapter I will devote to the intermediary habi- Drumont's tuel with all the ministries.

Out of consideration for our cause, I did not want to be exposed to correcting such an individual in the very offices themselves Free Speech.
Despite our separation from Drumont, we comp-

tions always in the newspaper of good and loyal friends that he
It was a pleasure to meet us.
'They regretted the incidents that had occurred as much as we did.'
. brought about a split and they hoped, as much as I did, the

to one day cease. To De

'Mores had, at that time, left Paris some time before
weeks, to go to Touraine to restore his shaken health
weakened by the fatigue and worries of recent years.

In the last days of January 1895, I received a visit
_ from a friend, sent by Séverine and Messrs. de Labruyère, Gas-
“your Méry and Devos, this latest new administrator of
I was told about the Free Word, to ask me to pass
14, Boulevard Montmartre, where they were concerned about pro-
- Drumont's return chain. : in
The amnesty, voted by the Chamber on January 28, was also -
- lementally voted by the Senate on the 31st of the same month.

This amnesty opened the borders to Rochefort, who had been banished.
-by the High Court of 1890 and the petitions of Sainte-Pélagie

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to Mr. Gérault-Richard, who, at that time, was neither Pen-
enemy of the Anti-Jews nor that of the Director of the {transition-
giant.

Rochefort's return was supposed to be triumphant, and it was
justice; but Drumont's did not have the same character-
tère.
So, I'm told at Séverine's, we should summon
all the anti-Semites, so that the demonstration of his return
make people forget the way he had left eight months earlier
ravant.

At that time, and since September 16, 1894, Séverine
regularly contributed to La Libre Parole and had
has gained a very large influence.

I had found at her place, at the meeting that had been arranged for me
given, Messrs. de Labruyère, Gaston Méry and Devos; and, these
The last two, who were bustling about as best they could
for the return of the "dear Master," insisted all parties
particularly so that I would take an active part in the mani-
celebration much desired by Drumont's collaborators

and, above all, by this one. a yy

—. If we could persuade Mores to reconcile with Drumont on this occasion, Méry and Devos were saying, what Happiness for Anti-Semitism, and you should, my dear Guérin, to bring about this rapprochement which we would be... All so grateful. ETAE

I didn't refuse to try it, although the feelings de Morès for Drumont would not have changed any more than his opinion of him. | .

— Don't believe a word that this "old rascal" says you told, Morès had told me a few days before, and if shows such good feelings to your Regarding ours, it is that he anticipates that he will still have He needs us and our collective support. He can "deto become useful soon.. ` k

Nevertheless, I promised to write to Mores immediately, what I did so that same day, informing him of the changes onchanges that seemed to me, coming to the Free Speech At that moment, a good omen for the future...

What illusions I had!
He answered me immediately, as I had asked him to.
I am reproducing his response:

I understand very well, my dear friend, the feeling that guides you in attempting this approach, especially in the circles current constants, but my opinion on Drumont has not varied; on the contrary, she has researched and strengthened her knowledge, and I Rogrette, I cannot answer your call by my return immediately in Paris, to receive Drumont there with you and our Friends. Remember what I told you in our last interviews, and remain convinced that this is not without very serious reasons that I resolved never to wear my hand in that of this "wretched old man". God grant that “you should not, in turn, have to complain about him and to . to experience the effects of his deceit and ingratitude.

Upon receiving this letter, which I was the first to regretto ter the content, since it further accentuated the seriousness of "The separation between Morès and Drumont, I informed Séverine and Messrs. de Labruyère, Méry and Devos of the failure of my approach.

This communication did not seem to surprise many.
Séverine and M. de Labruyère were hit, but she continued
Messrs. Devos and Méry, who feared seeing me renounce
to lend them my support for Drumont's return.

I gladly reassured them and told them of my hope to see,
A little later, Morès's state of mind changed if
Drumont, for his part, acknowledged his wrongdoings towards
'the one he refused to help in a difficult circumstance'
with whom friends, less wealthy than the "dear"
"Master" — far from it — would not have
left to fend for themselves. AE
When, a few days later, I saw Mores again, back
In Paris, he approved what I had done, in agreement with our
Comrades and friends, the interest of the cause we served

all; but he had not changed his opinion about Drumont
and he appeared more determined than ever not to accept
no rapprochement.

us

This attitude persisted until his dying day.
and I can still hear it, the day he left Paris to...
to embark for Tunisia, in March 1896, in the small.
Maxéville room, tell me while kissing me:

— Be very careful with Drumont, he loves money and
honors more than his most devoted friend and more than
our ideas; be wary of him and his inner circle,

Ti had come that day to Aubervilliers, where was
our oil depot to say goodbye to me; during
that I had gone to his house to kiss him before his
departure. We had connected by phone and had
agreed to meet at 14, boulevard Montmartre;
But, since he did not want to come to La Libre Parole,
it's in a small, private room of the café
Maxéville, where we met and talked,
For the last time, alas! 5

I told him: . | - 2 Li

Why leave so quickly? Wait a few months.
Again, you will be all the better prepared; and I myself
I will be able to dedicate this time to overcoming terrifying difficulties.
wounds that are being inflicted on me right now by my fight against

The Oilmen's Coalition. Once my affairs are in order and

mine safe from the troubles they want to create for them

To reach me more easily, I can accompany you. Together,
especially in adventures like these, we defend ourselves better
that all alone. For six years we have been fighting alongside
to the wall, that we have mutually protected each other,
our common enemies could not attack us traffic-
terribly and always found themselves facing very attentive eyes
open, two strong arms and a chest that made them
Go back. Where you're going and what you want to do,
It's more useful than ever.
Mores agreed, but he replied:

— Yes, you're right, but I can't wait any longer.
Life is impossible here, we don't fight any enemy on
his own land and, with the difficulties that are in me

` created from all sides and the sorrows that afflict me, I

I can no longer be myself. I need to act with the es-

There is a space in front of me and a goal to achieve. This goal, I have...
found; and, if I have decided to leave, it is because
My time has come. You will always know where I am.
will be; and, if you can join me later,
we will continue together, there and in the same
In order of ideas, this is what we started here.

I knew, better than anyone, with our devoted Cama-
Gaston Dumay and Bernard Roux, what were the
difficulties and sorrows that afflicted our Friend; he
had often confided in us very fraternally.
dence, to us who were his second family, and who did not Fai-
We should not pay for his name or his fortune, but for his
courage, his heart, his selflessness and his devotion
to our ideas and to his friends.

We would have, and we did everything we could, to avoid him
a sorrow and to try to console him from those who
were caused elsewhere; and we would have sold our head
set up to spare him a difficulty.

He knew it and returned the affection we all felt for him.
planes for him.

I find, in the letter he wrote to me from Tunis,
April 22, 1896, the same concerns and the same desire
eager to get going as quickly as possible,

._- The last news I received from him reached me
__ by a dispatch from Tunis dated April 25, 1896, announcing me.
a detailed letter that reached me some time later,
with a delay to which my correspondence was accustomed-

m.
Ti was telling me: i

Letter partio orii: I am writing to you in detail. Future satisfaction-

| doing.
Mogres.

H finished: in May his preparations and he was barely in,
it was on the road that we received the news of his assassination.

And Drumont, who could not deny the hatred and contempt
that he inspired in More, whose progress he had hindered with his

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better all projects, out of base jealousy and pride
worried as much as by financial interest, wrote the
June 19, 1896 in his diary:

The terrible news, which could have been doubted yesterday, is confinalized today.

This valiant, this noble son of the human race, this being of
the devotion, generosity and recklessness that was Mores, is
went and got himself killed stupidly in some ambush 'of
Tuareg I

I confess that I feel incapable, tonight, of speaking like...
It would be appropriate for the one who has just disappeared.

Poor Mores! This cry sums up what we all feel in this newspaper, where he held such an important place, that he filled with its movement and animated for so long by life, a who was, not very turbulent, was she...

I was like a big brother to him, too sensible to be. He listened, and it was a brother with tears in his eyes. With sincere affection, send, on behalf of the Libyan Word, a farewell to this friend who fell on this African soil, devoured-. ; heroine.

Drumont's tears were never seen. no one and they were an effect of "literature" of-

intended to move the reader to the thought of the pain of the `

"The most reasonable brother" of the hero whose corpse was... to be excellent to exploit.

So, Morès, dead, and dead heroically, did he become again suddenly "the valiant", the "noble son" of the human race,

"the being of devotion and generosity" of which he can It is profitable to sing praises, at the hour when it is not can no longer cast a shadow on the vanity of the "undisputed leader" of antisemitism and its greedy exploiter.

It is true that Mores was also described as "being imprudent- -dence" who had died "stupidly" in a African desert ambush.

If, instead of setting off on such an adventure, Mores had imitated his "very sensible older brother," and if he had done, of Antisemitism, an enterprise with various trafficking activities:

as long as they were producers of gold and blue banknotes, they would not have risked falling like a hero, after having fulfilled of terror and respect for his one hundred assassins,

But he would have risked ending up in filth and mud.

We all understand, however great the grief may be. caused by his death, that he preferred to fall while fighting, facing the bright sun, instead of leading the life of penny-pincher, ready for any depravity and any ignominies, as with all betrayals, to amass

Every day more gold than the day before.

And then, if instead of dying "stupidly" at the bottom In the desert, Mores had been killed beneath the windows of the Drumont and Co. House, which triumphantly claims for the treatment of Chartreux or the wine of Chabannes, and what extension to give to the operations of the "boutick of Boulevard Montmartre » | :

Drumont, who had seen in Morès' death only the "Articles to write, with an exciting topic about an event" which arrived just when the elements were lacking the most, drew from Mores' death all that a man

._ skillful could make him produce. - |

He saw the good and profitable deal when, agreed '

'with our comrades from the Morès group and its friends'

following the death of its founder, it became known as Les Amis de Morès (The Friends of M

There was talk of erecting a monument in his memory.

our friend.

I had seen the various newspapers where Morès was mentioned

loyal friends and affections, to ask them to associate oneself with this idea, outside of any political affiliation.

We especially wanted a demonstration in honor

of the French pioneer who set out to explore and succumbed,

like so many other daring explorers, in accomplishingsant uhe French and civilizing mission, The subscriptions collected for this work -depended

… to be centralized by a Committee, composed of a delegate

. of the various newspapers participating in the subscription, and

the same Committee would have taken care to request and ob-

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to hold, a location to erect the monument on one
squares in Paris.

Drumont, out of pride and self-interest, did
the idea failed, and several newspapers had
agreed to sponsor it as we had presented it.

He asserted his right to remain in control of this Committee
and he did so much and so well that he reduced it to a simple com-
combination of his journal, setting aside the memory of Mores
all the competitions that we had gathered.

A small committee was therefore formed and our soup kitchen
The Friends of Mores were represented there by our Cama-
Dumay and Bernard Roux, volunteering me-
lying outside to retain more freedom in case
it would be possible to trigger new Lise
to reconstruct the original idea.

It was in an article dated July 1, 1896, that Drumont |
this completely discouraged the goodwill that had

demonstrated in favor of Mores; and, while covering myself there N |

of flowers, as was his custom – as he constantly did ~

"As long as I could be of use to him—he exhausted me."

- to the best of his ability, all collaborations in Angers at the
Free Speech.
Mr. de Rodays, then Director of Le Figaro, and who was

au mioux avec Morès, ve ....

- tion to the Mores Monument Committee, despite the attacks
Drumont's accusations against him and his newspaper. > . . 7

I have since learned that Drumont's anger against the:
Figaro dated from the publication, by the newspaper, of the letter
de Morès responding to emendou regarding the visit to
Cornelius Herz.

The fundraising campaign launched by the Libre Parole de fnt,

of }ċus, hindered by Drumont and his associates, . which
so as not to count among them the Jew Crémieux, said
Wiallard, were more hostile than ever to men
action, capable of acting outside and alongside the Free
Words.

This subscription, however, reached about thirty
of a thousand francs; and, at the time of designating the artist to-
charged with the execution of the monument, it happened, from
On Drumont's side, a rather shady plot, which we will not -
We could never clarify things, and that almost led to the resignation.

.of our Comrades Dumaÿ and Bernard Roux. Our Cama-

There

Rades. found what was happening at that moment strange,
to La Libre Parole and expressed concern about certain
rather obscure maneuvers whose aim was to impose on
A committee will select a project and an artist in advance.

Since then, neither our comrades Dumay and Bernard Roux, nor
None of us, nor I myself, have ever seen
The monument, it seems, is finished. We knew only-
means that the execution, which had been carried out, did not resemble
in no way related to the project touted by Drumont to impose on the
selection of referees, a rather complicated project involving
several subjects beside the statue itself, subjects which .

_ were, we are told, removed without consulting anyone.

Hence, naturally, a significant reduction in expenses.
without, however, having learned the amount of this
a unique economy is available somewhere.

What we do know, unfortunately, is that due to fault

competitions we had found at the Friends of

Mores and in the Parisian newspapers, the monument, even

incomplete, it is still stored in some unknown place
we and that we may never see it erected at

big day (l) To
— Yet we had a nationalist majority and.

anti-Jewish at the Paris City Hall, and a proposal
a place was designated to erect the statue of
Mores. E ` A
If my memory serves me correctly, it was Gaston Méry who, at
Drumont's request and... to his own, was designated
to bring the issue before the Council. The pro-
The position was referred to the competent commission which
held, in agreement with its author, a first-class funeral

class. ;

(a) In a later chapter I will explain what became of the statue of
Mores, having learned it since my return from exile, and while this part of

'My book was written.'

When we talk about the complacency shown by Gas-
Your Méry let his proposal be stifled, people who
claiming to be well-informed, they say that Drumont and his
The clerks are in complete agreement that it should not be
Mores and his statue were never mentioned again, and they lend themselves to .
Drumont's reflection, which should come as no surprise to us:

— We have done enough for Mores; and then he
would be stiff that one of the supporters of the idea I created
has a statue in Paris, although I'm not sure
that later mine will be erected there!

That's classic Drumont, top-notch and all.
Man, his pride, and his Mo are summarized in these:
some words.

I said that Drumont had not seen in Morès' death,

that the corpse is to be exploited and nothing else. I find
proof of this self-serving calculation in a bad mood

which he demonstrated - during the transfer to Cannes of the body of
Mores, whom we had taken on July 19, 1896 to
Montmartre cemetery, in the middle of a considerable crowd-
Rough and composed, she rushed to pay homage to
hero of El Ouatia.

At that moment, we found, like Drumont, that the
Our friend Morès' family could at least have advised
Morès' personal friends from this transfer, which elongates-
was a place of pilgrimage for us, a place of our affection
The deceased was frequently visited:

But, our surprise was manifested in a less obvious way.
slow — because more sincere — than that affected by
Drumont, who wrote in La Libre Parole on December 22nd...
bre 1896 : |

It must be acknowledged that this comes from a family that matters
so many dukes, marquises and counts, the priest is 'a little.

muffle.

We, the Friends of Mores, his faithful Comrades, we
we were afflicted; Drumont, who had hated Mores, as he
knew that hatr who bothered him or overshadowed him, felt a

violent anger at the thought that their body was being taken from him.
whose tomb he periodically intended to transform
on productive trestles of good and fruitful reciame.
The proof of this hatred had appeared to me one day, at the
the day before the last meeting we organized, Mo-
He and me.
We were supposed to go to Melun to talk about the
case of the Jew Ephrussi who, to water the lawns of his
The castle of Vaux-le-Pénil had drained all the water from the village
lage and forced the inhabitants to go to the Seine, either
a journey of nearly a league, to fetch water there
dispensable to their consumption. | o
Fountains, wash houses and watering troughs were completely at
dry, but the Jew Ephrussi had the satisfaction of seeing
'its lawns will turn green and remain lush despite the dry-
TOSSE. a” `
The Revolution was waged against the great lords,
But their castles remain, and they are inhabited by our
Jewish and Judaizing financiers, insolent and impious lords

tolerables, for which the humble and the poor are not
than "vague, unimportant, and consequential humanities"
negligible amounts.
_ I therefore asked Drumont to send an editor to
Melun for the report of this conference, which the
We were told that Jew Ephrussi was going to cause trouble by
his men, and especially his troop
game wardens.
This threat was not carried out, because the poachers
of the region, upon hearing the news that the Jew Ephrussi was to
to be assaulted by his staff, they rushed to the
meeting and positioned themselves around the people sent by the
Jewish lord of the manor who hastened to flee, without fanfare
no trumpets and without trying to disturb our conference
This sudden intervention by the poachers...
. amused them greatly and the inhabitants of Melun and Vaux-le-Pénil, who had come in large numbers to the meeting, did,
' to the Jew's envoys, a rather eventful exit.
_ The dispatch of a writer from La Libre Parole to Melun

a 115 DR NS 4 + + PRE CET t S
AR a H . 4 7 5

This was therefore perfectly justified. Drumont shared this opinion, but
He added:

— However, it is understood that-k Libre Parole does not par-

`lera pas de Morès ; elle vous appointa seul.

I did not accept this, and if the report suffers from it-
tit, according to Drumont's specific orders, renew-
the evening of the meeting by telephone to the secretariat
In the silence of the Editorial Staff, the name of Morès was mentioned in the same
liter that I have mine.

Drumont was not used to such resistance to be
wishes; and, I believe that the day he had me attacked
in his journal, he did it not only to enfê-
expensive to harm his money combinations, but also-
to satisfy the resentment he had amassed against me
when I was defending Mores against him.

When he made this ridiculous objection to me, regarding the
at the Melun conference, I didn't hide my approach from him.
to see and there resulted, once again, a certain coldness between
we, which he then tried to dispel. He did not succeed.'

that at the moment of Morès' death, when the emotion

that embraced us, that compelled us to believe in sincerity expressions of sympathy including the name of Mores was the object,

- Since that time, I have often remembered Mores' words, during our last interview:

— Beware of Drumont, he loves money and honors more than the most devoted of his friends; beware-you from him and his close circle.

Mores, walking towards death, was right, and it was in prison and exile that I had to learn about Drumont, not as he presents himself to the crowd, But as it is,

y

Mores's friends. — The Anti-Semitic League tic. — The Greater West of France.

The "Funeral of Morès." — The Friends of La Villette. — The Farewell to Bernard Roux in his name. — The work of Morès. — The Friends of Mores. — The Anti-Semitic League. — Lop-Drumont's position. — Ba generosity. — The league and the Free Speech. — First incidents. — The Anti-Jew. — A

: kind word. — Edifying correspondence. — The calm of . Drumont and Drumont's conduct. — Devos. — One dishonest. — The courage of Messrs. Devos, Gaston

Éry and Papillaud. — The Great West of France. — His results and the trial of the Leagues. — Another language of Dru-

. mountain but same attitude. — His maneuvers aüpiès of the Anti-Semitic Youth. — A Visit to Olairvanzt, — Dru-

| mont coòntro Dubuc and Déroulède. — The Grenoblo trial Drumont's indifference. — Drumont and Max Régis. — Drumont's "generosity" is our "golem". Violento mantfestétion Judéo-soclallste, — Une sortie mou-veriontée. — «At mol, Guérint On me bat! n — L'estomnb do Drumont and his demands. — Before Fort Uhubrol.

The death of Morès deprived the Âforés group of its leader
and his friends, which became, in the days following the funeral,
who were present in Paris on July 19, 1806, the association
Friends of Mores,

This decision was made at the same time as our:
Comrades pointed us out, Bernard Roux and me, to
speak in lcur name on the tomh: of ER Ami.

er sf

ee pate meate- ma nee

Bernard Roux spoke, in moving and provocative terms.
made a great impression, on the origins of the affection
which united Mores so intimately with our devoted Friends of
La Villette.

Gentlemen and dear fellow citizens,

As a member of the Boucherie de la Villette, I come,
on behalf of the Friends of La Villette, to pay a final tribute here-
A tribute to the great patriot whom we all mourn.

The Friends of La Villette have contracted a relationship with Morès
debt which they must pay in this tribune, the debt of
affection and gratitude that he has always so generously shown them
generously provided.

We will fulfill this sacred duty by remembering
revealing the origins of these robust friendships, which his admirable
- qualities of heart had given rise in our environment, if
advanced in opinions and so deeply patriotic.

This was following an investigation conducted in Verdun, concerning meat
unhealthy, delivered to the troops by certain suppliers of
the army, which Morès won at La Villette, his great popularity.

We had the opportunity to discuss with Morès the important
the question of the soldier's food supply, and we had pointed it out to him
the lamentable acquisitions made in our market, under
- Fécæurant vocable Viandes à soldats.

Our Friend, not seeking, as in all circumstances, that opportunity to be useful to one's fellow human beings and to one's country, proposed to remedy the monstrous abuse that we Jui indications.

He organized a mission to this end; and, disguised as a herdsman , wearing the traditional blouse, in the company of Guérin and... Gaston Dumay, he followed a convoy of animals, destined for Per- the way, even to the slaughterhouses. He contested the actions- denounced and condemned the guilty suppliers publicly.

This investigation resulted in Morès being sent to correctional; but it also had the effect of attracting attention- government action on the actions of certain contractors, criminal acts constituting a serious danger to health public.

And, if today many cities have Bouche- military ries, where troops can resupply

+

Healthy meats at moderate prices, the garrisons must to the courageous campaign undertaken by Morès.

As such, Morès is entitled to the recognition of patriots; I wanted to proclaim it loudly at the moment when we exal- all his merits and virtues.

That, gentlemen, is how Mores made himself known to the people in our suburb and why the Paima people,...

So, we are all here: workers, employees, small artisans without La Villette, who were, in the militant spirit of this heroes, his friends and his comrades in arms, to salute a final- For the last time, the remains of the courageous and valiant man whose The end, though glorious, alas, too soon concludes an existence. a tence entirely devoted to the glory of the fatherland.

Honor and glory to Morès! Long live France!

= After our Comrade Bernard Roux, I took the floor

on behalf of the members of our group Morès and Friends. I am only reproducing here a part of the speech given

- on behalf of our Comrades, the one that clarified the ideas of
` Mores from the point of view of defending the interests of the traVail
is fighting against speculation.

Mores' task was not fruitless.

He proclaimed this indisputable truth that our rulers
They are prisoners of the big financiers.

He affirmed the need to change the processes of governance
nement, by obliging the representatives of the working people
and producer to legislate in its favor, instead of serving contipossibly
the interests of the High Bank and speculators
cosmopolitan authors.

He spread, among the workers of industry and agriculture,
the idea of man's value through Credit, as well as
productive force; that is to say, Independence through Work.
He knew that all the attempts, supposedly made in

The current economic order, to change the fate of the producer
both the seller and the consumer, were all deceptive maneuvers.
fearful and misleading statements intended to keep the employee in
serfdom, while finance grants itself monopolies of the
Money and Credit, with the paid complicity of politicians
traitors to their commitments, you

He contributed, to a very large extent, to showing, under
its true day, the work of hoarders and speculators.

He addressed, in the face of the populism of the countryside, this si
serious question of Money and Exchange, by means of ipwhich
'individuals, who have never made the slightest effort'
to extract an ear of corn from the terror, they ruin and despair of the millets.
farmers and starve or exploit all the consummers.

He who dared to serve such ideas, and who spread them
From all sides, with such beautiful energy, it could not be useless.
and his efforts could not remain fruitless.

The economic theories defended by Mores are those
which alone can liberate Labor and Workers
and rescue them from the final esclazago.

Very clear in their broad outlines, they will become little
somewhat vague in the details relating to their application practice-

cation, and they will constitute financial decentralization, indispensable to the protection of the individual producer and consumer: Summoner.

Deaths was so persuasive that everyone must fulfill loyally a social function, his personal efforts the: show that he intended to make his two sons, not idlers content to live luxuriously without making the slightest effort, but engineers from Arts et Métiers, capable of making services to their country and their fellow citizens. Re

He wanted to see them, in the future, closer to the workers whom he knew and of whom he was a sincere and selfless friend. “Done, our dear Mores had devoted himself to a useful work…” People, since he wanted to wrest them from the clutches of speculators-investors and financiers.

It is again by wanting to be useful to the Workers, to the- which he dreamed of opening new markets through trade - with the center of Africa taken over by the English, which he has found a glorious death before which all respected each other leaning heavily. . | |

It is barely possible that, on one or both sides, there are discordant notes | Dantes made their voices heard.

Contempt, more than indignation and coldness, have just- the effect of these odious and very belated attacks.

We had a duty to say what Mores had been and what We have lost a courageous and useful man.

We have accomplished this first part of our task;

We had a second option left: to continue, without fear and without weakness, a work of deliverance begun and which has cost Life goes to the bravest, or to the best among us. The final farewell to Mores can only be a rallying cry-ly, for the fighters of tomorrow. The Friends of AMforès, faithful to their dear departed, will continue the fight with more fervor and energy than ever. The year of our people has fallen; may the blood shed be a fertile seed.

I wanted to reproduce here the words spoken on the Morës's tomb by his personal friends; those who had been, without interruption, his companions in the sea and who had supported him in all his efforts and in all their strengths as well as all their means, especially, during-that, betrayed and abandoned, he needed our affections more. tions and our help. I reproduced them because they clarify the ideas -and the social program of Morës and his Friends; resumed, after the death of Morès, by The Friends of Morès.

Also, far from separating, after the disappearance of their Chief and Friend, they huddled together, even more closely. than in the past, with the intention of continuing the work in-undertaken six years earlier and to perpetuate,' by their action, the memory of the hero alongside whom they had started. | | |

The few months that followed the El-Ouatia tragedy saw the liquidation of Panama, the Arion Affairs, and also, the unrest caused by the issue of creation toise and the Greco-Turkish war, which brought about demonstrations in support of Greece and or- rallies organized by the youth of the Latin Quarter.

The Friends of Mores did not lose sight of their camp-anti-Jewish loincloth and, at the beginning of 1897, he was judged It is useful to complement our organization by implementing-tion a project, often cherished by Morès, that of the reconstitution of the Anti-Semitic League of France, that Drumont had given up at the first sign of difficulty. and when he had to move on from literature, including

more profits than risks, to the actions, which, in the con-Milking involves more risks than profits.

Once the project was finalized, I was tasked with seeing Drumont and, out of deference, to offer him the presidency honor of our new organization.

Drumont was flattered, as he is every time his the name is highlighted in a pleasant way, but it doesn't run dry not with objections of all kinds to make us renounce according to our idea, |

— You are heading towards difficulties that you cannot anticipate. "Don't you doubt it," he told me; "it's difficult, very" difficult, to constitute a Zigue comprising an orga-Complete nization. You know I tried it a while ago. Seven years and I haven't been able to succeed. You see, my dear

Guérin, the French have become too selfish and too
timid and you will not be helped in your task as
You hope for it with your friends and as you deserve.

Organizing requires significant resources and...
You won't find them anywhere. I have experience with these.
things, that's why I'm speaking to you like this; I don't want
I must warn you, but I don't want to discourage you.

To these objections, I naturally replied that the
difficulties would find us neither surprised nor discouraged.
and that the larger they are, the more they bring us-
Let us laugh at the will and persistence to overcome them.

I added that, as far as resources were concerned, we were thinking well
not being able to access significant sums of money, not counting
'that on our personal means and..... the contributions of
our friends and supporters of our cause; but that,
On the other hand, if we tried nothing, we would still obtain
far fewer competitions.

Our desire was to resolutely cross the boundaries too far
narrow of a vicious circle and not sticking to
reasoning that could only demonstrate our
powerlessness to attempt nothing and accomplish nothing. Å-

Drumont, seeing that his speeches did not convince me-
were not waiting, accepted the honorary presidency, in me

asking to thank our comrades for their deferential
attention to the "Author" of Jewish France; and, for
As a welcome gift, he gave me a contribution of...
one hundred francs, while giving me his usual spiel:

— You know, my dear Guérin, that I am not rich
and that I have heavy responsibilities. Later I will try to
give something more to the League to help you
to cover the costs.

Poor Drumont! How he deserves our pity!
his misfortune!

But, if Drumont did not show generous sub-
cipher, while we, infinitely less rich and not
deriving no benefit from Anisemitism, we covered at
two or three of the initial installation costs of the
headquarters of our League, to reserve membership fees for
expenses for propaganda meetings, he could, all at

less, to give to our organization, for its communications
cations and its meetings, a fairly large place in its
'newspaper and also dedicate a lead article to him'
Free Speech, A

He promised me all this without difficulty; but, unfortunately-
Fortunately for us, the newspaper was so "perpetual-
"...compensated" that we had all the difficulties of
world to obtain a poor little corner, very irregular-
ment, for our opinions and for our summonses.

The first of these notices appeared on February 22, 1897, and could not
to secure a small seat in the "first" class.

However, our initial note was not very clunky-
brante, let us judge for ourselves: .

Anti-Semitic group in France.
Edouard Drumont, Honorary President,

Our Friends are informed that the headquarters of the Anti-Semitic League-
The French company is 7, rue Alphonse-Poitevin (rue Condor-
this, 9th arrondissement). Ea

They will be welcome there and will be able to address their comments there.
communications.

Uno péritianbnce is installed every day (excluding holidays) of
8 p.m. to 10 p.m.

Please address correspondence to our friend, Jules Gué-
Rin, at the League headquarters.

_ We can see that we really don't abuse the € large
hospitality” that Drumont had offered me... and which we
was granted with such difficulty.

At that moment we could not suppose that there was
ill will; and, if we complained, it was uni-
precisely against the demands of current events, but neither con-
neither Drumont nor against any of his collaborators
teurs, que notis supposiohs animés à nous regard des
same feelings of cordiality that we felt
for them.. | l

Even Monsieur Papillaud had ceased to be mentioned to us.
pathic, since the day of Morès' death he
had come to me, in the grip of an emotion that I believed to be sin- .
at that moment, to tell me what part he was taking
to the grief that gripped us all so violently.

Our first attempt was relegated to "second place",
but the following ones had an even more favorable fate,
when they weren't simply eliminated with
this perpetual reason:

— We were forced to reorganize at the last minute,
and even communication remained frozen in time where Gru-
His — the layout designer — forgot it. ' |

We were going to find brave Gruson; he was of course--
taken into account our cordial complaint; inais, the seéret pro-
Professionally speaking, he accepted the gentle reproach that we
we were doing it to him; he apologized for an omission, which he had not committed.
set up by computer; and promised not to leave again
. in the future our communications on marble in “rema-
denying it at the last minute and in haste."

However, sometimes we found that our "good"
"friends" treated us with a little too much nonchalance;
while numerous other communications, absolute-

foreign to antisemitism, passing, while
Ours remained "set in stone".

The reasons that were given to us at the time could not
not always satisfying us and incidents occur-
sirent, in my absence, following complaints motj-
Comrades, charged with conveying our opinions to
journal and to request its timely insertion.

I managed to calm the legitimate discontent, cau-
seized by these methods, and Drumont assured me each time,
that the "fâsheux misunderstanding" was still the cause of the
cloud that had appeared between my Comrades and the Secretary-
editorial staff.

The real causes of these silent conflicts appear
more clearly today and we know that the res-
Responsibility for this went back to Drumont himself, who saw
with a worried eye an independent organization eb insuf-
submissively docile to his will and schemes
personal, Eo:

Once or twice the incidents I just mentioned, nearly led to serious complications.

The first incident occurred the day after Fins-appointment, as Editorial Secretary, of Mr. Joseph Ménard, who arrived at the newspaper with the pretensions of a great reformer, and to succeed Mr. Albert Monniot.

He had barely managed to stay in his 'post, continually grappling with the perfidy of Gaston Méry, who had long aspired to his position and never ceased to criticize, in infinitely disparaging terms giants, all the actions of his collaborators, none of whom, either in the editorial department or in administration, could not feel.

I will return to the Ménard incident when I have the opportunity to discuss it further. to compare with the attitude of this singular character, who de-: He really had to choose between his career as a lawyer and the profession of an ambitious politician, which leads him to acts of loyalty and at least questionable honor.

One time, it was during my stay in Algeria, at the time of the Algiers election, that my comrades had a run-in with the sub-management of the newspaper Drumont.

All these troubles, and the repetition of threatening incidents to cause 'a split between the League and Drumont and his journal, led us to study the creation of a a body within our association that could allow us to to stay in touch, if not daily, at least weekly areas, with our Comrades from all over France, otherment than through particular correspondences, coutime and money wasters.

That is why L'Antijuif was created in August 1898.

While Drumont showed only very limited enthusiasm, when we wanted to reconstitute the Anti-Semitic Leaguetick, which he had let disappear, he revealed himself almost clearly hostile to our, admittedly quite modest, Anti-Jewish. ; | i
This hostility appeared so vividly in the attitude of its Administrator Devos, on the eve of the appearance of the

first issue of our weekly publication, which I
It was deemed useful to ask Drumont, who was then on holiday, a
a very clear question about the conduct he would reserve for himself
was going to have something to do with us on this occasion.

He replied courteously, but without being able to say-
feign the displeasure this news caused him
initiative.

Judge for yourselves by his lettering, which I reproduce here!

| © Lines, by Montlhéry (8.-&-0.),
August 15, 1898.

My dear Guérin,

We will gladly announce the first issue.
Anti-Jewish, with a kind word; but it seems difficult to me
to do more. La Libre Parole really can't say that
The only official journal of antisemitism is L'Antijuif. This
That would be an exaggeration.

Jo, I don't need to tell you, that's what concerns me.

Personally, I send my sincere best wishes for your
happiness.

I don't quite understand the point of a new newspaper.
But I am so independent by nature that I understand very well
Your desire to have a home and to be the master of it is well understood.

Allow my old friendship one last piece of advice. Don't be
Not exclusive, too pontificating.

I am told that other Friends want to found a new
League, on other grounds, and that they too have found some
funds to create a newspaper.

That would make for good Leagues and not newspapers.

Let us wait for the final victory before we disunite.

Yours sincerely.
Edouard Deumont.

The kind word from La Libre Parole was only very approximately,

I] appeared in the "first" position, but concealed between two articles, without the slightest title and with infinitely less brilliance than the simple net in "one" inviting the reader to read, in the body of the newspaper, the announcement of the Treatment of the false Carthusian Dom Marie, by Mary Raynaud or the Jewish Fischer, announcements that we will find soon in many issues of La Libre Parole.

Here is this net:

(Libre Parole, August 18, 1898). — Today appears, with Mr. Jules Guérin as Director, the first issue of The Anti-Jew, which will be the bulletin of the Anti-Semitic League. We don't need to say that we wish for everything Best wishes and success to our friends.

Drumont's kindness was so evident that I was no longer, on this occasion, our friend Jules Guérin but Mr. Jules Guérin, considered and treated as a "concurrent.

And yet, I had just returned from spending, Drumont confessed, two months in Algeria where I had devoted myself, with all my

forces, with all my energy, to make the candidacy triumphDate of the Director of Libre Parole.

This 1898 candidacy remained the only successful one until this day, and it had no future, because Drumont He is neither a likeable candidate nor a scrupulous elected official.

Drumont's letter elicited a response from him, which I... I immediately addressed him and in which I asked him if he had meant to be funny by giving me the advice not to be "neither exclusive; nor pontificating," which, especially coming from him, was at least comical.

I asked him the same question more discreetly, during our first encounter upon his return, and he had to acknowledge that he had allowed himself a slightly inappropriate joke towards me heavy and which I had the right to enjoy.

I also told him that no one had told him to-
ordered to publish that the Anti-Jew was the only official newspaper
sky of Anfisemiticism eb that if he loved his independence
dance, he did not readily grant his friends the same

advantage, despite what he wrote to me about it.
- As for the news he gave me about a project...
foundation of a new League and a new leaf
anti-Jewish, I confirmed to him what I had told him earlier-
Ravank, whom my comrades and I would never see
no objection to such creations, indeed
On the contrary, the more sincere and named the efforts, the more they will be.
The more satisfied we would be, the better.

Drumont praised our selflessness, which he felt so
often; but he understood that his bad mood didn't help us
had not escaped our notice, and we sensed his feelings—
less kind words than he claimed.

This was, in fact, the case every time we talked.
together, face to face; and our conversations ended
always through new protestations of friendship from his
part and by the confirmation, which I renewed to him, that
My comrades and I considered the sacrifices to
to serve our cause, but never the profits to be made from it.

That is why I am certain, even at this very moment-
I feel that Drumont would never have acted against me in this way.

that he did it, if he hadn't known I was exiled and in the impossible-
ability to have a conversation with him at a reasonable pace
that he should have acknowledged his serious wrongs and paid me
to excuse him in the interest of the Cause... and in his
interest as well.

From our disinterest in all of us, Drumont never
doubted, and does not yet doubt at present; however-
and the assistance he "brought us was always nil,
when he does not want to harm our work, unless
as useful, as the one he calls "his own" in all
circumstances.

We had, in fact, a few weeks ago,
demonstrated his goodwill towards us.

My trip to Algeria, where I was only supposed to stay.

Fifteen days had dragged on, Caï Druinont, panicked by the difficulties of an election campaign, which put him in battles with adversaries determined to use every means at their disposal against his candidacy, she pleaded every day not to give up, “This absence had enriched neither our young League, nor On the contrary, I myself wish to declare it. here, quite categorically: the support that I granted to Drumont, for his candidacy in Algiers, as well as to the Free Speech and elsewhere, peridant toüt Île tenips that I

I collaborated alongside him in the propaganda of our ideas,

was always absolutely free, and I never received any Jui, nor from his newspaper the slightest remuneration or the most low compensation.

Also, upon my return I found the League Treasury more than just dry and with fairly heavy loads to fill, following an election campaign during which Our propaganda had all the activity that our resources allowed. Even our credit allowed us to do so.

To fill the gap and continue our work, we we made new personal contributions and neas résolñmes de faites appel tous nos attis anti-Jews.

I saw Drumont, still in Paris, and he told us...

help by having our [publication/publication] included in La Libre Parole call, which I communicated to him.

He made no objections, nor did his agent Devos or Hias.

Admittedly, I didn't find them as well-disposed as we had a right to hope for it; but, with or without With enthusiasm, their participation was formally agreed upon. that we desired.

Drüdmont set off for his hedge, which had replaced, for several years, the former modest cottage in Soisy; and having been forced to take to my bed, following a bout of cold upon leaving a meeting of the Anti-Semitic youth, which was held in its basement premises in the Quartier

In Latin, I asked one of our men to take it to the Free Word
the circulars, the text of which I had communicated to Drumount, so that they would be carded, as agreed.

Our comrade, unable to see Drumont absent, had to
to contact its Administrator Devos; and, to our surprise
was not insignificant when we learned that this one,
Speaking on behalf of Drumont, he refused to honor the commitment.
taken.

From my bed, I wrote a letter to Drumoni, who
was carried to Linas, under the cool shade where he rested
He knows of his own fatigue... and ours.

Paris, June 16, 1898.
My dear Drumont,

"Jo, I am very surprised by Devos's response regarding..."
from the League's appeals insert that I showed you.

When I spoke to Devos about this encartago, he didn't
I anticipate an objection from you, otherwise I will-
I would not have made this new expense of 160 francs for printed materials.

I don't know what you refused to Mores and Mr. Gérin.

Mr. Gérin is a financier who may have asked you for help.
a financial matter about which you wouldn't know
to establish a parallel with our League.

If my comrades and I have thought of doing this
The appeal is that we consider it absolutely essential for
try to create the necessary resources for our organization
to its existence.

You don't seem to suspect the slightest thing about
what an organization costs in hardship, fatigue and money
of this kind.

Currently, in terms of postage, printing, and secretarial costs...
In terms of fees, rent, lighting, etc., the League costs us more:
30 francs per day, not counting the numerous other expenses
what do daily trips for meetings entail?
sections of Paris and the suburbs.

The last time I saw you, before being nailed in my bed, as I still am today following a A cold, pinched feeling as I left a meeting, I told you what had This has been the result of our budget from March 1897 to the present.

Total receipts... 12,227 francs
Expenses CPTPPLITELT7 sossépssssontes séssonerece . 14,761 ka

These figures include all expenses and all the recipes.

This resulted in an excess expenditure of 2,534 francs, which were covered by Bernard Roux for 300 and some

cs and by me for the rest.

We are satisfied to have achieved a result, but, our personal resources do not allow us to contribute to such an extent as the creation of an organization, especially if the aid we can legitimately count on are failing us.

In addition to the sums mentioned above, I also have in mind the payment of the outstanding rent balance and various small bills, of which, the whole thing will still be worth 600 or 700 francs.

It is because of this situation that we wrote the lapthe call that I communicated to you, the result of which is towould allow us to put the past behind us and have a future aesuré for one year.

We also hoped that the outcome of our appeal might allow us, by increasing our rent, to have a more practical location for our meetings, the one on Len- Street Tonnet being both too expensive and too small,

The solution we found is therefore the best and the practical soulo, unless you have a preferable one & indicate to us,

born

That is why, given the urgency of finding a solution, Isiste with you to obtain the requested insert.

Your refusal would force us to abandon our organization.
tión, your assistance being refused to us to carry it out.

Our friends, the League activists, who are all very
devoted, would gladly put themselves on the line for you
to defend, but their purse is not full enough for them to -
so that they alone can bear all the costs of the battle.

If I weren't so sick, I would have come to see you, at the link
to write to you; but it is impossible for me to set foot on-
before the other and I am condemned to stay in bed.

I hope your refusal won't kill the Jigue and I...
I would be very grateful if you could let me know your decision.
immediately, by sending a note to my address.

Yours sincerely,
Jules Guérin.

Drumont's reply reached me by the same means.
rier: i. 3

-~ June 16, 1898.
My dear Guérin,

What you are asking of me is impossible, and, upon reflection
Health, I am convinced that you will agree with me and that
You will find that I am right, as happened to me before.
wind. :

Following the inserting, our Friends will send, not only-
to the League, but especially to me and Devos.
However, La Libre Parole is a commercial company, having
interested parties, whose accounting must be absolutely clear (D,
and who cannot intervene directly or indirectly in
These fundraising appeals, which always give rise to complaints...

a ps

tions.

Apart from a specific call, having a determined purpose
- as with the monument, in Mores, it is better to leave our
quiet readers. They insisted a lot on me
so that I can take out a subscription to cover my electricity costs
tion. I didn't want to, you know, however, better than

(1) In a later chapter, I will have to talk about the "sharpness |" of 14
Drumont & Co. accounting: under

There

no one, what heavy burdens that would have spared me, since
Not everything is completely settled.

Allow me to tell you, my dear Guérin, that I do not
I didn't ask you to found the Anti-Semitic League. You
you are too loyal not to recognize that, on the contrary, I
I have raised the most serious objections to you, which I have
indicated, with the greatest energy, the difficulties that may-
the obstacles that the old League had encountered and the-
What wheels are you hitting today?

If you had told me about the inserting before printing
If you had called me, I would have told you: "Don't print it."

Now that that's done, have it sent to Devos Ja fac-
the smallest possible size and Devos and I will pay
Personally, each of us gets half.

I'll see again if I can find some friends for you.
I'd like to help a little, but cola doesn't seem easy to me. I've learned
I was saddened to know you were suffering, but I think you
You will recover soon. Take good care of yourself, though, because the
the only difference between the enchanted land we come from and
Our gloomy Paris would be enough to make anyone sick.

Yours sincerely, |
Edouard Daumonr.

I immediately forwarded this letter to deliver
to get things straight and show Drumont that we are not-
tions, in no way, convinced by its singular reasons
sounds, |

My dear Drumont,

Your letter has been forwarded to those of our Friends who are most actively involved in the League with me.

Despite our best efforts to be convinced by your reason-
In fact, I confess that neither we nor the others were
others.

Indeed, if you and Devos receive funds for
Following this appeal, the League will hand them over to us and
we don't quite see what complaints would arise
then from the donors who sent their donations, in
knowingly, to an organization they have learned to
. have known for fifteen months and whose actions they approve
by lending him their support.

La Libre Parole therefore has no commitment to make and
a claim could only arise in cases where a
The subscriber would allocate funds for a specific purpose.
foreign to the propaganda or organization of the League.

The situation arose once, and we did what was necessary.
logically; we asked the donor to keep his offrande.

I want to believe that the impossibility of you signing me-
The agreement will cease after a further review of your part.

You tell me that you never asked me to found
the League. You know very well, my dear Drumont, that there is no ja-
But you need to ask me something, because I know
this useful thing. I always take it gladly, Pini-
initiative and I apply myself, in order to carry out the task successfully, to vain-
oro both the difficulties and the ill will.

I've met with all of them over the past fifteen months, you

Don't ignore it, and I did, however, have satisfaction, thanks
to the devoted friends I was able to gather and bring together, to achieve
a certain result.
If, as I hope, we manage to overcome all the
difficulties and to make the League a powerful organization,
I am convinced that many will claim it.
that will take the initiative.

You know that if the League hadn't existed, many
things that could not have been accomplished in recent months
and among other things, your return to Paris which would have given your
friends, a great concern.

Without the League, it would not be possible to [address] antisemitism
to assert themselves, neither in the street, nor in any meeting.

Without the Algerian anti-Jewish leagues, the movement would never have existed.
. anti-Jewish sentiment would not have spread so quickly in Algeria.

- Without the Anti-Semitic League of France, and SOS sections of
Paris and the provinces, that all our efforts must be directed towards
to increase in number and importance, no anti-Jewish elected official
could not express his feelings, outside his office
net, from his newspaper or from Parliament.

It's because I am, like everyone else, convinced
From this, I am happy to have reconstituted the League an-
Semitic and that I desire, with the help of our de-
dedicated Comrades, increase its power and consequently-
how useful.

Yes, despite everything I tell you, and of which you in turn.

#

FRIENDS OF DR. MORÈS 4146

You will appreciate all the accuracy and the soundness of it, you persist-
If you're still considering your first decision, I suggest another
average, which we only excluded from the bays, which was more
expensive.

~ Instead of making an insert, which would have cost us one or
only two cents, and it would have been done more quickly,
We suggest you send our calls to Devos via email.
loppes, stamped by us at 5 centimes, and on which
he will only have to put the addresses of the subscribers destined-
silences.

The League would naturally bear the printing costs,
envelopes and stamps and she would pay, to the staff of the
newspaper, which would like to do this work of providing addresses, the
overtime so as not to jeopardize your daytime work
nalier.

In this way, Free Speech will not ultimately be committed
and donors will retain complete freedom.

We will only ask that this work be done pro-
gradually, so as not to cripple the League all at once by doing so.
imposing, all at once, the significant costs that this under
stamped envelopes will be required.

Please excuse this long letter, necessary to explain to you... I urgently need to explain the situation. My health continues to be compromised.

bright enough to allow me to get out of here several
(ue)

One word, please, to give me your decision on the first or second of our proposals; continuing to let you know our preference for the first one, because of its economy and its speed.

Yours sincerely,
Jules GUÉRIN.

P. 8. — You are offering to reimburse us the 150 francs. of printed materials; this is not the expense that will burden us further measure, given what we have already paid, and this rembonrsement would have a character that would not suit our Friends.

It was at the second proposal that Drumont and his Agent Devos gave preference. I was informed of this. by the following word:

Tuesday,
My dear Guérin, °
Understood. Send your printed materials in envelopes and Devos will send them without the newspaper intervening.
Yours sincerely. s

We therefore prepared our envelopes by serics el, in twelve times, we gave 15,000 to the big Devos.

We never received the slightest reply to these cursedareas and we often expressed our surprise at Drumont and his agent, who merely reto lay eggs:

— That's curious, yet your cults are quite parties. Unless, they added, these scoundrels in the government-They were not removed en route,

It was possible, but it wasn't true; and we aptaken later, much later, at the same time

that all we know today, because nhóm-
The number of people who were able or dared to speak out, the real reason for this…
A silence we couldn't explain.

Here is an excerpt from a letter I received from a year-
former employee of the Free Speech Administration that
The meddling of Drumont and Devos was revolting and which
He left the newspaper to avoid being fired.
like several of his colleagues, for having demonstrated
. too high their way of thinking on the trafficking to which
They attended daily.

I quote the part of his letter concerning the circulars
of the League:

I witnessed a monstrous event. It was the circulars.
_that you had given to be mailed. -
This is the circular appealing the LAF
These circulars, delivered stamped by you, will never
They were sent and, when I left LP..., they were
still buried in a cupboard in the Administration.

Thus, where only Drumont had made all the differences
possible difficulties in helping the League by some means, which

e-

cost him neither trouble, nor a penny, nor the slightest effort.
nime responsibility; but, obliged to give us satisfaction-
faction, so as not to denounce us too openly its
hostility, he was causing us considerable expense and
gave the order not to send our circulars if dif-
officially accepted by him.

I had asked Devos how much circumference was needed.
culars for his subscribers and he had me reply:

— At least 15,000.

And I have known since then that Free Speech has never had more
from 9,000 to 10,000 subscribers with one-year, six-month, and three-month subscriptions,
and even for a month, during the sea bathing seasons.

So, this was already a way of making us spend money on pure pearls.
5,000 circulars, 5,000 envelopes and 5,000 stamps

5 cents, plus the work of folding and putting it underdevelops. oo

I can therefore say that Drumont and his agent have undertreated by an absolutely odious method, 225 francs... of imaward-winning (we had 3,000 additional copies printed) comments for the 5,000 subscribers that our initial print run (at 10,000 could not have satisfied), 105 francs worth of envelopes and 750 francs worth of stamps, and this at the time when Drumont. knew our League was poor and we ourselves were already fed up with charges.

We received no subscriptions, nor any subscribers not warned, that people "friends of Drumont,” whom he promised to see in his letter dated June 16, 1898.

We can see how Drumont helped us. and his journal, and how arduous our task was, between adversaries who did not spare our attacks the most dangerous and violent ones, and a Honorary president who used such tactics against us perfidies.

- This did not prevent Drumont, at the slightest danger for him or his newspaper, to call us for help.

To realize the services we provide himtithes in exchange for his abominable methods, it suffices

to review the Libre Parole collection and the accounts reports from meetings and countless demonstrations whose anti-Jewish leaguers bore the brunt of it and supthey bore all the dangers.

Listing them all would be impossible within the scope of this book.

Need we add that we never saw, in the bastations of meetings or of the street, even and especially at neither the most violent period of the Dreyfus affair, nor the large Devos, nor the precious Gaston Méry, nor even the terPapillaud, the slayer, descend onto the boulevard. and block the newspaper's path to Sébastien's gangs Faure, who, one day, we will certainly still remember, had even written to Drumont that he would come, at the head of his Friends, let's shake up La Libre Parole and... its Director.

That day, Drumont had me chased by four men-
his employees, wherever he supposed he could find me-
before the afternoon, to ask me to come, with
Our comrades, defend and protect it.

We heeded his call and Mr. Sébastien Faure
He leaves in peace those whom he so desperately wanted to disrupt.

When battles took place between anarchists of
government and Dreyfusards, on the one hand, and our Cama-
On the other side of the harbor, the Mérys, the Papillauds and the Devos...
readily leaned on the balcony of La Libre Parole and applauded
they were saying to the resistance we were putting up against the attacks
adversaries, whom we always ended up recognizing
to drive even faster than they had arrived.

While we were fighting and receiving-
we were taking blows, because the Dreyfusard gangs did not let themselves be
Drumont and his three don't know how to expel without a fight
acolytes were careful not to come down and help us and
I have seen that, since then, these individuals have continued to con-
to proceed in the same cautious manner.

And how I felt for those unfortunate volunteers!
of the freedom to have a Gaston Méry as their "leader".

It is true that the Secretary General's "good friends" are...
Free Speech members claim that these Volunteers exist

especially in the reports of La Libre Parole, which
celebrate the virtues and courage of Mr. Gaston Méry at
not to worry Drumont, who finds them all of
even a little exaggerated.

The sincere and the convinced, who had gone astray
In this meager cohort, they withdrew disgusted.

If Drumont thus showed his hostility towards our
association and for the newspaper that we had decided to
to create, he did not hesitate, however, when events
forced him to acknowledge that the Anti-Semitic League
Tick rendered great services to the cause and to himself;
services that he appreciated all the more since the affair
from our circulars, we never again asked for the
Drumont's competition or that of his newspaper.

It is true that our association was progressing and asserting itself
master more and more each day.

At the moment of his most ardent struggle against this
the organized force that is Judeo-Masonry, I believed the
The time has come to make our modest League the association-
tion of the Greater West of France.

And then, Drumont, who wrote to me that he hadn't de-
asked to found the League, to make myself better understood
to say that he would have preferred not to see her rise from the grave
- where he had buried it in 1890, published, in La Libre Parole
of April 12, 1899, an article from which I will extract the following passage-
vani: |

If it is true that I am absorbed by my duties as a Member of Parliament.
and as Director of La Libre Parole, I only took a part
very limited to the logistical organization of the current League,
which my friend Guérin has been tirelessly working on -
It is nonetheless true that, despite his bleakness and admirable dedication, it remains tr
that one cannot conceive of such an association being prosecuted
without me being implicated myself.

It is solely from my work, from my labors, from my thoughts,
of my influence on the minds of my contemporaries, of my
incessant calls to Popinion that such a League has emerged...

They were probably afraid that I would return to the courtroom carrying
-I wear the apron and the cord of the Great West.

Seeing what's on my apron, Grand Westerner,
which dates from the eighteenth century...

This is a language that is strikingly different from that of his
letter of June 16, 1898, and how right I was to him
_ answer :

— If, as I hope, we manage to overcome
all the difficulties and to make the League an organization
powerful technology, I am convinced that many will
those who will claim to have initiated it.

Drumont did more than simply claim to have initiated it,
who did not return, as we have seen, since he wrote that
"Without him, nothing would ever have been done."

The truth is that the League was reconstituted "despite him,” and that the most serious difficulties that we know- we are working, in the accomplishment of the task that we have undertaken We were assigned, we were created by Judah and in a way particularly harmful, since they were not , frank and fair attacks, but also treachery and filth that only worsened as soon as Ja The High Court would have sent me to prison and into exile for ten years. pa

On April 17, 1899, Drumont returned to the trial of Leagues and he writes: |

I sent an open letter the other day to the Minister of Justice. seals to try to demonstrate to him what was ilgic and tightrope-walking to pursue Guérin, like Délé- - general ford of the Anti-Semitic League, while one does not Don't continue, me, who am its Honorary President.

It is clear at present why the government ment, according to what Drumont said in that same article ticle, had Guérin's home searched in his absence, seizing his private correspondence and even going so far as to search it in his mother's drawers. | | l

The Dupuys, the Lépines, the Puibarauds, and other persecutors- Cufourg and the police knew, through their circle of acquaintances Drumont, the men of Gelui-ei against us,

`So they were quite happy to go to Pennuyer's house and to disturb his papers or to open his drawers and his safe, full of "good foreign... values".

In April, a few days after Drumont's articles that I just mentioned, I went to the correctional police station, as a delegate of the Anti-Semitism League, which became the Greater Western France, to clearly show that we we were the resolute adversaries, not only of the Jewess-international community, but also political organizations that she had domesticated and which served as her instruments docile members for the execution of his anti-French projects French and antisocial.

Not only had we, in less than two years, obtained results, regarding our internal organization; The government should have been concerned about our actions.

whose influence was growing and constituted, for
the financiers, the politicians, and the politicians, to their devotion.
a danger so menacing that we still hold the re-
'undeniable chain of events involving requisitions and arrests,
political prosecutions and convictions of all
'types and before all jurisdictions.

During the trial of the Ligtiés, I was the one condemned
not benefiting from the Bérenger law, which had been applied
to the representative of the Lineage of the Rights of Man and of
Citizen, of Trarieux, of Pressensé and of Zola ct coti-
spells, as well. that to the leaders of the French Homeland and
other associations are being prosecuted.

The reason for this exception, which honored me immensely,
is that my criminal record mentions an éündaiñ-
nation, to eight days in prison, which had been inflicted upon me
Algiers, and on the orders of Lépines, then governor-general,
for having protected Drumont against the anarchists that the
Rothschild Committee, Isate Levaillant and their
'Puibaraud's henchman, had sent them to Algeria
under the leadership of Sébastien Faure.

But, as this condemnation enshrined the usefulness of
our anti-Jewish organization and demonstrated the services

+

that she was returning to our cause, Drumont no longer hesitated to
to speak of the Greater West of France; and, each time,
to assert itself as its founder and its primary inspiration.

This sometimes amused me; and, with our devoted
Comrades, we reread Drumont's declarations and
We congratulated ourselves on having... converted him to our work.

This conversion was only apparent and the articles
solely intended to mislead readers into believing that the
The director of La Libre Parole was the founder and the most
firm support for our association.

Drumont, as always, was working to save the
face; but he nonetheless continued to undermine our
modest work of his best.

This is how we observed, on several occasions,
a fairly clear opposition from the anti-Semitic youth,

at that time led by Dubuc and Cailly, who seemed hostile to our Greater Western France, without us

we can precisely define the reasons for an attitude which surprised us and which almost led, several times, to some rather serious difficulties that I managed to prevent.

We only received it much later, at the end of 1901 and in 1902, the explanation of these facts which surprise us-were born. o

It was when the anti-Semitic youth, which had had, she also, his share of hardships in the arrests and depreventive tensions of the High Court, wanted to extend its organization and trying to act on a wider scale that where his particular propaganda had been, Juega! a-then, manifested.

A conflict then erupted between Drumont and Devos. on one side and Dubuc and Cailly on the other.

We remember the letters that were published on this subject. and we learned that Drumont and Devos had been the inspirers of the opposition that the Great West of France and the Anti-Semitic League had met in 1897, 1898 and 1899 on the part of the Anti-Semitic Youth, or at least some of its leaders.

Dubuc publicly declared that Devos, the agent Drumont, evident, had even gone so far as to offer him his #financial aid to organize meetings against us.

While we were turning the heads of our young coreligionists-political figures of the Anti-Semitic Youth, Devos and Dru-They completed their machinations by casting doubt in the minds of the anti-Jews, that they could hope into influence, on Dubuc's account which they claimed in dubious relations with the police.

And when, naturally, objections were raised against them and demanded specific accusations from them, they defied milks, saying: |

— Look at our friend from Elissagaray, he knows a lot about Dubuc. |

I myself have been, on several occasions, the confidant indicorrect of these tales and, having questioned d'Elissagaray, I

I was somewhat surprised to see him confirm these accusations.
stations. . -

These events were repeated at the time of the High Court.

while we waited, some at the Health Center, others...
very in Luxembourg, in the two prisons reserved for
accused of the grand conspiracy, the first hearing of a three-
a political bureau that was supposed to judge his opponents.
This new example demonstrates Dru-'s duplicity.
Mont and his cronies, how much their system of slander to
the regard for activists was extensive and likely to be useful
against whomever hindered them and could obstruct their schemes
personal sounds.

Dubuc and Cailly, after having unconsciously been the
instruments of these dishonest actions, in testing-
then saw the effects.

All they had to do was want to try to achieve this.
to take an initiative that could thwart the projects
Drumont and GC financiers.

And, on that subject, I still remember the last
. visit that Drumont paid me at Clairvaux, in July 1901,
a few days before my detention was converted
in exile,

My brother and Joseph Ménard were present.

During our conversation, on the different
things that could interest us all, I saw everything at
Drumont suddenly gets carried away about Dubuc and "his
claims to represent, with its Youth, all Anti-
Semilism. k

And, you should have heard Drumont say: with all his deu-
nesse, to understand the expression of disdain,
or even contempt, which he affected to use for
to talk about an organization, modest perhaps, but which had
However, he rendered services to which he had given some-
He ordered such unspeakable acts to harm us.

I was astonished by this language, well-suited to surprise me-
Dr., and I learned then that Drumont's indignation was
caused by a congress organized by Dubuc, Cailly and their
friends, a congress that was to decide on the creation of a
National anti-Jewish party.

— You see, my dear (Guérin, Dubuc directing the
an anti-Jewish party all by itself; apple if his personality
Was that enough for the role?

I tried my best not to upset
Drumont, who came to Clairvaux to see me, but I couldn't
surely not to share the violence of his unworthy-
tion, which translated into rather extraordinary terms
remarks from a man who so often asserted himself
The one who is most respectful of the freedom of others!

I replied to Drumont:

— Let Dubuc do it; if he succeeds in giving to his or-
organization on a larger scale than that which is worth
He thinks he's capable of creating, so much the better for our ideas;
and, if he does not succeed, our party will not be weakened,
since you, on your side, and we on the other, naus con-
will continue to make every effort for the pragande an-
tijuive.

This attack against Dubuc and his anti-national party
Jewish was followed, almost immediately, by another, a
an even more violent character, against Déroulède, 'his League

of the Patriots and their daily Flag, whose fall had
I give Drumont such great joy.

I will return to Drumont's attitude towards
Déroulède, in a later chapter, and I will tell you about it.
the true causes, as they were explained to me by
Drumont himself.

To avoid giving, in this part of my study of
events of recent years on too large a scale
large, I will quickly pass over the preceding events-
They are the victims of the power grab by Waldeck and his ministry.

On May 4, 1899, Drumont published a new article on the
The Great West against the Great East, in which he di-

- knows:

This blatant and cynical violation of the principle of equality before the lay had, in effect, the consequence of erecting the The Great West versus the Great East...

The Greater West already has, if not the formal memberships, at least the Sinoeresque encouragements at warm greetings from all citizens who are fed up with the current regime tuel... í |

It is likely that I will never see Brisson perform the three-point jig, but although we don't have others — as Guérin said — than two fists for to defend ourselves, we will certainly witness some appetacles at least as interesting, although probably less so - 'happy. ; -

Drumont did indeed offer us one, that of s'associer, for at least the second time, in the most repugnant way police officers for insulting and slandering an outlaw, and this, in order to continue his trafficking and manipulations that My independence was a problem.

During the months of June and July we multiply propaganda meetings in preparation for the municipal elections main events the following year and we were able to have a local, infinitely larger and more convenient for our assemblies, than those we had had until then day. .

All these material and moral results were not obtained not without hardship, without numerous and significant sacrifices and without the tenacious work necessary to overcome the obstacles and triumphing over difficulties and hostilities which, whether muted or openly manifested, came consto greatly hinder our work.

One day, however, despite the precautions taken by Drumont and his agent Devos, I was informed, in a way quite precise, maneuvers directed against our association ciation, against our newspaper and against myself, for allow me to confess to Devos, some of whose remarks had just been brought to my attention.

I went to the Libre Parole, at the hour when I knew I found Drumont's agent and invited him to explain himself. the actions attributed to him.

It will surprise no one to say that the attitude of

This individual was extremely bland and obsequious:
such that I wondered, once again, how
Drumont had been able to entrust the functions of Administrator
to a character so devoid of dignity and courage.

He denied the statements, which were rightly attributed to him, and
made me all the protestations of friendship that could have been made to me
to make people believe — at that moment — that they had made a mistake about
his account.

I nevertheless informed him that already on several occasions
had repeated his disparaging remarks to us and that he
it would be impossible to allow such instances to reproduce-
teeth.

I left him, urging him to consider his words more carefully in the future.
and his actions, if he did not want to expose himself to being treated by
not me as the administrator of a friendly newspaper, but
like an unfair opponent.

He walked me back to the stairs, renewing his greetings.
his protestations of devotion and sympathy for
our association and for myself, and by asserting myself,
under the faith of the most solemn oaths, which we
My comrades and I had no more sincere friend
than him.

Devos therefore takes advantage, in the circumstance that I have just...
to recall, the doubt that remained in my mind about its vera-
table role with regard to us; and, also, of our desire to all
not to divide the anti-Jews at such a troubled time
wheat than the Dreyfus affair.

Drumont and his cronies used, to the most extreme extent
abuse, of this thought that always guided us; and, they
pushed things to such an extreme when they saw me
in prison and in exile, that we had to unmask them and
to defend ourselves against them and their dirty dealings —
a personal work, which was well worth that of Drumont
claims — so modestly! — a monopoly, and the An-
the semitism that he compromises and discredits by engaging in,
under its cover, a mercantilism capable of
to make even the most Jewish of Jews blush with shame.

If the Greater West and its sections of Paris, of the
Suburbs and the Province, provided services to our
because of him and in the country, he was also useful to the anti-Semites

They are often targeted by the blows of the rulers, by their magistrates or their police officers.

It was not necessary, for our devoted CamaRades intervened, both personally and financially. to be part of our association; and many were the anti-Jews who found help and support among us, that Drumont constantly refused them when there was no had no personal interest, either for himself or for his diary. o

And even when he was personally involved, he did not hesitate to send us the petitioners to de__get rid of them and their demands for places, of secourses or any kind of competitions.

Drumont had not asked me to found the League and the Greater West, but from the moment they existed, against his will and to his great inner displeasure, it was the very least they could do to get rid of him of those he called the Borers; as they served him to defend him against Sébastien's pseudo-anarchists Faure. - :

Among these "Raseurs" were not only... Anti-Semites, mere readers of La Libre Parole, and address themselves logically speaking to the newspaper's director that they were to live off their clientele and in which they read regularlyment, under the signature of its Director, "that one praticked the most cordial and closest solidarity to with regard to the vanquished of life or the victims of our struggles against the power of money allied with the tyranny of the poli"ticians".

When Drumont was elected deputy for Algiers, the Algerians, summoned to Paris by the needs of their business or by the need to seek a situation they could not find Not there, they presented themselves to their "deputy", and... they were regularly turned away.

"Another one!" said Drumont, when they passed him the name of a visitor requesting a job, a recommendation from him mandate or assistance. I've had enough of these fellows- ,

There; if we listened to them, we'd give up everything, even our shirts.
That's a real pain, they're poisoning my existence, I don't
Can't have a moment's peace. Just so you know.
They're very busy, let them come back another day.

And then, after a moment of reflection, this decision,
always the same: i

— Here, give him my card with a note for Gué-
Rin; with his League he will find something for them.

And, the next day, drunk that same day, according to the time when
They had been turned away in this way by Afossieu.
Deputy for Algiers, undisputed leader of Anti-Semitism, I
I received a visit from the Algerian, who explained his desires to me.
"and expressed his surprise at not having been able to even inter-
see your MP. s

We were eager to help our visitor, and the
Algerians will be the first to acknowledge that they find-
verent to the Anti-Jew and the Greater West of France a
infinitely more cordial, and above all more useful, welcome than
the one they had met at their MP's house.

And, since Drumont took it upon himself to have his
Gaston Méry penholder, that we do not help our
Comrades in suffering, I will limit myself to declaring, for
He who recommended us to us, in bad faith, is trying to convince him
so many applicants, that the Great West, the An-
Lijuif and the printing press we had founded have, nothing
that for Algerians, devoted, in four years, nearly
of 40,000 francs in wages, salaries, relief or
donations of various kinds.

And all this, to force the voters of the Direc-
the editor of La Libre Parole, whom he dismissed most of
part of the time without giving them anything other than a map
a recommendation for "that good Guérin", or a play
of 20 cents or 40 cents, taken from very large sums
aunts that Drumont received from his readers, for his
poor.

In this regard, I will give this precise information, which
It was provided to me in Brussels by a former subscriber of Drumont.
outraged by his conduct towards me.

This friend told me that Drumont's rapacity scan-
Dalí was all the more pleased because, personally, he had

sent, for the aid to be distributed to the Anti-Jews in The penalty, more than 700 francs.

Most of the 700 francs from our devoted LP's friends remained in Drumont's pocket, in comcompany of many other donations, converted into good securities foreigners, easy to transport across the border first alert.

I said that our competition was in the hands of the anti-Semites. needing to be rescued or helped, and this in the to the greatest extent that was feasible for us.

I will cite one example, because it is specific and well-known all, if not in its details, at least because of what This was revealed publicly.

We recall that following a speech in the hall Chaynes in Paris, Max Régis, then all-powerful voter in Algiers, was arrested and sent before the Assize Court of Isère, in Grenoble, to answer for the crime of incitement

the looting and pillaging of Jewish shops, during the time of disturbances in Algiers in February 1898.

When Max Régis appeared before the Isère Jury, Drumont was already a deputy for Algiers; and one could see the beginnings within him the concern caused by his popularity, still very lively, from his young friend. S

We were all very worried about Régis's dismissal

before a Court of Assizes, chosen by our adversaries, especially after one of the magistrates, who had shown himself to be... the most violent enemies of the Algerian anti-Jews, was, precisément, became the head of the Grenoble Public Prosecutor's Office. - Our concerns were shared, not only by our Friends from Algeria, but also all our Comrades from Paris and the provinces, and particularly by our members from Isère.

I informed Drumont of the news that had reached us-were coming from all sides and I was rather unpleasantly surprised struck by the calm, almost indifference, that he opposed our apprehensions. | : |
Following his custom, when he wants to get rid of a

bothersome or about a matter that annoys him or may cause him trouble.
to avoid sacrifices or disruptions, he began by re-
to bring Régis closer to his imprudence and what he called pa-
eternally – Oh, the good father! – his "regrettable
"Overheating."

I pointed out to him that the time was, in any case, bad
chosen to put Régis and his "embassies" on trial?
elements”, this trial being the work of our advers-
sisters who seemed to want to take him even further
that we supposed it and take advantage of the accusation of pil-
age to wrest an exceptional conviction from the jury
nelle. i

It was agreed that we would make every effort to
To inform the Jury and allow them to assess, as
It was necessary, in all fairness and accuracy, the events
described as the Algerian unrest, events caused by
the murder of a non-Jew by Jews, already insuppor-
tables for the population.

I suggested to Drumont, who said he had no one
available to his newspaper for such a mission, of the
entrust to one of our devoted Comrades.

Our faithful Dupin de Valène was chosen and he left
immediately to Grenoble to see which parts were
necessary for Régis's defense, search for the con-
useful course material for the trial, gathering the documents from the investigation
tion, transmitted from Algiers to the Grenoble Public Prosecutor's Office and cover
the costs essential to a case of this gravity and
of this importance.

Dupin de Valène stayed in Grenoble for quite some time;
He did everything necessary to ensure the trial was ready.
on Regis' side, he was on the side of our enemies;
and the costs of his stay, his administrative procedures, such as the
payments to the lawyer were borne by our modest
cash register, as demonstrated by the receipts I possess
Again.

Our Comrade's actions were all the more
long as; in agreement with our members in Grenoble,
All the jurors were informed of the causes of the arrest.
Regis's restoration and the true origins of the events
who brought him in front of them.

Drumont never offered to reimburse us.

these expenses; and, for our part, we never considered- but to demand them from him, |

However, it might have seemed to us that the trial brought to Régis, regarding the events that had triggered the election de Drumont and had procured for him a title of deputy which he had long desired, whatever he had dared to assert- sea, following its usual system of acting selflessness in front of the public; he could tell us it would seem, I said, that this trial was specifically about the o- the accused's obligation and not ours, who owed nothing to Régis nor any service or assistance whatsoever, useful to our in- particular térôêts, outside, naturally, of the solit- The daring that united us with all the fighters of our cause.

Furthermore, I am not referring to this question of the fees left-

ses at our expense, that to bring out the bad Drumont, by his own faith, dared to reproach us for our selfishness, he... whose most unbridled selfishness is a rule of conduct which he never abandoned, even when it came to those whom he showers with his protestations of friendship or affection tion.

Drumont's conduct during the Ré- trial gis in Grenoble, is better explained today than it was then; and the indifference he showed when I told him the in- peace of mind from our friends in France and Algeria and my personal fears, stemmed from his desire to see the electoral field in Algiers cleared of a fu- competitor tur, possible, whose condemnation would have procured for him, in In addition, excellent topics for articles and speeches, which... are so often lacking.

Drumont merely went to Grenoble to deposit his support of Régis; and those of our Friends who traveled, like myself, had to bear the costs of their displacement, without Drumont having offered to take these expenses at his expense.

This led to another drain on our funds. not wanting to deprive Max Régis of useful testimonies, because of witnesses who could have saved him from claws of our adversaries, were too poor to for- see at the expense of a trip, costly in time and money,

At the end of the hearing, which concluded with a verdict
of acquittal, the Socialists of Grenoble, excited by
the Jewish Davids, chief electors of Zevaes — one of these
The Jews were expected to appear before the tribunal some time later.
nal for attempted assassination — engaged against the
Anti-Semites in general, and against Drumont in particular,
hostile demonstrations that soon followed, thanks
with the obvious complicity of Chief Superintendent Roche, to
to degenerate into violence.

The protesters, numbering over a thousand, told us
took them at the exit of the Palace of Justice; and, when we
we entered the narrow street which leads from this mo-

nument at Place Grenette, the assaults had succeeded
yielded to the cries of: Lice-beard! Lice-beard! so well
that I had to, at Drumont's call, shouting: To me,
Guérin, they're going to fuck me! Break the ranks of the Socialists who,
in a furious scuffle, had just separated us-
rer.

With a violent push I managed to push back the aggressions-
Drumont's brothers, and I was able to entrust this one, who did not mis-
not wide, to our Comrades in the city for the con-
to drive, surrounded by them, to our hotel, while, alone
with an Algerian, I stood up to the gang of our assailants-
lants.

I had even managed to make enough space around
`we, Drumont acknowledges it in his article of May 20
1899, when Commissioner Roche deemed it appropriate to me
seize the cane with which I had "sketched" what-
useful reels.

Once Drumont was in the midst of our Comrades, and quite
far away so that I could be sure he would no longer be ill-
Having negotiated, I began, with my companion, a retreat
in good order towards Place Grenette and through this
immense quadrilateral with, as its only bearers of respect,
_ our fists and our feet, which did not remain inactive
as one might easily imagine.

We spent a good twenty minutes there...
early warm; and, when we arrived at the hotel, without
having received more than a few blows, returned with
a generosity of which a few figures and a few ribs
adversaries had to remember, it was not a
luxury, but a necessity for me, as for my com-

Pègnon, to change clothes before thinking about us to sit down at the table.

To be a faithful historian, I must add that, if I had prayed to our comrades from our Gre- Section nobleman, to surround Drumont and escort him to the hotel, the confident in their energy as much as in their knowledge of the city, I hadn't asked Messrs. Firmin Faure and Boisandré sought protection for themselves, these young men and valiant! ! by the escort given to their colleague and Direc- They could be useful in protecting his retirement in my company and that of the courageous Algerian who remained so- Ide at my post.

Messrs. Firmin Faure and Boisandré disappeared with a a speed that reflects more on their prudence than on their courage, and that didn't surprise me much then... and. It surprises me even less today.

I found them at the table, completely unconcerned with to know if I had been able to get through the ranks of our attackers and quite impatient to see the soup arrive that Drumont He served us without even waiting for us.

And, as I was getting dressed again in my room, after salutary ablutions, I saw Drumont arrive there, no doubt a little ashamed of not having waited for those who had covered his hasty retreat, to begin dinner. Drumont said to me, with a half-satisfied air:

— What are you doing, Guérin? But here's a quarter It's been a while since we've been at the table. Your soup... wait.

"That's very kind of him," I replied, "but..."

Since I was even hotter than him, you see, I

fix the mess in my bathroom, which is a bit disturbed through the small exercise I have just undertaken for to ensure you have a less unpleasant exit than the one that had been prepared for you by the Judeo-Socialists of Grenoble. I'll be just a minute longer; but that's all. don't deprive yourself of dinner and since you have com- Started without us, do like the black man: Carry on!

Drumont understood the little lesson I gave him; he-

apologized, citing the emotion that had "misled Pap-
"Little one," he said, and returned to his asparagus, which was threatening to
cool down. . |

I must say that I have rarely seen a more...
Drumont, a slave to his stomach. Eating and drinking
For him, these are essential functions of existence; and
Nothing could make him delay his mealtime, nor

to make him forgive whoever would prevent him from eating his
strawberries or asparagus, or to have one's coffee and pe-
small glasses in complete tranquility.

Against the wretched culprit of such a crime, he would
capable of writing a "good article", or even a book...,
provided that it was a profitable sale.

On May 23, 1899, in response to the pro-Dreyfus newspapers
who joked with him about the "fright" that had caused him
the conduct of Grenoble that the Judeo-Socialists
boasted of having inflicted on us, 2,000 against a group
of witnesses ill-prepared for such a savage event
following the attack, Drumont published a third article on these
incidents, and he titled it A Concise Account of This
which happened in Grenoble.

I read this passage there, by which Drumont wanted to repair
his indiscretion towards me:

As for Guérin, he had the imperturbable calm that
Never give up. He had come home feeling hot and had pro-
taking advantage of the situation to perform ablutions and
to rub with cologne, which is very hygienic when
We're sweating. I believe, moreover, that to take him down, -
We would need to get together with a few of us.

That is why, in the hope of forcing me into exile,
as he had already tried while I was in prison,
Drumont has joined forces against me with the Mérys and the Devos,
the Syveton, including Agent Oswald in his team
who, on this occasion, so aptly recalled the Marshal of
Bussy, - agent 580 of Prefect Caussidière, - of the time
of the Empire. . |

'Max Régis acquitted, we resumed with renewed vigor'
and activity that our propaganda and we par-

vinmes, with the help of our Comrades, to organize what was to be, a few weeks later, under the name Fort Chabrol, the center of resistance to arbitrary rule governmental; and where we were happy to show this that the energy of a handful of determined men. can to accomplish, even in the presence of the public forces deployed in the service of Judeo-Masonry, which has been corrupted for too long For a long time, in our unfortunate country, we have seen everything give way before her, it was to be committed, with impunity and without protest. other forms of expression besides spoken or written literature, the the worst abuses of power and the most odious persecutions.

VI

The "Fort Chabrol".

The Judeo-Masonic coalition. — The divisions of Popposition. — An anti-Jewish organization. — Concerns of Governments. — For the Fatherland through Labor. — Victims powerless. — Israel in our country and the Anti-Jew. — Under the stamped paper. — A new ministry. — A warning. — Waldeck, Millerand, and Cis's power grab. Mass arrests — Our comrades imprisoned. — The police are looking for me. — Lépine's henchmen 'and of Puibaraud, — In the Great West of France, — On will resist. — Service of the arrest warrant. — The Fort Chabrol. — The blockade. — Through hunger and thirst. — Embarrassed ministers. — An unforeseen case. — Our approaches viewings. — Various interventions. — The deputies naNationalists and anti-Semites. — Our ultimatum. — The Pond To the Frogs. — Our Good Friends. — The Lasies Incident, Ménard and Papillaud. — Our valiant President dhonneur. — His residences respected. — A search is being conducted... at his home. his secretary. — Drumont decides to leave his holiday hometure. — Gaston Méry and the Master, or the Bear's Paving Stone. — The negotiators fail. — Waldeck's duplicity and of his friends. — Innocents of the siege. — Three individuals gupects. — Puibaraud's men. — Six weeks of Blockade. — Our “witness” Millevoye. — The Government capitulates. — All our comrades released.

During the ten years I spent there, from 1887 to 1897, to combat the forces, so well and so powerfully organized

I had observed, from the effects of financial speculation, that

On all sides, the sterility of the efforts attempted to overcome
the Judeo-Masonic coalition; both on the side of the
Conservatives and Revolutionaries, rather than that of the
Catholics and Freethinkers subservient to
people from the upper echelons of banking and the unions of hoarders
ment, such as the one created by the Petrolers.

All these opposition troops were constantly
divided by internal squabbles or by so-

` of particular interests; and these remained incapable
to form an association, or even a federation,
capable, through the combined efforts of everyone, of
to create a movement of opinion useful in the defense of
-common interests and ideas, social and national, which
formed the basis of the demands of both sides
others,

Mores and I, both independent from the point of view
political, and deeply respectful of all
religious beliefs, we were able to converse and discuss-
to interact with the leaders of the various organizations mo- `
anarchists and republicans, Catholics and free thinkers
excuses, as well as we, opponents of international finance-

national. | |
"We had found, on the side of the troops, if not on the side

pe

some of them - or at least some of them - a
quasi vnaniuiké: to approve our national campaign-
nale el sociale conire la.Juiveric.et. ses satellites, qu'elle
can make it act as it pleases, while remaining skillful and prudent.
demented behind the scenes. - + "+4 ©. :%

The result of our personal action, in the different-
rents milieus, was evident in the composition of our
The first group, Morès and his Friends, which included
Libertarians and authoritarians, believers and atheists,
but all closely united and in agreement against the enemies
Ministry of Labor and Fatherland,

When I revived, with our Comrades, the pre-

the first anti-Semitic league, so thoroughly buried by Drumont
– we now know why – the same elements
They found us and we saw the number of our supporters

increasing to the point of seriously worrying the Jewish community
Our leaders. : | |
I need only cite as proof the statement made by the
Prefect Lépine, before the High Court, when he said, by-
member of the various opposition leagues – I quote this
part of his deposition verbatim:

The anti-Semitic party had also created its sections and its
Subsections and its League were more strongly constituted and
more disciplined than the other two (League of Patriots and
Royalist Committee). The practical sense of its General Delegate,
Mr. Jules Guérin had turned it into a perfect war machine.

tione with which the police had to reckon,

Indeed, we had seen all the elements coming towards us.
the most active and energetic of the entire opposition
And that was, as it still is, proof that one could
– as one can always – create a force then-
health of anti-Jewish and anti-government opposition, to the
condition of contributing to a work of this importance and
of this utility a "practical sense", resulting from observation
a review of the facts and lessons of the past, ancient or recent,
too often neglected; and also – it must not be forgotten –
blier – a daily dedication, seconded by a
spirit of sacrifice pushed to its most extremes limites.

We had therefore demonstrated the possibility of uniting
French people, without distinction of opinions and beliefs and of
to make our motto "France for the French" a reality.
in the little France that was, and will still be tomorrow of
effectively, our association of the Greater West of
France.

We had established the strongest solidarity among ourselves
close, we were also devoted to one another
than to the ideas that had brought us together and which are synthesized-
They knew in these two words: Peerage, Work.

We are, in fact, all Patriots and Tra:

valiant men, united to defend their right to exist at home, in their homeland, and to fight, consequently- cosmopolitan speculators, allied with politicians ambitious and unscrupulous leaders, who became all-powerful in France solely through the power of gold amassed by plundering savings, by cynically exploiting producers and by then imposing on all consumers, for the products that are essential to them, the lowest prices high, decreed by coalition unions, creating, at at their discretion, taxes that exceed, in proportions appalling actions, those that our legislators, too docile- ticked, vote in our assemblies, |

During our uninterrupted struggles, for ten years, we had also been able to observe that, if our gou- successive rulers, all equally devoted to the . current financial powers, imposed arresta- searches and operations, and this under the most fanciful ideas that they imagined or had invented by the individuals in their pay, the police officers, responsible for executing to carry out their orders, brought, too often, into the accom-. complicating their vexatious missions, an insolence and brutality perfectly suited to exasperate the victims these actions.

I must say that, like Mores, I never let myself- but mistreated by magistrates or men of po- lists which were so often tasked with arresting us, of to judge us or to conduct visits to our home, as early as possible, and unpleasant to receive.

But not all our comrades and friends could always, as energetically as they would have liked, to. to defend against the abuses they suffered, with accompanying violence and vulgarities which They found themselves defenseless, because they were surprised and ill-prepared. to these odious displays of boorishness by some police officers from the Clément and Puibaraud schools.

From 1889 to 1899, that is to say for eleven years, we we undoubtedly held the record, a rather unenviable one, arrests and searches, as well as that appearances before all courts of all jurisdictions. .

For my part personally, I believe I can say that no one had any more lawsuits to defend, since the simple police up to the Assize Court, which twice had to judge meto ger... and to acquit myself, by going through the courts herevile, commercial and correctional police, before thewhich I had to thwart the countless traps, the most cleverly arranged, qwon could stretch under the steps of a man whose only crime—but how efterrifying! — it had been not to bow before the allpower of the Rothschilds, the Deutschs and other great holders of millions, as numerous as they are ill-gotten.

From 1897 to 1899 alone I received over 1,200 assignats tions — you read that right, 1,200 — and the stamped paper of the Jews and Judaizers, for whom our organ the AnThe Jew was as severe as he was just, it happened to mecore, in such quantity, even in my cell, in Clairvaux, that the Director of the prison, Mr. Souriaux, by the hands of those who passed everything that was meant for me, with and including my correspondence and that of my family and my friends, he confessed to me that he had never seen so many pabailiffs and solicitors.

One day, all at once, I received a bundle of them which weighed over 15 kilos, which the shippers claimed from mealthough imprisoned for ten years, the trifle hundreds of thousands of francs in damages and interest loans, for the sole reason that the Anfijuif had put their names in a list entitled Zsrael in our country and giving a sort of census, very incomplete, alas! of all the sons of Israel encamped in France, as in other countries who, to the point that they imprison or outlaw those who displeases or inconveniences their businesses.

This shipment of stamped paper, which so greatly astonished the Director of Clairvaux prison, and had him tell me:

— But what could they possibly want from you? core all these people, since you are my pension-

"A ten-year commitment!" — prompted me to send the aforementioned letter further on to the President of the Civil Court of the Seine, ofvanti who the authors of the summonses, received in rs masses, they called me.

I quote here the article from La Libre Parole of May 12, 1900, reproducing my letter, in order to clearly show the bad Drumont's faith, manifesting itself in all circumstances, since in the articles he published against me, in in his diary, under the pseudonym Gaston Méry, he dared to say that at the "Anti-Jewish" they only went to the Jews for the gallery.

If we hadn't attacked them for the sake of appearances, How much stamped paper would they have given me? sent and what punishment they would have had me condemned to by their High Court, where Prosecutor Bernard asked, if- No, not my head, but at least forced labor in Porpétuity.

It is true that the sentence to the so-called capital punishment. tale — which he dared not demand — the senators Gérente — He never forgave me for having gotten Drumont elected. against his will and against his party in 1898 in Algiers, — and Vuillod, the former human cannonball of the Folies-Bergères, of- Having come to be a legislator under our fine regime, they voted for it without... enthusiasm.

Here is the letter and the article from La Libre Parole:

Jules Guérin against the Jews.

The Jews continue to harass our friend Jules Guérin, until- that in his cell at Clairvaux and to put him on trial for pro- these, while Waldeck-Millerand and C'e isolate, more and more plus the prisoner of the Jews to make it impossible for him to defend oneself (1).

Here is the letter that our friend addressed to the President of the Civil court, before which these Jews sued him:

{i} Ge which proves it well; isn't it, Drumbnt? that I agreed with them,

Clairvaux, May 6, 1900.

"Mr. President of the First Chamber of the Tri-

Civil registry of the Seine,

"I am being served with 38 summonses to appear in court this evening,
9th current, before your Court.

These 38 summonses are addressed to me by 38 sons of Israel
and through my friend Dupin de Valène, my tutor
secular and compulsory.

"These 38 Semites are not yet satisfied with seeing me"
to carry out the sentence to which the traitor Dreyfus was condemned,
that is, ten years of detention; they believe they should add to that...
fees and interest amounting to 117,000 francs, plus
760 insertions in newspapers of their choice.

"That might be excessive."

"I don't know what you will do with these requests; I am unaware"

if you grant them the 117,000 francs they are demanding from me,

that the Anti-Jewish Party published names on its lists of initiators
Israel is tuled in our country.
"I cannot say, either, whether you will grant them the

760 insertions that these Jews desire and I cannot fix the

Total amount:
"If you grant them and if you adopt the tariff of
President Mariage, that will cost me 760,100 francs...

"If you apply the Labori tariff, it will only be 152,000 francs.

“Finally, if you decide to apply the “6 louis” tariff –
an essentially Jewish saint – I will get 76,000 francs.
relief.

"In short, if you add this to my ten years of detention,
What are these 88 Jews named: Cahen, XLäiberrmann, demanding from me?
Strauss, Maro Bloch, Lang, Samuel, Gerschel, Klotz, Weiller,
Mantoux and Rottembourg, Rothschild fils, Sylvain fils, Daniel
Lévy, Weil, Meyer, Cohen, Paquin, Oscar Cahen, Bloch, E.
& K. Bloch, E. Cohen, Rosemberg, Moïse Lang, Blum, Wor-
thoïmer, Nathan Lévy, Bernheim, H. Lévy, Cahen, Benjamin,
Achille Lévy, Weil Léon, Lang, Risser, Picart, Alphan, Paul
Weil, Israel, Corfu Town Bloch, I am exposed to having to lour
pay 189,000 francs, 269,000 or 887,000 francs.

"If I lack precise information regarding the amount that your Fribunal fixed, in case he admitted one whichconch shell, there is one thing I know, that I was incapableable to pay it, even the smallest amount.

"Here, the prisoners' profits are rather meager; and," even assuming I am given a job as a worker at the entrepreneur, the Jew Berl, who occupies the prisoners of Clairworth, at most, if, working 1/2 hours of At 7:30 in the morning, I could earn 1.50 francs, at to manufacture military or civilian beds.

"And, even then, I would have to at least abandon the 5/10ths to the State; which would leave me, at most, 75 cents per day; that is, at nearly 19 to 20 francs per month.

"To pay off my debt, I would therefore have to work, for the Jewish Berl, for 787, 1,125 or 4,185 years.

"That would truly be, you will readily agree, a aggravated sentence.

“I don’t know how long I will remain a prisoner here; the notices are quite different on this point, depending on whether one consults the desires of the Jews or those of the French; but I doubt that I may live there until the year 2687, for the sole purpose of reaching acleaving the minimum of the sentences requested by the 88 Jews who are calling me to your bar.

"If I could solve, in this way, the serious problem Regarding the prolongation of human existence, I would have more aadvantage in conceding the applications, which would bring me profit more than working for 75 cents a day, for Te Juif Berl, from sunrise to sunset.

"That's a price that cannot be considered by His Exexcellence citizen Millerand, as likely to raise the wages of free workers in the iron industry, in in which the Jew Berl, thanks to him, must occupy a position at least privileged.

"Having thus outlined the concerns that these deThe commands of the 38 Jews have given rise in my mind, I must I would add that the regime imposed on me here, as well as on my friends who can collaborate in compiling the files of countless lawsuits brought against me by the Jews, considerable embarrassment This completely undermines my defense and makes it impossible.

"Unable to bring myself to request the slightest modification-
tion to this special regime, having the custom of undergoing without me
to lament all the consequences of the struggle I have undertaken
For the triumph of my ideas, I had to, however, you
to explain the above, pending the decisions that you

believe you must p
"Jules GUÉRIN."

And La Libre Parole added:

As we can see, our friend doesn't let himself get depressed.
by the isolation regime to which it is subjected; and its energy
Morality resists the suppression of all forms of activity.
to which he was accustomed and which are essential to his
health.

Note that at the time when the Jews were crowding my cell-
stamped paper roll, I had not yet been able to obtain the vi-
my lawyer's website and that I was summoned on the 6th for the 9th.

Despite these countless lawsuits, more numerous unknowns
testably that those who were made at the Free Word
And in Drumont, for fifteen years, we know what this one
dared to publish against me and against the Anti-Jew, who did not
never any business, neither with the Jews, nor with anyone else
either.

To:

To all the jurisdictions before which I had been
assigned until that day, only one was missing
only: the High Court.

Our leaders needed to fill this gap and,
after having charged the pro- magistrates with our execution.
yielding on their behalf against their political opponents
Therefore, the Jewish politicians decided, in 1899, to
imitate the method advocated by the famous photographer
Pierre Petit, by "operating themselves".

This is the project, designed by the Waldeck ministry; Mille-
Rand, Galliffet and Co., which earned the opposition, represented

in this instance by those of its members deemed
more energetic, the power grab of the night of the 11th to
August 12, 1899.

That evening, after two lectures given to our Cama-
I had gone to the harbors of two arrondissements of Paris.
at La Libre Parole, where several friends were to join me
after the meetings.

I had left the newspaper office around two in the morning, in
in the company of my brother and some friends to return
at my place.

At the door of the building on Boulevard Montmartre, I
I was approached by an individual who simply said to me,
handing in a letter:

— A word for you, Mr. Guérin.

I thought it was some kind of plea for help or
place, as was addressed to me daily; and,
without extreme surprise, because at that moment one could al-
I tend to be open to everything, especially the worst-case scenarios, I read, on
a small square of paper contained in the envelope that I
had just opened:

There will be arrests and searches tonight; take your
precautions.
An anti-Semitic friend.

Already, several times, since we began
The battle, reports had thus reached us in Mores,
as to myself and to Drumont, who made more use of them
usefully than us, for his peace of mind and his interests.

Without attaching too much importance to the opinion which
had just reached me in this way and so as not to worry inu-
I was furious with my brother and family, I pretended to be working
urgent to finish before going to bed and the necessity
to be on rue de Chabrol first thing in the morning, for
to take my dear Louis back to our mother's and return
then at the headquarters of the Great West, where there were also-
the offices of my newspaper.

I couldn't have imagined that the police would commit lim-
stupidity, not to say infamy, of going to conduct a search

to be at my mother's house, where, naturally, I would have been happy ...taken care not to leave any incriminating papers lying around, mainly because of his already worrying state of health at that time.

I received my mail in the evening; and, at all By chance, I lay down, fully clothed, on a bed, recommendingdant to the comrade on guard duty that night in the building, not to open the door to anyone without first warning me.

Around five o'clock in the morning, I was pulled from my half-I fell asleep at the sound of the front door bell and found myself in the presence of my brother who told me:

– We came to search the house and we search. to arrest you under an arrest warrant from Police Prefect.

"And what about Mother?" I asked him, worried.

She knew nothing, she was asleep, and the commissioner of The police and their agents behaved appropriately.

Reassured about my mother, that a violent emotion could kill, and that I never saw again and never will again – if Drumont and his gang knew what I think of their conduct and their slander by writing these words which make me relive the cruellest hours of my life - of prisoner and outlaw | – I thought about the conduct to maintain towards the police in case they appear Chabrol Street.

At that moment, I still believed I was the only one being targeted and I was unaware than other Frenchmen and so many Comrades of the “The Great Accident of France was also threatened and arrested.

I had barely exchanged a few words with my brother. pressures on the night's events that, again, The entrance bell announced the arrival of other visitors.

It wasn't the police, make friends, who, of all On the sides, they rushed to inform us of the arrests. which had taken place all over the night.

It is through these early visitors that we We learned of the arrest of our friends and comrades: Gas-

Your Dumay, Sarrazin, Violet and her brother — the latter
had never been part of our association nor involved
from however far away it may have been, to our political and social struggles.

In this frenzy of arrests, they went so far as to impri-
ringing a 14-year-old boy at the same time as his
three older brothers, all modest and hardworking laborers,
as with all our other Comrades.

The Empire, so decried by our Republicans, had never
Nothing could be more brutal or arbitrary.

When I only had to consider that there was a threat of lar-

given the restation I was subjected to, I might hesitate to act on it.
resistance and to entail, in my legitimate protest,
our comrades, whom I knew were determined to stand together,
with me, as in all circumstances I was alone-
to deal with them.

But, from the moment the arrest warrant was issued against
I was just one example in a series, of which ours were,
In excessive numbers, they were also victims, my
A decision was made immediately; and, since I found myself-
I was going to be able to resist, I decided to do it with all my might.
my energy and with all the composure I was capable of-
ble, in order to conquer, at least, the freedom of my Cama-
stopped rades, willingly sacrificing mine and davan-
tage if necessary.

I asked some comrades to keep watch around the outskirts of
our head office and to inspect the surrounding area, pen-
while, for my part, I was doing, from the top of our rooftops, the
tour of our house to realize what
was happening within the radius that my gaze could encompass-
ser. >

Our scouts informed me of the presence of many in-
individuals, with a police-like appearance, prowling around the islet of im-
furniture encompassing what was to be called, some
Hours later, Fort Chabrol.

I had personally observed that two groups of
The same people were standing near our door
that they were framing; and, on the opposite sidewalk, watching with
sustained attention. The entrances and exits, an au-
three groups ready, no doubt, to apprehend me at the pre-
First opportunity.

These sentries of Puibaraud and Lépine were
for their surveillance costs; and, leaving them to their in-
During this mission, I took charge of organizing the resistance.
the rebuke that I had resolved to oppose to the coup d'état of
Waldeck ministry.

While this power grab surprised us, regarding the necess-
material consequences resulting from the act to be performed, moral consequences
- how he found us ready for the worst eventualities.

As soon as my determination became known to our Cama-
They came in droves to offer me their help, and I had
It was incredibly difficult to make them understand that,
The fewer of us there are inside, the more we
would easily bear the consequences of an assault, or
of a blockade which I did not believe in at that time, attending more towards a violent attempt.

Furthermore, I considered that our Comrades were...
would be very useful outdoors, to take, if necessary,
the police forces between two vigorous actions, one
one coming from the defense of the besieged, and the other from our own
attacking the besiegers.

This tactic was all the more wise and practical – the ex-
Experience demonstrated this moreover – that, first of all, we did not-
at that moment, we saw no supplies, apart from
of two beer barrels and some hygiene liqueurs-
items intended for our refreshment stand, located in our premises
small daily circle, and a few half-bottles of water
general for my personal use, which were in
our cellar.

If I didn't believe I had to consider the possibility of a
long-term blockade, like the one we endured;
For its part, the government was undoubtedly thinking of a
a simple demonstration on my part.

Our Jewish politicians have, for so long, taken
the habit of allowing oneself everything without having to fear
something other than overly platonic protests,
limited to meeting chatter, more or less
public, or to scathing newspaper articles and
journals, advocating the most energetic actions for
defending rights and freedoms threatened by terrible typrans; and this in the manner of the extras in comic operas
They shout: Let's march! Let's march! while remaining motionless

space.

My action was well-suited to astonish them, and the exem-
events that have occurred in recent years
necs, of similar resistances, inspired by motives
different, clearly prove that if those who always speak

woah tan

to act forcefully, without ever having intended to
They were sincere and determined to pass on their advice...
'— that they readily give to others — to actions, the
The masters of our country would think twice before
to engage in certain activities, which some men
determined individuals could make execution difficult.

The surprise caused to the government and its agents

of execution, was confirmed to me from the beginning of the blockade, by
a conversation overheard through our front door
entrance, between two of the agents placed there by the
leaders of the besiegers.

"How are we going to get rid of this Guérin?" he said.
One; the bosses don't dare to force their way in there?

"We'll manage," replied the second; "we have a good
They chose the convents that were more solidly built.
than that house.

"Yes," replied the first one, "but they're not Capu-"

five that are in there!
© And Mr. Lépine's orderly was quite right;

If his boss had attempted a coup, he wouldn't have
found it as easy to kill us as it was to force the necks
winds of monks and nuns, of which so many
have since been invaded without a single one of our "go away"
"War" at Drumont's dared to resist in any way other than by
childish or ridiculous declamations,

Examples of energy, at least relative energy, have been from a -
all the more rare as the chiefs were the first to con-
to guard submission, for fear of being forced to take
their share of responsibilities and to be, in turn, at the
pain and risk, when it pleases them infinitely more

to remain in honors and profits.

Gyp wonderfully defined these terrible lightning bolts.
war in his Capons (1), the aptly named.

The day of August 12, which followed the night of the arrests-
tions en masse, therefore took place in preparations and reception
to see the many Comrades and Friends who, all together,

(á) Ye dhapins, Javon, editor

rushed towards us, demanding their place in the danger and
instructions for taking useful action.

The only person we didn't see, either that day or
the following ones, it was our valiant "Honorary President";
I have named Mr. Edouard Drumont,

The undisputed leader of anti-Semitism, while we
stopped wrongly and erratically in Paris and the provinces, remained
peacefully settled under the cool shade of the
sumptuous holiday resort that he chooses for himself every year, in
Seine-et-Oise or Seine-et-Marne, depending on which one he finds
better suited to his taste, such and such a castle, rented each season
to the "wealthy enthusiasts" of pleasant stays.

Naturally the Lépine, the Puibaraud, the Waldeck
and associates had been careful not to go and disturb
Mr. Edouard Drumont in the shade where he was resting
of his fatigues... and ours; and the police officers did not go
no more searching in the comfortable hotel of
Landrieu passage, so as not to disturb the papers and
The works of art of the "Master".

But, since we couldn't decently stop and...
imprisoning workers under the pretext of anti-Semitism,
members or not of our Greater Western France, and
up to 14-year-old children for conspiracy against the
state security, — fallen regimes, Judeo-republican style

blicain, would not have found any of that caliber — without .

at least give the Director of La Libre Parole an em-
bryon de palme du martyre, searches were

ordered… at M, Lambs, Dru-'s private secretary.

mont, which, however, never concerned itself with poli-
militant tic. z-
“The police found nothing at Mr. Lambs’s house, not even the
master of the house, because, while the commissioner,
charged with this ridiculous mission, he went to Asnières.
at the secretary of Drüuinont, the collaborator of the Direc-
The author of La Libre Parole was to guard the messages of Landrieu
where he watched over his boss's home. Hatid, u
These bizarre incidents take on a specific meaning.
It is striking, when one considers the treatment suffered by some,

from our rulers and their police and magistrats; while the others enjoy special immunities-
ciales, always protecting them from vexations and
convictions suffered by sincere and determined activists
mined, immunities whose beneficiaries paid the
debt due to the insults and slander directed, later,
to prisoners and outlaws.

The night from Saturday to Sunday passed without incident
serious, as were Sunday and the night that followed.

We are simply observing that the surveillance at-
The tower around Fort Chabrol had become narrower and that the
The number of agents in civilian clothes and uniforms had been
significantly increased.

An unusual activity was occurring. Also at:
- Hauteville housing estate police station, located just behind
our headquarters.

The visits from friends and journalists that I received,
I learned that my resistance, so unexpected, had thrown
the disarray in the governmental world, which had not
I didn't think that a citizen, subjected to arbitrary arrest,
could defend access to his home to the so-called Agents
of "the public force".

The most contradictory news was put in
circulation without anyone managing to move me, no more
Moreover, our comrades remained calm as they were,
on Monday morning, all the staff of the Anti-Jewish and the printing press
printing house — editors, employees, mechanics and typesetters —

was at his workstation and was hard at work on the cou-
calm, as if nothing extraordinary had happened
for two days.

Even on Monday, they were allowed to enter freely at number 51
from Chabrol Street and the instructions of the agents stationed there
Around us, everyone seemed content to simply wait for me to leave.
to stop without risking the difficulties that it presents-
would cause the invasion of our building.

However, when on Sunday I saw "that they were not slowing down
no force was used to remove and execute me, Manu

THE "FORT CHABROL D 153"

The warrant issued against me, I thought, everything
by chance, to build up a certain reserve of food.

Although a public holiday is not conducive to a supply-
sion of this nature, I charge black Comrade
Soibinet, who headed the administration of our Anti-Jewish newspaper,
to go and come to an agreement with our usual supplier, Mr. Ligney, a grocer, whose stores were located
not far from our home, 122, Faubourg-Saint-Denis, at
corner of Strasbourg Street.

It was agreed with this merchant, who, fortunately,
was still at home, when he would load a car
carrying supplies, of which I had drawn up a list, list
which had to be greatly modified, depending on availability in
store, our order arriving unexpectedly.

This car was to be driven by two clerks of
Mr. Ligney, chosen from among the most vigorous, and a di-
a group of our comrades, also strong, the following
without being noticed by the surveillance agents around
of us. His

'The main gate of our building would be open ra-
quickly, at the moment the car reached its height
teur; and, with a vigorous push, employees of the negotiator-
ciant and accompanying comrades would engulf the
vehicle under our vestibule.

I had, moreover, taken the precaution that could be
useful in case of an attempt by agents stationed near
our door, to have it guarded by a quarantine
of our people who were standing on our sidewalk and of each
entrance side.

Thanks to the kindness of Mr. Ligney, the charge
The work was carried out as quickly as possible and the car-
The journey began.

I was watching for his arrival from a window and the program
The plan, agreed upon in advance, was executed as planned.

At a signal the door opened abruptly; and, in
an irresistible push, our employees supplied-
Secured by our ten comrades, they took him away.

When the officers realized what was happening, he was

too late to stop it; and, when they had the idea of
to set off after the cart; our door was at
new bourlée and, in front of it, they found 40 gail-
lards reluctant to let them do as they please, in case the whim-
It might have taken them to go further than our threshold.

They did not insist, moreover; I was able to make myself perfectly
ment counts, and I was not the only one, that the intellectual way-
lith and vigorous with which our Comrades understood
to carry out our instructions, they were astonished and confirmed-
were thinking that they were, decidedly, in
presence of a serious organization and from which one does not come-
It wouldn't be as easily exhausted as one might think.
at their leaders' offices.

Hence this parallel between the convents and Fort Chabrol
(which I quoted earlier) which, according to one of our
sentries, was not guarded by Capuchins.

An hour later, the car, under a tarpaulin which
we had found the supplies useful, was coming out -
from our home with the same speed with which it had entered it.

I still have Mr. Ligney's invoice, giving the details
of what we had been able to receive in this way, and I reproduce it
here, for informational purposes:

BIG GROCERY STORE AT THE TWO STATIONS

J. Ligney. — 14, rue de Strasbourg
and 122, Faubourg Saint-Denis.

Mr. Guérin. — 51, rue de Chabrol.

Must :
Paris, August 13, 1899.
19 Boxes Corn Boof..ssssssopsssas.esison: CEPRELTELLSLELL 18 fr. 06
11 — Healthy Ham 12 10
1 — Bresse Chicken................... idea ee 5 50
1 — — dito.. IES, Merit 8%
1 Bottle Anchoig seerseeresosrsecesassceoseesosessresese 1 60
10 Kilos of mechanized sugar. ss 11 0

+
G Lemons .esssssssesere BE TEA oise PEE 0 %9

LE & FORT CHABROL d 155

1 Kilo Ménier Chocolate............ PNR EP 3 2
1 La 500 Café PPPTILLT OT TITI TEL TELE TELLELLLLSLELLSS 9 00
300 Bottles of Couzan Water...... its: tssts 90 00
8 Kilos 650 Canned apricots... 7 30
7 — 820 Mirabelle plum jams.................… 14 O5
50 Half-Pea Beans... AEE ETT 37 50
50 Quarts Sardines... ROEIT ER 45 00
25 Half Tunas .ssisrsssserseecsesssaesasessesresereoese 22 50
20 Hunter's Snack Boxes... Sereia 18 00
10 Jars of Jams ..... IPEE Siécebiss acts 3 00
1 Litro Cognac and 1/2 liter Rum... 8 60

1 Liter Vinegar s.sesessssessseerssresoresesesseeesesee 1 2%
250 Grams Black Tea... SUMMER eee 3 00
20 Assorted Canned Goods... nest 65 00
Total..seesssessessssesseesoresarrosssersssssssssssssssssssssssssssssssssssssssssssssssss

We can see, from the composition of this supply, that if we had been surprised by the government attack mental, while trying to counteract it as best we can, our supplier was also caught off guard and had delivered everything that, in his store, could to serve as a food reserve.

The night of the 13th to the 14th and the day of Monday passed

without attempting the coup d'état, which was being talked about a little from all sides and advised by some reptiles of the press secretariat, mostly former fierce re-revolutionaries.

These individuals denounced, in their articles, the fu-
the frustration they felt towards our resistance and our ma-
energetic protest in favor of this individual freedom
the duel they so vehemently demanded... when they weren't
still capable of committing attacks against the
- freedom of their opponents.

The attitude of our Comrades and Friends, in perma-
nence rue de Chabrol and in our neighborhood, made a
Such an adventure is extremely risky.

It was enough to explain Waldeck's hesitations
and his accomplices, to provoke a skirmish which

would have singularly aggravated the coup d'état, which they
were committing crimes against citizens who had
the fact that exercising the right to criticize the Government and
to spread anti-Jewish or anti-ministerial ideas.

The explanations given to the High Court by the prefect
Lépine and his worthy colleague, Mr. Puibaraud, us
later revealed the secret meetings held between
the Government and its agents of execution to defeat
my obstinacy and to seize my troublesome person.

Finally, on the night of Jundi to Tuesday, when all the
traps that had been set for me, to lure me out
were proven ineffective, and it was decided to notify me of the
warrant issued against me, at the same time as against
Messrs. Buffet, de Lur-Saluces, Déroulède, Marcel Habert,
- Godefroy, from Fréchencourt, Cailly, Dubuc, from Bourmont,
de Vaux, etc..., who appeared at the same time as me,
three months later, before the High Court and that the poli-
The ciers had stopped at the same time as my comrades
of the Greater West.

They remained locked up in the prison for thirty-five days
of the Health Ministry, and "I demanded" their prior release,
when mediators intervened in the duel that I-
I will engage against all organized forces, put to
services of the worst kind of politics.

We know what answer I gave to Mr. Hamard, which was
charged with notifying me of the order to surrender, and in what circumstances
conditions I awaited the execution of the threats which
messages had been reaching me for three days, from all sides, in

_ the hope, quite ridiculous in itself, of intimidating me.

If I were to take the liberty, here, of talking about certain maneuvers.
of some nationalist or anti-Jewish "Good Friends," themselves-
carefully managed by Waldeck and his police, and whose
The behavior is better explained today than I saw it at
the work, during my captivity and exile, we will see-
what means and what "auxiliaries" would our governments use?
governing bodies can use the opposition, to re-
reduce potential resistance and "prevent" projects
that they may fear.

THE "FORT CHABROL D 157"

But I will have enough to talk about these things and these
individuals later to dedicate a special place to them
culière; and I will explain a number of facts which, in August
1899 in particular, seemed more than abnormal, when one
noted, for example, that young people like Bru-
Net and Cailly were almost like children, since Brunet hadn't
Not even at that moment, drawn by lot, were brutally
torn from their families and imprisoned for conspiracy-
to ensure the security of the State.

While these valiant young men remained pri-
In Sonniers, we saw politicians full of pretensions and
asserting themselves, for years, as agitators –
agitated people would probably be more appropriate – to remain tran-
discharge at home or benefit from non-prescription orders
a place, refused to humble as well as sincere soldiers
from the opposition.

So these modest and sincere people had to wait,
over forty-five hearings, the decision of the High
Court that found them innocent of the crime of conspiracy
against the security of the State, for which they had been held since
five months in the dungeons of our Third Republic.

Mr. Hamard's interpretation had occurred at sunrise
of the sun, between 3:30 and 4:00 in the morning; and,
As at 7 o'clock nothing new had happened yet,
'the staff of the newspaper and the printing works, who, the day before,
had left work at the usual time, came back to pick up
his daily activities.

The Friends and Comrades who, with me, had spent
the previous night, they returned home to reassure themselves
their women to return afterwards, at least those whose
time could be free.

At 8 o'clock in the morning there were no more people left at Fort Cha- -

junk that the employees and workers of the printing press and from the Anti-Jewish Administration and an editor of our weekly publication, on duty that day.

- So I was patiently waiting for events to unfold, when... came to inform me of the arrest, as they left the building. from our Administrator Soibinet and two Comrades

going with him to suppliers for the beprinting and newspaper care.

The "Blockade" began, which was to last six weeks. Maines, and we stopped everyone leaving their homes us or those presenting themselves to enter.

It was at this moment that I received a note from two Indians. vidus who had long been accustomed to sollicito provide assistance, as they were doing almost everywhere “where the doors were not yet closed to them. |

These two individuals, named Otto and Mayence, had, Indeed, he asked to see me in the middle of the night, to pray to me, given the urgency and uncertainty they were in to be able to ask me for help later, to give them a new rescue,

I had given them a small sum of money and I I had long believed I was out there and far away when I learned their presence by a word asking me to receive them to give me a "serious communication".

I brought them up to my office and they told me their fear of being arrested upon their release, like the three persounds that agents had suddenly taken away at the moment when they themselves, who had lingered to talk along with our employees, were getting ready to leave.

They told me that they had both been condemned. for "press offense" (1) a few months earlier, at a year in prison under the Bérenger law and that they riskquarreled, if they were caught, leaving the Fort, not only to face a new conviction, but to see himself contrains to support the first one as well.

And, since they were asking me to stay, at least untilthat upon further review in our country, I granted them this right, My role cannot be to hand over to the police whoever It was.

I was all the more willing to extend my hospitality to them. that they were asking me, that I had just noticed that a

(1) Fail acquired the conviction, since the reason for their fears was inultimately less honorable and avowable,

a fairly large force of agents in bourgeois and unishapes barred our door and that we were, this times, absolutely blocked.

At that moment I had no idea what they were These two characters, and I will come back to their story later, later, when talking about the role they played, with the Syveton and the Drumonts, during the smear campaign defamation case brought against me in 1902.

Among those present at that moment of the "beginning" of the headquarters," was Mr. Spiard, the day's employeenal and printing, and which had been recommended to us, like a very honest employee, coming from the newspaper La France, which Mr. Hostein had just abandoned to a fate best.

Spiard was introduced to us by a member of ditowards nationalist groups, also registered with us, Mr. Deglos, who vouched for his honesty and of his anti-Jewish beliefs.

Since then, I want to believe that Mr. Deglos has regretted the rethe command he had granted to Mr. Spiard, in me asking to come to the aid of a sincere and honorable parishing of our ideas, having fallen into such great embarrassment, due to a lack of situation, Mr. Spiard is barely able to cope. had shoes on his feet when I got him a a job that would allow him to live honorably.

We know how I was rewarded and what beSogne, our obligated party, added to the one he had requested from our goodwill.

And the rulers, magistrates and police officers, who have used Having read the services of this Spiard, they are the same men who – under the Empire – so violently condemned the abodespicable methods of the imperial police, populated by 'criminals capable of all infamies, to deserve the salaries promised to their low-level spy reports, including

Their morality was on par with that of their employers.

Also, when one considers what the Hen- report was like nion, which served as the basis for the High Court to rid the Government and the Jews of the High Bank of

the only adversaries they feared, we have the right to pre-. doubly tender that the Senators' verdict was a treachery, since, despite the Spiard family's espionage, Claude Actan-Rochetal and other individuals of the same ilk, No police document was ever more hollow and worthless than the one who aroused the indignation and contempt of all men of good sense and loyalty.

I will not recount here what the siege of the Fort was like. Chabrol, nor the multiple incidents that occurred at during the six weeks that separated August 11, the date of mass arrests, of my voluntary surrender September 20, after imposing my conditions on Waldeck and his band.

The newspapers have made them sufficiently known and the Journal du Siège, which our organ published, made it a detailed account.

I must, however, speak of a few incidents which were little known or not known at all to the public, their importrance not having appeared at that moment; and my absence, for so many long and painful years, not having allowed them to be revealed as appropriate.

Among these incidents, one in particular stands out. Interesting.

It happened during one of the visits that Mie made Mr. Lasies, deputy for Gers, who, on his own initiative, had entered into talks with the ministry to avoidto ter, if possible, the tragic events that, on all sides - tés, they claimed, were imminent.

Mr. Lasies came to see me at Fort Chabrol, initially alone, then in the company of Messrs. Magne, Firmin Faure, GerVaize and General Jacquey, deputies.

I also received a visit from Massard, director of the Fatherland, and Montégut and Possien, then editors at the Intransigeant, and also of Messrs. Léopold Stévens and of

Talleyrand-Périgord, the second accompanying the first
who alone was previously known to me,

Their goal was all to avoid a bloody conflict; and,

although they had not been entrusted with any mission of this
kind; which I didn't have to initiate, I ren-
I very willingly do justice to the excellence of feelings
which drove them, feelings which were obviously sin-
.ceres in most of them, if not all, because jë
I must make some reservations about Mr. Firmin Faure,
whose subsequent conduct justifies all the severity of the measures.

The second time Mr. Lasies came to see me, I noticed
a violent emotion, which the turmoil on his face betrays-
ait.
-~ At first, I thought he was going to announce the assault to me,

which we constantly expected, and which he was
impressed by the consequences that could arise from this-
to consult for my friends and for myself, |
And, as he had difficulty articulating a word; I
say: -> oo i
— What is the matter? Is the assault decided upon and necessary?
You bring me the news that puts you in this state?
In that case, calm down and, whatever happens, stay calm.
Defeated, we will do our duty here to the very end.
with as much composure and courage as determination
nation. | |

— It is not from the ministry and its companies that |
Then come the emotion and indignation that I feel, but
of our own friends who behave in the most
wretched as he may be.

And, as if surprised and quite rightly so, I replied to him:

— But what exactly is "quiet" about?

M, Lasies replied to me: —

_ I have just been violently attacked by Papil-
'Laud and by Ménard, who reproach me for seeing you
give bad advice. They told me I would
It's better to stay quiet, instead of playing into the hands of the Go-
government in preventing brave people from fleeing their
duty, we can clearly see, my dear Guérin, that these people
'are not here in your place, nor even with you: |

I wonder if I was surprised by such news.

I replied to Lasies that, having asked him nothing, nor

to him or anyone else, I was better able than per-
it is important to appreciate the initiative he had taken; that I
I attributed it to the best feelings and motives and
the most honorable intentions; and, in any case, from
the moment when I did not disapprove of his conduct, that my
My companions appreciated it as much as I did; no one could be
to show a more severe censorship of his actions, we concern-
nant, than ourselves.

I added that, on Papillaud's behalf, I was not
surprised by this attitude; and that if this gentleman had a
One observation to be made was that he could request permission from
to communicate it to me personally; which was to him
all the easier to obtain since he is a regular at
all ministerial waiting rooms, whatever the
ministers in office.

As for Mr. Joseph Ménard, I showed him nothing
of astonishment.

For the past three years I have known this m' ional ba-
vard, boastful and cunning, of which Pambis, and the desire for.
to appear and to manage to save even more sur-
future actions.

I will discuss this in due course and in the terms that will be discussed.
will come, while waiting to meet "my devoted de-
defender” later and to communicate my impressions to him
We were discussing his "careerism" (1). | |

To calm Lasies, who was already accused at that time of being
"the ministry's auxiliary," that is to say, well before that
Drumont dreamt, so odiously and so ridiculously, of
To attribute this role to me, I gave him a letter approving his
conduct; and, as I asked him:

— But Drumont, of whom I have not yet heard—
What is his attitude?

"Drumont?" replied the deputy from Gers, "he is tov-"
days in the countryside; we asked him to come

and he does not seem, so far, willing to leave his
resort.

(f) This meeting took place, and I will talk about it later,

I simply smiled.

I found in this further proof of prudence
Drumont, during any serious event, involving
other risks than those resulting from an article, even the
more violent.

"Writing and acting are two different things," Drumont always told himself.
And, like the Negro, he continues and will continue, be assured of that.
all quite convinced.

The Director of La Libre Parole did not decide to leave
the cool shade of the sumptuous residence where he spends
each year pleasant months of gentle tranquility, bu-
before eating fresh food and eating hot food on time, only after having
For a long time and very attentively, listened to the wind blowing;
and I have the right to say, without him daring to protest against
my present statement, that when I saw him at the Fort
Chabrol seemed to me like a very small boy.

The point is that philosophical dissertations were no longer an issue.
sophisms or sophisms skillfully diluted along
of two or three columns, with accompanying ar-
-usual features of his literature at 5 cents per issue,
endowed with the sought-after condiment of good and fruitful
. killer Jewish advertisements or international financial affairs
Lopes, along with drugstore companies, such as
the quack remedies that our brain
The national sociologist was able to imagine.

An "act" was performed and it had to continue until-
that the goal pursued: "the immediate release of
all our comrades arrested as members of our
"Greater Western France," of which I knew my si-
appointment of the Delegate General in a very diff-
different from the one Drumont conceived his own
Honorary President of our association.

As Honorary President, he remained in the honors.
and we toil; and his selfishness delighted in this practice
a technical design, if in accordance with his personal ideas,

During the visit he finally decided to make to the Fort
Chabrol, I explained to Drumont the reasons for our re-
resistance, my determination and that of my companions,

supported by our comrades and friends abroad, and I
I can still hear him saying it to me, after he'd listened to me, looking
Lost and speechless:

— What do you want, my dear Guérin, I'm listening, I
I understand you; but what you tell me and what
you are so foreign to our era of desire-
Lerie, of cowardice that I don't know what to tell you. We don't
Don't give advice to men like you, we'll...
Admire them, we love them... I don't know what else to add.

I waited until I was in prison and in exile to com-
to complete his little speech; and, again, didn't he dare to si-
to bear his name the infamies that he had published in his
leaf, under the name of Méry, the only capable individual
of such a task,

In one of these articles, Gaston Méry struck at the dear
Master a blow with the bear's paving stone from the fable, saying
that he, Gaston Méry, had to remind Dru-
I'm going to write an article about our Pralesialion Acle
to counter governmental arbitrariness, because the Direc

the author of "Free Speech" decided to leave his a- Fe

usual syringe.

From this cautious reserve, we find a trace at each
significant incident involving Lyttes in recent years.

The intervention of Mr. Lasies and the parliamentary group
nationalist silence, still represented by Messrs. Mggne and
by General Jacquey, had, as a consequence, to me
to formulate the conditions under which, where applicable,
the surrender of Fort Chabrol would be agreed to by the as-

These conditions were enshrined in a declaration,
handed over to Messrs. Magns and Jacquey, and of which I reproduce the
terms here: ~ | l

WESTERN FRANCE

Decision of Friday, 18th, 1899.

Considering the arbitrary arrest of their comrades
from the far West, the arrest warrant issued against their

THE "FORT CHABROL" 165

s.
ACL

- General Delegate, Jules Guérin, were the reasons for their
attitude;
Jules Guérin's comrades, imprisoned with him at headquarters
of the Greater West of France,

They decide:

To remain true to their commitment to fight until
If Jules Guérin's freedom is not accepted and if the
Comrades arrested on August 11th, the following days are not
released.

Jules Guérin and the prisoners committed no crime.
No court has convicted them; only the government is
responsible for arbitrary arrests carried out or attempted.

This attitude of the government is contrary to the law
and to justice, and it constitutes a violation of Ja Täberté
individual.

Consequently:

The Comrades of Jules Guérin declare that they do not guitte-
will occupy the seat of the Greater West only under the following conditions:

1° The Bauchers of La Villette and all the comrades arrested,
as members of the Anti-Semitic League of France and of the
Greater West and for having taken part in an imaginary conspiracy
naire, will be released and will remain free at the disposal of
justice;
The anti-Semites, currently confined to the Greater West,
will not be prosecuted or harassed;

And the three Comrades arrested on August 16, upon their exit from
The Great West, upon entering it, will be put in li-
` freedom; |
4. The building at 1, rue de Chabrol will not be occupied

and sora left at its usual destination, without any interference for the publication of Antijutf, the printing press and the meetings which will be regularly organized there;

5. Jules Guérin will remain free, like all his comrades. by making a commitment to make sure that you are available tion of Mr. Fabre, judge c inafyaotion, by going to his summonses, Air

If these conditions are the only ones they can accept as honorable for them and in accordance with their previous statements the first ones, were not admitted, the Anti-Jews preferred to continue to strengthen the fight, whatever the consequences may be for them, summer,

Many stories have been imagined about this in-intervention by anti-Semitic and nationalist members of parliament.

Messrs. Drumont and Méry, as well as their worthy collaborators-Spiard, the author, invented this fable about our conditions in-fully accepted by the government; but, after
Suddenly, a mysterious letter was received.
I would have decided to go back on my commitments to me.
to prolong the siege, in order to create a diversion and to divert public attention from the trial of
Rennes:

The Director of La Libre Parole must follow very little out of respect for the common sense and intelligence of its readers to dare publish such nonsense.

Who then prevented the valiant Drumont, carefully, holed up in his sumptuous resort, and the no less courageous "Méry, Devos and Papillaud", to prevent this diversion and to give the Rennes trial all the retension, which he also had, since, not only-
The French press, but also that of the entire world had their correspondents at the trial of the traitor Dreyfus and published daily reports occupying almost all of their columns.

La Libre Parole itself had at that time created an additional daily edition, which appeared in the afternoon, solely so that his customers would not buy the competing newspapers published during the day.

I don't know exactly how many readers Dru-mountains that swallowed this indigestible pill; but, if they are numerous, which I cannot believe, the anti-Jewish cause, as understood by the Director of Libre Parole, his three collaborators — his three accomplices would be more “just — and their overly credulous readers, is indeed malade.

Moreover, to judge this, one need only recall the proposes of journalists, friends and adversaries, French and foreigners, who were saying at the time when Mr. Méry was sitting-

He knew the articles that Drumont and he had imagined against Me and my comrades: |

How dare Drumont serve his readers as similar stories; he makes a fool of himself and he monhow much he values those who buy his newspaper like idiots.

For the honor of Drumont's readers, I must say that the protests, provoked by this campaign of The Free Speech attacks against me were as numerous as they were... energetic and that the sheet of the boulevard Montmartre there has lost the best and most loyal part of its clientele despite the frenzied publicity campaign that was launched for trying to "revive" the former organ of Anti-Semitism, dzcame a lower commercial enterprise, like movreality and as for honor, to the worst Jewish offices and Judaizing ideas that Jewish France so vehemently condemned. energy. —

The truth was, as always, infinitely simpler; and, according to an expression used by one of the media-between the government and us, our ultimatum had landed at the ministry like a stone in a pond to frogs. ;

Some wanted to accept, for fear of complicationsactions that may result from our resistance; the others, believing we could be easily reduced — which the policeman PuiBaraud asserted to them every day — they refused to composing with those they called upon, so emphatically and So ridiculously, rebels.

We were rebels in the eyes of these ex-revolutionaries, members or supporters of the Waldeck-Millerand ministry, so largely wealthy today, who were apprehensive so

We will greatly benefit from the consequences of our act of protest.

It is true that this act was quite different from the sterile ones
decimations of the puppets of our contemporary politics
raine, always ready to reconcile at the expense of
governed, by means of sharing the spoils and the pro-
sons, also numerous and varied, that the power
practiced in the manner of our current masters.

As he almost always arrived in such circumstances
constancy, if our adversaries were divided on
the solution to accept or obtain, mediators the e-
were no less.

The wis 6lait d'avis que je pouvais me rendre ct que
Wätdeck and his associates would never dare to mahquer at
commitments of which they, as members of parliament, would have been witnesses.

— Let's meet, they agreed, like the excellent friends they were
were, and the government will be able to do no less than
Release your comrades who have already been arrested, without worrying, no
Furthermore, as you wish, your fellow resistance fighters
rebuke.

The others, on the contrary, appeared more defiant.
and seemed to agree with me, despite the fact that it was time for
Parliamentary recess would have long since ended,
to think that once between the walls of a cell and
unable to dictate my conditions and to protect-
to manage by actions my Comrades, those already arrested
or even at Fort Chabrol, remained satisfied with the defense of the
Thanks to our enemies.

I didn't need, moreover, 'approval,' which
It came to me, therefore, to take a position in accordance with the in-
the interests and safety of my comrades, whose fate I
-preoccupied me more than mine.

It seems to me that I have quite obviously removed the title.
since I remained imprisoned in Seul, and consequently-
condemned, of all ours; while our assumption
the creation of the Greater West of France had been the most
distressed by the arbitrary arrests ordered by
the itiitiistère.

What I wanted — and I absolutely wanted it, like
I have, for many years, been devoted to your law —

It was the insemination of freedom, immediacy and prior to all.
the bottles and the exit tots mës Ébimpagnohs de siege
before mine, with the commitment that I demanded and
ekigeäi ettore later, that no one of them could be

*

He was never worried about being associated with my act.
of protest.

And, when, sure of being within my rights and in agreement with
justice and fairness, I decided something, especially
in circumstances as serious as those we
crossings at that time, I still perform it and in pre-
taking full responsibility, without worrying about the criticism
inevitable things that can happen on the part
of men of good or bad faith.

I haven't changed today; Messrs. Drumont and Co.
can be convinced of this.

The physiognomy of these various incidents was faithfully reproduced.
published in our Official Journal of the Headquarters, drafted on the day
the day and I quote verbatim the following passage:

Seventh day, — Friday, August 18.

General Jacquey and Mr. Magne, in possession of this document
(the statement reproduced above), leave immediately for
Bpauvan Square.

Meanwhile, GQué-in gives us instructions to burn-
Read all the documents of the Greater West of France, manifestos
and lists of members (1). i

{1} I must say here that, contrary to the bold assertions of the
Mr. Spiard, no list was ever at his disposal, nor at the disposal
of whoever it may be; and that, apart from the Gamarades who came open-
lie at our meetings and who, consequently, did not hide their feelings
anti-Jewish, he knew none of those whose names had not been published.

neither left at the mercy of imprudence, indiscretion or harm.

in any case. It is quite obvious that if Agent Oswald had had these
lists at his disposal, as he most certainly desired, the government
I wouldn't have needed to try a new power play against the
"Greater West," I ordered, while I was already at Clairyanx and on
Spigrd's indications, who was then dismissed from his job, led to new investigations.
tions in October 1900. as J

These searches continued, and for good reason, the restrictions were always maintained.
with great care, as fruitless as the many others that
Noys avions déjà spbiss. I won't say more, because the same precautions apply.
push sergeants will still be useful in the future to thwart the maneuvers of the
government and protect us against surprises that might befall us
expressing our feelings of pity towards the wretched, soliciting help
aid and employment by appealing to our charity, such as the case of the slour Spiard

That's how, a few moments later, debris from pa-
Burnt stones flew from the chimneys of Fort Chabrol, wa
to the great astonishment of the neighbors, reporters and those under siege
gennts.

General Jacquey was due to return at noon; to his place and
It was Mr. Lépine who arrived.

As soon as he arrived, the Prefect hastened to recount that someone had just come
to telegraph him, from the ministry, that there was no longer an agreement
It is possible that Guérin is a prisoner of his men who, suTex-
Fueled by alcohol, they fight amongst themselves.

These petty slanders being spread, police officer Lépine is making the
with a beatific air; when our friend Possien, from Enfransi-
Geant, informed of the incident, calls Guérin, who opens
he opened his office window and told him what had happened.

"Whoever said that is a rascal," replied Guérin.
Comrades are not drunk; since we have been here,
We drank nothing but reddened water. As for fighting, we
We will only do so against those who come to attack us.

And he closes his window.

It is 2 o'clock, and General Jacquey has not yet arrived.

Finally, here are Firmin Faure, Millevoye, Magne, deputies, ot
Mr. Massard, director of La Patrie.

Our ultimatum, it seems, landed like a stone in
a frog pond. Those people almost tore each other apart

hair, some wanting to accept, others refusing our conditions tions. l

In short, the situation is as follows, the talks are broken and a note, communicated to the Stud Farm and that the deputies They bring us, says this:

The most contradictory rumors are circulating about the resolutions that the Government would have adopted relatively To Mr. Guérin, we are authorized to say that, from the outset, Any solution involving an assault on the house on rue de Chabrol and to seize by force the accused.

He placed considerations of humanity above all else. the others.

Consequently, and for as long as necessary, the measures taken to prohibit Mr. Guérin from any communication cution avce lo dehors, sera mnintenues, as well as those desti- . designed to prevent and disperse any gathering.

In summary, it is through famine that Waldeck will have us.

So, the Government admitted its powerlessness to mwen- he was forced to lift up and no one, not even his friends, was duped by his humanitarianism placed above all else, Very careful consideration.

The truth is that Waldeck and his friends, knowing us completely innocent of a fabricated conspiracy, in order to have a pretext to get rid of an opponent awkward, because it's more energetic and more determined than those that the same ministry and subsequent ones have since found in front of them, they did not dare to go so far as assassination; and that, moreover, at that time, they also feared not to be found among the soldiers and officers of our army, the executioners they could desire, without daring to publicly admit this fear.

These fears of Waldeck and his accomplices were, Moreover, they were entirely justified, and I had them at that time. And since then, irrefutable evidence.

The police themselves lacked confidence in their troops, who might not have marched with all the desirable goodwill; for, at the moment when, Apparently, they wanted to launch a serious assault — had admitting that these wretches, courageous especially with the pusillanimous and even more fearful than themselves, have ja- but with the intention of carrying out such threats- livn, with or without the cover of the Com- orders mission of the High Court, which was convened since these incidents of the initial negotiations – at the time, I say, where there was talk of launching an assault, most of the agents Whether in civilian clothes or in uniform, they reserved the right to slip away unnoticed.

They were reluctant to expose themselves to the dangers of a assault against a well-guarded building, where were- - were citizens who had committed no crime or offense and who were simply exercising their right to stay home, without allow political opponents to molest them and to imprison them.

These arrangements by the police forces were all the more more explainable and natural than the agents knew perfectly captures the feelings of the population towards our in regard and that they installed every day, despite the inpaid dreams of the secretariat press, that the impos- The vast majority of our fellow citizens approve of our energetic attitude.

They were so well aware of this that their reports were filled with details all the details that we spontaneously found around the area to thwart the police surveillance which surrounded us.

If I could, without compromising the good people, icore in place, tell me everything I learned from this Stijet, chacun would be built kur the viäles faisoris of hesitation of Waldeck and his friends were ready to launch the assault.

The humane sentiments of these gentlemen were simply the intense fear that their consequences and the consequences of a theft of assassination that they... know how to commit; and we have defeated the Government, not uniquely, because, to some determined hosts: Mined, we were ready for the last sacrifices, they too because the criminals who are attacking us are afraid quc: our corpses do not raise their voices among the population entirely, in a formidable and irresistible explosion a legitimate anger.

They also knew that they could not expect protection certain on the part of the herm, his soldiers and his chiefs, dragged through the mud for three years, poor and their political friends, nor any shadow of their police officers, disgusted by the dirty work which we had been using for too long.

We saw what slander Prefect Lépine was spreading against our comrades and in what a way, unfortunate of these infamies by our Possien imi, I had protected against they.

It was up to Drumont to find the most re- . disgusting; and he published that, for revetiif sut ihes eri- Reddilion's commitments, I had indicated this reason due my fellow resistance fighters were beginning to fight if I surrendered.

When General Jatqticy patla de tettë itivétition ridicule during the s4 deputies before the High Court, I protested, as if it were a rumor that had been started. Naturally, not wanting to allow a le- a similar legend which created in my companions a state of es- It seemed so foreign to reality. E

And then, do all those who cite me see me? suffering from anyone who is threatened by semi-blabliques; and, above all, from the struggle companions, ignoring nothing of my feelings towards such procedures, wherever they may be May he come!

The first individual who would have dared to hold such a latigage, en admistit mêre qu'il s'en soit trouvé uñ, h'ati- would have been attempted, nor of rtietire Sa thënaëe grüssière to executetion, nor to finish de the fürtiuler.

It is true that, in this line of thought, Dfuthotit el scs digtiës collaborators, Méry; Pabillaüt and Devos, have exceeded all limits, knowing myself to be in the impossible material to join them, because they have allowed to publish, under the signature of Gaston Métÿ, qi'uit certain joür, that they did not indicate, I was violently... eritüirlandé by a person — which they also did not give the name and put cätise — and that, far from protesting, I am- I fled, without venturing to reply to my irisuftetit |

At La Libre Parole, when the other writers and even the types who were there, they read Eela, they said greatly amused and indeed... me, Atissi.

Mr. Méry, the signatory of this stupidity, and his friends DiuMont, Devos and Papillaud, could easily do the expedition the fear that they remain susceptible to titispiror; and I permit them to join, the day when they will agree to conduct the experiment, if they deem it necessary. u the safety of their spines *3 « terfiblé » ehgtiilänticur that, until now, they remained alone to be evangelized.

. That jbur-là, if there were spëëtatëurs, ët äthen I sotiňdite qu’ils soiht nombreux, ils passéfaieht td insso much non-deputiivu of gaiety.

Pai already had, once att fiüins, for chdcuf of them, luc-

I had the opportunity to judge the courage of the Papillauds before me. Méry and Devos, and the attitude they all had. does the edification of even the most credulous with regard to the ranting from these individuals.

As for Drumont, I will not mention him in this context. and I wasn't surprised to learn that when Méry He proposed publishing this fanciful story, and he told him:

— It might still be a little steep and... will find it hard to believe that Guérin could have been afraid of your good man,

While I'm talking about Drumont's inventions and those of the individuals who helped him in his campaign to inoaths and calumnies against an outlaw, I must say a word about another of these gentlemen's infamies.

This was about the communications we were receiving. from the outside, despite the severity of the Blockade.

These communications reached us from different sources. ways; and, almost every day, we had to modifyproud of our methods for thwarting the surveillance to which we we were the object of the police officers of Lépine and Puibaraud, who literally populated the buildings surrounding areas, from cellars to attics, with and including the rooftops where agents stood day and night in permanence.

The most reliable means was provided to us by the dededication of two of our neighbors, seamstresses, whose workshops were located directly opposite our windows overlooking Chabrol Street.

These two devoted neighbors had kindly agreed to donate hospitality, in their workshops, to one of our Comrades tasked with relaying communications from the exexternal and to receive and transmit our own.

At the time of the communications, he was standing in a back room of the workshop opening, through a door, onto the the front room and directly opposite a window which he leftknows it's open, with its wooden shutters barely ajar.

This window overlooked Pune, one of our own, which we we also held it open, leaving, between its shutters, a space just enough to allow us to see in the apartment across the street and leave our comrades and our neighbors, see our place.

To correspond, we wrote what we had to be written on large sheets of white paper, using large blue pencils; and, for their part, our correspondents dants transcribed their answers or what they had to teach us, on slates and with white chalk.

And we all read the inscriptions, thus done, by means of lorgnettes.

To communicate in this way, we needed, on both sides 'from the street, to be in a group.'

For my part, I dictated to a comrade who wrote ct, when I presented the sheet for reading, an autro Comrade projected onto our paper the light of a pesmall reflector lamp that concentrated the rays on the a blank sheet of paper, while leaving the room in darkness.

My brother and our comrades proceeded from the same in a way, and they made a point of only illuminating the slates which they used.

Our numerous supervisors, not seeing any lightfirst, and no movement from the outside, could doubt that, despite themselves and without their knowledge, we were receiving news from our people and we passed on our requests and our various communications.

And, as we were to realize, we were also

completely that the difficulties allowed it, at the neck-
From the events outside, I took each day,
at least twice, the precaution of appearing communicative
quer with imaginary counterparts, by surrendering myself to
a prolonged telegraphy, by day using signs and, at night,
by means of a lantern whose lenses had been coated
sheets of paper in different colours.

And, I must say, we had some good moments.
comments, during these sham communications,
when we noticed that the police officers were on surveillance
uolaieui, with the greatest care, our gestures and our games
of light.

The unfortunate souls who were tasked with deciphering the code
Telegraphy must have left a lot of hair there, and we
We may have premature baldness on our conscience.
I gladly apologize to the victims of
a Chinese puzzle that the Government imposed on its col-
laboratories, to guess the secrets of our correspondents
dances.

Therefore, as we can see, there was neither secret nor mystery.
tère in this correspondence, which had, by force
things, and because of the difficulties it presented,
numerous participants and spectators.

This did not prevent Drumont and his cronies from publishing
that I exchanged, in the greatest secrecy and in Pinsu de
all of them, correspondence with my brother, who was in charge of me
to publicize the orders of the Government and to trans-
Please submit my answers.

This new infamy was first signed with the name 1 of
Spiard, in the filth ordered by Drumont to his com-
accomplices and whose expenses were paid, not on the hour
Drumont, who, even to satisfy his hatred, is inca-
pable to take a penny out of his pocket, but by the misery-
Rable Syveton, who employed this vile task,
a portion of the funds that were given to him to furler
against Judeo-Masonry.

In the communications we exchanged, in the way
as I have just indicated, Mr. Spiard was never
mixed up; especially since the day we were able to observe
at home a very pronounced moral and physical depression.
killed, following the breakdown of the talks that had begun
with the Government by Mr. Lasies and his colleagues from the

Bedroom.

This depression was so profound that I found him that very evening. from this breakdown in talks, completely devastated and that I had to exempt him from all factions at the same time that an incident occurred between Messrs. Otto and Mayence and our Comrades, led to the isolation of these two personnages and their placement in vbservatiou.

This incident, the only one of its kind during the entire...

The duration of the Siege was so violent, and the attitude of our CamaRades had become so hostile towards our two hospitalized patients that One of them, Otto, came to beg me to calm my companionsgnons who threatened to do to him and Mainz, a bad party and made accusations against themtions which he claimed, naturally, were devoid of any damn jondemented.

These accusations were varied.

One of them forced me to take certain measures, to prevent our meager supplies from being depleted at night items were not plundered by abusing the trust that we had each other and of which, until then, We hadn't thought of nn Lu, our two companions of circumstance.

Everything we possessed was, in fact, at the disposal of sition of all; and, in our mind, no one should sto deduct, from the common reserves, a share personal, without the knowledge of others, to do what the gentleman Mainz called the complete meals that were indisposed to him conceivable. f

Not having absolute proof, at that time, of the accusations-Once the statements had been made, I calmed our comrades and had them placed apart, in a separate room of the building, our two thieves, at the same time as I locked up our provisions,

And these two individuals, whose subsequent conduct... firma so completely dispelled the suspicions that had targeted them, "had to make do with the ordinary taus.
`It is well understood that if I had had the certainty ahsoread that Messrs. Qtta and Mayence were really coyof the thefts they were accused of, they would not stayed among us for one more second.

I would have hastened to have them carefully brought downstairs tied up by one of our windows, so that they go and get "fed" elsewhere and according to their appetites,

* The same applies to Mr. Spiard; if we had pt

We suspected that he was Agent Oswald and not the poor man devil for that, Mr. Deglos had begged for my pity.

Since I'm talking about our means of communication, I I think it useful to say a word about one of those who... They said they provided useful but all too brief services.

This is what we called the Ordinary Way,

- This Ordinary Way was none other than one of the char- agents aged under our surveillance and who, out of sympathy, rather that, most certainly out of self-interest, had reached an agreement with our Comrades from outside to help us through, each time that his turn for duty was coming, at a certain position in the neighboring building, 49, rue de Chabrol, of the communicationstions or small packages which he took care to wrapper in today's newspapers, thus providing us with the Latest news.

In one of the dispatches from this Ordinary Way, I found a word saying:

- Someone in your department must be informing my superiors, dearat home and be wary.

At that moment, I believed it was merely some imprudence. or to an unintentional indiscretion, committed outside and which might have worried our good agent; but we constatami mats, two days later, that the Ordinary Way was cut off and we never saw again, among our guards, our obliging correspondent.

I have since learned that, following a denunciation, he had was revoked.

This brave boy was, in reality, the victim of a new treason committed by Mr. Spiard who, in a letter (1) addressed to Mrs Spiard revealed the competition that - our comrades had found us, a revelation which...

immediately came to the head of Agent Oswald, this Mr. Puiba-
Raud. To

What we learned later confirmed our understanding.

(1) Letter given to one of our visitors, who had kindly agreed to take charge
to transmit correspondence from the besieged to their families or friends

this conviction, by explaining certain words of the poet
Puibaraud sawyer — which we attributed to
the boasting — which said, at the time of the siege:

— I know and I will know everything that goes on in there
(Fort Chabrol), we have our own men there.

Puibaraud's men were the Spiard brothers
Otto and Mainz, who were to know each other as such and
They were already jealous of each other, for their mutual antipathy was evident.
silence every minute; and, the day when Syveton and Drumont
paid Otto and Mainz the costs of a filthy sheet
behind, published against me by these two individuals, they
took the opportunity to vent their spleen on their fellow human being, at
to the point that their sponsors had to recall them to
more poised, Agent Spiard-Oswald, who was operating at the same time
time and for the same funders, having complained
bitterly resented the insults hurled at him by his
two colleagues.

And, from that day on, the Drumont family, Syve-
ton, Otto and Mayence, left Agent Spiard at rest for
to reserve all his venom for me; which I was very honored about,
because deserving the insults of such individuals is infinite-
much more pleasant than having them as collaborators
theirs and as accomplices.

These are things that are wonderfully suited to
Drumont, known as the Upright, Méry "without scruples" or Syve-
your "heroic" one, whose end was what his life had promised,
without his disappearance — in a scandal of which there is no doubt-
don't even include some of those who pretend to defend it.
to deserve the recognition of the generous donors
several people were foolish enough to have believed in Syveton — may
to be invoked as an excuse or a mitigating factor
countless acts of filth committed over five years
born by the former Treasurer of the French Fatherland.

Need I add, to show to what grotesque in-

We wanted Drumont and Méry to come down, that when they
were talking about our communications with the outside world, through the
means that so many and so spontaneously devote-
the things they provided us, they claimed qr: I was taking advantage of

these devotions for; instead of receiving bread for
my Comrades — and for myself. what these Mes-
gentlemen foolishly forgot — to send my laundry to white-
Chir Rus Lafayette.

Why not in London, while they were there?

That would have been the final word on chic and, consequently, on sensation.
nellé information.

Sad lords... and also, alas! unfortunate elves; jux-
What kind of person dares to spout such nonsense!

I owed these few details about certain incidents of
our headquarters” and no one dared to contest its scrtüipu-
their accuracy, without being easily convinced of men-
dream.

Ori therefore sees that, in order to maintain complete composure, he must...
In such serious situations, it was necessary to...
more mental tension and calm will than for
to write, in the cool shade of the Château Saint-Añge,
the articles that Drümont deigns to offer to its readers,
for 3,000 francs per month, as appointed
fixed costs, 1,500 francs in miscellaneous expenses, a significant portion of
_ net profits from his sheet. and all the usual, that his

exceptional business acumen and
shamelessly allowed him to achieve, while the
militants of our cause sacrificed everything to their ideas and
spent years of their lives in prison drinking
exile, joined by their dearest affections and their

— payÿB:

It is true that the two or three suspicious individuals, that

Fate had locked them in with us under the conditions

_ What I said, they knew better than anyone that neither my
`Comrades, nor I myself have received, on their behalf, the
- the smallest act of openly committed wrongdoing.

--So they remained silent for as long as they stayed at
the scope of our action: and they maintained the altitude
cautious, which suited their nature much better
that Palt :.> bravache that they later took, at the instigation-
tion dé lenc., lailleurs. de fuñds et puur mériter le salaire

LE & roort cHAÿhot, » 181

the raised fold, the only thing that escapes their constant preservation-
tions.

And if the unappreciated, given the hatred, is justified; it's even more
with regard to the Drumiont, the Méry, the Syveton, and others
Päpillaud or Dëvos, that against the vile institutes of which
they used it, in an attempt to accomplish their irifa-
iles ët luncer leurs outragés contre un homine qu'ils
sävdiëtit prosctit and that they f'äutdist, nor itis; tii them
other, dared to flake in front of him from near.

Ut aveñir, brothdin je l'éspresp, mieltra À leur place les

things and people.

I'm going over the beginnings of the siege, which lasted six weeks,
From August 12th to September 20th, to arrive immediately

"at the Fétditiüh which took place this last day, at 4:30

in the morning.

After the first pouniers pourpätlets, cHyubés by Mr. Lasies
and his colleagues in the House, and who fufeñb römpus, the
The government, having been unable, at this initial stage, resolved to
actéptet lbyaletiient os cünditiüns et à mettre, d'abord

'ét Hibëtté nos si hoiibfeux cümiarades itivatcerés arbi-
treatment at Sarifé prison, Waldeck and his friends
reflected and, despite the claims of the police officer Pui-
baraud who, daily, honored his worthy
`- chiefs that tomorrow he would be right about us and our re-
- sistanite, 168 mitistřes čöttipiirernt que notis Hétiohs fi
neither intimidable nor easy to capture.

Their reflections lasted more than fifteen days and, received-
lant ëñcote ine fois devit la prospect de une soli-

violent tion that worried them more than anyone else, they re- they took of themselves the hegotiatiôns, for which, This time, Miüllevoye; deputy of the Seine, represented you.

Daris té duël du man, aided by a few Cañitirädes devoted, against a Gôtüvetietient who thought himself all peitiis and which retiéohtfait, all of a sudden; a resistance & which in Fidtice, helis! our worst Gotverhants are not “plus Hbbilués, Millévoye was fleet witness.

: First, and had all the talks, he re- - demanded the immediate execution of the first and principal

the condition I had set: that of release a prerequisite for all our fellow prisoners.

Waldeck and his colleagues understood that it would be unusable-tile is trying to deceive us again this time, like they had unsuccessfully attempted it a first time, obtem-. perished.

On September 18th, I learned, via our telegraph which It worked fairly regularly, just prescriptions Dismissal orders had been issued in favor of all the Butchers of La Villette and all those of our Cama-harbors of the Greater West of France, which had been arrested tés during the night of August 1st to 12th, and that they had just been - released.

And this, without even having been questioned at the cost of their captivity of thirty-five days.

To the unforgettable shame of our moderate republicans or advanced, like that of the socialists and anarchists, or those claiming to be such, who supported the Government, a such an injustice could have been committed, without a voice selevåt among these politicians, domesticated in power and eager for its privileges and its thousand favors, for to protest against such practices.

What cries would these same individuals raise if tomorrow, cux, or Fun, any of their supporters. were victims of the same police brutality and same abuses! nor

But, since these were citizens opposed to their harmful policy, nothing was more natural than to trampling on the most legitimate rights and laws

these so-called "fundamental" principles of the singular republic that they
have imposed it on us for thirty-five years.

They approved, without hesitation, Waldeck, M'erand,
Galliffet, Monis and their ministerial accomplices, 1 established-
using the letters of cachet to get rid of modest
. workers, charged with crimes against state security,

and who, in reality, had only committed the act of not
to bow down, with docility and admiration, before the Jews and

their creatures. i:

It was there, and it still is in France, a crime of lèse-ma-
thrown against the all-powerful sovereign "Money", and our
Jewish socialists could only associate themselves with the me-
arbitrary measures taken against such disrespectful clients
toys.

At the same time as we learned of the release
of our comrades arrested during the night of the coup
commissioned by the Waldeck ministry, we were also

'informed that the three Comrades imprisoned, to be
those who left Fort Chabrol or tried to enter it on August 15th,

'as well as five of our supply vehicles, had also surrendered
to their families.

Neither had, from the resie, committed
the slightest offense and it had taken all the contempt of
Government and its magistrates and police officers for the

'legality and the strict law of people, so that these attacks

- acts against individual liberty could be perpetrated:
with, as always! unanimous approval - what a decade!
dence for this party! - from our staunch socialists, qua-
'So rightly labeled Government Socialists and clients
hungry for the “Social Lucullus”.

These releases, demanded and obtained, left nothing
more to impose on our primitive conditions than:

The guarantee, for all my fellow resistance fighters
tance, that they could, without exception, leave
Fort Chabrol without being disturbed and without even

their names could be requested by the authorities;

% For the building, i.e. Fort Chabrol, the certainty that, under no circumstances, could it be occupied and that upon surrender it would revert to the Printing Society rie, the main tenant, without any hindrance to its tra- neither value nor contribute to the publication of our Anti-Jewish or to the organization- tion of our meetings of the Greater West of France in the premises sublet by our association.

In these respects, we were in agreement with the law. and with the law, and these conditions only applied to the me- arbitrary sureties that I had to anticipate in the presence of the

This spectacle, which had been offered to us for over a month, whereas "pure pleasure" had become the supreme law, imposed on the country by a government capable of anything and believing himself above the law.
Having settled the issues concerning my companions I only demanded, for myself, the right to leave the Fort Chab-ol, to make myself available to the justice system, accompanied only by our Witness Milleuoye and a French army officer. | | a
He pleased me, indeed, by virtue of his sense of supremacy.

of civil power so insolently asserted, to impose this

humiliation of our rulers and their overly servile magistrates and police officers.

I no longer had to demand the right to be free to the disposition of investigating judge Fabre, in charge of ins- to destroy the conspiracy case, and who could at his own discretion and on the orders of the rulers to prolong indefinitely the prevention of defendants arrested or threatened with the being, since the High Court had been convened, by ` presidential decree of September 4th stipulates that its Commission The instruction system had been in operation since the 18th.

This summons from the High Court, which occurred during of our "blockade", created a new state of affairs, very different from the situation at the time of the first negotiations- comments from Mr. Lasies and his colleagues in the House.

Also, wasn't it at the time when so many other members various opposition organizations were present

already behind bars and unable to escape
to the hearing that was being prepared for them, that I could
to consider missing the opportunity to discuss in court a
legislative assembly, even transformed into a tribunal of ex-
reception, my acts of protest against the arbitrary government-
_governmental and our political and economic ideas.

I must say that if our opponents had started
where they had just concluded and whether they had first
assembled their High Court, to immediately refer him
the citizens they accused of conspiracy, instead of pro-
to give in abruptly to mass arrests carried out
wrongly and falsely; and, also, if I had been the only one accused of
Greater Western France, this is my own initiative,
and without the intervention of any police officer, I would have
rendered before the Luxembourg court, not for me
. defend, but to explain my co-conduct and develop
lopper — as I did, moreover — the legitimate reasons
times of our action and accuse our judges.

ne ur

I accepted to be posed this time for
to reassure my proud family and friends, and also because...
These Ihe cited the example of other accused of the
High Court to which this authorization had been given.

These examples were, in fact, necessary for me to de-
I should formulate a reservation concerning me.

And then, I realized that, however resistant I
may be able to withstand fatigue and trials of all kinds,
that a life of such ardent and repeated battles has imposed upon me-
In these situations, the physical body might not withstand such a victorious challenge.
sement that morale, which remained what it had always been and .
will be again, I hope; in the future, especially during the hours
imminent dangers and definitive responsibilities to
take, . li

Our witness Millevoye added to the conditions
that he formulated, that before becoming the prisoner of our
enemies I would have the right to alleb eiibrabser, one last
My dear mother, I have seen two recent attacks of hemi-:
`plegia had rendered her impotent, and to whom, proliferating from this

On my last visit, I could have announced that I was going to... to take a long journey.

Once these conditions were agreed upon, Millevoye committed So, the new talks.

The first difficulty arose from the fact that the indictment of the Attorney General, Octave Bernard, appointed by the Government government to operate at the High Court, contained a paragraph specifically targeting the rebellion at Fort Chabrol and indicting, not only the accused Jules Guérin, but also my fellow resistance fighters.

Here is the paragraph:

Whereas there also exists:

Against Jules Guérin, and all others, except for the procedure of... covered, prevention of having, in Paris and in 1899 in meeting armed, resisted law enforcement officers acting for the enforcement of laws, etc...

So it was indeed the crime of armed rebellion. who was targeted, and Waldeck and his friends claimed imme- clearly that they could not remove this part of the introductory statement by their Attorney General.

They invoked the sacrosanct principle of the Ch nn dr

_powers.

Jokers! As if a principle, be it qualified or qua-

The sacred, for the good public who appreciate it in all its forms. the colors, was never able to embarrass our poli- current techies!

When consulted on this specific point, I maintained, purely and simply, the conditions concerning my compagnons de siège and my desire to remain the only accused of. Greater Western France.

And, with a heavy heart, at the thought of the victims that I I tore them away, our rulers had to endure my demands. agencies and sit, once again, on the principles that form the basis of the Judeo-Masonic Republic, that

Our unfortunate country endures, not out of enthusiasm
but out of cowardice.

And perhaps also because of the spectacle put on by the
Drumont and other ambitious men of the same ilk hesitated-
to urge the French to replace their current masters, if in-
worthy as they may be, by those who seek to capture their
confidence, while revealing a mentality and a
morality inferior to that of the worst Jews and Jew-like individuals seen
at work. | EE

All my conditions were therefore accepted and it was agreed
came only once all my companions spoke freely under
my eyes and should not be sought or even con-
naked, at least officially, because their names had been
revealed to our besiegers by Mr. Spiard in one
the first letters he was able to deliver to our visitors
letters from the early days that "Ms. Spiard" had
immediately delivered to whom it was intended, I would go out to
my turn, accompanied only by our "Witness"
Millevoye and an officer of our army.

I received notification that everything was finally finished on September 19th.
early in the evening and, at midnight, we saw Mille- arrive

“I am traveling in the company of my brother, coming, at least I de-
I'll assume so, confirm the results of his lab-

"serious negotiations and settling the conditions of execution"
tion of the agreements entered into between him and the Government-
ment.

So you can imagine my surprise when I heard Mille-
He told me, very moved: |

— My dear Guérin, we are dealing with wretches.

Everything that had been agreed upon, and formally so, two years ago
hours, is now destroyed.
And then, our Witness informed me that at the time when
He was preparing to enter our house; he had been informed that a
Waldeck's order had called everything into question.

Lépine had notified him that I had to go without
condition to him, the Prefect of Police who would have me at his disposal
following the orders that would reach him, and that my com-
Compagnons-ne could only withdraw after my departure.

It was a new iteration of the maneuver already attempted.
at the time of the first talks and Waldeck expected-

This time, it was the weariness that we could feel.
also the relaxation that the relaxation had been able to produce on our wills,
news that our conditions had been accepted af that
Our trials could come to an end.

But our opponents had not counted on us and they
had, once again, made a gross mistake.

And, as I saw Millevoye and my dear Eauis in
Overcome by a violent emotion, I said to them:

— There's still something you haven't told me
No. Speak clearly and don't hide anything from me. We are
at a particularly serious hour, and I want to know everything.
to determine the appropriate course of action.

— Who, Millevoye said to me, while I was reading in
my brother's eyes confirmed what our
A witness told me they decided that if you don't...
Don't study immediately without conditions, the assault would be
given earlier, The engineering troops sant agrivépa
with all the siege equipment and even explosives
"You'll jump" if Haspin is; and Jis seem unwrinkled,
This time, they will carry out their threats.

I reflected for a moment, because the situation was indeed serious;
but, sure of the majority of my fellow resistance fighters
and still able to pull it out at the last minute,
To those who might be afraid, I replied to Millevoye:

— Thank you first of all for trying to
to avoid a bloody conflict that our leaders have foreseen:
'ready; but we will not submit to the moral violence that
These gentlemen are trying to get at us, by acting with ja
bad faith, of which they have just given proof, if
obvious. You will say, in due course, what has "happened, and
You will establish the responsibilities.

So you can tell Waldeck pt to ges "executors"
that I maintain, more than ever, the conditions that I have
posed. My companions will come out in front of me and
before my very eyes; they will remain free and will be assured of
to be neither wanted nor even known.

I will then go out, the last one from Taua, with you gt one an officer of our army, as I demanded,

And furthermore, as with men capable of
to conduct in the same way that our opponents have just done,
We can be wary of anything, I urge you to make yourself pre-
send the officer who will accompany us, in order to in-
forbid these people from designating a Lévy for us, a
Strauss or any Dreyfus, in order to be able to
to tell their press, which is fond of these crude jokes,
that I surrendered to an officer, but a Jewish officer.

Millevaye took my hands, and, deeply moved by all this,
He told me:

— I will maintain your conditions, but I'm afraid,
My dear Guérin, let it not all end in a fright-
The drama. : |

— So, my dear Millevoye, let us say goodbye pt em-
'Let's embrace one last time. Tell our comrades
that we will not have it as easily as we think and
let them do their duty outside, just as we will
let's make our own here.

And, just as I was about to kiss my dear
Louis, and to say goodbye to him, my brother stopped me, saying:

— I'm not leaving you. I'm staying here, and if they kill you, they'll kill me
will kill too.

And he remained, while Miüllevoye, whose emotion was growing
said, despairing at having been unable to complete his task of
mediator, was going to make our adversaries aware of the
maintaining our conditions.
-The first word Millevoye heard upon exiting was:

— And Mr. Louis Guérin, why doesn't he go out with
vaus? ; `

— He remains with his brother and the besieged, and if you see-
You will kill Jules Guérin and his companions.
"At the same time. The two brothers never leave each other's side."

Millevoye put the officials who were listening to him, hon-
I want to believe it, given the role imposed on them, at
current decisions taken, and immediately the telephone was
set in motion with the Ministry of the Interior.

Half an hour later, we saw Millevoye return who told me:

— You are right once again, my dear friend, they capitulate and renounce their last demands agencies. They are subject to your conditions, as I have them. questions asked. I asked, as you requested, to do acquaintance with the officer who is to accompany you; It's Captain Grenier, of the Republican Guard, and You can rest assured about that. I must tell the Police Prefect, what time do you intend to do leave your companions and that of your personal outing-nelle. i

It was 2:15 in the morning at that time.

I replied to Millevoye that we would be ready towards 4 1/2 hours, all needing to make our arrangements tions for this departure.

Prefect Lépine felt compelled to make a new objective tion on the hour I had just indicated, and that he found-it was too late; but he had to give it up, like Wal-deck to its last-minute claims, and I main-The decision was made to go out between 4 a.m. and 4 1/2 hours.

I gathered my companions and taught them success negotiations. They thanked Millevoye for his friend-intervention and my brother's dedicated support during those long weeks, during which, no only he had helped us with all his might, us besieged, but had still provided for the families' needs of all our comrades imprisoned or besieged, without to rely solely on his personal purse and that of a few devoted friends, among whom, is there any need to to say, neither the very rich Drumont nor the not The less wealthy Devos, who did not contribute a single cent. to neither one nor the other.

They simply opened a subscription in the Libre Words and prayers to our Comrade Bernard Roux to the distribution of its amount.

This subscription was opened on September 3rd, and at the end-François Coppée's order, without this idea being for a moment

coming to Drumont or to his Administrator, which lasted this-
while registering their journal and themselves for the sum
colossal at ..... 450 francs, whereas it's by the thousands
francs that, each month, generous donors contribute-
see in Drumont aid for the poor of the
Free Speech!!

These funds have never gone to the poor; and, it is with
the greatest difficulty that the unfortunate, who have the naive-
Having decided to address Drumont and his newspaper, they obtain
alms of 20 or 40 sous. He who is adjudicated
to sell a poor hundred-cent piece is regularly heard to be
rement: I hope that with this you will be out of be-
Care! | i

In plain language, this means: Whatever you do, don't come back.
No, huh!

How many times have I witnessed these little scenes, and
How many times have we, one after the other, not
aid was given to the unfortunate people who had been brutally turned away.
that our modest budget allowed!

But, although the subscription was opened on September 3rd, this
it was only much later that Drumont and Devos in
handed over the amount to be distributed; and, throughout
At that time none of our comrades; nor any family of
besieged or prisoners never ceased to receive from me
brother the sums necessary for their existence.

In anticipation of a possible release, wishing that my
companions of the siege could go and rest for a while
time of their fatigue, while I went to
prison, then before the High Court, I had prayed to my dear
Louis to bring with him everything he could have
available, like cash, in order to share it among-
between them.

We were thus able to hand them out immediately to each one
of the released, about 300 francs..., and, a few days later
They were given another 200 francs... which assured them
a few weeks of rest in complete tranquility.

In this regard, I must express my surprise at the noise.
spread by Drumont and his cronies, who are not part of it”

to uhe slander and a lie close, and attributing to
M: Boni de Castellane the payment, in my hands or
cnire my brother's maita, of a significant sum
This is intended for my companions.

This is a completely gratuitous invention, and Mr. Boni never...
de Castellane gave us nothing for anyone,

I am even very surprised by this slander; being ve-
to his knowledge, Mr. Boni de Castellane did not have it
denied. It was an offense on his part that surprised me.
took.

I never asked Mr. Boni for anything.
Castellane; and, it was unexpectedly that one day — we
we were at the Déroulède trial at the Palais de Justice in Paris
— meeting me in the Hall of Lost Steps of the
In the Assize Court, he suddenly said to me:

— It seems you are installing the Great West of
France in a new location; this should cause you
large expenses and I would like to help you cover them.
"Here," he said to me, taking out the pouch of his frock coat.
a wad of banknotes, here is my personal contribution-
bell,

I was, uh, a little surprised by this sudden generosity;

Mr. Boni de Gastellane, whom I hadn't seen two
the previous time, he would give me 10,000 francs; but his re-
his well-established reputation as a millionaire tempered the over-
. grip that I could experience, caused more by the
spontaneous participation in the competition; more than by the importance of
the sum thrown, which represented only a small portion:
i.e., the expenses we had incurred and what the
events and their consequences were to follow;
singularly increase.

Mr. de Castellane added, when I thanked him for his
spontaneous competition:

— I will help you again, and in these days I will 'en-
I will see a new contribution.

The consequence of this promise was that I left the
works go a little further than, without this competition
offered, I wouldn't have wanted it, but M, from Gastelläne — and I tic

|

I hold no grudge against him — he couldn't keep his promise, this who imposed upon me the obligation to fulfill, without him, the duties that he had "encouraged" me to let it create.

That's the whole competition that Mr. Boni de Castellene... brought about and the conditions under which it occurred; But since then, we have received nothing from him, neither at the time of Fort Chabrol, neither during nor after.

And the reason I'm talking about this incident is that our donor He himself spoke about it to a sufficient number of third parties so that I can consider that there is, in relating it in my turn, no indiscretion to be committed,

And besides, Mr. de Castellane cannot accept that he he attributes to others acts of generosity that he did not "commit", surall to conclude that I kept their amount in my pocket; it not having filled up, but consideredthoroughly drained during those six years of prison and exile that I just experienced.

Once the details of our outing were settled, I made my goodbye to all and I noted that if my comrades acthey seized their deliverance with calm and dignity, the joy The behavior of Messrs. Otto and Mayence was delirious. They were like two restless souls, unable to stay still for a second especially the "terrible" Mainz, the one that Méry presented in his articles, as the most "determined" of the besiegedgésl!

And, if I had to talk about these two characters and if I I still need to speak, it's not because of the importance that I attach to their individuals, but only because it It is up to me to demonstrate the quality of the collaborators that Drumont and his cronies had to find, the day they needed honorable witnesses to certify their infamies against me.

As for Spiard, I could choose not to mention him,

The unfortunate man was in such a state of physical collapsemusical and moral, that he looked more like a Juque than a man.

His face revealed the anxieties he felt; and,

now that we know the role he played in-
From what I could see near us, I concluded that he was afraid of being dis-
announce to our friends or to me, during our siege, and
to receive the punishment that was due to him.

Hence this moral and physical depression that we
planes observed and which had become so strongly accentuated.

This is how the siege of Fort Chabrol ended.
which was the only act of true energy accomplished since
years in France, to protest against the
abuse of power and its acts of force.

Ceci, I have the right and the duty to say it without vanity.
personal; for, if I conceived and decided it, for aecom-
To complete this act, I found, both within and without,
competitions are about dedications that can go as far as...
“that at the most extreme limits, with regard to at least
Comrades and Friends who remained faithful to our cause and
also — which is increasingly rare these days —
to the friendship I had earned by always thinking of them
and to their safety, without worrying about my own fate personnel, |

The line had triumphed over force and we had given
to give our fellow citizens an example, which might perhaps have been followed
later, if, once again, the Capons hadn't been able to
naked, through their intrigues, to deceive and disarm the Cogs
combat in Brittany and elsewhere (1).

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(4) Geg lines were written before the Incidents which have just occurred
dyire for the Inventories of Churches, and s| of modest soldiers of the cause
Catholics bravely paid with their own person, the "advisers"
energy was, once again, held to the abpi of the blows.

MII

The High Court: Prisoner and Outlaw.

From Fort Chabrol to La Santé prison. — The Prefect's concerns
Lépine. — A big thank you to our witness Mile-
See, ~— The High Court. — The competent ruling, —
The Reuilly Affair. — A story about Jaurès, — M. Gal-
Lichet the "Privileged". — "Standard-bearer" arrested, Vice-.
Free President. — Our administrative “diplomats,” —
Poor Galli! — Lépine, the benevolent one. — The truth

On the Reuilly Affair. — Mr. Lasies is making a “revolution”.
— A visit from Mr. Boni de Castellane. — Mr. Déroulède
The Royalists. — Two camps within one party, — The
acquaintances of Joseph Reinach. — Messrs. Rance and Dufeuille, —
The Greater West of France, February 23, 1899. — Nes
projects, — We meet Déroulède at Place de la Naticn,
— A bored general and a recalcitrant horse, — Towards
The Elysium — Wrong route. — Too late! — The troops
return to their barracks. — Generals Roget and de
Pellieux. — Demonstrators spared. — Messrs. Barrès, Labies, Talmeÿr and Ryveton. — About a meeting. —
The aborted edification. — The Prosecutor's best witness
Bernard. — In the middle of the trial, — (a little bit is being organized)
Accusation, — Witness Mallet, — His collapse.
Three testimonies dismissed. — Mr. Ménard and his friends Drumont and Méry. — The trio Vordier, Roblin and Haranchipy.
— Around Fort Chabrol, — Messrs. Firmin Faure and
Guixou Pagès. — Money misused. — The condemnedtions, — From Luxembourg to Health. — From Health to
Olairvauæ, .— A well-guarded prisoner, — An accident
rogrobtable. — Departure for exile. — Drumont unmasks himself

Upon leaving Fort Chabrol, I went, in com-
Millevoye's company and Captain Grenior's company, at the Prefecture

police station, where extraordinary precautions were taken immediately.

And, in the grand salon into which we were shown, a
A swarm of commissioners and agents surrounded us, during
that the corridors and staircases were becoming lined with fac-
civilian and military officials.

Prefect Lépine came to join us almost immediately.
and to make sure I was well looked after.

He was in the grip of feverish agitation and had the al-
The look of a man relieved of a major worry.

He thanked Millevoye for his intervention, which had...
he said, having avoided great misfortunes, which he was entirely responsible for
particularly grateful to the member of parliament from Paris.

Half an hour later, still escorted by many
municipal guards and security agents, I was escorted
at the Depot and I took leave of Millevoye and the captain
Attic.

I only stayed at the Depot for about an hour, to takethen take the path to La Santé Prison.

The car that was taking me was flanked, preceded, and followed by numerous cabs in which a fivea number of agents, while, on the path followed by In our procession, I could see a number of police officers and of cycling agents, ready for any event.

I couldn't help but find these quite ridiculous. precautions, not being in any way willing to save me and considering my appearance very useful to our cause before the High Court, that is to say before the Senate, to discuss our ideas and justify our action against the JuDeo-masonry.

I will skip over the incidents that preceded the prefirst hearing of the High Court, to arrive immediatelylying at the trial itself,

We recall that after some preliminary debates arduous and despite numerous protests, including that of the honorable Mr. Wallon, the High Court declared itself competent attempts to judge us, taking as its basis its inintervention the beginning of the execution of an "attack" at the Reuilly barracks.
It was ridiculous and also extremely disingenuous.

I would gladly overlook this Reuilly affair, if Certain friends of Mr. Déroulède had not been the authors or the propagators of legends tending to make people believe that I had played some part in a "betrayal" which would have prevented the success of the venture.

This nonsense was first published by Jaurès, one of our most ardent proscribers, who wanted to make of I, Déroulède's "confidant" in the night that preceded the funeral arrangements for Félix Faure.

Jaurès, who certainly did not possess the intelligence attributed to him In certain circles, only one thing was forgotten: that is, if I had been a supporter of Dérou-'s failure lède , my arrest and conviction remained, for for him and his political friends, the most abominable and the the most obvious of the "miscarriages of justice".

His fable did not withstand discussion for a minute, the
facts destroyed it as completely as the objection.
resulting from a conviction, to the most serious penalty
pronounced by the High Court; and the defender if "inter-
Dreyfus's "ressé" was held accountable for the infamy he committed in
with regard to a man then imprisoned at Clairvaux,

However, by acting in this way, Jaurès remained within his
role of an unscrupulous adversary in the choice of means
'to employ against an enemy, which he did not find sufficient-
swiftly disarmed by a 10-year sentence
prison. fi S-

But what about the 'Drumonts, the Thiébauts, the Galis,
and other characters from the same world?

I was told that Mr. Gallichet was among those who, the most
treacherously and most hypocritically, they applied themselves to
to spread the slander "of Fort Chabrol in agreement with
the government.

He is therefore forcing me to talk about his case for having gone too far.

willingly occupied with my own and having tried to distort
my actions.

I don't believe I was the only one to notice, with what-
What a surprise, the special favor shown to Mr. Gallichet, he said
Galli benefited from the Waldeck ministry, from his
judges and his police officers. NN

Throughout the entire anti-Dreylu- agitation
sister, and since Déroulède had come to join
those who had been fighting for several months already against the
Mr. Gaili, a supporter of Dreyfus, played a leading role.
at the League of Patriots, as in all demonstrations-
situations in which its leader found himself embroiled.

It is true that the only day he was, more or less
Seriously, when it came to taking action, Mr. Galli failed to appear.
because he was not at Déroulède's side in the affair of
Reuilly.

But this Reuilly affair was not the pretext in-
dispensable to the arrests of the night of August 11th
August 12, 1899, because many citizens were arrested
who had not been included, even as simple seated-

so much.

Despite Mr. Galli's leading role, it is all at
more if he was involved in the trial. H was never
order: and, the dismissal order, from which he benefited,
was at least surprising, given that many ci-
citizens, whose names were barely known and who did not-
had only filled very minor roles, such as Ba:
Riller — standard-bearer of the Patriots' League —'or
Ballière, who was never in the spotlight, were seized
in the middle of the night and brutally thrown into prison where they
they remained for five months; until the day the High Court had to
to acquit them. - x LÉ

Alongside Barillier and Ballière, modest fighters
From the opposition, it is also worth mentioning the names of
young men, like Cailly and Brunet, who supported,
with lots of energy and good humor, a long
captivity, all the longer because they are younger than their

fellow prisoners, they had to be more attached to the
freedom. | 5 +

Mr. Galli has since become a city councillor. I
I cannot congratulate the voters of his quarter today.
third, because, even at present, their representative
plays a poor role at City Hall.

Messrs. de Selves and Lépine have of his intelligence a
mediocre opinion; and, one of our friends told me the other
today, regarding the councilor for the Arsenal district, that
Lépine made a game of mystifying him.

"That poor Galli," said Lépine, "we can do with him what we..."
wants and nothing is easier than making him vote as one
He desires it. All you have to do is tell him stories that he'll swallow.
immediately.

A few days ago we were discussing the inventions -
silences of the churches and on the assistance provided by the police
to the registration inspectors, and I assured him that
In that instance, I was merely a servant of the law.
operating without any hatred towards the priests and their
faithful, °

“The proof,” I added, “is that last week
I had to make a decision about an abbot on-

caught in the act of indecent exposure. He was a

a new scandal which the anti-clerical press would have served against the Church and its ministers.

What have I done?

I had the guilty priest brought into my office, I I gave him a severe lecture and sent him away after having... washed the head of importance. 2 And Galli, shaking my hand with emotion, told me... tion:

“—Ah! That’s good, Mr. Prefect, you are a - good man.

Naturally, the story of the abbot was invented. all pieces, like the "generosity" of Prefect Lépine.

And that's how our administrative "diplomats" boast of € rolling” the censors that the voters bet-

his family designates, so painfully every four years, for

to defend their interests as taxpayers and citizens.

Examples of this kind abound, by the way, among us. we saw, at Sainte-Clotilde, Mr. Denys Cochin — whom I do not However, don't confuse him with Mr. Galli — put yourself in A courtesy fee for the Prefect of Police.

Mr. Lépine had been his friend for twenty years, he said, and He boasted of his loyalty and integrity before the Catholics. assembled on the steps of the church.

And, in response to these amaebilities, Lépine also gave-early the order to its agents and the municipal guards to embend their sabers and the stocks of their rifles to break the heads and smash the chests of Catholics, these other, more sincere friends of Mr. Denys Cochin.

Mr. Galli would therefore have been well advised to simply content himself with to pick, after our condemnation by the High Court, a electoral mandate, which he had so long coveted. and without success to this day.

The organizers of the High Court had spared him, while they had even arrested children of fourteen years, and the voters had rewarded him with

trials endured by those who had sacrificed everything in the battle and which had just been closed behind

For them, for many years, the borders of the homeland

or the bars of the prisons.

And why these acts of treachery by some of the friends of Mr. Déroulède?

To make public opinion believe that the mani- The Reuilly celebration could take place. A liberation movement... irresistible writer, vigorously and skillfully pre-prepared, and whose failure was due to "betrayal," this eternal and childish reason of those who cannot excuse- to acknowledge their imprudence or their childish presumption.

Nothing could have been easier for me during the debates of the High Court, to put things back in their exact place and to establish the truth about the Reuilly Affair.

I would have had some right to it since I was, of all the accused, including Déroulède, — and I hope that we will-

Your
STOP

dra bien not to accuse me of the crime of lèse-majesté for to have repeated this truth here — the one who was most me- born from hatred of our political judges and their auxiliary officers of the judiciary and the police.

But it wasn't right for me to defend myself on my back of any one of my co-defendants.

I didn't care about being prosecuted over this Af- to do Reuilly and we did not consider the Haute A court like a tribunal, but like an assembly of politicians, determined to get rid of their adversaries, Nantes.

But, since we need to put an end to these once and for all ridiculous stories of "treason", and since I was given the right to speak about it, imprudently involving my name in the process, I use it to say what I saw in the Place de la Nation and at the Reuilly barracks, where the Republic did not run never the slightest danger.

I will briefly recall the events of that time the death of Félix Faure and his funeral.

I had read, like everyone else, in the newspapers of February 19, 1899, that Déroulède had said, during a Demonstration at the statue of Joan of Arc: j

— Yes, my friends — he was addressing, it was written, the A crowd shouting, "To the Élysée!" — we could go there. Starting tonight, but there's a death. I respect him, but no, the newly elected member of parliament who is not, for me, the true leader of the nation. We will have to deliver in- Universal suffrage seems to be the answer. See you Thursday! Long live another Republic! Down with it! (1)

I had paid no attention to this language which had at least one fault, assuming that Déroulède was truly determined to go to the Élysée Palace the following Thursday, to publicly inform the Government.

Get advice was enough to explain the failure of what he ap- recalled his "attempt to overthrow a bad Re-

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(1) Maurice Barrès reproduces these words of Déroulède in his book Scenes and Documents of the Nation (Juven publisher).

public” which he wanted to replace with a good one; ct all serious men, with experience in action Politicians have judged and will continue to judge as I have.

I therefore took this for declamation and I did not in- I thought that the attitude of the Dreyfusards, determined to taking advantage of Félix Faure's funeral to demonstrate vio- I strongly opposed the army and its leaders. I settled, with my friends, the particular action of the Great West of France for this day, February 23rd, which is shaping up to be- it was as if it were going to be eventful.

The day before, while I was making the arrangements to-
In 1990, I received successive visits from Mr. Lasics, then that of Mr. Boni de Castellane.

Lasies, excited as always, announced the reuniontion (1) and the triumph of the good Frenchmen (1) for the next dayhand, but was unable to tell me by what means He expected to achieve such magnificent and seductive things. results. na

It's understandable that I remained skeptical when Lasies told me. He left, saying, "Tomorrow, we will be victorious."

Mr. Boni de Castellane was calmer and confined himself to me. to ask if, the next day, my classmates and I counting on "doing something".

Mr. Boni de Castellane had given us proof of his sympathy; I therefore had no reason to refuse to inform him about our projects which, moreover, had not nothing of the sort, since they consisted, once again, . to make the army and the fatherland respectable among the Dreyfusards internationalists.

Mr. Boni de Castellane approved these projects and told me that, for their part, Déroulède and the League of Patriots would act energetically. H asked me if we seconderions. i

"But," I told him, "if Déroulède and his friends fight" against our common adversaries, we will not let them - not alone in the fight against the enemy, and we will try even to not let them get ahead of us.

It has since been said that the deputy from the Basses-Alpes was...

at that time, the confidant of all the "secrets" of Déroulède; it's a matter between him and the president of the League of the Palriotes; but what I do know is that he does not He told me nothing and, above all, didn't name any of the doctors. general, neither General de Pellieux, nor anyone else.

If he had done that, even towards me, I would have found the strange thing, because there would have been no reason for that these secrets, thus spread, stop there rather that elsewhere they did not become the "secrets of Polichinelle".

We also talked about the visit that Lasies had just made. to make me announce the liberating revolution for the next day “at a fixed time” and Mr. Boni de Castellane He left me without having "betrayed" me, even in my office. Déroulède's projects.

I should add that if I'm talking about all this here, it's because... First, that there is no longer any danger to anyone, since those convicted by the High Court in 1899-1900 have paid for everyone; and, secondly, because before me The Drumonts, the Mérys and other Spiards felt they should to deliver to the public details — how distorted! — of events of February 1899, There is still the question of the "treason" of the royals lists which Déroulède used as an excuse — a little too much loudly displayed to be exact — to its failure.

Without betraying any "secrets" of which I might be entrusted - As a sitaire, I can affirm that Déraulède has absolutely misled about the ideas of the royalists, or at least of those who approved of the Duke of Orléans' anti-Jewish manifesto in San Remo,

These royalists, with whom we share common ideas provided points of contact, far from being the advers- the saires of Déroulède at Reuilly, were, on the contrary, gori- Yaincus — they too | — like Lasies, that the revolution was for the next day. | . l And, far from hindering Déroulède's actions, they encouraged their friends to support her; with the thought, of course,

to make AI drift towards their particular solution, which was their absolute right.

So, these anti-Jewish royalists never had any luck, I have had the obvious proof, the thought of preventing Déroulède to act, on the contrary; they only wished to provide guidance. him and his supporters, and to give the adventure its conclusion of their preference. g

I can add further that they were also poorly informed- as much as possible on the real means—and on the support available to the President of the League Patriots.

And even if they had been informed of everything, they still hadn't there is no point in opposing it, quite the contrary, because, by placing it solely from an anti-Jewish point of view, which makes- It was part of their program; they couldn't ignore it. that, without our Great Western France, Déroulède would not . could do nothing; my comrades and I were, in fact, strong enough and well-organized enough that the question anti-Jewish sentiment was assured of having a "deliberative voice" in this case. if applicable.

In stating this, I am not displaying excessive pretensions tions, because if Déroulède has some street experience and of the crowd, I am not entirely devoid of knowledge in this matter; and, at the beginning of the Dreyfusard agitation; while Déroulède was still at his hermitage in Chaannuities, we had, from the very first day, put the parties without the traitor to reason in the street and elsewhere.

What may have an appearance of truth in the the indiscretions we've been talking about, assuming that some parts of Déroulède's secret projects – if these projects secrets really did exist – could have been known to royalist figures, that's something we mustn't forget that the royalists are divided into two clearly distinct camps tints. –

The anti-Jewish royalists, the most numerous and of the... suddenly, but the least intriguing; and the philo- royalists Semites, who have a thousand ways to harm their political co-religionists.

It is quite obvious, for example, that if a noise of some kind of conspiracy, organized by Déroulède that by a devotee of the Duke of Orléans, could have fallen into the ear of Mr. Eugène Dufeuilie, Joseph Reinach, of whom he is the regular guest, received the first one immediately confidence.

And Pon can already see the arrival of the former head of the office policies of the Count of Paris and the Duke of Orléans in the hotel lounge on Van Dyck Avenue, with the latest Juyau on "anti-Jewish and nationalist activities".

The information "obtained from reliable sources" by Mr. Dusheet, were carefully collected by Joseph Reinach and his friends, among whom, let us not forget, we including the High Court Ranc, one of the fiercest Luxembourg's "caimans".

Having said these things, to put facts and people in their proper place, Was the Reuilly demonstration really serious?

I will boldly answer: no; and this opinion is not new Not from today, my friends know that... and my enemies Also.

And she couldn't be, because Déroulède didn't have at its disposal the essential elements of action to the undertaking he said he wanted to bring to a successful conclusion.

A statement of the facts will suffice to demonstrate this.

Having no agreement with Déroulède and his friends, I continued with my Comrades of the Great West of France, the program we had set for ourselves.

We therefore found ourselves in sufficient numbers at Père Lachaise cemetery, from where the troops were to return to their barracks after Félix's funeral Faure, to silence the anarchist gangs of prefecture, which had gathered in the same place for to demonstrate against the army and its leaders.

And, when the troops set off, not a cry hostile action had not yet been initiated. Our adversaries were... were subjected to a census of our forces and this had decided them to remain silent. The next day, we found in their newspapers... articles and plans showing almost exactly the arrangements we had made to engage the basize, in case it had been necessary.

The Dreyfusards' continued silence, we we set off, escorting the companies that challenged milks in the direction of Place de la Nation.

At the corner of Boulevard de Charonne and Avenue de Taillebourg, a dislocation took place; a part of the troops continued towards Vincennes, and the other part, to the at the head of which was a general of whom we do not knowlaughing at the name, he headed towards Place de la Nation.

I had stood for a moment at the corner of the Avenue and the Boulevard to observe the attitude of our adversaries and scinto split our small army corps in two, if that had been the casenecessary, in case anti-militarists had followed soldiers heading towards Vincennes, to demonstrate hostilement. i |

Finding nothing abnormal, we all took the ave-
Taillebourg's nuc, quite behind the general who pre-
yielded the troops we were accompanying.

Upon reaching the middle of this short Parisian street,
We suddenly saw the general stopped and surrounded
of a group of citizens gesticulating and pushing exclamor.

A Comrade, who was walking further ahead, came back in
current tells us:

— Déroulède is over there with his friends.

I didn't expect to meet Déroulède at this enright, because, on several occasions during the afternoon,
we had heard it said: "The Patriots' League is
Place de la République.

So we continued on our way and I arrived with
my comrades at the place where Déroulède and his friends were-
They were turning the general around.

There were, at most, one hundred to one hundred and fifty
protesters, among whom I recognized a number of Bo-
very militant and energetic Napartists who formed
the vast majority of the unrolledist group,

I did not approach Déroulèdé until the troop
resumed his journey.

I signaled to my comrades to gather on plu-
several rows deep and along the entire length of
the road we were following, holding each other's arms
following our usual tactics.

I positioned myself to the right of Déroulède, who was to his left,
had Marcel Habert.

My right arm was taken by Maurice P—rrès who me
said:

— It's good of you, Guérin, to have come.

I replied to him:

— I didn't "come", I met you, el jë I have no reason not to associate myself with seeing my-demonstration.

On foot along the way; Déroulède, who was very busy, waving to the crowd that was watching us pass by sympathetic, at least in part, but undifferentiated, tar ëlle No 86 joined Rious, Déroulède, I say, shouted:

— To the Élysée Palace! Citizens, come with us to the Élysée Palace!

We thus made, about two hundred meters, of lava- The naked Philippe-Auguste in the Faubourg Saint-Antoine, which we we went a few steps ahead.

And, as Déroulède and his friends continued to shout At the top of their lungs: "To the Élysée Palace! To the Élysée Palace!" cries that I was Without attaching great importance to it, I say to the President of the League of Patriots:

— You say to go to the Élysée Palace, but by which route? Do you plan to come?

— Our friends are waiting in Place de la République, he replied to me.

— So, if you want to join them, you're going too far far away, for we have passed the Faubourg Saint-Antoine and it would have been necessary to take Boulevard Voltaire.

Déroulède, with a quick glance, made sure that I was telling the truth; ct t'est âlors que, “eo fetournant, il compoigtia d'un geste quick enough to brutally attack the wretched beast which She couldn't do it, but—she probably had the büuthe gelia

possible — the bridle of the general's horse that we precededdions, shouting: |

— General, to the Élysée Palace! Come with us to the Élysée! ,

At that time, I was completely unaware of the provisions of the gegeneral, but what I'm experiencing is that the horse, already agitated by the shouts and the movement around him, expressed his emotion by pointing several times and by threatening to unseat his rider.

This one, which had been giving si-
unequivocal signs of intense impatience, applied a
vigorous blow with the flat of his sword on Dé-'s arm
rolled up, saying to him:

— Leave my horse and give me passage!

This did not indicate an agreement between this officer and the general.
general and the President of the League of Patriots; and, as
Friends of Déroulède could be heard shouting: "The army
"Is with us! To the Élysée! To the Élysée!" I asked
Déroulède: j

— But who is this general?

"I don't know," he replied. "It must be a ge-"
General Dreyfusard; but that doesn't matter, he will march with
We,

At that moment Déroulède had obviously lost everything
cool-headed, and when he added: "We're going to Paris, to
"The Élysée Palace!" He convinced me so little that I called our de-
dedicated Dupin de Valène, who provided the service of our scourers
residents in all our prepared or spontaneous events
born, and I begged him to go and ask the soldiers from before-
guard where the troops we were escorting were going.

11 returned to inform me that they were returning to their canton:
birth at the Reuilly barracks,

We were indeed walking down Boulevard Diderot and, during-
- that I told Déroulède that the soldiers were going to their

barracks, rue de Reuilly, which we were about to reach
"To dye!" he exclaimed.

— But that's impossible! Block off this street, my
Friends, block this street!

It was too late, and that was a ridiculous tactic.
would have led, if it could have been carried out, to a conflict
with the troupe, on which Déroulède said he was counting for
overthrow the government.

In the blink of an eye, we were at the barracks gate, which was crossed by the soldiers and their leader, among whom mingledrent some protesters, who had stayed with Déroulède and Marcel Habert.

All of this had seemed so strange to me that I had signal to our Comrades of the Greater West to not letServing the general and his soldiers, caring little about falling in a trap, in the company of a man, obviously of the best intentions, but who had just shown me how much his projects lacked solid foundations and selaughing,

We remained for a few moments spectators of the inciteeth that then occurred, and we saw the maprotesters, who had entered the barracks courtyard, expelled by the guard soldiers, while DérouLède was bustling about, talking and gesticulating in the middle of the courtyard and appearing to refuse to leave the neighborhood.

With the demonstration in Déroulède seemingly over, we we were prepared to follow our personal program, when Lasies, coming out of the barracks in his turn, came towards he begged me not to leave.

— Déroulède is going out, he's going to take the regiment and We are going back into Paris.

I looked at Lasies a bit like one looks at an illustration mined, speaking aloud in a dream.

"What," I said to him, "you were a soldier and even..." officer, and you come to tell me that soldiers, that the political passion does not excite in any way and those who come to return to the barracks to eat soup after a a grueling chore of the highest order, they will re-enter their belt and shoulder bag to follow a peasant, this

Even if Beijing were Déroulèdé! It's a joke, isn't it? not?

And Lasies became so convinced of this that he resigned himself to follow us when we returned to the seat of the Great Western France, with at least the satisfaction of having prevented, by our presence at the Père La- cemetery chair, any attempt at violent protest against the army and against its leaders.

The conclusion to be drawn from this account, which is very faithful and very
Exactly, from the scenes I witnessed, is that the gene-
Ral Roget, whose name we later became aware of, was not in
I have absolutely no agreement with Déroulède.

Also when at the High Court, where he came to testify as
witness, they committed the unclean act of confronting him with
a mischievous boy, tastefully styled by an intellectual.
A militant Dreyfusard, in an attempt to compromise a
general officer in an adventure to which he had been
haughty contempt for Prosecutor Octave Bernard and his “
disdainful answers to an interrogation that was a
Shame on those who imagined it.

We also mentioned the name of General de Pellieux,
while this one was mottled and, consequently, in
the impossibility of protecting against the role that is being assigned to him-
silenced.

I don't know if General de Pellieux had taken a commitment-
any kind of arrangement with Déroulède; this one, in any case,
He never said it, and I congratulate Pen, especially if
This commitment was able to exist.

But what I know is that, even agreeing with the
- President of the League of Peer-
the location had been at Place de la Nation instead of the
'General Roget, he could not have committed the folly of marching
...on the Élysée Palace; in the conquest of power, seeing what:
a tiny handful of Sp, his alleged accomplice, was

accompanied.

A company of this kind urgently demands |

THE HIGH COURT ati

the support of a crowd capable of leading the troops and
These are not the ones, especially when they are not represented.
sent, as would have been the case for General de Pel-
places, that by two or three hundred men composing
a simple military parade detachment, which can
to start such a movement in the middle of a city like
Paris. to

Trying to get people to accept stories that seem-bles by overly naive people or by hypno- citizens manipulated by skillful staging or by detours or inflammatory articles, fine, but they don't dye Not a minute to spare for a serious exam.

Déroulède and his friends were playing their part in donnant, in very good faith I want to believe it — we take so willingly turning his dreams into realities! — to the Case of Reuilly has an importance it never had before.

For their part, the government and its supporters have eager to let this legend of the "ter- "a dangerous situation" faced by the Republic.

— They found two advantages in it.

First, being victorious, she increased their presstem of all the power that was so freely attributed to ` the one who was the vanquished.

"And then—and this is what they cared about most— they were preparing to make this "simple demonstrationtion", transformed into a "terrible attack", the pretext necessary and difficult to find for their coup executed a few months later.

The Reuilly Affair served as the basis for the ruling of competencetence which allowed us to be judged and condemned despite the protests of eminent legal experts, who rightly described this ruling as a matter of jurisdiction. house.

I would gladly have left the rep- to Mr. Déroulède tation of having conceived and organized a coup d'état capable to overthrow the government, if certain of his friends, and with them Drumont and Méïÿ, did not take me to ia with such bad faith.

-~

I was willing to risk the penal colony, where Prosecutor Bernard was asking the Senators to send me — which is unequivocal proof that I agreed with Him, isn't that right, Messrs. Drumont and Méry? — but I I cannot extend my admiration for Mr. Déroulède to to serve as an excuse for his faults and mistakes in passing for the "Traitor", revealing secrets I never knew known but which never existed.

That is why I am speaking today, when there is no no longer any danger to anyone, after remaining silent when I was most threatened and most severely affected of all those convicted by the High Court.

Everything about that 1899-1900 trial was strange.

The arrests that preceded it resulted in casualties. many among humble citizens who had never-but were involved in this demonstration in Reuilly, of which we was to form the basis of the accusation and the sole pretext convictions handed down.

And yet, neither Mr. Syveton, nor Mr. Talmeyr, nor Mr. La-Neither Sies nor Maurice Barrès were bothered.

I understand Maurice Barrès, because our new-This academician is, above all, a writer, and he is silent there. more as a historian, always interesting to read, than as a conspirator.

And he had the integrity never to be among the slanderers of prisoners and outlaws.

I also understand that the government may not have considered imprisoning Mr. Talmeyr, whose name is mentioned among the people surrounding Déroulède instead of the Nation (1).

Mr. Talmeyr, whom I don't recall ever having I was told that he was nothing like an adventurer; he was, pavatt-He, a calm man, curious about studies likely to RD material for copying good report and placement

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(1) Article by Mr. Ronnamour and Scenes and Doctrines of Nationalism Maurice Barrès (Jüven publisher). to

easy, and I only had to deal with him regarding one article published in Le Gaulois by Mr. Arthur Meyer.

This article was titled Fort Friedland and Mr. Tal-Meyer defended a young gentleman who was accused of special customs, but which had the appeal, not disdained-

It was understandable for Mr. Talmeyr to be the son of a wealthy family rich and capable of being grateful to the avocats of the accused.

Mr. Talmeyr insinuated that the arrest of the young man from Adels-Ward was a diversion at some opera, I don't remember which one. government action – that, I believe, of the expulsion of congregations, which Mr. Talmeyr and his friends have never defended, other than by the pen – hence the Fort Friediand, an inappropriate allusion to Fort Chabrol.

I had to make Mr. Maurice Talmeyr understand everything the impropriety of his conduct and to demand from the Gaul the in-Serving of my letter. Us

I should add that I was still in exile when Mr. Talmeyr se. allowed himself to write his article, while this ex-manifesto-so much of Reuilly, so well protected by the police of the minis-Mr. Waldeck, was enjoying the pleasure of a kind and sumptuous hospitality in a castle in the South of France.

Mr. Talmeyr owed a great deal to those who kept me in their cells, a proof of recognition, for not having never thought of sending it, even for twenty-four hours, to Depot or at La Santé prison, where they remained for many months young people like Cailly and Brunet.

Wasn't I right to say that everything was strange? in this High Court trial, for which the government-nement found before, during and even after, con-very peculiar courses to aggravate, through trials infinitely painful morals, the condemnations that he had dictated against the men he wanted to get rid of-shave. i

Next to Messrs. Maurice Barrès and Talmeyr were also Messrs. Syveton and Lasies; and it is necessary to agree-to say that both could and should be considered

denounced as proven conspirators, because they counted among the leaders of the opposition.

Neither of them was bothered, however.

For what ?

For Lasies, I can understand it to a point. Gest un
packed; and, free, it poses little danger to its adversaries.
saires. His eloquence from the South! serves them on the contrary;
And, if he were involved in a serious conspiracy, it would be primarily
SOS accomplices who might be in danger because of him.

His imagination is inexhaustible and his hesoin do par-
Limitless learning.

When he came to testify as a witness before the High Court,
His statements were such that Prosecutor Bernard,
In his indictment, he was able to say:

— The defendants and their lawyers contested the de-
positions of prosecution witnesses, cited by the prosecution
to demonstrate the existence of the conspiracy; I have not been-
I care for all these witnesses; one alone suffices for me, and that one,
The defendants will not reject him; he is one of them, and that is
My best witness is Mr. Lasies.

And Prosecutor Bernard was right, because Lasies was

came to say, in the bar of the High Court, that, if the agreement
The agreement between the accused could have taken place during a meeting which
had taken place at the headquarters of the Grand Occident of France, this
would not be the defendants in the High Court who would
in prison, but the Senators and their friends.
At this meeting, where representatives of the organizations
opposition parties were to meet to decide on a
joint action: against anti-patriotic demonstrations
questions of the Dreyfusards, MM. Galli, Le Provost de Launay
and Lasies wanted to impose the direction on everyone
unique to Déroulède, whereas I advocated, okay
with the majority of the assembly, a Federation of organa-
opposition groups, each of these organizations
hyaït, in the Federation's Steering Committee, one or
several representatives.

The unfolded combination At failed the agreement and
bn se sénaya plutôt mécontents les unà des autros .

We think if Lasies' statement made a difference to T's effect on
Our adversaries have become our judges.

And one of them, Maxime Lecomte if my memory serves me right.
"Exact!" he exclaimed.

— That proves we were right to take the

fronts |

Lasies had valiantly "made white with... our sword".

He could perhaps have left that task to some of us and
to others, but her temperament does not allow her
reflection when concerned about the "dignity" of his "friends"
the concerned one.

Later, at the time of the amnesty vote, he still
preserved the "dignity" of the outcasts, by taking vio-
demented to part of the former Minister of War, André, de-
erased, however, long ago, and with which he was
to you and to you in the corridors of the Chamber above-
forward.

I hold no resentment towards any of this.
Lasies; but we will agree that this is quite inconsistent.

And it's not with inconsistency and inconsistencies.
that we can hope to defeat political tacticians of
the strength and experience of our opponents.

Hence the persistent defeats of the opposition; which
It may surprise that the ignorant and the overly cr-
dules.

Uri, another protester from Reuilly, also benefited
of governmental clemency; and that one was, or of the
less was considered, for a person of importance.

I want to bet on Mr. Syveton.

I was unaware that Syveton had been on Déroulède's side
in Reuilly and it took Maurice Barrès' book to...
Learn it later.

Why wasn't Syveton involved in
the plot and nothing was stopped, while he was incarcerated
it was simply a matter of ordinary workers, who had committed no other
It is a crime to be part of our Greater West
From France?

It is true that the opposition's failures, despite a
first partial victory in the municipal elections of
1909, being due in very large part to the intrigues of
Syveton, the ministry was well advised to let him be free

to continue and perfect the work of disorganization
opposition forces.

I will return to Mr. Syveton's role in a cha-
the following clown to demonstrate what I am asserting here.

+

The High Court convened and the captivity order issued,
we attended, as not disinterested spectators, the
the most odious farce of justice imaginable
see.

For my part, in addition to the charges that the prosecution had
united against me, and which made me liable to
the death penalty, along with simple punishments
police, for throwing household waste over the walls
from Fort Chabrol and at irregular hours!
The file of the Investigating Commission contained the most
abominable accusations of which, several times already, I had
led to the conviction of the perpetrators, who were found guilty of lying and
of slander. | | : |

Anonymous brochures, which I handed over to the Public Prosecutor's Office,
for the legal proceedings I had initiated, were resumed
by the accusation, and I was threatened with sensational depositions-
tionals from which my definitive confusion was bound to result
and the demonstration that I was an abominable bandit.

That's all!

Waldeck, his police officers, and the judges were not looking for
only to eliminate me, but they wanted to try to
dishonor me beforehand.

This task was entrusted to witnesses Mallet, Verdier, Ro-
Blin and Haranchipy, characters I wouldn't take
There's no point even talking here if their depositions, of-
before the High Court Commission, were not the
the most obvious proof of the 'infamous' manipulations at-
what recourse did the government have against a man

who had the great satisfaction and the great honor of
to deserve the hatred of his enemies to such an extent.

When the printed file was handed to us, my co-accused, our lawyers and our friends showed me their concerns about the method used against me.

And the most experienced lawyers kept on tell me:

— Beware of what is being plotted against you. You are not in an ordinary court, where it is it is already so easy for a rogue President to gag a accused person they want to dishonor. You are going to be dealing with political opponents, and an Attorney General ready to do anything to deserve the promotion promised to him following the High Court's decision. You will have a very difficult time. to do justice to this scaffolding of slander and lies, and your situation as the accused in these conditions tions is particularly atrocious.

I replied to everyone: |

“— Rest assured, slander and lies are not dangerous only when they move in the shadows and during-that the slanderers hide and escape all responsibility. Far from being moved or worried by what is happening Prepares against me, on the contrary, I am pleased. It is the first time that, publicly, I will find myself with my slanderers and I answer you that it is me who will have the last word in the adversarial debate which is being prepared, and I await in complete tranquility the cons-science and mind.

The first witness was Mr. Mallet, an important industrialist. so much, deputy mayor of the 19th arrondissement and to whom I had been entrusted with the task of "executing" it.

The roles changed; and, far from having to experience the the effects of this individual's hatred, it is I who con-defeated: for fraud against customs and excise; of crimes of hoarding and collusion, falling under the ap-application of article 419 of the Penal Code; of deception to with regard to large railway companies and odious and dishonest conduct towards her collaborators the most loyal and devoted.

The testimonies of Messrs. Lucas and Warin and of Ms. Pa-Gniez, to name just these names, completed the fixing the opinion on the principal character witness cited against

Me.

These witnesses affirmed the consistent correctness of my
Mallet's conduct and unfair practices.

One of them, Mr. Lucas, even added:

— I did a lot of business with Messrs. Guérin
and Mallet, but I had to give up all relations with
the latter, so as not to be compromised in dishonor-
neat operations.

Mallet's deposition lasted almost two hearings, and,
It ended before I had even finished providing
the irrefutable evidence of the character's unworthiness,
on the protests of the senators who, stunned by the at-
Mallet's pitiful state, which seemed to implore his return
He saw from there the bar where he was literally collapsing, demanding
end of the deposition by shouting: .

— But the witness becomes the accused. Do it.
leave.

After Mallet, I was waiting for the next day for the compa-
The testimony of witnesses Verdier, Roblin, Haranchipy and I had
requested various existing files from the Public Prosecutor's Office and con-
surrounding these individuals.

To obtain these files, I had to submit concluding arguments.
sions, long motivated, and this against the will
from Prosecutor Bernard that the High Court had to decide
that they would be communicated to me.

A contrary decision would have been too scandalous and,
On the other hand, the members of the High Court did not suspect-
They were not aware of what these files contained and what
I was going to find weapons there.

I even believe that Prosecutor Bernard was unaware of it.
element.

What made me believe it was that the next day, at the mo- -
where we were preparing to appear in court,

I saw my lawyer, Mr. Joseph Mé-, arrive in my cell.
nard, who announced to me, quite triumphantly, that after the deposition
Mallet's sition, which had turned into confusion for the accusation
At the hearing, Prosecutor Bernard abandoned the idea of hearing the

Witnesses: Verdier, Roblin and Haranchipy.

To the surprise, whether genuine or feigned, of Mr. Ménard, I I did not share his satisfaction.

If the Attorney General, who had taken note of the files requested by me, wished not to see in court the witnesses he so prudently renounced, I wishlais vif, poür må patt, me trouver en leur présence and publicly.

I therefore informed Mr. Ménard of my intention to... to cite if the prosecution were to abandon them.

Mr. Ménard, despite his insistence, could not make me... he denounced my determination and he announced to me that he was going to communicate to Prosecutor Bernard.

The next day, a new approach and a new insistence from Ménard to get me to agree to the non-hearing of three testimonies in question.

I made it very clear to him that my decision was not in no way modified.

My defender returned a third time, fleeing the charge Two days later, by asserting myself as supreme the reason, that these hearings would prolong, considered the debates were stifled — which did not move me — but that my co-defendants would bear the consequences the judges' bad mood, while, among them, a large number could already count on an acquitabsolutely certain.

This argument made me agree to not hearing the Messrs. Verdier, Roblin and Haranchipy, but on the condition absolute that, although zón comparants at the bar, I would have the right to discuss their depositions in my. explainedtions and to produce evidence of their lies and of their slander.

Mr. Ménard went to see Prosecutor Bernard and

He informed me that my rights would be respected as I I desired it.

When, upon my return from exile, I saw Mr. Ménard at his home,

To put it simply, I want to express my thoughts on his conduct towards me.
In light of the past few years, I reminded him
this High Court incident and I asked him how-
lying, having been the spokesperson for Prosecutor Bernard
to get me to consent to the absence of witnesses
Having not been heard, he allowed it to be published without protest.
in La Libre Parole, that if these hearings had not
This took place following a secret and direct agreement between
I was Prosecutor Bernard.

— What you say is correct, and I protested to
Drumont and Méry against their claims.

"This protest was never known," he replied.
I said, and you owed it to your reputation as a lawyer and an honorable-
You, a simple man, didn't formulate it publicly. You didn't have
You didn't do it, you let me be slandered by misery-
bles, whose bad faith you acknowledge, but whose
You remained a friend, making you, through your silence, the
complicit in their infamies.

And, Mr. Ménard, whose attitude was pitiful, to re-
'lay:

— What do you want, I have my own personal interests to me-
swimming and I couldn't protest publicly without me
to create enemies capable of doing me a lot of harm.

How beautiful and elevated is the role of the lawyer thus-
bounded to the interests of the individual and the satisfaction of
his political ambitions!

Not only did Mr. Ménard not protest against the
calumnies from his friends Drumont and Méry, but, to mis-
to withdraw the subsidies from the Libre Parole electoral fund
and that of Syveton, crates which were deliberately confused
a third since Drumont had reconciled with the one he
called the ridiculous and pretentious pawn, the great treasurer
of the French Fatherland, my defender of the High Court
he became the man for all organized legal enterprises

-oo ne

targeted against our Great Western France, its journalists
naux, its proscribed General Delegate and its members.

I will return to this subject in more detail later

speaking of the lawsuits brought against us by Mr.
Devos, trials in which Mr. Joseph Ménard played a part
a role of loyalty and honesty that is more than debatable
bles.

Why did Attorney General Octave Ber-
Was Nard so eagerly giving up on the hearing?
Witnesses Verdier, Roblin and Haranchipy?

That's what he had learned from the court records which
I had "demanded" communication, that these individuals
were exposed to the most unpleasant setbacks if one
had the imprudence to confront them with me in the dock
of the High Court. D

De Verdier, whom I will not discuss here (as with the two
other characters) than because of his role as a witness to
The High Court, I have little to say to re-
to put the facts in their exact place.

When I met this individual, he was associated with a
Mr. Caen for the trade of oils and greases ct
their factory and stores were in Plaine-Saint-Denis

The situation of the two partners was, on the surface, pros-
father; and, when I welcomed the proposals they made to me
did, I was completely unaware that their company did not live
was worth more than just the circulation of convenience bills,
negotiated by the brother-in-law of the Jew from Caen, interested in a
Discount bank, which has since gone bankrupt
ture.

This awkward situation of Verdier and Caen was to me
revealed a few months after the founding of our May-
his Verdier, Caen and Guérin, which had as its object
the importation of refined petroleum products, along with
I learned that 195,000 francs in drafts, bearing my
name, had been put into circulation without my knowledge.

These bills of exchange had been handed over by Messrs. Verdier and

_ Caen to the latter's brother-in-law to cover the debt

important that the private house of my two dependents
companies had in the Cahn and Co. bank house",

I asked for an explanation regarding this irregular traffic.
gulière, first to Verdier who placed all the blame on
Caen, then to the one who tried to look down on him in
telling me: that as a general partner he had only used
his right, by creating these treaties also signed by me
name.

We think about how I received this reason and I
I told Mr. Caen, as well as his brother-in-law, that if these
drafts were not immediately withdrawn and destroyed,
I will file a complaint with the Public Prosecutor's Office against those responsible.

These treaties were withdrawn and Caëh, què Verdier aban-
gave rise to my legitimate resentment, had to leave our
house.

We settled his situation; he received the share that could-
it was coming back to him; and, a few months later, Verdier was...
He also broke off their association with him.
Verdier and Chen. d

This separation of the two partners was explained by...
all the better that the share capital of their particular business-
The liere — 300,000 francs — had long since been devoured,
"By Verdier," said Caen, "By Caen," replied Verdier.

And, when the first brochure appeared in 1892...
between me, signed by a Mr. Boivin, who later implored
my pity to avoid the effects of the condemnation which
had reached him for his slander and defamation, I
I asked two friends, including Mores, to accompany me to
Caen, which we found with some difficulty and which must
confess before my witnesses the accuracy of what I
reproduce here.

And, to provide proof of the bad faith of
Drumont and his scribe Gaston Méry, who have
dared to write, in La Libre Parole, in 1902, that they were unaware
Absolutely these incidents, here is what La Libre Parole -
published in its issue of March 11, 1893:

Minutes.

We certify that Mr. Caen acknowledged in our presence:

lo Sa pos to the brochure signed Boivin;

20 That he had had to leave the Verdier, Caen and Guérin company following an abuse made, for his personal benefit, of the signa- social ture by means of false bills of exchange, amounting to approximately 125,000 francs, put into circulation by him.

This confession was made to us on February 25, 1893, during a visit to Mr. Caen, at his home, 17, rue Lagrange, at 6:45 of the goir.

Signed: Marquis pe Morks, LEFÈVRE..

As for the rest of the brochure, which was of the same accuracy that the part concerning the Jew Caen and his grievances against me, I addressed two letters to the signatory Boivin. witnesses, even taking the initiative to propose the prior constitution before any meeting, of a dury of honor- aeur before deciding the question of honorability to my subject, and that of the good or bad faith of my advers- . sare.

After very long talks, caused by the pecu- Jades of Mr. Boivin, here is the letter that my witnesses they sent me and which was also published by La Libre Parole, in its issue of March 4, 1893, to the fourth column of the first page:

Oh friend,

We have offered, on your behalf, to Mr. Boivin, the constitution prior tution of an honorary jury, to which he refers sion in its brochure.

This honorary jury, which he was unable to constitute- kill immediately, had to reunite, agreed with us, at the return from Saint-Mihiel, that is to say today at three

oures.

We have just received a letter from Mr. Boivin in which he announces that he is backing down from your offer to constitu- tution of the Honorary Jury and he invokes fan- pretexts taisisteu, from which it appears that the people he named-

Those mentioned in his brochure refuse to follow him in the field insulting and defamatory where he has positioned himself.

Mr. Boivin acknowledges his powerlessness to prove these defamation claims you made and, moreover, he refused to grant you the reparation by arms to which you you have the right.

We must declare, to edify the people who have We were able to receive Mr. Boivin's brochure, which you gave us enabled to judge the value of the allegations contained therein outfits, in naus accompanying at the home of one of the aforementioned persons,

She admitted to us that the accusations of Mr. Boivin's statements were inaccurate and that, far from having had to To complain about you, on the contrary, it was you yourself who had to protest against the acts of which she was guilty.

Signed: Morks, LEFÈVRE. |

As we can see, it required an uncommon audacity. to Messrs. Drumont and Gaston Méry to resume, in 1902, that is to say, ten years later, against me, the infamies that were... forgotten in 1893, when La Libre Parole had recorded

the evidence of the slander to which I had been subjected:

part of political opponents who were, at the time, also those of my latest slanderers.

The Boivin brochure, which includes all the different campaigns famatory accusations that were made against me for twenty years, had been primarily inspired by the Petroler Mallet. l

And, when the time for responsibility comes, when, asking Boivin is aware of his insults and slander;

. had to run the risks of the infamies committed, Mal-Boivin was letting go, refusing to follow him onto the field in-legal and defamatory in which he found himself caught; but, from Furthermore, here is the statement that Mr. Mallet made to me to hand over in order to escape the consequences of his conduite:

Paris, March 7, 1898.
Mr. Jules Guérin:

Having had the opportunity to see Mr. Paul Mallet, and of Pentre-

"I have a brochure signed by Boivin," this merchant told me

CRE

having communicated to Mr. Boivin, at his request, in a but exclusively political, a number of documents relating to a lawsuit brought against you by the Société de Colombes, - but to have remained completely uninvolved in the writing of cotte brochure and the opinions it expresses.

Signed: Pierre Purn.

All these documents, and many more, which he–
It would be impossible to reproduce here, because of the space that they would take, were read in the High Court; and, nor Mr. Mallet, nor anyone else, dared to deny its accuracy.
or to challenge its scope.

The Boivin brochure was later reissued under false pretenses.
names or with names and addresses of printers having never existed, I filed a complaint against the au–
Those responsible for this garbage were convicted several times; and it was in the files of these trials that I had ruled in favor of my slanderers, as the Prosecutor Bernard and the High Court's Investigating Committee went to find evidence for their accusations, including it was so easy for me to publicly ripen completely until–
tice,

–The bad faith of Drumont and Gaston Méry was pushed to such an extent that they ended up forgetting the assessments that they had published, in the accounts Proceedings of the High Court hearings, reports signed by Gaston Méry himself.

If I wanted to reproduce all the articles from La Libre Words condemning the conduct of his Director, it is by hundreds that I should count.

One quote will suffice.

(Libre Parole, November 21, 1899). But it was throughout The audience stirred with indignation when Guérin, all stirred himself with the words he had spoken, demonstrating the ridiculousness of the documents in the file, proura that part of the requi- The site had been copied — verbatim, word for word — on an anonymous pamphlet, the work of some Jew, which some years earlier the Public Prosecutor's Office had,

— Ohl... said the entire audience in unison. Mr. Ménard stood up. In a few words he demonstrated that the infamy committed was even more abominable than his client claimed. This brochure, in fact, is by Érart Guérin himself, who HAD HANDED IT OVER TO THE ATTORNEY GENERAL.

Signed: Gaston Mér.

If the High Court's accusations were infamous, if

The listeners at the hearing of November 20, 1899, shuddered. of indignation at the denunciation of such judicial procedures what should we feel for the men who have, Three years later, copied and rewritten to make articles insulting and slanderous against an outlaw, the same brochures, reproduced in an indictment which they described as were proud of the infamous and the ridiculous. I could, it seems to me, stop there regarding the testimonies of Messrs. Verdier, Roblin and Haranchipy, taken up by Gaston Méry and Drumont, and send back the readers authors to the official reports published by L'Eclair, according to the stenographic record of the debates, reports which mentioned, in all their details, the refutations and the evidence of the lies committed to try to me dishonor.

But I would like to dedicate a few lines to each of the witnesses, so prudently excluded from the High Court by the Attorney General Bernard,

For Verdier, there are witnesses and indisputable evidence. '.— and which, moreover, were never discussed by per- sound — establish that this individual never had to to pity me, when on the contrary I had against him the most serious grievances.

And, when he said, in his deposition:

— Guérin made me lose a lot of money, by agreeing-
lying, this false claim of gossip from a
His imbecility would make even the most gullible smile; he was a demon-
It is true that the only sums lost by Verdier, e? by my

has

His mistake was that he hoped to reach the Petrolers.
united, for the disappearance of our rival company
of their companies, a combination in which I find myself
I formally refused to enter, while the share that one
The amount paid to me was 500,000 francs while Messrs. Ver-
Dier and Caen each had to be content with 150,000 francs.

Hence the 300,000 francs that I obviously caused to be lost to
These gentlemen, who were ready to sell themselves, because
that I did not like to let myself be bought, |

To lose his fortune and that of his family, Mr. Verdier
didn't need anyone's help.

It was quite sufficient there; and, scarcely associated with
I heard him and his friend Caen reproach Verdier
of being lazy, a party animal, of spending his nights gambling where he
was losing considerable sums of money.

In a single evening, at the Cercle du Château d'Eau, rue
From Bondy, he left 15,000 francs at baccarat.

Under these conditions, we can understand how much capital
from their oil house in Plaine-Saint-Denis,
went quickly.

300,009 francs at that rate won't last long.

Verdier's reputation, as a player and as a...
late, was well established in the "world of fun".

He was even honored with a special chapter in a
book, The Memoirs of a Rabbit-Layer, which appeared
in 1887.

It stated that, during a trip by Verdier to New-York, where he was going for the Verdier house and Caen,
having brought along a girlfriend, she, on the
the ocean liner attracted the attention of a very wealthy merchant

Chicago pigs.

And the beautiful girl — Margot was her name — posed at Ver-
to issue his ultimatum.

— Give me 20,000 francs, which are offered to me by the
Rich American, or I'll "drop you".

To avoid being "abandoned" by the Chicago Man,
Verdier "casqua" the large sum; what his associate
Caen found it very bad, because the funds, thus sacrificed to

an operation so completely unrelated to the affairs of
the house in Saint-Denis, were intended to buy
oils and fats, and not to grease the "paw" of the
Sweet Margot.

Verdier never disputed the accuracy of this story
from across the Atlantic, and I have personally too often
noted Verdier's lamentable condition, when his cruel
Margot refused him access to her lagis, the rent of which
was, however, the responsibility of the one she called irrespetty his "greasy", for having been able to doubt
a moment regarding the accuracy of the author's information
from these Memoirs of a Rabbit-Layer.

Since then, Verdier has become a bookmaker, a merchant of
"unbreakable pipes," under the high patronage of his good
friend, Rondeaux (1), director of Paris-Courses.

—Ask, complete results, for trips!

I was not surprised to learn, while I was
in exile, how much the presence of this regular reader of our Hippo-
urban and intercity dromes did little to flatter Mr. Stephen
Pichon, his cousin by marriage, when Verdier
felt obliged to go to the train station platforms to present
his best wishes to our Resident General in Tunisia, when

'He was either arriving in Paris or leaving the capital.

— It is most regrettable, said one day an attaché of the
Ministry of Foreign Affairs, which knows Verdier and
his current acquaintances, which this gentleman does not com-
Don't assume that his place is not here.

Verdier was one of Drumont's, Méry's, and
Spiard-Oswald against me; and, in doing so, he suffocated

his personal hatred and his political hatred, because, one must not

(1) One night of excessive revelry, an adventure befell Verdier and his friend Rondeaux, which Mr. Olids, the merchant on Rue Drouot, must remember.— Our two Partygoers, very drunk, were wandering around around 8 a.m., going to get We were resting well when, passing by Mr. Olida's shops, the idea The man had just grabbed a huge wheel of Gruyère cheese to play discus rolling. The boys intervened: discussion, quarrel, fight with our Detox for the thugs who wanted to continue their game and, finally, a good roll received by Verdier and Rondeaux. The latter, defeated but not content, had the idea of aSign M, Olida for assault and battery, and the correctional court dismissed you aveo, congratulations to the inconvenienced trader.

Not to be overlooked, Verdier was a militant Dreyfusard. in his capacity as a Protestant and Freemason.

— Down with Dreyfus! Away with the Freemasons! Isn't that

No, gentlemen Drumont and Méry!

But let's leave Verdier to his combinations of bookmaker, and let's come to this other witness of the High Court and Drumont: Mr. Roblin.

I could say "the Roblin brothers," because there are two of them, The father and the son.

The son was presented to me by Mores, who himself had known by Drumont.

He proposed to my brother and me that we enter into a rebusiness development and to take an interest in imports of Oil that we had companies.

He had the air of a serious boy, eager to create for himself an occupation; we accept.

We soon realized that Roblin's son was only looking for a pretext for handling argent, and, as our time was largely occupied by handling, purchasing and sales, we had left, at his request, the responsibility for accounting and the financial aspect.

As an accountant, he brought us a bizarre, absounsuitable for any accounting work, but who considered him a great inventor who, we affirm- Master Roblin, imagined a basket of a special shape, to to attach to the rear ends of the hens to prevent them from break their eggs!!

We were forced to dismiss this peculiar comptable, which the Roblins replaced with another individual, even more incapable than the first, and who hadn't even not the excuse of dreaming of inventions, even if they are also biodd that the little basket in question.

Forced to get rid of it, once again, our Our partner brought us a lame man who couldn't walk. more or less straight, just to get going with the cash register.

We wonder if, under these conditions, our accounting was well maintained.

Roblin Jr., while he was taking care of our funds, had been given a power of attorney by Roblin senior to administer his account at Crédit Lyonborn,

He fulfilled this obligation in such a way that he could, by means of 500 francs that he officially withdrew every month from 'our social fund, having horses and cars, boyluxuriously furnished apartment, 1, place d'Iéna, of which he had entrusted the decoration to a talented artist who had painted on the walls of this very elegant young apartment partygoer, suggestive compositions, well made for to interest the regulars of the place.

And, when Mr. Roblin Jr. traveled, he disdained the democratic railway, preferring roads to it, which he traveled in a comfortable carriage, drawn by two postmen and accompanied by a coachman-footman who It complemented such a magnificent crew perfectly.

With such a lifestyle, the father's account lasted... little by little, and then one fine day, he found himself completely dry.

We were in the midst of a struggle with the allied oil companies. who, having been separated for a year, had just unionized again and who ardently desired the disappearance of our modest home.

To make up for the deficit he created in the family fund-
Roblin then conceived the idea of negotiating with our competitors
the fall of our house; and, in anticipation of the putting to
Having executed this plan, he began to rob
our stores of all valuable merchandise that it
could easily steal in our absence.

Ti operated mainly on raw materials for perfumes
merie, because these materials were very expensive under a very
small volume.

And, one of the reasons that had determined the Prosecutor
General Renard dismissed Roblin's deposition, that is
that, in one of the files, which I had requested, by name-

numerous statements from our former employees denounce-
were hiding these diversions.

And, in terms of grievances, there were really only those –
How justified! – that we had the right to formulate
against our unscrupulous associate.

Upon leaving our house, Roblin established himself as a perfumer.
under the name Roblin and Co.

The "Company" consisted of the "dad" landlord
from some of the funds and a few friends, skillfully
"They tapped them" and never saw their money again.

And, since scruples had not yet occurred to the Roblins,
Since we got rid of them, it happened to them
a rather unpleasant adventure, which ended with a
unfair competition lawsuit and a conviction
8,000 francs in damages and 3,000 francs for insert-
articles in newspapers chosen by Messrs. Roger and Gallet,
the well-known and honorable perfumers.

Messrs. Roblin and C'e had devised a plan to counterfeit the trademark
universally renowned colognes from Jean-
Marie-Farina, and the Civil Court of the Seine (1st Chamber)
in his judgment (1), very harshly reasoned for the falsifiers,
ordered the confiscation and destruction of
all leaflets, current price lists, labels, stamps,
invoices, which had been seized and described.

This conviction marked the end of the new entre-

Roblin & Co.'s acquisition, which had swallowed up huge sums of money
load-bearing.

Since then, Roblin Jr. has used his business talents
towards automobiles, with which he will perhaps be more
happy, unless another accident happens to him!

As for the father, who came as a witness to vouch for him...
testimonial of Gaston Méry's loyalty and good faith —
and it is only in his capacity as a witness in this case
that I take care of him here — he remained a firebrand of the Circle
of Letters and Arts, where it also functions as:
"Lender," a profession that reportedly pays well

(1) The Gesette des Tribunenx of January 21, 1901 published the judgment in full,

more than that of a perfumer, even by falsifying the
competing brands to deceive buyers.

And let no one imagine that I embroider for pleasure
to avenge myself for the false testimonies of Messrs. Roblin, father
and sons, for here is one of the letters that were sent, in
May 1902, to Gaston Méry to protest against his subscriptions
pathetic lies:

Mr. Gaston Méry,

I must tell you of the astonishment I felt.
when I saw you speaking, in dithyrambic tomes, of the
high honor of Messrs. Roblin, father and son.

I'll leave aside the latter, whom I don't know; but,
For the other one, it is not the same.

He couldn't believe his eyes, because it was the first time
that he is awarded, except by people of his own kind,
equally laudatory descriptions.

You seem to have only superficial information about him;
I will enlighten you. | l
Formerly, Cashier-lender of the Circle of Two Worlds, one
claims that he made a considerable fortune there under certain conditions
honorable people. I won't insist, because I only know it from...
hearsay; but I saw him at Pœuvre in the English Lounge where he preached
was at 50 0/0 per quarter, or 200 0/0 per year, to the players

excavated.

Mr. Guérin was mistaken in calling him a proprietor of
Inpanar, he should have said "claquedent".

+

Gaston Méry did not boast about the reception of this
letter, nor, moreover, of a number of others whose authors
sent me the copies.

And it was this Roblin senior who came to the Ninth Chamber,
in 1902, during my exile, to vouch for the honorabi-
Gaston Méry's birth, adding that, for his part, he had
caught one day breaking into a safe.

And, as my lawyer was requesting the court to acknowledge a
“such an enormous, which constituted the most blatant of forgeries

$

According to testimonies, the President tried to get the gentleman out of this predicament
Roblin, saying to him:

— Don't tell stories like that, you're going too far—
Set the measure; go and sit down.
I nevertheless prosecuted Roblin senior for forgery.
testimony, and I was dismissed, under the fanciful pretext
that the testimony, against which I protested, had not had
of no importance to the Court that had heard him.

He still prospered for a long time, when this judgment
was rendered, I had to give up pursuing this case, as
others of the same kind; my forced separation and the
enormous costs resulting from these trials made me ren-
were impossible to support.

As for the fourth witness, Haranchipy, he was also dismissed.

by Prosecutor Bernard, it was even more extraordinary-
naire, ;
This individual had come to rehearse before the Commission
instruction from the High Court, October 16, 1899, a
abominable slander, directed first against my brother

and that on that day he formulated a complaint against me.

However, six months earlier, following an investigation and
of an expert opinion requested by us, Mr. Haranchipy
had been forced to confess his heinous lies.

The proof was in one of the files, which I had
demanded communication; and, however, the Commission
the investigation, chaired by Senator Bérenger, had not
did not hesitate to record this new infamy, which had been gathered
under the oath of Senator Chovet.
We wonder if, under these conditions, the Attorney General
wanted to avoid the appearance of Mr. [Name] as a witness
Haranchipy.

This individual was also, in 1902, one of the guarantors of
Gaston Méry and Drumont; however, the Libre
Parole had published, on May 7, 1900, four months after my
The arrest at Clairvaux, the following note in second grade
pase, as a judicial report of the Courts of
the day before + |

+

The Haranchipy-Guérin affair.

Mr. Louis Guérin, brother of the prisoner of Clairvaux, poar-
.followed, before the eighth correctional chamber, one of the
witnesses of the High Court, at whose hearing Mr. the Prosecutor-
General Bernard, who had cited him along with all the others
enemies of Jules Guérin, felt compelled to give up.

Mr. Haranchipy had accused Mr. Louis Guérin of having con-
Haranchipy forged his signature and falsified it.
affixed to the bottom of a company document that bound him to
Mr. Guérin.

An investigation has been opened against Mr. Guérin for the crime of
false, naturally, resulted in a dismissal order.

Expert Charavay stated that the piece, alleged to be a forgery
by Mr. Huranchipy, was indeed the latter's; and, of two
other pieces, which he said had been signed by Louis Qué-
`rin; Mr. Haranchipy had to acknowledge himself as the author.

Under these conditions, Louis Guérin had no choice but to as-

Mr. Haranchipy signed for slanderous denunciation,

Mr. Joseph Ménard, with his usual skill, supported the
complaint, and Haranchipy looked pitiful when he-
after lengthy debates and deliberations, the
President reads a judgment that sentences him to fifteen days
a suspended prison sentence, a fine of 100 francs and 2,090 francs
damages.

The individual, thus convicted of slanderous denunciation-
nieuse, to a fine, to damages and to the
prison, had been put in contact with us through business
the brother of one of our friends who highly recommended-
Mr. Haranchipy, who had just completed a
an inheritance of 53,000 francs, and wanted, we were told, to enter-
to take on a case.

Of this inheritance of 53,000 francs, 20,000 francs were
initially absorbed by various creditors who were waiting
This has been a boon for years.

During the few months that the intro- trade lasted
Caught by Haranchipy, he spends on feasts and gambling

and in satisfactions of all kinds, more than 15,000 francs.

Some months amounted to 4,000 francs in expenses.

And, as we had entrusted funds and equipment
important, bought back by us and by our mother from our
liquidation with Mr. Roblin, we had to worry-
to determine the fate of our interests, managed by a debtor,
so sparing of his personal resources,

At that moment, Haranchipy was backed into the worst difficulties.
cultivated; pursued, seized and about to be sold by
old and new creditors, he begged us to
to help him get out of this predicament, citing his sick condition and
playing the part of a gentleman about to lose his mind.

We took pity on the individual, truly believing him
sick, and we went back up the house whose management
was entrusted to my brother, assuming the burden of the liabilities
advertised as being 9,000 francs, whereas it amounted to
in reality, more than 20,000 francs.

Caught between our very legitimate dissatisfaction at having

were thus deceived, and the legal proceedings of his creditors per-
sonnels, who overwhelmed him with stamped paper, Haranchipy
He imagined offering his services to the Petrolier Mallet.
claiming we had committed forgeries for ourselves
to seize his house... and to pay off his debts.

Mailet believed this fable and gave 1,000 francs to Haranchipy.
and made him file a complaint against my brother (1),

This denunciation was recognized as slanderous and Haran-
Chipy confessed, before the investigating judge and before the expert
appointed to examine the handwriting, to be indeed the author
signatures that he had initially disputed.

The sentence that had been handed down to Haranchipy for
The false accusation was serious, and I had the right to
to demand a review of the High Court trial.

So the condemned man appealed, and the Court
overturned the judgment, invoking "weakness of mind"
obvious to the whistleblower," which lessened his responsibility

(i) Witnesses heard in the High Court came forward to affirm that Siour Haran-
Chipy had admitted to having made a deal with Mallet and having received money from him.

to harm us.

h

bility and removed the character of "bad faith" from his
charge.

The judges in Luxembourg were thus rid of them.
of a serious boredom and the false witness Haranchipy drawn from a
bad step due to "imbecility".

This was not the first time this individual had escaped
pays a deserved sentence, for the same reason;
because, as a deserter, he had been brought before a council of
During the war, his lawyer, Mr. C... senior, managed to get him acquitted.
such as "unconscious".

I have a twofold reason for talking about Haranchipy as
deserter. First, to cite his first acquittal.
for unconsciousness, and then because Drumont and Gas-

ton Méry, relying on his testimony, nublièrent in Free Speech, which I had registered as my address in 1895 Germany, in Mannheim, to spare me from doing a period of twenty-eight days.

The deserter Haranchipy denouncing my anti-patriotism ism! You have to be Drumont and Méry to find any similar testimonies. | ;

To confound my detractors, I limited myself to writing to the French Consul in Mannheim, to ask him if My name appeared in his books, as having been domiciled _ciliated in his consular district.

Ji replied to me with the following letter:

_ CONSULATE OF FRANCE
in the Grand Duchy of Baden and the Rhineland Bavaria.

Mannheim, May 20, 1902.

Mr. Jules Guérin,
in Brussels,

In response to the request you sent, by Your letter of the 17th of this month, I hasten to send you... I am pleased that your name does not appear in the register of the deolse

residence regulations for French citizens subject to military service to remain silent, nor on that of the registrations of French people having lived in Mannheim since: Year 1886 to the present day.

Please accept, sir, oto...
The French National Office for the Protection of the Sulfur
8. OF CHAPPEDELAINE,

Isn't all this enough to demonstrate com- Drumont and his cronies had indeed surpassed even the most infamous things. in bad faith those whom they called the caimans of Luxembourg, the scandals of the General Security Directorate or of The Pointed Tower?

While the debates continued amidst the in-
multiple incidents, we had the opportunity for frequent interviews
arguments between defendants in the prison exercise yard; and also
with the defenders and the friends who came to visit us.

One day, while I was chatting with a friend in my cell,

I heard my brother's voice in the hallway, coming out of the hallway.

was talking to someone.

Upon entering my "small room," he said to me:

— I have just learned something rather curious;
I just met Mr. Loyson, secretary, at your door.
Your neighbor, Mr. de Ramel, was very kind.
for you and told me that he and his friends had been very.
happy to be able to show you their sympathy during the
blockade of "Fort Chabrol". And as I thanked him for
this "sympathy," which I thought was entirely moral, he insisted
telling me that this "sympathy" had become very pronounced
willingly otherwise.

“— But in what way?” I asked him.

-a Through contributions to help your brother and his friends
to supply themselves and bear the costs of their resistance
"Tance," replied Mr. Loyson.

— Were you aware of these contributions? me de-
My brother sent them; for my part, I ignored them.

— Me too; and, since that seems abnormal to me,
I will discuss this with Mr. de Ramel, my
cellmate.

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idi

And, in the evening, after the session, I asked Mr. de the question
Ramel.

"That's the correct fact," he told me, "and it's Mr. Guixou-Pagès." who came to collect the money we gave him discounts and which amounted to 14,000 francs (1).

You can imagine my surprise, because, for more than six months ago, I had made it clear to this Mr. Guixou-Pagès, whose His conduct had been more than suspicious at the time of the trial Leagues and demonstrations of February 18 and 23, that we would no longer tolerate him continuing to loiter around of us. P

The sums paid by Mr. de Ramel to this person, were kept by him; and never a penny to us was returned, nor used for the purpose for which they had requests were made.

I gave these instructions to Mr. de Ramel, who agreed. in my opinion; and he understood that he and his friends had were scammed by an individual without a warrant who had took advantage of our resistance to fill his purse:

— Guixou-Pagès is not the only one, I believe, who had to act "So," Mr. de Ramel then told me, "because we have submitted" another 2,900 francs to another person who, she said, wanted to try a stunt to unlock Fort Chabrol or try to resupply it.

"What is the name of this daring man?" I asked.

— It's Mr. Firmin Faure, and I believe he didn't do, He also has little to offer in terms of help.

— He did nothing but keep your 2,000 francs; but Mr. Firmin Faure never intervened in our resistance tance, and the money he asked for and received served him to to satisfy his desires, which are also numerous and varied. that was too expensive for his modest parliamentary budget at 750 francs per month.

So, while we were struggling with the government forces, deprived of everything; even water, of

(4) I believe I can indicate the exact figure, according to my memories. because I couldn't find the little note where I had written it down.

individuals, such as these Guixou-Pagès and Firmin Faure, were extorting money from overly trusting citizens.

So let's not be surprised if we found, a
A little later, the same characters collaborate with
the Spiard-Oswald, the Drumont, the Méry and the Devos
to publish, against a prisoner and an outlaw,
infamies that unfolded over a month and a half,
in the columns of Libre Parole.

-

Since the opportunity has arisen to talk about this Mr. Guixou-Pagès, I need to complete, at least in part, the renteachings that concern him,

The existence of this character was revealed to me during
from the 1898 election campaign,

Guixou-Pagès, who presented himself as a wealthy proowner of the South, when in reality he was without resources and even without a known address, accompanied
the Count of Sabran-Pontevès, candidate for Villette-Combat.

He overwhelmed my brother with solicitousness and attentions and
went so far as to offer, one day, to help him, as a friend, to get out
of a financial difficulty, caused by my absence which
extended into Algeria, where Drumont begged me to rester; absence which had the consequence of leaving ja
Anti-Semitic League without my useful assistance for him
to procure the necessary resources.

We had quite often forced political friends
to find a man's offer natural, of appearance
also amiable; however, my brother wanted to make some reknowledge for this loan, acknowledgments payable to
deadlines fairly close.

Naturally, these acknowledgments were reimbursed.
to Mr. Guixou-Pagès, and I still considered myself as
his indebtedness when I learned that the money he had thus
advanced and that he had been reimbursed in fixed installments,
- had been approached by him from the Royalist Party Fund
who believed, in this instance, that he would, in turn, render service

vice to friends who were sympathetic to one
of its candidates.

The discovery of this process, combined with the equivaques of Mr. Guixou-Pagès, had therefore amply motivated the isolation we had imposed on him, rather- several months before the events at Fort Chabrol, which he used in the way we know it now,

It should be added that Guixou-Pagès and Spiard-Oswald Were they old acquaintances? Had they become close? lying in Perpignan and Tarascon; Guixou-Pagès had even served as Spiard-Oswald's lawyer – when Guixou-Pagès could still practice his profession as a lawyer – and never this honorable and fervent – oh so much! –. anti-Semitic and royalist, perfectly aware of the facts, and since the years, due to the Spiard-Oswald police officer's cell, had not had wise person.

It's easy to understand why, isn't it true?

The debates concluded, the accused were acquitted and released. freedom, we remained, Messrs. Déroulède, Buffet and I, the only occupants of the cells in Luxembourg Prison, where, separated from the rest of the world, completely isolated, pen- While they deliberated on our fate, we waited for the stops that were bound to hit us hard.
Mr. Déroulède was sentenced to ten years of banishment. by 115 votes; 29 voted for five years and there was 61 abstentions.

He had been granted mitigating circumstances. by 200 votes to one.
< Pouf M, Buffet, the condemnation was the same with 115 votes; 52 for five years and 38 abstentions.

Mitigating circumstances were voted on for him in Puna- limited, |

My guy was more complicated.

Attorney General Bernard, who had been content with the banishment for Messrs. Déroulède and Bulfét, demanded conira. mbi Mue-peine exceptionalnelletient sévère!

And, not daring to demand the death penalty, he wanted to minus forced labor,

Here is the passage from his indictment, according to the account
shorthand report from L'Éclair:

Therefore, the accused Guérin did not commit the simple
Murder without premeditation is the perfect example of premeditation.
If she is arrested, it is murder.

Oh! Gentlemen, I am not asking for punishment against Guérin
of death.

Mr. Jules Guérin. Don't be shy!

The Attorney General, you will grant him the circumstances
mitigating factors, that's understood; but I insist with all my energy
gie, with all the strength of my conscience, so that you
You would be guilty, both for the fact of this attempt
of murder than for other insignificant, insigni-
sb relative to the crime, I come to speak in der-
no place.

And Attorney General Bernard was asking for a connection
of this crime of murder along with the crime of conspiracy, in order to
to evade the Assize Court and have him executed
Certainly by the High Court.

If I were not convicted for this crime of murder
avet premeditation, which included at least the works
forced to serve a life sentence, I owe it to the courageous protesta-
tioti of the honorable Mr. Farinole, senator of Corsica, who,
in the private audience, tehus outside the presented of
accused, demonstrated the hypocrisy of the Attorney General
consenting to the mitigating circumstances
were granted only to better deceive those in the Senate
unfamiliar with the Chinese practices of the procedure
hard.

I quote from Éclair and his shorthand report-
phique:

The honorable senator of Corsica observes to the High
The court, if it admits the attempted murder, will consider this decision.
'entrains the capital pins, Métiie if the aggravating circumstance

The charge of premeditation is ruled out, even if the circumstances attest to it.

Nuances are allowed.
So a vote was held on this specific point of my guilt, and

despite the eloquent and energetic protest of
Mr. Farinole, two votes were cast for the death penalty; that
from Mr. Gérente, the senator from Algiers, who could not forgive me
not my decisive intervention, I have the right to say so, in
Drumont's election in Algiers — the only one that succeeded in
director of La Libre Parole — and that of the delicate Mr. Vuillod, senator of Jura, the former human cannonball of the Folies-Bermanages.

You can see how much I agreed with the Attorney General.
General Bernard, following the idiotic invention that spread the
along the columns of La Libre Parole in 1902.

With the assassination attempt thus ruled out, the
The High Court ruled on the other crimes and offenses.
which were attributed to me and I was condemned, not simply
to banishment, like my co-defendants, Messrs. Déroulède,
de Lur-Saluces and Buffet, but to ten years of detention
within a fortified enclosure on the mainland territory of
the Republic by 127 votes (1), that is to say 12 votes of
more than Messrs. Déroulède and Buffet.

Three votes were cast for five years' imprisonment; eleven for ten years.
banishment, 1 seven years and 7 five years of the latter
penalty.

I was not granted mitigating circumstances.
that by 125 votes, against 59 who rejected them.

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(1) The votes for my condemnation were distributed as follows:

Ten years of detention: l -

Messrs. Abeille, Allemand, Aucoin, Count d'Aunay, Barbey, Barodet, Basire, Bas-Sinet, Belle, Bernard, Bezine, Bizarelli, Bizot de Fonteny, Blanc, Boissel, Bonne-Foy-Sibour, Bourgeat, Bruel, Brunet, Chantagrel, Chantemille, Chaumié, Claeys, Clamageran, Caillot, Combes, Coste, Couteaux, Crozet-Fourneyron, Cuvinot, Darbet, Deandreis, Delcros, Delpech, Demôle, Denis, Denoix, Depreux, Deprez, Desmens, Destieux-Junca, Drouhet, Dubois, Dubost, Duchesne-Fournet, Durand-Savoyat, Fayard, Fousset, Francoz, Froment, Galtier, Gauthier, Girard (Alfred), Girard (Théodore), Girault, Godin, Goujon, Gravin, General Grévy, Grimaud, Guillemaut, Guillot-Lavaline, Huguet, Joufirault, Knight, Labiche, Labrousse, Latappy, Laterradoe, Laurens, Lecomte, Lefèvre, Legludic, Lelièvre, Le Play,

. Leporché, Leydet; Lonrties, Macherez, Magnin, Malérieux, Merio, Millaud, Mil-

Liez-Lacroix, Million, Mir, Monestier, Nioche, Obissier Saint-Martin, Paul Gé-

ERI

This condemnation lacked only a name
slander and further outrages.

Messrs. Drumont and C! undertook to fill this gap.
gap, taking advantage of my exile to indulge in this
task,

However, during the public debates, which had just begun
to end, I had triumphed over all the calumnies that
had assailed me previously, so that when,
Convicted and acquitted men exchanged words before their separation.
tion, memories of their shared captivity, my neighbor-
cell strain, Mr. de Ramel, whose experience in the matter
The issue of judicial morals is not insignificant, one of them reminded me.
of his photographs with the following caption:

TO JULES Guéan.

Who else has shown such strength in front of the Hamte-Cour, for
to overcome slander, which he has shown himself to be courageous elsewhere for
to triumph over anarchy.

Fond memories.
“Lucembourg Prison, January 8, 1900.
F. px RAMEL.

rent, Paul Strauss, Pauliac, Peaudecerf, Perreal, Poirrier, Pradal, Prillicus,
Batier, Régismanset, Roy, Reymond, Ringat, Rolland, Rousseau, Gaillard, Saint-
Prix, Saint-Romme, De Sal, Savary, Siegfried, Sigaard, Tassin, fhovenet, Thé-
zard, Thuillier, Trystram, Vallée, Velten, Vilar, Vinet, Volland, Yuillod, Wad-
Dington, and Fallières, President.

Six years of detention;

Mr. Ranc.

Five years of detention:

Messrs. Fortier, Lesoüef and Thorel.

Ten years of banishment: i

MM. Barrière, Bastide, Bidault, Dollestable, Fayot, Garreau, Gomot, Guérin, Haulon, Hugot and Salomon.

Seven years of banishment:

Mr. Félix Mortier,

Five years of banishment:

Messrs. Roulanger, Fruchier, Garran de Baisan, Maquennehen, Pauliat and Piot.

They voted for no penalty:

MM. From Audiffret-Pasquier, Baduel, from Béjarry, Bernot, from Blois, Bodinier, Bonnetille, Cabart-Dannorille, de Carn, de Casabianca, Delobeau, Dumont, Fleury, Fresneau, Gailly, Halgan, Haugoumar-Desportes, General Japy, De Lamarzelle, Le Provost de Launay, Leroux, Maillard, De Sailié, de Marcère, Maret, Martell, mp Ollivier, Parissot, Peytral, Hervé de Saisy, Sébline, Teisserenc de Bort and long.

There were 19 more abstentions.

And, on January 6, 1900, three days later, I was impristunned at Clairvaux by my enemies, while waiting for My ex-friends are bombarding me with insults as revenge. of independence, preserved despite imprisonment and exile by the prisoner and the outlaw.

My fate was that of the "vanquished"; the examples seemed- blatant errors abound in the history of peoples and individuals vidus and demonstrate that one should not seek a reward to the trials he endured for his ideas and for his country that in the sole satisfaction of duty fulfilled,

All that remained, then, was to direct the condemned men, Some towards the border, and I towards the new prison which was meant for me,

Messrs. Déroulède and Buffet were the first to leave, the Luxembourg Prison and, a few hours later, the Gar- The chief came to my cell and told me:

— Mr. Guérin, would you like to come?

At the same time, two guards were removing my trunk...
holding my books and my clothes.

Upon arriving in the antechamber, which served as a station of
guard at this prison, installed in the large library
From Luxembourg, I observed the presence of the guards.
that we knew and some agents of the Security Service,
whose number had more than tripled at that moment; ef,
also, eight municipal guards, at the head of whom
found a man I recognized as the driver
of the cell car, which usually drove those
defendants who were transferred daily from Health
in Luxembourg, then from Luxembourg to Health, these
Gentlemen who preferred a stay in regular prison
to the temporary prison stay, set up nearby
mutilated courtroom.

In the midst of these guardians, agents, and guards
municipal officials I also spotted Messrs. Mouquin and Noriot, com-
peace officer and envoy.

Hey, as I looked at all these people, a little astonished.

to be surrounded by so many bodyguards, the driver
The cell phone in the car told me:

— Mr. Guérin, we have come to get you.

— Are you looking for me? Why?

— But to take you in the car that will
tionne dans la eour.

— I refuse to accompany you, I wish to be transported-
bound to a new prison by cab; it's my right, and jo
I will enforce it.

— But, said 4. Mouquin, who, during this colloquium,
Messrs. Dérou- looked at me with a worried and embarrassed expression.
Idèle and Buffet are taken to the Health in the same way
They said nothing.

— That's possible; these gentlemen have, in fact, agreed
this mode of public transport, so that we leave them to
Health, whose cells they preferred to baroque ones
airless and lightless buildings are constructed here; but I, for one, have no
I have not entered into any such contract and I want my rights to be respected.
to get out of here, other than by cell phone, either

Respected. Not that the cell phone car is a problem, I'm going to
already experienced; but because I sense, in this
that they want to impose on me, a vexatious, rude measure,
and that I do not like to have to endure it.

— But, Mr. Guérin, you're not going to fight
"I'm against these brave people who are supposed to escort you," he said.
Mouquin, pointing to the municipal guards who were seated-
They were at this discussion, pale and barely concealing their

-_displeasure at being ordered around for such a nasty chore.

— I would fight against the whole world, if necessary-
savior, and you will kill me and tear me to pieces, plu-
sooner than to make me consent to suffer the foolish vexation
that you are made to commit. ` ;

“— I beg you, Mr. Guérin…”

— There's no point in insisting, you won't make me change my mind.
determination.

— But, Mr. Guérin, I have orders from the prefect and...

— Go ask for more

And, as I was wondering what was going to happen,

I had concentrated all my muscular energy to, at
The slightest sign from Mouquin to abduct me, he'll jump on me.
to the throat and, however strong he may be himself, it is not
It was easy to see that we would have been separated, while I was still alive.

For everyone present, it was a moment of anxiety.

What was going to happen?

Mouquin looked at me for a moment; he read on my face the
a firm decision made, and, addressing the guards and the
agents, he suddenly said:

— Wait a moment, I'll make a phone call.

Two minutes later he came back and informed me that the
Prefect Lépine had authorized him to transfer me by car -
space, but I could only leave in a
half an hour or three-quarters of an hour.

It was then eight o'clock in the evening and none of the agents and The guards on duty had not yet eaten dinner.

Me neither.

I was ushered into the room that served as the Registry at the Luxembourg Prison; and, as I sat down on a seated along the table, at a signal, a guardian prepares himself rushed to remove from me a scraper which served-He went to the Clerk-Accountant to sharpen his pencils.

This little incident reminded me that, on the day we were supposed to appear one last time before the High Court, then that we were found guilty, to present our I received final observations on the sentence to be applied. In my cell, the visit of the honorable Mr. Pons, director

of the Conciergerie, which had been put in charge of the management of Luxembourg Prison.

— I have, Mr. Guérin, a difficult mission to accomplishfold. j

— What is this about?

— I received the order from the President and the Prothe chief curator, to visit your cell and search you, before Gwon takes you to the hearing.

— Is this a general measure?

— No, it concerns you alone.

— And why this visit and this search?

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— We fear you may have weapons hidden here or on you and that you do not use it against your judges.

And, like the very brave man, Mr. Pons, seemsblait, more than embarrassed by the mission which was being washed I told him, "I'm so busy, I said to him:"

— Would my word of honor be enough for you?

— Certainly, Mr. Guérin.

— Well, I'll give it to you. You can reassure those who are so afraid of me. I await the conviction. that we will pronounce, whatever it may be, in complete tranquility-freedom of mind and conscience, and I have no intention of kill anyone.

This is yet another clear proof that I was Fami of the Government, isn't that right, Mr. Drumont?

But let's get back to my departure from Luxembourg.

After waiting for three-quarters of an hour, I saw him reappear Messrs. Mouquin and Noriot told me:

— Mr. Guérin, everything is ready for your departure. Do you want to come with us?

—I left the Clerk's office in the company of these Mesgentlemen, preceded, framed and followed by a swarm of agents of the Sûreté, and I got into a cab, with Messrs. Mouquin and Noriot, while an agent took his place in the seat next to the coachman.

Instead of leaving Luxembourg directly via the usual door, I noticed that we were going all the way through ready, to go out through the entrance leading to the gardens from Observatory Avenue.

This journey made me understand the reasons for the long the expectation that had been announced to me.

The Luxembourg Gardens had been evacuated, there had deployed a large number of municipal guards and agents, tasked with monitoring the 'gates and doors,' and our car crossed the park between two rows of factionnaires.

— Why all these ridiculous precautions? I couldn't to prevent me from telling Messrs. Mouquin and Noriot, therefore we have I'm afraid I might escape you?

"Well!" Mouquin replied, "with men" Like you and your friends, it's good to take all the precautions

And it is under these conditions that I relive the Prison of
Sanlé. I wasn't supposed to stay there long, because, as soon as
the next day, after Messrs. Déroulède and Buffet, already on their way
For exile, I in turn left her to go and do con-
birth with the Clairvaux Prison. It was ten o'clock
of the evening!

My family, the only ones allowed to see me before my departure
for a direction we were still unaware of, could have
come visit me in the afternoon.

Drumont, who had requested 'special authorization,
He also deigned to bother.

He was very affectionate, showering me with attention and kindness.
compliments, my judges railed, qualifying them with severity
ritual that I did not find excessive and concluded by telling me
saying:

— You see, my dear Guérin, I 'consider you
like the "anti-Semitic Christ" and I thought of you bringing-
to remember the sacrifice you are making to our stead,
of your freedom. Here is a medal which is a reproduction-
tion of the head of Christ, as it was found, during
recent excavations near Jerusalem. Allow me to
I offer it to you as a token of my unwavering affection.

Drumont's unusual generosity was well-intentioned.
to surprise me, and I must have thought he was quite upset.
through events and convictions to break
thus with his well-known saving habits.

I thanked him twice over; and I received only
Much later, the explanation for this generosity.

This medal cost Drumont nothing.

She was, in fact, one of a dozen of the same

Genro, who had given him 616 data in exchange for four
advertising lines in La Libre Parole.
Later, at Clairvaux, I had another surprise from
same sort of thing, the day Drumont sent me a bronze
"The Challenge," which was brought to me by Mr. Albert Monniot, the
First of the year J901.

This bronce bore a plaque engraved with the inscription next:

A Jures Guéain
Prisoner of the Jews at Clairvaus.

Edouard Drumont and his collaborators.

January 1, 1901.

From a simple medal, Drumont moved to bronze, he it was no longer possible to doubt his affection for the Christ the anti-Semite. nr:

I had, once again, a major disappointment on this subject, at the time when, finding that I was not sufficiently "believed-"Civilized," after three years spent in prison and exile, Dru-Mont added several nails to my cross and chose, to drive them right into my heart, at the very hour when my My poor mother was dying far from me, without my being able to to kiss him one last time.

What proof—and how certain that one is!—that I was a friend of my jailers and my proscribers, Isn't that right, Mr. Drumont? And that Mores therefore had reason to call you a "miserable old man" |

I said that I had a new disillusionment about the bronze that Drumont had sent me to Clairvaux. It was brought to me by one of the employees of Raphaël Viau, director of La Libre Parole, who told me-firma that this bronze had not cost Dru- a single cent mountain and that it came from a Jew named Manasseh, who had given it so as not to be attacked again in La Libre Parole.

It seemed monumental to me, even at that moment; but, Today, I am less surprised, and what I have learned on trafficking, blackmail and rampant mercantilism Drumont's story makes me consider this edifying tale. the gift of the Jew Manasseh as a very significant incident ordinary,

But I can say that if I have lost all illusions about the

Dru-'s devotion, selflessness and affection Mont, I have at least two interesting souvenirs. I sometimes show them to friends, and I tell them about them the story. one

It's a topic of conversation; and, from the point of view of our contemporary history, it is not without interest, We can agree on that.

My departure from La Santé prison, for that of Clairvaux, had much more the character of an abduction than that of a transfer from one prison to another.

Messrs. Déroulède and Buffet, who boarded in Paris at the station from the East, had long been outside the borders, when to At ten o'clock in the evening, someone came to warn me in my cell. to prepare myself for departure.

A few moments later, I was at the Clerk's Office where Mr. Hamard signed the administrative documents, giving a receipt of myself, and I took my place in a cab with a gallery, pulled by two horses, in the company of the current head of the State Security Service and three specially chosen inspectors, because, The five of us together made up almost ten meters.

"We are all quite tall," I said to Mr. Ha- - Tuesday, at the moment of getting into the car, these unfortunate horses will have the maximum load.

We passed through the prison gates; then, it was a mad dash in an as yet unknown direction for me. | |

On the road followed by our car, preceded and followed numerous others where around fifty agents had taken their places, I noticed some peacekeepers,

spaced fifty meters apart and named breux cycling agents, |

We crossed the Austerlitz bridge at full speed, was guarded at its extremities, like several others, by squads of agents forming a roadblock to stop the friends who were constantly monitoring the situation around the Health Ministry my departure, not to get angry, which is what I would have opposed, wanting, to the very end, to sacrifice my freedom to the defending my ideas, but at least to know where we stand was getting ready to drive me. | :

We took the Boulevard de la Contrescarpe, the square of the Bastille and the Richard-Lenoir boulevard.

Suddenly, having reached the corner of Avenue de la Républiqueblique, our car stopped abruptly.

One of the horses had fallen.

The officers, who filled the cars that escorted us- They were, tumbling out of their vehicle, we were surrounded and I hear:

– The horse is dead; it was a premeditated attack; they have killed to kidnap Guérin.

They're debating, everyone's losing their minds, the crowd accumulates and, finally, faced with the general embarrassment, I questions.

- They finally decided to tell me about the accident that had occurred and, in com- In consideration of Mr. Hamard's courtesy, I advise him to transfer me into one of the cars that were accompanying us accompany it by making it park in the opposite direction to ours to form a corridor between the two open doors.

Mr. Hamard, relieved of a great burden, for he had been apprehensive- I would have been involved in the fights, if I had been recognized by the crowd and by those of my friends who had kept the right track, me I thanked him and changed vehicles.

We resumed our journey, escorted by the same procession. and we finally arrived at Pantin station,

Messrs. Déroulède and Buffét had been embarked in the morning At the Gare de l'Est, for me, we were taking an extra step... guarantees which clearly demonstrated – didn't they, Drumont? – that I agreed with the government,

Upon arriving at Pantin station, I found a number of uniformed peacekeepers and a larger number still agents in bourgeois.

I was handed over by Mr. Hamard to Mr. Colonna d'Istria, special commissioner for the surveillance of the garo from the East, and I was put into a corridor carriage, which was heading down a special track, and where they took their places, with me, besides Mr. Colonna d'Istria, ? transit commissioners- Certainly, 2 chief inspectors and 40 agents of the Safety.

The Belfort express train was stopped at Pantin station, at To the great astonishment of the travelers, I arrived in the morning at seven o'clock in Clairvaux.

Pétais was expected by the prison director, the Sub-Prefect of Bar-sur-Aube, and an escort of about twenty gendarmes had been assembled to join the agents police officers who had been following me since Paris.

It was in this crew that I crossed the threshold of the prison to go and live in the political prisoners' section of the former Saint-Bernard Abbey.

Our anti-clerical politicians are the fierce advet-
convent halls,

They can only admit men, who possess their free will, confine themselves, for their existence, to monasteries, from which, however, they can leave at their willingly, and where they remain only by virtue of their own will,

And, to free these voluntary recluses, they destroy the congregations and seize the convents.

Once they have the masters, they transform them into prisons.
they put bars on the windows and doors, they populate them jailers and imprison... their political opponents, after having taken care to have engraved on the walls of these buildings, vestiges of the barbarity of times past!
the motto of lies and imposture: Liberty, Equality, Fraternity.

On the very day of my arrival, by the next train,

12 additional guards arrived at Clairvaux specially dispatched from Paris to monitor the new prisoner,

This special guard surprised the prison staff.
at the point that the guards, who had seen the parade at same political district: the condemned of the Commune, Blanqui, Ernest Roche, Emile. Gauthier, Kropotkine, the

Member of Parliament for Cher: Jules Breton and many anarchists
including: Sébastien Faure, Jean Grave, Fortuné Henri and so many
others, often in large numbers at once, to the point that
The guards, I said, were wondering what I could
to be so that such precautions would be taken by
the government to keep me.

They would send 12 guards for a single prisoner, then
that previously the police district's guard service-
tick, whose last tenant had been the Duke of Orléans,
was assured, regardless of the number and quality.
prisoners, by the two guards who were, in
At the same time, the infirmary service.
`These two guards, Hareng and an old fellow whose
The name escapes me, but he was nicknamed Chapeau de
sheet metal (1), because he had been a sailor and had worn the great
The boiled leather cap of the old uniform was no longer there.
Enough for me alone.

In addition to these 12 guardians, who were installed from each
On the side of my cell and the adjoining visiting room, they doubled the.
number of the sentinels who kept watch day and night

| around the perimeter walls.

The rounds were multiplied to such an extent that I could hear

from 130 to 142 cries per hour.
Every quarter hour, cries of: Sen-
Tinelles, beware! repeated by each faction-

(i) Get animal-there, when I became so weak as a result of the poisoning per
Carbon monoxide, which they thought would cause me to succumb in prison, only had one
sole objective. "If the politicians go bust up there," he said, "I'll be the one to go the

I'll declare it at the town hall and the family will give me 100 francs. That day I...
"Pays for patent leather boots." That was his dream, his life's ambition, and I didn't
contributed to making it happen. Poor "tin hat"

4

naire, then Nothing new! — Nothing new! or,
Again, sentry number 8 is not responding.

Damn sentry number 8, how many times has she
I didn't restart the series of calls and answers!

And, in the meantime, how many also: Halt there; who live?
Stop right there, or I'll open fire! Round this! Round that!

To the point that I hardly slept except in the morning, at
starting at five or six o'clock, when the last cries
had ceased,

Furthermore, as had been observed that sentinels,
that I could vaguely glimpse from my window, at
through the trees and over the first wall of my
special promenade — 30 meters long by 8 meters wide —
had greeted me warmly, we had overtaken some
of these sentinels with guards.

Then, as if that wasn't enough, we imagined

. better.

One at night. PETE relayed every two hours, `
was on duty in my courtyard-walk, under my fe-
ours, rifle loaded, with instructions not to lose
I could see, for just a moment, the barred window of my cell
_ against which a position had been placed, two days after my
upon arrival, a gas burner was lit before nightfall and extinguished only-
element after sunrise.

All these measures were still deemed insufficient;
, ©t one month after my internment at Clairvaux, we chan-
* picked all the locks in the building where I was locked up;
the openings, overlooking an inner courtyard which was
which until then had remained furnished with solid doors or windows
Made of thick oak, they were also equipped with formidable
grids.

On the ground floor, to enter the promenade-
In the courtyard, I passed through a very narrow, closed little door.
by a panel of chains five centimeters thick-
Sister, this door was also deemed insufficient and it was
menta of a solid grid.

Later, Waldeck, having learned that I could, in
rising to the top of the rather high window of my cell,

to glimpse, two kilometers away, part of ia-
national road, the order was given to raise the great
the exterior wall, which was 90 centimeters thick, of
2m 50 over 809 meters of course.

The prison budget had to be considerably increased
lied during the two years I spent in the
prisons of our Third Republic.

In addition to these precautions, the staff at Clairvaux,
from the director to the simple guard, and also the officers here
the non-commissioned officers on duty had received the most
threatening in the event of my escape.

For everyone involved, it was an accusation of complicity with deslitution and Assize Court, to the point that the director, this
Poor Mr. Souriaux, whom I ended up truly pitying...
He only began to breathe the day he saw me.
to cross, in order to go into exile, the last door of his doMaine.

And, to warn my readers against any idea of exa-

'management, which could be lent to me free of charge, I-
I will add that all these ridiculous precautions, taken
against me, were detailed in the Libre Parole of
Drumont, who at that time found this odious... or
at least affected that opinion.

The special measures did not stop there, because, all
unfortunate detainee suspected of having tried to enter
in contact with me, out of simple curiosity, dis-
easily explained traction, or to beg for a cigarette
rette (1) was immediately sent to a cell or to the dungeon
black for thirty or sixty days, with food

reduced, irons, summer...

(1) I, who have never smoked, spent during my stay at Clairvaux
more than a hardened smoker, to lose in every corner of my yard or throw
Above the walls were cigars or cigarettes. I also prayed to my visitors.
to sow — inadvertently! — as many as possible along the long path they
were obliged to travel to get to me or return afterwards.

And the prisoners, who were moving around for internal work, were searching...
They examined every fold of the terrain and questioned even the smallest stone.

Poor fellows! Not all of them were criminals, far from it!

Ah! the double houcle, gentlemen Jaurès and company,
You can talk about it; it exists, not only for
proven criminals, but also for unfortunate
boys, sentenced to death for serious violence, com-
put into a single day of error, and that they atone for with long months
and many years within the walls of Clairÿaux.

I saw some among the two hundred military detainees
Laires, who, having entered Clairvaux at the ages of 22 and 23, were there
Even at 35, they're already practically old men...
and who may still be there, despite conduct that
showed how much they had improved and softened,

Sentences of twenty years are almost the least common.
numerous, and many of these unfortunate lost souls have to endure
of thirty and forty years of detention, sentences that Fon
reinstatement every two or three years, for exemplary driving
to please, for one or two years,

One of these unfortunate men was fifty-three years old.
prison time. | l

It's a beautiful thing, this regime that still produces such things.
faults on the part of the convicted and which also maintains '
dreadful punishments, i

And how many officers, to whom I spoke of these facts and
who told me, moved to tears: `l

— But we should pardon these unfortunate people as soon as they
have given evidence of their return to better senses
times ! ; | .

Civil power is less lenient, and our politicians do not
Don't fall into these sentimentalities, I ARS

Since I'm talking about the terrible cruelties that my lüng
stays in various prisons in France and Algeria,
where my political opponents sent me, made me con-
being born, a fact comes to mind which reveals a
remarkable ferocity.

One day, a Chief Inspector of the prison services-
Tiaires arrives in a prison — which I will not name
In case the staff is the same as it was a few days ago
years — to carry out its semi-annual inspection.

fl checks, as usual, with meticulous attention–
In particular, the holding cells where prisoners are locked up
punished with deprivation of light, reduction of food
ture, pushed to the point of only receiving soup
every two or three days with just the "ball"
of its sound” and the jug of water, and for all bedding a
floor or even the floor of the dungeon.

In these dungeons, and under this regime, the walled-up man does not keep
that his trousers and shirt were his only garments.

A civil servant, whose experience with these matters
The prisons were long, and those who retained feelings of humanity...
manité that he often had to "impose" on colleagues
ferocious, he told me:

– When we get the unfortunate people out of there, after one or
Two months of this regimen, they must be kept for six months at
the hospital to restore their health, if they don't even stay
not disabled for the rest of their lives, or when they
are not tubercular and condemned to a certain death
.taine, and more or less fast.

Arriving in one of these hideouts, including the narrow skylight
was blocked by a wooden hood placed against the grill–
The senior inspector on patrol noted that a
a crack of about one millimeter had occurred, by effect
humidity or heat, in one of the boards, of the e–
regulatory thickness of five centimeters.

And a thin–very thin!–stream of daylight passed through
This slot.
– Why, Mr. Director, didn't you do

How to plug this crack in the wood?

– I didn't think it was necessary, the slit is so narrow, a
barely a millimeter.

– It must be removed; you see, by closing
The door, you can clearly see this trace of light; it's
A distraction for the prisoner!

A sliver of light passing through a slit of one millimeter
meter, a distraction for the unfortunate man buried there!

Isn't it terrifying to think that a brain

A man, even one who claims to be civilized, can give birth to such things.
cruelties?

We might be less surprised when we learn that
the individual, with such a fierce soul, was none other than Mr. lins-Puibaraud, chief inspector of the prison service.
'Here's one whose death must not have sincerely put
Many people are in mourning.

I will not speak of the numerous humiliations that were
tried by my jailer at the ministry, because the orders
As far as I was concerned, the information was given to the director of Clairvaux.
directly by Waldeck-Rousseau (1) to try to
exasperate me. He didn't succeed, and I have the right to say
— Drumont and the articles from La Libre Parole of 1900-190] confirmed it — that the disdain that inspired in me
Such vileness was never denied.

Also, when, at least every three months, — instead
- every six months, as usual — an Inspector
the main guard came to visit the prison and he entered
my cell, my answers to his questions remained invalaughable. A f

— Mr. Guérin, I am the Inspector of Services
prisons on an inspection tour, and I've come to you
ask if the diet imposed on you is not too
rigorous? |

— I don't argue with it, I just endure it, that's all.

— In case you have a complaint, I am
ready to receive it.

— I never complain.

— You might have a claim to make.

— I don't really like anything.

— But if you had an observation...

— I wasn't making any observations.

(i) The Director, who owed me the communication, had to show me the

original coats. The originals. They were signed Waldeck-Rousseau and bore, not as customary: The Direotous of the Penitentiary Services to the Director of Clairvaux, But the President of Ganseit told the Director of Glairraur that these were orders. all more Dr. T than the others, for my family, for my friends
And for me,

—

And the interview, always the same, stopped there.

Two polite greetings and the official would go "function-"Ner" elsewhere.

But I've said enough about my stay at Clairvaux, and If anyone could doubt what I'm saying, I won't I could offer him a more edifying reading than that of La Libre Parolé where he would find articles from collaborators Drumont's supporters, confirming what I say and manifest-fencing indignations which — except for Drumont and Méry — were obviously sincere!

I'll get straight to the reasons that led to my Departure from Clairvaux into exile.

A few months after my arrival in the old ab-At the Bay of Saint Bernard, I felt a general weariness that the nights, even the best ones, did not to stop.

I felt myself getting weaker and weaker every day, at to the point that at some point the slightest weight, even a little heavy it was too heavy for my hands and my legs refused to carry me, -

I had to interrupt my work and my reading, because After an hour I dozed off on my paper or on my book, my head heavy and unable to read or to write. s
And, as in prison one must kill time so that the Time doesn't kill you, during the twenty-two hours that I stayed drunk every day, I gradually started, not wanting to ask for any permission to do ve-To provide tools for a carpentry job.

They let me do it; it was, moreover, my right to choose.

sir my work, and I spent my last six months of

stay in Clairvaux while making all my own furniture: bed, tables, armchairs, seats, sideboard, bookcase, etc., which allowed me to request that the arrangement be removed regulatory of my cellula, and I was really in my furniture. i.

But, from January to July 1901, the weakness that I the situation worsened.

I attributed this to a lack of exercise, since the two I'd been locked up for years, and it became so serious. that, convinced that I would die in prison, I took my latest arrangements, without however worrying the mine. i

This growing weakness worried the director and especially the excellent man who was the pri- doctor His, Dr. Luthier.

As my legs carried me more and more, it-technically, he tried electrical reactions on the muscles, but without success.

I eventually gave up all walks, and when I went down to the promenade-courtyard, I stayed on a chair folding, open to the air – to the little air that came into this narrow courtyard, where the walls grew so well and so high.

That's where I was when, one morning, I had just fallen asleep after the departure of the last sentry – cetie senti number 8 who never answered the pre-pel – when his last cry woke me up.

It was 5 a.m., a ray of sunlight pierced-knows my cell and gave in full sv- 1st pan which was there found itself installed halfway along the road – adjacent to the window and forming a right angle with it – and the wall from the bottom. ee. Ea

My gaze, mechanically following this ray of light where the dust and impurities of Vair played, that these beams of light reveal so well, focused on the stove, NE, |

And I glimpsed, emerging from the opening of this device,
swirls of small dust particles and gas.

Then I understood; and since we had taken the precaution,
in the event of a weakness preventing me from getting up
at night, to place an electric switch at the head of my bed,
I used it, for the first time in fact, to ap-
- to peel the guards on duty around my cell.

The first to answer was the guard Porle, and I

I showed him the opening of the stove and the gases escaping from it.
pay.

"What is this?" he said to me; "where did it come from?"
he?

As I knew that, under my cell, on the ground floor-
The kitchen of the infirmary was located there; I asked him-
dai if at night the fire of the stove, fueled by wood and by
coal, it was extinguished

"No," he told me, "we're just covering the fire with..."
the charcoal, in case we needed fire
quickly at night, if someone was sick.

"So," I told him, "there must be communication between"
my stove and the kitchen oven, and the carbon monoxide-
bone that rises in the chimney spreads through my
stove in my cell.

This was the secret I was seeking for my persistent unease and
increasing every day.

General panic: director, controller, head guard
they rush over; the scene is examined and it is discovered that the
The pipe from my stove had been placed — by mistake, I
I am convinced, and I repeat it here because I don't like
not these comedies played out to turn into assassination attempts
sinat of the accidents of nature of the one who had just
destroying my health so severely — the water of my
The stove, I said, had been placed in the draft conduit
going from the ground floor to the roof, instead of being in
the one intended for the first floor and going from that floor to
building's footprint. | i

Dr. Luthier, who had rushed over immediately, ċon-
very loyally confirmed this origin of my weakness-

He lies and he tells me:

— It is very fortunate that, feeling oppressed, Nuif, you slept with the window open, otherwise, we We would have found you dead one morning. Rest assured. however, this is a simple accident, and no one is capable here of committing an assassination against you.

I was convinced of it, because, for the past two years, I had I appreciated the people around me who, while ac-

fulfilling their service and observing the rigorous measures The women dictated against me were doing their duty without it. to put on a malicious air, and often let me guess that they were the first to be affected.

The director was immediately summoned to Paris and, to Upon his return, he came to inform me that Mr. [Name], the President of the Council, deeply moved by my state of health—
I was going, as a result of the accident that occurred, authorized, at the time of the acc
Nir, for me, is a walk twice a day in a courtyard adjoining the one where I had been confined since long months and much larger,

— I greatly appreciate, Mr. Director, the deli-
I highly commend Mr. Waldeck-Rousseau's attention and praise him greatly. His feelings of humanity, perhaps a little belated. It is It was indeed very kind of him to allow me to walk twice a day in a larger courtyard...

now that I can no longer walk...

I later learned that a report on my condition had been asked Dr. Luthier, and that he had very clearly responded that to the point of exhaustion and anemia where I had arrived, as a result of the poisoning that I had suffered, he considered it impossible that I could to restore my position if I were kept locked up any longer.

And, on July 16, 1901, I was informed that the rest of the The time of my detention was commuted to banishment.

That same evening, at 11:30, in the company of the com-
French commissioner and two inspectors, one of whom led me to Clairvaux station where I took my seat, with my three companions, in the Belfort express that had been made there to stop exceptionally.

We arrived at the Franco-Swiss border in the morning;
My escort abandoned me, and I found myself free to
my actions, outlawed and impotent, after two years of imprisonment
imprisonment.

Part of my trials was over; but; the
the most difficult, the most painful, those that I had to

to friends to whom I had been devoted to the very end
extreme limits, were about to begin.

He had barely arrived in Brussels when Drumont revealed his true colors.
to try to destroy a work that bothered his co-
political and financial alliances and to finish off a man he
judged him rather defenseless and quite afflicted by the illness, con-
dragged back into the cells he had barely left,
so that it could be attacked without endangering its insults
authors:

He was so certain of my imminent death,
after the visit he paid me at the beginning of July
in my prison, that, upon returning to Paris, he responded to
who was asking him about me:

— I found that poor Guérin quite low, I said in
my article, and it is now only a shadow of what you
Pay up, I know. I doubt it will last much longer.

And, being a cautious man, he had prepared
the obituary to be published the day after my
dead.: f

Drumont excels in the art of burying his friends, and he
He puts all the more heart into it because, dead, they no longer bear him any burden.
tent plus omhrage et que ils sont encore utile.

A tomhe is an excellent platform and provides ample
material for the "nice article". ;

The "emotional note" fits easily into it, and to "plant"
"The decor" — nothing beats black drapes with arc-
gent or of laipe,

Mr. Edouard Drument has a truly beautiful soul! The soul of
muzzle

VIII

Drumont's Opinions.

Successive and contradictory opinions — Toussenel and the
"Jews, Kings of the Era. — Jewish France in 1841. — Dru-"
Mont and the Pereires. — The shoemaker of Quin- Street
Campoix and the Crédit Mobilier. — A brilliant work becomes
Infamous enterprise. — Drumont and the Jew Moïse Millaud. —
Drumont and Freycinet. — Drumont and the Empire. — Drumont-
Mont and Déroulède. — The fury of an unfortunate candidate
Redhead. — An accusation by Drumont. — The 200,000 francs
of Rothschild. — The great treason (!) of Déroulède and the
Grand betrayal! by Jules Guérin. — Still the 200,000 francs, —
— The candidacy of Mr. Firmin Faure, — French Deputy
in the service of blackmailers. — The Casa-Riera affair. —
Mr. de Castellane's 800,000 francs. — The Flag quo-
Tidien. — Déroulède the Competitor. — Syveton and the Pact
obscure of the discontented, — A visit and a letter from
Mr. Syveton. — Letter from Mr. Jules Lemaître. Combinai-

his Judeo-opportunist, — An opposition federation. —
The election of the 17th district in 1902. — The candidacy of Mr. Piou. —
The maneuvers of the trio Syveton, Drumont, Méry. — Divi-
A regrettable situation. — A compromised seat, but fortunately

conquered. — Mr. Piou defeated. — The three auxiliaries of the mid-
Ministry, — The Drumont and Co. firm and the Syve- pharmacy
your.

I showed how Drumont had gotten it published
against me in his newspaper, in this Libre Parole
of which he made the Free Lie, calumnies and

insults that clashed singularly with the praise
which stretched along the columns for ten years
of his leaflet in favor of the "Good Giant".

I am not the only example of this way of pro-
to give in, because Drumont is, par excellence, the man of the op-
successive and contradictory unions .

And I will cite a few examples, among thousands, of the
the ease with which he burns today what he adored
the day before.

His religious convictions, which he displays with an os-
calculated temptation, worth his political convictions and
his declarations of affection and devotion towards
of his friends. p |

He is nothing like the "proud Sicambrian" who bowed down before
the divine image; he is simply the old sycophant who
wallows in the mud of lies and imposture,
if in this mud he can find a little of that gold which
Possession is and always has been the sole purpose of its existence.
tence.

Before his collaboration on this collective work of the
France duive, which he was tasked with developing, and which he
embellished with facts and anecdotes, invented to satisfy-
to hold grudges like a second-rate journalist, and also
lengthy borrowings from the work, still so interesting to-
Today, from Toussenel, The Jews, Kings of the time (1),
before his collaboration with La France Universitaire, I say, Drumont
was an editor with a salary of 500 francs... by
month, at the Liberation of the Pereire family:

It was, of all the collaborators chosen by these already
if powerful financiers, the most obsequious and the most fla-
gorneur.

But, after having caressed it for several years,
He admits to hoping to become the director of La Liberté.

ti) This two-volume work dates from 1841. It was the first work
anti-Jewish sentiment that really drew public attention to the Jews and their role
in the past and the present.

And in 1841, Drumont was not yet known.

deliberate in his books, he became furious at the disc-
the event he subsequently experienced,

He did not fail to take revenge, eñ cofisüciant aux
Pereire, in Jewish France, contains violent pages that
Each believed them to be sincere, ignorant of a past known only to
the people of that time and, above all, very writers
mixed up with the affairs of the journalist, more mysterious for
It was published forty or fifty years ago that today
today. |

Here is Pune from these pages:

(Jewish France, Volume I, page B53, 4° 8.) While the
Visenux, put to faith by the first smile of spring, ga-
They frolicked in the garden trees, a stubborn memory...
It came from my father's shoemaker.

He lived in a high-perched apartment, in a house
sad, lifeless, fetid, from Quincampoix Street.

One day, my mother, meïïinena ävezc ëlle, to find out why-
What, they didn't bring him that pair of boots they promised him since
a long time.

When we arrived at the black staircase, a staircase with
the damp ramp that I always knew, so vivid are the
childlike impressions, oozing beneath my fingers, everyone
The gossips of the neighborhood were gossiping about the lamentable story.
of the unfortunate man.

With the savings of his entire life, he had, through the intermediary
from a Jewish money changer, bought shares of Crédit Mobilier at
without his wife's knowledge.

R had lost everything and he had hanged himself with the cords of
gon work apron.

Many brave people must have trembled.
anger and indignation upon reading this lament-
table end of the Poor Shoemaker who hangs himself at the bottom of
his lauds, with the cords of his apron, and that pen-
while the scissors were sniffing in the trees
First smiles of spring.

There it is, the "emotional note" and the "scene set".
Well! It was all a joke.

The attacks against the Pereire family had no cause:

that the anger of their former employee, furious at not having been able to
to participate in the profits made by its peers,

When Drumont received the 500 francs at La Liberté
that they gave him at the Pereire's, and when he hoped
also participate in other profits, here is what he wrote-
was there to congratulate himself on having finally secured a place, re-

tribute at his discretion:

I was in charge of the last hour at the Legislative Body;
Meanwhile, I was working on the leading article, the literary study,
Portraits of the day's celebrities — all for five hundred
France per month.

It was from that moment that he began to be...
I am still very fond of that vast hall and I always think with emotion about it.
the rue Montmartre that I crossed, just in my time,
So many talented men, so many beginners, so many unwelcome guests,
of needy people, at that time I was already known, I had thought-
for four years, held, as they used to say, the scepter of
My literary criticism at Le Bien Public. Le Bien Public says-
It appeared, I was drilled, 'to feed my family, to make some
copy three below the line and bring to the Petit Journal des
articles of which a quarter was cut off due to lack of space.

Upon the death of Emile Pereire, Drumont wrote an article
who could only recommend him to the financier's family
Here is how he described himself:

A great life has just ended, and time is running out.
to sketch, even briefly, the powerful individuality
who disappeared yesterday...

This millionaire was nothing like the financiers of the past.
trefois and to the traders fattened by the salt tax, to the for-
First generals, golden gobs. .- `

The creations to which Emile Pereiro attached his name do not
were not the adventurous games of a daring, determined player
to risk everything, they were phi- speculations
philosophical before being financial speculations...

The moment when Emile Pereiro truly seems great to us,
the moment, let's say, when he will appear grown up to the child is
this intermediate period, between 1881 and 1886, the Roma era

full of sustained struggles with indomitable courage, of ef-
pursued with tireless energy...., (1) . .

The time had not yet come for Drumont to make a definitive judgment.
Emile Pereire's work, which he had found,

Among Catholics, a source of anticipated profits and
a fortune made more quickly

Drumont was no less lyrical in celebrating the
The virtues of the brother, this is how he spoke of Isaac
Pereire:

The one who has just died, we wrote the day after the
The death of Emile Pereire was not merely one of the people-
among the most significant swimming achievements of his century, he pushed his
century in the sense that he wanted him to go, he did not
content, like many, to mingle with the events, he
& created a world, completely changing the SOCIAL environments,
completely shifted the plans on which the company was operating
before him. RL E aa EEOE

Crédit Mobilier was merely the commissioning bank.
The shift from abstraction to fact. We know the services it provides.
restored; he sponsored, supported, aided, and revived the businesses
the most diverse.

This Crédit Mobilier, declared an infamous creation and qualified
an instrument of ruin for French savings, and which, at
to say of Drumont, had caused the death of the poor cord-
his father's denial, was, ten years before the publication of the
Jewish France — Drumont was then 31 years old — a work
wonderful, sponsoring, subsidizing and relevant
all the major national companies and who were
the Pactolus flow like a vast river carrying by-
Everything: abundance, fertility, and life.

Poor shoemaker, you did well to hang yourself so as not to
don't see all that! And, so that you won't be tempted to
protest, Drumont killed you. ;

1) Liberty, January 9, 4878.

What Drumont had done for the Pereires, he had to
renew at the time of the death of the Jew Moïse Millaud
who accepted Drumont's copy in Le Petit Journal.

Indeed, we read in the Bien Public of October 16th...

bre 1871:

The death of Moïse Millaud caused a real sensation.
tion of sadness, He who has just died had, in fact,
obliged to countless people, in his life so long intertwined,
to everything and everyone, not only out of kindness, but by
a feeling that can be found in all the great stirrers
business or ideas of this generation, at Mirès, at
Millaud and many others. Goodness comes from the brain
more than just heart, perhaps, in the individuals of this
temper; the good they do commands great respect
intelligence, a bias not to leave, without him
to offer any assistance, to pass by a man,
in which they recognized something.

At that time, Drumont was not thinking of criticizing
to, Jewish Moïse Millaud, to only pay him three for his copy
below the line.

For that price, he would have kissed her feet.
before; he licked them after his death so that his successors
they retained a share of the collaboration.

If Jews, whom he had an interest in flattering, we are looking for
On the other hand, we read, regarding Napoleon II,
in the Bien Public of March 7, 1870 (1):

The uncle's eagle found a gosling at the nephew's.

. * e ($3 . . . . * + » » sa .
The man from Sedan parodies the Great Emperor,
On July 16, 1871, he wrote, again in Le Bien Public:

Destiny seems to pursue and stalk through life
all those who played an active role in this tragic adventure

(1) Lo Bien public was the newspaper devoted to the politics of Thiers.

ture; all the actors in this drama dreamed up by the makers, all
those who have dishonest filth and stain on their hands
cursed by the blood spilled for an unspeakable cause, all

Those ones collapsed suddenly at full force, in the middle
Brilliance, complete success. Misfortune chose them from among the crowd.
and struck them down with its wing, as if an invisible sign,
printed on their foreheads, they would have been designated in advance,

The curse that was upon this evil work has struck
even to the credulous and the deceived.

After the Emperor, whom he called a goose, came the Empire
which he called an evil and unspeakable work,

Later, after the death of Napoleon III, Drumont, who
was searching for his path and perhaps hoping for a restoration
Grateful to its predecessors, it changes its tone. It
becomes imperialist:

Here is what he wrote:

It seems to me that we can say this without being accused of paradox.
Napoleon I was the true founder of the Empire, the Emperor
had been too big, it was impossible to understand the Emworse without him, the relative inferiority of the second Emperor has
highlighted the full value of the system as a mechanical-
functionalism, she showed that for the Empire to existtât, lasted more than twenty years, occupied an immense place in
the world didn't need a man of genius; in one
In short, she proved that an Empire was possible in France without
An Emperor... . |

His friends (of Napoleon II) know very well that, everywhere he
As he passed by, he left traces of silver.

Ti was profoundly good, indeed, indulgent, faithful to his
He didn't serve his friends. He didn't serve them, but he allowed everyone to
He used Judaism, he didn't always offer it, but he didn't refuse it either.
Never.

If we look for other examples of the opinions that succeed

In Drumont's case, we read:

(Bien Public, September 24, 1871) .....Mr. de Freycinet will have,
in justice that impartial history will be obliged to reborn

DRUMONT'S OPINIONS

to these gigantic, rapid creations, the most
glorious and most deserved. To thus fertilize nothingness
to organize chaos; it requires a mind of a rather uncomplicated kind.
naire; a brain endowed with exceptional faculties.

What would an individual not do under normal conditions?
this duality that asserted itself in this way, in the middle of do si
deplorable circumstances. A country that has such men in
reserve is not yet at the tomb and one is tempted to thank-
Mr. de Freycinet, less than what he accomplished in a
a past so close to us that what it makes us hope for in
the future.

Later in Jewish France (volume 1, page 351) he
written: |

In political life, the austere Protestant is, by exvel-
Lence, the man of deceit and lies.

Freycinet, feline, cunning and deceiving everyone, does not
gives little impression of one of those rigid, repugnant figures
to compromise and reject all moral cowardice.

A little further on, still on Freycinet:

What dominates in him is intellectual and mo- cowardice
rala. |

Let's now look closer to home, within the ranks.
of the opposition in 1898 and 1899, among the men who fu-
rent also from Boulangism and let's take Déroulèdée for
example. :

We remember that Drumont made a point of representing me-
to be perceived as Déroulède's personal enemy, and that is
This ridiculous story originates from Drumont, to which
apparently believed the President of the League of Patriots,
my plan to burn the corvelle at Déroulèdé if this one
hindered the political projects I had formed.

I have never felt hatred for Déroulède, I
I simply disagreed with him and I...
said honestly and clearly, explaining why.

I would add that my comrades, who were Ain't from
Morgs, like myself, had only a synopathic

campaigned for him, ever since Rochefort had published some
Déroulède's feelings towards Morès.

It was during the Norton affair, this organized trap
by Constans and Clemenceau to divide the opposition and
to separate men who, united, could-
were going to be dangerous.

I quote from the article by the Director of the Zniransigeant:

A few months ago, Messrs. Déroulède and Théodore Cahu of a
On one side, Messrs. de Morès and Jules Guérin, on the other, took the train
to London with the intention of visiting me and meeting
they accidentally collided with the boat from Calais.

Messrs. Déroulède and Cahu having been the first to ring at my
I received them eagerly; and, naturally,
I asked them to stay for lunch.

A few moments later, MM arrived at my house,
Morès and Guérin went up to the living room, while my
The first two visitors were standing in the dining room.

When the French cross the strait to bring me their
compliments, I usually offer them the cutlet of exile,
which allows us to talk at greater length and more to our
easy.

I had invited Déroulède and Cahu; I was going to invite Messrs. de Morès and Guérin, when I remembered that the former President
of the Patriots League had once testified before
I have a certain aversion to the marquis with the big cane.

I therefore left him for a moment to go downstairs and ask
to Déroulède if he saw any problem whatsoever with them
were all four gathered at my table.

"I don't want to have lunch with Mr. de Morès," he told me.
mediation. If he has to stay, I'd rather leave: he has
His manner doesn't suit me. He strikes me as a gentilhomme de grande route.

Very embarrassed, I went to resume the interview in the living room.
broken, I did not ask Messrs. de Morès and Guérin, con-
between whom I had no grievance, to do me the honor of
share our meal.

Tis pastirent, probably quite surprised by this lack of hos-
pitahté.

Two years later, Morès did indeed take the
Great Road which led him to a heroic death, which he

found in an ambush, the true perpetrators of which...
unknown individuals and may never be punished.

Even if we had felt "hatred" for Déroulède that
Drumont asserted, could we not, today in-
core, tell the Director of La Libre Parole that this hatred,
of those he claims to call his "Disciples", was the
a natural result of his writings on Jewish France and the
Testament of an Anisemile?

Here are some enlightening excerpts about the feelings of
Drumont with regard to the one he called, only yesterday, the
"Great Frenchman", the "Great Patriot" and the "Great
"Forbidden" . : |

(Jewish France, Volume I, page 156): Imagine a Dérou-
a truly patriotic leader instead of having enlisted in the
Gambetta's departure for love of banal advertising.

(Jewish France, Volume J, page 470): At the time when Déroulède
and the Patriots' League foolishly provoked Germany-
We didn't even have ammunition, the cartridges...
Our arsenals were damaged and unusable...

(Jewish France, Volume I, page 488): Everything is absolutely pass-
relations between Jews, and the lives of thousands of people from Berry, from Bre-
The colors, from Poitevins and Burgundians, are played out on a map.
in a back room near the Stock Exchange, between a few
Israelites, it is agreed that the first Mayer will insult-
in turn, and that the second Mayer will be insulted, who leaps at
his mother's name.

To pull off the heist, you need to find a fool to
good faith; Déroulède is there...

(Jewish France, Volume I, pages 490, 491 and 492): Undoubtedly,
if we could lock up this vain man for two or three hours

dangerous (Déroulède), if he could collect himself in this iso-
element which weighs on these natures like the silence of the tomb,
he himself would be frightened by the danger he has put his
country. ii
This equipped Déroulède on rue Saint-Mare, which was not
That ridiculous situation could have been dangerous if Germany, for
the reasons we deduced, had not been resolved

Here are the traffickers, Dr. Antisemitism

peace, if Paris, instinctively guessing, without knowing exactly the
truth, the speculations hidden beneath, had they not remained profound
indifferent madman.

Suppose that Déroulède, instead of being a posed one
boastful patriot...

(France Juire, volume 11, page 956): When... one announces
Mr. de Saint-Genest recalled, in Le Figaro,
that these men, to whom the house of Mo- were about to be opened
Jière had heaped insults upon our heroic army of Mets.
More degraded than the Jews who came to plunder the cađa-
these future collaborators of the Flag of Derotilède
had stripped our dead of their shroud of glory...

I have since seen this man, whose name is Paul Déroulède,
to put his hand in Naquet's hand and impose, as
Vice-President, to his league members this infamous Jew who, to enrich-
chìr a financial company, had sold to our enemies the
secret of smokeless powder.

And, again, the day when Déroulède, already a philosemite, comes
managing Drumont's ambitions, candidate in the elections ~
municipal elections in the Gros-Caillou district, where he was
soundly beaten — as later in Amiens, then
in Algiers, hence the disgusted Algerians, after having had it
as a member of parliament for four years, they signify his
leave — the most violent actions are raining down.

It's Drumont, and the real thing, neither

(Testament of an Anti-Semite, page 1): Money! It's him
who always has the last word in our time, he crosses the che-
min to ideas and, in a flash, he třašformo the friends
into adversaries and the adversaries into friends.

When Mr. Paul Déroulède came to fulminef against the

Jews in Neuilly, delivering a speech that was more violent
that mine, he knew what to be worried about str la ÿfèstiun sémi-
He had had time to form an opinion on the matter.

One may not be anti-Semitic, but Wadinottrá perpetuates this.
that a writer of Déroulède's caliber could have, in a few
weeks, changing my mind twice on this point,

— A few weeks after the speech by Nouill ys Dérvuiède
came to Gros-Caillou to declare, with the same gestures, aveo

the same intonations, the same apparent passion as the An-
Semitism was the shame of our century, that the Jews were
the model of torts, virtues, and those who attack them
used language unworthy of a civilized age.

So what had happened, P?

Naquet had begun one of those shady negotiations, in
which he is incomparable to; and Rothschild had given
200,000 francs to the RBpulangists, for the municipal elections
pales, provided that the candidates would not place themselves
on the anti-Semitic front.

No doubt Déroulède Niora does it. He's not a man
of noble simplicity, like Mun, who finds everything natural
that we don't approve of everything he does. The former President
of the Patriots' League has a Punchinello's nose and Polichi-
nelle, in Italian comedy, is a type of martial in
which involves a little bit of deceit or at least cunning.

The fact of the 200,000 francs paid by the Rothschilds is not
no less well-known to everyone in the League of Patriots. The
The Duchess of Uzès alluded to it in an interview. A mem-
a zealous member of the League, a friend of Déroulède, invested by the general,

.& was opposed below by the National Council because it
clearly presented himself as an anti-Semite.

This figure of 200,000 francs should not come as a surprise.
indicated with such certainty by Drumont; these
200,000 francs is a well-established price.

Déroulède, fighting Drumont's candidacy in
Gros-Caiilou, received 200,000 francs from Rothschild in 1890.

In 1902, for having found it wrong that Drumont institue, under the guise of antisemitism, blackmail, the scam involving fake remedies or pubic hair- As the owner of the Stock Exchange Sharks, I was accused of having always- 200,000 francs from the Jews to fight Drumont and 200,000 francs from Waldeck-Rousseau and his friends for prevent voters from having confidence in Mr. Firmin Faure, whom his constituents in Oran had dismissed with so much reason, and who came to solicit the votes of residents of Levallois-Perret.

However great my personal worth may be, I I think Waldeck would have made a more accommodating operation and

TET E t

less expensive, by offering much less to Mr. Fir- Mr. Faure, for not running, and he would have accepted eagerly.

This market that no one—alas! he would say—has thought of Offering it to him might have spared him these peculiarities trips to Spain to search for weapons blackmail against the Marquis of Casa Riera, a job for which the voters of the Parisian suburbs had not not sent to the House and which doesn't agree well, we're talking about will be suitable, with the mandate of a French deputy.

These quotes from Drumont's books have been updated. in La Libre Parole, at the time when Déroulède had the idea of create a daily journal.

So, he was no longer the Great Patriot, the Great Francàis, the Great Outlaw; the capital letters disappeared in at the same time as the praise and a barely concealed hostility- Guisée suddenly replaced the praise and the testimonies signs of admiration.

Déroulède had become the "competitor": he had, from Furthermore, he was given a platform with his February speech. 1901 in San Sebastián, which Jaurès used in such a ridiculous way against me; and, when I saw Drumont in my cell At Clairvaux, at the beginning of July, I heard about it - raids on the complicity of the President of the League of

Patriots.

— This man who owes me his entire life created
through the advertisement that I had done for him, and which comes to us
"Take the bread out of their mouths!" Drumont told me, gripped by
to an anger that made him lose all sense of Pen-:
right where we were.

I had to remind him that there were 12 pairs of ears
they were listening to us and that my guards were forced to
repeat what they heard.

Ah! yes, Drumont, who was probably not få-
It was noted that his "compliments" to Déroulède and his Dra-
Daily skin falls into other ears than the
mine, continued even more violently t -

— This Déroulède has no gratitude for per-
sounds; thus, see for Castellane who gave him more
of 800,000 francs for his campaign; he accuses her of...
nant of treason (1) Hey, Guérin, if Castellane had me
Given that!

But then, correcting himself:

— If he had given you such a sum, which
You could have done it!
— The fact is, if I had had at my disposal
800,000 francs... I would have been less embarrassed to do

what I wanted to do.

"Ah!" added Drumont, "if Castellane had wanted to me..."
If someone had given me a letter telling me all that, I would have executed it.
Cut, that great Punchinello!

Drumont, thinking of those 800,000 francs, was decimating
truly:

The Flag that Déroulède had the singular idea
to establish with the administrative and financial support of
MJ-B. Gérin and M. Wiallard-Crémieux, our old
knowledge, soon had to give up on publishing.

It is indeed impossible, we tried it too.
to conduct such a work from afar.

Drumont, during his escape in 1894, had learned the dan-
the burden of absence; but he had had this advantage, that is

that at the time of the difficulties he said he had encountered,
He found us, naives as we were, all with him;
while, as outlaws or prisoners, he was LOUOURE against
We.

With the daily newspaper Le Drapeau defunct, Déroulède published in
his bi-monthly magazine, Drapeau, an article in which he said, on December 14th-
December 1901:

There are times when you have to know how to make decisions.
prompt and definitive.

(i) Mr. de Castellane, whom I have had the opportunity to see since my return and
When I inquired about this, he confirmed that he had seen Drumont regarding the speech.
from Déroulède to Saint-Séhastion, but not having indicated this figure of
800,000 francs as the amount of his donations to Mr. Déroulède,

What's the point of prolonging a difficult situation when it is
Is it possible to get out of this?

Yes, undoubtedly, obstacles have been sown in abundance.
on our route, from the moment the daily Flag appears and
no one near us did anything to clear the way for us.
min; much more, # there have been evil intentions that have
They put it across and blocked it...

Do you want me to be solely responsible for this?

To my refusal to sign The Obscure Pact of the Discontented?

My firm resolve not to be their dupe, nor their
accomplice?

My stubborn insistence on focusing only on ideas and not
people? -

To my uncompromising Republican Plebiscitary stance?

Jy CONSORS, |

I, in turn, refused to sign this in March 1902.
Obscure pact of the malcontents, which Syveton had come to me
proposing by revealing himself to me, hoping to seduce me - he had
until that day he had encountered so many intri- |
gloves, so many people ready to make any compromise,

out of ambition and self-interest! — as the ultimate argument of a long discussion, which made me appreciate the pau- The truth of his overrated intelligence, the combinations ` of money that formed the basis of all his concerns-

tions. | EF

It was about that famous meeting in Nancy.

for which we had demanded, in the name of our Great

Western France, public and equal participation

to that which we accorded to the French Fatherland.

We had just been duped twice in Lyon by Syvetone and it was not convenient for us to play any longer this role of watchdogs at public meetings, at the service-vice of the lecturers frightened by the threats of the DreyFusards.

Lora from the last meeting in Lyon, Messrs. Syveton and Cavaignac, who was to give a lecture there, apprehend- They strongly condemned the violence announced by the Apples.

ton and Sébastien Faure, who promised to the conférenciers une rééplion remontiers une rééplion remontoir.

I was, at that moment, still in Clairvaux; and, distraught by the idea of the dangers that could befall him — that milk, we will remember that, after the demonstrations of Saint-Etienne and Toulouse where the national meetings lists could not take place — Mr. Syvéton, who did not comp- He said that our comrades in Lyon were there to protect him, was desperate at their refusal to participate in a conference a discussion where everything was discussed except for anti-Semitism,

I received the following letter in my prison:

Plé 26 June 1901.
My dear friend,

The news we received recently, at Regarding your health, we are saddened and concerned; We were all happy to know you were better, pottänt y lots: that a man showed you how this wily thing could do for a cause, it's not just friendship, it's also Pin-the interest of the national party who want him to retain all his moral energy with all its physical strength: +

The UHS and the other dens would go see you and Vausef with you in your prison, if our lives weren't so overloaded and overworked; but you know how much the union for the lagttelle you spoke so eloquently, it was maiätéñue between us and Your friends who continue to receive your inspiration.

We work together almost everywhere; they lend us Jo contours of their courage; we pave vat 'and we rever- . Photos in a few days at Lyoh. X

Don't think us ungrateful, my dear friend, and capable + in in particular regarding the misappropriation and misappropriation of your property attached.

Q. BYVETON:

I will reply, by the friend who slipped me this letter. that our comrades from Lyon were the sole masters of decider dë fetir attitude and that, if they hadn't been deceived-Not for the first time. They wouldn't have decided to undermine hold.

Our comrades had expressed the perfectly legitimate desire, since they faced all the risks of the battle against the opponents, to see one of our own speak in the name of the Anti-Jews, in the meetings they ensured

security. Fa
We had promised, then we forgot about that commitment.
The next day, I received another letter, 'from

Mr. Jules Lemaître, letter which I reproduce:

Dear Mr. Gnérin,

First, all my best wishes for your speedy recovery, with the expression of all my indignation against the abo-despicable practices of which you are a victim.

The struggle is becoming increasingly fierce. This government is capable of anything. I must say that everywhere we go, It is in the Anti-Semitic League that we find help. more effective against the anarchists at the Prefecture.

In Lyon, Commander Mège was admirable.

In Toulouse, unfortunately, the organizers of the meeting--nion had (without consulting us) neglected to ask for their Contest for your friends, ONE EE

Since then, members of the Anti-Semitic League say they have They need a formal order from you, their leader, to march. Aveo nous. EE

I am simply asking you to give them this. Order, if you judge, as we do, that the union is indispensable between all the elements of the opposition.

Believe that we all take part in your long torment captivity. I know that neither courage nor patience will help you. They are missing, but I would like the thought of the countless friends you have in the country, it was a comfort to you and increased Your strength of resistance, | E |

Please accept, dear Mr. Guérin, the assurance of my feelings With kind regards. | No

Jules Lemarres.

Out of deference to the President of the French Fatherlandçaise, whom we distinguished from his scheming treasurer, I immediately decided to send one of our men to Lyon, To ask members of our Section to provide,

Once again, the guard of the meeting, demanding that the anti-Jewish question was discussed there.

Our comrades devoted themselves once again. Messrs. SyveTon and Cavaignac pledged to satisfy our Comrades; and, while they were fighting against the gangs who were besieging the doors of the hall, the speakers They forgot, once again, what they had promised.

Later, during Mr. Syveton's visit to Brussels – where he arrived with a false beard that he didn't left only in the small room where he was brought in. to warn me of his arrival – I learned that this obsti-

nation to avoid the Antijnive question came from what he
received funds from Judeo-opportunists.

So we understand that when he tells me:

— But if the Great West helps us in black
campaign, it is natural that the Caisse de la Patrie Fran-
çaise helps you with your personal propaganda, and
Since you don't have much money...

.— We are poor, indeed, I told him in Pin-
'Terrifying, but we cannot accept competitions
financial, when we may fear that the funds
Those who produce them come from Jewish origins.

— How so, then; do you understand the struggle con-
To be the government?

— Always in the same way. By creating a
Federation of all opposition organizations, if
This union of all is achievable, or at least to the greatest extent.
possible number to bring together. The steering committee of this
The Federation would be composed of one or more representatives
members of each federated organization and this Committee di-
The tenant would appeal to all available financial resources and
others. -
` — This combination is impossible,' Syveton told me.
— So, you walk your way and we'll walk ours, because
we cannot enter into mysterious combinations
- laughter that hides the compromises you have just
to confess to me. 7 7
And we parted ways on that note.

Drumont was less scrupulous and, at the first ou-
vertices that the pawn ridiente ef} prélentieux (1) made to him, he
agreed with the finance minister to participate in the pro-
financial losses resulting from the uncontrolled handling of
sums amounting to several million; sums
which were employed in such a way that the successes rem-
brought in 1900, after the High Court's condemnations,
were not confirmed in the 1904 elections, where ja
Nationalist and anti-Greek majority of the City Council
of Paris was replaced by a government majority
tale. : i ;

Here, I will include an anecdote that will show which
maneuvers the Drumonts, the Syvetons and the Mérys to-

were going to engage in extortion to extort money from the organizations:
tions and members of the opposition.

The situation of Mr. Piou, President of the Liberal Action party,
was very compromised in the Saint- constituency
Gaudens, of which he was the deputy. - | 5 ,

His friends were worried about finding him another circ-
. conscription, less blocked, where he could be elected.

It was, in fact, important that the Chief of the richest
ct of one of the strongest opposition organizations would have
a seat in the House to lead his group
friends. . TRE | 35

They considered a siege in Paris; and as the 18th arrondissement-
dissement, which had just been won in the municipal elections
pales, seemed conducive to this electoral attempt, one.
anticipated the different groups that might have an impact there:
fluence. ` LIU a .

I received a visit from a friend of Mr. Piou who explained to me the
situation and, I acquiesced, quite willingly and for two reasons
'sounds, to the proposal to present Mr. Piou.

The first one, you, that I found, like his friends,
that his presence could be useful to the House and the
the second aimed at the anticipated struggle between Messrs. Jous-
Selin and Pugliesi-Conti, both willing to stand for election.

(1) That's what he used to call Syveton,

This struggle, between two opposition councillors, for
a legislative seat, could only sow discord among

the voters and diminish the two competitors, the loser:

like the victor; if still their discussions wams-
did not celebrate the triumph of the Dreyfusard candidate who governed
mental. |

Our comrades had the same concerns as me: they
had been telling me about it for several weeks and I found-
I will, like many citizens, believe that the Piou candidacy
could get everyone to agree.

I advocate for our approval and, if necessary, to speak
directly to Messrs. Jousselin and Pugliesi-Conti, who all
two were members of our Greater Western France.
Everyone had counted on Messrs. Drumont and Syveton.
. el Gaston Méry. Fe PR

The latter was indebted to Mr. Jousselin, who had com-
a fairly large sum for his Echo du Mer-
old men; he did everything to flatter hopes: of
City councillor for the 17th arrondissement and for the
to encourage not to give up on the game.
This is all the more true given that Drumont and Syveton, from their
On one side, they were working to secure a purchase of shares in the
Free Speech — of those that Drumont still had to read
quidet at 2,000 francs. the one, on the package that he had
awarded — and the other a large payment to the coffers of the
Puirie Françulse as a reward for his good offices.

We know the result. - - |

` Messrs. Pugliesi-Conti and Jousselin disputed the seat

and it is very important that this competition, between nationals-
'nalists and anti-Jews, would not have made the candidate triumph
Governmental. ES? There
The siege was fortunately taken, but Mr. Piou suffered
a very regrettable eôhec dts son anciehne circonscrip-
tion _ -.. . a
On which side will they go, and have they been, the precious Anxi-
Ministry liaisons; on the side of the prisoners and pros-
critics or on the side of the "Trafiquanis" of Anti-Semitism
from Maison Drumont and Co and Officine Syveton?

+

IX:

Drumont's Political Convictions

Drumont at Clairvaux. — Agent Oswald discovered. — Mou-
The chard was punished and banished. — Drumont and Devos re-evaluate it.
— An illegal job. — Caught and denounced. — The inccu- |
sation of adversaries. — Henry Maret and Anti-Semitism.
— Devos worse than J.-B. Gérin., — Shady dealings and sorting-
Soups. — Drumont denies it. — The National Anti-Jewish Committee.

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of Algiers and its electors. — A singular legislator, — A
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In prison, at Barborvusse. — Excommunication lifted.
We sell La Libre Parole, — Drumont. and gon million. —.
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Gentlemen Administrators. — Against the Great West and
The Anti-Jew. — Bad mood of the Philosopher of Anti-
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These things are worth even more. — How Drumont shares.
The Jew Bernhard and Free Speech. — 86,000 francs per-
due. — Drumont's methods. |

The last time I saw Drumont was in my
cell in Clairvaux. This j |

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The reasons for my health condition had just been discovered.
and, upon his return to Paris, he could do no less than write
an article that only tells part of the truth, because I don't
I didn't want to increase my family's worries, that
On the contrary, I was trying to reassure, while also feeling
Growing weaker every day.

Overly pessimistic news could give rise to
to more numerous articles, to more discussions or
less intense and risk rendering precautions useless
that, for the past two years, people around my mother had been taking for
to prevent him from knowing where I was and what had become of me.

He was told that I had to make a "very long one."
"Trip" to America, for an important matter
oil and that I would certainly stay for a long time

- absent.

This absence lasted six years and my mother was
dead for four years when the borders were
open.

During Drumont's last visit, we had

not solely caused by Déroulède and Dubuc, on the

account of which the Director of Libre Parole had formule the most disparaging comments.

I made several observations to him.

I told him about the rumors that were circulating concerning...
unreviewed, as noted by various witnesses, between his administration
Nistrateur Devos and Mr. Spiard.

'Spiard, whose role as mou- our friends had discovered
Three months after my entry into Clairvaux, chard had elected
Having lost his job, I feel sorry for the state of misery he is in.
he was at the end of 1898 had procured for him, on the recommand and the favorable Tonsoignements provided
by Mr. Deglos.

I must say that, when my brother was certain of
regarding the conduct of this individual, he administered to him, before...
to chase, one of those corrections that make history in the.
life of a scoundrel of this sort; and if friends were not intervenus, to take Agent Oswald from his hands,

Drumont's closest collaborator, he could never have
to make Mr. Spiard sign the infamies published against
me against my brother and my friends.

Hence this hatred of Spiard-Oswald against my dear
Louis and the abominable calumnies of that punished scoundrel so
Indeed, these are the very calumnies in which Drumont played a part.
that I will never forgive him for.

I had to tell Drumort my surprise at learning these
relations of its Administrator with a known informant
_and the visits he made to La Libre Parole.

A writer, coming one morning to collect his mail,
had surprised Devos and

Spiard working together on the Libre collection Word, taking notes and preparing the ignoble against me a pamphlet that came into being later. | l

This happened just two weeks after Spiard had been discovered, punished, and banished.

Drumont denied it, naturally, and asserted that we had been sworn to. deceived and solemnly swore to me that no one dares- - would be able to allow himself, in his own home, to plot anything against "his dear Guérin", the "prisoner of the Jews condamned by the atmen of Luxembourg to Su anborn in prison to appease the Jews, etc., etc.: P.

'Since then, I have been able to appreciate Drumont's loyalty value of his solemn oaths given to a prisoner | and to an outlaw. - |

And, when he dared to write that "he had defended his work" against my attacks and against those of my friends, attack-that nothing could justify. on our part. », he was lying brazenly, because in reality we had not done that we defend ourselves against maneuvers directed against we are our organization through its journal,

The book, which he had signed by Agent Spiard, also known as Oswald, and the articles of his worthy collaborator Gaston Méry, had been prepared since April 1900, four months

after my conviction by the High Court and while

I was still at Clairvaux for almost another year and a half, “meaning to go and endure exile for another four years,

There is another observation I had to make to Drumont.

Since the Dreyfus affair, and especially since the victory

article of the opposition, well, a very large anti-Jewish majority So, in the 1900 municipal elections, the Jewish press and The government was multiplying its attacks against the Anti-Jews and Anti-Semitism.

And, on all sides, our adversaries were publishing in their newspapers, or declared in their public conferences or private, that Anti-Semitism was a speculation

like any other, and that its supporters made of it especially
An excellent deal.

We have not forgotten the violent articles of Mr. Henry Maret,
today in the opposition, at least relatively, on
this theme.

And, in support of these accusations against Antisemitism
and against the anti-Jews, various examples of cases were cited
shady dealings which, unfortunately, were real.

I spoke to Drumont about it and added:

— You understand how painful it is for me to read here —

'these accusations, and especially learning that they have a
based on reality, whereas in fact, it's all speculation, my friends and
We've been taking hits for years, and in fact
From a professional standpoint, I see myself in prison for a long time.
"You have," I added, "men around you who"
must abuse the trust you place in them —
It was I who had an unjustified trust in the one who
who I was speaking of thus! — and who compromise you in
dirty business that is then turned against you and con-
between us. . Na |

You previously complained about having the financier
Gérin, you have today Devos and the meddling of
This one is worth the tripe of that one. | p

— But that's all slander, my dear Guérin
never existed, and Devos is incapable of...

— However, I interrupted, p; +

And I cited various very sordid affairs on the-
which I had received, a few days earlier, some indications-
specific tions, | |

C4

-Drumont denied this... vile devil; and he mon-
Very, since then, how much I was deluding myself by putting on the
all the blackmail and all the accounts of Devos alone
shady dealings at the shop on Boulevard Montmartre.

Also, when our protests against these malpractices

loaned, had to become public to distinguish us from
These merchants, did Drumont have recourse to his usual
means to slander and defame those who had de-
named his accomplices behind whom, ultimately,
we discovered him to be the inspiration and main beneficiary.

The break had occurred between the Antise- Trafiquanis
Mitism and those who had loyally fought for
a cause or for ideas, sacrificing everything for them: to have,
Whether modest or significant, health, freedom, and even existence itself

The first hostile act, openly committed by Dru-
his mountain, though still cautiously, was the creation of his
the infamous National Anti-Jewish Committee of 1901-1902, of which the
-the duration did not exceed the time... to launch a subscription"
and to make the product disappear.

Drumont had formed this National Anti-Jewish Committee,
to which he reserved a sovereign role in the elections, to
only to channel all electricity subscriptions
to his own private cash register, in his usual way.

Without consulting anyone, he had written down names and
had published them. This way of doing things, so conformist!!
. to Drumont's repeated assertions of his respect for
the freedom of others presented disadvantages and gave
incidents occur.

First, those of our friends, of whom he had included the
"Whose names were on his list, they asked him why"
he had failed to have our Great West represented
France among the members of its Grand Electoral Committee
anti-Jewish, which, in his mind, was to organize the cam- -
Party election fabric

And, to everyone's great astonishment, Drumont declared
that this omission had been committed by him because he

wanted an "exclusively Republican" committee, and that at
In the Greater West, royalists were accepted.

Thus Drumont, who owes his considerable fortune to-
today, in large part to the royalists who were
the buyers of his books, the funders of his
the newspaper and the majority of its subscribers, excommunicated them.

And when I asked him for your explanation, he wrote to me

a violent letter, which I communicated to Mr. de Lur Sa-
Luce, in which he asserted himself as the irreconcilable adversary
royalists went so far as to seriously outrage their
chief, the Duke of Orléans.

Drumont's "republican convictions" made me
I smiled and replied with the appropriate letter and that
our Anïijuif published in extenso.

This horror of Drumont for the royalists was inspired-
created solely by his desire to assert himself as a republican
in front of his Algerian voters who had elected him in 1898
exclusively as anti-Jewish.

Some time earlier, Drumont had pushed the ex-
communication from the royalists to the point of prohibiting insertion-
tion, in Ja Libre Parole, of the account of one of the
weekly Friday meetings of our Committee
of social studies because, on that day, the conference had
election made by Mr. de la Ferronnays, royalist deputy of the
Loire-Inférieure.

However, the subject of this conference was consistent with
our anti-Jewish ideas, since Mr. de la Ferronays had spoken
of Mr. de Pontbriand's bill on the situation of
foreigners and Jews in France.

This excommunication of the anti-Jewish royalists, who had become
all the more numerous as the leader of the Royalist Party
had made a resounding endorsement of Anti-Semitism '
in his San Remo manifesto, a case that is both odious and
ridiculous.. | i

Odious, because it was in formal contradiction
with the anti-Jewish program, summarized in the doviso La
France belongs to the French, not to any particular category of French people.
of this or that opinion, of this or that belief, from

at 19

the moment when they were, like us, sinister anti-Jews
dear and convinced.

She was all the more so because a year earlier – I
This is the work of the most authoritative of royalists – Drumont,
at the time of the Zola trial, had received and accepted from
Perti, a royalist, made a donation of 10,000 francs, as a co-

the formation of this party to help fight the Dreyfus-
sards; which is why it was necessary, at the same time, to have men who-
dedicated and courageous and money to pay the costs of
meetings, tending to the wounded and feeding the prisoners.

When this information was given to me, I remembered
that Drumont had once asked me to do, in his
director's office at La Libre Parole, for a communication
important cation.

"My dear Guérin," he said to me, "I have good news."
I know that your League is poor, and I want to inform you that...
and what personal sacrifices do you make to provide for
propaganda expenditures. in order to combat the 'mil-
tions disseminated by the Dreyfus Syndicate. A loyal subscription
born of the Free Speech movement, widow of a brave officer, came
to see me and gave me some hundred franc notes for
to contribute to the defense of the army.

Here's 200 francs for the League's coffers; and, if you
If you still need them, I can give you three more.
or four hundred others.

I will also give "something" to the Anti-Youth
Dubuc's groan,

I don't know if Drumont gave anything to Dubue;
but for the League, he paid, in three installments, a sum
a total of 725 francs, which were used to pay a small, very
a small part of our propaganda spending.

However, the "loyal subscriber" of La Libre Parole, widow of a
valiant officer, was in reality the Royalist Party which had
- handed over, no, 725 francs for the League, and let's admit as much
for the Antisemile Youth, but indeed 10,000 francs,
of which Drumont, following his custom, had kept the press-
that totality.

The excommunication of the royalists was also idi-
she was unable to justify herself, nor had the slightest
sanction outside the clan led by Drumont.

And, moreover, Elie lasted just the time it took the Al-
Algerians to notify their deputy of his dismissal. The latter,
during the four years of his term as a deputy, had not
He had set foot in the Chamber twenty times. He had understood his
mandate in such a way that he went so far as to vote, or to leave
to vote in his name, against the law that reduced taxes on alcohol

industrialists with significant rights against whom I had
He was the first, and almost alone, to launch an active campaign.
in the Free Speech section.

This reform, which was of such grave interest to the cooks-Algerian leaders, had Drumont's vote against her;
when I pointed it out to him, astonished by such a similarity
a vote that was so contrary to the interests of his constituents, he replied:

— But I didn't pay attention to that, you know,
My dear Guérin, how little time I have to go to the
Room, with my newspaper, my books and the multiple
occupations that absorb me.

I leave my boxes at Morinaäd's and it's this "rascal-"That person" who certainly played this "bad joke" on me.

I looked at Drumont, a little surprised and thinking that
The Algerians had in him a very singular representative.

This circumstance was one of the opportunities I had to
regret having contributed to Drumont's election and to
having competed so actively, that Lépine, then governor-the Algerian, hastened to have me arrested, under
under the pretext that an Algerian anti-Semite had slapped
an individual disembarking from the cruise ship arriving from Marseille
in Algiers, amidst a convoy of anarchists from the prefecture,
sent to fight Drumont and the anti- candidates

Jews.
I must even point out that, in the many

articles and in the obscene book, published by Drumont
against me, he carefully avoided talking about the cam-

Pagano's 1888 electoral campaign in Algeria, during
through which I had become acquainted with the Prison of Barberousse, where the government had me imprisoned by its re-introducing Lépine.

Drumont dodged the question, sensing how much it would affect him
it would have been difficult to say that the prisoner of Barbarossa
was a friend of his jailers, and particularly of the one who
Drumont constantly called, in his unique and seemingly
his eternal speech, which he repeated for two months in the Al-

we were managing, to the point that the listeners recited them phrases before him: the implacable and ferocious Proconsul.

Since then, the said Proconsul has become Mr. Lépine or our active Prefect of Police, and we kindly announce, his travels and the marriage of his offspring.

When I talk about Gaston Méry, I will explain why of these thoughtful gestures towards the current Prefect of Police, attentions so different from the insults one could read in the Free Speech against the former governor of Algeria.

Not only did the excommunication of the Royalists not have no duration; but, from the day when the disillusioned Algerians sent Drumont back to his beloved... political speculations pharmaceuticals, our "fierce republican" of 1898 In 1902, he returned the solicitor of those he had put out Antisemitism.

And we have lived regularly, ever since, in the Free Parole, the accounts reridus of all the events royalists, the official communications of the politico-the Duke of Orléans's tic and the most sympathetic mentions the ethics of the displacements of the one whom Drumont insulted so violently in the correspondence he addressed to me late 1901, in Brussels, to convince myself of his reuncompromising publicanism.

La Libre Parole even published a whole series of articles by Mr. Charles Maurras.

And, when we talk about these changes in attitude ofbefore MJ-B, Gérin and Aubry, members of the Council of Interested in the Word fiber, they replied:

— Good heavens, Drumont received 50,000 francs from the royalists for that !

Is that accurate? I don't know; however, the remarks have their value since they come from two administrators Drumont, who must know what is happening in the arback kitchen of Maison Drumont and Co.

What I know, for example, and quite rightly, is that at Drumont tried to sell his newspaper to the Royalist party.

The first time was in 1902, at the time of the pu-
publication of the articles by Mr. Charles Maurras; but the
The combination failed, Drumont having requested, in addition to the
maintaining his position as editor-in-chief with
His salary was greatly increased, a million for him personally.
neatly.

The second negotiation is much more recent.

It dates from the first days of January 1906. Drumont
sent Mr. Léon Daudet to London to propose to the Duke
d'Orléans to buy back La Libre Parole for a thousand
lion. - i
The Duke of Orléans found the sum excessive and turned away-
sif the applicant. . :

Mr. Daudet returned without the million desired by Drumont
to plug its "holes in the moon".

The sum requested by Mr. Léon Daudet represents,
Indeed, exactly the amount of the 600 shares sold.
2,000 francs each, to current shareholders, including one
A large number of people are urgently demanding the Social Report
and ask where the funds they handed over went.

The number of shares being 809, and the agreements
Gérin-Drumont allocated only 150 shares to each of them,
that is, 300, the proceeds from the investment of the other 500 should
to be paid into the social security fund, amounting to one million,

And that million never entered it, not even in
part.

For Drumont, no profit is too small.

Large sums of money obviously suit him better.
than the small ones; but he does not disdain these, even
when it comes to a few hundred francs.

Example: £

I said that of the 10,000 francs given to Drumont,
by the Royalist Party, for the Anti-Propaganda Fund
Jewish, at the time of the Zola trial, he had paid us, for
the League, in several installments of 725 francs.

Well! He got those 725 francs reimbursed by the

Free Speech fund.

Proof: |
- One day our good friend Bouttier, then in litigation with the
Free Speech, to have access to the accounts and
the assessment still refused, and for good reason, received the visit to
Nancy, from a Mr. Desbarres, an employee of MJ-B. Gérin,
placed by him first at La Libre Parole, from where Devos moved
pressa to dismiss him once he was appointed administrator,
then to the daily flag of Déroulède.
`This employee of MJ-B. Gérin came, he said, from
by Mr. Aubry, member of the Council of Stakeholders of the
Free Speech - Mr. Gérin avoided mentioning his name too much
forward - to provide Bouttier with proof of the wrongdoingtions of Devos.

'I gave our friend a whole series of documents inand, in addition, the copy of the principal passages
little of an expert report on commercial accounting.
Mr. Kling, whom Drumont and Devos had had to agree to
allow intervention to prevent their colleagues from the ConIf the interested parties follow through on their projects
complaint against his agent Devos. ai

The minutes of the meeting of July 29, 1903
activates the addition of a copy of two written complaints
against Devos by three members of the Council.

I will speak again, moreover, about these matters of dispute.
between the members of the Council of Interested Parties: Messrs. Tur. quet, J.-B. Gérin and Aubry, on the one hand, and their colleague
Drumont and the administrator Devos, on the other hand,

It is extremely enlightening and conclusive.

It is in these extracts from the Kling report that I have found
taté this reimbursement of 725 francs, made to Drumont, in
twice, of the sum he had paid to the League, on
the donation of 10,000 francs from the royalist party.

I therefore return to Drumont's maneuvers against
our Great Western France, against its newspaper Pantijuif and against myself.

They began, as I Tai established, during
that I was still at Clairvaux and while I was supposed to be there
stay for almost another year and a half.

Why did Drumont want to destroy the Great Occident?
tooth of France and his organ the Anti-Jew, while he me
Did he know he would be in prison for a long time?

There were two reasons for this behavior:

One moral one, because, as Joseph Ménard told me,
then editorial secretary at La Libre Parole, during
'On his first visit to Clairvaux, I was apparently wearing...'
braggade to the undisputed leader of anti-Semitism,

— Drumont is in a rather bad mood every ma-
"Tins," he told me, "ever since he found in his mail..."
Every day, Jewish letters claim that he is the philosopher:
of the Party, but that "the man of action", the "desired leader-
"Gné," that's the Prisoner of Clairvaux: Jules Guérin. Jl
also finds it bad that in the demonstrations and the
At meetings, people shout more "Long live Guérin!" than "Long live Guérin!"
Drumont!

"We must reassure Drumont," I said to Ménard, "and him."
to state that I do not wish to "dethrone" him. I do not aspire
I am only doing my duty and nothing more. Besides, I am
here now for ten years, this must be Dru-
mount.

— Not at all. And since he clearly believes that an amnesty-
Tie will come before ten years, he is worried about the day of the
release.

And Mr. Ménard, in this way, approved the cor-

“Drumont’s correspondents, who, he said, was getting old,
had "bad habits" and was becoming increasingly
"a chamber" by Gaston Méry and a collaborator who
helped him to "lock up the old man"

The Editor of La Libre Parole told me-
he learned a whole host of astonishing things about Drumont,
Méry, Devos, telling me of his deep fears of being "undercut"
by Gaston Méry and his "collaborator", who became a mafia-
sovereign braid at Drumont's, and making a clean house there
of all the old servants. RC n

— The first victim will be the “old and faithful”
Marie, passing by Landrieu and me at the newspaper; — Gås-

Your Méry wants my place and, with the help he has now-
holding court with Drumont, — a competition which he has used
assured of loyalty for years (1) — he will succeed in
replace me. _ |

There will undoubtedly be further changes later on.
at the newspaper, because Méry aspires to be its editor in
chief and administrator. He hates Devos, who makes him pay:
Well, and he recently caused an incident which
almost led to Devos' departure, regarding an article by
L'Aurore, November 28, 1900

This article was about a circular from Devos. I'll re- |
produce: |

Las ÉrtenNes AUX ABONNÉ; DE 1A Liane PAROLE
Donmez, Drumont takes the hit

has

A number of artists: painters, sculptors, engravers, |
have, regu the little ciroulaite that is here t

(4) The Méry et Cie association dates from a few months before the tour.
by Mrs. Eugénie Buffetala, street singer,” It then featured the “Beautiful Mrs.”
X... » sing in the tales the Blue Lullaby of Montoya to receive the
goir, with his "signed" Gaston Méry, placo under fire and cover; for, at this
At the time, the Municipal Councillor of the Montmartre district was enjoying himself.
and satisfied his needs wherever he could. Since then, everything has been beanconp 6hatgé
He said for his partner, and that will probably change things further.

DRUMONT'S POLITICAL CONVICTIONS 297

FREE SPEECH
Daily political newspaper

Director :

Énovann DRUMONT
. Administration. Paris, November 23, 1900.

—We are organizing a distribution for January 1st.

rewards for our subscribers.

We would like to understand, among our rewards, what-works of art, of little importance of course; and, For this reason, we are requesting your assistance.

Perhaps you, too, have always had it all to yourself.
renting Jews P

Perhaps you will not hesitate to put us at one of your works, however small it may be,

In exchange, we will offer you everything we have.
to offer, that is to say, to make available to you the Free Parole: whenever you would like to give us a comment communication: trade shows, exhibitions, etc.

We would include, if you wish, in the nomenclature-
The rewards, the gift that you would like to give us to do, as being an acquisition made by the Free Speech.

Please accept, Sir, the assurance of our esteemed

distinguished ration.
For Padmin stratéteur:

J, Dusors.

Isn't it delicious?
Down with the Jews?

While I was reading this article, Mr. Ménard told me...
had brought it, this one, all laughter, - said to me:

— Isn't that funny, and Drumont was furious that this circumcular, signed with a fanciful name, had fallen to hands of opponents, —© |

He...garneled Devos and reproached him for not having
He didn't take any better precautions.

Ti then submitted, for composition purposes, a letter which he had done at his home, as soon as Méry had made him re-
to put the Aurora on, with some comments against the

Devos's clumsiness, by his usual confiscation.

The letter in question had, in fact, appeared in La Libre Words from November 28, 1900, after Drumont's article. Here is the beginning:

My dear Devos,

You know that you are completely unfamiliar with the Administration of journal and, moreover, absent from Paris for two months and Half, I never knew about the mechanism and the details of the contest you organized for New Year's gifts, I found your simply, very ingenious and very happy the idea of distributing gifts to everyone through a competition these loyal subscribers, to whom we are united by a bond of genuine affection. :

Today, I have the impression that, with the system we If we suffer, this idea will only bring you trouble. arguments and troubles.

— This time — it's still Mr. Ménard speaking — Devos, who sensed that the opportunity was coming from Méry, who, after having dismissed the "old and faithful Marie", his aunt and protector, was working to get him to leave for his In turn, he became angry; he reproached Drumont for licking his boots, for to disavow him, even though he knew very well Penvoi de la circular, ridiculed by Aurora, and he declared that he parwas silent, he gave his resignation.

He stayed three days, without coming to the newspaper, to the great Méry's joy; then, seeing that no one was running behind He returned to his place and continued his work.

L'Aurore was not fooled by Drumont's disavowal and, In its issue of January 29, 1900, it published a A short note worded as follows: l

We have placed before our readers two _ days, the delightful call of the Tiber Word, to generosity painters and sculptors: A IN EE

Following this advertisement, Drumont addressed his Administer, an even more delightful letter.

Here, Aurora reproduced the letter quoted above and
ended like this:

It wasn't me! It was Devos!

Last week, in the Chamber, Drumont exclaimed:
— It wasn't me, it was Papillaud!

It's never him. Drumont is a beautiful soul who waima

no trouble,

Mr. Ménard didn't talk to me about all of this as a
a man who had heard him say it.

Not |

"I saw it, I heard it," he asserted, "and it made me very happy."
amused; and at one point, as Devos was saying to Dru-
Mount:

— But why prevent this combination of gifts?
artistic projects for subscribers? We've done a lot of them.
others.

"Yes," replied Drumont, "but that mustn't happen."
know, and—with blunders like that, you
would lead us all to the penal colony.

— Oh, you vil, I said to Ménard; but then, how to
Does this mean that Drumont is keeping an individual who can lead him?
That far away? He can just get rid of it.

He will be careful not to do so, because he always needs a
a man who will allow him to "fly" — the word has been said
— 300,000 francs a year, without getting caught... And then,
Devos is useful to him for a number of cases where he doesn't dare to put himself
Its name: financial affairs, land affairs, sale
of pharmaceutical products.

— What, which pharmaceutical products?

— But the treatment of the Carthusian Fathers! The wine!
des Chabannes, la Tisane du doï—ur Laroche, etc... ete...
I had in my possession, for the purpose of examining disputes, the treaties
I am involved in these matters with the pharmacist Malavant: I am
So, well informed,

I couldn't believe it.
And that was the true result of all the struggles.
sées, from the isa where I was euco”e!

When I saw that after the last interview, in Clair-
'vaux, Drumont continued to tolerate these traffickings and to participate in them-
I consulted our friends and we protested to
to distinguish ourselves from these merchants and clearly mark our
isolation from all these repugnant trafficking activities.

We tried, for as long as possible, to do
To understand Drumont, first of all, our determination well
arrested for protesting all the manipulations by Mr. Ménard
had confirmed its existence to us, and how urgent it was.
that he would get rid of us and deliver us all from the same wolf
de Devos, Méry and Ce, |

We only acted in the interest of the cause
and our ideas, in order to limit this scandal to those that
We believed we were the only ones truly guilty.

We have since learned that the first culprit
was the one who took the lion's share from all these
matters; and, from one day to Pautre, more information
information reached us regarding Drumont's methods.

His desire to see the disappearance of the Great Oecideni and the Antijuif came from the troubles that our modest organ had
thrown into his blackmail operations against the financiers
business launchers,

When a financier or a company wanted to launch a
In this matter, Drumont dispatched his emissary, who askeddait what part was reserved for Free Speech gur le budget advertising.

This share was always too low and the emissionSaire pointed out that La Libre Parole was the newspaper
the most dangerous thing for emissions, if it were to show itself there
hostile, and that, consequently, he could not admit
a share of ordinary advertising.

The sitence of the Libre. Parole and Drumont on a
a shady deal, or even a good one, had a high price
and its favorable publicity is invaluable.

/

We understood and we paid the large sum which Dru-
Mont took the lion's share.

In Mr. J.-B. Gérin's circle, there were protests...
This claim by Drumont was cited, and an abbreviation was quoted.
having thus produced 30,000 francs, on which Dru-
Mont initially took 20,000 francs, Devos 5,000 francs,
and the newspaper's cash register takes the rest.

All this went well as long as Free Speech remained the
the only anti-Jewish paper; and, at the moment when L'Antijuif appeared,
In August 1898, Drumont had just secured an immense sum of money.
bearing to the Jew Bernhard who had created, a little auparavant, the Special Bank of Industrial Securities.

When I saw ads for this 'bank in
In La Libre Parole, I pointed out the fact to Drumont, telling him-
who was the instigator of this affair, whom I know-

I have long recognized its value, and whose role, as

consular judge at the Commercial Court, had been such
that his colleagues had had to quarantine him and
to prevent him from taking his seat.

It was upon our return from Algeria, and Drumont replied to me-
said, with the affable air he knows so well how to adopt:
— But, my dear friend, I know nothing about this matter;
Devos had to deal with that. I'll talk to him about it.

I studied the financial scheme of the Jew Bernhard,
whose conduct had itself been denounced by La Libre Parole,
in 1895, regarding the Humbert affair and the trials of the-
which it gave rise to before the Commercial Court, and I do not
I didn't realize that there was a new one there.
nelle et dangereuse flibusteri |

The 100-franc shares were already worth nearly 300 francs.

“and the gullible people bought, bought based on the word of the “bo-

"Niments" of certain newspapers, including La Libre

Words. © m Ne

- I conducted a very well-documented campaign in PAntijuif and

I provoked the withdrawal of the funds entrusted to the Jew Bernhard. He had just been named a Knight of the Legion

of honor, on the eve of being arrested and convicted of theft,

Fraud, breach of trust, and violation of the law on... Companies, committed suicide.

The situation was thus resolved in time 'and it gave 70% to shareholders, but only on the share price at a pair of 100 francs worth of shares; but the product considered-a table of all the increases from 169 to 280 and 300 francs... that the Jew Bernhard had managed to provoke, had already disappeared, as everything else would have disappeared if we had allowed to continue, for a few more months, this gigantesque scam.

Drumont, who had been promised 100,000 francs... 3 For this case, he only received 14,000, of which a small amount part was collected by the Free Speech Society and. He never forgave me for making him lose with our modest Anti-Jew, the 86,000 francs..., which he had incore to receive and that the Jew Bernhard would naturally-deducted from the assets of readers and subscribers of Free Speech, led to his home by its Director.

Hence the countless acts of treachery against the Great West. from France, its organ L'Aniijuif and myself; and also, the smear campaign undertaken and pursued by all means and what means!

To conclude this chapter where I discussed the Na- Committee anti-Jewish nationalist movement, founded by Drumont in 1902, and of which all the candidates were soundly defeated — with such patronage, this is understandable — including the President himself — Indeed, I cannot avoid relating two incidents which occurred.

We know how respectful Drumont is of freedom from others. For him it's a passion, a fanaticism, and he

He proved it quite well with poor Lasies, whom he had glued
the name among the members of its Appeals Committee... to the
box.

La Libre Parole first announced the creation of the Committee
in question, then she gave the names of its members, re-
Crutés, we know how, and finally she published a manifesto
ending with "Long live the Republic".

Apparently, this was necessary for the voters of Algiers!

Lasies, who had not protested against the publication of
His name as a member of the Committee, could not, at all
even, pushing condescension towards Drumont to the point of-
than to sign a republican manifesto — I mean to app-
Republican parentage, of course.

— You understand, Drumont, that my constituents who
sons Bonapartists, and elected me as such, would find her
bad to see me suddenly shouting: "Long live the Republic-
"I cannot put my name at the bottom of your
manifesto.

"It's take it or leave it," replied Drumont, with
his usual arrogance, and if you refuse me vole
name for my manifesto, I warn you that it is the
break against us and that we will never cite you again-
Let us speak freely in the Free Speech, whatever you do.

Lasies vigorously maintained his refusal, and I was not
not alone in laughing at Drumont's efforts to avoid-
to allow the name of Lasies to be mentioned in the accounts
dus sessions of Parliament, where the deputy from Gers pre-
Words often arise, it must be said, very usefully and very
bravely.

I gladly do this justice to a man who
* did not always have the appropriate attitude towards me —
particularly the day he consented, for twenty-four
only hours, for he withdrew at once — to be the
witness against me, in the company of Mr. Papillaud, of the
financier J.-B. Gérin.

Since then, by force of circumstance, Drumont had to renounce
to this grotesque attitude and Lasies became again — for com-
How long! — first Mr. Lasies, then the energetic
Member of Parliament for Gers, then our friend, our good man, our excellent man
friend Lasies.

Another incident was caused by the attitude of our
friend Baranton, municipal councillor of the 4th arrondissement
and whose name had also been "appropriated" by Dru-
.mont.

© Baranton was one of the first to express his astonishment at
see the Greater West of France, not represented in

an electoral committee that claimed to speak and
to act — but above all to collect — in the name of all this
Anti-Jewish Party.

What he saw and heard, at the only session he attended
agreed to attend, but was so disgusted that he no longer
never feet 14, boulevard Montmartre.

And, at the moment when Drumont began, against our organization-
nisation and against me, his hideous campaign of lies
and of the slander, Baranton very clearly sided and
very loyally, with his usual integrity, from my side.

Drumont never forgave him for that and, in turn, Ba-
ranton was excommunicated by the Pontiff of the Mont- boulevard
marten,

Baranton responded to this new manifestation of the
Drumont's respect for the freedom of thought of others,
per la Jättre fort digne que je repros ici et que Dru-
Mont was careful not to publish in La Libre Parole, s'ap-
'on the contrary, it is advisable to avoid putting it under the eyes
of its readers — who are fewer and fewer in number — all
the documents from the trials of tendency that he brings against those who have the
they took great honor in displeasing him for their independence,
. dance and their loyalty.

Here is Baranton's letter:

Mr. Drumont,

In the May 18th issue of La Libre Parole, my friends
have noted and sent me an article entitled Committee
National Anti-Jewish, in which I am excluded from all organ-
subsequent nisation (PPP),

I don't quite understand, and I would be particularly grateful to you- I would be grateful if you could explain this measure to me.

I had given my support to the formation of a Committee electoral campaign aimed at fighting in favor of anti-Jewish candidates and to complement the action of the Greater West of France.

- Jules Guérin, currently in exile, could indeed find paralyzed in the direction of the campagno by your obstacles to its communications with our friends on the order from the Reinach ministry.

From the very first meetings of this Committee, I have had to observe, To my great regret, it was all about money and that the conditions of a fundraising appeal were the sole purpose concerns of the majority of the Committee.

I am involved in politics out of a sense of duty, and I cannot accept a role in some financial arrangement. I have done I had to refrain from appearing at the following meetings, which You can see that for yourself.

The struggle, subsequently initiated by Mr. Devos against our My friend Jules Guérin, was yet another reason to confirm my feelings. in my desire for complete abstention, o |

I could certainly have submitted my resignation to the Committee National Anti-Jewish, but, besides the general interest of the Party, who commanded me not to make my feelings public of personal repulsion concerning the financial action of Committee, I thought, as I still think today, that the struggle between a few personalities could not be a cause of division within the Anti-Jewish Party.

Ordered by my colleague, Gaston Méry, to opt Between you and Guérin, I responded with a formal refusal, in declaring that I was completely exonerating you, but that I would never abandon Guérin at a time when other protook advantage of his exile to attack him.

I saw you the day after that conversation and I saw you I explained to you that Guérin and the League of the G.-O.-F. having given me their support in the municipal elections, sometimes even without my knowledge, and always with the utmost disinterestedness Therefore, I owed it to myself to be grateful to my friends, and I repeated to you then the esteem and respect that I had for you as the leader of anti-Semitism and author of the ou-works that opened our eyes to the national danger.

You then accepted my neutrality and you understood
like me, that the struggles of people to whom we do not
Neither Pun nor the other remained strangers, according to our affections.
personal matters could not and should not be expressed
by a public wte, likely to give the impression of a Missasion
in the Anti-Jewish Party.

The final elections took place on May 11th.
at the moment the National Anti-Jewish Committee ceased to exist,

It was on May 17th that I was targeted because of my
abstention from the meetings of this Committee.

Thank you for waiting for a date that removes all
value to your decision.

Regarding the decision you claim to be making concerning
subsequent organizations (?), I don't know on whose behalf you
You can take it and you will admit that hatred has hurt.
Piré, the author of this proposal, a man who could be
difficult to exclude from a defunct organization
than a future organization.

Moreover, you have spared yourself a refusal from me by
excluding me from any organization in which I would be included
Vexilé's detractors, who alone had the courage to act
while others held forth in their chambers and his opponents
refuse to hear opposing arguments in front of men
of honor.

Therefore, accept for yourself the thanks of an Anti-
Sincere Jew.

Paul Baranton.

P.S. — The announcement of my exclusion, published in type,-
specials in the May 18th issue of La Libre Parole, having
may have given rise to misinterpretations among your readers
Looking out for me, I count on your loyalty to
spare me from demanding the insertion of this answer in your most
Next issue:

Baranton experienced Drumont's "loyalty"
who did not insert his letter, despite the obvious right of our

friend.

He disregarded this non-inserting his protest against methods which engenerated so much discouragement and disgust among the most sincere, devoted and most selfless.

"Bad faith is the soul of polemics," said one Drumont day, who knows better than anyone!

X

1868-1902: Different times, same methods.

Drumont is preparing his cooking pots. — His worthy collaborators. — Spiard, author and publisher. — The proteststations. — Gentleman and informer, — 'An editor Disgusted. — A difficult launch. — Visit from a collaborator-Journal editor, — Mysterious characters. — The Little Bleu and Le Soir de Bruxelles. — Le Matin. — Puibaraud patronizes the work of Drumont, Méry, and Spiard. — La Libre The floor begins — Right of reply denied. — The officer Oswald. — A dirty business. — Spiard and Spiur. — A new-New proof. — A precedent. — The Casse-Gueule, — Against Mr. Odalin. — Drumont dictates, Devos writes. — One Autograph. — Another precedent. — Louis's protégé Veuillot. — The accomplice of policeman Marchal de Bussy. — The Unyielding. — A pretty blackbird! — The Memoirs of Rochestrong. — Drumont judged by Louis Veuillot. — As PIn-Flexible! — At the printer Hoste's in Ghent, — The hour of the sharing. — The accomplices quarrel. — The agent Oswald "swallows the truth." — The truth about the role of trio: Drumont, Méry and Devos. — Syveton payel — Spiard accuses! — In 1870. — Same story. — Mother Duoak. — Marchal and Drumont. — The Literary Louse. — The Aunt Duchêne. — The Furniture of Marchal do Bussy. — Cheap house, — Drumont, severe censor, — One Household in Troyes! — The morality of Drumont and Méry. — “Faisours”!

When Drumont became convinced that we did not accept We would show no solidarity with him and his cronies, and that we would protest against the manipulations he commits-

was, under the guise of Anti-Semitism, hiding behind-
behind the name Devos, as he had been, during the three
early years of Libre Parole, sheltered behind
Messrs. J.-B. Gérin and Wiallard, he resolved to attack
our organization, its organ, and myself, in order to
to take the initiative.

Like the rogue caught red-handed stealing who shouts the
First: Thief! to throw them off the scent.

- But, despite the banishment I still had to endure-
bir for eight years, and which put the borders
between Drumont and me, the director of La Libre Parole
he did not dare, himself and openly, to undertake his cam-
a loincloth of lies and slander.

He resorted to a roundabout method and used labor,
started the day after the expulsion of the informer -
covered among the staff of the newspaper and our printing press
Merie, Mr. Charles Spiard.

And; it was then that the unspeakable book appeared which was able to be...
Printed under the signature of Ch. Spiard, author and publisher,
and without the printer having dared to put his name on his
work,

This book, a tissue of nonsense and insults, DR ne
could move me.

It was merely a repetition of the brochures I had
has already done justice several times, and the Free Word
had so often condemned ignominy, especially and in der-
to deny place, during the use that the Attorney General of the
The High Court had wanted to do it so imprudently. I-
I will add that it is in reports signed "Gas-.
ton Mérys s that La Libre Parole reported the ignominy of the pro-
ceded employee in exchange for me.

The perpetrators of this filth were so well aware that
Their deceitful work would have had no success with me.
honest people, they embellished their lucubrations
citing statements made, they boldly asserted-
ly, by honorable persons and whose names
were intended to impress readers,

Unfortunately for the Drumonts, Spiard and con-
fates, these people, whom we had thus gratuitously put

those involved protested against the language and attitudes
that they attributed to me.

I quoted some of these protests. They suffice-
will have to judge the conduct of the perpetrators of the unspeakable
a book launched against an outlaw and against modest work
but useful, which he had created.

Mr. Roque, editor at Le Clairon de la Villeite, replied-
said to the friend who had given him the signed book
Spiard:

Sir,

When you came to Inoi's house to ask me to 'answer'
at the request of Mr. Jules Guérin that you waves communi-
that, without doubting your good faith, I have denied you
to be willing to put under my eyes the volume where you have `
He heard this sentence: "We'll give you fifteen minutes, summer."

The invention is really too good; presumably I have it
read on page 83 of the volume, wishing to pay homage to the
In truth, I declare that never and under no circumstances have I
I did not give any verbal or written order to Mr. Jules Guérin or to
other people,

Mr. Ottaviani, journalist, says:

I categorically deny Pau-'s statements
The father had a fever and affirms on his honor that he had never been
directly or indirectly responsible for a trip of this kind
in Brussels. | | ->

From Mr. Moro-Giafferi, lawyer:

I am astonished to learn that, in a book that I...
I haven't read it yet; I'm being given a role as an intermediary between
You are His Highness Prince Napoleon.

There is no truth in this statement.

I would add that it is even utterly unbelievable,
Neither you nor I could have had such an idea:

From Prince Victor-Napoleon, by a letter from Mr. Blane, his private secretary:

As you can see, Prince Napoleon never I had no direct or indirect relationship with you and no No action has been taken with SAI either in your favor, either in favor of the Greater West of France or of your daynal.

Mr. Deglos, who recommended Mr. Spiard to us, relaid eggs for my brother:

I received your registered letter of 25 Sun, : you mwy learn of the publication, which I was unaware of, of a book in which It would be a question of remarks that I allegedly made to you.

Since you tell me you are not willing to support them Today, I don't believe you were willing to... to support at any other time.

Mr. Dallemand, architect: : |
It is inaccurate that I gave Pautour the book in question. the information he provides.

From Mr. Léopold Stévens, painter:

My dear Jules,

Do I need to tell you that this whole story concerns me? nant is a pure invention from the beginning until the end. So there's no need to dwell on any of its details any further than on another.

I hope to have the opportunity to come and see you soon.

With all my heart, my dear Jules,

Léopold Srévens.

From Max Régis, former Mayor of Algiers:

My dear Guérin,

I would like to begin by apologizing for the
delay in responding to both letters of April 23rd and 24th,

delay which can only be attributed to the overwork of these
lately.

I have never spoken to the author of the book in question and have not
I could therefore have said the things he attributes to me, so
as regards the deme B... W... than the letter from Mores.

I swear it on my honor, and I don't understand: not for-
What, this individual is using my name for his odious cam-
Paddle against you.

These people are taking advantage of your absence a little too much to...
to hurl all sorts of infamies at you

Luckily your exile will be short-lived, eb that
soon you'll be able to return to France and inflict a correction-
. tion to all these wretches.

With kind regards,

Max Recn.

From Mr. Sarrien, Member of Parliament and former Minister:

Sir,

Jo wai never made the statements you indicate to me and never
you were not in the service of the Ministry of the Interior at the time-
where I was Minister of the Interior,

Please accept, sir... ete.

From Mr. Auloy, merchant:

Sir,

I was somewhat surprised by your letter of the 23rd of this month,
having learned from her that I was implicated in a title
of controversy, as well as Mr. Auloy.

I don't have the honor of knowing Mrs. de P... and, by
Consequently, "I have never seen her nor spoken to her."

On the other hand, I did not allow anyone to use my
name to fabricate these accusations.

As for Mrs. Auloy, she is completely unaware of it, just like me.
the person and the object in question.

"I have absolutely no desire to serve combinations"
more or less interested than I am, a pioneer around this
A ridiculous and far-fetched story.

From Mr. Mayol de Lupé: |

Sir,

Your registered letter could only be delivered to me much later.
I have read the book you mentioned; Pau-
The man came to my house, that's true, but I didn't go then.
satisfies his desires.

Today, he is dragging my name into quarrels that have nothing to do with me.
Don't look, in terms I disavow, I will not break
not the silence surrounding his work,

I must add that Mr. Mayol de Lupé's disavowal
was particularly interesting, because the strange relations that Mr. Spiard claimed to have had with this
royalist gentleman and his friend and fellow believer po-
The litigious, Mr. Auloy, seemed quite peculiar to everyone.

They protested against the role assigned to them. It-
It was fine, but it would certainly have been better for them,
to turn away an individual expelled from our printing works and
our newspaper as a proven informant, what consent to
interviews and private meetings with such a person
ringing.

Later, Spiard, in collusion with Drumont and Méry,
He abused it against them even more than against myself.

since I had the honor of being insulted by a scoundrel
who affirmed their complacency towards him.

I won't say any more so as not to upset anyone.
royalist friends, sincere and devoted anti-Semites, who were
and remained friends of the outlaw, but I owed to
less to say my opinion on the regrettable condescension
from Messrs. Mayol de Lupé and Auloy to Vegatd of a malefactor-
The perpetrator was caught red-handed.

I will add that when I was taught in Brussels

that a book was going to be published against me and that Mr. Fayard,

publisher, was going to become the propagator, I questioned

by dispatch ee néponient and sent him the segria
before:

Brussels, April 11, 1902

Fayard, publisher,
58, Boulevard Saint-Michel,
i | Peris.

I've learned that under the cover of an individual you don't know...
You can ignore the indignity, you are the true publisher of the
offensive and defamatory book that a newspaper belongs to you-
nant announced this morning.

I hold you responsible for this infamy and
I take note of this and request compensation from you as it should be done.
will come, `

Jules Guéen.

Mr. Fayard replied to this dispatch immediately:

Opposite denies it in the most formal way; I am not the publisher of the
volume; I saw Pauteur for the first time fifteen
days; I had been demarcated as a bookseller, I have
rejected after reading.

| Fayarv.

Before the appearance of their unspeakable book, Messrs. Dru-
Mont and Méry tried to get the press to talk about it
Parisian, and good copies were given to the re-
action of the Journal, including the director and the secretary of
The editorial staff had the loyalty to inform me
to publish a response, at the same time as they would have
spoke about the attacks I was subjected to.

I therefore received a visit in Brussels from Mr. Ludovic Nau-
deau, editor at the Journal, and one of his collaborators
the most active and distinguished.

I told Mr. Ludovic Naudeau who the signatory was
of the volume he was showing me, how and why he
had been driven from our home; I showed him, evidence in
hands, what was the individual's past, a past that an en-
our quest in Tarascon, Marseille and Perpignan had re-
He was so impressed that the Journal said nothing about it.
the filthy pamphlet that had been handed to him.

And, I remember that during the conversation, having
I told Mr. Ludovic Naudeau that I couldn't believe that
honorable journalists become complacent
echoes of a Spiard, informer and convicted criminal
Mun, the editor of the Journal replied to me:

— You're right, but I believe that, behind this in-
individual, there are other characters who want to af-
to dye, without revealing oneself.

The other characters were the Drumonts, the
Méry, the Syveton and the Devos.

Having failed at the Journal, Drumont and his dear-
They are keen to launch their pamphlet in another way.

They had sent, in the form of Correspondence pa-
risienne, a note to two important newspapers of
Brussels, Le Petit Bleu and Le Soir, which, in good faith,
reproduced. f |

When she appeared, I went to see the directors.
of these newspapers, and I built them up, as I had built
Mr. Ludovic Naudeau, on the account of the signatory of the
volume. | |

They inserted, quite correctly, a letter of explanation |
the messages I sent them, and Drumont's plans
were thwarted once again.

A few days later, it was the turn of Le Matin de Paris.
to publish a fairly long extract from the book Spiard.

I was not surprised by this, because the Morning had then
a collaborator who signed Louis Manini and who was supposed to
to naturally become the guarantor of the honorability of
the Drumont, Méry, Spiard and Syveton gang.

Louis Manini was just a pseudonym, and this colla-
The editor of Maïin was none other than Puibaraud, the boss

Spiard and all the spies who could have, since
_ for years, infiltrating all the opposition parties.

-I must say that Le Matin and its editor, Mr. Gaston
Leroux, when they learned the signatory's character
from the book, passages of which they had quoted, published my
protested and turned away the director's accomplice

of Free Speech, when he made the claim to do
insert a response to my protest.

Drumont and Co.'s firecracker therefore fizzled out quickly, and For-
hard, which had been printed in 25,000 copies, remained for
account to its authors.

No sooner had the book been published than Drumont, who was only expecting...
articles published by newspapers other than his own, com-
began, in La Libre Parole, the campaign prepared con-
three me. |

And for six weeks, Drumont's readers...
They saw the contents of the brochures served in installments.
anonymous posts published by my opponents over several
years (1). |

The articles in La Libre Parole were naturally so-
Gaston Méry's gnés, because Drumont could not have found, in
apart from this individual, and among his collaborators, a
the only man capable of agreeing to carry out a pa-
reille besogne.

In these articles, I was presented as the Auxiliary from the Ministry and proof of the support I provided to Waldeck and his friends, Drumont and Méry, were saying the trouver in the book signed Spiard.

— It is not we, they wrote, who are asserting everything That; it is the honorable Mr. Spiard who has just published a a very well-documented work, and one that we only know for having received it like all journalists. We do not we are for nothing, absolutely nothing, in the editorialtion and the publication of this book, we are talking about it in all independence, and Mr. Jules Guérin has only himself to blame. to Mr. Spiard. |

` (1) All these anonymous pamphlets, which had several editions, to intorvalleys of varying lengths were themselves reproductions of the Boivin brochure, whose lies I had exposed and of which I had made condamn the signatory in 1892.

I would add that during the trial, he pleaded for my mercy, invoking the... heart disease which, he said, he had contracted upon being abandoned by coux who had pushed him to slander me and publish the infamies he had signed so imprudently. . i

The deception was obvious to everyone, but the proof The material was not easy to produce.

My friends were very upset that they couldn't catch Drumont and his gang red-handed at infamies which they had skillfully prepared, they believed-they f

— Wait, I said to my friends, be patient, we'll finish-We will know the whole truth about this new Drumont's clever maneuver. We are dealing with, that is obvious, to individuals in complete agreement, and they ge are heard against me and against us, in Pesto satisfy their hatred and... also to realize what-Serious profits. Hatred unites them right now. This will not last, because the profit-sharing they expect rent will confuse them; that's always what happens to bad-

perpetrators who committed a wrongdoing. A quarter Rabelais' hour for scoundrels is still this moSharing principle. 1
And I waited patiently, while addressing the Libre Words of the responses refuting each article.

Naturally, my answers were not included. and when I summoned Free Speech before the Tribunal correctional court, for refusal to publish and obtain publication cation of my letters, as I was the Auxiliary of the Minister- tère, the magistrates decided that Drumont could at- f to attack an outlaw and that the outlaw had no right £ to respond, despite the law that gave him the right to do so. If I hadn't been the Ministry's Auxiliary, what would have happened?
- So, was it done at my request?

Yet how many times has the Free Speech not accused, not without reason, the judges of the ninth Chamber to render services to the Government and by order, and not rulings dictated by the consciences of magistrates traits?
- Don't I have the right to say that the day I asked justice, in accordance with the Press Law, against Dru-

Mount and his newspaper, the Tribunal, by order, decided to to satisfy Drumont and his friend Méry?

'My request was indeed rejected. Wasn't it there the 'wages for insults addressed to an outlaw by the True auxiliaries of the ministry?

We will see later how much this thesis is supported by lenable and what other services does Drumont and his cronies offer? returned to Waldeck and Puibaraud; to Combes and to Lépine.

Not only did Drumont and Méry deny any connection with Spiard and the present referent as an honorary writer- reliable and trustworthy; but they defended him against Tac- accusation against him of being a secret agent of Pui- Barand and Hennion.

They were abusing what the material evidence lacked. quait.

This proof was provided to us by a friend of the "Liberal" "Word," which, for years, regularly informed Drumont's comment on the inner workings of government politics mental.

We then received a short note saying:

"If you want proof that Spiard is a an informer in the pay of the Police Prefecture and the

General Security, see Le Figaro of September 6th
1893. » ns

We hastened to follow the advice that we
was given, and here is what we read in Le Figaro,
on the date indicated, under the title General Security, study
police morals, signed A former special:

The secret agent will not remain so for his entire life. The Security Service has
the habit of "letting go" of its "secret" agents, even if it means re-
to take if necessary, TI is cases, however, of agents
- having rendered such services, that the Security Service made it its duty
to keep them always.

The special commissioner was never obliged to give the
Killed by his secret agents, who operate under his responsibility

1st.

It then happens that a secret agent can profit both at the
General Security and the Police Prefecture.

A certain Oswald, whose real name was Charles Spiar,
was thus accredited to Mr. Lozé, Prefect of Police
and Mr. Fabre, special commissioner of the Vincennes station.

The best part is that Mr. Oswald was wanted by the
Police to serve a two-year prison sentence
pronounced by the Court of Tarascon.

Oswald had taken refuge in Paris and had found shelter with
his friend, Mr. Fabre.

When Oswald went on trips on behalf of Mr. Fabre,
it was important that Mr. Lozé not notice his absence. |

What method did he use?
A manufactured false supports from one end to the other and Mr. Fa-
Bre, to do him a favor, put them in the post in Paris.
Mr. Tozé finally noticed the trick and dismissed Oswold.

When the Anti-Jewish newspaper reprinted this article from Le Figaro, the
Méry, the Drumonts, the Devos and the Syvetons were as-
are.

How can such a blow be countered?

"It's a dirty business," said Drumont, "and I'll start
'It's as if Méry has led us into a bad situation'
adventure.

But, as Drumont is no stranger to lies
Nearby, he resorted to his usual method, which consists of
to deny everything, even the obvious.

And, on May 21, 1902, La Libre Parole published a letter
de Spiard, dated the 17th — why these four days of
reflection? — asserting that Drumont's Spiard had not
nothing in common with the Spiar-Oswald of Le Figaro, added-
so much: "I challenge Mr. Guérin to prove that the agent
Oswald-Spiar without a D and Charles Spiard with a D
were all one and the same person.

It was, one might say, the height of audacity.

And the Cutoff is not what Drumont lacks.
and to his accomplices.

We didn't think that new evidence was so good
necessary to convince people of good faith about
the identity of the two Spiards.

The former Figaro special had forgotten the D in Spiard
which he was talking about; but the first name was the same and, moreover,

Drumont's Spiard came from Tarascon and there was .
He was indeed convicted.

SO!

Once again, proof of the new lies
Drumont's was brought to us:

One of our comrades, from our Lyon section, had
He served with Spiard in an artillery regiment
and had found himself with him in residence in Tarascon

When he read the name Spiard, cited in La Libre Parole
and in the Anti-Jew, he remembered his neighbor from the regiment
and he remembered meeting him in Paris a few years ago
previously. .

After a brief, random interview
From a meeting on the boulevard, Spiard invited our Ca-

marade to visit him during his stay in Paris, and he Jui gave a certificate on which he wrote his address to pencil.

Our comrade remembered this circumstance, and, also, that the name Spiard, written on this map, was accompanied by a second, which had surprised him at that moment ment.

He searched for that map, luckily found it and He hastened to send it to us. We had it reproduced. in a photograph, and here is the exact reproduction:

n4 er 'kg a

O. Fiard-Owal

This was absolute proof that Drumont's Spiard It was indeed Agent Oswald.

Drumont was careful not to make all these details public. tails to his readers who, in droves, were leaving him, indignant

of a campaign of which, however, they were unfamiliar Cucore all the undergarments.

During the heated debates, I received a number protests; and several friends who knew Prumont for a long time, and have definitively abandoned it: abandongiven after this further proof of his bad faith and His mastery reminded me of the conduct that the Director of Libre Parole against a man who, I would sayfirma, on the other hand, had rendered him very great services: Mr. Odelin.

I knew Mr. Odelin very little and I was unaware absolutely what personal relationship he had with Drumont.

I didn't know everything that Drumont had either done against him at the time of their falling out.

They informed me and I recognized the process emfolded against Mr. Odelin in what was undertaken against

Me.

To defame his former friend, to whom he was indebted, Drumont published a filthy pamphlet called the Casse-Gueule, which we had seen being sold in 1896 on the boulevard and that we thought was well inspired or at less favorably viewed by Drumont; but as she as a publisher bore the name Hayard — the one we called him the Emperor of the Camelots — and as manager the name Beaufort, we had attached only an im--very secondary lift.

This assertion of Drumont's participation in this publication, and its resemblance to that directed against I decided to conduct an investigation into this incident.

During this investigation, I received, in Brussels, the vi-website of a collaborator of Drumont, Raphaël Viau, which: had wanted to see me to ask me — what arrived roughly every three months — to help him pay his rent.

We are, of course, talking about the conduct of Drumount to my place,

I was led to tell him about what had been said to me. regarding the Casse-Gueule where Mr. Odelin was violently insulted.

“But,” Raphael said to me, “Viau, I’m well aware of that.” of that affair. It was indeed Drumont and Devos who published this brochure, which ran for a few issues. I'm the one who wrote it, based on the notes. that Devos gave me on behalf of Drumont.

Only Drumont, so as not to leave any trace of his participation, dictated these notes to Devos. I must even... still have in a file with some issues of the Cassé-Gueule, |

And, in recognition of the new service I have given him I returned, and three days later I received two copies of the Casse-Gueule of September 15 and December 31, 1896, acaccompanied by a note written by Devos as dictated by him. Drumont and giving the outline of an article to be done with The title: |

The Faubourg-Montmarire scandal,

The Judas, Mourton and C gang.

This article was published in the issue of Gasse-Gueule, . "Political, satirical and financial journal", from December 31st December 1896, an issue which displayed, in large print, the following titles:

Mourton the thief.
The Faubourg-Montmartre scandal,
With Wet Feet.

I would not dare reproduce a single passage from the content of this publication, so that we don't have to hide I gave this book to children, it was so awful. laughter and pornography.

I will limit myself to placing here a reproduction of the self-Devos's graph:

; li

NL d canda ba, alu haha
aiie b. bond Gii JAVA empaqne

€ 'Afobon. bowle

Tapon OR PE +.
tn. Sade

ECC am Ra i mri

The Casse-Gueule article expanded on the note dictated by Drumont to Devos.

This brochure was sent free of charge by Drumont. ment, from all sides and to all people in the world, of the clergy, industry and commerce which were or could have been in contact with Mr. Odelin.

His family was besieged by them {1}, everywhere
There was a relative of Mr. Odelin. This person was not
He alone was insulted and defamed, because his brother, Canon Odelin,
of the archbishopric of Paris, was also the subject of the worst
outrages.

And all this, under the cover of Hayard, indicated as
director and a street vendor, Beaufort, who was promoted to manager.

This same process corresponded exactly to the one which
had just been used against me; but if its authors do not
inspired no less contempt in me than in Mr. Odelin, I
had no inclination to inasar these vutrARER: impunis.

When Mr. Mourion was also insulted in this case
"Gueule," continued Hayard, and the peddler Beaufort, and the
Drumont and De- were ordered to pay damages.
'Yours refused to pay the fine, the costs and the sentences-
nations, and they only decided to do so (2) on the eve of the scan-

the fallout that was expected to result from Beaufort's arrest,
as the manager responsible for Casse-Gueule, for the con-
'trainfe-par corps applicable for the fine and powt the
damages. g

If Drumoni and Méry's campaign against me m2
The French, the Belgians, who knew her, did not
rent no less. severe for the Director of the Free Pd-
role,

And Pün dao, a man whose age made him... contemporary...
porain of the Exiles of the Empire, whom he had all known during-
that they came to take refuge in Brussels, he told me one day:

(4) It was Dien, the same process 'reported by Rochefort regarding Flupesible'
of Prumont-Murchal.
(3 Hayard and Beaufort threatened to do "brought" and Drumont country.

__- Drumont is playing the Inflexible card, which we
a few of us still remember here, among
the survivors of that era, from 1851 to 1870. Read again
the newspapers of the time and you will find traces of
this case, in which Drumont was convicted of
complicity with police officer Marchal de Bussy in the

campaigns of slander and insults carried out, for the
account of the imperial police, against Rochefort and the opposition
republican position of the time.

I searched; and what I found is indeed edifying.

Here is what Villemessant published on October 17, 1868:
in the Devil to Quarry, during a controversy with
Louis Veuillot, to whom he replied: i

The only reprisals I want to take against my
The ordinary insult is to remind him of this letter, written
of a completely different style.

March 98, 1887. — Did Monsieur Jouvin tell you about a young boy who...
Please recommend it to you? -`

They have, alas, after trying, done more for your building.
For mine. It has some reading, a lively mind, elegance
in the hand; he also has a very large appetite for very legitimate reasons.
But even if I satisfied his appetite, I wouldn't have anything left. For Meresfer,
It takes the soul of a hero; but that's not yet his forte, he's a bird, and that's
where we chirp, :

As for the young boy with a large appetite, what do I recommend—
Mr. Veuillot begged so warmly, here is his story:
It is enlightening: . JORS |
Although a complete beginner, raised in the School of the Universe, he had not
neither the talent, nor even the knowledge of the trade that one has
Having the right to demand something from a recruit, I enlisted him in my troops.
light, to be agreeable to his former boss.

He signed a few rather bland columns at my place.
how pretentious, that I paid him as dearly as the best
of my writings; after which I gladly let him fly to
other idiots. At the

I didn't know what had become of him, when I was told that he
was attached as an editorial secretary to the newspaper 'des
'Messrs. Bussy and Stamir.'
My colleague Albert Wolf wrote, in one of his Chronicles...

+

—

ironic compliments to Mr. Veuillot of progress
rapid progress of his student in the career of Fereintement.

Immediately Mr. Drumont — such is the name of Puni's protégé —
Veras — wrote to us to protest, with a very indignant
felt, against such a dishonorable accusation.

We acknowledged receipt of his letter without publishing it.
He sent it to the Gaul, who was pleased with the insert.

Mr. Drumont opposes our insinuation in the most formal manner
denied it; he had never been involved in anything at all in the
co-writing papers.

As supporting documentation, he produced at the same time
a declaration from Mr. Charles Marchal, who attested
that the young Drumont had never contributed
any kind of flexible pin, and that it had remained absolutely
foreign, directly or indirectly, to this publication.

Mr. Stamir, for his part, delivered to Mr. Drumont a
identical certificate.

Ah! The good tickets La Châtre had!

Well! The truth of it all is that Mr. Drumont was
bel iet bien affilié la bande de l'imamers, qu'il se vautrait in this foul mud and exercised, in the newspaper that
You know, regular functions.

Do you want proof, irrefutable proof?

My colleague Albert Wolff having made a full remission and
the entire fine of 10,000 francs was paid to the printer Fischlin.
to which he had been sentenced for protecting his printing presses
to Messrs. Stamir and Marchal, this father of a family, in the-
The fusion of his recognition delivered to Wolff the trials of a
issue of the Infleæible, entirely corrected by hand
Mr. Edouard Drumônt (1). . i

And so that this one, for whom denials cost little, would not
Don't be foolish enough to cry slander, I'll put it right in front of his eyes.
the very faithful autograph of the proof given by him and adorned
of his initials.

(Good for printing at 3,000 Ex. ED)!111 (2).

(4) In 1896 Drumont dictated the Gasse-gueule to Devos and in 1902 it was he who
Agent Spiard ordered this after obeying Agent Marchal.

(8) The Devil with Four reproduces, in fact, a photographic image of this
A proof, clearly in Drumont's handwriting and signed with his initials ED.
that we all know.

+

And let him not say that these initials do not appear to him.
We can't believe it: we have a letter from the printer in our possession.
Bolge revealing his incognito.

What is Mr. Veuillot's opinion on this?

In recommending Mr. Drumont to me: He is a bird, he writes to me
Was he going to do it? It's at your place that we're dealing with gas!

Bird. Yes, because Pest is a pretty blackbird who, instead of whistling,
eroasse in the most fetid marshes.

OF VILLEMESSANT.

A few years ago, Rochefort, in his Memoirs,
he spoke of the filthy publications directed against him and
his friends, such as the Inflexible, `: -

I only name Charles Marchal and one of his com-
Stamir accomplices, the third "Drumont" having, as
always taking the precaution of concealing himself,

(Memoirs of Rochefort, Volume I, pages 339, 340, 341.) The
ministry, angered by its inability to stop the explosion, cites
a sion of public opinion tied down for almost seventeen years,
took the shameful step of throwing themselves at the feet of the writers
vain, familiar figures of the lowest police, who were charged
to delve into my past and unearth everything that is done
likely to dishonor me in the eyes of this crowd which
started treating me like an idol- aa
But the sad heroes who accept such a mission
They possess within themselves the antidote to their infamies:
"That is to say, they are not even capable of exercising their
dirty job. i |
Four or five booksellers were immediately sent to Paris.

who went beyond the goal, to the point of putting all the laughers and all the indignant ones, who were already there, on my side... The stories in which I was made the hero touched on fantasytick. Pii
I had three children, which was true, but what was less true, I... had given up.

And do you know who was taking care of it?

+ The Empress herself, who, denying the insults with which they covered her Their father had taken them in and was raising them at his own expense. + 14

And the pamphleteers victoriously added:
a That's how so vango a sovereign r.

These foolish things delighted me, and one morning, at breakfast, My children themselves read them to me, writhing in laughter.

However, if we are stupid when we are little, when we are Sometimes we are just as tall, and even more so.

I mentioned earlier how, following a publication-garbage collection, of which the police had sent a copy to my daughter, even in her boarding school, I had, for lack of anything better, mistreated the printer of this unspeakable thing.

But, having been unable to lay a hand or a cane on the au- I was quite... how shall I say it? to sue them, not a trial before the correctional court where, by a of the numerous absurdities of the law, the proof is not admitted, but before the Civil Court where I summoned them to to bring all the documents they claimed to have collected Read about me.

The two officers introduced themselves: I had never seen them before.

seen. They called themselves by pseudonyms: Pun signed Charles de Bussy and had been convicted several times for breach of trust (1), Pautre called himself Stamir, a name which was an abbreviation and a distortion of his.
- The crowd was enormous and threatening to the gentle jokers. who, in response to the President's questions, had only this answer:

— We never claimed that Mr. Rochefort had was convicted twice for fraud; we have sim-

-Pleasure requested:

Mr. Rochefort knows a journalist who has been convicted twice for scam ?
As long as no journalist has been convicted under these circumstances, … our question falls away on its own.
But, the President insisted, you accused him of carrying a false name.

; Without doubt, replied the old gibler of us Gharles Marchal said to Bussy, he signs Henri Rochefort and his real name is Violor Henri de Rochefort-Luçay.

We quickly realized the jeers that were coming each of these replicas. By the most peculiar of coincidences,

- a) What new resemblance to the Charles Splard-Oswald of 19021

The deputy prosecutor was one of my former colleagues. disciples, named Chevrier, who had studied at the same school. time as I was at Saint-Louis college.

He was very loyal; I would even add that never, under the Republic, I have not met a single magistrate, standing or sitting, who showed me so much sincerity and good faith.

He informed the judges that no one was better than him at even to inform them about my personality, given that we we had spent several years together in Saint-Louis; that No Frenchman could be a Postman more than I, who belonged to a very old family; that as far as my condamnations, he had indeed noted two of them on my record. Judicial: 'a fine of 25 francs, for a duel; which had not Nothing dishonorable about it, on the contrary, since it was a matter of afhonorary gestures. l;

Then, delving into the past and present of the two scoundrels summoned to court, he publicly undressed them and whipped them until blood flowed.

Finally, when he came to the premeditated sending to my child
Even with such a despicable closet, indignation and disgust...
brought tears to everyone's eyes;
was crying with him in the room.

So that there is no doubt about the links that exist-
They were between Marchal de Bussy, Stamir and Drumont, I would add
to this excerpt from the Memoirs of Henri Rochefort, this other ex-
a feature of the press of the time which shows Drumont initiating
associated with his two accomplices.

| Villemessant trial, Marchal de Bussy.

On that day, Marchal de Bussy and Stamir will leave the Tri-
Bunal was met with jeers from the public who had attended the hearing.
They were accompanied by several people, including Mr. Dru-
They had barely set foot in the street when they fled
So surrounded by a hostile crowd shouting: "To the water!"

water ff"

Marchal and Drumont threatened the crowd with their pistols,
Drumont alone held two of them.

So they, Pun and the other, were pursued, some

Weeks later, in criminal court for carrying weapons
prohibited.

The trial report, published in Le Droit, day-
judicial decree of October 22, 1868, states:

The President (to Marchal). — August 5th, around 6 o'clock in the afternoon
In the evening, you left the courtroom and were followed by a group
of individuals. Arriving at the Saint-Michel plaza, you were
turned back towards these people; you were armed with a cane
sword and you pulled a 6-shot revolver from your pocket
that you directed against the group,

R. — Absolutely, that's correct.

D. — Drumont gestured hastily to your side and he drew gently
pistols from his pocket, just as you had taken your revolver.

R. — No doubt, we always have pistols. You
You see, when you are attacked,

The judgment convicts Marchal, a repeat offender, to
six days in prison and Drumont, defaulting on 25 francs
fine,

Drumont, on that day, had not dared to show up; he
'had abandoned his accomplice and had preferred to fail.

Villemessant had just published the evidence of his bias-
Participation in the Editorial Staff of Znflexible: in the issue of
Four-way devil of October 17, 1868, that is to say four
days before this trial in the criminal court,

People were surprised that the Inflexible was being printed in Belgique could enter France so easily and be distributed there,
while newspapers were subject to a thousand formalities
vexatious,

And, regarding these facilities granted to Marchal de
Bussy, Stamir and Drumont, to allow them to re-
to distribute their pamphlets, here is what Louis Ulbach said
in his Letters from Ferragus published in Le Figaro.

I hasten to say, Mr. Minister (Pinard, Minister)
(from within the Empire) that I do not suppose that these evils
happy people are on the secret fund. Their furious protests
Praised for their devotion to the Empire, its institutions...

Dynasties are merely a pretext and a safeguard; they will...
They use their sympathy to try and smear you. Even more effective...
their insults. But I don't think you'll...
You gave them the mission to smear you to that extent.
What good is a police force that would translate into smell and by
appearance?
You need more ingenious spies, more agents
subtle.
No, it's purely by vocation and not by
order that they write in this way.
I affirm it, affirm it too, Mr. Minister, it is
It's time! because they have just shamelessly done their

accomplice. | : l
V Inflexible, no longer finding a printer in France, was
to look for one in Belgium; ot is with the authorization of the
Ministry of the Interior, which pass through and circulate now -
but these turpitudes. . US z
There is a serious matter here for which I dare to ask an explanation.
cation, even if it takes the form of a press release. MERE
If, after having read this, you allow the sale of eb-
By circulating the Inflexible, you become responsible for it.

- Louis Veuillot, who had so highly recommended Drumont, in- |
challenged by Villemessant about his protégé, re-
published in L'Univers on October 19, 1868: ,

…I am coming, he said in his reply, to the young boy whom I
I recommended you "so warmly." You badly-
Strong traitors; He has been steeped, you say, in the Ineffable. I do not
I hadn't sent it there, and I understand your anger.

Do we want a quote from the prose of the Inflexible and the
vile things that were being said there. x
Here is what it contained regarding Rochefort:

Here is a very specific fruit that will be clarified in a way
shining brightly in the Inflexible. We clearly pose this question-
tion to Mr. Henri Rochefort: Does the journalist know the
presso dite PETITE to which last November, .
The Chancellery refused permission to wear a Cross

foreign, after seeing her judicial file bearing ee
convictions for fraud f
Mr. Rochefort is not responding, so we will respond for him.

Judging by the name of the opponent in question, it would seem that
This is taken from La Libre Parole and signed Gaston Méry.

Our good friend from Belgium, so well-informed about the events-
the aspects of the end of the Empire, was right, more right than he
he didn't assume so.

If the Inflexible had to be printed in Belgium, because
that the trio D.::10nt, Marchal and Stamir of 1868, could not-
was going to find a French printer willing to lend him

his presses, the trio Drumont, Spiard, Méry had to come
in Ghent to have his garbage printed at Mr. Hoste's
who later declared before the Namur Court,
to apologize for having lent his presses to such a be-
_sogne, that he would never have agreed to print this book

He had read it before.

And, as I thought, it is at the time of Sharing that
This criminal organization quarreled, and the agent
Spiard-Oswald, who claimed to have been robbed by Drumont, De-
"Yours and Mey, € ate the piece."

Satichiiro's rage at having been "robbed" by his com-
accomplices, he published one of those sheets which have barely any-
some numbers, but the numbers, this time, were in-
Interesting to read.

I was, as you might well imagine, insulted there; but
As compensation, I had the opportunity to read many articles there.
Drüinont, Méry and Devog were accused of the worst crimes.
nail shops,

- I sued this newspaper and its authors to provoke-
to have a public debate, in order to know the true answer-
sand, because no article was signed and it was impossible-
set of -to get hold of- Individual indicated as
manager., i

"In coat, sheet, Mr. Spiard. 'acousait Déüniont

of having lied by having it stated, under the signature of
Gaston Méry, that neither he, nor his newspaper, nor his acolytes
had not taken any part in the drafting and the
publication of the book he had signed.

I immediately checked Agent Oswald's claims
and I became certain that the book had indeed been printed
clandestinely in Belgium - like the Inflatable - that
Devos, Drumont's man, had acquitted all of them
costs for a print run of 25,000 copies, which the de-
total value of this draw, including sums paid
to Spiard to send it to Ghent to correct the proofs and
to allow him to live in Paris for several months, sheltered from the difficulties-
of which, of course,
Not a single cent had left Drumont's coffers.

That's not like him!

These 17,000 francs had been provided by Syveton, who had deducted them from the funds paid into the Caisse de la French homeland for opposition propaganda.

Which led Puibaraud to say, speaking to officials - . naires: | : ` |

- Now say that my service is useless; I found a way to have Guérin "executed" by Drumont, and it was the Caisse de la Patrie Française that... Everything paid for.

In his attacks against Drumont, Spiard gave all the details useful for confusing his funders and He added, to justify his accusations of theft, that his share of profits - he said he had to share through me - tied the proceeds from the sale of the book with Drumont - amounted to worth 60,000 francs... not including the extorted sums, he asserted, to the Royalist Party, to the Bonapartists and to Oil tankers, by pointing out to the former that the scanDale could reach them, and by showing the last How many books were alive against their irrepressible adversuire. |

I'm not three, except for the Royalists and the Bonpurtians. Paid a certain sum to prevent tapparition of this filth; I would be less surprised if I learned- I know that Mallet paid a few 1,000 franc notes to Drumont and Devos, but 25,000 francs... as he said Spiard, that seems exaggerated to me, even coming from Mallet.

This oilman is like Drumont, he takes it willingly third, but pays out with more difficulty,

In addition to these theft charges, Agent Oswald rewarded the trio Drumont, Devos and Méry of a collection of insults which could only amuse me. Very much.

We were far from the honorable author of the Sensationals Revelations about Guérin and Fort Chabrol. Drumont was treated by his accomplice and friend of the The eve of an old scoundrel, a rogue, a filthy old man and vicious.

Gaston Méry, a pimp, a scumbag =-- it was good
His turn! — and other insults.

As for Devos, he was the buccaneer, the jack-of-all-trades,
"and Spiard announced the next wedding of the Administration-
'author of Free Speech with one of the daughters of the Panamist
Arton, who, he said, never left the offices of the
Libre Parole and had access to it at all hours.

I spent some pleasant moments following this edition.
quarrel.

This adventure was, moreover, not the only one in life
Drumont; and already, at least once, he had found himself
struggling with an accomplice, furious at having been robbed by
him at the time of profit sharing.

I found, in the newspapers of the time, the following:
said of Drumont Marchal de Bussy, of whom he had been
the friend and collaborator to spew the worst infamies
on the exiles of the Empire and the republican soldiers
so many of this era, and I reprodhis that iëlgùds cabraita
here

Here is first an article from Mother Duchess dated January 2nd:
vler 1870 1

334 - -THE TRAFFICKERS OF ANTISEMITISM
THE TRAITORS

We will soon publish an inexorable study, under this title
enticing for lovers of justice, applied to the screens
the most horrible lorats that hell has vomited forth since Cain, who
killed his brother through treachery, and Judas who sold his Master in
giving him a kiss, even Drumont —, a fake writer,
wbscène and degraded, vile serpent, which has already been reported, —
awaiting my most implacable punishment, to which, as
Troppmann, he will not be able to escape.
Oh, how many fake Mary Magdalenes do you have?
others, honest people, men of heart, gathered in the
mud from the sidewalks, to rescue them from vice and misery,
to regenerate them, relieve them, make them 'better,'
to make money... and even marry them... poor fools!
poor fiancés of vice, spouses of death... ` |

That's not where a gentleman should be looking.
Christian wife. - | | - 5

It's not on the corner of the Jouffroy passage, on the arm of @Augastine; and this west not in the company of a Figarist than a brave ` man had to, in a cabaret in the Palais-Royal, offer his A loyal and generous hand to a black scoundrel, - and to have pity by Eduuard Drumont, the literary louse, that Le Figaro, mid- He even unmasked the one who betrayed his benefactor with the creature picked up, that he & made drunk and mad, and that he swindles. This Judas betrayed Alfred d'Aunay, his friend; Villemessent and Victor the ulmé, who inadvertently inserted two incorrect articles into it: the Count of Pesquidouæ, his Patron; Henri Lasserre, his host, two charitable hearts whose bread I ate and whom he They slandered him, like a bad beggar, an ungrateful beggar who is.

This funny little fellow, cross-eyed, yellow, clumsy, hateful, drunkard,

uant the goat, filled with mercury, mac without farlane, doomed to Pobainths ét àr vides patens, &-vécu aus .crocs dés vierges mad about. the laughter of the Moon, of Paulino de. Mélin et de. so much others, 'which he also dragged into, his: pen-drawn-outs, He drove his father crazy, he stole a boat from a gargutigr and shirts to a poor Phryne of the backstreets; he swindled 500 francs to a dentist and almost jeopardized a business in this matter gallant man. We will publish his letters. odious, ` COR TT ut

You left his mother and sister in the ntisèrg, while drinking the Bordeaux private lounges and smoking London Prostitution and the police. This scum, this trash of a man, refractory beyond the marohé, this vulgar traitor, whoever swindles the boatmen will end up in the gallery we are going to commenopr by oan, gon illustro master,

On January 30, 1870, Marchal de agi said again in the same sheet:

GOOD FRIENDS

Beware of people who speak ill of your friends. Generally they are jokers, ocarattiers, aubre- "Lying," said the Poles, journalists from the lower underworld, hateful, jealous, envious, and filthy beggars, Drumonts, lawyers for murderers and thieves, swindlers, and crooks; They want to take your money, your wife, your daughter, your honor.

'Still be wary of parents and outcasts, especially girls who have been cheated on and cheated on, whom you pick up out of pity. in the shit..…….

Marchal de Bussy reproached his friend Drumont for having taken away both his mistress, from whom he had presented, and its furniture, which he had had. the imprudence of to be put in the name of Drumont's future girlfriend.

In the same issue of January 30th, he returns again ` on Drumont under this title:

FRIENDS OF THE PEOPLE

It was Mr. Rochefort who prevented it. Drumont did con- w continue writing to Le Figaro; it's that obscure, foolish, vile Drumont who was, under the guise of the most cunning enemy, —the most cruel, the most harmful, of Rochefort, —

He was the one who snitched on Le Figaro, Rochefort and Ioie. gang working for our enemies

He had one foot in both the Catholic and Napoleonic camps; and he blew out all the notes that had so cruelly reached RoChefort and Villomessant....

Ji, through one of his relatives, a former police employee, obtained to dishonor Rochefort and his accomplices, Wolf, Noir, Gill, Valiès, precious and very accurate notes that have fueled The press against Rochfort and the Figarists.

Rochefort is therefore a fool for having been tricked, deceived, tricked by the smallest, the vilest, the most Smundane, the most filthy, the most cowardly, the most degraded of beings who 'swarmed' in the stream of low literature.

L 2
i

Mother Duchêne disappears, but almost immediately, Marchal de Bussy, who had not gotten over Dru-'s conduct:

Mount, in its place, produces a new leaf, the Aunt Duchêne.

And, on February 6, he published another article against Drumountain, where he again accuses her of having seized his furniture and her friend.

I quote again:

FRIENDS

Be wary of those who take this name, be obliging for them in words, but at the same time suspicious: When One of them is asking for your money, lend him... all your Be careful, but not the slightest Napoleon. He won't give it to you-would never and would call you a snitch, if only he 'or you were a journalist.

Never give your friends a place to sleep, under the pretext that they they remain far away, that their doorman is deaf, that they are refused the key to their hotel as latecomers; as for the Monegasques!

Otherwise, if you make two beds, they will get up at night. to go find your wife and if you surprise Him, 1! will say that he was mistaken, that he was looking for... another room,

“Never invite your friends to dinner unless it is proven that they can do the same to you.

Don't leave them alone with your wife or anyone else. With whomever you want to do business, they will badmouth you.

Never be so crazy as to put your furniture and your rent in a woman's name; she'll throw you in the loo. the door, if she's a minx, to have a fling with a crapule that you will have hosted: Gærue and Ed. Daumonr.

I don't know, of course, if the police officer Marchal de Bussy, precursor of the spy Charles Spiard-OsWald — Drumont between two Charleses! — was a friend of the lady whom he accused Drumont of having whispered in his ear at the same time he was stealing her furniture; but, what What is certain is that after living with this friend of Marchal de Bussy, from the day she left him for the future employee and admirer of the Pereires, Millaud and Mirès, until 1882, Drumont married her on June 19th of that same year.

And, if I speak here of this particularity: of the life of

Drumont, it's not for the simple pleasure of being him.

unpleasant, but to bring out the deep hypocrisis of this man who presents himself to the public as a saint, speaks with indignation of those of his collaboratorsrats and his friends who may have a "little friend,” which is their right; and who, even at this hour present, showing off with a large divorced woman, at which – many have seen it – Gaston
Ten years ago, Méry stepped into her ex-husband's shoes. and took up his fireside seat.

This fact is known to everyone at Libre Parole, where the re-
The actors had a lot of fun the day Gaston Méry passed the torch to Drumont and made his old friend: the Pafronne. |

At that time, a mischievous person announced the appearance of a topical novel |

A household in Troyes
Novel of Indian customs
a title that was a great success among insiders.

All this did not prevent Drumont from publishing, with his usual audacity, an article published in the Libre Parole (i) against "the Free Union", which he described as "abominablenation of desolation.

Ah! They are of a fine morality, those mo--
A rant of the kind Drumont and Gaston Méry were talking about!

What "doers" these clowns are!

But also, how naive are those who believe a word of co
that they say or write!

(d) Libre Parole of March 8, 41908.

11th
The Drumont and Co. company, |

The Drumont-Devos management. — Jew and Jew, — Bad
For a League, good for business — Shareholders
Jews. — Gaston makes Robert walk. — Oppenheim under-
Drumont cashed in. — The Humberts. — A campa-
Interrupted movement. — They're walking, — Paper is being sold. —
Confidential and personal letters. — A work by
Truth!..... and of good value. — Drumont, Devos and J.-B.
Gérin. — A transaction worth 140,000 francs. — Collection of

...false. — Complaints pending. — A divorce trial. —
Devos, market agent. — 25% commission. — Drumont pro-

. teur, — 40% interest. — New capital calls. —
Underhanded dealings. — A mess. — We're holding all the
articles. — A respectful servant. — Shareholders me-

Contents. — A trial. — Commander Z, clerk-
Zionist, — Accounts impossible to render, — Mr. Joseph
Ménard and his friends from La Libre Parole. — 24,000 francs

— Fraudulent omissions. — The procedures
de Papillaud, — Against friendly newspapers. — A circular
Interesting area. — A Lottery. — 5,000 fictitious numbers.
— A subscriber contest. — An article by FAurure. —
Drumont abandons Devos. — Land disputes. — The do-
Maine de Sakali. — The Central Distillery. — Devos
associate of the Jew Darosberg, Marquis de Strada... — The Jew
Peixoto and the Equitable. — The Classes: Laborers of the Jew

— Chen, — A find from Dramont..—:Clichés'":c tru-
"Qués." — On the phone! — A "very French" house.

The Sharks of the Stock Exchange. The Rophé Tribe.
-Drumont and Mary Raynaud: - Jewish France and Free France

… Word. w Cooperation, — A blackmail of. 40,000 fr. -=

A letter Drumont did not boast about. — The Treatise
ment dù Chr “treue. — The False Dom Marie. — Protesta-
The Carthusian order, — Drumont's delicacy!

A well-orchestrated scam — The story of a complaint

and a Drumontist prosecutor — Scandalous impunity.
Drumont raises the price of his drug. — Stronger than

Mangin.

I said that the main motive of the organized campaign
by Drunton against the Great West of France, against
his newspaper, L'Antijuif, and against myself, was to suppress-
to an organization that hindered its combinations of af-
to do and could at any moment thwart his plans or
` to thwart them,'

Naturally, Drumont has always declared to everyone,
as he declared to me, in my cell at
Clairvaux, that never before had either he or his Steward, nor his day-
nal, nor anyone around him, and with his consent,
had not engaged in or become involved in any affair that could harm
our cause and compromise it by justifying the attacks
opponents.

According to him, the Free Speech movement has remained, since the pre-
First hour, the independent newspaper par excellence,
having no compromise with Jewish financiers
or Judaizers, nor with the government.

From an anti-Jewish point of view, Drumont also states
that his newspaper has always sincerely fought against Israel
He never agreed to share the profits that he accuses them of carrying out to the detriment of
"French from France".

I have shown how these claims are contradicted
regarding what happened during Drumont's management,

J.-B. Gérin and Crémieux, known as Wiallard.

Let us see then what was and is still the non Dru.
Mont-Devos,

Besides the thieves and the dirty business of the
first period of exploitation of Libre Parole, at
The newspaper had a point of being anti-Semitic, having had Ta matthango

to have, as the first founding administrator of the
Free Speech Society — legal name Wiallard ct
Company — a truly authentic Jew, belonging to that category

group of sons of Israel that the statutes of the first League anti-Semitism was particularly targeted.

They were saying, in fact, in the chapter on Recruitment its members:

Article 32. — The following may not be members of the League:

1° The Jews;

V The Renegade Fugitives.

Mr. Crémieux, known as Wiallard, would not have been admitted to the League; but, when it came to a matter that could, As a first advantage, report to Drumont: 300,000 francs in profit-sharing shares (a figure considered (suddenly increased), 42,000 francs in salary and special annual allowances, a car per month and an exceptional share in the profits of any na- the nature of the "operations" of La Libre Parole, profits which Those who were deemed worthy of respect constituted the smallest group. Ah! So, a renegade Jew, as article 32 of the said... the League's statutes, should have been welcome.

Regarding the Drumont-Devos management, in addition that many of the cases handled by it are or will remain probably for a long time to come, if not forever, unknown. It would be impossible for me to list them all here.

And, to mention only the main ones, I will need To summarize them considerably, due to lack of space that they would demand.

One of the common remarks that arose from the Libre Parole, was aimed at the Shareholders of Drumont's newspaper; And how many times have we not read or heard this sentence :

Drumônt's shareholders are almost all... Jews.

We were among the first to laugh. We couldn't see well, in e léé Jews sbusrivant des paris Wun “anti- journal- g mite,

4

I acquired, however, proof that there were Jews among the shareholders.

But these Jews had not become shareholders by enthusiasm for Drumont.

They had to take shares, bought from Drumont personally, regarding those that he had allocated to himself,

Example :

In 1897, several articles appeared on 'the Jewish Oppenheim, whose financial ventures had given rise to some legal troubles.”

These articles, signed Gaston Méry, were suddenly ararrested, as often happened without anyone knowing for sure- Why these sudden interruptions of camviolent loincloths, attacks against individuals likely to pay up, as IIn- so elegantly put it tending towards Drumont.

Suddenly, the Jew Oppenheim became a labou.

I only learned the reason for this silence later, in 1902. when, during the controversy with DruMont and his acolytes, I received, in Brussels, a visit from the employee of MJ-B. Gérin who brought me — without me However, it should be noted that this was at the instigation of his boss — a whole collection of documents, for, he told me, me to show what Drumont, Devos and Cr. were.

Among these documents of indisputable authenticity, CTs, which have been checked with the utmost care, were found a list of shareholders of La Libre Parole which included in good seat, number 262, Baron Robert-EMMANUEL-PACIFIQUE OPPENHRIM, 64 Avenue du Bois-de-Boulogne, registered for three shares, nos. 432, 433, 454, paid Pay him 6,000 francs to Drumont, ` ~

And that is why the Jew Oppenheim became a personage taboo, having understood 'what* 'the articles meant' Signed by Gaston Méry.

“Drtiiont 'cashed in 6,000 francs, on which he gave to his friend Méry an honest commission, the price of his jaDeur, êt ta Libre 'Parolc-compta ur, Jujt de plus, : K s

Another Jew, Heymann, figures: 'also for! a

Part 357, still from the Drumont series. Why this?
Has a Jew become a shareholder in the boulevard newspaper?
Montmartre? Mystery | who is on the RER, no doubt a
day. : 5. ii ca Ig i

The Humbert Affair gave rise to ana- speculation
log.

Drumont still had shares to sell at the price of
2,000 francs to sincere and convinced anti-Semites,
such as Messrs. Oppenheim and Heymann.

In 1894 and 1895 — from October to the end of June — appeared, in

Free Speech, a whole series of articles on the Affair -

Humbert, a matter which was not to have a conclusion until
Much later.

The last of these articles, dated June 29, 1835, signed as `
the others in this series, Hervé Breton, announced, in
its last paragraph, that this HUMBERTO AFFAIR
was going to lead to a parliamentary question.

This arrest never took place.

But what happened was the sudden departure of the
Free Speech by Mr. Hervé Breton, some time after
the latest article published; and rumors have been circulating since then,
that this departure was motivated by the resistance that this editor-
the author had opposed the interruption of an internal campaign
resentful and justified, |

And it is also said—but what is not said!—that the
Humbert had understood and had it bought by a friend who.
wished them well and who agreed to take the necessary steps
useful tips from Drumont, six bets from the Libre
Words for 12,000 francs... 'Ka s ;

And Mr. Desbarres affirmed — like a good man
that he was, and by his boss and through his employer MJ-B. Gérin
— that these 12,000 francs... never entered the
newspaper cash register.

I am not surprised; the opposite would have astonished me.

'These 12,000 francs, so easily obtained a first
times, they licked Drumnt. Also on December 17, 1858, then

On October 5, 1901, articles ho. 'iles aux Humbert pa-
They were still alive, but this time signed by Gaston Méry.

This was obviously not without profit for him and
his boss; and the Oppenheim coup had been too successful
so that he would not have a second reaction against the Lady
millions of euros.

How interesting it would be to inquire into the recluse of...
Rennes, if only it would speak!
iky

“At the same time as Drumont placed his shares of the
Free Word aw Juit Oppenheim and a. x Humbert, and by
the means I just mentioned, soa Zntendant Devos
operated on behalf of a patron with the Antisé.-
mites, to allocate them shares at 2,000 francs in
as many as possible.

The years 1898-1899 and 1900 were favorable to these operations.
rations.

We were in the midst of the Dreyfus Affair; the print runs of all
The newspapers had become enormous, and the Free Word
was particularly favored.

It was time to hit the cash register.

The Drumont and Co company was not lacking in this regard.

But, like the duration of the Wiallard-Crémieux Company
Et Ce, which became Devos et Ci, was limited to twelve years.
From 1892 to 1904, it was initially extended until...
1916; and, on March 17, 1898, a personal letter was sent
new to all shareholders and to all persons
likely to pay up, as the hearing officer said,

FREE SPEECH
Daily political newspaper

Director: Paris, March 17, 1898.
Évovann DRUMONT ` .

ad i any traion, Personnelle.

Sir,
The Council of Interested Parties of the Society of the newspaper Le Libre

THE DRUMONT HOUSE AND 0°- 345

Parole, in agreement with the Management, decided, in its last
meeting, to extend the duration of the Company until April
1916. At the same meeting, it was decided that the Shares
could be divided into eighths,

You will see from the attached table that the
Our company's profits have consistently increased since the
foundation of Le Libre Parole. It suffices to consider the che-
min traveled over the past six years to realize the exceptional
the important role our newspaper has played in the press
French.

Despite all the obstacles, Free Speech triumphed.

the only force of truth. It is the events themselves.
who took it upon themselves to justify everything she had claimed.
They are the ones who proved that by denouncing the misdeeds of the
Under the Jewish regime, La Libre Parole had accomplished the most patriotic feat.
do all the tasks.

Our friends who, from the beginning, trusted us
work and took an interest in it, at the same time made a
Serious investment. They are already making a significant and very legitimate contributio
a remunerative income which, we hope, will not
will only increase further.

We thought that, under these circumstances, it would be
You might enjoy registering among our carriers of
Parts, and by associating yourself with us and with our work, to place
ENS v08 capitals. In the event that this offer

Please let us know.
Dana as soon as possible.

Given the very limited number of available titles, Islands
Applications will be processed as they are received.

Looking forward to reading your response,

Please accept, Sir, the assurance of our esteem.

tion most distinguished.
The Administrator.

` Devos, |

P. 8. — The full share is 2,000 francs... and the eighth
The share is worth 250 francs.

Good investment for works of truth, yielding income
lucrative which will increase even further, that's the
seductive sales pitch to get gullible people to buy,
parts of the Free Speech which Drumont hastened to publish
to get rid of them, to replace them with blue banknotes or
gold; that gold he loves so much, which he admits to having always-
days in the drawers of his work table, in order to
handle at the same time as he prepares his daily article-
dien.

What a sight for an organized brain (1), that
Drumont plunging his hand into his drawer and tripping-
both the gold coins while thinking of the pithy phrase
who will brand the greedy and rapacious Jew!

And, to entice Mr. Gogo, the same letter of March 17th
898 handed over to the Anti-Semites beaten by Drumont a
"Table of profits that have consistently increased."

— This appeal having rendered insufficient, in 1900 it
renews, |

1899 had been particularly favorable,

The Dreyfus Affair, Fort Chabrol — Drumont doesn't me
was hardly grateful for the profits he consequently made
of the increased sales I brought him — the High
Court and all the incidents that accompanied the arrests
events of August 1899: a resistance of six se-
Maines and our trial, all these events had increased-
mentioned the recipes from the shop on Boulevard Montmar-
and consequently the profits made.

Also, on May 21, at the time of sending to shareholders From the 1899 results report, Drumont was again making-calf to address. A confidential letter to the "Anti-Semites" still fapable. - ; NUE Lu,

FREE SPEECH
Daily political newspaper.

| _ Director: | Paris, May 21, 4900.
` Évouarp DRUMONT . l
| Administration. ` ` Confidential.

Dear Sir,
I have the honor of submitting to you herewith a proof of the

- (1) Expression dear to Drumont.

y

report which will be sent in a few days to all our por-their departures.

You will be able to use Stator's progressive march of our af-to do and, at the same time, the profitable return of our securities, since this year the dividend exceeds 60/0.

Today we enter our 9th Street in Piesne prosperity.

We are pleased to have had you cooperate with us. a patriotic work and for having emptied you to make room-Seriously,

We still have Sügis securities to place, shares whole shares at 2,000 francs... and eighths of a share at 250 francs.

We thought you could benefit from this introductory course because, after the publication of the 1899 report, it is certain that this title will be given premium.

Please do so by return mail. to let me know your intention in this regard,

Please accept, dear Sir, the expression of my highest consideration.
distinguished.

1 Aämintstratour. |
c Devos.

The dividend having amounted to 124 fans per share, we hastened to justify the price of 2,000 francs, prerepresented as the real value of said shares, by invoking a income exceeding 60/0.

And we were again highlighting the "progression of the ANS dividends: |

For T89B.snesessrasssssssesrcosesseesssssssersosg 80 fr.
1894... LEALES E2 CLETLELEITILLELILEELELLELLLELZ) 30
»
1896... ss nssoscesonosnoscessscsosssses ee 0e 49 .
1896: z 80
PETITE ETI SALTS EILEELLLLILILLELELEELLELELELLELSE LE) Fe

1897... FRET TILILLILILILELLLLEELE)] CERNLELELLELEZZ] 86
1898. v. sossssire Dorssesssestons adisoie srtotss 120-

_ 1899. ECTELTILI TS IIS SELS STI TILL) LELZLE) “ss. te 124

It was tempting. T i
But this couldn't last, Drumont had really gotten to you.

That's why he liquidated his portfolio and replaced it with the bets of his newspaper by good English Consolidated or of the German Rent, an example that his friend Syveton followed, when he had to secure the savings he had been carried out using funds from the French Fatherland, economies that could later be found in los conditions that we know,

When MJ-B. Gérin learned of the Confidentials and the Personal, addressed somewhat from all sides to the "tapables," he thought that the operation, to which Drümont belonged delivered to get rid of his "paper," could also benefit him,

But he encountered serious resistance from his colleague Drumont, from the Council of Interested Parties and the part of their administrator Devos who did not understand don't let MJ-B. Gérin exploit their clientele.

And MJ-B. Gérin had to go through DruMount and Devos to sell a number of shares that remained to him,

Hence a share sale agreement put up by MJ-B. Gérin on behalf of Mrs. Gérin, and sold, not to the Neither the Society of Free Speech, nor its political director, member of the Council of Interested Parties, or to its Administrator-Mr. Devos, but to Mr. Devos, by virtue of a contract that Ms. Devos declared that she had always been unaware, that she had never signed, and about which she filed a complaint tre X... for mux .

This sales contract, between Ms. J.-B. Gérin and Mr. Devos, was denounced to the Society of Free Speech "so that it "is not unaware of this," by the following act:

The year nineteen hundred, the seventeenth: April.

At the request of Mrs. Louise-Josephine-Hélène Gérin, née Rothfritsch, duly assisted and authorized by her husband, remaining rant in Paris, 87, rue Bassano:

Taking up residence in my study.

.-I have Stanislas-Louis Essirard (1), bailiff at the Court Civil servant of the Seine, residing in Paris, court clerk at the Court of Appeal of Paris, residing at 17, rue du Louvre, the undersigned,

Notified, said eb declared to the Society of the newspaper La Jibre Word whose headquarters are in Paris, 14, boulevard Montmartre, represented by its directors and administrators, atsaid headquarters where being and, speaking to an employee of the said Company thus declared:

That the applicant 2 sold to Ms. Céline-Eugénie CoulIon, wife of Mr. Devos, seventy shares of the said newspaper

bearing the numbers four hundred and fifty-eight (458) to five one hundred six (506) and five hundred eighteen (518) to five hundred thirty-eight (588) 3 –
To the said Company not be unaware of this and to have at present meaning such as legal considerations.
declaring to him that this notification is made to him in – compliance with article 1690 of the Civil Code.
Noted, subject to all reservations, | |
To what said company may not know, I told them, while speaking As above, a copy of the previous one was left in a sealed envelope.
bearing no other indication on one side than the name and of-death of the part and on the other that the stamp of my study affixed to the fold closure, all in accordance with the Joy.
'Cost: six francs 95 centimes, special stamp for the copy' a sheet of paper at 60 cents, |
Signed: L. ES8SIRARD.

Registered in Paris, on April 18, 1900, two francs five-how many cents,

Original 2 francs, Copy O fr. 50, Stamp 1 fr. 20, Reg. 2 fr. 50, Fold O fr, 15. Total ô fr. 35.

The complaint is still ongoing at this time. following the proceedings of the divorce trial, initiated by

(i) In order for Mr. Essirard, bailiff, to be able to serve this document, it was necessar
put the sales contract entered into between Ame Gérin and Mm Devos signed by sweet parts, piece without which he could not draw up his act of signification. What became of this deed of sale, where was it registered, and who signed it? instead of Mrs. Devos, who declares that she was unaware of it until the day when... #ignifeationfut published? a.

Mr. Devos countered the administrator of Libre Parole, a trial which I will have the opportunity to discuss later.

And, not only did M™ Devos qualify, but the signature was false. the ture placed at the bottom of the contract thus denounced, that it ignored until the day the above act was published by the Anti-Jew, but the transfer of the 70 shares thus sold, was never mentioned in the transfer book of the The Society of Free Speech, however legally informed.

This fraudulent omission obviously constitutes a falsification of commercial documents, and we should be surprised by the impunity which, despite several complaints filed an Parquet, Devos and Drumont have benefited to this day,

Regarding the complaint of forgery, brought by Ms. Devos (1), Mr. Ha-Tuesday, said Devos' lawyer, Mr. Coubin, transbrought to the Free Speech, and he noted that the book of transfers did not mention said transfer by Mrs. Devos.” © `. l

She was reportedly informed by the Deputy-in charge of the investigation, by Mr. Archer, police commissioner-the Saint-Vincent-de-Paul district, which there was no place to follow up on his complaint. SE
* However, the sales contract, between Mr. Devos and Mr. J.-B. Gérin, for 70 shares of Ja Libre Parole – representing receiving 140,600 francs at a rate of 2,000 francs per share – had to be signed by both parties for Mr. Essirard had been able to denounce him officially, ` ` Ave

And, as Mr. Devos formally denies having signed it and She even claims she was unaware of this operation: who then has signed a contract of this importance for her? - ` |

I can hardly think of anyone who could help us To find out more about this subject, it's Devos, who is known for These processes are for whom one more signature or of Less matters little, whether it be the sienge and especially ...that of another, if there is profit to be gained from it.

(1) Complaint, the details of which I learned from the proceedings of the divorce trial between Davos and Mr. Devos, argued at the hearings of February 33 and March 2 before the 4th chamber, to be confirmed at the hearing on Friday? March 9, 4906.

e

In the hearing of March 2, 1906, the magistrates of the fourth chamber were impressed by the protests-statements from Mrs. Devos, regarding this signature given in its place, and they ordered a super- cage complementary.

It is to be hoped that, despite the influences that Drumont The perpetrator of the forgeries has been able to intervene so far; he will be decovered and punished.

The 70 shares numbered 458 to 506 and 518 to 532 were sold. by Drumont and Devos, thanks to the confidential report of May 21st 1900, that the contract between Mrs. Devos and Mr. Gérin had provoked, and the report of Mr. Kling, this appointed expert following the conflict between Messrs. Turquêt, J.-B. Gérin and Aubry, on the one hand, and Messrs. Drumont and Devos, on the other, revealed to us that, on these share sales, Devos was credit your account with 500 francs per share for... expenses sales, |

500 francs out of 2,000 francs!

Everyone knows Jews who wouldn't dare askder such a high level of Commmission | o

This reminds me of a little anecdote, not without its... interest, and which dates back to the early days of anti-Semitism in Algeria.

The Algerian anti-Semites were then led by a Mr. de Redon, a man of considerable energy, and this one frequently made the trip from Paris for necessities victims of the battle waged against the all-powerful Jews to our African colony.

one of his journeys, which had been prolonged, Mr. de Redon

86 you ran out of money and had. need a ticket 1,000 francs.

Who else could one turn to but the wealthy writer of France?

Jewish woman who collected significant royalties and who

had enshrined in the Statutes of the first Anti-Se- League ne o

Article al. _ _ In accordance with the extent of its resources, + Committee

HAS !

executive will provide members with the means to support the fight against the Jews.

It was now or never for the President of co

The executive committee is to comply.

He could do so all the more willingly because Mr. de
Redon, an anti-Semite and member of the League, asked neither
neither a gift nor aid, but simply a loan to him
allowing him to finish what he had to do in Paris and
to return to Algeria,

At this request, Drumont assumed his most sullen expression.
He replied: |

– My God! My dearest friend, I would very much like
to please you; but, as you know, I am not
I am rich, but I am a modest writer who risked his poor...
your resources in the battle – it was, and it still is
his eternal spiel – and I don't have such a sum
at my place. Imagine, 1,000 francs, but that's almost
a fortune!

And, as M. de Redon looked at him without being able to say-
feign the surprise caused by this singular re-
response from a man he already knew was rich from the sale of
In his books, Drumont added: +

– However, I will try to oblige you and I will-
rai of friends, to ask them to advance you this |
In short, do you want to come back tomorrow? Fe.

Mr. de Redon returned the next day at the agreed time.
and Drumont said to him: . .

– I was fortunately able to find what you needed
at a kind friend's house. He gave me the money, but you
You know, these services always come at a price, even in
friends, and money is scarce and expensive, especially right now.
For the regularity of the matter and for the justification of the
payment of the sum entrusted to me, I thank you-
I will send a receipt in three months. And, so that
The issue of interest should be settled immediately; I will...
hand over 900 francs.

900 francs for 1,000 francs for three months, that made
400 francs per year or 400/0,

Mr. de Redon accepted because he had an urgent need
of this sum, but one should not be surprised if, more
Later, having learned that his lender was Drumont, he abandoned

gave the anti-Jewish cause, for he too had found, in
Drumont, a usurer more Jewish than the most usurer of
Jews.

The fundraising appeal of March 17, 1898 had yielded some
results and one of our Comrades from the Greater West is there
was very naturally allowed to take hold.

Here is the letter he wrote to convince him to make a purchase!

FREE SPEECH
Daily political newspaper

Director :
Évouarn DRUMONT

administration, Paris, April 23, 1898,

Sir,

- Thank you very much for your intention to
to become one of us.

We still have 25 whole shares of 2,000 francs each left.
we would be happy to see subscriptions preferably by
friends of the Zäbre Parole,

I would therefore be grateful, sir, if you would be so kind as to...
to say, as soon as possible, how many titles we owe
register. Once we know your answer, we will prepare-
We will see these titles that you could receive within the next week.

You are asking us how our shares can be realized.
Firstly, now that we have made it optional
by dividing the shares into eighths, the titles will be easier to obtain.
negotiable elements, and the market will open very soon-

`ment to the Stock Exchange. On the other hand, it frequently happens that

Some of our part carriers are asking us to place them on
12

cer the titles they possess and from which they TO A so divest themselves;

_ as we also receive purchase requests from
For our readers, we take care of transferring these titles.

Therefore, when you want to sell, all you need to do is inform us; it
It is rare that it does not find a buyer immediately.

If we receive your request before the end of the month, we
will be able to include you in the dividend for the 1897 financial year
for the sum of 56 francs per share, which constitutes the remainder
remaining to be paid,

Please, therefore, have the kindness to tell us before the
May 1st, how many Shares should we reserve for you?

You can send the funds to me in my name, 14 Boulevard
Montmartre, either by check or in cash under cover
recommended!

In the meantime, and with all my thanks, please-
Please accept, Sir, the assurance of my highest consideration.
tinguée,

Please accept, Sir, my sincere greetings.

Davos.

Drumont, through Devos, made it known that the friends of the
Libre Parole had a preference for these placements;
and, to further entice buyers, he
also made them point out the ease of implementation that they
would meet.

The Shares Market will soon open to the
Stock exchange, and we add that when a seller shows up
It is rare that we do not find a buyer immediately.

And, eight months later, to a shareholder, MN....,
who had also allowed himself to be given 17 shares, that is, at the price
strong, 34,000 francs... of paper and who, worried about the mar-
the newspaper's affairs and the shady dealings that were attributed to him
He was groaning from various directions, asking to get rid of his
'titles,' Devos immediately replied:

Paris, January 13, 1899.

Sir,

The Companies Act prohibits directors from... buy their own shares. All I can do to

To be kind to you is, one day, to point you towards a ache-

author,
Davos.

The tone had changed.

It was an admission of the lies told previously for to give to paper, created by Messrs. Drumont and J.-B. Gérin, four times its value. - z

In every language in the world, this is called... fraudulent maneuvers and scams.

To the same shareholder, to whom Drumont replied Thus, concluding with sincere greetings, one would write differently two years earlier, on July 18, 1897,

That's because a whole series of profits were expected from him. to draw from insurance policies, life annuities, etc.

Dramont and Co. carries all the items, this It's not a newspaper, it's a bazaar.

See for yourself: n

- FREE SPEECH
Daily political newspaper.

Director: |
Ébouarp DRUMONT

Administration. Paris, July 18, 1897.

Sir,

In response to your letter of the 12th of this month, I have the honor to to remind you that I am entirely at your disposal

for the insurances and life annuities you wish to process
by the intermediary of La Libre Parole.

You saw, with your fire department, that I did my
It's possible to please you; I confess I haven't succeeded.
Just in time, having arrived like the carabinieri, but I
I assure you that I have done everything humanly possible.
siblo to do. More than ten proposals were submitted to
Advice from different companies; this lasted five days.
then the proposal came back with an unfavorable opinion (case

Send me all the information related to your
life annuity, age, etc., and I'm going to focus on having good
conditions. If you have a preference for a particular company,
Say it, I prefer to be guided |

You will see that you do not have a man in front of you
light and that I take my business seriously. I don't
I really don't know why you made that judgment.
You are harming me by doing similar things.
ratings on my account to my Director, But, I like
Your honesty suggests you must have a very good heart deep down (1)

I respect you too much to suppose for a moment that
You meant to hurt me. Despite this minor incident, I...
stay

Your servant, who greets you respectfully.

Devos.

In this letter we apologize, we admit that we
arrived like the carabinieri, we praise the good heart
and the victim's frankness, and we end up obsequiously-
ment by

Or even a servant who greets you respectfully.

The steward of the Drumont household was not proud in 1897.
He's just starting out and he needs to avoid offending the
clientele.

Later, we no longer Salag respectfully, as
a good servant, Mr. Shareholder, is simply addressed to him-
with "sincere greetings".

Then, when the same shareholder gets angry, he is sent
outright walk around and, in the end, he is forced to
to file a lawsuit to claim their balance sheet which cannot be
obtained, because Drumont and Devos are committed to calling:
The balance sheet, which is simply a profit and loss statement, shows that...
past financial years, sent to shareholders at the beginning of the year
cement of the month of May each year,

However, not all shareholders were unhappy-
to treat in this way and there were those who showed their teeth and-between-
they set about making these Free French buccaneers pay the price
Words.

(1) This shareholder had a very good wallet!

Among them was our friend Bouttier, who demanded a-
edge gently, then imperiously the communication
of the Balance Sheet. |

Hoping to fool Bouttier, as they had fooled before
so many shareholders, Drumont and Devos sent to
our friend, an emissary, Mr. Biot, known as Commander Z...

This one, which we put to just about every task,
accepted the commission and one fine day arrived in Nancy,
to beg Bouttier not to demand an accounting
at that time, because it was impossible to produce them.

Our friend turned away Commander Z... and assigned
Devos and Co. — the official name of the newspaper —
before the Commercial Court of the Seine, to obtain-
Mr., exercising his rights as a shareholder, communicated the
company accounts and balance sheet,

Drumont managed to drag out this trial for eight months;
but Devos and C! were nevertheless condemned by a
Judgment dated August 10, 1903.

I quote the text of the sentence, pronounced according to
Gazette des Tribunaux, September 9, 1903.

The Court,

For these reasons:

It says that Bouttier has the right to be informed of the
Financial statements of the Devos and Co. Company for the years 1900 and 1901,
as well as documents and books of the Society and of its exca-
undermining sincerity and accuracy,

However, it was stated that this communication would have to take place at
head office, and without any movement of the documents so-

It is therefore said that, within eight days of the meaning
of this judgment, Devos, in his capacity as [legal representative/executor/etc.], must adh
Bouttier's position, at the head office, the register of deliberations-
' tions of the Council of Interested Parties, the names of the members of this
Council and their addresses, as well as the treaty concluded between the
Messrs. Gérin and Drumont, the company's balance sheet for the
years 1900 and 1901, as well as the books and cash register statements, and
This amounted to barely 20 francs per day of delay, for fifteen
days, after which period justice will be served.

And condemns Devos in his official capacity through legal channels, to

expenses and even the cost of registering this judgement. +

One might have thought the matter was closed and that Drumont,
who so often protested against the administrators of
Companies that prevented their shareholders from seeing clearly

in the accounts, was going to satisfy Mr. Bout-

third party following the judgment rendered.

Well! Not at all, and as it was impossible for him
to produce the accounts and the balance sheet, and that he was keen to garder secret lé traité Drumont-Gérin, il font d'appel.

It was always time saved.

The matter was dragged out again, which, however, de-
was due to return before the Civil Court in July 1905.

Mr. Joseph Ménard, whom Gaston Méry had managed to
to be ousted from the Secretariat to take his place, was supposed to please-
last against Bouttier.

We didn't dare go as far as the bar and, before daybreak

During the hearing, our friend was offered a refund.

the shares he owned, at the price he had paid for them, and

also, the full reimbursement of the expenses he had incurred obliged to do it.

When consulted on this proposal, I advised Bouttier to accept, and for two reasons.

The first is that he was saving his money and returning

in its disbursements for legal costs; and, subsequently, .

because it was the most formal admission of Dru-'s desire Mont and Devos to avoid any serious control of their gestion.

I said that Mr. Joseph Ménard, happy to retain the situation of a lawyer for a firm that had expelled him from a infinitely more important job, had to argue against Bouttier before the Civil Court.

T: had already intervened during an incident that had product between Devos and Ci and one of our friends, secretary of the Union of Shareholders of Libre Parole.

This friend had, in a circular addressed to the actionnaires, exposed the situation created for them by the conduct

has
EU

their Administrator had notably pointed out the- strange approach taken by Mr. Biot, on behalf of Drumont, at our friend Bouttier's place in Nancy.

The case, therefore, came before the court for defamation. 9th Chamber, and Mr. Ménard and his clients were preparing to to deny everything according to their custom.

But our friend Bouttier had done it on purpose, I'm traveling from

Paris to confound them; and when he presented himself at the
bar, to affirm the accuracy of the visit which had
It was done and its purpose, Mr. Ménard did not dare to insist and he declared
immediately that he was abandoning his action.

Everyone was surprised by this renunciation, ex–
Accepted by Bouttier and our comrades aware of the matter
and its consequences, because Mr. Ménard was apprehensive about a
A very unpleasant experience, if he had dared to speak out
against our assigned Comrade and against the testimony
de Bouttier.

This would have reminded him of a certain visit he made to Nancy.

to plead a case brought by a Dreyfusard against our
Young Comrade, Fernand Rousselot.
Mr. Ménard, whom everyone then sincerely believed to be my
friend and one of our own, was the object of a very warm reception
cordial greetings from our friends in Nancy and Luné–
city. |

And, when the conversation turned to Drumont's conduct
and his accomplices towards me and towards the Great
In western France, Ménard responded verbatim to
questions that had been asked of him:

– You can only despise those people, they're all
scoundrels. > . o ;
And it is from these scoundrels that Mr. Joseph Ménard remained
the friend and the lawyer.

We can easily picture the face of Devos's lawyer and C'e
before the 9th Chamber if, the case being argued, our friend
Bouttier had reminded Me Ménard, Dru–'s lawyer.
Mont and company, the assessment – how severe | –
that he had worn in Nancy on his clients.

Mr. Ménard understood the danger and he abandoned Devos and Ce.

While Drumont and Devos were thus operating on the
The shares they still had to sell, MJ–B. Gérin who,
by a treaty between Mr. Gérin and Mr. Dovos, had obtained
that 70 of them were placed in his position, he was busy: on his side of
looking for victims among its Bank of clients
French, initiated by his newspaper, the Financial Week.

And that's how he came to be interviewed by ML..., a notary. honorary position in the provinces, 12 shares of La Libre Parole which he he made him pay 24,000 francs by making him believe that it was there is a very hard-to-find document and a report of certaintain.

The speed with which MJ-B. Gérin executed this The 24,000 francs worth of shares gave rise to doubt in

ML's spirit...

H Jui asked for the name of his vendor(s); he refused to give him this information, |

He had to sue MJ-B. Gérin and the Banque des Fran. çais.

Unfortunately, he was kept away from Paris by his age and his state of health, even more than the distance, he did not He was able to come and support his own interests and was the victim ...of the most obvious fraudulent maneuvers.

It was objected to his lawyer, before the Civil Court, that the transfer of the securities allocated to ML... was absoluteregular ment; for this purpose, the records of Free Speech, from which it followed that a part at - less of the titles came from Messrs. D...-P... ap and son and that they had sold them to ML... through the interMJ-B. Gérin and his Bank.

However, an investigation conducted since then has revealed that Mr. P made the acquaintance of our friend Bouttier, whom the writers documents produced before the Court to have it dismissed were false, because Messrs. D...-P... father and son had sold their titles not of a year before the co-location of these

titles to Mr. L... Furthermore, Messrs. D. "P... father and son had sold their

shares at 1,000 francs each, while MJ-B. Gérin had counted 2,000 francs... each to ML..

Regarding a complaint of fraud and breach of trust, which led to an investigation entrusted to Mr. Bleynie, Commissioner for Judicial Delegations, MJ-B. Gérin was questioned and he admitted before the magistrate that he There were fraudulent omissions in the book of transthe strengths of Free Speech and that these omissions had for the goal of defrauding the tax authorities.

They were also used, as we can see, for flying.
24,000 francs to a good man who had the misfortune to
entrusting one's funds to one of the partners of the Dru- firm
Mont and Co. | |

The prosecution was unable to continue the proceedings, despite
. the evidence of fraud and breach of trust
because ML... had received the information too late-
information about the theft of which he had been a victim; it resulted
that his complaint arrived after the statute of limitations had expired
Three years had passed.

However, if the statute of limitations has expired for the offenses of abuse
of trust and fraud, there remained the crime of forgery
which is only prescribed after ten years.

And ML... had no choice but to file a complaint for forgery
which will follow its course.

11. It is hoped that, despite the numerous steps that
Drumont had it done by his usual emissary to the...
Ministries, Mr. Papillaud, justice will finally be served
to Mr. Luu | `

One last detail, but how curious, about this
ML case.... PO |

ML... completely ignored our friend Bouttier and the
union of Shareholders, but he was overwhelming Devos
and J.-B. Gérin's claims... to be reimbursed for
the sum that had been defrauded from him.

A member of the Council of Stakeholders, Mr. Aubry, ap-
took a newspaper where ML, the shareholder, complained about
- Deve, -

'11 s'Empreka aussitót dé révéléèr és faits à M. Boüt.

+

third, when he sent Mr. Desbarres to Nancy; and at the same time
While giving ML's name and address..., he also gave...
a whole list of disgruntled shareholders.

Of these shareholders, who verbally or by Correspondence-

pondance, according to their place of residence, shouted: at
Thieves! And they demanded an accounting; we found a few.
throughout France, in the North, in the East, in the
Noon, in the Centre, and it is hoped that they will finally
winning the case, despite the "influences" that Drumont
may be required to act in exchange for certain services rendered
by him to the Government or to certain ministers, magis-
contracts or officials.

I will come back to this subject a little later.

I think I've said enough about these shady dealings.
on the Parts of Free Speech; I move on to others '
business.

- Devos's first concern, once he was granted a pension

and administrator, was to seek, in accordance with his

boss Drumont, to increase the number of subscribers”
of the Free Speech; and as this clientele could not
to recruit from among the readers of opposing newspapers;
anti-government newspapers were made to fly like

. Authority, the Sun and the Uncompromising, as much as possible of

= Subscriber services or parts thereof, when-

that they were afraid of giving the interested parties cause for concern.

And I still have a number of tapes of the
_ Sun and Authority, dating from 1897, which were brought to me-

strips made by Mr. Desbarres in 1902, which come from

of these flights. | DR |

As soon as they had the names and addresses of the subscribers
Born from the newspapers mentioned, Drumont and Devos sent
circulars or correspondents to obtain a subscription-

tion to a subscription to La Libre Parole. F
And since I'm talking about 'strange methods,' employed

by Drumont and Devos with regard to newspapers, qualified

"Friends," I need to indicate the one whose two com-

_ fathers made use in 1900, .. l uuas T

On October 29th and 30th of that year, appeared in the Newspapers: L'Éclair, L'Écho de Paris, L'Autorité, La Vérité Française, l'Intransigeant, le Soleil and le Petit Journal, all anti-Dreyfusards at that time, a note composée in strips of 0.04 high across the width of the

6 columns on the fourth page and in large print.
It was designed as follows:

I buy the 1900 Exhibition Bonds between two and three francs, price depending on the series.

Send the numbers by postcard to Mr. Millet, 101, avenue d'Argenteuil, in Asnières (Seine), and by return from By mail you will receive an offer with the above conditions.

A number of nationalist or anti-Jewish readers wrote to Mr. Millet to offer him the vouchers they could to possess and, to their great surprise, they received in return The response is the following circular:

Asnières, November 1900.
Sir and dear compatriot,

'I have received the offer that you were kind enough to make me from your Exhibition vouchers; I am only buying one of them.
conditions below:

My primary aim was to create a work of French propaganda.
and to spread my ideas: I am anti-Jewish,

11. Honest French people must help those who defend them.
tooth, not only in their most cherished beliefs and their their most glorious traditions, but still in their infancy materials,

The French, truly worthy of the name, owe it to themselves-even to show, for the propaganda of good, the energy that Others are shown for the propaganda of evil.

In this time of recantation, La Libre Parole, under the direction Edouard Drumont, never deviated from the program that she It had been set from the first day: to enlighten the country, to show it.
where were his real enemies, in short, to return France French. ID not 2nd

To help spread the word about this organ, I am therefore making a
personal sacrifice by buying a 4 franc Exposi- voucher
tion; but I want this sacrifice to be profitable to my

To achieve this goal, as a result of an agreement with the
You will be given a subscription to the newspaper La Libre Parole.
for one year under the following conditions:

The annual subscription to this newspaper is 24 francs; you
envorres a Voucher for the Exhibition which I undertake to reimburse
At the newspaper for 4 francs, you will give a money order for 20 francs.
and you will be served the Free Speech service for one year.

I hope, sir and dear compatriot, that you will...
I hope you will take full advantage of my offer and, in that hope, I ask you
to accept the assurance of my distinguished consideration.

Muert,

Note. — This offer is only valid for the months of
November and December,

Subscription requests should be sent to Mr./Ms. PAdministrator.
Free Speech Tower

: 14, boulevard Montmartre, in Paris.

Mr. Milliet was simply an office boy from
The Libre Parole movement and its name was used by Drumont.
and Devos, so as not to attract the attention of the Directors
and newspaper administrators on the announcement that they
were being inserted and whose sole purpose was, still mne
times, to "steal" the clientele of "friendly" newspapers.

We can see how delicate the methods of the
Drumont and Co. company

This matter concerns subscribers of competing newspapers.
From the topic of Free Speech, I move on to another that is of interest.
that one, the subscribers of Drumont, Devos and Ce,

This is the Lottery organized by Drumont and Devos
In August 1897, a lottery was held in which all long-standing subscribers participated.
and newcomers had the right to participate.

This idea had come to Drumont and Devos specifically at the time when they had managed to steal a cer-

a certain number of subscribers to the Auto- newspapers rity, the Sun and the Intransigent.

It was necessary to offer an incentive to this new clientele in order to attract him to the Free Speech movement.

The Lottery was deemed suitable for this purpose.

+

This lottery was supposed to have a number of prizes, and Drumont even made, in the Libre Parole of August 1897, a article on existing laws which discussed a sensational lot — for the time at least, because since We've arrived at infinitely more attractive offers — consisting of a carriage pulled by a donkey.

The lot was acquired, said Drumont, the donkey had been baptized Tisé Youddi and the Director of Libre Parole gave about him, about his character, about the texture of his fur precise details.

The 15,000 subscribers of La Libre Parole each had a number, written in red on the band of their newspaper, and I even found and kept the one that was intended for me-born, because I was a paying subscriber to Drumont's newspaper, who, despite my free collaboration and the services he had been asking me for years, had never done graciously providing the service of his newspaper,

There are, I said, for him, no small savings nor petits profits.

Everything is worth taking and worth keeping.

Subscribers became interested in this Lottery and they believed in good faith that it had happened!

Well! On this occasion, while all the lots had been given away for free, Drumont and Devos "rolled" cynically, starting the number-the tapes at number 5,001 to go, they said, as far as 15,000 when the number of subscribers barely reached

9,000.

This combination had the advantage of leaving 5,000 chan-
of these out of 15,009, or one third at Drumont's disposal
and Devos and to make subscribers and the public believe that
the number of subscriptions ratt ping considerable that it
It wasn't actually that.

A fairly large number of lots were, naturally,

won by the 5,000 fictitious numbers and these prizes were
attributed, at the sole discretion of Drumont and Devos or con-
seyvés- by them. -

They increased their F pron: personal or by doing-

generously gave gifts that cost them nothing

Nothing.
Some subscribers learned of this fact and expressed their disapproval.

some anger,
Witness this one, whose autograph I owe.

(Bit. p loges
A EYA 2ean CA A

ue “+ LE, Gus by
| 7 nee os d Ps saal
\ IERS °C PAG. ASS to.

SG: Abel >) "EST a SX Ae Jos

Combes. or (cotton tag)
ADT, memmy C ET

Ponant gin at cp h
` Soro: akaun: poni af pti.
| ds 72 un: -ea EM

Fe at

As for the donkey Youddy, he never existed; they bought, the August 14, 1897, 450 francs for a pony at the acclimatization garden. tion and 100 francs for a harness on the 31st of the same month.

As for the car, nobody heard anything about it.

And this sensational jackpot was won by number... 3,909. one of the 5,000 fictional ones. La Libre Parole had won during this Lote-

laugh:

7 subscribers in Paris

And 201 in the provinces (1).

In October 1900, a new combination for a Con- Subscriber courses.

This is the one that gave rise to the article in L'Aurore and to the Drumont's letter (2), disavowing Devos who was soliciting the painters and sculptors for the lots and by the inter- update from an MJ Dubois of the administration, PERAR imaginary.

At the same time as we were fucking the artists we were sending another circular to the merchants to whom a propu- knows a combination of tickets that was supposed to work wonders.

But the merchants did not "give back" any more than the artists.

I cannot quote 'this' special circular, dated from October 24, 1900 - because it would take up too much space, And she doesn't deserve it.

Subscriber contests, Drumont and Devos pass 'At the sale of the Charms, a new Bedit eraser that they dare not practice openly, and for which they they still use the name of Mr. Millet, employee of the administration.

The buyers were solicited by circulars their

These pieces of information always come from the same source: Desbarres,

CT will not be broadcast. at Dramat and Davos Fe contest Ta

titu ai Kae i
{2 bag and letter already eits- | ` AN

+
'ae

offering these trinkets at 7.50 francs a dozen, but this does not
It wasn't a major operation yet, and we abandoned it.

Land and building matters were dealt with
'at the same time as the life annuity business — we
This shop has all the items! — and we live,
For months and months, an announcement, which we will-
occasionally laughed at the text, recommending the: i

Napoule grounds.
These announcements said:

Za Napoule, winter resort near Cannes (Apes-Miritimes).

Wooded building plots priced from 1 to 3 francs per meter, -

Comfortable villas from 8,000 francs.

Regarding these land disputes, which date back to 1895, it was necessary to...
first read to address Mr. Duchâteau at the office of the daynal; then, for some mysterious reason, Mr. Duchâteau
disappeared to make way for Mr. Dumoulin, still at.
newspaper office.

The operation continued in 1896 and 1897 — there was without
no doubt there are a lot of plots of land for sale! — and she hesitatesmined by large profits for Drumont and Co. and by a
a lawsuit brought against them by disgruntled individuals who Lou
tended to have been seriously injured.

There was also talk of a property purchase.
in Tunisia called "Sahalir domain. -~ N

Drumont commenga - by being the tenant, but he did not -
apparently paid the rent with great difficulty and as
The owners were rather embarrassed, they ended up
decided to sell.

Drumont, who had just sold the hay harvest of
the year: 30,000 francs..., managed to buy everything
for a little over 100,000 francs... while driving his
better the sellers and intermediaries, responsible for processing
to end this affair.

But, here again, things didn't go smoothly on their own,
and during the divorce proceedings between Ms. Devos and the Znfen-
During Drumont's visit, there was talk of signatures being affixed.
on the deeds of sale and on the mortgage discharge documents
Legal archives, signatures that Mw Devos refused to re-
to know as their own.

And, as Devos's lawyer asserted that these signs-
The documents had been received by a clerk of the notary in charge
documents, at the very home of the Devos couple, M™ Devos
claimed never to have seen this clerk and demanded to be summoned.
confronted with him.

Hence the outcry from the Court and the decision to investigate this
new fact (1).

But let us leave the domain of "Sahali", to reve-
nir to Drumont and Devos and their office on the boulevard.

We find them, under the name Devos, associated and
administrators of a company called Distillery
of the Centre.

There, Devos is still: Mr. Administrator, and in
What a company!

The Chairman of the Board of Directors is none other
that the Jew Darosberg, known as the Marquis de Strada, who
counts as many convictions as a Jewish speculator can
supporting it,

This affair ended in a trial, conducted by...

shareholders to the Jew Darosberg and his excellent friend Devos, and the liguidatiün was pronounced despite the efforts from two assuited, |

Gi} & chanti civilë, abàidnťo du sell

Devos and the Jew Darosberg had not undertaken that this single matter; and many were those which they they organized together by inventing Belgian Societies, formed with hundreds of thousands of francs of capital and whose only funds came from the gullible people who were theremaster and who never saw their... feathers again 1 `

It would be impossible for me to talk about all the cases treated under the same conditions, and I arrive at the anJewish nuncios of the Free Speech movement.

Drumont and Devos have always cried slander. when the Anti-Jew spoke of these announcements, in favor of Jews who were being fought or appeared to be fought in prefirst page, and to which readers were led and the subscribers of La Libre Parole, for a hefty fee advertising royalties, for second-place ads, third and fourth pages, or even the first.

This last case arose in favor of a company American insurance company Equitable, which has just given a place of scandal that is making headlines in the world press.

This company, at the time when it began its operations in France, was directed by a Jew named Peixoto. | CPR.

Drumont began with a thorough and scathing attack; and The whole thing ended with some good publicity for The Fair trade, a demand that continued even in recent days last in Libre Parole, to defend the adminadministrators of the Equiable, at the time when the malfeasancethe actions committed against this company caused the most noise, they gave rise to official investigations in - United States, investigations that revealed embezzlement

considerable. ROOM Do

So Drumont had played, once again, an abominable .comedy. To wrest a large sum of money from a Jew, ten-owner of a foreign company, of which the French are In general, and its readers in particular, were to be victimes based on the publicity provided by La Libre Parole.

i

Another time, as a Jewish house offered him an interesting publicity opportunity, Drumont found a a curious stratagem to avoid arousing his readers' arousal brothers and to do a service to the Jews, who offered him a a nice subsidy to collect.

These are the working classes, including the property owner, The Jew Cahen wanted to create a limited company with capital... a sum of 15,750,000 francs...

To find these 16 million, they appealed to savings. French; starting with the issuance of 75,000 shares of 5 pounds, sold for 126 francs, including the pound sterling ling at 25 fr. 20 the strong rate.

All non-anti-Jewish newspapers could accept this announcement; but it seemed that La Libre Parole had to refrain from sending its subscribers and buyers to the nude They were going to a Jewish company to take their savings.

Drumont nevertheless requested the photograph which was to to appear in four columns of 'width, saying that we wouldn't realize that these Working Classes were actually a Jewish store.

But, in possession of the elliché, it was discovered that in the The text included the members of the Board of Directors and at the forefront: Mr. René Cahen, the current owner of "The Working Classes."

11. It was difficult to publish this announcement in these coneditions. | |

Drumont's heart bled; but his imagination businessmen quickly found a way around the difficulty; because, on December 16, 1897, the Cahen photograph was being circulated in the Free Speech in four columns across.

Here's the trick Drumont came up with:
Jl had the name of the removed from the photograph he published.
Juif Cahen, who remained focused on the images published by others

newspapers at the same time.
And so that Drumont cannot deny the fact, I re-

produces here the essential parts of two photographs, published

at the same time, one in La Libre Parole (1) and the other
in the Lantern (2).

When this announcement was made, many were the
protests and Drumont hastened to respond by
claiming ignorance of the existence of Jews in the leadership
of this affair: the Working Classes,

But when we talked about this deception in
PAntijuif, a regular at Libre Parole, remembered a

There are no obligations and according to the Statutes, it is

“Issuance at par of 76,000 Shares of |

Le fes cie m na jo dato à maia piège RTS
STREET passes - to Pc BR Hana Los

inaug ALT RIT TS Rene
DE RE
Li ceres di MERS "ag hs rase
A plus # ns pete
ee

Bangaloro in London |
FARRS BANK, LIMITED, Barihokswew Lane, Logtres, D. © | almost <

telephone conversation, of which he only heard halftied up in the newspaper offices.

Intendant Devos had just been called to the phone,

— Hello! Hello!

LELLLE LL]

— Yes, it's me, Mr. Drumont.

CLELLELE 1]

— No, Mr. Drumont, there was no way;
It was too obvious!

(2)

| CAPITAL:
D 26000 As anais de EA Pen 5.30) age ee ee à
There are no obligations, and according to the laws, there is

Issue at par of 75,000 shares of;

The years esdisires are ps said ea senita pu | omunan assoc Te and a

sound solutions Toa gige evolat

Miaaatteaan F0 Gr d eea Pas STi à rois ne nee en

'erent right to its cumulative dividend and This agah is tormented by the budget

F for een st oni to priority r la de bien connns à Paris soi

ordis as Capiti at eas dende. ". sitats 46 and 49. Douierar:

interests of the erinatorial crane sections. | «187 å:

sent on February 16, May, April 45 and November 13 of Saint Germain, Portes, Chantilly, i
receivables and: an asset | Gemain etè Meulan.

RE S

is 'is malson years ago s so gra

path and arrived at his being '

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eye on
AT Pana, Í Ls its beginning, » pr
DEUHAL Dr. Par Laborteuses since quint In dntiere gets
dus buit eas On en AT marais bénéhres nets pendant Les dernit

49.
CHARLES BAKEN (adætnistrateur 54 des e anire, Bésiéees apia aya. 1801 tholse. 1e3t jtavie
“9 Hoiboro,
so Du en OL PAS Bee ete | PE Ë
8 {2 62 direct ER

vesulated end O 49 S Ho rationer Bridge RS
Hoad, London).
Panariers à feonfren We see therefore that the net benefits:
“panivs BANK, LIMITRO, Bristol Lane, London RC | almost three times stronger than it is

374 THE TRAFFICKERS OF ANTISEMITISM

— It is, indeed, very annoying, it was a good af-
TO DO.

CELPRELE I]

CELTELLZZ]

mount.

— Yes, Mr. Drumont, that's a good idea and I
I will try to rectify this matter.

And, the next day, Drumont's good idea was put into practice.
In practice, Cahen's name was removed and the cash was collected.
knows the product of the good deal that had just been made-

per.

Another day, it was about Galeries Lafayette
and the publicity given to this store by La Libre Parole.

- An anti-Semite, very knowledgeable about new developments
and lingerie — he's in the construction business! — wrote to signa-
to tell Drumont that Galeries Lafayette was a ma-
Jewish gasin and that, consequently, the Free Word of-
should refrain from accepting their advertising.

Here is the letter he received:

Paris, October 6, 1899.
"Sir,

Galeries Lafayette was run by Jews; these
The latter sold to good French people who put co maga-
sin in a public limited company and that's why the Jibre Parole
allows itself to advertise.

If tomorrow the Rothschilds were to hand over the reins to the French
La Libre Parole would advertise for the bank of the
Laffitte Street.

Keep your illusions, dear sir, and believe in my best wishes.
ii feelings.

The - _ D Administrator,
Prvos,

Pea CORRE

And that is how his [devoted anti-Semite] was taken from him.
his last illusion, the one he had of the good faith of.
Drumont and his administrator, because he knew that if the
Galeries Lafayelle had been incorporated as a public limited company.
The owners and managers were always the same
Jews.

The same was true for the Warrants Company.
the Cahen and C* Jews, whose advertising often displayed
and in several columns of La Libre Parole.

It contained spiel like this:

Love! Always love! You who love love,
Go to the French Warrants Company which is selling
Love liqueur at 4.90 francs a bottle, real thief 10 francs.

Another time, they were praising the values of Oil Suinte-Marie launched by the Jews SD Cohen or a work by Léo Taxil; or else the publication was inserted quoted by the publisher Rouf, whereas an anti-Jewish author would have had trouble getting Uge Panees' small line in favor from his work.

It's still the Vormi Bank and a whole collection shady financiers, whom we had dubbed, in The Anti-Jew, the Sharks of the Stock Exchange.

First, under the name Corres P Marc, we Find the Fribourg Jew, hiding behind the ticket windows from his Syndicate Bank, including the Marc Correspondence was the appeal bulletin to the gullible, and whose advertisement _ must have been prominently featured at Drumont's:

The Jew from Fribourg was one day imprisoned; and, the very day before hence his arrest, even though Aïtfuif had already denounced In fact, Drumont was still soliciting the Jew Fritown for an advertisement in the Libre almanac Words for the year 1903.

Behind the Daily Financial, E tenant from the columns of the Free Parish, we find the Jew, Milliaud.

With the Financial Universe, organ of the Bangia of Pin-French industry, it's the Jew Dreyfus.

The Jew J. Lévis works at the Moniteur des rentiers.

And, when the shopkeeper is not Jewish, it is for example the banker Gilbert, who founded the Bank Catholic and the Messenger of Savings, which tombent in disarray and carry away, to the naive subscribers-authors, including quite a few Drumont readers misled by Free Speech, a respectable number of millions.

Drumont's Financial Bulletin, to be no more: in the hands of J.-B. Gérin, he nonetheless praises the least recommendable values.

Such as that of Fers et Aciers Rôbert, listed at 140 francs, for which Drumont announced upcoming lectures even higher, and which tumbled down all at once at 30 francs..., to soon have nothing left but the value of wrapping paper.

Or even the Klondike Gold Mines, the most rich people from all over the world, including a Syndicaf f announcement in The program "La Libre Parole" cost 87.50 francs and was returning. to the sellers at 3 francs: 50.

A month later, the deed done, they were at 0.50 francs at the Wet Feet Exchange; and even at that price they don't They couldn't find a buyer.

I could still talk in detail about Cole's financial... cière, de la Caisse des Mines, du Comptoir National des. Rentiers, from the Financial Council, from the Banque Lyonnaise. who all found a warm welcome at La Libre Parole, a means-speaking of the sums extorted from readers of Drumont:

The list of these values is revealing, and I won't go into detail. only a very small part here:

Sociélé des Bois entrécroisés — Société Liva et Tava- - gnaëco -- Casirio dé Chäudé-Fôntäiné — Charbotinages de Coléme.: — Venized at Parthia — Union of the OER örs — Viéhy-Eloité — lö Valpeline.

And also:

The Compagnie Générale des Mines, whose shares issued at 105 francs... are, immediately afterwards, invented dables. | Re

The Landed Properties, titles sold for 325 francs... which fallbent at 10 francs... . | Fr. to

The Katchkars — privileged, please — who receive 600 francs immediately arrive at 8 francs.

And how many more?

Biabaux Mines — Hérault Mines, etc., summer...

La Libre Parole is no longer a newspaper, it's not even It's more than just a simple bazaar; it's Ali-Drumont's cave. But there are more than 40 thieves. TEE

To conclude this long series, here are two more quotes, But how edifying! We remember an article by Drumont in La Libre Words from October 18, 1892 on the Tribe of Rophé.

I quote a few parts of it:

-The name of Alcide Rophé has just been added to the endless list of corrupt bankers who stole savings from Too naive customers... It is true that, to console the victims, It is reported that, in the neighborhood, countless houses are being built. Mills will collapse in the same way.

This presents an opportunity to study an original aspect of the state extraordinary social context in which we live, to grasp capturing in real time what is extravagant, bizarre, and comical about this contemporary society, so often described yet so little understood...

I believe that Alcide Rophé had few other precedents.

...than a puff that had made some noise long ago. But the rainpart of the founders of these shady banks are purely and simply repeat offenders; they all have convictions on their record. one or more convictions for similar acts a). Macé-Berneau had been convicted. Mary Raynaud had been served two years in prison before founding the Bank of the state. Cola did not prevent him from bidding on loans. municipal officials and even to run for parliament and be elected. | ` ; !

(1) How interesting these Hgnas are to read, especially in recent years

The columns of La Libre Parole were filled with advertisements for these tongues.

| interlop: and of these bankers, repeat offenders, .

One of the directors of the Railway Bank (1), on the books in which one would find the names of many prominent members of parliament, had been sentenced in 1878 to six months in prison his; in 1881 he had received a new sentence of fifteen months... He had changed his name without, moreover, giving himself the poine čo hides much of the first name, and he was in rapport with a large number of politicians (2).

After this article, one might have thought that the

Jews from Rophé would not venture to propose publication cited at the Libre Parole for fear of being received there with blows boot and to go back down the stairs faster than they had-would have gone up, is

At least that's what you and I would have thought, and In this, we would have, as they say colloquially, "He poked his finger in the eye."

And the Rophé Jews, who know Dru-'s heart mount and perfectly understood the true meaning-tion of the article published against them, did not hesitate to send their announcements to La Libre Parole, for their off-cinema on Bank Street.

And their announcements were perfectly received and in-Served for a reasonable fee.

This example is from the Raphaean Jews of the Tribe of Raphae. is still surpassed by that of Mary Raynaud, whose Dru-Mont also reminded us of the adventures in this article of October 18, 1892.

Drumont was not kind to this financier; and, in The Testament of an Antisemile, we have read the lines. that he dedicated: | i |
` I remind you of them:

| Mary Raynaud, with the experience that could give her his three-year prison sentence (page 177). E i -

(1) This director of the Railway Bank, Mr. Calais, known as Mollien, returned to operate in France once the prescription was acquired and, daily, The deals he launches are listed in the announcements or in the Financial Bulletin of Free Speech. One more or less shark! M
- (3) has not changed today and it is with Drumont and his newspaper that he is now in business terms,

What did Mary Raynaud steal? Four or five poor thousand... lions.

Who did he steal them from? People who knew better. doubting that one risks something when one wants to touch 80% of his money per year (page 196).

Mary Raynaud speculates and loses her clients' money.
(page 222).

Therefore, Drumont cannot claim that he was unaware of Mary.
Raynaud and his "financial operations"

Do you believe that the columns of La Libre Parole have
The doors were closed to the former director of the State Bank, con-
sentenced to three years in prison, the day he was released, he came back-
to resume the course of his "business", interrupted by the
The way we know?

That would be a serious misjudgment of Drumont.

Once freed, Mary Raynaud hastened to replace her
former State Bank by Crédit International, having for
Special Monitor the International Financial, ee

And the columns of La Libre Parole were opened to this
International Financial, a reliable and ethical guide to Renthird. |

This new venture suffered the same fate as the first, and,
One day, after a year or two of "work", Mary
Raynaud lifted his foot again and left for England.
and left his clientele, to which Drumont had contributed
his best to maintain trust, without news and without
money,

In Drumont's Testament of an Anti-Semite, making
allusion to the hospitality that Mary Haynaud had found at
Arthur Meyer's Gaulois, to plunder savings, write-
vait: f |

(Page 245) Imagine what a pitiful attitude we would have,
Where are you? Me, if in a newspaper belonging to us, Phomme
the person we had put in charge of the financial side had left in a carrier
so much other people's money.

T1, it seems to us that everyone is going to point a finger at us.
- by saying: "Do you know any newspaper editor who dares

To talk about Republican scandals in his newspaper? That was
"The associate of a thief already sentenced to three years in prison."

When Mary Raynaud ran away for the second time, I wondered what pitiful affliction DruMont and La Libre Parole, Director and newspaper located caught red-handed in an act of complicity with a thief already sentenced to three years in prison.

Drumont was not "piteful" in the least. He took it very well, as usual.

He commissioned a witty news item in which he made an impdiscreetly, the eternal gullible fools, victims of financiers shady characters who always end up slowing down.

And Drumont is right, in fact, to feign such contempt for the eternal fools; since there is still, so reduced whatever the number, of readers for his newspaper and customers for the crooks who share with him

To conclude this very long, though incomplete, account, enumeration of the shady dealings and underhanded dealings at-. I will... which Drumont interfered in or imagined, I will... to conclude with a presentation of two of the most significant operas statements by the Director of La Libre Parole during these lastyears.

I said that Drumont was a mate Shane and that readily used threats and intimidation to extorting money from Jews as well as non-Jews, places and favors to our rulers and also for to get what he desires, either for himself or for his friends either against his opponents.

Among the countless acts of blackmail he committed, he There is one that requires lengthy discussion.

This is the one that the insurance company fell victim to. Cooperation, which was forced by Drumont and his Steward, to pay them very large sums and to be subject to extremely expensive advertising contracts.

When I received a visit in Brussels from the founder of

cetto Société, M, Reuilly, who came to ask me the competitions in our newspapers, he told me in all his detailsTails the maneuver used to make him pay a first sum of 20,000 francs, in addition to what he had already paid 'to Drumont and his acolyte, for the articles-keys already inserted in the Mont- Boulevard sheet marten,

Here, moreover, is the account he gave me of his adventure, a story that other people have also been entrusted with dence and who are ready to file if necessary.

— When I had finished the constitution of "Cooperation," Mr. Reuilly told me, "gave me the idea to go" see Drumont, who received me with an air that was half amiable, half-unpleasant, as those who come into contact with it well know. I explained my idea to him, offering to place the project _ under his high patronage, reserving only for myself to remain its practical executor.

Drumont listened to me, seemed interested in what I was saying. I explained; and, when I had finished, he said to me:

— Your idea seems good to me, but you know how-'Well, I am a stranger! To affairs, what is my ignorance-deep rancidity to their subject!

Look at my Administrator, Mr. Devos, and this gu'il will do well.

I therefore cross the threshold that separates the office from the Master of that of the {nlendant, and I began my explanations, which Mr. Devos listened to from Pair of an ox who listens to an opera.

His image only became clear at my last words; and I I was stunned to hear Drumont's representative... to say, while slapping my thigh: .

— All that is very nice, my dear sir, but: Do you have any galetie?

And, appalled by such a response, I SAS around me to make sure I was at La Libre Words, in the offices of the disinterested newspaper! by

"Excellency," the director repeated his question to me, adding-so much :

— You don't seem to understand me?

I had understood all too well, and my silence was
To my astonishment,

The Steward then indicated to me the conditions under which
the advertising of La Libre Parole could be acquired by my
project

With the Friends, whom I had already gathered, we launched
the first appeal for funds, and I regretted to note-
more than all the newspapers, which we needed
For our advertising, it was Drumont's who...
the most expensive cofta and whose demands were the most
large,

I wasn't finished with bel; and, while we
we were in the middle of launching our show, I read, in
Free Speech, announcements in favor of a compa-
similar gnie, whose title could be confused with
ours, |

These announcements are contrary to our agreements with
Messrs. Drumont and Devos, I went to see the latter for him
to express my surprise. He immediately procured a
new by replying to me verbatim:

— What do you want, my dear Mr. Reuilly, business
are matters; and I must inform you, in agreement with
Drumont, that we cannot continue to insert your
articles and your ads, only if you sign immediately-
ment with us an advertising treaty, assuring us
20,000 francs for this first year.

Without that, he added, we will be forced to acc-
accept the proposals made to us by your con-
currents that provide us with this sum.

And, as I jumped and expressed my astonishment,
Mr. Devos added:

— It is understood that these 20,000 francs... will be
payable in advance; because we don't want to run the:
risks of failure for your business.

— Bi, previously, Mr. Reuilly told me at this point

His account revealed my illusions about Drumont and Devos.
They disappeared completely that day.

I found myself in the presence of a perfectly clear case of blackmail.
characterized, and Drumont and Devos put, at the Coopé-
ration as if to me, with a knife to my throat, di-
Health: either you pay or you die.

I deeply regretted, at that moment, that the matter was already
so deeply involved, because I would have hastened to join her
to give up and to say why.

Unfortunately, it was too late and Messrs. Drumont
And Devos knew it perfectly well.

That's why they speculated on the situation and imposed
know such a heavy contribution to Cooperation,
_ under penalty of death. |

So we cut off one of our arms to save the
My whole body was threatened; but I was steadfast, as were my
friends, on Drumont's methods, which we consider-
we used to laugh like a disinterested philosopher, whose

The only concern was to spread ideas and to remain,
as he told me, during my first visit to
Free Speech, "absolutely unrelated to affairs".

When I brought the treaty to the {infant of Dramont
signed and our 20,000 francs, I said to Devos:

— The sacrifice you are imposing on us is extremely
It's heavy, it even exceeds everything we had planned
and we thought that perhaps Mr. Drumont would like
to write a good article on Cooperation, to explain, its
but essentially anti-Jewish and anti-Masonic, in order to
that at least the largest number of its readers of-
come the clients or the participants of our association
tion. to -

"That's not possible," replied the Intendant, "Dru-"

.mont cannot write a business article without diminishing himself-
and, if he could, he told me, puffing out his chest, I
would double his allowances.

Remembering that response from big Devos,
Mr. Reuilly added how astonished he was by this,

This idea of Drumont's salary, doubled by

PR to | pS
hi

Devos, she had rightly considered monumental.
gives the exact measure of the compromises to which
He lent himself to the one who exploited selfless devotion
of so many anti-Semites, including his cook's nephew
spoke with this nonchalance, | i

What a fall for the Undisputed!

To be treated in this way by a being of intelligence and ins-
absolutely no instruction, and whose education remains of
far below that of the humblest cart-
third!! one |

I learned that, since then, the 20,000 francs extorted from
_Ja Cooperation, in the way that was told to me by
Mr. Reuilly was followed by 20,000 others.

I wasn't surprised: only the opposite could have
to surprise me; and, when Drumont said, one day, in the
stamped Napier that he sent to the printer of our day-
He thought we were so poor, we anti-Jews
indépendanis, whose ruin, imprisonment, and exile were the
lot, I had some reason to be more proud of our pai-
truth that he, in his insolence as an upstart, whose strength
tune is the result of theft, fraud, and chan-

tage. ie to |

It is understood that if Messrs. Drumont and Devos
were still shouting about slander, regarding this story.
toire, perfectly authentic, I am entirely at their disposal -
provision of evidence. - Arte

Since my return, I have been able to see the current directors
of Cooperation <t I learned, with satisfaction, that-
This affair, led by capable and proactive men,
had definitively ruled out Drumont and his acolytes; and.
that our honorable friend, Mr. de Tinseau, who had had the
confirmation of the blackmail carried out by Drumont against the
The company had addressed the Director of La Libre Parole
a letter that he carefully avoided publishing.

Drumont's second operation falls into the category-
category. of political-pharmaceutical companies, and during-

that I knew her, through Mr. Joseph Ménard, I could not,
As I said, believe my ears.

This refers to the drug that is still being sold today.
under Id name of Chertreux Treatment.

The story of the invention of this drug is curious.

It was initially called RR. PP Treatment.
Chartreux and it was recommended to buyers, to avoid
Counterfeiting requires a signed guarantee:

From Prior Dom Marie.

This lasted for a few months, from November and December-
From 1897 until the end of March 1898.

From that time onwards, the Carthusian Fathers disappeared
They are rising from the announcement and it is now only the:

Cr treatment

The religious leaders had protested against the abuse made of their
name with an impudence that no one until this day has-
would have dared to push it that far,

But if the Carthusian Fathers had disappeared from the year-
nunce, the following note was still left:

Require the signature of Prior Dom MARIE.

New protests from religious leaders cause a sharp decline in support.
Dom Marie, in the rank of Prior of the Order, first rank
simple RP

Also, to replace the missing title, we then say ie
buyers that they need to demand: |
The Dom Marie sign and the State's blue stamp

French.

The image of the label, which I reproduce further on,
gives a sample of the spiel, iraginated by Drumont-
Devos, to better surprise the patients' trust.

The Dom Marie signature is the work of Devos and it suffices.
made it possible to compare this signature with the autographs, of the
character, contained in this book, to be sure,
without needing to be a "writing expert" to do so.

It's even about this signature, created by Uceyou, that a comical incident occurred.

It had been agreed, between Drumont and his Jlendanti,
that he would have that signature executed and, to avoid-
To avoid any indiscretion, he had done it himself.

But, ignoring the difference in spelling of the "Don"
Christobald, from a novel that he was then enjoying, at
"Don Marie" to create, he wrote Don Marie.

And Drumont had all the trouble in the world to make him
understand that it was necessary to write Dom.

One cannot imagine how much this incident brightened
Mr. Ménard, who had known him from the beginning, knew how much he
Gaston Méry and his associate, who were more amused, later on,
They both pressed on to take advantage of the situation to demolish even more
a little V/nlendant in the spirit of the Dear Master.

"It's not with Mr. Méry," the lady said, "that these
Trouble is brewing! That fat Devos is so stupid!

This photograph reproduces exactly the one taken by Drumont and
Devos publishes brochures extolling the virtues of
their drug, brochures signed by a Doctor François
Demaude, when the psegyrisie is not the D" Félir
Larocke...

Do these two characters really exist or are they-
they were invented from scratch by Drumont and his Intendani?

I would lean more towards this second hypothesis, and
This will constitute, not just one falsehood, committed by Devos by means of
of the Dom Marie signature, but three well-characterized forgeries-
ridiculed,

And yet, these forgeries go unpunished.

For years, the same criminal trafficking has continued
without the Public Prosecutor's Office, a strict enforcer of the law- to
petty fraudsters, have once again decided to intervene to
prevent the criminal activities of the Drumont House
and Co. i |

However, there can be no doubt about this matter of

THE TREATMENT OF THE CHARTROIS

Like all good preparations,
16. Treatment of the Chartreux cat has imitations,
And, quite often, sick people...
agheté, at agheté's
` a pharma-
cien a Trai-
tement pir»
| so much a mar-
similar
RE and that this Trai-
to the tamentneleur
PE had produced
to no guala-

1 gomont.
: To avoid

ite
one:

there sig
banos
VETAT F

The treatment of the Chartreux falls under the application of the ar-

Article 405 of the Penal Code states:

Article 405 of the Penal Code. — Anyone, whether by doing
use of false names or false credentials, either by employing
fraudulent maneuvers to present the existence of false-

his businesses, of imaginary power or credit, or to create hope or fear of success, of an ac- accident or any other fanciful event, will have been done hand over or deliver, or will have attempted to obtain delivery or to deliver funds, furniture or bonds, dispositions, notes, promises, receipts or discharges, and will have, by one of these means, defrauded or attempted to defraud the tóta- property or part of the fortune of another, will be punished with a period of at least one year or at most five years, and of A fine of at least 50 francs and at most 3,000 francs.

The guilty party may, moreover, be held liable from the day he will have served his sentence, banned for at least five years and ten years at most of the right mentioned in Article 42 of this

Code. All of this, except for more serious penalties, if there is a crime. of forgery. (Penal Code 9, 40, 147 et seq. and 166.) ak

And, not only is Article 405 of the Penal Code ap- applicable in this circumstance, but numerous stops of The Court of Cassation absolutely confirms this application.

I'll mention a few here: l

The use of a qualified forgery to present the existence of a imaginary credit, followed by the handing over of a sum of money, sufficient to constitute the offense of fraud, regardless of of all other fraudulent maneuvers (Court of Cassation, 9 Sep- (December 1844, August 25, 1854.)

And even the use of a false name and a false title, to

with the help of whom one receives funds or valuables,

constitutes the offense of fraud, regardless of the any fraudulent maneuvers (Omission of February 4th) 1868.) | |
Deception regarding the nature of the goods sold can to be considered as constituting the offense of fraud, when- that, in order to persuade the buyer to purchase the goods,

til,

>

the seller used a false name and a false quality.
(Cassation of December 10, 1858.)

False allegations become fraudulent maneuvers
painful, when they are accompanied by external acts and
materials intended to lend credence to these allegations. (Cassation June 18, 1867, February 18 and December 20, 1862; 12 and
November 17, 1864.

All these rulings, and in particular those of February 4th and of
December 10, 1858 and following are precise and do not claim to
No hesitation...

Well! Not only the Public Prosecutor's Office, which has been aware of this
The case of the fake Prior Dom Marie and the fake Treatment
of the Carthusian; did not prosecute ex officio, as was
his duty, but he objected, to the question posed by his
non-intervention: that he had received no complaints.

When I learned this answer, I resolved to fill in the gaps.
this gap and I took the initiative of the complaint that I
I myself brought it to Mr. Fabre, the public prosecutor of the Republic.
which, in turn, did not seem very enthusiastic to me to-
'follow Drumont and his acolytes (1).

The more he hesitated he was, the more obstinate I became.
in my idea of pushing the experiment to its logical conclusion, and
I produced for Mr. Fabre all the evidence in support of
my complaint.

The public prosecutor therefore had to resign himself to
intervene and, some time later, I received a summons
cation at Mr. Fabre's office, where I went; quite
curious to know the outcome of the investigation that I had
announced.

Mr. Fabre informed me that he had questioned the pharma-
Mr. Malavant's successor — who has been dead for almost
two years, eb whose name is still recorded
_on the labels and brochures of Char- Treatment
ireuz, — and that this pharmacist had declared to him that my

---

(4) A simple comparison between the case of the madman Doin Marie and the forgery
Treatment of Chartreuse, and the falsification of the Cologne brand
Jean-Marie Farina's work shows how much Drumont and Devos must have agreed
against mol with the Roblin father and son. i

The complaint was unfounded, Mr. Devoa said. absolutely nothing to do with the manufacture and sale of produced; and that the administrator of the Lihre Parole was simply his publicist.

By providing me with this investigation report. Mr. Fabre seemed to me to have gotten rid of a major worry, that to be forced to sue Drumont and Devos for a the crime of forgery, the reality of which is nevertheless undeniable.

I looked at Mr. Fabre and replied:

— I regret to inform you, Mr. Public Prosecutor, to point out such disrespectful behavior on the part of the vendors difficulties with the treatment of the Chartreux cat, but I am obliged to to note that these gentlemen have been making fun of the magistrates and investigators from your prosecutor's office. 'But how is that, Monsieur Guérin?' our lenient (1) Public Prosecutor.

And so, I gave Mr. Fabre irrefutable proof that the brands Traitement du Chartreux (approved of the different spellings: Du Charireu, Ducharireu, Descharireux, des Charireux) were indeed deposited by Mr. Devos, their owner, under numbers 70,708, 70,709, 70,710, 70,711, 70,712 and registered in the Official Bulletin of industrial and commercial property (publication) (Official of the Ministry of Commerce) in its number from August 1901. ' |

At the same time as these trademarks, Devos also filed that of the Tisane of Dr. Laroche, Dr. Félix Laroche and of Chabannes Powder (2) — tonic, digestive and laxative-live; all the essential virtues for good recipes |

Mr. Fabre seemed a little annoyed by my insistence and by the accuracy of my evidence; but he assured me that he was going to to take the necessary steps to continue the investigation and establish the truth.

---

(4) Indulgent towards Messrs. Bevos and Drumont, because Mr. Fabre, there is not very long time personally occupied lo siôxo du minislèro published in the affair Jaluzot—Printomp+layon d'épargne, to sue Mr. Jäluzot for the application of article 403 of the Penal Code which reaches so inuôntestablomont Drumont and Devos, their Traitomunt of the Carthusian and the false signature "Dom Marlo",

(2) Deposits 79.713; 70.714; 70.715.

I left him, convinced that he would do nothing about it and that if a number of political and financial figures were Having become taboo at La Libre Parole, Drumont and his surroundings Rage was also taboo at the Paris Public Prosecutor's Office in the Seine department.

So I was not surprised to receive, fifteen days Then, a notice from Mr. Fabre, telling me that there was no need to follow up on my complaint.

I will not be discouraged, however, wanting to push on to the To end this affair, I went to the Ministry of Justice where I I renewed my complaint of forgery against Devos, while maexpressing my surprise at the extraordinary response of Mr. Fabre, adding that I should assume: or that one was afraid of Drumont, or of the services he had rendered, or caused certain individuals to render His entourage assured him of a scandalous impunity.

I was assured that this was not the case and that no one was to escape the consequences of offenses and crimes clerk.

I am waiting; and my complaint is currently proceeding.

1 Over the past few months, however, I have learned One interesting thing is that Mr. Chaumié, Minister The Justice system has been the subject of debate for several months now. urgent marches from Drumont and by Tendelivery of the ordinary messenger of the Rector of the Free Word to the rulers: Fapillaud.

Besides the deception suffered by the sick, ct of crimes and offenses falling under the application of Article 405 of the Péral Code, it seems that Drumont would have had to avoid misusing the name of the Carthusians and compromising to establish religious order in filthy, speculative places tions.

It would be a grave misunderstanding of Drumont to suppose that capable of being stopped by such an honorable scruple.

Far from respecting the rights of the Carthusians, he did not He did not forgive them for their protests against the abuse. of their name.

These protests were numerous, particularly in the early stages of development.

ra

ment where Drumont-Devos had inserted, in the Se-
religious services of the diocese of Grenoble, announcements
that this publication accepted in good faith.

And, on January 30, 1902, this religious weekly published
the following note:

Our readers have already seen, several times at this same time
In place, an advertisement entitled "Chartreux Dom Treatment"
Marie. We receive, on this subject, from the Grande Chartreuse,
the following note, which we feel it our duty to publish:

The Carthusian Fathers declare that they are absolutely
foreign to the treatment of the Carthusian Dom Marie. They protest against an usurpation of their name which can only in-
mislead the public about the origin of these products.

The Prosecutor Father.

In the face of these protests, if Drumont had
He would have hastened to eliminate the slightest bit of probity.
his treatment of the Carthusian and to defend to his intent-
and associate of abusing the name of the religieux of the Chartreuse to mislead the public
on the origin of the product, bearing the title Treatment of the
Chartreux. SRE

This course of action was all the more necessary for Drumont because he
affirms himself as Catholic, a convinced and practicing Catholic.
as for — ah! the good ticket! — and that he wrote number
articles to defend the congregations. ts

These articles are written for naive or poorly informed readers.
informed and they are part of the comedy played by Drumount to deceive public opinion, as he continues to deceive
per les malades. en

During our first conflicts with Drumont, when he
pushed the audacity so far as to claim, by bailiff's notice,

that Faccuser him and his Zntendani of having abused the name of the Carthusians and for having invented a prior, Dom Marie, was a slander, we wrote to the Superior of Chartreux to be informed exactly.

Here is the response we received:

JJJ
. GRANDE CHARTREUSE, March 30, 1902.

Mr. Director of L'Antijuif,

In response to your esteemed letter of March 27, I declare that the Carthusians are absolutely, foreign to the treatment medical, says Treatment of the Chartreuse of Father Dom Marie.

They only know about this treatment through the newspapers.

You ask me, sir, if my name is indeed that which was used for the product launched under the guise of Mr. Malavant of Paris. — At the bottom of this letter, my signature will answer this question unambiguously.

Moreover, I have never known a professor by that name in our country. of Dom Marie, and I can affirm, with full knowledge of the facts, that since the day I was given the responsibility of governing the Carthusian order, that is to say for almost ten years, not No religious figure has ever borne that name, either in France or abroad, if It is not a novice who has just left us after having stayed At our house, it lasts 5 months.

Please accept, Sir, my respectful greetings.

F. Mirong,
Prior of the Carthusians.

'PS — I'm adding this for clarification: the name of Mary is held by many religious figures as the first where second name. Thus we have a Dom Marie Joseph, a Dom Marie Augustin, a Dom Pierre Marie eto., etc. But a Dom Just Marie, no, I declare that there is none.

FM..

So, no Dom Marie and even less a Prior
Dom Marie. ; |

Wanting to be informed more fully. Still on
the commercial side of Drumont-Devos's business,
: we wrote another letter to ask for-
certain details and we received from Father Rey, a
a rather long answer from which I have extracted a few excerpts.

May 20, 1902.
Mr. Director of L'Antijuif,

In my capacity as owner of the brands of the Grande
Chartreuse, the Reverend Father General instructs me to respond to your
letter of the 12th of this month, |

I set aside all personal matters and declare
that the Carthusians have always protested, even through the channels of
newspapers, control the use of their name to designate pro-
any kind of beds.

Since the Carthusians were not recognized, could they continue?
before the courts P.....

I believe, along with all the Carthusians, that Mr. Devos does not have the
right to call its products Chartreux Treatment.

There is a legal question here that I would be happy to
to have a court decide and the Carthusians would then
rid of a multitude of letters relating to the product
aforementioned.

The abuse would cease, and commercial and industrial delicacy would be restored.
he would gain from it.

Please accept, Sir, my sincere greetings,

Abbé C. Rar.

+

Drumont speculated on what the Carthusians, not being
recognized, could not prevent him from deceiving the public
by abusing their name, and this abuse continued and continues

again at the expense of industrial delicacy and com-
commercial.

And now that the Carthusians have been expelled,
as an unauthorized congregation, and their mark
Chartreuse seized, Mr. Public Prosecutor
Fabre continues to let Drumont-Devos deceive the public
public with their treatment of the Chartreux, which was neither
He was not seized, nor even questioned.

Don't I have the right to say something about this again?

What unspeakable services does this peculiar tolerance condone?
And is this scandalous impunity therefore the salary? 11

Not only did Drumont abuse, but he also continued to abuse
of the Carthusian order, but he did even better in the middle
regarding their expulsion.

At that moment we noticed a change in
The announcement was published on Monday in La Libre Parole.

The Carthusian's Potion — for there is in the Traiïle-
The ingredients: Potion, Pills, and Ointment; it's essential to make them.
for all tastes — previously indicated as where-
so much as 5 francs... was increased to 6 francs... and the Trailemeut
The complete package costs 9 francs (including the potion, which costs 6 francs).
and the ointment (3 francs).

The reason for this 1 franc increase was inter-
interesting to know.

One of our friends went to the pharmacy on the street
of the Two Bridges and requested a treatment for the Carthusian.

Upon receiving the package, which had just been prepared for him,
He paid 8 francs.

"But it's 9 francs," they pointed out to him.

— What, 9 francs? But I've always paid 8 francs.

— That's right, sir, but we had to increase-
ter this 1 franc treatment since the expulsion of
Carthusians; for now we must endure
much higher costs to bring these
products from Spain, where our good religious men had to take refuge

gier, after the persecutions inflicted upon them by this abopathetic Combes and our odious government of freemasons. i

And to support this spiel, astonishing in its cynicism, since we know that this drug has never ceased to be manufactured on rue des Deux-Ponts in Paris, it was produced at our friend a circular from Dr. François Bemaude — where The devil can perch that peculiar quack! — on: the cover of which had been added to the stamp red :

Pursuant to the 1% of July 1908.

The price of the Chartreuse Potion will be 6 francs.

I kept this brochure and it doesn't look out of place, we As you will agree, the collection of curious documents that I have been able to gather speculations over the past four years on the islands. filthy traffickers of antisemitism.

.

Let no one imagine that the "good public" remains incredulous at the "sales pitches" published by the house Drumont and Co, for here is a sample of the correspondence weight accompanying the request to send the drugs from the Rue des Deux-Ponts,

Paris, January 11, 1903.
Sir,

Please send me, to the address above, sweet bottles of Chartreux balm and a bottle of pastilles.

I would like to recommend that you do a major provision of these excellent medications for the case (unfortunate-probable ceremony) where the Carthusians would come to leave the France.

For God's sake! Don't secularize these remedies, made with so much care and patience from good religious figures.

First, no pharmacy, neither yours nor any other, will

would inspire the same confidence in customers.

As for me, I confess that I would give up (to my great

(regret) this treatment the day I would know he was no longer coming
from the source where it originated.
Please accept my compliments.
| Mrs. LO..
What faith in these remedies, made with such care!
by the good religious, that no pharmacy, not even that
Drumont-Devos could not inspire the same confidence!
And above all, do not allow this product to be secularized!
“I don’t know if that good and naive M™ LO.. has retained

her confidence in the Chartreux Treatment, but if she has

Indeed, how much Drumont and his Zinfendant must have laughed at
this trust.

So I wasn't surprised when I was told that
reading correspondence of this kind, Drumont
and Devos were having a blast.

When Devos spoke about it, he never failed to
to burst out laughing and say:

— Hey! That's a good one. We're the Good Ones.

CHE

Fathers for the pears who pass on their good gatette,

As advertising is necessary for operations of
This type of person, brokers will gladly assign to
Monsieur l'Intendant, who receives them more or less well
depending on the weather,

Regularly, on days with good, comforting sunshine,
He responds to their proposal: |

"Why do you want us to f-" he cried.
Advertising lions in weather like this? Rheumatoid arthritis
The naysayers don't complain when the weather is nice. What we
It's necessary, it's rain and humidity, so the com-
Orders are pouring in.

As far as mercantilism goes, all of this is already quite good.
Isn't that right?

Well, there's something even better,

First, a word about the Treatment itself and about the
products that make it up:

Potion, Balm-Ointment and Pill sold 6 + 5 + 3
=]4 francs.

Do we know how much the whole thing costs?

At most 0.80 francs, because there is included in this price
for 0 francs, 60 boxes, bottles, labels and bottles
chons.

As for the drug itself, Drumont and Devos...
They draw with 0.20 francs, four sous.

This drug is presented as a savam- compound
a carefully measured dose of diuretic and purifying plants which
bet their blood.

But this drug, in order to produce a reaction, ati
less apparent and transient, in patients, contains
two dangerous poisons to spread throughout the human body
Main: I.Colchicum and sodium salicylate.

It results from the absorption of these toxins, according to the
Patients who ingest them experience symptoms of illness.

398 THE TRAFFICKERS OF ANTISEMITISM

and weaknesses which often provoked correspondences
dances at the pharmacist's shop.

Drumont and Devos had foreseen this eventuality; it was part of
from their speculations and when the sick man wrote:

— I took your Chartreux Treatment, but it has
caused a weakening that worries me.

— Rest assured, Drumont and his
Steward by their druggist practitioner, it is on the contrary
An excellent symptom. This proves that the treatment
acted and to remedy your weakness, everything passed-
ger; take our Vin des Chabannes, which is an excellent
restorative. | The

Because, besides the Chartreux Treatment there is also the
Treatment of Chabannes, which also involved different
drug rents.

First the Wine, then the Pills, and finally the Powder
des Chabannes. ` | enn

The Drumont and Co. firm is, as I said, and
as I prove once again, a very well-organized mess.

How do you expect us to have time to think about
Antisemitism, while these speculations require
So much time and so many different combinations?

Antisemitism is the flag that covers the mar-
This is about drugs, blackmail, and so on.
false and all possible and imaginable compromises-
words which I could not include, due to lack of sufficient space:
that a few were exempt.

To conclude this question of the treatment of Chartreuse cheese,
I can do no better than to reproduce here the first
a spiel devised by Dramont to promote his drug.
| The car: |

The discovery of the treatment of RR. PE. Chartreux,
Potion, Balm, is very old; it dates back to the debates
of the last century, where was the work and the result of long
Meditations of two Benedictine monks from the Trappist monastery of Pavia, Dom
François and Dom Augustin.

Dom François, a famous physician and chemist, whose remarks
Several works of botany and medicine still adorn

the libraries of the faculties of Rome, advocated the first
this remedy and, in a book he titled On Conscious Diseases-
institutional, he was the precursor of the Depurative Treatment

diseases characterized by an excess of uric acid in
the blood.

People came on pilgrimage to La Trappe from very far away, and they
they could see hanging on the walls surrounding the monastery,
crutches, votive offerings that the sick left as souvenirs
of their recovery.

Then came the Revolution; the Charterhouse of Pavia was destripped of its artistic treasures and its library became
It was engulfed in flames. It never reached its destination.
that in 1845, a time when several monks of the Charterhouse of
People from Grenoble came to repopulate it.

Prior Dom Marie searched the library and it was not
that in 1847, the Carthusians found themselves in the middle of
numerous medical documents, the detailed formula of the famous
balm and the Potion discovered by Dom François.

From all sides, from all corners of France and Italy,
People flocked to consult Dom Marie, and it was a concert
of blessings that rose from this crowd of rheumatics
and gout sufferers miraculously cured by the Treatment of
ER. PP. Chartreuz. to

Say after that that Drumont does not surpass the most
charlatan of the pencil sellers, and Mangin the famous
the barker would have fallen in awe of the invention.
tion of the RR. PP. Dom François, and Dom Marie. |

In his spiel, Father Augustin seems a bit naive-
Neglected, isn't it?

He nevertheless has his part in the work enriching a
library that the Revolutionaries burn, but in
which, although burned sixty years earlier, that
Another role-playing scenario imagined, Dom Marie, still manages to find
numerous medical documents and above all... wellmaking – especially beneficial for Dru-'s pocket
mount – a formula that allows you to sell for 14 francs... a
drug that costs only 4 cents or 0.80 francs, packaging

Understood.

One last detail to finish.

When the Carthusians prostrated themselves, in the Week nun of Grenoble, against the abuse made of their name the deception of which the public was a victim at the same time that the Anti-Jew denounced the shameful trafficking that I have just ex-
Having posed the question, Drumont had no choice but to resign himself to suppressing it.
of his announcements the signature Dom Marie, maintained this-
hanging on the labels of the bottles and boxes.

But, to give his drug a new patronage, likely to mislead the sick, Drumont dispatched his Steward at Saint-Laurent-du-Pont to obtain, means- various compensations from the owner of the Pharmacie de ia Grande-Chartreuse, the faculty of embellishing the announcement of the treatment of the Chartreux de Vindication suvane which complemented the one previously used.

Previously, the announcements ended like this:

General depot in Paris, Malavant pharmacy, 19 rue des Two-Bridges. ` .

After the protests and the steps taken by the Interdant on lut : |

Drop-off at the pharmacy of the Grande Chartreuse Hospital. (Saint-Bruno Hospital) in Saint-Laurent-du-Pont (Isère), and at the general depot, etc...

The general depot had been relegated to the back burner and the pharmacy depot in Saint-Laurent-du-Pont (Isère) maintained the illusion that was essential for the patients.

Is it possible to find 'breach of trust, deceit-'
Are fraud, scams, and forgeries more clearly defined?

No, isn't it!

And what should we think of the people to whom our gou- government, which they seem to be fighting against for its abuses, grants the benefit of such prolonged impunity and of Such a peculiar tolerance?

I have finished with this chapter of the Affairs of the Maihis Drümont and Co, of which I could only mention a few examples, which I hope will be conclusive for yourselves.

XII

After the Master, the Jacks.

I

GASTON MÉRY

The latest arrival. — Gaston Méry, a philo-Semite. — A pawn
spiteful. — His entry into La Libre Parole. — The “reaction-
"naire" and the "clerical" Drumont. — A "revised" book.
Unfortunate oversights. — Gaston Méry, anticlerical. — The Party
National, according to Gaston. — A bad comrade. — Gas-
Your Méry versus Boïsandré. — The Lebaudy affair. — A
Letter from Boisandré. — A dirty trick by Méry. — I told him
shakes the fleas, — A first correction. — News
Proof of Drumont's good faith. — Lépine, protector
Gaston Méry's brothers-in-law. — La Libre Parole at
Police Prefect's office. — Papillaud defends Combes,
Méry serves Lépine. — A marriage. — A quality omitted.
Messrs. Faralicq. — The Inside Story of a Re-election. — Gasten
Méry, candidate of the Administration, — A visit to Clair-
valleys. — Gaston Méry's gratitude. — His thanks-
Comments. — Opinions of Drumont and Gaston Méry. — A
Drumont's article. — A professor of energy. — Nou-
Bel Ami's lies. — In Algiers, — Drumont Sena-
Mr. Méry, Deputy! — Surprise and indignation of the Algerians
nothing. — Gaston Méry's trading house. — The
Advertisements from the Jewish Fischer. — How to exploit his
contemporaries. — Tilly's appearances. — Speculations
of land and how the idea of a basilica is born.
— The Quest Among the Seers. — The “gummy bead-

"sions" of a charlatan. — Gaston Méry against Firmin
Faure. — The Sucoossion of Syveton. — Against the Admiral
re — Gaston and Oscar. — An impos- candidacy
possible. l

What other possible title for this final chapter of the Tra- |

proponents of An-Semitism?

I gave the Master the place to which he was entitled;
And I'll conclude by talking about the individuals around him,
and, following his orders, collaborated in the work of deconsecration.
. the destruction of Anti-Semitism. |

Among these individuals, the one who, above all, alters by-
Particular attention, it is, obviously, Gasiun
Méry. . |

No, because of the value it represents, it is zero;
and all it takes is to puncture this balloon with a sharp point-
surely inflated, like the frog in the fable, to
To let the wind out and reduce the character to nothing, that is-
that is to say, to its exact truth. > .

I said, in a previous chapter, when speaking of the
the creation of Libre Parole, which Gaston Méry was not
among his earliest collaborators.

We hadn't noticed it before either,
while the first Anti-Semitic League, which Drumont
hastened to bury it, attempting an active agitation that
Mores and his friends continued in 1890, 1891 and 1892, at
Drumont was greatly displeased.

At that time of the founding of Libre Parole, Gas-

Your Méry was so far removed from antisemitism that he was
on the verge, in April 1892, of publishing a volume
where Drumont and his "work" were violently attacked
part. |

Gaston Méry was then a very modest pawn in a
official school and he languished in a 'very second-
daire situation in education, situation of which he does not
could get out through his abilities, because he was the only one to
had a high opinion, his superiors appreciating their su-
bordered as it should be:

When he learned of the creation of a new newspaper, he
he schemed to get a place there: and, to that end, he made himself
as flat and obsequious as necessary.

Approved by Drumont, on recommendations of which he
Later, he betrayed the authors and rushed to the publisher.
into which he had just placed his book and he reworked it,

at the last moment, the pages he devoted to Cléri- . Cali Drumont and his reactionary campaign, conire the Republic and Free Thought, for the benefit of the conservatives members of the Roman Catholic Church.

The idea behind this book was the struggle of the Celles against the Latins; men from the North against the invasion of budgetary situations by the Southerners.

It was the explosion of anger from the bitter and scheming pawn. against competitors who are more capable or more skilled.

And this struggle between the two elements was presented, by Gaston Méry, as infinitely more logical than that advocated by the dreadful "clerical" Drumont, who wanted to turn the French against the Jews, for the sole purpose of _ to start the religious wars again.

This shows how anti-Semitic Gaston Méry was.
era.

The rest of his book was a jumble of incoherent ideas rents and contradictory, borrowed from all over the place during conversations or following confidences, including Gaston Méry had used it to write the few hundred dozens of pages from a book that sold eight days later on the docks, among the books at 0.10 francs; and again He couldn't find any buyers.

But yes, on the eve of joining Libre as an editor Word, Gaston Méry had hastened to remove from his book details the violent attacks against his new boss, It was impossible for him to remanufacture everything, and traces remained. stem from his anticlericalism, which at the time served as a recommand in academic circles and of which he expected a "progression" that his value could not procure, 6

These "corrections" remained incomplete — Gaston Méry not suspecting in 1892 that, ten years later, he would do the making the sign of the Cross in a public meeting to beg for Catholic votes — have allowed some to remain pages like this one which will, I hope, edify the members of the Popular Liberal Action and the League Pairiotic of French women, on Catholic convictions questions of Gaston Méry and his respectful devotion to The Church.

It is his main character whom he makes speak, personnage which, in fact, represents the author of the book, Gaston Méry himself. g |

"I accept the omen," said Jean. "I believe, in fact, that the The time has come to remove the masks, to speak on behalf of the Church meant securing a powerful ally; but today- Today, antisemitism is strong enough to proudly display its his own cockade, Today, Drumont himself understood it, There are better things to do than fight in the name of the Church which

is Latin, as opposed to Freemasonry which is Jewish: that is,

to fight both the Jacobins who receive their word of the order of the Grand Orient and the clerics who receive their from the Vatican, in our own nora, in the name of the people, of the old people of Gaul. In this way, if we form a party this will not be the party of a caste, it will be the party of all people of the same blood, the true National Party, for so long-dream time (1)! i

In 1892, Gaston Méry removed his mask and he removed also that of Drumont, whose Catholic convictions are worth those of "his dear Gaston".

He has since put that mask back on his face; ef, without He wears it today without scruples, with a confidence that he It is useful to destroy, by showing the cynical social climber who he wrote, in the same book from 1892:

I will have no qualms. Yes, I will break off abruptly- as soon as circumstances make this break indisputable-

(1) Jean Révolte, by Gaston Méry, page 90.

Thinkable. Afterwards, I'll have regrets, no doubt, I'll... born; but remorse is like I stay, it wears out (1).

For the hero of Gaston Méry — in fact Gas-your Méry — to abandon an unfortunate child se-duite, in order to marry a rich young woman,

So no scruples and to hell with remorse: that
wears out.

And, when his maneuvers, near this young girl
rich, whom he also managed to seduce, succeed,
this exclamation of triumph:

She doesn't love, he said, Pavenir, Pavenir is mine (2).

'Gaston Méry must have uttered the same exclamation on the day
where, having succeeded in throwing himself into Drumbnt's arms
old friend, to "lock up the old man," as the
Mr. Joseph Ménard, a cheerful southerner, finally hoped
to hold the position of Secretary General (1) of the editorial staff of the
Free Speech and later to become Director
this 'journal,' while awaiting the inheritance of the 'old man'.

As you can see, he's a very handsome gentleman!

These passages from Gaston Méry's book are not the
only those to cite in order to judge the character.

We know that currently one of the main collaborators–
Mr. Léon Daudet, son of the writer Alphonse Daudet.

It was often pointed out how Mr. Léon Daudet was
pou in his place as a contributor to a newspaper where his
Father and his family were violently insulted by Drumount.

But it seems that Mr. Léon Daudet, whom I have never
Seen and not known, has an exquisite soul and may he forgive
and readily forgets insults when he can support his
Sorry, a regular collaboration was sufficient
paid:

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(1) Jean Advolte, pugo 208.
(2) Jean Révolte, pago 240.

THIS

He has therefore, most certainly, forgiven Gaston Méry as with Drumont, this page which I still find in the book by his current friend and collaborator:

— Ah, yes, let's talk about your Daudet! A famous character- "Tère!" exclaimed Revolt, unable to contain herself any longer. A handsome gentleman who.. He only wrote his books with stolen confidences. An Alphonse Letters! Him, an artist, come on! An Ohnet, worse than Ohclear, a colored Ohnet, an Epinal print, Bi tu mas que Southerners of this flour to oppose us, really you We're making it too good to be true. Daudet and his three versions Tartarin! Oh, the clown! Oh, the monkey! A man whose Camille de Sainte-Croix was able to write: "Jo will reveal nothing saying that Daudet is unworthy of esteem." Furthermore, I I don't know why I'm going after him so hard, he's not the worst than the others, they are all of equal value in sum (1).

The others: these were the writers from the South whose successors These things caused the fiei to overflow, including the soul of Gaston Mérÿ is filled, These were, in particular, Moréas, Morice, Charles Maurras, founders of a Roman school (2), for which the future Catholic and anti-Semite was not tender. | 3

Since then, Charles Maurras has become, like many others tres, the dear friend and the valiant writer, were... and, in partof him and those who belonged to his Roman school, one would no longer write — at least for the moment, because later Gaston Méry, like Drumont, could well still changeto express opinions about them and others —: "Down with the Cicadas!" the Félibres, the Romans, the Symbolists and all the restblement; onward with the music! | » ` ony

Music is used today by Gaston Méry to acto accompany the songs that are taught to Jews capablebles de chanter, aux Humbert, aux propriétaires de cercles, or to devout old ladies, whose purses are emptied in the pocket of the director of VEcho du Merveilleux.

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(1) Jean Révolte, page 110.
(2) Jean Révolte, pages 421 and 122.

—
f

We can therefore see how Gaston Méry became Anti-Semitic and Catholic, finding a position as an editor to the Free Speech.

If Drumont hadn't agreed to it, we would have seen the same individual, fiercely anticlerical and an intransitting, provided the union had deemed it appropriate aaa to offer its services,

This is what is called the power of conviction.

This conviction is not actually for Gaston Méry, that one is called upon to rub shoulders with in political circles, than a simple question of situation and price.

Gaston Méry's conduct, since 1892, has remained consistent with the one he had before joining Drumount.

No one was a worse comrade to his collaborators. teurs, and there was no filth that seemed impospossible to commit, when there was a situation to be dre and someone to replace.

Méry's objective, from the very first day, was the se of Editorial Secretary.

And, for ten years, he never ceased to commit percountless fidies against the holders of this situation-tion: MM. Georges Duval, de Boisandré, Albert Monniot and Joseph Ménard,

We know how and by what means he achieved His goal today.

To give an idea of how he acts towards to his colleagues, I recalled here an incident which produced at the trial of the master shipowners, during the death of young Max Lebaudy.

During a hearing, Mr. de Boisandré, who had was called as a witness, was accused by two defendants Messrs. Chiarisolo and Cesti, for having received from them a sum of 1,000 francs.

And on the evening of that hearing, at La Libre Parole, where I-I went to correct an article, I noticed the isolation-

the situation in which the former secretary of the Editorial Staff was being held.
tion.

I learned the reasons for this isolation by reading the
sheets of paper at 7 o'clock, and I remembered an event that had
produced a few days earlier.

As I arrived at the newspaper office to pick up my cor-:
response, at the moment I was quilting the pe- room
small editorial office where the lockers for Gas-
Your Méry tells me:

— I would like to show you something for the case
where I would need your testimony.

And, as I watched him in surprise, he took from the locker
de Boisandré, a dog-eared map that the boy had just taken from there
deposited on behalf of a visitor.

On this map I read the name Chiarisolo.

That name meant absolutely nothing to me, but Gas-'s tone-
Your Méry not being to my liking, I replied to him: ,

— What you are doing amazes me; and as it does not
It is not suitable to serve combinations that I do not know.
Don't take it or I might understand too much, I'll tell you
I completely forgot what you just said.
to show me, ct I hope you will avoid insisting.

Gaston Méry took it as a given and did not insist further.

A few days later, during the courtroom incident
From the Lebaudy trial, I understood what the pen-
Gaston Méry's malicious scheme against his "dear friend"
Boisandré.

From the very first moment, I had, moreover, found that the
credence given to an accusation made by a Cesti, by
some of Boisandré's "friends," including Gaston Méry
The most relentless one was strange.

My opinion was immediately shared by most of the
the newspaper editors, and the next day nothing could be found.
no longer this complacent credulity, when none
Evidence was only produced in the cases of Drumont and Gaston.

Méry.

I am speaking about this incident in a completely independent manner.

because Mr. de Boisandré, who found me too socialist — co
which offended his conservative convictions as a journalist
"At the particle!" — showed me a certain hostility.

In defending him against Gaston Méry, I had not obeyed
than the feeling that arises from the impression caused by
a shady job, prepared hypocritically.

Later, at the time of the High Court, Mr. de Boisandré
he expressed his regret for the hostility he had shown me-
addressed to me, in a letter of which I reproduce a
excerpt here:

Paris, November 21, 1899.
My dear Guérin,

I read the first part of your interrogation with a

Do you remember? It was back in the days of the first
League; we met from time to time between Cama-
Rades...

There were very few of us in those days, and now-
Now, it's all of France that thinks like us. That
does not prevent you, moreover, from having fallen into the hands
executioners in the pay of the Jews.

I also thought that we had had some slight disagreements.
moments, discussions which, moreover, I am sure, did not
left more of a mark on your heart than on mine...

In any case, my dear friend, you know very well that even
at times when we disagreed, my affection for
has remained entirely intact within you.

I wouldn't have told you that under certain circumstances.
conch shell, but I want to tell you this today.

A good handshake and long live the future and also Pes-
management! |

A. Du BOISANDRÉ.

Mr. de Boisandré was right; and, when I compare-
Raising myself before the High Court, my heart had forgotten
all the disagreements that may have arisen between soldiers

of the same cause and all the little porphyrias of which I-
I could have been the object, like so many others.

What importance could these trivialities have in
the great drama that was unfolding, and where the warning and the hope
were, for me, the possible penal colony, but the prison itself-
Taine?

Since this letter, Mr. de Boisandré is once again
having reverted to his initial hostile attitude, and if I may
My regret is for him, not for me.

The tarantula of candidacy bit Mr. de one day.
Boisandré; he made the sacrifice of his ambition to be elected
what he claimed were his affections; this did not
succeeded and constitutes sufficient punishment. I don't give him any more.
I don't want any others.

If Gaston Méry was a bad Comrade for his
collaborators of La Libre Parole, he was also a
a bad friend to the anti-Semites who fought in
Drumont's sides. | -

I had one day to experience his hostility...
among all those whose influence he believed he had to fear;
and, with his usual hypocrisy, he pushed a poor
boy, Mr. Cravoisier, to slip into an article one or
two spiteful sentences against me (1).

And since Drumont had to intervene - I wasn't
still in prison and my free designer was more
more useful than ever - and to make a resolution against its
of collaborators, it was Gaston Méry who had the audacity to
to come and ask me to prevent the dismissal of a friend who
had committed an act of bad temper and who had
a woman and a child to feed.

At that time I didn't know exactly what role
Gaston Méry was involved in this sordid incident.
'I replied that I was quite prepared to forgive him
guilty and that I didn't want, for a reason

(+) Since then, Mr. Cravoisier, who had gotten to know Gasjon Méry, made me

on several occasions, expressing his regret for the action he had committed against
My own assessments of Gaston Méry were as harsh as they were justified.

T EE A)

AFTER THE MASTER, THE SERVANTS

of such little importance, to deprive a man of his situation-
tion, and bread for his wife and baby,

But I added:

— I forgive all the more readily because I am —
convinced that Cravoisier, who is a nervous and embittered man,
was pushed to become hostile towards me by someone you
you know well.

"But," said Méry, "you don't think so, my dear."
Guérin, that I might have something to do with it.

— I'm not certain, because our conversation took-
would take a completely different turn, and it's up to you
that I would administer the correction that I cannot even conceive of
to give to an unfortunate boy, tubercular and incapable-
able to defend oneself.

And, as Gaston Méry's vanity makes him take
Sometimes, due to his imprudent behavior, I had to make him
instantly understand that my threat to correct-
tion was easy to execute.

I grabbed it with one hand by the lapel of his jacket.
I shook him in such a way that he did not insist.

And he was right!

It was, in fact, an adventure of this kind that he owed
the "beginning of correction" that I granted him
Nistré on Saturday, February 24, 1906, at the corner of the boulevard des
Italians and from Le Peletier Street.

I was determined to wait, to correct Gas-Your Méry, first the appearance of this book, in order to properly explain my "gesture" and also to have previously ren-Drumont's counter,

After the Master, the Jack.

As fate would have it, that Saturday, at 5:15 a.m. In the afternoon, Gaston Méry happened to be on my path.

At first, I didn't recognize him. That yellow face, that the long-accumulated bitterness seems to have marked, do not me He didn't remind me of the person I last saw. in my cell at Clairvaux, where he came, before the elections

municipal elections of 1900, requesting my support and that from my friends, in case he agrees to be a candidate.

When I caught sight of Gaston Méry, I had one arm loaded with a very large leather briefcase containing number of papers; and, among other things, a large bundle of proofs of this book,

Following the plan I had set for myself, I wanted I will simply inform Gaston Méry that, if the The day of its correction had not yet come, this ren-"Against 'blank' did not mean that I was giving up on it."

Instantly a crowd had formed, and Gas-Your Méry had the unfortunate idea of wanting to wear a breastplate-ner, like the day when, in Drumont's office, I-I had to "shake things up" for him.

I immediately gave him a smack which made him change to conceal; he instinctively caught up with my unfortunate "-pep", hanging from the arm that held my towel; and, in Bringing the handle of the pip towards me, I brought the Méry's face under my right fist.

So, he dove forward, and his The ugly face was grabbed under my left arm, at the same time time I started to administer some "Memories" that were quite painful.

Spectators intervened and took Gaston away from me. Méry with her hands, separating us from each other.

It was then that I saw the state of my Indian's face-
Vidu, a rather pitiful state, for the forehead, the chin, the eye and
The noses bore visible imprints of my hand.

I took the opportunity to introduce Gaston Méry
to the crowd surrounding us, saying:

— The individual I just corrected is called Gaston
Méry, he is a Paris city councillor. He plays the
comedy of defending churches while his two
brothers-in-law, whom his friend Lépine placed in the police
and whose progress he is helping to thank Gaston Méry
services that he renders him, mount an assault on the
religious buildings under the orders of their Prefect.

I briefly recalled the farce of the arrest of

Gaston Méry, at the church of Gros-Caillou, operational arrest
agreed with Lépine and before his protégé was
exposed to committing the slightest offense, to make people believe
to the public that he had sincerely protested against the inventaires.

Gaston Méry was very annoyed to see his
connections with Prefect Lépine, and he tried to deny
stammering:

— Oh! Who would believe that!

And as, in announcing this answer, he made a gesture
Doubtful, I gave him two more slaps,

They rushed to take it away from me again, no less!
hands, this time, but feet, saying to me:

— Don't beat him anymore, Mr. Guérin, he's had enough already.

enough |

I agreed to this request and left, saying to
Gaston Méry:

— This is only a deposit; I will distribute the rest to you
later.

The next day, when I should have been expecting something trial for violence, because witnesses, Gaston Méry, did not would send me some, it's much too cautious for to take this risk (1), I read, in La Libre Parole, an article-key, unsigned, in which Gaston Méry recounted that he had gave me a slap, a punch, that he had taken from me the throat 111... You '

"And what was I doing during all that?" he would have said. the late Alphonse Allais.

I wasn't upset by this outburst of vanity from my "corerected” of the previous day, because it entitled me to a revanche since, according to the article in La Libre Parole, I-

Silence the vanquished.
And when I take this revenge, that is to say at the

(4) I will recall that in 4902, at the time when Gaston Méry signed the articles Published against me, I sent him witnesses. He prudently backed out. fearing the consequences of an encounter that would have left him with memories

troublesome.

CS ARE

On the next occasion, Mr. Gaston Méry will no longer be able to say naively, like on February 24th:
— It's an ambush, you're abusing your power!

Hadn't he taken advantage of my exile?

One at a time, isn't that right? Mine is finally I've come, and I intend to take advantage of it tomorrow and as often as I will find Gaston Méry's face under my hand and his the seat of my pants under my boot.

To have further proof of the bad faith of Drumont, I sent him the following letter, correcting the note published in his diary.

Paris, February 25, 1906.

Mr. Manager of Libre Parole,

I am sending you the following correction to an article that was published
in today's issue, February 25, 1906:

Mr. Edouard Drumont,
Director of La Libre Parole,

You publish without a signature, which doesn't surprise me.
a whimsical note, which surprises me even less, from
the incident that occurred yesterday, by chance, between me and
Your friend Gaston Méry.

You take the precaution of not naming me, in

Hope of escaping the obligation to insert a correction
that you have foreseen; but, as you say, I am
sufficiently targeted by slander and defamation
that you formulate against me, slander and defamation for
which Xibre Parole has already been condemned, for me
to unquestionably give the right of reply. f

I am therefore using this opportunity to correct your article:

Your friend Méry may have intended to respond with
attacks on justified observations, but the intention is not
to be known for this fact in such matters.

Ti never grabbed me by the throat or made me back down,
ət for a reason.

As for the marks he bears on his face, which make him

your distinguished colleague, a character easily distinguished-
tinguable, for a few days at least, my hand & suf
to produce them and your "classic" cotton- instrument
dant is an argument of circumstance.

Regarding my modest problem, which your friend did indeed seek,
I doubt he'll ever seize it to strike me.
in the magnificent museum of your glorious trophies, for it is
At home, resting in my umbrella stand.

He bears no Belgian markings, having been born in Paris, or so he
will continue to protect me, not against the valor (1!) of

Mr. Gaston Méry, but against the March showers, infinitely more formidable for my hat, which remained in place on my head' during the incident. : |

I can't say the same about the headgear of your "terrible" Editorial Secretary.

I am neglecting to mention the "historical words" that you Lend it to Mr. Méry; it matters so little!

And I will refrain from repeating those infinitely more significant ones. the fictitious messages I addressed to him, to the joy of those present, for I I don't want to give you any pretext for refusing to include me. that you would seize with eagerness.

I request the insertion of this correction, in accordance with to the law.

And, while waiting for the opportunity to speak with you about questions that you raised during my exile, I He greets you appropriately.

i Jules Guéérin. |

As I had predicted, Drumont hastened not to not to publish this correction, so as not to cause confusion. to reveal to his readers the truth about the incident.

I could have sent him my letter via the bailiff's office. to order and to demand, in accordance with the law, its publication. It was a new trial, costs, and the risk of to see, as in 1902, the magistrates disregard my Right, in order. 3

I gave it up, in order to save both my purse and outlawed, too poor to pay such high fees justice, the meager satisfaction of seeing my prose again in the Free Speech; and also my employable time more usefully than spending entire afternoons at the 9th Chamber, to wait for my case to be heard.

Gaston Méry dared to deny having placed his parents in the police, thanks to the benevolence of Prefect Lépine.

Here is the proof of my claims.

On February 11, 1904, La Libre Parole published, in pre-first page and under the title Marriage of Mrs. Renée Méry, an account of the ceremony which had taken place two days earlier, on February 9th, at the town hall of the 9th arrondissement-ceremony and at the Church of Our Lady of Lorette.

Here are two excerpts from this article:

Yesterday, at noon, a celebration was held in the church of Notre-Dame-de-Loretto, the wedding of Mie Renée Méry, sister of our friend and valiant collaborator Gaston Méry, with Mr. René Faralicq, Doctor of Law... - a

Guests and friends then moved into the sacristy where the The newlyweds, surrounded by their witnesses: Mr. Gaston Méry and Léon Méry, uncle of the bride, Bruand, curator honorary from the Water and Forestry Department, and F., Faralicq received the compliments and wishes for happiness.

However, at the time when Mr. René-Eügène-Alexandre Faralicq He was engaged to Ms. Renée Méry, he was unemployed as if without fortune, which is a serious drawback for a young couple where the wife is on her side without to have.

- It was therefore necessary to find, at least, a situation in the future-tur. - i ;
For Vela, Gaston Méry naturally turned to his new friend Lépine, to whom he had already paid some services, in particular, at the time when Lépine was in conflict ` with his minister Combes and the latter's son, Edgar.

Gaston Méry agreed with Drumont, who liked Enough of this kind of double-dealing policy, the Zibre A word in support of the threatened Prefect.

Lépine was so threatened at that time that he was

even replaced by Vel-Durand and that the appointment of This was about to appear in L'Officiel, when Lépine, thanks to Loubet — Loubet the Shameful, by Gaston Méry!! — of a On one side and on the other, Gaston Méry, managed to stay in the game.

He succeeded by threatening Combes, father and son, to do to publish in La Libre Parole a whole series of documents on the role of Edgar Combes in the affairs of circles, matters that Drumont's newspaper had already reported in several issues, based on the information provided to Gaston Méry by Lépine,

What further complicates this story of the conflict between Combes and Lépine, that's at the same time as Gaslon Méry was serving Lépine against Combes, his collaborator. Papillaud, always in agreement with Drumont — the poliits tic became partly triple — was going to testifygner, at the courthouse in favor of his dear Edgar Combes, his friend of twenty years, in the Million case of the Carthusians, where Papillaud played a role which I will discuss laterrai in the part of this chapter that I will devote to this individual.

But let's get back to Mr. René-Eugène-Alexandre Faralicq, thanks to his brother-in-law, he became the city councillor nationalist, civil servant at the Prefecture of: Police as secretary to the Police Commissioner of Vanves.

He therefore held this position at the time of his mamarriage; and so as not to reveal this interesting detail to readers of La Libre Parole, who would not have missed To protest, the young groom was given the only quality of: Doctor of Law. While we were indicating complaisavantly the titles of one of the witnesses: conservative hoWater and Forestry Department!

Yet, this was the moment to add to the title of doctor In law: Secretary to the police commissioner of Vanves.

When this was told to my brother, and when he told me about it I learned the news in exile; I couldn't believe it. "It must be a misunderstanding," I told him, "because I cannot

still believe that Drumont and his acolytes push-. The cynicism is palpable.

The evening of my brother's departure, who had come to spend the Sunday with me in Belgium, I took advantage of what a one of my neighbors had the phone line to Paris for him ask to be allowed to telephone the police station of Vanves police, whose number I had found in the InFrench telephone directory.

Having been put in contact with the Paris network, I demandai:

— Hello, 709.37.

— It's here, sir.

— I am in good communication with the Commissioner-Vanves police station?

— Yes, sir

— I would like to speak to the Secretary of the Commissionersare. | 0:

— It's me, sir.

— That's right. I have the advantage of having Mr. René Faralicq speak. i

— Yes, sir.

— You are indeed Mr. Gaston Méry's brother-in-law,

— It's me.

— Thank you, sir, that's all I I wanted to know, - - es

And I hung up the receiver, quite convinced that The information provided by my brother was correct.

I searched in the Municipal Bulletin, which publishes the changes in staff at our two administrative offices tions: Prefecture of the Seine and Prefecture of Police, and, not only did I find confirmation of what I I had just learned, but I saw that another Mr. Faralicq, Gaston-Eugène-Elie, Brother We Roné-Eugène-Alexandre He, too, was an official of Lépine.

Its progress was even particularly rapid, because I find in 1904, on May 25 (1), already an inspector

(4) Official Municipal Bulletin of W mal 4904.

principal of the peacekeepers and promoted that day to official-

Peace Council of the 2nd arrondissement.

He is currently a peace officer in the 10th arrondissement, and if I had again Fort Chabrol, and that a demonstration is taking place there- duisft, it is Mr. Gaston Méry's brother-in-law who arrests- would target the anti-Jewish demonstrators, and myself, if necessary.

We can see how the opposition can be directed by Drumonts and Gasion Mérys who are playing double games game and affect, at the same time, the subscriptions that Catholics- the liques still have the naivety to send them, during that the government and its officials dispense to them feels the favor of power, for them and their parents and friends.

The kindness of Lépine and that of the Prefect of Selves did not limit themselves to securing positions and advancement quick to Messrs. Faralicq brothers, brothers-in-law of Mr. Gaston Méry. |

In 1904, the question of re-election arose for Gaston Méry,

He had schemed as best he could to avoid having to... currents, or at least be fought only by a competitor easy to defeat, The |

He was shown the gratitude due for his services. by pushing complacency to the extreme.

And, in the neighborhood he represents, where is the As the seat of the Great East, he benefited from the true advantage- It's extraordinary not to even have a competitor for most of the election period.

Lépine had given the order to his staff ad- ministerial staff and their agents to vote for Gaston Méry.

He owed her that much for helping him keep his Prefect of Police Square,

But, as this lack of competition began to cause a stir in political circles, where people are astonished born of such an abnormal event, we resigned ourselves to arousing, Eight days before the election, a candidacy from the constituency... tance, which could not prevent: Gaston Méry from being elected to first round, thanks to the support of the administration and the "complacency of the Freemasons."

This maneuver fooled few in the circles "well informed"; ct, to mislead, save On the front, La Libre Parole announced an arrest of Gaston Méry on government maneuvers at during the election period, .

That was the height of audacity!

But Drumont and Méry remain convinced that they will to "swallow" all imaginable "blunders" to their confaithful readers...

Therefore, they do not hold back, on the contrary.

On several occasions, discussions took place at the Conmunicipal council, during which Prefect Lépine was implicated.

Gaston Méry, anxious to give the impression of his independence dance, took part; but at a mere frown of With Lépine's eyebrows, he became as wise as an image and we read in the minutes of the Council meetings sentences like this:

My intention is not to ask the Council for a biâme for the Prefect of Police.

Good heavens!

These apologies to Prefect Lépine are confirmed by articles from La Libre Parole, published in the form of interviews in which Méry was referred to as: our distinguished ford collaborator and friend Gaston Méry, the valiant — oh! how many — municipal councilor of the Faubourg Monimartre, declares (1):

Gaston Méry, questioned about the Apaches who were encumbering They roam the Parisian streets and pickpocket passersby. — at their ease, which is indisputable proof of the high vigilance and capabilities of the Prefect of Police, he affirmed:

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(4) Libre Parole of August 2, 1905.

To be able to judge that the police are doing everything possible to keep the pimps and girls away from the boulevard, The Responsibilities lie elsewhere than at the Police Prefecture.

A contrary opinion from Gaston Méry would have been imprudent. tooth, and Lépine would have hastened to remind him that this was not meant to be...garlanded by the Free Parole — as in earlier times — that he had given positions and privileges for Gaston Méry's brothers-in-law and voted for it in 1904.

Prefect Lépine, who is nervous and often, it seems, moments of impatience, it wasn't always so kind towards Drumont's "pen-holder".

And one day, Gaston Méry, with his unconsciousness customarily, they were discussing in the library room of the City council, regarding the articles published against me in La Libre Parole, with national advisorslists, he suddenly drew this reply from Lépine, impatient with the arrogance of his protégé.

— But be quiet, Méry, you know that what You told us about "Fort Chabrol" and the Le- affair Proust was ridiculous, and you didn't say a word. of truth.

Gaston Méry turned on his heel without daring to reply, and The onlookers of the incident looked at each other and smiled; the attitude of the two friends so suddenly in disagreement was curious to observe.

Gaston Méry had just experienced violence. sudden reactions from his friend, and his demeanor was rather pitiful.

He looked like the schoolboy whom the teacher has just al- to follow a blow with a rod. AN.

One of the witnesses to this scene was the Countess. of Martel, our valiant Gyp, who, one day, was able to appreciate, in a very particular way, the processes of Drumont.

In September 1899, Gyp contributed to La Libre Parole

who published on Sunday an article by Mr. la Com-
Mattel's wife.

In the aftermath of the September 23rd demonstration

the same year, described as the Triumph of the Republic, Gyp
wrote an article about this very edifying ceremony.
The article was not included in the issue of the
On Sunday morning, Gyp believed it was an accident and was preparing to
to inquire about this, when Gaston Méry gave him a visité aü cours de l'après-midi de cé même dimanche.

11 came to explain why the article had not been in-
Serving.

Drumont sends me to speak to you about your article on
this morning; he couldn't have passed, because you alluded to it
to Mrs. Waldeck-Rousseau. We cannot be dis-
graablés to M Waldeck-Rousseait; for it is to her that
we must that Guérin and his companions from Fort Chabrol were not shot and blown up during the

seat.

So, what became of the fable of my organized resistance?
agreed with the Waldeck ministry, as recounted in 40 articles
keys to Free Speech, since it was Mr. Waldéolt-Rotsseau, thus Drumont affiliated with M™ Jà Cointesse de Mat-
such a person, who, at the behest of requests I am not yet aware of, had
prevented our massacre by dynamite and gunfire.

Isn't this yet another indisputable prelude to the
Bad faith of Drumont and Güstoñ Méry?

To counter their idiotic calumnies, Drumont
and Méry also said, "I hadn't left Clairvaux yet."
potr go into exile joined MM. de.Lutr-Salucés, Déroulède, Marcel Habert and Buffet, gif'après dhe nouvelle en- .
The gap between Waldeck and me.

This is what we were reading in May and June
Words:

Later, in 1903, following press articles
governmental, highlighting the perfidious way in which Dru-
Mont was talking about amnesty in his newspaper, for

to prevent it from being voted on, the Director of La Libre Parole protested against the attitude attributed to him,

And he had Papillaud write, this time, that, far to act against the Amnesty to delay my return to In France, he had proven the excellence of his feelings to... in my regard, by multiplying my efforts to obtain my Sorlie de Clairvaux ef ma liberté en exil (1).

I had therefore not negotiated, as Drumont Pavé had done: writing in 190%, this relative liberation, which he attributed to himself in 1903, all the honor,

I replied to the Papillaud-Drumont article with this one, which was published on January 14, 1903, in the Tribune fran-Caise:

Drumont's lies.

To apologize for his latest act of filth, committed as still speaking by proxy, Drumont claims that it is, thanks It was through his efforts that Waldeck opened the doors of Clair-PAUL.

Mr. Drumont has already forgotten the articles he had signed by his supplier Gaston Méry and in which he qualified me Assistant to the Minister, stating that my prison was not converted into exile only as a result of an agreement between Waldeck and me.

This contradiction will surprise no one, because the lie has drawbacks, e.g., after having lied once, Mr. Dru-Mount must continue.

However, I don't feel comfortable letting him do it, without to rub his nose in his garbage, | r

(4) I reproduce here the extract from the article commissioned from Papillaud by Drumont in response to a Radical article on Amnesty, `

La Libre Parole of January 48, 1903,

Didn't they (the editors of Radical) know what everyone else
Didn't they know in Paris, I say, that it was thanks to Rdouard's efforts?
Drumont, the only lawyer from the High Court sentenced to prison, had seen
to open the gates of Clairvaux.

For six years, Edouard Drumont on one side, and I on the other, have
begged friends and staff of Mr. Waïideok-Roussoau to put an end to the
detention of this convict, PAPILLAUD.

I will not do Drumont and Méry the honor of exa-
to further undermine the calumnies they have allowed themselves to
publish.

I will limit myself to reproducing here two articles, one by Dru-
one from Mont and the other from Méry, and a telegram and a letter from
the latter, a dispatch and a letter which he had the audacity to deny.

In response to this new lie, the Anti-Jew published
the photographic images of this letter and this de-
fishing. f

Here, first of all, is Drumont's article, published in La Libre
Words spoken on August 29, 1892, four months after the appearance of
its first issue.

He demonstrates how much Drumont, even at that time, con-
My fight against the powerful speculators was born.

"Our era..."

This article, of which I am only giving excerpts, appeared
on the eve of the trial relating to the Morès-Mayer Duel and because
that the Judeo-Masonic press demanded, in particular
A conviction against me, an exceptional sentence.

What I'm a little apprehensive about, wrote Drumont, is the
Guérin's fiery temperament.

Guérin, according to the treacherous notes I see circulating in
some newspapers, it seems, have been recommended to preach
of the Synagogue, and we will probably try to put it
outside of himself in order to get him inside...

This particular animosity #explains to some extent
of sight.

More than any of us, perhaps, Guérin represents the French worker, crushed and ruined by the Jewish trade unions. A junior employee at 16, in a large refining company of Petroleum, head of accounting at 19 aus, head of office and staff at 21, director of the house at 25, he has He lived constantly with the workers. He knows them better than no one knows the appalling levies carried out by the monoJewish polemicists at the expense of the small consumer. He tried to free trade from these monstrous tributes and was broken in the struggle.

We could write an incredibly moving novel about the struggle of A small man, alone, having no weapons other than Vintelligenes,

"

activity and will, against all social forces, put at the service of the manipulative and possessive Youth.

This valiant man, hardened for resistance, was not discovered raged for a minute. After having handled sums enormous, he lived off his physical strength; he worked like a man of hardship, he trafficked with his brother in a small handcart, in which he would go to fetch old ragsfons.

We understand the influence that he exerts among the workers this good-natured giant, always in a good mood, who undoubtedly, terrible hatreds in his heart, but who knows when his time will come? will come and is content to go, from time to time, to look Right in front of them were the great Jewish barons with gentle smiles. which does not reassure them...

Come on, it's settled, my dear Guérin, I'm counting on You... Save your fiery temperament for later. their opportunities, because you know very well that everything that one The machine against us is futile, and we will have our day. Don't cause your friends grief by lending yourself to the game of our enemies, who would be delighted to consentenced to two years in prison for insulting the magistrate killed. Be respectful to the president, deferential to Pavogeneral cat, amiable with the clerk and affable with the municipal. - `

Léo Taxil will apparently come to declare that you have chosen precisely the moment when he was there to make remarks Awful. Don't deny anything and answer politely.

To the President: "Perfectly, Mr. President, this
The account must be as accurate as the Secret Loves of Pius IX.
You know that this old man, finding the reliquaries too cold-
the beautiful things that the convents of Italy were offering him, he was becoming ame-
to find more lascivious girls through a Jewish woman named Zora.
Mr. Léo Taxil stated it, and certainly it must be true.
In any case, if that's not true, it's an honor for me.
to be slandered as was this Holy Priest charged with an-
born, including free thinkers like myself and opponents
Even the most determined members of the Papacy have never
spoken only with the respect due to old age.

Ten years later, almost to the day, Drumont
resumed, in order to complete it, the work of Léo Taxil
against the Good Giant.

After Drumont, I quote from Méry of 1901.

Here is what Bel Ami de la Libre wrote about me
Words at the hour when I could be of use to him for the sa-
satisfaction of his electoral ambitions (1): .

An energy professor.

The word of professor of energy that Maurice Barrès w mis
fashionable, has hardly any meaning in our time except in retrospective sense.
At present, I see only one man to whom he can respond.
to apply: Jules Guérin.

The energy professor is not exactly a homosexual.
Beyond action, there is something more. What distinguishes man
Action is about a taste for risk and decisiveness. But Phomme
Action is a bit like the artist; there are days when even
years, as Murger said, where he wasn't in the process. This
What characterizes the energy professor, on the contrary, is the
continuity in effort, absence of lapses in will.

There is yet another difference between them. According to Padage
In Latin, one is born a poet, but one becomes an orator.

Similarly, one might say, one is born a man of action, but one
becomes a man of energy.

The need to act is a gift; you either have it or you don't. The energy
It is acquired. It is a wealth that one accumulates little by little.

It is saving and channeling the will. It is the vo-
dedicated to the service, not of passion, but of intelligence and
of reason.

Understood in this way, Maurice Barrès' expression adjusts to
It was a marvel to the character and life of Jules Guérin. It would have
could have been created for him and him alone, in those years when
events should have brought forth so many men, and where they
have revealed so little.

All the actions of Jules Guérin, those of his private life as
The details of his public life show how much, even before he
Having reached manhood, he knew how to discipline the forces of his
To be. Like a general who knows how to exploit the slightest fold
of the terrain, of the slightest circumstance of place or time,
who wastes none of his ammunition and uses all of his
men by placing them all in the position that suits them, Jules

---

(1) Le Turco of May 11, 1901.

Guérin, who put into practice the Gnôéti Seauton of Socrates
and he who knows himself admirably, loses nothing, when he
He has chosen a goal, and the resources that his luck offers him.
chance, the conditions in which he finds himself, and his per-
Sonnolles. It's a saver.

But he is not just an organizer in the sense
ordinary in the term, a man who knows how to arrange things and
To command beings is to act as an organizer of oneself. And
He is so well-endowed that this energy—which he has strengthened through Pen-
training, as through training he strengthened his muscles
keys — never harmed, in him, the qualities of the heart. Energy,
At Jules Guérin's, sensitivity wasn't killed, it's going to balance.
brée. Jules Guérin is an energy professor who would be, in
At the same time, a professor of generosity.

And it is, without a doubt, because from these two points of view he

. was superior to them, superior by thousands of caudées, as
a mountain is superior to a molehill, that the depri-
those without vigor and without spirit who hold power, have
concentrated against Jules Guérin all their hatred and all their
cowardice. If they believed that persecution could bring him back to their
They made a mistake regarding size.

They wanted to beat him, they made him bigger, Those who do not know
Guérin lPaiment was not born today, and those who

They already loved it, they admired it.

In a time when people no longer believed in heroism, the mons-
the true injustice of the imprisonment of Jules Guérin and the
courageous serenity, which JL supports, will have had,
at least, as a result of making us realize once we had
lost.

t

Gaston Múry.

As we can see, it was still different from
Articles signed Gaston Méry, one year later.
`But that's not all.

Here is the telegram and the letter that Gaston Méry sent me-
knows in Clairvaux to thank me for the competition that the
Grand Occident had contributed to his election as Councillor
municipal council of the Faubourg-Montmarire district.

For the news report, I'm providing the text, because the photo is from
dimensions too large for the shape of the books

Jules Guérin, Political Prisoner.
Clairvaux (Aube).

PARIS No. 32768 — Words 32 — Departure on May 9, 1900 —

11:06 AM.
Thank you to the Grand Occident de France Competition for helping me-

to rout the Dreyfusards and the fake French.
Yours sincerely, |
Gaston Mégy:

Although this dispatch was published in L'Antijuif

In 1900, Gaston Méry denied it in 1902.
I replied by reproducing the photograph of

cetto piece and also publishing the photograph of

his letter of May 21, 1900. E
Today I am reproducing photographed excerpts and
snapshots of this edifying correspondence: ;

(See the photo on page 429)
I don't know if Mr. Gaston Méry will have Yau- again
dace of denying his signature. All that would remain for him then would be to me
prosecute for forgery and use of forged documents; and... I'll do it.

challenge! : - _ .
To complete the moral portrait of this worthy collaborator-

Drumont's author, what more can be said without giving this volume an area that is too large?

From an anti-Jewish point of view, yet another example of his
conviction and selflessness.

Gaston Méry readily transformed himself, and the most su-
Possible wind, as an advertising broker to earn what-
that under and increase his salary, as well as the
the commissions that Drumont and Devos allocated to him
on blackmail followed by results.

La Libre Parole of January 18, 1899 published, in its
Echoes, the following small advertisement: : mo

The characteristics of: style ¢
It is very unfortunate to note that, in order to express a

C2

same thought, two people never use terms
identical. We made this observation while leafing through the
countless flattering testimonials that have occurred at
subject of a new discovery. Judge the episto- variety

Len, € id Aloel t, Érnh'eA la Paper a ha
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tar pbi huta, Coub Co hanbloo, arauk. bottom .
Murya Aaa litenn onur ponti aa ng EA

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| te 9

—reading excerpts from letters, coming from all points of view

your

where

4
Maun

France, which at our request are available to the public,
19, avenue de Opéra, ne

"Your isometric lenses have considerably improved my eyesight..." — Aves
Many thanks, justified by several hours of reading without fatigue... — "Your
"These glasses are excellent in every way; they defy all comparison..."
Your prescription lenses are wonderfully clear and I trust them.

"Very satisfied..." — I am wearing your Varres isametraps while writing to you, the
The vision is extraordinarily clear, although the day is very dark...

"Your glasses respond to every co you announce, they increase P diania
"of vision and do not tire the eyes..." — "I am delighted with the Isonié- lenses
Tropes, I fly three or four times better than before, and I work for a long time
without fatigue.

Let's admit that Mr. Average has even more imagination
than the most distinguished advertiser.

This style was all the more curious because it was the one
by Gaston Méry, and that the lorgnette merchant whose
He was promoting the products; he was a Jew named Fischer qmi
paid a fairly substantial sum for this advertisement.

Down with the Jews! Isn't that right, Mr. Gaston Méry!

But, long live the good Jew Fischer who gives the good and

productive announcement!

As a private act of shame, I revealed Gaston's true worth.
Méry, teaming up with an old friend to enlist Dru-
"Mont," as the cheerful Mr. Joseph Ménard used to say.

—This operation by Gaston Méry, eyeing the legacy of
"Dear master," one day gave rise to a particular event-
odious.

Gaston Méry's "partner" felt the need to acc-
to accompany Matire on one of his trips to Algeria,
and it was not difficult for him to get his project approved by
Drumont.

But how can the pre-
his presence alongside Drumont, a long-time widower,
of a lady as cumbersome as the already old friend of
Gaston Méry.

He had no trouble finding a cocombination as desired.

Since 1898, he had cherished the idea of seeing Drumont appointed Senator for Algiers and: to run for replacement to the House.

'Accompanying Drumont to Algeria, too, served given his still hidden ambitions and authorized him to: ome

49i

to bring with him Mrs. Méry, whose presence made it possible to to present the associate as a friend of the wife time.

You have to be named Gaston Méry to impose on a a woman worthy of all respect in such a role.

The Algerians, who have eyes to see and ears to hear, they were quick to define the situation of Not associated in the Méry-Drumont combination; and, in this large village that is Algiers, where everyone knows everyone, the comments went on as usual.

To the point that I had to answer numerous letters, of which I have kept some, restoring the verdignity and by defending Ms. Méry against the unfounded assumptions obliging that his presence, intended to explain that from her husband's business partner, had given birth.

Many Algerians never forgave DruMont and Gaston Méry, their conduct towards Mr. Méry in this circumstance, and this was yet another reason for failure de Drumont in 1902.

AFTER THE MASTER, THE SERVANTS

To conclude this chapter dedicated to Gaston Méry, I I cannot avoid speaking of the ill- speculations specific practices to which he devotes himself, exploiting credulity of so many good people, too naive and too credulous, with his stories of Marvels that he has organized for a long time early, ten years old.

Tilly's appearances, which apparently encounter... The core of the convinced, were, for Gaston Méry, a a source of profits that he regretted seeing limited, to the following the protests of Mer Amette, Bishop of Bayeux.

Gaston Méry became furious with this prelate.

Just think, he had already produced visions of two
hallucinating: Marie Martel and the little Polinière, unc
great cathedral, which he published in his rag-
Rhythmic, the plans, getting bigger with each issue.

The author of these plans was none other than Mr. Binet, ar-
architect of the monumental gate of the 1900 Exposition,

, has

and the opposition that Gaston Méry encountered from the honorable
Bishop of Bayeux thwarted all calculations already made for
land speculation and the construction of a mo-
numentale basilica, all susceptible to Ponnes bedides
commissions for the interesting Gaston Méry.

He made up for it with the old, devout women, whom he turned-
neboule la cervênze avec ses histoires de fantômes et de
haunted houses.

For these fantastical appearances, Gaston Méry...
sura the ventriloquist competition where the performers played the role of
talking and knocking spirits, so that one day, then
that he was vacationing in Seine-et-Marne, he was in turn
victim of a well-organized hoax.

A local ventriloquist, ML...., pretended to lend himself
to the combinations of Gaston Méry; and, at the moment when
He was preparing, as usual, to rob the cash register.
ML.. and his neighbors unveiled the fruit, and it was not
throughout the country, there was nothing but a huge burst of laughter. B

Gaston Méry was so contrite that he left
the country and gave up on returning there for a holiday the following year-
sells.

This Gaston Méry adventure is just as good as the one that
has just happened to the 'inventors of apparitions in Algiers,' including
The newspapers have spoken, and the secret has just been sold.
by the servant who played the ghost.

But enough about this sad character, and let's leave Gaston.

Méry is busy with his political and charlatan activities.

He is the worthy servant of a master such as Drumont, whose
He is so eagerly anticipating the inheritance.

In the meantime, he continues to collect as much money as he
can obtain extra-lucid vowels that he casts
and who must pay him the specified percentage of their re-
these, under penalty of having their lucidity challenged ct qua-
severely lifieo in Gaston Méry's special newspaper.

This chapter ended there, when I learned, through the

Libre Parole, that Gaston Méry was putting forward his candidacy to
Levallois-Clichy for the next legislative elections
tives.:

I cannot believe that the patronage of the Committees of
Liberal action and the French Fatherland may be
granted to Gaston Méry.

For the Catholics of Liberal Action, my demons-
tration must be sufficient with regard to the specu-
political statements of the former anti-clerical spy of 1892; the
the same individual who today plays the part of a ca-
Convinced Catholicism to "swindle" money and the
votes of sincere Catholics.

For the French Fatherland, which is currently presided over
Beloved Admiral, I will confine myself to reproducing a net,
dictated to a journalist of unlimited acquiescence,
Mr. Oscar Havard, by Gaston Méry, and who passed away at the end
from a letter from Paris in the Nouvelliste de Bordeaux,
December 24, 1904, the day after Syveton's death.

i.

Oscar wrote, "The candidacy of our excellent-
slow colleague, Mr. Gaston Méry, of La Libre Parole.

Admiral Bienaimé having accepted the patronage of the Radi-
To the dissident socialists, it is natural that the Nationalists
are looking for another candidate. Mr. Gaston Méry will give
as the champion of PAntisemitism and will plead the thesis
Regarding the assassination of Syveton: Good luck to our colleague.

Oscar Havas.

Admiral Bienaimé was, in the interest of the can-
. Dictatorship Méry, the sellout to the Radicals, and the good candidate,
Oscar asserted, it must have been Gaston.

This treacherous note did not give the Nationalists
Secondly, the idea of reserving Syveton's place for
Gaston Méry, he was unable to continue his little ma-
work,

I was very amused when I read the name of the author of this
Note from the Nouvelliste, because I remembered that at the time when
Mr. Oscar Havard wrote in the Libre Parole des arti-

D

With keys signed by Gallus, Gaston Méry never failed to
to seize the proofs of this editor's articles in-
They procrastinate, to read it aloud, with
comments for charitable people.

And he regularly added:

— How can Drumont accept such nonsense?
This is insane. Tomorrow we'll receive even more unsubscribes.
comments.

Poor Gallus! Poor Oscar!

Unable to take Syveton's place, Gaston Méry
who has long aspired to a legislative seat,

solicits voters from Levallois-Clichy.
© I hope that they will refer it to others, because it
It would be unacceptable for such a person, today
Having been exposed, he may once again deceive a college
electoral.

If the voters of Levallois and Clichy have had enough of
Firmin Faure, which doesn't surprise me at all, on the contrary,
whether they are looking for a candidate from among themselves or from the islands
men of conviction and energy who can re-

to present themselves worthily and usefully, but let them keep

Gaston Méry was like the plague.

My duty was to inform the directors of the Action
Liberal and of the French homeland, of my intention to
to combat any candidacy of Gaston Méry, wherever it
happen. - |

I have fulfilled this duty and I will continue to serve

all citizens who could be solicited by the most

vile of the three Valets of Drumont.
I am not exaggerating when I call an individual "vile"
Gaston Méry's species.
This description suits him perfectly, because he is the
The only journalist! Able to accept certain tasks
deemed too repugnant by everyone.

Thus, at the time of Syveton's disappearance, in the

the scandal that ensued, when it came to "letters"

DR HETE A

written by Syveton's stepdaughter to her concierge," no
A writer worthy of the name did not consent to take the initial-
It's tempting to publish this garbage.

Yet copies of these letters circulated everywhere
newsrooms; but he was repelled by men of the heart
to bring them into the realm of information
public.

It was Gaston Méry again who became, by way of pro-
fits, rest assured, the collaborator of a donation
Juan du Cordon, to deliver these letters from a deranged woman
to public curiosity.

A fact like that would be enough to gauge the mentality and the morality of the individual, if so many others were not there join,

He

THE BIG DEVOS

A nephew from the provinces. — An Administrator according to Drumont. — A comedy show. — Staff protest. Manager and Administrator. — The family of Mr. V'Administratour. — “Auguste!” — An incident. — Against Mr. AlBert Monniot. — Mougeot “taboo”. — A company hiring. — "Always the same old Drumont and Co. fight." A serious matter. — The decoration merchants. — One Mr. Henri Rochefort's project. — It fails! — A mystery! 2 Everything is being revealed! — Messrs. Firmin Faure and Devos. — The consequences of an indiscretion. — A new betrayal. The Intendant's letter. — Messrs. Gérault-Richard and Devos. — "Business is business." — A Council meeting Interested parties. — Devos is a thief! — Drumont gets angry. Second session, — Revolver in hand! — A note From Gil Blas. — Devos-Arton. — To the Fourth Chamber. — Informative debates. — An unworthy witness. — Lami do Devos. — More forgeries. — An investigation. — Gaston Méry and Devos. — An article from Le Cri de Paris. — La Litrairie anti-Semitic. — The Subscriptions — The Statue of Mores. — Where is Fargent? — Henry's subscription. — A ConFree Speech course. — We're finally paying. — New SubDescription. — Against Antijuiÿÿ. — Ménard and Devos. — Against the French Tribune. — My visit to Ménard. — Lawyer defaming his client. — Two burglars. cautious. — Anonymous letters. — Messrs. Vervoort and Devos. — A pinoé spy, — The Free Casserole, .

After Gaston Méry, I'm going to talk about the fat Devos, the one that Drumont described the 7th intendant as anti-Semitism and

of which he has repeatedly made the most flattering of portraits.

Devos, as I said, is the nephew of the "old and |

faithful Marie,” whom Drumont liked to talk about in the France duive, and that Méry and her associate made ren-to see from the director's office of Libre Parole, to better "To tease" him.

In 1892, Devos was unemployed in Lille and lived in hooks from his humble parents, modest workers, whom he doesn't want to know anymore today.

He hastened to come to Paris to solicit, sponsored by her aunt, a job as an employee in the administration of the Libre Parole, which was then run by the Drumont association and J.-B. Gérin.

We saw, from the letter I published in a cha-previous clown, as Devos spied on the staff of _ the Administration and Messrs. J.-B. Gérin, Wiailard-Crémieux,

Leo Biron, Mourlon, Gadobert and Odelin, on behalf of of the one of whom he has now become, "the man of straw”.

Although described as a rentier, in the document that named him Administrator replacing Mr. Wial ard-Cré-Better still, the fat Devos didn't have a penny to his name, his ap-his earnings were barely enough to live on in the modest apartments at 400 francs... which he occupied successfully: sivement rue Ramey and rue de la Tour-d'Auvergne.

This took place at the beginning of 1895.

A year later, her lifestyle had changed; and, like the like the frog in the fable, he was seen strutting about in his self-importance of upstarts in the offices of Libre Parole, half-ranting, complacently, in the mirrors of all the pieces.

It was such a comical show that the one about this large individual, strutting around like a turkey, whom the The editors amused themselves by covering the office mirrors of posters and placards.

And when Devos seemed bored by these obstacles

opposed to the admiration of his person, someone amused himself always knows when to ask him:

— What do you have, Devos? Ah! The ice that is hidden.

Do you want us to take down the posters?

And we laughed.

His attitude towards the administration was equally ridiculous. and the employees, who had been his colleagues, that he treated them like dogs, ventured one day to be sent to Mr. Turquet, President of the Council of For those interested, the following prolestation:

27 L dunia

s August gt enplegée. dan Jp Coreano d- latai T
AN Lh Carte mt The man from you sapan see frerhuunt sent |
Atelion Phone dom legale Le met de doute 3e desde
L'Amacuis hatun à lux ega?
E ND Y Buddies sell hair.
gun #6 da robe estmulla dost: D dot tolja ; l tue prime
run 4 Raiden ı de rouli "biw Biu mme- engu se du
namest edam fou de ln rai

eus rte eue Pre mra

Drumont and Devos took advantage of this address, which the Devos's methods amply justified, in order to refer all the staff, .

He was starting to become too aware of the changes. the tagging and manipulations I mentioned, and the occasion was good to make a clean house.

Masson, who had been hired by Drumont for his election in Algiers and that he had done to come all the way from Constantine.

Later, he took Masson back as manager; but, that it did not last long, because, after the 1902 election period, There were violent quarrels between the Administrator and... and the Manager.

The latter protested against the use that Devos and Druthey claimed to be using his name to sign plaridiculous cards, presented as marvels of propagan, and which were merely a pretext for "hitting" the

Aniijuifs and to extort money from them for this creation
Drumont and Devos's special work, called Œuvre de pro-
pagan anti-world.

These quarrels between Devos and Masson were...
scandalous scenes and, almost daily, the Manager
the administrator continued from office to office, following him
saying:

— You are a scoundrel, Mr. Devos. You are
Mr. Devos is a thief, and I am an honest man.
man.

And Masson regularly concluded with this phrase,
energetic and colorful:

— And then, you know, I'll... |

Mossien, the Administrator, was reduced to taking refuge
gier in Drumont's office, who was trying to cal-
sea of his best his irascible Manager.

This life could not last any longer and Masson
left La Libre Parole a second time.

as

All this obviously doesn't prove that: the big Devos
either the man with an excellent heart, praised by his boss.

But there's something even better:

Two years after his installation as Admin-
As a director, the big Devos had already achieved some very impressive things.
significant savings on its processing, however
he spent lavishly, to make up for: years of difficulty
the difficult things he had experienced up to that point.

Having become rich, very rich even, one might have thought that he
was going to bring a little comfort to his family, to his old
father, to his old mother and seek to "establish: his sister.

Ah! Yes indeed! The defendant is worth the master and, far from
making the slightest sacrifice for his family, he found more
a simple way to provide jobs for La Libre Parole

to his father, his mother, and his sister.

And don't think that these jobs were easy to
fill. On the contrary, they were very difficult, because:
The foolish vanity of this upstart prevented him from leaving
to see that his elderly parents still had to work for
live,

He therefore placed father, mother, and sister in the cellars of the
14, Boulevard Montmartre, where the collections were stored
tions and where they sorted the broths; allocating them for this
Mole work, a total salary of 300 francs per n months
approximately.

This combination gave him the double advantage of
not having to spend a penny to keep the
his own, and, at the same time, to conceal from everyone the existence
of the three beings he confined in the cellars of li
furniture, even taking precautions to the point of...
to break the silence and say who they were.

He took this precaution so far that he had named it
his old father Auguste, and that one day, his sister being
Having fallen ill, he left this note for his boss.
sale, so that the sorting would not be interrupted:

AFTER THE MASTER, THE JACKS AA

Li | Fr š anurereé &

The young sorting lady who was sick and the other one who
She had to take care of her daughter; she was her mother and her sister.

Isn't this trait enough to portray an individual of this kind?
sort.

One day, however, Devos broke with the methods
which he used towards his own family.

This was in favor of his brother-in-law, a civil servant.
positions, and who wanted a "pull of strings" to
to get a promotion that wasn't coming.

Nile

And, as a recommendation that could be useful It didn't cost him a cent to give to his brother-in-law, Devos he worked to obtain this "pull of influence".

First of all, it's hard to see the administrator of Libre Word, even its Director, endorsing a request a favor, addressed to the government.

Neither of us would have exposed ourselves. seized upon such an adventure in the very interest of those solicitedeurs. 7

Where all of us would have failed, Devos succeeded perfectly. tement, °

And one evening, upon arriving at the Libre Parole, I heard a lively discussion about a net, published in the morning issue, where the Under-Secretary of State for Posts and Telegraphs, Mougeot, had been quite sharply illled, and rightly so, by Mr. Albert Monniot.

"Albert Monniot," exclaimed Devos, "had committed an infamily and published this note to be unpleasant to Mr. Administrator. | RE

During the exchange between Devos and PapilI learned from Laud and their colleagues present that TarAlbert Monniot's article had displeased a member of the government, which has become "taboo", like many others before and since, because Mougeot, at the request of Drumont's usual salesman, Papillaud, had... eager to grant Devos's brother-in-law the promotion that he aspired to.

If Drumont employs Devos in all sorts of schemes sounds, in order to conceal himself behind his Steward, he is a special undertaking about which I must say a word.

At every moment, during the years 1897, 1898, 1899, In 1901 and 1902, we were asked, in the Great West, to France, to send Comrades to support candidates and friendly committees, wherever the adversaries concentrate would bring their troops amassed from all sides to preventdear to the meetings, insult the speakers and destroy the freedom of speech.

We always answered those calls and we went "Freely" help our political co-religionists to resist the attacks that were being handed over to them.

Drumont was not unaware of the requests we were receiving. we were the object constantly and the idea came to him to go up a "Hiring Company" designed to make people pay up On this subject, the candidates,

Devos acted as his intermediary and entrusted the care hiring and management of new hires to a bad-lucky fellow who, in the end, was the victim of the job he was made to do.

Devos, in fact, wanted no more than his boss, risking being hit during demonstrations so often violent.

And, to reap profits without risk, they used of a poor devil, happy to find this windfall,

I am reproducing here a job offer letter that a friend could to obtain, one day that Devos had promised the competition the "Butchers of La Villette".

I must say that Jes “solid killers” (without lab coats),

to whom, having a good day, stayed at A's

them and Drumont had to be content with poor wretches ren-
They wandered the boulevards, in search of a place for to have had B0ÙB, -

This undertaking, which lasted approximately a year, procura to Drumont and Devos, about sixty thousand francs of which they spent about 20 thousand-pound notes to pay their hired staff; and, out of these 20,000 francs, their intermediary-Diaire kept approximately 5,000 francs for himself... |

Drumont and Devos, having learned that this sum had was spared by their clerk, they made bitter remarks to him. relatives.

This provided an opportunity for a new scene in the buses;

reaux of the Libre Parole, a scene which was followed by the departure The unscrupulous employer!

Unfortunately for him, this one, who had never- but seeing such a sum in hand, in use and abuse to the point of dying. | `

After leaving Drumont and Devos, he had the idea of to take a pleasure trip and that's by going through Brussels, which he asked me to receive him in order to to tell interesting things.

They were indeed, for they revered me. new combination from Maison Drumon! and Go.

The favors that Drumont, Devos, Méry, and Papillaud obtain them so easily from our rulers who re- They serve us, the Auxiliaries of the Ministry! The prison And exile are easily explained, and I will give one. convincing evidence, which certainly should not be the only one.

One day, our friends Montégut and Possien, editors at The Intransigeant, were summoned to their director's office. Mr. Henri Rochefort, by telephone.

They went there immediately, and Henri Rochefort taught them that he had just received a visit from an important negotiator ciant of Paris, to which the Friends of the 'Government of Waldeck, Millerand and associates had proposed the Legion of honor, in exchange for payment of a large sum.

"This merchant, who is one of us," said Rochefort, "is ready to catch its solicitors. They took

I have an appointment with him tomorrow afternoon; the time must To have it fixed by telephone in the morning; come tomorrow around 11 o'clock, we will have lunch here and we will chat we will be.

Rochefort invited our friends Montégut and Possien to dinner and, at the table, there was no one besides Mrs. Rochefort, Rochefort and his two collaborators, whom a friend trusted with discretion which we thought we could count on.

We avoided speaking in front of the servants, and the plan

The small operation planned for the following day was stopped.

The merchant was supposed to hide Montégut and Possien in a room communicating with the one where the would be received friends of the government.

The conversation was to be carefully recorded.

Furthermore, to confirm the proposals to the trader that had just been done to him, his two visitors were supposed to, After their interview, head with him towards the offices from a ministerial newspaper, and, on their way, they "encountered- "They would be," fortuitously, chief of staff to a minister.

And, after the introductions, the Chief of Staff would say ' to the merchant: |

— You can absolutely count on what these The gentlemen promised you.

This was supposed to be the official confirmation of the deal struck by the agents.

Montégut and Possien, informed of the place where should this chance encounter took place! They had to photographphiler the group.

We can see from here what the next day might have produced reading of the uncompromising, speaking of this double scene shorthand and photographed.

This was the certain downfall of the Waldeck-Mille ministry. Rand and Cr, collapsing in a scandal of all the more resounding than those which 86 found in the government nement, then, had been the most violent against the Grévy's son-in-law: Wilson, the decorations merchant.

The consequences of this affair did not even stop there.

not to the fall of the ministry; this could have been the end of the policy of persecution, the work of Waldeck and Combes and the "Bloc"; and what we have been seeing for the past six years would certainly not have taken place.

It was also the end of proscriptions and imprisonments nements.

Unfortunately, everything failed.

The next day, when Montégut and Possien arrived at Mr. Henri Rochefort's house, he informed them that he ve- was born to receive a phone call from his friendly merchant, telling him that the plans made the day before were unrealistic sands. l,

"I just got a phone call," he said. said to the Director of the uncompromising, and instead of receiving see the indication of the appointment time at my place, the Two individuals told me: "Don't count on being crazy at- Today, you're too clever for us.

What had happened since the previous day; an indiscretion- Had it been committed? It certainly wasn't. on the side of Rochefort and his collaborators, at least the they thought, since they hadn't spoken about this matter that in front of Mr. Rochefort and the trusted friend who attended the dinner from the previous day.

Some time passed, and one day, our friend Possien, on convalescent leave, was in Bordeaux, he met on the Place de la Comédie, in front of the Grand Theatre, the brother of the two intermediaries who were selling the Legion of Honour Cross to the Parisian merchant,

– Hey, what are you doing here? said the third brother, a sort of bohemian lifestyle, often too free-spirited, which uses the informal "tu" with everyone.

"I'm just passing through," Possien continued. "I've come to re-" Settle down in the South of France. And you?

– Oh! I'm always advertising and I come Here for France, from Bordeaux.

Let's talk, let's talk!

Suddenly the youngest brother cried out:
~. – Ah! but, I need to talk to you about something.

You wanted to plot against my brothers; But you weren't clever enough. When we came- We donate decorations, we don't get caught.

"What is this about?" replied Possien, intrigued and curious.
I'm eager to continue this conversation. Explain yourself.
– Come on, come on, don't be so soft, Fignorant. That's good.
You, who were supposed to be at MX's with Montégui...
_ while my brothers would also be there. You
had arranged all of this at Rochefort's the day before and you
You fully expected to succeed in your plan the next day. Only
That same evening, my brother was informed by Devos who
He called him: | DEAE

– Be careful, a trap is being set for you tomorrow.
You need to know where, don't go!

What had happened, and what had intrigued Rochefort and
His two colleagues explained.

The trusted friend who attended the dinner was Mr. Firmin Faure.
who, upon leaving the house in Rochefort, had gone
immediately to La Libre Parole, of which he was then a collaborator-
Rateur and the speaker 1! And he had told Devos everything
history. Pi
`I'm not saying he committed this indiscretion in
the goal of provoking a betrayal, which Devos is very
capable of having committed it alone and on his own initiative and
I most certainly agree with Drumont,

I would like to leave it to each individual to explain their role.
in this affair; but the treason had nonetheless been

committed, either with the complicity of Mr. Firmin Faure,
either through the fault of his inexcusable recklessness.

I have not included the names of the government actors here.
taug of this little political drama; but it is of course understood
which I reserve the right, if necessary, to confound Drumont
and Devas, to pronounce them and to instill the testimony of
our friends Montégut and Possion and also those of Messrs. Henri
Rochefort and Firmin Faure.

The profit that Drumont and Devos derived from this betrayal-
His sound was doubled.

First, they took away a sensational case from a
competitor of their Loutique – because it's like a con-
current that they have always considered uncompromising –
and then they made sure they had useful reconnaissance on the side
governmental.

These connections of Devos and Drumont with friends of the government and the directors and administrators of certain ministerial documents have made it so that I may have been that I was very slightly surprised to find, one day, in the Little Republic of Messrs. Gérault-Richard and Dejean, An advertisement in support of La Libre Parole, May 27, 1903. for the issue published by Drumont on Alphonse de Rothschild and the death of the great Jew of rue Laffitte,

I couldn't even avoid sending it that day, The following letter was sent to Mr. Gérault-Richard:

Mr. Gérault-Richard,
Director of La Petite République, in Paris.

I read in today's edition of your newspaper: (Here is the advertisement for Free Speech).

Your newspaper advertising Drumont's, that It explains a lot.

By imprisoning and exiling those condemned from the High Court, you were getting rid of the nuisances even more than of your political opponents. The time for business had arrived. for you as well as for the traffickers of antisemitism; and if you were, at least outwardly, separated from them on the terrain of ideas, the business field sees your edifying reconciliation.

Forain once said, speaking of our unfortunate country and of what was happening there: Sweet Country; the prosorits can addter, thanks to the connections you reveal to them: Sad Time! Sad people!

Drumont found the Treatment of the Carthusian and the Wine of Chabannes, not to mention other and very numerous means to exploit his fellow citizens. Avoid competing with him.

in his affairs; you get angry and this time truly- I'm lying, and no longer just for show and for the gullible fools I have. had the honor of being.

"Good deals," Mr. Gérault-Richard.

I would like to stop here and leave the big Devos to his administration, but I cannot fail to mention two or three incidents worth recounting.

One of them occurred during a session of the Con-Seat of those interested in free speech.

That day, Devos and an administrator, Mr. Aubry — as already mentioned — they grabbed each other vigorously.

Mr. Aubry finally said to Devos:

— You are a thief!

Drumont intervened.

"It is impossible," he said to Mr. Aubry, "that you treat-You were thus our Administrator.

“As for you,” replied Mr. Aubry, “you are his accomplice!

At that, Drumont jumped up and tried to dash off

Mr. Aubry; Messrs. Turquet and J.-B. Gérin intervened to prevent a brawl and, a moment later, the large Devos and the members of the Stakeholders' Council were at the search for one of Drumont's slippers (1), that He had lost by lunging at Mr. Aubry.

This eventful session was followed by a nutes even more prone to serious incidents.

Drumont was not present at that one; he was at that time vacationing at Château Saint-Ange, near Moret-sur-Loing (2).

(4) Drumont, who suffers from rheumatism, had come that day in slippers to his usual place And if he advises gullible people to buy his Chartreux Treatment, he keeps himself from It's good to make use of it. However, he states in the advertisements for his Treatment, that this drug cures all the sick |

(4) The holidays that anti-Semitism afforded me took place in the Santé, Luxembourg and Dépôt prisons in Paris within the Prison of

Barbarossa in Algiers, and in that of Clairvaux. The Castel Sant'Angelo must

to be preferable to them

-

The quarrel between Mr. Aubry and the portly Devos resumed, more even more violent than in the previous session.

But this time Devos got angry and wanted to strangle Mr. Aubry.

The Master had shown him how to do it and how Mr. Aubry is a short and already elderly man, VINTendant felt an indomitable courage.

Unfortunately for him, Mr. Aubry, the attack Drumont had urged people to take precautions for his safety during such turbulent Council sessions, so-

He immediately pulled a revolver from his pocket and pointed it. on the 'rtendani. . i

He immediately began shouting "Murderer!" and he rushed into the entrance of the Libre Parole offices to ask for help and beg an office boy to go and get the agents. ` DR

Gil Blas reported on this latest "incident" in its issue of September 21, 1905, in an echo. which I reproduce:

Contemporary stories.

In these times of murky affairs, there are matters which We don't talk about it.
The administrator of a newspaper violently hostile to the IsRaelites were assailed, during a Council session, by an actiongrumpy old man brandishing a revolver. The boys from The office staff, panicked, rushed over. The troublemaker was thrown out. who uttered terrible curses. And the Administrator,

With calm restored, he was able to announce his next marriage to the daughter of a notorious Israelite, who died tragically how a few weeks ago, leaving a name attached to the Great stories of the Third Republic.

At which next wedding was Gil Blas doing al-

_ illusion?
To be informed, one would only need to reread the newspapers.

of July 1905, speaking of the suicide of Arton, the corrupter to

of the Panamisias, which La Libre Parole recounted with such... details of the achievements. i

Here is what one finds in the Little Republic of July 18, 1905, at the end of an article about Arton:

Arton leaves behind a widow, a son, and two daughters, the most The young woman is soon to marry Mr. Devos, Administrator of the Läbre Parole.

The editor of La Petite République, who, in the goirée, had written his article on one of the events sen- the day's news reports, ignored the combination of business dealings the Drumont and Co. firm with the house of Messrs. Gé- Rault-Richard and Dejean, business relations that are de- announce through the advertisement made to La Libre Parole by the Pelile Republic and through regular insertion, in sixth grade page of this Judeo-governmental newspaper, of the announcement, large format, from the Trailement du Chartreux which occupies a width of four columns by nearly 0.30 in height teur (1).

Drumont and Devos were very annoyed to see the initi- M™ Arton's friendship with Free Speech and its Steward thus publicly revealed, but they were careful not to... to respond to the note in Gil Blas or to the article in the A small republic within the Free Speech movement.

The last readers of this paper could have de- ask what this information meant and inquire-laugh at their reality.

But, since a response was still required, even if it
Drumont did not hesitate to lie, and he committed
two.

`H asked the Fatherland to publish a note saying:

A newspaper announces the marriage of Mr. Devos, Administrator-
author of La Libre Parole, with one of Arton's daughters. Now, we
knows that Mr. Devos is married,

(4) The type of these advertisements can be found in numerous issues of
The Little Republic was notably featured in that of September 18, 1905.

In good faith, the Fatherland of July 19, 1905 inserted this
nole; but, what Drumont had been careful not to add-
Thirdly, the Court had been seized of the matter for six months.
of a divorce petition filed by Mr. Devos against
The steward... This divorce petition was based on the following grounds
Devos' abandonment of the marital home and the insults
serious remarks towards his "wife", whom he no longer found
to be "up to the task," that he, the Steward of
Drumont was now in charge.

This divorce proceeding, as I have already said, follows his
courses are currently underway and the 4th Civil Chamber has already
devoted several hearings (February 23, March 2 and
March 9, 1906).

During the debates, we learned some very interesting things.
ressantes. or.

Not only had Devos abandoned the home conjugal; but, fearing the noise that a
divorce, 'if contrary to the religious ideas of the clientele
of the Free Speech; -he had proposed-to Ms. Devos a
amicable separation, subject to alimony
to keep quiet, and he had begun by placing a bet in his name in a
financial institution a sum of 40,000 francs...

"We'll each go our own way," he suggested.

Mr. Devos refused to accept this deal and she asked
Divorce was the only thing that could establish a clear situation.

The investigation involved hearing from various witnesses.
cited at the request of the Devos couple.

The statements of these witnesses were read aloud in court.

One of them said:

One day, on my way to a meeting that Mr. Devos had...
given in his office as administrator at La Libre Parole,
I surprised him in cheerful conversation with Mie X... (1),

And, as I pointed out to Mr. Devos that his wife
she might not be happy if she found out about his relationships

(4) Devos's lawyer had asked his colleague not to pronounce any
The name was made public at the hearing, which is why they said: Miss X...

With Ms. X..., he replied: My wife, I don't give a damn, she
It disgusts me. It's not up to that one.

It was curious to hear; but what was not
less, it is Ja reply from Devos' lawyer, Me Couhin (1).

"How," exclaimed Mr. Couhin, "can one invoke a
similar testimony given by an individual convicted of the
prison for theft and from which no court or honest person
Can't a man take what's said into consideration?

And do we know who this witness was, so mistreated by the a-
Devos' lawyer?

Simply the Spiard-Oswald spy, the com-
Drumont's accomplice, Deyos and Gaston Méry in the camp-
a web of insults and slander has been launched against me.

Mr. Devos's lawyer replied with a great deal of...
pos: -

— Pordon, my dear colleague, but this witness, that
You, whom I call a thief, were a personal friend of
Mr. Devos, and the incident, which is the subject of his testimony- .
The incident occurred in Mr. Devos's office, at the
Libre Parole, where he was going to a meeting arranged by
even client. | i -

Mr. Couhin appeared more than embarrassed, while his The customer lowered his head under the questioning stares of... members of the Tribunal.

This incident and several others of the same kind making This bodes ill for how things will turn out, Devos and his The defenders believed it useful to their cause to formulate a reclaim against Mr. Devos, alleging that the di– A sentence was to be pronounced against her for insults. serious matters concerning her husband.

And the serious insult—the only one!—invoked was a complaint, filed by Mr. Devos against X..., author of signatures affixed to various documents, and in particular

(4) Mr. Ménard was unable, on this occasion, to assist his "dear friend Devos" because of his Catholic community, which was reportedly offended to see him plead a divorce case. He limited himself to advising the Infendaat as best he could, without appear pub} Nement in cetto affair, scandalous in more ways than one.

min

on those drawn up by the notary, responsible for regularizing In transfer of the Sahati estate to a third party

Mr. Devos's personal signature was indispensable. sand for these acts, and the notary claimed that this signature, which he had been wrong not to receive, in his study and in his presence, according to the law, had been given to one of her clerks at the home of the Devos couple.

However, Mr. Devos, through his lawyer, Mr. Mas– his, he affirmed in the bar of the 4th Chamber, as in the at the time of the complaint for forgery against X..., never having given that signal and having never seen the clerk in question.

Mr. Masson even demanded the confrontation of his client with this clerk,

— He must not be dead, this clerk; let him be. "Watch!" he exclaimed.

And the Court closed this latest court incident. by postponing the case for a week for further investigation quest.

There are still many fake re-loves: in the writings
commercial and private matters of the intendant of Drumountain,

False land transfers, forgery of notarial deeds, false
Signature: Dom Marie!

How many individuals, who have not committed even half an act...
A quarter of these crimes resulted in prosecution, arrests, and convictions.
Damn them!

What influence, then, protects the listener?

Is this the fear that our rulers have of Drumountain and his journal or the services they render to
Those they seem to be fighting?

I would add, regarding the articles from Gif Blas and the
Little Republic, what a story. From Mis X... with
The steward is known to everyone at La Libre Parole, where
Mie X.. has been absolutely at home for several years.
She spends a large part of her days there and owns

an influence that is visibly manifested in the

more carefully dressed by lZnłendani, which she has undertaken to -~
to make a very distinguished gentleman, horseman and musician.

Devos, violinist! Have mercy on the ears of my contemporary |

Devos, rider! Poor beast!

It's the horse I feel sorry for, of course.

Well! What do you think, past and present readers?
Free Speech, Anti-Jews and Catholics?

We saw in 1892 the Wiallard-Cré- administration
better; it was already good, we're preparing the administration for yoution Devos-Arlon is better.

What a revenge for {Israel!}

And Mr. Couhin, Devos's lawyer, could not refuse to...
to add a touch of irony: when he said to the Court.
to explain the daily presence of Mr. X... in
The offices of Libre Parole:

— But this presence is not extraordinary;
This is explained by the fact that Mr. X's father... had been elected,
` for a long time, fiercely attacked by the Free French-
role, regarding a case that ended with his arrest
restation and his condemnation, `

But, how so, Mr. Couhin; but, nothing is evident-
Much more natural! And one would need to have understanding
Absolutely clueless not to understand that.

I don't know Mr. Couhin, but I have a feeling he must
to have fun and that this Devos-Arton, Drumont affair,
Panama, Sahali, Chartreux treatment, summer... will remain
one of the curious cases that he will have had the opportunity to please-
last during his career as a lawyer.

Guston 1 Méry, who hates Devos, hopes greatly for this
matter. Arton to arrive, one day soon, at disembarkation
Quer Devos and to seize, then, the entire newspaper,
administration and writing.

We have often had the opportunity to observe this
'Gaston Méry's hatred of Devos, one can say that

Not a day went by without Méry being heard acc-
Blant Devos of the worst accusations.

One day, Devos was criticizing Méry for not having
Having written an article the day before, Gaston replied to the Steward:

— It's possible, but I earn 4,000 francs... so
that you earn 100,000.

Another time, he was asking for advice from all sides.
to put his Echo of the Marvelous in society in order to, di-
Does he know how to free himself from that scoundrel Devos who...
stole all the profits from this affair

But what earned Devos the most violent accusations-
tions, it was, on the one hand, the anti-Semitic bookstore and, on the other
part, the anti-Jewish propaganda work I have already mentioned.

Gaston Méry was inexhaustible on these subjects.

— But this anti-Semitic bookstore, it's an organized theft-nisé. Devos buys books at a discount and resells them 3 francs 50. He robs the unfortunate authors who venture in this cave. As for the money he receives for The propaganda work, it goes straight into his pocket.

That's what we were hearing at La Libre Parole, and Gas-Your Méry was saying the same things everywhere.

One of our friends, a subscriber to La Libre Parole, and who always sent his subscriptions during calls from funds launched by Drumont and Devos in their newspaper, he wrote to me, at the time when the first disagreements erupted They lie between Drumont's gang and the Great West:

December 8, 1901.
My dear Comrade,

Having been confined to the countryside for a long time, he was suffering, I tell you I'm writing a few lines to tell you my impressions about of the dispute that has just arisen between the Great West and< Free Speech.

Often, at the very heart of the struggle, one gets a little tipsy. Words of calm and peace are rare, and yet they are Sometimes it's good to hear that.

For me, who, far from you, has known all of this for a long time-time, often astonished and worried with others, without daring Saying nothing, or... almost nothing, I know you're right.

There are some curious compromises, a reprehensible attitude.

How many times did Méry say this in front of me:

Devos is a thief,

He readily added:

"Drumont has nothing to do with this shady business and these dishonest speculations (he was talking about the subscription for anti-Jewish propaganda);

"Don't give anything," he advised, "it's Devos who's walking," and Drumont, to whom this causes the greatest harm, has no idea of this disgraceful flight...

And our friend then added: | "And today, Devos is a close friend to Méry."

We can see what Gaston Méry's opinion was on Deyours, compared to the one he pretends to have today today.

These fundraising appeals, which were thus judged by Gaston Méry, provoked articles, unfortunately justified-trusted, in opposing newspapers.

And, following one of these appeals; the Cri de Paris could-omitted the following article:

Passeg to the checkout.

The campaign was tough for the Caisse, which is all billionaires that it may be, from the rue des Postes, if we are to believe the circular confidential that Drumont's newspaper sends to all its personal friends, under the signature of the Administrator, of the Free Speech, where these pearls are gathered:

"s. For two years, despite its limited resources, our "Work of anti-Semitic propaganda" thrown into the ciroulation, more than 20,000 books and brochures (a meager success!) which have greatly contributed to the popularization of the anti-Semitic idea. That's a lot... That's not enough | (Greedy, go away)

We would like, through the wide distribution of these publications, To draw the attention of those who are unaware of antisemitism.

(So there are still some!) and winners to our cause all the good French people who have not yet joined the movement,

What follows is a long development of this lament, damp with Tears and heart-wrenching calls for civil war. Then we arrive to the interesting verse. m

The resources for our work are quite limited! | (Oh! oh!) compared to those of our opponents. Nevertheless, with the help patriots (note: Messrs. Déroulède, Habort and Millevoyel) we can do a lot for the good of our poor country (tremolos in the orchestra).

We have books and brochures in preparation. Let us simply announce a magnificent work on the Rothschild (Oh! very new that) and on the role in history contemporary; then the Jewish conquest (increasingly nine 1), other volumes and brochures (don't throw any more away, the The courtyard is full!). s.
- ... That is our program (Oh! full of interest 1).
__ To arms, then, we would gladly say (how could we!)

That is to say, to the fertile propaganda of the anti-Semitic book gra- (but not yet, alas, 1 is mandatory).

Please send this form with the amount of the sub- (I would have you, by Jove 1) to Mr. Charles Devos (Admin- (administrator of La Libre Parole), 14, boulevard Montmartre, at

A desperate appeal from Father Du Lao and his staff

| to the faithful is too significant and joyous for us

Let us not rush to share this with well-meaning people. who would be happy to help fill this barrel They're like the Danaids. You can never shear them enough.

Not only all antisemitism and all anti-Jews were tainted by these shameful thefts – style Méry – but the entire apposition was affected.

We all believed that the anti-Semitic bookstore was the property of La Libre Parole; ct, when Drumont did to publish and sell, through his shop, Fordurce signed Spiard, I had La Libre Parole and its bookstore summoned for slander and defamation, in order to establish responsibilities.

Before this court, we were told that the bookstore antisemite was Devos's personal property, which confirmed the evidence we had that the funds sent

by the anti-Jews for propaganda remained in the

the tenant's pocket — except sharing with the master — >

heard.

A few months ago, when Mr. Devos claimed
half of the Devos household community, she de-
ordered that the anti-Semitic bookstore be included there.

And so, it was objected to him, contrary to what we
had been opposed two years earlier, that this shop
belonged to La Libre Parole.

The Court did not accept this second transformation
and Mrs. Devos was able to bring in this traveling bookstore

in the household's assets.
© At the time this dispute arose between Mr. Devos and
The Intendant — late 1904 — we saw the disappearance of the Libre
Parole, the address of 45, rue Vivienne and the anti- Bookstore
The address indicated was: I, Boulevard Montmartre, at the
Free Speech.

Meanwhile, the unified bookstore was put up for sale.
mile to the highest bidder and last bidder (1).

And the business assets of this venture, which included
an annual rent of 4,000 francs... with lease, of which 2,000 francs.
Equipment valued at 624 francs was deposited in advance... ct
who paid 370 francs 35 in taxes, was awarded, on a
starting price of 10,000 francs with a deposit of
500 francs to bid, for a total sum of
190 francs...

The buyer, for whom the solicitor bidder
opera, was the Zgentant.

Ms. Devos was obviously frustrated by a large part-
tie of its rights to the value of this Bookstore, and the
Fundraising appeals continue with strong bonuses.
comments, either for anti-Jewish propaganda, or for the
Free subscriptions.

Since I'm talking about these fundraising appeals, I'll return to
Subscription for the Sfalue de Morés.

ti) Small prints from February 11, 1906.

This subscription raised nearly 28,000 francs.

I don't know what the sculptor received from Drumont-Devos, but it is quite clear that this sum of 28,000 francs was quite sufficient to pay the artist and cover the price bronze and the costs of erecting the monument.

Today, Mr. Marquet de Vasselot died and the Slalue de Morès is not erected anywhere.

Drumont was still talking about it recently in an article-key, to express his indignation — comedian! — against nas Rulers who have not yet granted a placement for this monument.

But what he carefully avoided mentioning was that at the time acluelle, the bronze of Morès is still suffering at the foundryman and that his invoice remained unpaid despite the numerous complaints addressed to Drumont who simply replied each time:

— The Committee was dissolved a long time ago; there is no no money to pay the foundryman, and don't bother me-
Don't be stupid with this matter!

So much so that at present, some friends of Mores And we pooled our money, and we're looking for the useful competitions to buy back this bronze which, after five years of fruitless waiting and numerous steps to Having been paid, the foundryman was preparing to return to the melting pot.

Into whose hands did the 28,000 francs paid, I don't know; but what is out Without a doubt, it is the duty of Drumont and the Committee — and this Committee, that's Drumont — was to ensure that the bronze was or could be paid to the foundryman.

The subscription for the Sfalue de Morës is not the the only one that could give rise to suspicion.

At the time of Fort Chabrol, a subscription was made for the victims of the arrests.

The Anti-Jew has established, indisputably, that on the of the sums collected, Drumont distributed only a portion tie. As for the rest, no one knows what became of it.

For the subscription in favor of Mw Henry, who produisit nearly 140,000 francs, it is still claimed today-from today that PES; sum has not been given to the benetax.

What use was made of it? Where is it located?

We don't know any more than that.

Everything we were able to learn eighteen months ago approximately by the Free Speech, it is that on this sum of nearly 140,000 francs..., a part — a very small part — had been used to cover the costs of the trial of Ms. Henry against the Jew Joseph Reinach, and another The sum had been used to send, as a bonus to readers of La Libre Parole, a small brochure giving the lawyers' plea.

The prices quoted for these shipments were exablatant management; and, as always, Drumont had retained the majority of the sum thus allocated.

As for the rest, which still represents nearly 100,000 francs. No one has heard from them since; and it's hard to explain. or rather, we can't explain at all that this subdescription, which dates back seven years, is not already between the Mr. Henry's hands.

Even now, Drumont is still receiving funds for the victims of the fights caused by the inventories.

Who then oversees the use and allocation of these funds?

Drumont and his gang!

This is far too inadequate a guarantee, and I don't anticipate-I would not be exaggerating by stating here that the Victims Inventories will never show the full amount paid for their benefit.

I even made an interesting comment about it.

We know that La Libre Parole had opened a competition on the election of the President of the Republic which was to to succeed Mr. Loubet.

There were 10,000 francs in cash prizes, which were
won by 7 people.

The first prize was 5,000 francs, the second 3,000, the fourth
1,000, the 4th of 500, the 5th of 250, the 6th of 150 and the 7th of 100,

The vote count was arduous and the result was not indi-
that in the issue of January 21, 1906.

Anyone familiar with Drumont's habits,
They had become masters of bluffing, they expected, the next day,
to read a shocking account of the visits made by
hearing it or through correspondents to the lucky gagnauts of the lots, so generously distributed.

Neither the next day, nor the days that followed, did La Libre Parole
He spoke of his competition, neither of the winners nor of the prizes.

This became worrying for the lucky winners.

Ten days, twenty days go by, nothing.

We were beginning to despair; when on February 11th, we
I could read, in a modest Day-to-Day, the account
of a Journey to Chartres, the readers discreetly inform
members of the Free Speech movement that the Inspector had surrendered,
with an editor, in Chartres, to carry the grand prize of
5,000 francs, to Mr. Vincent Rochais, its holder.

This unusual discretion seemed to those familiar with the proceedings-
Drumont's dice are quite extraordinary and one cannot be...
to sin by pointing out that it is only when
the subscription, in favor of Catholics who had died or been wounded
by defending liberty and the Churches, had achieved,
In Drumont's possession, the sum of 12,595 francs. 95
that the Director of La Libre Parole had decided to verto pay the 5,000 francs owed to Mr. Vincent Rochais.

As for the other winners, La Libre Parole didn't breathe a sigh of relief.
word of the payments to be made to them.

Did they receive the money they had earned? That remains a mystery!

And, since then, there was never any further mention of Mr. Pou-Ghéol, a lawyer in Pont-l'Evêque, earning 3,000 francs... at
Mr. Buscail, Café du Commerce in Amélie-les-Bains, winner
1,000 francs; from Mr. Richard, at the Château 'de Suzanne' to
Bray-sur-Somme, winning 500 francs; from Mr. Roze, 206,

Boulevard Pereire in Paris, earning 250 francs; from Mr. de
Ponthieu, Place Henry-Thiers in Epernay, winning 150 francs;
Hi, Mr. Baraine, a farmer in Abondent, earns 100 francs...

AFTER THE MASTER, THE SERVANTS '463

This is the first time Drumont has shown so much discretion on the occasion of his generosity.

The real reason for this unusual attitude would be quite interesting. worth knowing.

I would need to dedicate many more pages to it I wanted to review all of Drumont's misdeeds and his Steward, and to conclude with the role fulfilled by the great Devos, I will limit myself to speaking of three incidents that occurred, first at the time at Devos affected to sue the Aniijuif and the Tribune française who had denounced the politico-pharma "operations" ceutiques of Drumont and his Intendant.

For the anti-Jewish article, Devos sued the newspaper's manager; and, At the same time, in collusion with Joseph Ménard, he obtained a judgment against this manager for failing to secure a conviction. The newspaper at its most explicit and without debate.

This combination succeeded; and, later, the unfortunate man, to whom they had made commit this treason, was obangiven in abject poverty by the scoundrels who had thus obtained a conviction against the Anti-Jew, which the The magistrates hastened to set the maximum.

In the Tribune française, I myself signed the articles keys; but, on the day of the summons, Devos and Ménard ev- They tried to prosecute me.

They premeditated, by only assigning the Manager of the newspaper, to repeat the feat they had achieved against I am anti-Jewish.

However, since they had also sued the Company From the Journal, I had myself summoned as a witness, which per- was going to demand my presence at the debates.

When Mr. Joseph Ménard learned that I was coming, at at my own risk, as a witness appearing in court, even . prisoner for breaking my ban, for I was then - : proserit, he hastened to have the matter dismissed.

And during the visit I paid him upon my return to France
he had the audacity to tell me: n

— But, a proof of my good feelings to your
In this regard, I had the case initiated by
Devos against the French Tribune for your articles.

— And you conclude from this, no doubt, I said to him, that I
You owe me gratitude?

— You are right not to seriously believe it,
because the reason you removed this case was
your concern for public opinion. You had taken the precaution of
tion not to assign me, to try, again, the
maneuver carried out against the Anti-Jew; and when you
You saw that I was outsmarting her as a witness, you
are delighted.

And you did well, because as a witness, I would have
simply told the Court, before which you are appearing
felt for Devos: `

"The French Tribune is being sued for articles"
that I wrote and signed. Here, they are called: slanderers
and defamatory, even though they state undeniable truths.
tables. And, as proof, I only need to add that everything that
I published something about the shady dealings of Devos and Drumont, it's
Mr. Ménard, former editorial secretary of La Libre Parole,
who revealed it to me, at the time when, chased away by Gaston Méry
In the newspaper, he called Méry and Devos scoundrels and me
provided the evidence.

And Mr. Joseph Ménard lowered his head and remained silent.

At the same time that Devos and Ménard were organizing these
Attacks against anti-Semites; I was sent to Brussels.
two individuals; to burglarize my home and steal
all the documents I could get against Drumont
and his cronies. From

Devos handed over to these two burglars, whom I have charity
not to name here the "viaticum" necessary for their
journey.

Only an expedition of this kind is dangerous in Belgium, where burglars are not protected through the impunity or complicity of a Police Prefect

like Lépine, and the two operators of the Dru- House Mont and Co were not willing to risk the executiontion.

They only wanted to make Drumont and Devos believe that they were seriously going to burglarize my house.

Their expedition was limited to a trip they made to. Antwerp, from where Pun of them phoned me and said:

— I am so-and-so, I am in Lille with a friend and we want to play a trick on Drumont and Devos. So call the government and tell them you've been burgled. tonight, and tomorrow you will have fun reading the Free Speech.
I answered that phone call, saying that I desired- I would not want to be involved in farces of this nature and I invitetai, the individual, to stop this joke.

The purpose of this communication, which I was asked to do at the Peerage — it was about noon — was to to make people believe that important items had been stolen from me and "to have the large sum sent by Devos and Drumont" to pay them.

I inquired with the Telephone Administration from Belgium, from the place where this correspondent was located And I was told that I had received a phone call, not from Lille. but from the Antwerp Stock Exchange office.

Another time, it was anonymous letters, sent against me to friends from the provinces, including our devoted and faithful Bouttier, who returned them to me immediately.

I showed one of these letters to Messrs. Chenu and Clunet, whose names were mentioned there, and they showed me to the both their surprise and their indignation.

These letters were typed; but your printing defects that they contained, compared to those of other letters Ge of the same origin, show that they came from La Libre Parole.

Drumont and Devos employed yet another method.

They sent newspapers annotated in blue pencil, accompanying them with defamatory notes, always do

with the same typewriter, and in which it was said: that I ran a newspaper with the German Jew and its director, Mr. Vervoort, who, for the occasion, was called a swindler, an agent of the General Security Directorate, and ac-accused of being "the man of the million from the Chartreux".

These entries in blue pencil, although in a different handwriting-Guisée at their beginnings, denounced their author in the: Last words,

And the big Nevos had forgotten to change the G of the General Security, attached to the name of Mr. Vervoort, G which he makes by looping the O of Ja letter twice.

I must add that Mr. Vervoort, having been informed by me of the insults of which he was Pohjet, offered to write me a letter declaring that I had absolutely nothing to do with his newspaper Le Petit Bleu, but he dared to ask for an account from Drumont and Dovos of the outrages that they had committed against him addressed to me at the same time...

Mr. Vervoort is a pacifist!

Finally, to complete the series of machinations of Drumont against an outlaw, I will recall two more facts,

One day, something reached my neighbors from the Belgian village. that I lived in, the book signed by Spiard, without anything pot indicate the sender, otherwise the shipments were Paris events.

I took the opportunity to file a complaint with the Namur Public Prosecutor's Office. against Spiard and the printer whose name I knew for the past few months, following the falling out that occurred between Drumont and Agent Oswald.

An investigation was ordered, which revealed that the The book had indeed been printed clandestinely in Ghent. at Mr. Hoste's, and that he had sent the ba!lots to a Mr. Haranchipy, 3, ruc du Helder, in Paris.

I pursued this one, as did Mr. Hoste and Spiard; and,

To apologize, Mr. Haranchipy addressed my lawyer
that had him summoned, a letter in which he said:

I am completely uninvolved in the publication of the bro-
incriminated fall.

I never collaborated on its creation, I never
but ordered.

My name was used without my knowledge and it will be very
It will be easy for your client to find the culprit.

Done, according to Mr. Haranchipy, there would be
had, yet again, one more forgery committed by Drumont and
Devos. l

Finally, one day, I was informed of the passage through Wépion of a
a shady-looking individual who was asking about me
actions and gestures, asking who I was receiving, what I was doing-
I know, if I received a lot of letters, from what kind of people...
rights, etc..., ete... |

I asked my neighbors to let me know if we saw the
a person lurking in or around the village,

And one morning, I was informed that this individual was located
stationed on the road near my house.

I went to find him and questioned him.

He first tried to get out of the situation by telling me:

— I don't have to tell you what I do
Here, the road is clear and you have no right to in-
terroger.

I'm sure I wasn't mistaken, since several voi-
When they recognized the man, I grabbed my gal-
I put bacon around his neck and gave him the choice between: coming immediately
immediately and graciously at the village alderman's office
closer, or take a bath in the Meuse, whose
Only a road separated us.

It was January; he preferred the visit to
the alderman.

He gave his name to this municipal magistrate, but
he refused to give us his address; and as he had not com-
Having been found guilty of a clear offense, he had to be compelled to do so.

I immediately gave him the opportunity to file a complaint
against me, giving him a light slap, oh!

He then declared himself to be Mr. Gaston Hotessier (1), residing
13, rue des Sables, in Brussels, having gone down to Namur,
the Crown Hotel, where, moreover, he used to go, he said, on his return
to start immediately.

I accompanied him to Namur and requested his appearance in court.
before the Police Commissioner, where the matter became complicated-
qua, because the address he had given in Brussels was
false, which, in Belgium, especially for a foreigner, is
an offense.

The following day, the Namur press reported on this incident.
in these terms:

On Thursday morning, the residents of Wépion witnessed a
incident that ended in one of the police offices
from Namur.

An individual, whose name was unknown, had come the year
lastly, monitor the area around the villa occupied by
Mr. Jules Guérin, one of the French exiles condemned by the
High Court. i

Rightly concerned by the behavior of this prowler, Mr. Guérin
promised, if he returned, to find out which individual he had dealt with.
TO DO. ;

On Thursday morning, the presence of this character made him feel new-
calf reported; it was indeed the same one that had come
Last pan at the same time.

Conduit became one of the aldermen of the commune of Wépion,

'This mysterious character refused to provide any explanation,'
He merely provided a name, insufficient to justify his
his presence and the motives that made him act that way.

Back in Namur, where he had arrived that very morning, he was
summoned before Mr. Barzin, deputy police commissioner.

He began by denying it, contradicting the witnesses who claimed
to acknowledge it; but, pressed with questions and understanding that
His attitude was becoming dangerous; he finally declared that he...
was sent by Mr. Devos, administrator of La Libre Parole
and its director, Ed Drumont, to inquire about the facts
and gestures of Mr. Guérin.

(1) This individual was and may still be the correspondent for the Free Pa-
role in Lillo, and among the papers seized from him by the police commissioner of
In Namur, there was indeed a postcard corresponding to Drumont's newspaper.

He apologized to the condemned man in the High Court, on the
he said, "the unworthy role they made him play," and after having de-
Having apologized, he hurried back to the train to Lille, from where
He had left the day before.

These strange methods: anonymous letters, denunciations-
slander and espionage, employed by Drumont
against an outlaw, show how much the Director of the
Libre Parole is authorized to denounce informers and snitches.
Freemasonry's chard! |!

And, also, as a Belgian newspaper rightly pointed out,
it is no longer the Free Speech that should be put as
title to the sheet of the boulevard Montmartre, but the Libre
Casserole, with the aptly justified subtitle:

Drumont is worse than Vadecard.

Hart

ur

PAPILLAUD

The "Terror" of the Parliamentarians. — A bundle of Sena-
author. — Papillaüd versus Morès. — A lesson. — The friend
The Blocards. — Gaston Méry and his "friend Fapillaud".
The Million of the Carthusians. — The cook Ash. — Papil-
laud voyage! — To the Commission of Inquiry, — A confrontation
A joke. — The mysterious X. — “To give the
change. — The Bishop of Grenoble. — A denial, — The

Edgar documents. — The Complete Trio. i

I now come to Drumont's third Valet; the one of whom
For the past fourteen years, he has been canvassing with
all governments, and that he charge of all the be-
shady dealings that require so few scruples among
The one who commands them, rather than the one who executes them.

What has always amazed me is the kind of Terror
-inspæée to our Parliamentarians by Papillaud.

Is it fear of being caught in the Free Speech or
Whether he was impaled by Papillaud, we don't know; but, what
It is true that many politicians have a fear
This individual is ridiculous.

Only one man truly understood Papillaud, and that was the
Senator Garran de Balzan; and, one day when he met
Drumont's canvasser, the day after an article
insulting published against him, Mr. Garran de Balzan allon- .
Gea, in Papilland's rear end, a formidable blow
boot: ý

HAS

Papillaud yelled, as usual, but kept it to himself.
said,

He did try, one evening, a vain revenge by going
spitting on the feet of his "Booster"; but also
had he] taken the precaution of being accompanied by two friends
who, by intervening at the right time, prevented him from
'second edition of the "kick in the ass,"' which had
cut off his breath.

For my part, I have had few dealings with Papillaud.

The first time was two days after the day I
I caught glimpses of him at La Libre Parole, where he had just started as
editor.

J} came to find me in Aubervilliers, at our warehouse of
Oil, to ask me to do him a favor by
advancing him the amount of a 500 franc note
subscribed by a publisher, which has since disappeared.

Needless to say, the ticket was not paid for on time.
due date.

Later, when I had reconciled with Drumont, I returned to
Papillaud, who had allowed himself to attack...
questions against. Mores came to me in the writing room,
hand outstretched and mouth in a "puppy mouth" position.

I invited him to put his hand back in place and to avoid
even to realize it in the future.

He understood; and, while his collaborators 'believed
He did not insist on the conflict.

It took the death of Mores for a détente to occur.
duistt. The evening of the news of the assassination of El Quatia,
Papillaud assured me that he was taking a very active part in the

. pearl that black cause and each of those who loved
Mores had just done,
Despite this, Ros reports were still quite reserved.

At the time of Fort Chabrol, we remember Finci-

a disagreement that occurred between Papiliaud and Lasies, an incident
which had so deeply moved the deputy from Gers that I had to
to comfort him,

It is true that, three years later, Mr. Lasies accepted
to be against me, an outlaw, the witness of the financier J.-B.
Gérin and Papillaud.

Let those who can understand all these contradictions, because the
The mentality of all these people seems quite complicated.

The last time I heard about Papillaud, this
was again by Mr. Joseph Ménard, in my cell at Clairvaux.
So l
He told me of the painful surprise he had experienced a few days earlier.
days earlier by my brother Louis, to my surprise that he affirmed-
may have shared, upon seeing, in a restaurant
from Rue Royale, where they had stopped for supper,
my brother didn't even have time to eat dinner that day-
There, Papillaud was celebrating and extremely cheerful, in the middle

from a whole group of notorious Dreyfusards, his friends personnels, and several of whom were cabinet attachés of the members of the Waldeck ministry.

– Thus, added Ménard, playfully: an indignation that he should not feel, while you, the condemned of the High Court, you are in prison and in exile for For many years, we have seen men like Pepillaud to lead a joyful life in the company of those who have you. He was convicted. It's shameful, he added.

It obviously wasn't very good, but I had some. so much has been heard on Libre Parole, regarding Papillaud, that what Menard's story couldn't surprise me.

How often Gaston Méry, jealous of Pa-'s influence. Pillaud, near Drumont, didn't he say tiy

– Papilaud's life is extraordinary. is not paid more than MCI here and has no fortune personal: however, with the 350 francs per month that he He earns here on the basis of an annuity of 50,000 francs. It is true that we encounter it in all the antechambers.

ministerial and that he never attacks the ministers who

have secret funds at their disposal (1).

That was the general tone of the assessments of Gaston Méry on his "friend" Papillaud.

It is true that he, for his part, appreciated Gaston. Méry to his worth, because, at the moment when he was soliciting the sufvoters of Saint-Denis, in 1902, he came to findsee our friend Bernard Roux to ask for his support.

Bernard Roux who objected to Drumont's conduct, Méry and Devos towards us; and Pepillaud to himto lay eggs:

– But I completely agree with you. The campaign that we are doing against the Greater West of France and against Jules Guérin is abominable; he's that scoundrel GasYour Méry is pushing Drumont to do this. And even for me, Do you think I'll get any support at La Libre Parole? I

I am forced to get angry so that Gaston Méry, who Now lead the newspaper, let my newbies pass by. meetings.

In front of one of our own, this is how Papillaud to obtain electoral support; but as soon as the need From this past support he returned to his true feelings, which were dictated to him by his desire not to displease Drumont and by the necessity of serving the rulers well providers of "secret funds".

This constant interaction with our adversaries the cause and the profits he derived from it were bound to expose him to rather serious problems.

One of these troubles threatened him during his time in the ministry Combes, during which Papillaud received preferential treatment all exceptional.

(1) One might wonder if I was cheered up by the article published recently by La Libre Parole, under the signature of Papillaud, an article criticizing the liaison Colonel Rousset, deputy for the Meuse, for having voted in favour of secret funds. Deep down, Papillaud owed the pro-fund deputies too. secrets!

UT di

A1 had remained a very close friend and companion of pleasure. Lords of Edgar Combes. Also, when the so-called Million of Char affair broke out... Irritated, some of us were not very surprised to see the name of Papillaud mixed with that of Devos.

- During the investigation, entrusted to Mr. do Valles, nor to

Laud and Devos were heard as witnesses.

Papillaud declared that he had been a friend of Edgar Combes since twenty-five years and to have preserved for him the most profound affection.

As for Devos, the reason for his summons was his presence in Saint-Laurent-du-Pont and Voiron (Isère), at
moment when the Carthusians are wondering whether a decision will be made on
their fate.

What was Devos, the heel of La Libre, going to do?
Words, at that moment, in Isère, when it was the
in the place of a redactor, if Drumont wanted to inform his

journal about the events that were happening around the

Carthusian monastery?

What was he going to do? Try to "blackmail" her, at
At the last moment, regarding the "Chartreux" so that these
no longer oppose the fact that religious publications could-
They are bridging the announcements of the Treatment of the Carthusian.

— You need to be defended right now, al-
Devos said that Drumont's part; you are dis-

We will do our best, but you are hindering our business.

pharmacy.
It was very clear, and it required the members' ignorance.

of the Commission of Inquiry to waste their time at-

listening to the lies of Devos and HE well de-
They ended up saying nothing of truth.

Games immediately give the intuition. that a comedy
played, in which Drumont and his acolytes, on the one hand,
and government personnel on the other side were holding
roles. seemingly opposite.

Wanting to be certain and to have the right in any case, more

is if li

AFTER THE MASTER, LBS VALETS To

It's late to give my opinion on these murky affairs, I-

I sent the following dispatch to the commission of inquiry:

Namur, July 2, 1904.
Chartreux Commission of Inquiry, Palais-Bourbon, Paris.

Newspapers tell me about Devos's deposition. Why not him?
having not asked for a reason for his presence in Fourvoirie where
It was the position of an editor, not an administrator.
Drumont's business dealings and in his name in the sale of a drug
bitten as Treatment of the Carthusian Dom Marie under false
name and with a false signature without the Rulers, who us
have had them convicted and imprisoned, continue this deception
Neither perie nor prevent it? Why not also listen, sir?
Papillaud, Drumont's usual intermediary with everyone
Ministries P? The attitude of these individuals is scandalous and a duty
The commission of inquiry is to shed light on the comedy of opposition.
the situation they are playing, if she doesn't want to appear to be misleading public opir
_nion and fail in its mission. | |

K - Jules GUÉRIN.
-4 R g

I was all the more convinced of the comedy that was unfolding.
played on both sides, which Mr. Flandin carefully avoided
To make people question Devos about the real reason for his presence
to Fourvoirie and his personal and repeated visits to
Father Rey. | | |

I sent this other dispatch on July 6th, after the de-
Papillaud's position;

Flandin, Pt. Chartreu Inquiry Commission.
Palais-Bourbon, Paris.

My telegram of the 2nd was duly received by the Commission, but
stifled. I'm not surprised, given that the Commission of Inquiry is...
destined to be duped or complicit with career politicians. Have you
was bounded by Devos and Papillaud, businessmen from Dru-
Mount. I will therefore await the Commission's report with curiosity.
to publish what members have voluntarily omitted to re-
to seek in the interest of truth.

I! Light must be shed on this charade of opposition being played out

by the Merchants of Nationalism and Anti-Semitism of af-
those who tried to smear the men that the High Court has
struck.

Jules GUÉRIN.

When they tried to find out which character was who

had gone to the Carthusian monastery to propose a deal.
upon payment of a large sum, we delivered,
in the corridors of the Chamber, at numerous comment-
silences.
And, one fine day, the name Papillaud finally surfaced.
like that of the mysterious visitor who had introduced himself
at the main gate in Fourvoirie, asking to speak to
Superior Father for a matter of extreme urgency.

An editor from Le Matin published an article on June 28th.
about this visit with an interview with the chef Cendre
who had opened to the visitor and claimed to be able to re-
to know among a thousand.

The cook Cendre painted a portrait of the character he
had received and who, he said, was standing at the bottom of the stairs,
in the lofty heights of a proud upstart, while one
was going to announce his visit, without however having wanted to con-
to hand his card to the servant of the Carthusians.

No sooner had Le Matin published this article than Papil-
Laud left Paris immediately; and, the next day, after having
He made an appearance in Aix-les-Bains, he slipped away, boldly. boldly,
to Pignerol where the Superior Father was, then return
without fail in Fourvoirie and Grenoble.

Immediately after this trip, the cook Cendre
declares that he is no longer certain of recognizing the visi-
author. | |

This absence, so sudden and so otherwise inexplicable
that by fear of a redopportuned indiscretion from the kitchen-
Ash, provoked further comments and Pa-
Pillaud was, at that moment, almost clearly and for-
miscellaneously designated as the author of the approach taken
I agree with Edgar Combes. | The

Her relationship with him, their daily interactions with him further fueled these suspicions.

On July 4, Papillaud was summoned and questioned by The Commission of Inquiry.

He adopted an aggressive tone to explain his behavior. usual, and when a member of the Jewish Commission of- mandate:

— Earlier, Mr. Papillaud said he had gone to Grenoble last Thursday; would it be indiscreet to ask him- What was the purpose of his trip?

"That would be indiscreet," replied Papillaud. "I had the trouble of declaring that I had gone to Grenoble, that of Grenoble, I had gone to see the Carthusian monks in Pignerol — not in Saint-Laurent-du-Pont or Fourvoirie, but in Pignerol — and I added that this trip had no relationship with the work of the Commission.

And this Commission, whose investigation was both so long- and so incomplete, contradicts this answer 11

N |
This then led to the confrontation between Papillaud and the cook Cendre, to whom the President posed the question next: The a ef ls
— Mr. Cendre, do you know the person who is to my right? You've never seen her, you claimmez? - ` | si oi
— No, I've never seen her.
And that was all.
And Papillaud withdrew.

However, one Member of the Commission made a constatation, mentioned in the minutes of the meeting. He said: |
— There is one thing that shorthand cannot to note, and which I request to be officially recorded: Mr. Cendre, "Just now, brought before Mr. Papillaud," he declared. that he didn't know her. But I want to make a point- Mr. Cendre made this statement after having

simply glanced at Mr. Papillaud and nothing more extensive examination, |

— That's right, added another member, he said: no, without looking.

And, a little later, the cook Cendre recognized Mr. Mascuraud, who could precisely prove that at the date when the inspector had presented himself at Fourvoirie, he had not left Paris.

And so, once again, a ridiculous comedy
It was played out and the audience was fooled.

-=

One detail was, however, overlooked when the cook Cendre pretended to recognize Mascuraud, because the Father Dom Michel had previously stated that:

The mysterious visitor, whose name he could not reveal, had the formal intention, of which one could be certain, to do a service to the Carthusians and that he had the strong desire to see them stay in France.

This was hardly the case for Mascuraud, we can agree.
dra, while such feelings could very well be attributed with sincere conviction to Papillaud.

In reality, this entire Commission investigation did not-
It failed to convince anyone, and Papillaud felt the need to explain his mysterious journey to Pignerol and Grenoble, S a
Jl therefore published an interview with Mer Henry, Bishop of Grenoble, with whom he claimed to have had a long-standing relationship.
conversation during his trip.

N espérail thus creates an alibi and gives the impression on the true reasons for his presence in Isère.

But immediately, the Bishop of Grenoble, thus placed in cause, he hastened, by a letter addressed to the Free Parole, and of which we give here some extracts, of con-
defeat Papillaud for having lied about the duration of the en-
Trevue and for having distorted the nature of his words,

Here is an excerpt from Mer Henry's letter:

Bishopric of Grenoble,

Grenoble, July 12, 1904.
Sir, |

Having been away from Grenoble for several days, I only receive visitors at
Today, communication of the article concerning me, published
in the Libre Parole of July 9th .

The character that the interview takes on, under your pen, that

'You came to ask me in Grenoble, is so completely
Disfigured, I feel compelled to issue a denial.

formal to your story.
You first say that you had a long

conversation. But I received you just as I was about to start
the train to get to a nearby parish; the
The car that was supposed to take me to the station was waiting in the
the bishop's courtyard and our conversation actually only lasted a few minutes

a few minutes.

This formal denial, which he should have expected, marran-
He didn't get involved in Papillaud's affairs; he tried again to
to counter the blow that was about to be dealt to him by publishing more-
Several articles on the more or less real negotiations
from the Waldeck ministry with the Carthusians.

These articles appeared in La Libre Parole on the 9th, I and -
July 12, 1904, under the title The Carthusians and the Ministry
Waldeck-Rousseau. i |

The documents for these articles had been provided to him
by his friend, Edgar Combes, who took advantage of the circumstance to attack members of the pre- ministry
cedent who at that time were at the head of the movement
anti-Combist, led by Millerand himself,

From all this it is evident that the visi-
the Fourvoirie lord, with "the air of a proud upstart",
Bearded and pot-bellied, that was indeed Drumont's Papillaud.
who claimed to Father Dom Michel that he wanted to render service to the Carthusians and to desire their continued presence in France.

His relationship with his friend Edgar Combes gave him-had a special credit and no canvasser could

better suited than the one who, denounced, compromised himself both the government and the opposition.

Hence, the agreement between the parties to remain silent on this affair and to organize the comedy that was played out at during the sessions of this Commission of Inquiry, known as the Million from the Carthusians.

We can see that Papillaud doesn't look out of place in the Trio of Valets Drumont, and in the chorus of insults and slander of which I was the object in exile, he had to do his part.

year

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CONCLUSION

When I began this work, on the Traffickers I was still in exile when I was facing anti-Semitism.

Since then, the borders have been opened to exiles I was able to control everything that was revealed to me during these over the last five years, on the countless trafficking of the Drumont and Co. House

Not only was I able to control everything that had been given to me revealed previously; but, for the past five months, every day

'brought me a new fact and new proof.

Therefore, I had to neglect many interesting things.

and edifying, for I would have needed more than two volumes

'like this one, to be honest.

I gave up on it, but I reserve the right to return to it later. everything I had to omit if, after the appearance of this

a sequel is necessary to complete the work.
to the series of misdeeds of Drumont and his acolytes.

—Many will also be those of our friends who turn away—
will appreciate the indulgence I have shown here towards some
political figures who have behaved very badly,
with regard to the Greater West of France and myself,
during those very hard and painful years
tests.

These characters owe this leniency to reasons
that all people of good heart will approve; and if I wanted
to forget, at least in the present, many betrayals,
acts of wrongdoing or cowardice are done out of gratitude.

16

y +

affectionate towards loyal and devoted friends, whose de-
devotion to ideas, and affection for the outlaw who
They suffered for them and never denied it.

Yet how many acts of perfidy, of skillful slander, or
coarse materials were used to tamp these devotees
to destroy these conditions!

11 It would have been easy for me to take revenge by publishing the whole
truth about events and accounts of individuals
who attacked me, or allowed me to be attacked, while they
were due, at my discretion, and to the spirit of sacrifice which
motivated me in all circumstances, before and during the
headquarters of Fort Chabrol and during, as since the process de la Haule Cour, a security that they employed
against the one who had, despite the calumnies and defamation—
the most atrocious observations, kept "a beef on the tongue".

If men, who have failed in their duty, that 'their
dictated the most basic honesty, they behaved

like real enemies; I also had the immense:

moral satisfaction, the only one that really matters for
For me, it's wonderful to see precious friendships born and strengthened.

who comforted and supported me during the most difficult times
_tics and the most distressing aspects of exile.

And because of the "good people" I forgot, otherwise by-
given, to the "others".

I even hope that these will allow me "to continue-
to honor this sacrifice to my faithful friends, and that they may not ohli-
will not be able to "sonyenir" me and tell me what I have
wanted to keep quiet.

In painful moments, I sometimes found myself convincing,
in the fatal isolation that is the lot of outcasts, of pro-
courageous tests, such as the one that Mr. de Lur Sa-
Luces sent a letter one day to the newspaper Le Soleil, so as not to...
to allow his name to be associated with the "conspiracy of silence"
organized against an exile, whose... they pretended to forget
name, while we were talking about reopening borders. to
Fraugais who had not pi ios a enoni de ns de si lon-
years.

"

Here is this protest, which was reproduced in the So-
the eye of May 30, 1905, much to the displeasure of Drumont and of
his gang.

About an interview.

We receive from Count Wuügène of Eur Saluces the
next letter: i - |

Mr. Director,

In the interview, published by Le Soleil on May 27th, I was told
lends the following statement: '

You will no longer be satisfied that appeasement will be obtained through simple means.
Three exiles return to France.

It was inadvertently that my interlocutor attributed to me
this way of counting My companions in exile.

Jo, I never forgot that there are four of us and wai not 'please Piñéontiôn de pusser sõús silence ñ. Dérouiédé that Mr. Jales Güérii, who, in Belgium as in France, at cn 'gervé toutes mas syiipatAiés. È

Jo, I would be infinitely grateful if you would be willing to record this small correction in your journal, etc. Thanking you in advance, I remain, Mr. Directortéür, to accept the expression of my distinguished consideration.

e Conte E. Dë Lor Salvem.
- Brussels, May 27, 1905. From the ze |

Pits late, at Mieuré of the return of the outlaws, Drumont __ and his gang went to demand Mr. Ernest Renauld, di- . rector of Le Soleil, the commitment not to speak of Jules `Guérin; and to be agreeable to these honorable Trafiquaïits of Anti-Semitism, Mr. Ernest Renauld fii coupe everything that, in the reports or interviews, contained: cerhant ro refour.enñ France, could displease the director"author of Free Speech. THE
This saved Drumont from having to read in 'të Soleit fa réponse very dignified work done by Mr. de Lur Safuces, interviewed by a new recruits hired by Gaston Méry.

This anti-Semite, of recent origin, asked Mr. de Eur Saluzzo: ,

— Mr. Jules Guérin?

He will say this reply: |

— I believe, sir, that you are iaoi at the Free Speech, and everything I could tell you about Mr. Jules Guérin could only be very unpleasant = your newspaper.

The new employee did not insist.

I obtained this detail not from Mr. Lur Saluces, but from ala several journalists present at the incident, who were amused based on the crestfallen expression of Drumont's envoy and Gaston Méry.

This protest by Mr. de Lur Saluces was not the
alone. "

Drumont had the following inserted one day in his songbook:
tage, a treacherous note about an e- communication.
Member of the Political Bureau of the Duke of Orléans.

This note was unsigned, naturally, and it "in-
"Went winding" but didn't name me.

I asked Mr. Bézine, the director, the question directly.
from the Political Bureau of the Royalist Party, and he replied to me
a letter too long to be inserted here, but van
In A he told me: | |

That the note, which Drumont spoke of, had never aimed at either
our organization of the Greater West of France, nor its
newspapers, nor myself, and that he had ever authorized it.
that it may be to distort its meaning and scope.

Drumont had, once again, committed an ignominious act.

And, since I'm talking about the Royalist Party and the Duke of Gold-
I want to destroy one of the is created by Dru-
Mount and its satellites.

Drumont had various things written or said in 1 killed >
first that Waldeck had made me hand over 200,000 francs, .

CONCLUSION * 485:

— We know that's a price to pay! — to denounce his trafficking —
It was so easy not to commit them! — then, a
. at another time, that it was the Jews who gave me these
200,000 francs — the Jews know the way to the
Drumont's treasury, and they know what they put in it!
Finally, to complicate his stories, Drumont had the
rumors circulated that the Duke of Orléans was providing Jules Guérin with an annuity.
100,000 francs a year!

I will not dwell on the generosity of Waldeck and the
Jews towards me, because until now they have not con-
'- siste only to grant me, with a generosity which I cannot
Let us be grateful: trials, searches, arrests
tions, prison and exile.

As for the Duke of Orléans, he would never forgive me for
to allow a similar legend to persist concerning the liber-

realities that Drumont attributed to him so gratuitously.

The truth is that neither the Duke of Orléans, nor any parliamentarian
politicians have never given me a single cent to help me
to endure prison and proscription; and that at the hours

difficult six years that I have just lived through in Clairvaux and
'In exile, difficult times created by the necessities' of the
An ongoing struggle, not for my personal needs, infinite-
more modest than those of Druront or his Inten-
However, I only found or asked for help from a few friends.
personal or family members. | ;

I would even add that there are charges that still weigh on
me and my own people were born exclusively from commitments
decisions made during the battle of recent years,
which cost us dearly — very dearly —'and in any case.

I said that I had overlooked a number of facts during
this study on the Traffickers of Anti-Semitism; and I have
He said the truth. SE

I didn't, in fact, talk about Syveton at such length.
that he would have agreed, and that it was my right to do so
for having been odiously slandered by the one who wrote to me

486" THE TRAFFICKERS OF ANTISEMITISM:

vait, fe 26 juin 190, én me demaridant uñ nouveau service
_and a new sacrifice:

Don't think us ungrateful, my dear friend, and count on it.
particular on the devotion and affection of your property
attached, |

Q. Syvaron.

To prove his gratitude, his devotion and his
affection, not only did Syveton pay Drumont the expenses
of the book signed Spiard, but he personally commissioned-
the two patients hospitalized at Fort Chabrol who, as soon as they were released,
had undertaken a series of blackmail operations...
three me; without success of the resie. |

Hardly had I been imprisoned at La Santé when I received, firstly, a
visitor, a first letter full of protests from
devotion and admiration, which concluded as follows:

We want to go to the Transvaal with about a hundred friends combat the English and risk our lives with the Boers. Would the GKAN Ocoinant want to make us the brother of this shipping #

The Great West fe marcka pas darié$ cefté combibirth; Because we had learned, from the beginning of the surrender, a number of interesting things on both characters and some of their acquaintances, ns

Therefore, I left their letter unanswered.

A few days later, a new letter reached me, but this time she was sent directly to prison. naturally seized, which is what its authors wanted, and inborn to the Cornission of instruction,

Orme, they threatened me with dangerous rebellions. In my opinion, the two individuals were summoned by the Setiäteur Bérenffés and his colleagues. ne

This threat could move me: and, in prison I n'üVA?S no longer has any voice" except in freedom, l

Two weeks later, yet another attempt at blackmail.

This time I was told about the brother's return to France of one of the two master-chancours who took refuge in London as a deserter, and who was determined, I was told, to rentre with very serious letters from M. de Lur Saluces.

I calmed the worries of my friends who were frightened of these works, especially, they rightly told me, that I was facing an exceptional tribunal where everything was to be feared.

I reassured them as best I could, it was heavy, I declared that in In any case, I will never submit to this blackmail, whatever the circumstances. that may be the consequences.

Later, in Brussels, while talking with Mr. de Lur SaLuces, my neighbor in exile, I knew what had happened to London with the deserter-blackmailer.

He, taking advantage of the fact that his brother's name was figu- would be among those besieged at Fort Chabrol, had solticité a relief from M. de Lur Saluces and the Duke of OrLéans, as a Frenchman in poverty, brother of an adversary government official and whose name had just been linked to a resounding event.

The first reason given was sufficient for the remission of aid; it was granted.

Dissatisfied with the amount given or enticed by a pre- As a first result, the deserter threatened to provoke a scanDale, then, to return to France to make revelations before the High Court, if he were not paid a large sum sum.

11 was turned away in London by Mr. de Lur Saluces, as His two accomplices had been recruited by me in Paris; with in his opinion, that at the slightest new attempt at blackmail, his The case would be referred to the English authorities.

And the character remained in London and kept his distance.

We can see that these collaborators, recruited by Syvôtori, ` Drumont. and C were well worthy of being included in the . troops employed against me, | |

They were not the only ones.

We probably remember the laudatory articles devoted to... created by a young rascal named Flavien Brenier, in the Free Speech from 1902 at the time of the elections.

Flavien Brenier was among the witnesses of the High Court; and his deposition informed us, with a shock that provoked protests from the part of several senators, that Brunet, the youngest of the accused — he had not yet drawn lots — had was arrested, imprisoned for five months for letters. very that had been written to him by the same Flavien Brenier.

He signed his letters "Flavien Brenier, of the Brothers" "of death!!!"

And, while the author of these letters compromisesaunts, it was said, was free and appeared as a te-

less, the one who had received them was imprisoned and brought before the court
to the High Court.

Drumont naturally took this Auri- into his service
The liaison of police officer Hennion, who had provoked Varresta:
tion of the young and likeable Brunet.

Another collaborator, whose Hennion report-
uses the name on several occasions, as 'author of de-
the accusations made by the High Court against the accused,
A Mr. Rochetal, also known as Claude Aclan, has, since 1899, his
Large and small entrances to La Libre Parole.

He is the official graphologist of Drumont and Gaston!
Méry and he works at both Libre Parole and Echo du
Wonderful.

The collection would not be complete if I did not mention-
There was also a gentleman from Liège, a correspondent of Drumont
and Devos in Marseille.

This individual had slipped into the Soleil du Midi and, one day,
The editors of this royalist newspaper discovered that
their new collaborator had been specially accredited
dited by Heunion, to Mr. Lesbres, special commissioner.
cial in Marseille, to provide information on

opposition parties in general, and on the organization
royalist in particular.

The indisputable evidence of the role of Liégeois alongside
from the Special Commissioner of Marseille were given to
Mr. Fournier, one of the shareholders of Soleil du Midi.

Mr. Fournier and his friends chased the informer away.
announced, and this was reported from all sides, notably to
Drumont, with whom he nevertheless remained a correspondent.

Drumont kept it; indeed, this man from Liège; and, on the day when
protests occurred, numerous and individual-
_gnées, he assigned him a well-chosen sub-correspondent.
That one too.

He was a reporter for a Dreyfusard newspaper who had
had been involved, a year earlier, and very actively, in the attempts-
tives of attacks against anti-Jewish deputies, denial

- in France after their election, and against Rochefort during of his trip to Algiers. | a

'\ We can see where Drumont's sympathies lie and we will wonder what powerful motive compels the director to Free Speech to fight the most dis- activists devoted to antisemitism, for being interested only in the fate the Mérys, the Devos, the Spiards, the Breniers, the Rochetal, dus Liégeois and other individuals of the same ilk, Police officers, informers, blackmailers form a _ association of individuals united by their natural affinities, by their vices and their needs; and the trouble they accomplicity is only dangerous when it is ignored or when one makes the mistake of believing it to be negligible.

Do I still need to mention a successful operation of Drumont against the Monte-Carlo Casino, including the Libre Parole, in its early days, did not sing precisely the

praise, which taught the director of this house

a game, a "song" of which Drumont had given Ia nafe. Drumont took advantage of this "blackmail" to peel ten of his shares at the price of 20,000 francs and to reproduce

in the Free Word of great announcements, on delights

isg ff

from the French Riviera and Monte Carlo, advertisements on the- which, says the Kling report, which I have already mentioned, DruMont-Devos levied heavy commissions.

It was useful, even essential, to make known all of this to the public, in order to show them the inner workings of the policy practiced by a clan of merchants, who have been playing on people's credulity for far too long. blique.

We will now understand how and why- all the efforts of the Opposition, all the dedication-

All the sacrifices were rendered sterile.

There is no real opposition; for if some:
The humble are faithful and devoted; those who have the pre-
The intention to lead them are the prisoners, the associates
or accomplices of the men they appear to be fighting.

It is the bad shepherds who shear the flock.
waiting to sell it to the highest and final bidder.
laugher.

When I left the halls of the High Court for
going to live in prison for several years and in
In exile, I said to my adversaries who had become my judges (1):

We have revolted against you and against the re-
regime that you imposed on us and we sought to-

a round of no's for those who, as much as we did, had suffered |

and we brought them together.

In doing so, we acted within the limits of our rights;
we will know how to continue this work and pursue it until-
that on the day when what we want will be consecrated by
final acts.

If we cannot do it, because you will have
Convicted, let me tell you that, even deep down

From my prison, I will have a satisfaction that will compensate me for

All my sufferings and all my pains: I will have done
my duty.

(1) Shorthand report of L'Éclair,

IE

I have striven to fulfill this duty without regret.
and without fear; I fought those whom I considered

corner our opponents and I gladly sacrificed everything-
trusted in battle.

Drumont later revealed to me that we still had
other enemies to fight and that he was at their head.

And, against him and against his accomplices I continued,
without fear and without weakness, to do my duty.

This duty is now fulfilled; if it requires others
I am ready to make the sacrifices.

But what I also want is that no one can doubt-
to testify to my sincerity and loyalty, in the fight that
I was forced to engage against men whom I
I believed my friends and assumed they were like me, and as much
that I am devoted to our cause.

Therefore, I cannot better end this final chapter of
my book, by recalling the offer we made (1), from
the first hour of the conflict created and desired by Drumont,
to destroy and eliminate an organization and a man
whose independence hampered his political maneuvering
financial. . OF

I therefore offer, even today, to Drumont and his
accomplices, the formation of a Jury of Honor which ju-
will manage my actions and theirs; and, if I have not told the truth

---

(4) Here is the note published in several issues of Anjijnif in particular
May 35th, June 4th and 8th.

HONORARY JURY OR ARBITRATION COURT

Messrs. Gaston Méry and Dovos claim that it is the Anti-Future, the Great West
from France and our friend Jules Guérin who wanted and sought controversy
current, to sow disorder among the anti-Semites.

They lied and they still lie! We have been proposing, for over six months,
your constitution of a Jury of Honor or an Arbitration Tribunal, whose
Members will be chosen, half by them and half by us, to decide the
dispute which they have created and for which they retain responsibility.

We have stated, and do state again, that if it is established that the Anfijuif
- did not tell the whole and absolute truth in the articles he published
We offer to acknowledge it and make a public apology.

We are still awaiting acceptance from these gentlemen and we leave it to them
Sincere and convinced anti-Semites have the responsibility of judging whose loyalties lie.

not the franchise.

-AOR THE TRAFFICKERS OF ANTISEMITISM

And only the truth, I promise to apologize to them. public. Sn |

But, if Drumont declines this offer once again Through a fair debate, he will be definitively judged and convicted. by all honest people and by all loyal supporters and convinced of a water 'which he exploited as a mercanti, like a Frafiquani without honor and without scruplepules. |

Jules GUÉRIN.

March 15, 1906.

pmp, Centrale de Paris, 48, ruo Saint-Sauveur. --A, PLOCQUE, Riregfsuÿr

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FOREWORD

A new current has carved its silence-
age in literature.

It was probably bound to happen.
because that's what happened.

However, since this movement is anti-Semitic, it
A source must have overflowed somewhere
part, or that a dike has been breached.

In any case, the current will go far.

Anti-Semitic literature is obviously
the product, still somewhat hasty,
of an instinctive and unconscious fear
in the face of the constant invasions of
Modern Jew. There is fear in the camps.
Christians; we count ourselves, and soon we
will decide.

It would be unfortunate if the timid attempts
of a purely defensive literature fus-
They felt slightly judged. The mockery, if
incisive of the Jews and the guilty insou-
the current generation's ciance will be able to
in the long run, to overcome the generous soft-
movement that makes its way through
Semitic anger and the astonishing naivety
Christian beliefs. The little ones and the
humble, I mean the Christians and the
Aryas, of Gallic, Germanic and race
Slavic people, I imagine, have the right to defend themselves.
and even with a bit of roughness, the
some remnants of their fortunes, which the
the ever-rising tide of Semitism has
not yet carried away. We shouldn't
that the timid Christian might become too accustomed to
to bear his yoke bravely and that,
Poor, ashamed man, he resigned himself to the role
of a vanquished man, all the more so, as they were astonished by
their victory, the Jews will soon be

embarrassed.

So let's get to work! Let's get to work! And since

The path is open, let's move forward without hatred, but also without fail.

It would be regrettable if the movement literary, given the public's taste preferentially gravitated towards stories that repeat to the reader what he already knows or what he thinks he knows — all seasoned of additions that are more or less correct and more or less entertaining.

The general public doesn't much like to ap-to take, fears having to be surprised without understand, and hesitates lazily to-before the aridity of a serious study. However, The study of the Jewish Question involves a appeal to the forces of meditation and calculation.

The work we are presenting to the public The public is serious and profound. The author has par-ran through countries where large agglomerations Jewish actions revealed the game gears and the force mechanism driving force; the darkness that hid from the Christians, the folds of Jewish consciousness

were uncovered by the author. But This is only a beginning, a pre-preparation for the study of the mysterious world where the weapons that enslaved are forged the economic independence of the Polish people, Russians, Hungarians, and Romanians hands.

The author has demonstrated great lucidity. cidity of mind by designating, without hesitation-without hesitation, the admirable and the Kahal's sinister institution, as source of all cohesion, community and Jewish solidarity. To the great evils of its

proscribed and abhorred race, Israel op-
The great remedy was proposed: the Kahal!

The author studies this learned organism,
not disdaining to dwell on the
details and symbolic ceremonies,
sometimes seemingly futile; devi-
nant, with the intuition of a member of a
proscribed nation, that everything is serious in
the arrangement of a power called upon to save-
towards the individuality of a race.

And who knows if the meditations of the au-
the author sometimes did not lead him to fire
from the study of the Kahal teachings
for the use of many a more sympathetic cause-
ethical?...

But for the Kahal to have been able to im-
to establish, as a sanctuary of solidarity
Jewish, it was necessary that the game of all organa-
nism, superior to selfish aspirations
mercantilism was diminished, slowed down, or
The kid was completely devastated.

The convergence of Jewish interests had to be
reduced to only achievable desires
by the community of action, to observe-
advance of the rules of strategy of an inexo-
rable discipline. The baggage that weighs down the
the Aryan's march, — nationality, the
Homeland, progress — so many burdens
of which the Semite must not be and is not
Not embarrassed!

Indeed, the Jews do not constitute a
Neither nationality nor a state, and their religious life
their very life is intertwined with their lives here-

vile. But this is a richly endowed race
endowed with everything that unifies, marks and acc-
centue the cruelly militant races.
Truths of a purely practical nature,
these truths, these rules that guide them in

the battles they wage against Christians, do not are neither numerous nor complex: the KaHal is there to interpret them. No point is The need for codification. The respect shown to us. surrounds the Kahal, less concerned with venerationtion due to its religious character rather than its practical utility, in the entanglement Jewish interests.

Hence the tendency of Jews to respect the most outdated traditions and the law customary law is the least applicable. Civil or religious, often both, the couJewish law is the only moral force, the the sole source of existence for the Jewish people. To be fair, it must be added that their obedience to the precepts of worship and to Kahal prescriptions often affect to the sublime. Such is the Jew, and such he will be

until the end of the centuries.

Christian peoples, however, suffer higher-order obsessions and they allow us to be distracted from economic worries through the worship of things to which the Jew He only offers a disdainful smile.

Since it's been bought and sold... revival, — science, literature, art, — The Jew buys and sells this and that. But the Jews do not produce!

Nevertheless, this scattering The activity of the Aryans benefits the Jews, that these beautiful things do not absorb.

It was therefore entirely appropriate that the An intelligent Jew, but of a different kind. (because his immense intelligence is inquiet and feverish), will choose her lot in outside the activities of his persecutors. Vain, proud, and vindictive, the The Jew wanted to be powerful and a persecutor. in turn.

Excellent calculator, — since there is of the Chaldean and the Arab in him, — he has understood that the handling of numbers will always have subtleties which the study will be repelled by dreamy peoples. Therefore, He thought that this numbers game would impoverish the obtuse Christian and will enrich the Jew toudays awake.

That was perfect reasoning. and there wasn't a single mistake in Jewish prophecy.

There is something better – with the help of politics, the The Jew was able to accelerate his race and arrive before the time to reach the coveted goal.

To subjugate Christian work, the Jews have found – always politics helping, – accomplices at the top of the social ladder. The emperors and the kings, who formerly pledged their jewels and their crowns among the SaloMons and the Abrahams, passed through the Jewish school and became excellent slow borrowers, naive discounters Modern times. The age of borrowing. Once inaugurated, the Jews took hypottheque on all future mortgages bles: State revenues, Railways, Canals, factories, etc. Is there still a A future free from mortgages? If so There is one, it is noted and approved by them.

Jewish power is therefore, in definitiontive, a contemporary product, born in the turmoil of the early years of century.

The Congress of Vienna, while peacefultrusting Europe, he signaled to the Jews, and they rushed to learn that the heavy liquidation of the wars of the Empire had need them.

Nothing is more ironically cruel than
the twists and turns that accompanied the advent
The restoration of the dynasty today re-
Rothschild clan!

At the fall of the greatest power
political, represented by Napoleon, suc-
the hatching began, almost without transition.
of the greatest financial power,
represented by a Rothschild.

Napoleon lands at the Gulf of Juan...
– Three months later, Rothschild de-
boat at Dover, announcing to the English
The good news from Waterloo...

The boat that carried this singular C-
sar in London, – where he immediately
the sweeping up of all French income – this
The boat was not armed for racing: no,
but it nevertheless served the first
A feat of financial piracy! (Which one
we pass the expression, in favor of the
truth.)

"All of this was wonderfully fa-"
"Cile," the founder of the pre-
first race of our current kings. We do not
will never know the judgment he had to bear
to, in his heart of hearts, on the revolt-
aunt's inability of Christians for the
liquidation of their accounts. As for the
kings and emperors – more authentic,
but less skilled than him, Rothschild,
small broker of a small German principle
mand, – these emperors and kings, astonishing

pastors of their people, have not com-
assumed that they and their people would sit-
to the emergence of a new power, and
that the workers who were working on the construction-
The powers of this authority were also
geniuses. Crowned heads – more or

less anointed, – do not have the knowledge infuse! They were going to have more soon worries. Their people, moreover, boring beggars of Constitutions, Charters and other freedoms of the same ilk, labor-intelligently ensured the game of Jews, by making... revolutions, – the-which always ended in trouble prunts, conversions and other... tri-Soups!

Well! This relentless war of Jews against Christian wealth, this war is silently directed by the modestes headquarters which have the name Kahal.

The author of Jewish Russia, despite his Slavic placidity, lets all the bitterness in his soul, upon realizing

that the Semitic flow undermines, saps and corroams the Slavic countries, already cruelly tested by their disunity.

Mr. de Wolski's work should to be continued and embrace the whole of the Jewish organization, which certainly changes depending on the resistance of the Christians Look, from how weak and fearful she was, asserts itself with varying degrees of energy.

Mr. de Wolski's successors they only have to follow in his footsteps and search-dear to penetrate the knot of the Ques-Jewish tion.

Poland and Russia can furto identify the only true elements of the analysis, because the Jews of the Slavic countries are the sp-cemeteries of the true fighters of the non-race transvestites. Jewish institutions have been there preserved almost intact; there has been there nor the friction that it brings in the Western countries contact with races natives, nor the influence of the ambient air which floats around a raf- civilization fine. The Jews of the West are all, at with the exception of the Portuguese branch, the descendants of the unfortunate people that the PoLogne once welcomed them. That's where it's necessary. to seek the secret of their power. The Kahal has preserved, in Russia and in Pologne, all its venerable primitif.

Let us, therefore, study the Kahal, — not for the satisfaction of archaeologists eager for research or scholarly work laughs at strange things, — but for our serious profit and for that of the gefuture generations, who will not have having to reproach ourselves for our sins of omission. Let's proceed with this study. the salutary terror that befits the vanquished. instead of pointlessly complaining about the suPriority of Jewish armament, let's take their weapons, since they have some merit, and Let's use it against them.

Is it necessary to add that the KaHal has given rise to a series of varieties, and

that the Union, for example, is one modern incarnation. — The Trade Unions Jews have piled up ruins! Their history The work also needs to be done.

Today, the danger is greater. because the Jew is more vigilant, he observes himself; If necessary, he will change his gait; he will rawill slow down or speed up, as needed, the rhythm of its forward march.

The author of Jewish Russia concludes by indicating the means to combat the danger of X Jewish absorption. The share which is the responsibility of the State is defined.

None of this will be able to avert the crisis, without the company's cooperation, whilethird, which should also be organized on the bases of Kahal.

And first of all, we should not hesitate to
to usher in the era of a robust and brutal
national selfishness, and not allowing
nothing but bouts of morbid sentimentality
come to hinder the work of the defense.

This defense organization, it

is a painful necessity in Russia;
but, if it is necessary to add a dose of
Inevitable hardship, let it be done, provided
that it be done methodically and consistently.

It is obviously up to the government, and
to the enlightened part of the public, that this
task should fall to, to the exclusion of
any element that could generate disorders.

The rural population and the popu-
The development of cities will have to learn that a
vigorous repression will be inflicted on
troublemakers, such as those who
have dishonored so many Russian cities.

Given the intelligence of the Jews, he
It is to be hoped that they themselves will indicate-
will give the government the paths to follow
to avoid either mass evictions,
either a series of vexatious measures including
the resurgence would be equivalent to a
cruel persecution.

In the very difficult question of the se- flow
submersible work of the ovens

Christian thousands, and in the presence of
the Christian inability to stem the tide
Given the nature of Semitism, it is natural that...
delayed measures, and consequently frustrating
gics, are proposed and discussed. There
There is a new danger here. It is dangerous.
to teach the people that its classes di-

Rigeantes did not see the calamity of far away, and that they were carefree at not to let the enemy attack the building social in its living works. Isn't it allowed today (the man from people), and isn't it up to us to repair The culpable oversights of our leaders? It was in Russia that the people held this reasoning and that he put it into action, by engaging in acts of barbarity and cruelty of which one would not have thought him capable-blue. The enlightened classes understood the danger; a severe crackdown stopped the Triumphant vandalism. That's good, but The trial is nonetheless still ongoing, because there is grounds for legal proceedings between the countries and

their Jews. We would have to appeal to all the lights and to all good will-so that the Jewish legal case is complete, fair and impartial.

In the meantime, we can point out a great unrest in the Jewish camp. Fear is a good advisor. Some-once a schism arose among the Jews habiting the south of Russia; and the Jews, so-called "spiritual Jews", a sect that appeared Lately, they have decidedly stood out traditions of ancient Semitism.

Every country gets the Jews it deserves.

France doesn't know enough about her own, but she is about to get to know them.

That is why Jewish Russia is a Informative reading for those who will to address this same question, placed in a different environment.

THERE

JEWISH RUSSIA

The Jews have formed themselves into

A state within a state.

Schiller.

We do not claim to address here a a new and unprecedented question. Because, whatevertion has not already been presented, analyzed, discussed, resolved even, from the most diverse, often the most opposed?

Since the beginning of the current century above all, the field of discussion and investigation The gation has expanded prodigiously. We have

much has been written, particularly about a corporatevery large ration, very powerful by the capital at its disposal, and which, thanks to of the right to asylum and civil rights of which she enjoys everywhere, has constituted itself as a State in share in each state. Divided into each locality into autonomous populations, it obeys a kind of secret government, both administrative and judicial, represented one by the Kahal (administrative commissioner), and the other by the Bet-Dine (judicial court).

This corporation is all of Israel, disseundermined in body, but united in spirit, purpose and of resources.

The Book on Kahal, published in language Russian (Vilna, 1870) by Brafmann (Jewish converti), clearly demonstrates the organization powerful Jews in all countries, surthroughout Romania and Poland, their tendances, the means they employ to parto achieve their goal, finally the strict discipline with to which every Jew submits. of its leaders.

This book on the Kahal has cast such a perdisturbance among the Jews living in Russia, by revealing their most intimate secrets, that in a very short time all the copies of the first edition were purchased by the Jews themselves, and by them destroyed, or burned damaged, or hidden.

However, these clandestine book burnings did not could have prevented a few copies of this publication, escaped destruction, may not be fell into the hands of the Christians, and as we were fortunate enough to have To obtain one, we have translated the parts the most salient ones, which we will give in this work, which, in truth, is only a collection of translated extracts from different languages at different times. It will be his merit and the guarantee of its sincerity.

First, to get an idea of the goal that the Jews continue and their aspirations more intimate, we begin with the dislecture by a chief rabbi, delivered at a secret meeting. This speech, taken from a English work published by Sir John Readcliffe, under the title of Report of Events political and historical issues in the ten recent years, reveals the persistence with which the Jewish people pursue, from time immemorial and by all possible means, the idea of "ruling the earth." Here it is in its entirety:

“Our fathers bequeathed to the chosen people of Israel the duty to meet, at least once each century, around the tomb of the grand master Caleb, holy rabbi Simeon-ben-Ihuda, whose science delivers, to the elected officials of each generationtion, power over all the earth and authority on all the descendants of Israel.

"The war of the people of Israel with this power which had been promised to Abraham, but which had been snatched away by the Cross. Trampled underfoot, humiliated by his enemies, constantly under the

threat of death, persecution, kidnapping
and rapes of every kind, the people of Israel
yet he did not succumb; and, if he dis-
Perseus covered the entire surface of the earth, that is what
The whole earth must belong to him.

"For several centuries, our scholars have read-
they bravely and with perseverance
rancidity that nothing can break against the Cross.
Our people are gradually rising, and each

[Day, its power grows] It belongs to us
this god of the day whom Aaron raised up for us
Desert, this Golden Calf, this universal Divinity
saddle from that era!

"When we have gone
the sole owners of all the gold on earth,
True power will pass into our hands, and
then the promises that have been
do to Abraham.

"Gold, the greatest power on earth,
— gold, which is strength, reward, the ins-
instrument of all enjoyment, everything that
Man fears and covets — that is the great
mystery, the profound science of the mind which
rules the world! That's the future!...

“Eighteen centuries belonged to our en-
enemies, but the present century and future centuries
must belong to us, the people
of Israel, and will surely belong to us.

"This is the tenth time, in a thousand years of
atrocious and relentless struggle with our enemies
that gather in this cemetery, near
from the tomb of our great master Caleb, saint
Rabbi Simeon-ben-Ihuda, the chosen ones of each
generation of the people of Israel, in order to con-

to be certain about the means of taking advantage, for
our cause, the great faults and sins that
our enemies, the
Christians.

“Each time, the new Sanhedrin*1 has proclaimed and preached the merciless struggle with these enemies. But, in none of the previous centuries, our ancestors had not managed to concentrate in our hands as much gold, – consequently- power level, – than the 19th century we are part of it. We can therefore to flatter, without reckless illusion, to reach soon - our goal, and to look with certainty about our future.

“The times of persecution and humiliation” bonds, – these dark and painful times that the people of Israel endured with such heroic patience – are very fortunate past for us, thanks to the progress of civilization the adoption of the religion among Christians, and this progress is the best shield behind which we can to shelter ourselves and to act, to take a step forward quick and closes the space that separates us incore of our ultimate goal.

"Let's just take a look at the state of ma-

JEWISH RUSSIA

Europe's territory, and let's analyze the resources that the Israelites have acquired since the beginning of the current century, by the only due to the concentration in their hands of immense capital at their disposal... in this moment... Thus, in Paris, in London, in Vienna, in Berlin, in Amsterdam, in Hamburg, in Rome, in Naples, etc., and at all the Rothschilds' homes, Everywhere, the Israelites are masters of the... if- financial tu- several billion; – not to mention that, in each locality of second and third order, They are still the ones who hold the funds in circulation, and that everywhere, without the sons of Israel, without their immediate influence, no financial transactions, no work important, cannot be executed.

“Today, all emperors, kings and reigning princes are burdened with debt, contowed for the maintenance of large armies and permanent, in order to support their thrones faltering. The Stock Exchange lists and settles these debts.

yourselves, and we are largely masters of-
stock market values on almost all platforms
These. It is therefore necessary to make it even easier, more and more so.

Furthermore, the loans that we need to study, in order to to make ourselves the sole regulators of all the values and, as far as possible, take-dre, in pledging the capital that we we provide countries with the exploitation of their railway lines, their mines, their forests, from their large forges and factories, as well as other buildings, or even the administration-taxation.

"Agriculture will always remain the great wealth of each country. The possession of large landholdings will be worth tou-days of honors and a great influence to the holders. It follows that our efforts must-tender wind also to what our brothers in Israel make significant territorial acquisitions riales. We must therefore push as much as possible to the splitting of these large properties, in order to make us aware of their acquisition quicker and easier tion.

"Under the pretext of helping the working classes, it is necessary to make them bear to the great landowners all the weight taxes, and, when the properties have having passed through our hands, all the work of the day-

nationalists and (Christian proletarians will become for we the. source of immense benefits.
"Poverty is slavery," said one poet. The proletariat is the very humble s-speed of speculation. But oppression and the influence are the very humble servants of the spirit that cunning inspires and stimulates. And who therefore could refuse the children of Israel the es-
"Took, prudence, and perspicacity?"

“Our people are ambitious, proud and
Eager for pleasure. Where there is light,

There is also shadow, and that is not without the reason that "our God gave to his people chosen » the vitality of the serpent, the cunning of the renard, the falcon's eye, the memory of dog, solidarity and the instinct for association Beavers.

“We groaned in the slavery of Babylone, and we became powerful!

“Our temples have been destroyed, and we have thousands of temples have been re-established in their original positions!

"For eighteen centuries, we were enslaved" ves, and in the present century we are- my statements and placed above all the i's Other peoples!

"It is said that many of our brothers in Israel convert and accept Christian baptism Well... Never mind!... The baptized can They can serve us perfectly; they can become- to provide us with aids to walk towards new horizons, which are incore currently unknown; because the novices they still care about us, and, despite the bap- their very bodies, minds, and souls They remain ever faithful to Israel. In a century At most, they will no longer be the children of Israel. who will want to become Christians, but rather the Christians who will align themselves with our holy faith; But then Israel will reject them with contempt!

"The Christian Church being one of our most dangerous enemies, we must work with perseverance to diminish its influence. Therefore, it is necessary to graft, as much as possible, into the intelligences of those who profess the re- Christian religion, the ideas of free thought, skepticism, schism, and provoking the religious disputes, so naturally fertile- divisions and sects within Christianity nism. Logically, we must begin with to disparage the ministers of this religion; to-

Let's declare open war, let's provoke suspicions about their devotion, about their con- private duite, and, through ridicule and mockery, we will be right about the consideration atta- attached to the state and to the habit.

"The Church's natural enemy is the light- first, which is the result of the instruction, natural effect of multiple propagation of eoics. Let's focus on gaining influence on young students. The idea of progress has as a consequence the equality of all religions gions, which in turn leads to sup- pressure, in the study programs, lessons in the Christian religion. The Israelites- lites, through skill and knowledge, will obtain without difficulty in obtaining professorships and professorial positions sisters in Christian schools. Therefore, Religious education will remain relegated to the family, and as in most families- There isn't enough time to monitor this. branch of education, the religious spirit will gradually diminish and, little by little, disappear- will completely disappear.

“Every war, every revolution, every political or religious upheaval that occurred in

the Christian world, bring the moment closer where we will reach the ultimate goal towards the- which we tend.

“Trade and speculation, two branches Fertile plants with large profits should not never to leave the hands of the Israelites. And first, we must monopolize the al- trade Cool, butter, bread and wine, because by there we will become absolute masters of all agriculture and in general of all the rural economy. We will be the dispens- grain sellers to all; but if it happened some discontent, produced by the misery among the proletariat, it will always be us- easy days to shift the blame onto governments.

“All public sector jobs must be ac- transferable to the Israelites, and, once they became

holders, we will know, through obsequiousness and
through the perspicacity of our agents, penetrate
up to the first source of the true in-
influence and true power. It is understood
that this only concerns those jobs to which
are attached the honors, the power and the
privileges; for, for those who demand sa-

See, the work and the effort, they can and must
to be abandoned to the Christians. The Magistra-
For us, ture is a first-rate institution
importance. A career at the bar develops
the most the faculty of civilization and initiates the
more to the affairs of our natural enemies
Christians, and it is through this that we can
reduce them to our mercy. Why the Israelites-
Wouldn't the lites become ministers of
public education, when they have so often
The Israelites had the finance portfolio?
must also aspire to the rank of legislator.
with a view to working towards the repeal of the laws
made by the Goyim (infidel sinners)
among the children of Israel, the only true faithful
by their unwavering devotion to the saints
Abraham's laws.

“Moreover, on this point, our plan touches
to the most complete realization; for progress
We were recognized and granted almost everywhere
the same rights of citizenship as to Christians;
but what is important to obtain, what must
to be the object of our ceaseless efforts is
a less severe law on bankruptcy.
We will make a gold mine out of it for ourselves.

richer than the mines of old
California.

"The people of Israel must direct their ambitions"
tion towards this high degree of power from which des-
They receive consideration and honors.
the most effective way to achieve this is to have
the ultimate control over all associations in-
industrial, financial and commercial, by
guarding against all traps and all seductions

which could expose him to the danger of prosecution
your legal proceedings before the courts of the country.
He will therefore contribute to the choice of these kinds
of speculation, prudence and tact, which
are characteristic of his innate aptitude for
business. We must not be strangers to
nothing that earns a distinguished place
in society: philosophy, medicine, law,
music, political economy, in a word,
all branches of science, art and
literature, is a vast field where the
successes must give us a large share and
to highlight our aptitude. These vocations
are inseparable from speculation. Thus, the
production of a musical composition, not
Even if it is very mediocre, it will provide for ours

a plausible reason to elevate on a pedestal
it is to surround with a halo the Israelite who in
will be the author. As for science, medicine
They must also do philosophy
starting from our intellectual domain. A me-
the doctor is initiated into the most intimate secrets of
the family, and as such, has in its hands
the health and lives of our mortal enemies, the
Christians.

“We must encourage alliances ma-:
triumviral relations between Israelites and Christians. Because
the people of Israel, without risking losing to
This contract can only benefit from these alliances.
these. The introduction of a minimal amount of;
Impure blood in our race, chosen by God,
cannot corrupt it; and our sons and our
girls will provide, through these marriages, alliances
these with Christian families in possession-
sion of some ascendancy and power. In
in exchange for the money we will give, he
it is only fair that we obtain the equivalent
influencing everything around us. The
kinship with Christians does not entail a
deviation from the path we have
traced; on the contrary, with a little skill,

She will, in a way, give us back the role of arbiter.

of their destiny. It would be desirable that the
The Israelites refrained from having as masters-
these women of our holy religion, and
that they choose them for this role from among the
Christian virgins. Replace the sacrament
of marriage in the Church by a simple contract
before any civil authority, would be
of very great importance to us, because
then Christian women would flock to
our camp.

"If Gold is the first power of this
world, the second is undoubtedly the Press.

“But what can the second do without the first?”
primer?... As we cannot realize
everything that has been said and projected above without
The support of the press, we must have our own
president in charge of all newspapers
Daily life, in every country. Possession
gold, skill in choosing and using it
means of making capacities more flexible
venal, will make us the arbiters of opinion
public union and will give us empire over
the masses.

“By walking in this way, step by step, in this

our way, and with the perseverance that is our
great virtue, we will repel the Christians
and will nullify their influence. We dictate-
let us give to the world that in which it must have faith, that
that which he must honor and that which he must curse.
Perhaps a few individuals will rise-
will they turn against us and will they launch the in-
swears and anathemas; but the docile masses and
ignorant people will listen to us and take our
gone. Once they were absolute masters of the press,
we will be able to change ideas as we please
on honor, on virtue, on integrity
of character, and to make the first attack and
the first blow to this institution, sacrosanct-
holy until now, the family, and in con-
summon the dissolution. We will be able to extir-
through belief and faith in everything that our
enemies, the Christians, have until this moment
revered, and, making us a weapon of the entrainment-
the birth of passions, we will declare a
open war on everything we respect and

still venerates.

"That everything be understood, noted, and that cha-
that the child of Israel may be filled with these true
principles. Then our power will grow

like a gigantic tree, whose branches
They will bear fruit which is called
wealth, enjoyment, happiness, power, in
compensation for this hideous condition which,
For many centuries, the tunic was a common item.
of the people of Israel!

“When one of our own takes a step forward,
that the other follow him closely; that, if the foot
He slips, he is rescued and helped up by his core-
religious leaders. If an Israelite is summoned before the
courts of the country he lives in, that his brothers
religious people hasten to give him help and
assistance, but only when the defendant
will have acted in accordance with the laws that Israel ob-
serve strictly and keep for so long
centuries.

“Our people are conservative, loyal to the
religious ceremonies and customs that
Our ancestors bequeathed it to us. Our interest
(requires that we at least feign zeal for
the social issues that are on the agenda
day, especially those relating to improvement
ration of the fate of the workers; but in reality
our efforts must aim to seize control of
this movement of public opinion and to the

to direct on public issues. The admission-
regulation of the niasses, their propensity to
to deliver to eloquence, as empty as it is sonorous,
whose echoes reverberate through the crossroads, making it a
Easy prey and a docile instrument of popu-
larity and credit. We will find without difficulty
difficulty among our own the expression of feeling-
fabricated statements and as much eloquence as the
Sincere Christians find them in their en-
enthusiasm.

"We must maintain the proletariat, to subject it to those who have the mamoney transfer. By this means, we support We will raise the masses, whenever we want; we will push them towards upheaval, towards revolutions, and each of these catastrophes advances our private interests by a great leap forward and brings us rapidly closer to our unique goal: that of ruling the earth, as This was promised to our father Abraham.

II

A prominent publicist, Toussenel, in a a work entitled "The Jews, Kings of the Fifth Era" published in Paris towards the end of the first half of this century, speaks in these terms of this great chosen people of God, a name that the Jews are awarded at all times and that they are awarded Again :

"I do not bestow the title of great people" to a horde of usurers and lepers, charged to all of humanity since the beginning centuries, and which drags its way across the globe hatred of other peoples and his incorrigible pride.

"A race forever defeated, punished, enslaved, still regretting slavery and onions of Egypt, and always ready to return to

the cult of the Golden Calf, despite the signs of the God's wrath!

"Just ask those Jews who are winning" With us, hundreds of millions in one year if they are excessively keen to see the walls again So many tears from Zion?

"What if the Jewish people were truly the People of God, he would not have put to death the Son of God! He would not continue to exexploit, through parasitism and usury, all the workers whom Christ wanted to redeem and who are God's militia; and God would not have not marked with the seal of anathema, in him inafflicting leprosy, as he inflicted leprosy to the pigs.

"Through charity, reason, and faith, anatheme to all the impious religions that say Evil God! For these religions are of the invention of men inspired by the spirit of Satan, and who made their God in their own image; and the impiety of dogma can be measured by the inhumanity of its sectarians.

"Now, what people has been more bloodthirsty?" in his revenges, more persistent in his hatred and in his contempt for the rest of humanity

Manita, that the Jewish people? Wherever this lives race, we defy anyone to show it to us occupiedassigned to a useful and productive function; occupiedinterested in something other than cheating and robbing the nation that received her into its bosom" (Aucheating, France, Poland, Prussia, Paissia Romania, etc).

"Despite all the philanthropists" and charlatans of liberalism, we supportnot that all these nations must atone cruelly the wrong of their charity towards the Jew; imprudent charity, deplorable charity of which the great thinkers of all centuries their had warned of the dangers in advance; for Tacitus, the most illustrious of the historians of the agetiquity, already rising up against the indomitable pride and the spirit of deceit of the Jewish people. Dossuet cannot help but write "that the Jews are no longer anything to the Pieligion and to God, and that it is right that their ruins be spread across the earth, as punishment for their hardening; » Voltaire kills the Jew under the epigram; Fourier condemns the admission Jews granted citizenship, saying:

"It is therefore not enough for civilized people to

to ensure the reign of deceit; it was necessary to-

to call upon the nations of usurers for help,
The unproductive patriarchs. The Jewish nation
is not civilized, it is patriarchal, lacking
no sovereign, recognizing none
secretly, and believing all deceit to be praiseworthy,
when it comes to deceiving those who do not pra-
They don't flinch at his religion. Every government
Therefore, anyone who values good morals should...
to compel the Jews and force them to work
productive. When we have recognized — and this
political science will not be long in coming —
must focus on reducing the number of mar-
chands, to bring them to the competition ve-
ridiculous and supportive, it will be hard to conceive
the incompetence of this philosophy which calls for
his aid a completely unproductive race, mer-
cantile, to refine commercial frauds
already intolerable conditions.

He is the profound thinker, whose ruthless
logic delivered the final blow to the com-
anarchic trade, denounced in the United States
fifty years in advance, the advent of the
mercantile feudalism and the reign of Judah.
And note that the governments of

Prussia and Russia (hardly suspected of utopianism)
were brought in twenty-five years ago by the
force of circumstances, to be applied to their subjects
the Israelites the political principles set forth in
the preceding lines. These governments
did not want a separate nation in the
nations they administered.

Napoleon I, in 1805, with his own hand then im-
perial, adds the following annotation in the margin
in § 12 of the draft reform relating to the question-
Jewish connection: "It would be absolutely necessary to search
the means to tighten as much as possible
Yagiotage practiced by Jews, to eradicate
this organized fraud, as well as usury
exercised by the members of a corporation
which, by its religion, its customs and its traditions
tions, forms a separate nation within the
French nation (1). »

Look at the Muslims. They don't have, like
we, to reproach the Jews for the torture of

their Redeemer; and yet no people Christians have never professed their faith in Jews. as much contempt as for the Arab and the Turk.

(1) Algemeine-Zeitung. Der Juden-thumbs. 18ii, p. 300.

Why is that?... Because the Jew has never wanted to pursue no other profession than the traffic and wear and tear.

Europe is subservient to domination of Israel.

The Jew struck all states with a new old mortgage, and a mortgage that these states will never be able to repay with their income. The universal domination that So many conquerors have dreamed of it, the Jews have in their hands. The God of Judah has kept his word to the prophets and gave victory to the sons of Maccabeus. Jerusalem imposed tribute on all empires. The first part of the revenue pupublic of all states, the clearest product the work of all, passes into the stock market Jews, under the name of interest on the national debtnational.

And note well that not a single Jew does any work useful with his hands. It must therefore be repeated that he There is no possible alliance between this racethere and we Christians; and the proof of this is that most of the distinguished Jews of that time abThey swear by Judaism.

That the Jewish people produced brilliant individualities in the arts, poetry, the From a scientific standpoint, this fact is undeniable; but How many could we cite from this number? elite, however small, including the name and glory do not recall the idolatry of Gold, innate in this race?... That the people that a Jew was endowed with powerful organizational faculties satrices, we can no longer deny it; but we cannot deny that his responsibility is aggravated by the misuse he made of his higher faculties... Vultures are too large birds, and which soar high in the air; we admire it well sometimes in their flight; this nevertheless does not prevent that we do not feel a repulsion and a invincible disgust for these predators imworlds that feed on the flesh of Corpses!

Peace to the workers of all nations! But get rid of these parasites, these usurers, these Monopolizing Jews!... these children of Israel, sons not degenerate from the Pharisees and scribes who crucified Christ!

III

Now listen to Brafmann, a Jew whoverti. Here's how he talks about his former coreligionists, in his Book on Kahal, that we mentioned above:

"Born and raised in the Israelite religion, that I practiced until the 34th year of my life. I was sufficiently initiated in the knowledge sources I had to draw from to execute the orders of the Synod of Saint Petersburg aiming to find ways to to use to paralyze the influence of consaunt and active Jews on those of their coreligionists who might intend to to become Christians.

"The intimate relationships I have maintained"

ves among my former coreligionists have facilitated the coordination of important documents which, in the Book on Kahal, which I am publishing, shed a vivid light on the situation and the tendencies of Jews in general.

"These documents thus collected, and consisting in letters, notices, deeds, correspondence, provisions, etc., are such as to lift the The veil and mystery that conceal the organization internal to Jewish society, make its reason

to be an enigma, and allow, much more
that all the research done up to this point-
ment, to penetrate the secret means to which
They resort to it to ensure their survival, too
despite the influential position they claim
occupy in Europe and throughout the world.

"The most important part of these documents"
comments, completely ignored by the public, are being made
the imposition of over a thousand Kahal ordinances,
that is to say, of the administrative government
of the Jews, and of the Bet-Dine, judicial court
introduced by the Talmud, two authorities with-
which the Jews are subject to and of which they exe-
They blindly follow the prescriptions.

"The importance and significance of these

documents are nothing less than demon-
clearly outline the practical means that...
how much the Jews struggle to live, and how much these
methods deviate from the theory developed
in the Talmud, a theory that formed the ancient
Jewish society and which is understandable for
only those who were raised in the Synagogue.

"Thus the Talmud does not clearly mark
the share of authority attributed to the Kahal and to
Bet-Dine in the regulation of life
of the Jews. The doctrine or theory that governs the
the conduct of Jews today is a theo-
a completely new laugh, composed capriciously,
without a foundation, neither traditional nor written, and we
will be seen in the documents in question,
how the Kahal understood and resolved
this practical approach to life. The documents
items classified under numbers 16, 64, 131, 158 that
we give to chapter iv deserve a
special attention should be paid, because they establish:

1° That the despotism of Kahal forbids the
Jews to invite anyone to their parties
family, such as preparing their food and
their drink, without express authorization;

2.

"2° That to this question: What character in the eyes of the Jews take on the laws of the country in which they live? The Talmud answers: here, Dine demalhute Dine (that the laws of Caesar) must be those of the Jews); there, that the laws Caesar's laws only oblige the Jews in what It touches Caesar personally, but those who govern the country of which Caesar is the leader are not mandatory for them, as by for example, the judgments rendered by the tribes judicial and administrative bodies, which, under no pretext can compel the Jews living in this country. Elsewhere, the Talmud resolves the question in an exclusive sense, for So to speak, of the two solutions mentioned above, and said: Rabanon mikve ma,lke (The Rabbis) are Caesars). These different texts of the Talmuds can be, and often are, interpreted differently. Thus, being admitted the interpretation given by the Kahal, it follows-it was true that the Jews, fulfilling the functions of judge in the courts of the countries they they live in, do not form their opinion based on the text of the codes, whether civil or criminal, who make the law in the country, and do not render

their verdict according to the letter of these codes, but must simply comply with the predescriptions of the Kahal, and according to the opinion that the Kahal and the Bet-Dine were formed in advance in every case.

"3. On this other question: How the Should Jews consider real estate ownership? property and movable property belonging to those who Are they not of their religion? The Talmud answers in such an intelligible way, and by blending, so to speak, black with white, that all A Jew can translate this answer as he sees fit. tends, and thus attributing to itself the right to induce in error and to deceive any individual who is not not one of his own.

"In the acts and documents cited in the Book Regarding the Kahal, we will see that the Kahal, in

each district he rules despotically,
sells to the Jews Hazaka and Meropiié, that is to say-
to state the right to exploit not only the pro-
real estate and personal property belonging to
individuals who are not Jewish, but
"Even the people themselves."

In short, the documents cited in the
Book on the Kahal (and of which we give

extracts, translated parte in qua) demonstrate
that the Kahal and the Bet-Dine, which for a long time-
Time uncontrollably regulates personal life
and public opinion of the Jews, hardly follow the
prescriptions of the Talmud; and that the ordinances-
opinions issued by these two Jewish authorities
and confirmed by Hevem (oath or an-
theme) are observed more strictly by
the Jews than the laws written in the Talmud.
They will reveal the secrets of mo-
They mon-
will reveal, even to the point of obviousness, by what means
and by what circuitous routes did the Jews, who,
formerly, were not allowed to enjoy
civil rights in most of the
European countries, however, have managed,
in many countries, to supplant in
the affairs, the element foreign to their religion,
to amass large sums of capital, to mortgage
to their advantage all real estate properties
lières, and to become masters of commerce and
of industry, initially exercised by the individuals
genes; how this was finally accomplished and
is accomplished daily in the provinces
western and southern Russia,

in the Kingdom of Poland, in Siberia, in
Romania, and even, at the beginning of this
century, in some departments of the
France (letter from Napoleon I to Champagny,
dated November 29, 1806), where, despite the
minority of the Jewish population, which does not exceed-
It's not known if there are 60,000 souls, a significant portion of the
real estate and personal property, appar-

attached to Christians, have passed into the
hands of the Jews, who already enjoyed this
Civil rights era.

"The best proof that the Jews for-"
They have long pursued their goal, without
No failure discourages them, it's the protesta-
recent tion of the inhabitants of Romania; pro-
testimony which contains the same grievances as
those already formulated in the complaints submitted
to the authorities of Vilna, in 1865, by the inhabitants
Christians. {Collection of laws by Dubenski,
(page 222.) And that's why in several
In European countries, sometimes they gave, sometimes they
reinstated the civil rights granted to Jews,
in order to escape their pernicious influence,
to their intolerable invasion of all
the branches of commerce, industry,

of real estate and personal property.

"Finally, the documents we are talking about"
show why the efforts attempted and the ca-
pits sacrificed in the 19th century by several
European governments, to transform the
Jewish character and to shield from their para-
deadly sitism, peoples and countries, have been unsuccessful
killers. The publicity given to these documents and
the reflections they inspire, however
suggested, in 1871, to the civil authorities of
provinces of northern Russia, the measure of
suppression of Jewish institutions in Kahal
and of the Bet-Dine.

"The authenticity of these documents is cons-
felt by the age of the paper on which they
are written; by the uniformity of writing of the no-
to keep silent about who wrote them; by the signs of water
on the paper which mark the letters B. O. F.
EB; finally, by several signatures which are
completely identical on the date documents
different. — All the ordinances of the Kahal
date from 1794 to 1833 and are classified,
in the Book on the Kahal, chronologically,
perfectly identical to the originals.

"A careful and thorough examination of these

questions and answers regarding the rule-
the way Jewish life is lived will lead to this cons-
In conclusion, the main purpose of these regulations,
as well as acts which were the result of it
The sequence was to acquire the most influence.
'possible on Jews and Christians'.

IV

Here are the acts and documents if important ones that we have announced and which we have just shown the serious significance-tion. They are classified in the Book on the Kahal, under numbers 16, 64, 131 and 158.

No. 16.

Regarding the rules for party invitations
family.

At the celebration held on the occasion of the circumcision
The following may be invited to the newborn's home:

1° Family members, up to the seconde generation inclusive.

2. Direct parents, that is to say, fathers and the mothers of the father and the mother of the newborn-Those born are required to attend the celebration.

3° The Gevater-Sandeke (respectable character)

who, during the circumcision ceremony,
holds the child on her lap).

4° The three operators, Mogel, Força and Macice.

5. The one who recites the prayer over the cup after the operation.
G0 Five close friends and the Melamed.
7. Two neighbors on the right and two on the left living on the same side of the street, as well as three neighbors living on the opposite side of the street,

Right across the street.

8° Tenants of private apartments, of shops or boutiques may also be invited by the owners of these apartments, magasins or shops.

9. The shop partner; the employees and year-round workers, the barber and the tailor of the House.

10. The leaders of the Jewish corporation of the city, as well as the Jewish employees of the municipality.
11° A member of any confraternity has the right to invite the head of this brotherhood.

12. The servants of the synagogue, if they possess- the Kahal certificate attesting to their functions tions.

For the celebrations held on the occasion of the weddings The invitations can be the same as for the celebrations held on the occasion of circumcision, and in addition, ten close friends of the groom and the bride's bridesmaids.

At the festivities held to celebrate the wedding or circumcision by the poor who cannot- If

wind them execute them only with the help of a contribution of their wealthy coreligionists, we are not bound to observe the above-mentioned requirements.

It is prohibited, under the penalties mentioned and explained by Ilevem (anathema), to dance the the Sabbath day following the wedding day.

It is only permitted to celebrate the newlywed at following a formal invitation.

The Jewish tailor of the town who marries off his son or his daughter in another locality, and organizes the party weddings outside the city, cannot invite no one from the city he lives in, and he is forbidden to the inhabitants of this city to send to the new married calves Droche-Geschenk (gifts of wedding).

Under penalty prescribed by the Hevem (anathema), It is forbidden to the Chamochins (servants of the synagogue) to invite, to the festivals held on the occasion-sion of marriage or circumcision, others people other than those registered in the parapped and signed by Schade-Mechamoche-iïakhil (one of the Jewish notaries of the city), who must certify-proud that the register was compiled in accordance to the prescriptions of the Kahal.

It is also forbidden for the one who gives the party to invite people other than those who have were entered in the register: as also it is expressly forbidden to any person of religious-Israelite group to attend the festivals given by their co-religionist, if she is not invited and called by Chamochin.

The violation of all the above requirements This will be considered equivalent to perjury. Whoever commits this offense will fall from severe punishments, fines, to which Nothing can take it away. Xi, his consideration personal, nor that of his family , nor any other exemptions will have no value. While those who will submit to these prescriptions, joy and all the approvals will always accompany them, and they will be blessed. Let them rejoice at the feasts don-born through their sons, grandsons, and grandsons of their grandsons.

Peace to Israel! May God's will be done.
pleats!

No. 64.

Rules to follow 'by those who want to give' dances

(This document is written entirely in Jewish jargon,) so that the lower class of the Jewish population, which does not I don't understand Hebrew, but I can't grasp the thought and the sense.)

On Monday, the day before the 1st of the month Sivon 55^9, the The following proclamation was made in all the bynagogu.es:

Listen, People of Israel! Your leaders and chosen ones, speak out!
consulted with the president of the Bet-Dine, ar-
They resume this following:

1. From this day forward, it is not permitted, to whom

throws a party on the occasion of the wedding or the circumcision, to offer to his guests, nor gingerbread, no brandy, but only meat dishes.
However, to the poor, if the Kahal grants it with express authorization, it is permitted to offer gingerbread and brandy, while conforming however, regarding the requirements relating to invitations.

2° Under the penalties stipulated and explained by the Hevem, it is forbidden to men as well as to women, during the congratulations of the Shaloim Zahor (the birth of a son), the first Saturday after the diapers, to taste the brandy, the gingerbread, jams, cakes and...
very delicacies; and it is also forbidden to women to taste all kinds of delicacies on the occasion of the congratulations on the birth of a girl. An exception is made, however, in favor of the closest cousins. It is forbidden also for visitors to take with them into town These treats. Sending gifts outside composed of similar things, by those who don-
The party is also prohibited.

3° It is forbidden to hold parties in the se-
Maine which precedes the one in which the circumcision ceremony, as well as in that which follows it. The day before the ceremony, we can celebrate and receive the poor and, except the Savars (1),

(1) Savars (organizers of the festival). — The festivals, among The Jews have a unique appearance. Each guest receives a portion of each dish; the function of these Savars is

No one should touch or taste any of the food.

4. It is forbidden, on the day of circumcision,

to invite people other than the bride to dinner Raine, the midwife, the mother of the woman in labor and her husband's mother, as well as the mother of the marraine if the latter is a young lady and has already been fiancee.

5. It is forbidden to celebrate someone on the day when The midwife leaves the house; these invitations are reserved for the day of the ceremony.

6° For the celebration held on the occasion of the circumdecision, we can only invite other people those indicated by articles 1, 2, 3, 5 of the document ment (classified under No. 16) and three Savars.

7. For the celebration held on the occasion of the wedding, children and people can be invited and plus a Savar and the bridesmaids.

8. The head of the Jewish population in the city may also invite some of the leaders on his behalf of brotherhoods.

9° Invited members belonging to the confuneral brotherhood may invite the head of this brotherhood.

10. The fiancé who arrives from another locality, to get married in the city, can invite the one to thewhich he lodged in before the wedding ceremony.

reduced to sharing and distributing larger portions larger and bigger for guests who enjoy a greater consideration among the Jews, either by their jobs, either through their honorary positions or through their fortune.

11° The following officials of the synagogueThe following may be invited: the city rabbi; the cantor with the choirs; the one who recites the psalms; the preacher of the holy brotherhood funerals and the Schulkempler (1). As for the other servants of the synagogue, we owe to them tipping is permitted, but it is forbidden to... invite.

12° Under the penalties set forth and explained in the Hevem, it is forbidden to the inhabitants of the city to celebrate the wedding outside the city, without an express authorization from the Kahal, which the finwhether she was a young lady, a widow, or a divorcee. And those those who obtain this authorization will not be able to do not leave the city before paying in advancethe Rahasch (tax) equal to that which the new Married calves are obliged to pay when they They get married in the city.

13° It is forbidden to hold more than one celebration, before and after the marriage, either from the husband, either from the woman.

14° It is forbidden to have more than three at the festival musicians, except for the Beidhan (improviser).

15° It is forbidden to feed the muscientists more than three times a day.

16° For the dinner which takes place while we are ha-

(1) Schulkempler: the one who calls the Jews to the Synagoguegogue, on ordinary days by striking with a hammer of wood on the shutters of Jewish dwellings, — and the days of celebrations, shouting loudly in the streets: In-schul-akidney (children of Israel, to the Synagogue).

For the new bride, it is permitted to invite young people of both sexes.

17° 11 It is forbidden to offer at the wedding feast a lunch consisting of a jam tart.

18° The head of the Schiva-Kirneim brotherhood (charity) can also be invited.

No. 131.
Regulations concerning feasts.

Saturday, 18 Sivon 5559. If those who preside at the celebrations held on the occasion of the circumcision They are poor, yet they must invite ten people, among whom must be the chanto be and a servant of the synagogue, To those who would not comply with these requirements, the the cantor should not recite the prayer of Govahman, which is always recited during the ceremony marriage and the husband of the woman who gave birth will not be ap-

peeled at Fova (piece of parchment where are
(written different psalms) as is customary
to do it.

Nn 158.
On the selection of committee personnel.

Saturday, 21 Tevese 5562. The representatives of
Kahal and the members of the general meeting-
rale decided to choose from among themselves some

people whose duty it will be to draft laws
regarding the holidays that Jews are accustomed to
to give on the occasion of wedding ceremonies
and circumcision. Therefore, the following were elected:
Rabbi Moses, son of Ezekiel; Rabbi Eleazar, son
of Jacob; Rabbi David, son of Segula.

The regulations and rules, developed by these
Three elected officials will be presented for confirmation.
the general meeting and will therefore acquire force
of law.

V

We need to explain here what the
agents, agents or commission agents, delegates
by the Kahal at the police stations,
administrative, judicial, etc. — influence
that the factors exert on the Jewish element and
non-Jewish; — the system employed by the Kahal
to corrupt government employees
ment.

The Kahal agent in charge of surveillance
Jewish interests to the police, and offers
gifts to employees to bribe them,
is called a factor or commission agent
Jews.

These factors are employed by Jews, not
only in commerce, but in all
business sectors. Thus, in the cities

3.

inhabited by Jews, one encounters at each
not a postman; in front of the shops, in front of
hotels, on the street, at police stations,
administrative, judicial, and often also
among employees of all other administrations
public treatments.

All these factors are on the lookout for the
at the slightest opportunity, to intervene in each-
that negotiation and surrender, so to speak
indispensable. They serve a dual purpose: their
private and personal interest, and the good of the
Jewish community in general.

The factors are divided into several classes
its or specialties. Some are only
for commerce, the others for businesses
captures of all kinds; there are some, apart, which pro-
some servants, others who negotiate
marriages; these are their main
attendance at the offices ad-
ministerial officials; those, to corrupt the em-
police officers; who, in order to pursue the
cases pending before the judicial courts
ciaires; which, for banking houses...

In short, each branch has its clerks
Zionists or Jewish postmen. Of course, he

This is not about the Jewish lawyers who
They provide consultations and plead cases; because
Those belong to the bar. We do not
We are not mentioning any of these individuals who,
Having done no special studies, interposing himself
felt, as factors, in any
affair; race which is not found and which one does not meet-
against that among the Jewish element. Their occupation-
The main task is to search for the soll-
citing, to enter into negotiations with them, to
to be well informed, and about the importance of
the case for which they are pursuing a solution, and on

the value of the subject to be exploited; and, once ees
information acquired, to have their in-
covert intervention in the negotiation, .means-
promised, agreed and agreed- retribution
sale completed, at least in a down payment.

It often happens that the postman, in order to...
to make necessary to both parties, fulfills
of his role from the sole point of view of his interest-
personal loan. The matter will become complicated if he sees
his profit in a complication, in order to
to charge for its services according to the measure of
difficulties that he has often brought to light. The re-
The result, moreover, only concerns him as much as

satisfaction follows for his conscience, gene-
richly shaped, and for the influence which
He is the instrument. — Thus, the matter is dealt with-
Is it between Jew and Gentile?... this will be such a solution-
tion.— Is it between Jew and Jew?... it is such
other. — Is it between the Kahal and a Jew?...
This is a third one. — Is it the Kahal and the
Goïm?... that's an exceptional case, where prevails
the caste mentality.

The main purpose of each factor is to
note meticulously by what means it is
managed to corrupt his Porric (employee of
police, administrative or judicial), with
in which he intervened on behalf of the petitioner-
author. All these carefully reviewed notices
The harvested fruits must be deposited at the Kahal, and
He is thus put in possession of means
action against the employee once corrupted, if
he never dared to attempt any de-
march against Jews in general, or of soul-
to make a decision that was not in their favor.

The agents mandating the Jews are not
often than the executioners of the Kahal, of which they
follow the instructions to the letter, when he
These are administrative orders of interest-

sant the Israelite corporations. The result

that mixed interests of some importance
between the Jews and the Gentiles, as well as the or-
police and administrative data
encompassing either universality, or simply
one of their own (which naturally have spec-
especially with a view to the fulfillment of the laws
of the country, attract the greatest attention
of Kahal. The most powerful shield of their
collective and individual interests is, we de-
wine, corruption through gifts and money.
It was, from time immemorial, their weapon of
predilection, and they owe him more than one success
This is crucial, especially in Russia and Poland.

This system of corruption, through money, of
officials specifically assigned to the execution
cut of the laws of the country, is rather to cut
The practice of Talmudic prescription. The pr-
Tick introduced it into Jewish customs, and
it is with the help of this voluntary tribute, and everything
random, that they create a separate existence for themselves and
outside of local legislation.

Great miracles have occurred and
operate daily through the irre-
irresistible to this talisman, stretched out so to speak

like a vast network across an entire country by
so many skilled and practiced hands. It is to
the help of this talisman that the Jews are
having succeeded in paralyzing all measures
devised by the civil and administrative authorities
tive, in different countries, to protect the
indigenous population against the overflow of
the pernicious activity of the Jews. Also, in a
In a very short period of time, are the Jews
having managed to seize all the capital, to
to create an advantageous position under beautiful-
a series of reports, and to acquire influence
decisive on the work and on all products
from the country where they settled.

With the help of this talisman and the activity of the
Jewish factor and of the Kahal, they dismiss, everywhere
where they have established themselves, any competition from
the proportion of the indigenous population, both in the
trade as well as in industry and businesses
shots of all kinds, even in the

jobs that do not require strenuous labor
trades such as sewing, upholstery, tinsmithing
laughter, etc.

This talisman, in short, has become, among the
hands of Jewish postmen (1), the fairy wand-

risk that once turned the seas into deserts of
sand, and rocks with abundant springs; —
with the difference that this legislative wand-
The leader of the people of Israel passed away today
in the hands of the Kahal of each locality
where there is a Jewish population, and in those
from the anthill of postmen, who are unleashed
like a pack on the trail of all the af-
to do.

The picture we are painting here of this
strange invasion of Israeli parasitism-
Lite has lent itself to many other brushes. The
Even the theatre has sometimes seized upon this
subject. Thus in the play: A word in the middle-
Minister, we see how Jewish factors are involved there
they will do anything to achieve their goals;
What price do they pay for silence, where a word

(1) It must be noted that the Jewish factors are of dif-
different species, starting with dirty Jew who
obsesses you to obtain a commission at the door of a
hotel or restaurant, via a character
serious that you encounter in a serious meeting,
and finally, the elegant postman in a black suit and gloves
white and patent leather boots, which you currently find
almost in every living room.

a statesman's actions could harm the cause
modern Israelites.

But what has not yet been revealed, this
are the relationships of these factors with the
Kahal. — Under what circumstances and in
What proportion of donations are distributed?
fogs? — What are the sources where the Kahal
How does it obtain the necessary funds for its operations?

Whose hands are involved in the distribution? Where do the orders that motivate originate? and regulate these distributions for the purpose of common good? — Finally, whose responsibility is it to resResponsibility for these acts? Is it up to the rabBins?... Is this in Kahal?...

All these curious and unknown questions Nude in public, they are perfectly lightened in the Book on Kahal, through quotations of twenty-six acts and documents, conforming to the originals that Brafmann was able to produce to cure. We have translated fourteen of them more important, which are classified in the book in question under numbers 4, 17, 21, 33, 37, 156, 159, 260, 261, 280, 282, 283, 284, 285, and that we will find chapter vi.

The last five documents deserve further attention. all special attention, such as the more importantly, in that they introduce to means implemented by the Jews to paralyze the work of the established Commission by the Emperor of Russia with a mission to study to address the Jewish question in its states. These documents are like so many pieces of evidence - supporting documents from the Derjawine report, Russian writer and one of the members of this Commission.

“We started,” said Derjawine (1), “to the account of the Jews, all sorts of intrigues, of approaches, of attractive offers, to obto maintain that the Jewish question was left unresolved where she was at the beginning, that is to say at the beginningment where, by order of the Emperor, the Commissionsion was established. A letter seized on a A Jew from White Russia, written by a great rabbi of that country and addressed to a very Jew influential in Strasbourg, enjoying an immense fortune, attested the powerful organithe state of the Jewish people and their immense sacrifices

(1) Report and notes, by Derjawine. (Moscow, 1860, page 796).

of money that the Jews were prepared to support
to carry out, in order to paralyze, by any means
possible, and certainly dishonorable, actions of
the Commission established by His Majesty the Em-
"Pereur."

Next, Derjawine recounts that, in
This letter stated that the Jews had mis-
said Derjawine, as the greatest in-
enemy and persecutor of the Jews; and launched on
he is subjected to a Hevem (anathema) which is repeated by
all the synagogues throughout the world, to the-
which fact was communicated; that for
to settle this matter (Commission) at their
advantage, that is to say, leaving the Jewish question
as it was at that time, in the status quo,
all the Jews of all Russia and of
other countries contributed and sent
1,000,000 silver rubles, to bribe
everything that is corruptible and to make ren-
voyer, of the Commission established by the Em-
Pereur, their mortal enemy, the prosecutor
General Derjawine. But if all
the means were powerless to obtain
his expulsion from the Commission, the poison or
any other means must eliminate

this world, this great persecutor and enemy of
people of Israel; that, in order to carry out this order,
Jews in Saint Petersburg were assigned
charged with its execution for a period of time
six years; that in the meantime, it was necessary to put in
uses every expedient to win by
money, — which would not be lacking, — the high-
your influences, with a view to dragging things out in a long-
the Jewish question, for all hope of a
An advantageous solution was illusory, as long as
Derjawine would be part of the Commission
or would not have ceased to live; that in order to help
to the efforts of the Jewish committee of Saint Petersburg,
to hinder and confuse the Jewish question,
the Commission established by the Emperor received-
true from all countries, written in all languages,
written by the most capable Jews, trai-
both the question and demonstrating what ma-
it was necessary to resolve it in Russia; ques-

This is indeed a serious matter for the Jews, since it does not
it was nothing less than taking away their
right to sell brandy in cabarets
The secrets of small towns and the countryside, where...
For them, the art of stupefying the peasants by
drunkenness, abuse and adulteration of

alcoholic beverages, has become the most pro-
ductive speculation.

And indeed, Derjawine continues, few
Some time later, the Commission established by
The Emperor was flooded with a deluge of mis-
memoranda, brochures and various writings,
sometimes in French, sometimes in German, sometimes
in English, all aiming to provide a
solution to the Jewish question in Russia, me-
memoirs, pamphlets and writings which were, by
order of the Emperor, the object of a [scrupulous
exam.

While the Commission was exhausting itself by
This arduous task, a Jew named Notko,
who had managed to capture Derja-'s trust
wine by an apparent conformity of ideas
on the solution to the Jewish question, and
by presenting a plan for the creation of factories
intended to provide Jews with the means
existence through work, came one day to do
Derjawine, in the form of sympathy
and dedication, this confidential proposal-
tielle: "You will never be able to," he told her,
counterbalance the major influences that
are stirring in the interest of the Jews; and, as

I am authorized to offer you 200,000 rubles
money in exchange for the commitment you make-
driez not to the area of opposition to the conclusions-
decisions of your fellow commissioners in the
Regarding the Jewish question, I sincerely advise you
to accept the offer and keep quiet.

Acceptance of such a proposal was
For Derjawine, it was a triple betrayal: betrayal
of his conscience, betrayal of the interests of

unfortunate Russian peasants, betrayal of the
His Sovereign's confidence!... And his refusal
struck his opposition with impotence!... De-
Faced with such an alternative, he sided with
to address the Emperor directly, to him
clearly and frankly state the state of
things in the Jewish question, with the hope
that the Emperor, impressed by his loyalty and his
loyalty, would give him his support and protection
tion in this delicate matter.

Indeed, the Emperor, in the first month-
He was deeply affected by these sad symptoms.
revelations; but, to the new instances that
Derjawine made himself available to him, in order to have a
an answer that he could take as a rule of con-
The Emperor had simply told him,

with some unease: "Wait, wait-"
I'll tell you later when and how.
Action must be taken.

However, he had kept the letter that
Derjawine had submitted it to him, where it was spoken
of this million silver rubles intended for cor-
to break the members of the Commission of the
the Jewish question, and the planned attack against
the days of Derjawine, to make them, he said-
he, to verify the authenticity by the police se-
Crete.

After this conversation, Derjawine res-
was convinced that the Emperor would defy him.
now men in his entourage, if
accessible to the gifts of the children of Israel.
But the family ties that bound the Em-
father to Count Valerius, son of Alexander
Zubow had informed him of everything
this affair. Count Valère had, of his
On the other hand, for a friend, a certain Spéninski, director
general of the Ministry of the Interior, by whom
the minister himself thought, saw and acted
even Koczubéi. Count Zubow had therefore
Spéranski was informed of all the details
relating to the Jewish question, which he held from the

His Majesty's mouth; and as Speranski
had sold himself to the Jews body and soul (by the in-
intermediary of a speculator named Péretz,
with whom he openly lived in the in-
timidity, even occupying a dwelling in the
(the latter's house), instead of a ukase
severe from the Emperor, withering and reducing
to nothing all the disgraceful manipulations that
committed in the Jewish question, the Com-
The mission concluded that the status quo should be maintained.
that is to say, the right for Jews to sell
of Veau-de-vie in the cabarets of the small
cities and countryside.

But, as Derjawine had not as-
attended the Commission meeting where this
The decision had been made by the pre-members.
sent, this resolution lacking the most
An important part of the required formalities is-
to speak of absolute unanimity, remained unexecuted-
and the question had not progressed one
not towards a solution. Only since then,
The Emperor received Derjawine with a
more pronounced coldness, and, as for the letter
that he had taken, under the pretext of making her ve-
verified by the secret police, not only he

had not given any order for that purpose, but
He even avoided talking about it.

A proposed solution to the Jewish question,
written by Baranow and annotated by Derja-
wine, had been given to Speranski, who had
modified completely in the direction of its
personal opinions and with removal of
remarks of Derjawine, whose name does not
didn't even appear next to those of the others
members of the Commission, in the ukase
rendered by the emperor.

Derjawine, upon learning the conclusions
of this report, he had jokingly told Bara-
Now: "Judas had sold Christ for
thirty pieces of silver. And you, to com-
Well, you have sold the fate of the unfortunate
Russian peasants?... " — To which Baranow had
replied with a smile: "For 30,000 ducats to

each member of the Commission, except all-
Ibis me, because the project I wrote was
completely redesigned by Sj^éranski, whose
"The prevarication is notorious."

VI

Here are the documents and records that we have...
no. to announce in support of the above:

No. 4.

The bonus intended for city sergeants
and police subordinates.

Saturday, Noah section. 5555.

The representatives of Kahal decided that he
A gratuity will be granted to the three sergeants.
police for the entire elapsed time at a rate of one
ruble silver per day to each person. This sum
must be secretly handed to each separate person
lie by the Jewish jurors and taken from the funds
coming from the butcher's import.

Nude 17.
Order of the Kahal.

As a result of the new law which prescribes the re-
population census, as well as the survey
accounts from the cabarets where brandy is sold,
The Kahal and the General Assembly decided to
choose eleven trusted members who will follow
step by step—this operation carried out by Christians,
in order to address, where necessary, the damages which
The following would follow for the general cause of
Jews. Provision will be made for the expenses incurred.
to the aid of a general subscription.

No. 2: .

Gifts to give to Christian authorities
of the cille.

Tuesday, section 5 books Schelah 5535.

The representatives of Kahal having recognized the
need to give some gifts to the chiefs
the municipality of this city, have decided that
the funds that are to be used for this purpose
will be supplied by the butchers, who are either debit-
members of the Jewish community spoke about their contribution
that they then owe the concession to them
made from the right to slaughter livestock. The sum

The money intended for these gifts will be donated to the Scha-
Mosche, who must take exact account of all
this expense.

No. 33.

Thursday, section 5 books Noach 5555.

The representatives of Kahal decided to neck
to consecrate the sum of 100 silver rubles for
the purchase of rice, as well as other grains, including the
destination is planned, and 50 silver rubles to
secretary to the governor in reward for his
good disposition towards Jews.

No. 37.

Wednesday, section of 5 Vaicei books.

5558. — The representatives of the Kahal have self-
the Kahal's treasury was used to provide the necessary money
sare to celebrate, with a splendid luncheon and the
best wines, the judges of the Christian tribunal
who must deliver the verdict in the case of
Jewish workers.

No. 156.

Orders relating to the collection of V money
necessary for gifts to give to the chiefs of
Christian authorities, on the occasion of the feast of

Christmas.

Saturday, 21 Tevese 5562.

In view of the very large expenses required the donations to be offered to the Christian authorities at the oc- during the Christmas celebration, it is ordered that the person-secret receiver of the Jews to employ all the means at its disposal to make the payment in the Kahal's coffers of all the arrears of the tax called interest tax.

No. 159.

Orders relating to a review which must be to be done among the Jews by the Christian authorities.

Monday, 23 Tevese, 5562.

Given the need of Jewish society for a strong sum to soften the consequences of a revision that must take place among certain Jews by the Christian authorities, the Kahal orders that this essential sum will be taken from the funds from the Kochère meat tax already collected long available and currently available in the Kahal's coffers. The representatives of Kahal and the Bet-Dine agree to prohibit the use of this money for purposes other than the the cause in question.

No. 260.

Financial aid to brandy sellers during their trial with the contractors and beverage suppliers.

Wednesday, Matat-u-Mese section, 28 Fanuze 5552.

The representatives of Kahal decided to come in aid to brandy retailers in the course of their lawsuit with the entrepreneurs of spiri-killers, by providing them with the necessary money to defend their interests. Consequently, the money needed to complete the sum of U)0 ducats that the tax office was supposed to provide for illuminations according to Behal's law-taart, will be collected and given to the retailers for their present need.

No. 261.

Regarding the sale for the benefit of Izaack, son of Guerson, of
right to operate the hospital and the adjacent square.
Properties belonging to Catholic monks
liques.

(This document is confirmation of what has already been
As previously mentioned, and which will be discussed much more later
amply in the following chapters of this book. — 11
As a result of this act, the Kahal sells to the Hazaka Jews
and Meropiié, that is to say the right to exploit the properties
Christian families, as well as their persons. — No one
other than the one who acquires this right of exploitation, whether he is from this same locality, whether he is from
any other part of the globe where Jews are dispersed,
cannot and should not benefit from this exploitation. That's how it is.
that at the general meeting composed of all the self-
Jewish rituals present in the Kahal Chamber, it was
unanimously decided that the sale of the right to exploit
the hospital and the adjacent square, properties belonging
to the Catholic monks, will be awarded to a Jew).

Thursday, eve of the new moon Acra 5562.

Representatives of the Kahal and the general meeting
general, composed of all the Jewish authorities
of this city, have decided: — The right to exploit
the hospital and the adjoining square, properties located
at one end of Kaïdany Street and ap-
belonging to the Catholic monks, is sold to
Rabbi Isaac, son of Guerson. He is also
sold to the same Izaack, son of Guerson, the right
to exploit the space belonging to the municipality
of the city and located near the properties
named above.

This right to expedite the property of Christians
yours is sold to the said Rabbi Izaack, to his descendants
descendants or agents, from the center of the
from earth to the highest clouds in the sky, without
that no one could ever dispute his
right for the acquisition of which Izaack paid to
the Kahal's cash box, the agreed price.

Consequently, this right is inviolable for eternity and the said Izaack can dispose of it as he sees fit. intention, that is to say, to resell it, to put it in pledge, to give it to whomever he pleases, in short to dispose of it as he sees fit. If the Rabbi Izaack gets along with the members of the munici-city council to obtain authorization to erect some building on the square of which he having acquired the exploitation rights from Kahal, he will be able to building houses or any other kind of building, either made of wood, or of stone or brick. If the government were to seize these spaces to build barracks or anything

another public building, it is strictly forbidden to any other Jew to enter into any commitment whatsoever-conch shell with the government, and only Izaach, son de Guerson will have the right to enter into negotiations with the government to secure the contract of all work. It is further expressly forbidden-instructs every other Jew to take responsibility for all commissions, and only Izaach, son of Guerson, will be able to to be the factor either of the government, or of the municipality, for everything concerning squares whose exploitation rights Izaach purchased...

It is enjoined upon every Kahal in the world to fully protect this right acquired by Izaack, son de Guerson, for himself, his descendants or its agents; and each Kahal and cha-that Bet-Dine will have to prosecute any individual who would like to put some obstacle to the exercise to the full and complete exercise of this right, to treat him as an enemy and force him to pay for any damages that might result from his hostile interference, and in the event of ne-vigilance on the part of the Kahal and the Bet-Dine to to prosecute the offender and compel him to compensate for the losses he will have caused to Izaack, son of Guerson, or to his descendants, the Kahal will be required to reimburse from his funds, in as soon as possible, for all damages suffered by Izaack, son of Guerson, his descendants or its authorized representatives. The publication of this The deed of sale will be sent to all the synagogues. gues.

No. 280.

-On the question that concerns all Jews who live in Russia.

Saturday, Tevese's first date. The week according to the chapter Mikoë. — 5562.

At the extraordinary general meeting convened relment, and in the presence of the members of the Kahal at full complement, it was decided, — as a result of indisturbing new arrivals from the capital, announcing that the fate of the Jews who live all parts of the great Russian Empire were entrusted to five high-ranking figures at court Saint Petersburg, with full power to decide what they would consider good for or against view of the Jews of this country, — that a delegation composed of some of the most learned Israelites will be sent to Saint Petersburg, along with the mission to throw themselves at the Emperor's feet, — that May his glory be eternal! — to beg him not point to allow the introduction of any innovation in the lives of the Jews, who are his most loyal followers topics. And given that this approach, however importantaunt, though indispensable, will cause immense expenses in the form of donations, gifts and other means of corrupture, and that, to cover all these expenses, he It will require a very large sum of money, the members comprising the Kahal, as authority The superior Jewish women decided that it will be perceived on every Jew living in this country an extraordinary taxnaire, called interest tax, and that it is regulated by the in the following way:

1° Capital, either in money or in market capitalization goods, either in insured receivables on mortgagethe library that each Jew possesses, one must pay 1/2 for 100.

2° Regarding real estate, each proJewish tenant will pay 1/4 for 100.

3° Various other incomes, such as rents, etc., we will pay 10 percent.

4. Young households who remain with their parents will pay 1 percent of all their goods.

Each Jew must confirm by oath the eva- the value of his fortune, of which he must pay so much for 100, according to the above-mentioned rate. However, if If someone offers 50 ducats for this tax, he will be relieved of the oath, without further investigating whether the in- The interest charged on its capital by the tariff must exceed to pay the sum of 50 ducats that he would pay immediately directly.

Among the sworn officers responsible for collecting all the taxes that Jews must pay to the six members of the Jewish community will have the monitoring the perception of this important tax, and these six members will hold from the Kahal the power to employ, if necessary, all the servants of the Kahal, who, in this case, must- wind blind obedience to their orders.

No. 281.

Taxation, to paralyze the government's project ment relating to Jews in general.

Wednesday, the fourth date of the month, Tevese, se- Maine according to the Vaigah chapter. 5562.

Like the 7 MPs chosen from among the most prominent Jewish figures must soon to return to Saint Petersburg, in order to implore His Majesty the Emperor and to beseech her that nothing is changed in the current position of Jews in Russia, and as, for this important And this is an urgent step; money is needed, and more. money, the full reunion of Kahal members have decided the following: A new- an extraordinary tax will have to be paid into the Kahal at a rate of one silver ruble per inhabitant Jewish without distinction of sex or age.

Small towns, as well as dis- towns tricts, must pay into their coffers respective synagogues, the money coming from the tax, called the interest tax of so much per 100, which has was ordered in last Saturday's session, pre-

first date of the month Tevese, of the week according to
the Mikoë chapter, and the coffers of these synagogues
gogues must send this money into the till
general of the Kahal, ensuring that the
sum of silver rubles, sent by the treasury
of each synagogue, corresponds to the total of in-
individuals from the Jewish population belonging to this

synagogue; that is to say, if the Jewish population
consists of a thousand individuals, for example, y
including women and children, the synagogue
from this city must send to the Kahal treasury
1,000 silver rubles.

As for the inhabitants of the city where the Kahal has
their seat, they must scrupulously, and under
by oath, make the payments of
the tax called interest tax of so much per 100, between
the hands of the cashier chosen to collect the ar-
money coming from this extraordinary tax; which
The cashier is the extremely wealthy Rabbi Wolf, son of
Hirsche, very well-known and respected; assisted for the operation-
ration of bookkeeping, as well as for the
preservation of all deeds and documents
relating to this tax, by the extremely wealthy Aïzik, son
of Judcl.

The cashiers and the envoys from all the synagogues-
district toilets, upon their arrival in our
city, will be able to, at the general meeting and of the con-
Sentiment of the Kahal members, change the 7
deputies who will have been chosen to go to Saint-
PéiersbDurg and replace them with others, such as
aus.ii change the cashier and the bookkeeper.

No. 282.

Order to paralyze the government's project
information relating to Jews in general.

Saturday, the seventh day of Tevese's date, according
The chapter of Vaïgah. 5562.
At the extraordinary session of the meeting, embarrassed-

Ray and members of the Kahal in their entirety,
The following notice was published: Any individual of the

Jewish population which, until next Tuesday, will not pay his share of the tax called tax of interest of so much per 100, which was decreed by the Kahal for sending 7 delegates to Saint Petersburgtown, in order to paralyze the government's project ment relating to the Jews who live in Russia, will be considered by Jewish society as an infidel renegade deserving of all pity, and will be persecuted and mistreated by all the faithful children of Israel. It will not beliable to various fines and punishable by tions of all kinds.

It was also decided that we would not enter into talks with anyone who had refused to lendto take the oath relating to the valuation of wealth, this evaluation being the basis of the share that each individual owes the tax ordered by the previous difficult decisions — decisions that do not liberate from oath that those who, from the beginning, have paid 50 ducats. As for those of the owners of houses that want to appeal before Bet-Dine of the Kahal's decision regarding the tax of 10 percent which are applied to rents shops or apartments, and which seems to them excessive, they are warned that the lawyers of Kahal will be the extremely wealthy Wolf, son of Hirsche, and Aizik, son of Judel, and that the plaintiffs must appear before the court of Bet-Dine at later tomorrow; that, past within this timeframe, their complaints and legal actions will be reviewed. ideas as if they were non-existent.

No. 284.

On cabarets and brandy suppliers.

The same session also raised the question cabarets run by Jews and bakeries beverage suppliers; and it was decided that every Jew who would enter into business with these suppliers would be at the mercy of 7 retailers chosen by the Kahal, who will pursue him with their persecutions, will bring him misfortune, fines and humiliations of all kinds. The power of these 7 elected retailers will have the same value as that of the general meeting general.

No. 285.

On what little there is to observe.

Tuesday, tenth date of Tevese 55G2.

In accordance with the orders of the seven delegates, the The following proclamation was issued: "A meager absolute authority is commanded for all Jews in general. without excluding women and children, saSee: Monday the 16th, Thursday the 19th, and the 3rd of the month Tevese. This lean meat must be very strictly observed on par with the great Elizy Lenten feast. This meager whose purpose is prayer for the success of steps that must be taken by the seven debequeathed to Saint Petersburg, all the Jews mustwind to go to the great synagogue for pray this prayer together, in order to avert the government's project hanging over their heads Jews in Russia.

"That of the Jews who, until these days of prayer, will not have paid the tax intended to paralyze the government's project relating to Jews will be persecuted by all possible means. possible and, in addition to the fines he will have to to suffer on every occasion, he will be rejected from the bosom of Jewish society.

VTI

We now need to enter into certain essential characteristics of Jewish customs and speak:

1° Jewish slaughterhouses, kosher and tref; 2° of the influence of the kocher and the tref on the lives of the Jews; 3° of the tax, called the tax of the box, for kosher meat; 4° of the emuse of this tax; 5° of the protection that acThe Russian government is tied to the authorities Jewish women, for the collection of this tax.

In all cities, large and small, where The Jewish population is starting to settle down, she had a slaughterhouse built at his own expense, where the

Jewish butchers must slaughter the animals for slaughter.
nemes and other animal species whose meat
Pure, called kosher, serves as their food.

and the one that is impure, called treph, is ven-
due to the Christians. This is partly the difference-
rence of these two types of meat, quali-
thus enshrined by the Israelite religion, which invites
Jews everywhere to seize and monopolize
to their benefit the butcher's trade.

Besides this question of imagined hygiene,
but which their religion sanctifies in some way
sort by the qualification of a meat which
is not kosher, and that one only obtains if
the animal is slaughtered by a Jewish butcher in
a building belonging exclusively to
Jews, there is yet another one, of an inte-
much greater... It's the power of con-
to avoid the return of a very important tax
that the Kahal collects on the sale of meat
Kochère; control impossible, without a beacon-
separate. — This tax, in fact, very substantial
Maple and very productive, it is destined to serve
on many occasions to smooth over difficulties, to
overcome the resistance, which must be ren-
to counter in the pursuit of a result, such as
the one he always pursued and never ceased-
will be to pursue the people of Israel.

It is therefore known that Jews do not eat

not meat from an animal that has not been
shot down by a Shochet (1). We also know
that they do not eat certain animals
prohibited by the Talmud. Of the 56 chapters
that the law of the Talmud devotes to defining the ma-
the prohibition against slaughtering an animal in order to obtain
kosher meat, — chapters which contain
642 paragraphs, included in the collection gé-
General of Talmudic Laws, Schalschan Aruh
Zore Deia, — we choose a few-
some, whom we believed worthy of a citation-
textual tion.

And first, paragraphs 10 and 11 of chapter 1- pitre l,r, relating to the manner of slaughtering the animal evil whose meat must be consumed by the Jews, that is to say, those who must be kosher, prescribing that the knife used by the Sho- It must be without the slightest breach, excess- sharply sharpened and even and polished throughout. If the The knife does not have all these qualities, the meat the animal becomes tref, that is to say that it

(1) Special Jewish butcher, who had to study in all its details the prescriptions recommended by the Talmud relative to the slaughter of animals, and to the killing poultry.

cannot be used by the Jews and therefore must be sold to Christians. Furthermore, if the knife, having all the required qualities and indicated above, when the Shochet pro- yields to the operation, retains these same qualities After the operation, the meat is kosher. but if the operation was done with a knife the most a small breach, or if it has been damaged at all another way, such as if after the operation it is no longer as streamlined, as even, as polished as he had been before, the meat of the animal killed by such a knife becomes tref.

Paragraph 7, Chapter 18, states: "If the The knife's cutting edge is perfectly even. having no breaches and completely clean, Although it is not sharp, the Shochet can to use it to kill the animal, and the meat could be kochère, even the operation would last a whole day, provided tou- once after this operation the knife con- to maintain the appearance it had before use.

It must be acknowledged, however, that, despite the bizarre and often incomprehensible prescriptions understandable aspects of Talmudic law, the operation executed cut by the Shochets is usually done with extraordinary skill and promptness dinners; but the preparations are quite savage and revolting. Thus, the poor animal destined to be killed, at any cost a kind of torture, as long as the victim time seems to retain some desire to reresistance, and these tortures only cease at moment when the animal, losing all feeling of life, becomes completely immobile. Then the Shochet, getting rid of the hair that the covers the area where the incision, proceeds with the suppression operation quite promptly, quite briskly and quite adeptmentally, so that the animal cannot be subdued to eat by any movement the neckwater; for, in the event that this were to happen, din addition to the above-mentioned requirements, the meat would become trefoil.

Here is one side of the meat issue Kocher and Tref, which is for Jews only the cause of serious scruples, because for the Christians, it doesn't matter at all whether the animal is killed with such and such a knife, provided that this that the animal is healthy and that the meat has good

taste. But the really damaging aspect for Christians, and which results precisely compliance with certain rules relating to upon the observation of the kochère and the tref poulJews, here it is: The animal was killed following all the meticulous conditions and rules relating to the knife, to the handling of the animal, preparations, etc.; but that's not all: because then the Shochet, having its sleeves of shirts rolled up, proceed to the second an operation which consists of a scrupulous inspection assess the condition of the viscera of the killed animal. This operation is performed by the Shochet. point by point, according to the indications of the Talmud on veterinary art, and if, by this Upon inspection, the viscera of the slaughtered animal did not offer not the signs by which health is recognized the meat is declared as Tref and must be put set aside to be sold to Christians.

Diseases that affect meat quality

(impure) are of eight species; namely: Derus, Nekuba, Habeza, Netula, Kenra, Nefula, Pesuka, Hebura (1).

(1) Schalschan-Avuh-o-Deïa, chap. xxix on the Tref.

Demis points to Ranimai, who was injured by an animal. savage.

Nekûba means a hollow found by the Shochet, either on the skin that covers the cerveal, either in the intestinal tract, or in chyle, either in the liver or in the heart.

Ilabeza, an animal with a birth defect session in the lungs.

Netula, animal that fishes through the liver.

Kenra means the cut belly of the animal all the way to the intestines.

Nef nia., an animal which, having fallen by accidenttooth, had something disturbed in his being.

Pesuka, an animal with a broken vertebral bone.

Hebura, an animal that had part of the damaged vertebral bone.

These eight points constitute the profound science on the subject, and which are disoften cut by learned Jews, and interlent in different and contradictory ways toires.

These reasons make it easy to explain. why do Jews show such pro- disgust? announced, abstain with such perseverance

5.

rancid to order meat from Christians;

because, most of the time, it's just meat
The rejected trifle was sold to the Christians.
meat which often is nothing more to them than...
carrion (Nefula).

It's because of complete ignorance in
which these Christians remained until this
at the moment, in relation to the mysteries of religion
Jewish community, with regard to the rules of the
Kochère and the Tref, that the sale to the Christians
hold only of this latter quality of meat,
called impure by the Jews, and which, in fact,
is very often just carrion, has been
tolerated. — But you have to ask these promo-
proponents of liberalism, who proclaim from the top
public platforms and university chairs
universities, in favor of equality for all
religions, if they think that the sale made by
Jews to Christians of spoiled and mal- meat
healthy is a loyal and honest fact on their part;
And if, despite everything, it must exist and be
always executed, because of the law of the Talmud
contains, in chapter XIV, page 21, the
confirmation of what Moses preached to
Jews in the desert: You are forbidden to

eating carrion is permitted, but it is allowed to
launderer abroad who lives among you.

Besides these two main operations, which
contain, as we have been able to see,
a number of minor details, there are indeed
still others, no less meticulous, relating
in the way of feeding the animal intended to be
killed, at the separation of the blood and veins of
meat intended to be kosher meat;
and many others that are subject to examination
of a special employee other than the Shochet,
called Menckevy.

This is a brief overview of the operations
of observance and practice of which de-
pend the kosher meat; operations and pres-
descriptions which are also inconvenient and awkward-
distressing for the Jews themselves that
harmful to Christians. For it is necessary to do here
this reflection that the execution, in all its
severity, of the rule which orders the Jews to
eating only kosher meat is not

not the result of Jewish fanaticism, as geChristians generally seem to believe this; but that strict observance of this law is due to the very active surveillance of the agents

and servants devoted to the Kahal, as well as to very cleverly invented means that the KaHal uses it to verify each book of meat consumed by the Jewish population. On the other hand, like violations of the law on the kochère and the tref bring about puterms, persecutions and fines to to pay, weapons that Kahal possesses, all of that is infallibly effective against counter-Jewish arrivals who, for fear of incurring the Hevem, willingly or unwillingly, carry out the law on the kosher, imposed despotically by the Kahal.

The documents classified under numbers 148 and 149, in the Book on the Kahal, by Drafmann, and which, translated from Russian, are reproduits verbatim in chapter VIII, give an idea of how the Kahal intends apply punishments and persecutions to Refractory Jews, as well as the Kevem, of which we will talk in great detail in one of the chafollowing clowns.

As we can see, the law on the kosher, prescribed to the truth from the Talmud, but supported and strictly monitored in its execution by

the Kahal of each locality inhabited by the Jews, is observed by the Jewish population, well no longer spoke of fear of punishment and persecution. tions at the disposal of the Kahal that speak of fanaticism religious. As for the severity of the Kahal on the strict adherence to this law, she explains easily. If the Kahal, in fact, is an insinstitution or authority imposed on the population Jewish according to the Talmud, it is quite natural that he insists on the exact observance of the law on the Kochere, because this law, more than any other separates the inner life of the Jews from the rest of humanity must be preserved intact, and that is quite naturally the care that falls to the infaithful interpreter of the Talmud, and this interpreter It's the Kahal in every Jewish locality.

But the Kahal knows perfectly well, from experiencerience, which the Jews do not strictly observe- the law on the kosher when they are found outside their homes, where control is introduced and closely monitored by Kahal agents does not permit any Jew to violate this law. Knowing, therefore, this tendency of the Jews in general not to strictly observe the law on the kosher, the Kahal took the determination

not to rely on religious fanaticism, And he doesn't allow them freedom of action. Because, as already mentioned, many Jews prefer to buy and eat meat Tref, of course not the one rejected by the Jewish shields as unhealthy, meat that is not subject to the enormous tax provided by the Kahal on kosher meat, although this tax is used in many circumstances to preserve the law of the Talmud intact. If the Kahal limited himself to simply giving opinions and to make observations in a delicate, that would be wanting to build a large a house without ensuring it has solid foundations. Also, knowing the great importance of this law to maintain its influence on the inner life of the Jews, each Kahal in surmonitors compliance within its radius with a Extraordinary rigidity.

Based on everything that has been said above about the Kochère, it is easy to understand why the Kahal, in every locality where there is a Jewish population, more or less large, raising at at his own expense a building intended for the slaughterhouse; for- what the Jewish butcher's trade is

surrounded by so much circumspection, watched

by so many employees, burdened with a tax
overwhelming, and finally what use can so much be?
bizarre and inexplicable ceremonies that
are carried out in Jewish butcher shops.
acts and documents relating to this part
elements of Jewish life are gathered in the
Book on the Knhal, by Drafmann, numbering
of forty-six. We will mention only two,
classified under numbers 148 and 149, like the
more interesting. The main purpose of the orders-
the values cited in these documents is to con-
to serve the principles represented by the Talmud.
If we add to this the tax on the hochère,
said company tax, is used to pay all the in-
individuals employed by this institution
as well as providing the necessary funds for the cor-
government employee strike (such as
This is indicated by the extracted documents.
from the Book on Kahal which have been cited more
(top, chapter vi), we will understand how
this institution, while being a burden
burdensome for the Jews themselves, but useful to
their cause in general, is very harmful to
Christians, and how the strict execution of

the law on kosher paralyzes the projects of
European governments regarding reform
of the Jewish question, a reform which would be so
beneficial to Christian populations.

In Russia, a country which, since ancient times
further inland, it was riddled with this gangrene.
what is called employee corruption
government, the Jews, with the address which
characterized, have managed to guarantee the per-
forced acceptance of the tax on kosher meat
by the legislation of the laws of the country whose execution
cut was entrusted to government employees
nement; they did so well that the authorities
Russian civilians themselves were monitoring, from their
On the other hand, strict observance by all Jews
of the law on the kosher!

This question, so extraordinary and so
bizarre, was motivated by the Kahal of the
in the following way:

“Not relying on our moral strength,

which should help us maintain the ins-
such an important provision of the meat law
kosher prescribed by the Talmud of a ma-
such a particular nière, and, anticipating the circumstances-
practices in which those of our coreligions-

naircs who do not want to observe strictly the provisions of said law, deserving a reprimand and punishment from the Kahal, could appeal to the authorities Russian civilians, in order to seek their protection so as not to suffer the punishments that the Kahal claims to have the right to apply it to them, we we did everything we could to introduce in the country's civil laws a chapter relating to the collection of the tax on the kosher, in order to to ensure its implementation by the authorities.

We can guess that the success of this introductiontion of the law on kosher in the codes of country shouldn't have cost much trouble for Kahal, because it was only a matter of persuading to the Russian authorities that the tax, said ijnjjôt of the box, which is perceived daily among the Jews, is nothing more than a safer way to make the Jewish population pay the taxes situations that every government demands of its subjects, regardless of their religion. And that is how the Kahal has, for so to speak, forced the Russian government to introduce the law on the Jewish kosher into its His own laws. He said it in these terms:

"The tax that has long existed in the Jewish nation in Russia, under the name box tax, levied on meat called Kochère is intended for improvements that can be introduced into this population to know: a) for the establishment of Jewish schools wherever the need arises; b) to to ensure the collection of taxes owed by the Jewish population in government; c) and for to protect and assist civil and military authorities silences in the regular perception of this tax (1) which must be: 1° on each animal slaughtered in Jewish abattoirs, whose meat is kosher; 2° on each fowl killed and also intended to be kosher; 3° on each pound of kosher meat sold at Jews; 4° on the fines that must be paid those who do not strictly observe the law of Kocher, according to the prescriptions of the Talmud.

"During the operation, what do the butchers do?" Jews by slaughtering animals and birds, whose meat is to be used for the kosher, we

(1) Supplement to chap. cclxxxi of the Law on Impots., art. 1 and 8.

must ensure that the instruments and 1st utensils used in the operation, be in accordance with the prohibitions of the law of Talmud, which must be certified by the rabbi (1).

"The city and rural police, as well as the civil authorities, must, at the legal request from Jewish entrepreneurs, aid and intervention, so that the perception of the tax, called the box tax, is made strictlylying and without any delay by the Jews who buy kosher meat for their consummons (2).

Thus, Kochère's law is today under the protection of the Russian government, which had become the support of this eminently Jewish, and which, as has already been said, separates the largest Jewish population of the populations Christians among whom she lives; and this The law fears no enemy in Russia. — On the question of what advantage the gou-

(1) Supplement to chap. cclxxxi, art. 33 of the Act taxes.

(2) Supplement to chap. cclxxxi, art. 57 of the law on taxes.

The Russian government can thus find ways to protect itself. the statute of limitations for the tax on the kosher, here Something to enlighten the curious: The arrears owed by the Jewish population of the government of Vilna amounted, in 1869, to the enormous sum of 93,368 silver rubles (1,173,472 francs); and those owed by the Jewish population in the the Minsk government reached, in 1868, 341,097 silver rubles (1,364,388 francs). In All in all, for both governments: 2 million 537,860 francs.

The Russian government, by protecting the collection of this tax on the kochère and in having it carried out by the civil authorities Russians, cause the greatest harm to the popula-Christian traditions of the regions where the Jews, from a hygienic point of view, since it is eating meat often unhealthy, rejected by the Jews; on the other hand On the other hand, he favors and encourages the same Jews to resist him and to paralyze all projects reform that he would attempt to introduce in the Jewish population scattered across its vast States, which we have provided proof of through the authentic quotations given at the end

from the previous chapter, through extracts from Derjawine's report, and excerpts the Kahal ordinances of which we are to follow this chapter, reserving the right to return later on this question.

VIII

Here are the documents, filed in the Book surleKahal, âeBrafmann, under numbers 148 and 149, which we have just invoked in support of this presentation:

No. 148.

Regulations to ensure the authority of the tribune judicial treatment of Jews, which, as a result of offenses and the contraventions committed by our corelilegionnaires, risk losing all influence, this God forbid!

These regulations were discussed and approved. by the general meeting composed of all the Jewish authorities, namely representatives of the city, members of the Kahal in full force and members of the Bel-Dine court in view to ensure the judgments of this tribunal have the force of law welcome from all Juii's.

1° If someone is mentioned as belonging to the Jewish religion three times by Samosh (servant of the synagoguegogue) in front of the Bel-Diue, to deposit in the question which concerns him, and does not obey this appeal, as well as, if he does not submit to the judgment rendered by the Bet-Dine in the same in this matter... a Hevem will be launched against him. The chiefs and representatives of the city acceded tooth in advance to all the expressions that embwill fold the Bet-Dine in the formula of this Hevem, which will be launched by a notary. against the neckpable. — The Samoche will have to proceed that the Hevem launched was approved by all the au'ounited Jewish rites ("Begaskomusaloufeiveioznie Hakabal.

If such a Hevem had no result, then The Bet-Dine must draw up a report, signed by all its members, and register this act in Pinkes's (book of deeds). Samoche is also required to register it in the Kahal's Pinkes. After which, the Samoche will have to consult the PerSecret seducer (tax collector), Neigih-Gamel, on what needs to be done and how we should act with the culprit who did not correct himself after the Hevem was launched against him. — What will come out from the mouth of the secret Persecutor (tax collector) must be carried out very respectfully by the Samoche.

If the culprit is a powerful man, dangerhollow and capable of causing some damage to Kahal, the Bet-Dine must, in this case, consult with one another.

with the monthly inspector, as well as with two the most experienced representatives (in which case no member of the Kahal or Bet-Dine may de- (to decline its cooperation), to take common ground a decision, which will inevitably become enforceable toire;

2° If the guilty party against whom the Hevcm persisted in its obstinacy for three days. and does not make amends, all his property, real estate and personal property, as well as the position it what was acquired in the synagogue, must be declared, by the Bet-Dine, as Hclker (dispo- (not suitable for the first buyer who comes along). Therefore all the compensation due to the Bet-Dine must to be ac,uiltécs by a parlic taken on the fortune of the culprit, for all this fortune mobi- The property and land will be sold by appraisal (in the absence of the culprit); and what will remain, after paying the dukes' indemnities to Bet-Dine will belong to the Kahal's fund. If this- during which some complaints arose from the the share of the guilty party's creditors, the orders and the rulings of the Bet-Dine will settle these claims mations (I);

3° If the party that cites another, for ob- to hold a judgment of the Bet-Dine, in a trial

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(1) This document has been translated verbatim from the Book on the Kahal. 11 It is probable that the sale of which he is question is limited to the sale of the right to exploit the properties the guilty party of the Jewish man, as is done for Christians hold.

any judge, finds only three judges, these three judges are obliged to begin immediately to conduct the trial, without any possibility of postponement, under using the pretext that the court is not at full strength. There is no exception to this rule except if he/she/it is necessary to... senses a very important matter, to which all the members comprising the Bet-Dine must to take part. But in general, it is desirable that all legal proceedings be concluded as soon as possible. representatives of the Kahal, as well as) the other Daïons (judges) will be required to accept and app- to prove everything that was decided by the three judges, without the right to observe or oppose.

And if one party, dissatisfied with the judgment rendered by the three judges, addressed to another judge to appeal this judgment, no one must to comply with this request; for the matter has been judged by three judges and cannot be replaced by another Samoche;

4° If the pursuer, that is to say the one who files a lawsuit, forces the opposing party to to present before a Christian court, with the help of Hevem, he will be summoned to appear before the tibun;il of the Bet-Dine. One must first send him the warning that the Kahal and the Bet-Dine gave him would make them pay for all the costs and all the damages which would reach the opposing party in this trial; and that, moreover, he will have to undergo all the responsibilities arising from the Hevem. responsskills required to support and to uphold the holy institution of the Bet-Dine;

5. It is forbidden for any Jew to serve as a witness to the one who cites one of his coreligionists before a court other than the Bet-Dine court; and On the contrary, every Jew is enjoined to bear witnessgner, if he is summoned before the Christian tribunal, in favor of the opposing party of the plaintiff;

6° If the plaintiff possesses a letter of changes the part he quotes, he can in this case to summon one's opponent before a Christian court if the latter did not want to submit to the dedecision of the Bet-Dine;

7° If the guilty party acknowledges their wrongdoing and fine by submitting to the judgment rendered by the Bel-Dine, before this affair was communicated to the secret Persecutor, the Bet-Dine can cancel the Hevem launched against him, but with this essential condition of obtaining some guilty the positive and indisputable guarantee that the latter will submit to the decisions of the Bet-Dine. — If, however, the matter had already been communicated to the secret Persecutor, the cancellation the Hevem could only be granted with the permission of the Kahal, the Bet-Dine and all the Jewish authorities of the general meeting;

8° The Samoches must once a month

To gather and choose from among them a secret Persecutor and he must solemnly swear that he will not scatter He will not be able to harm anyone in the world, not even his most vulnerable child. close relatives; and that by complying with instructions he will receive from his predecessorssisters, he will do everything possible to support

and to uphold the holy tribunal of Det-Dine instituted by the Tilmud. — Furthermore, he must swear not to divulge the secret of the election to fulfill this function.

No. 149.

Duties and means that must be employed by the secret Persecutor to succeed in breaking and to overcome the will of the defiant culprit Jewish court of Det-Dine.

1° The culprit against whom the Hevem must be deprived of the exercise of all functional duties. tion in the Kahal or in the Ilerveïs (conbrothers);

2° His exclusion from all confraternities is absolute;

3° He must not be admitted near Fora-Besgamidrasch (1), no more than with the others places where holy ceremonies are celebrated; to Even more so, he must not be allowed to approaching, in the capacity of a cantor, the place where He prays. He is forbidden to buy honest things. ners, and common prayer cannot be interbroken nor stopped by him (2);

(t) The Fora ceremony will be described in one of the following chapters.

(2) If a Jew has been harmed in his interests or in his dignity by another Jew or by some nonsense, and that he

4. The guilty party cannot be invited to any general meeting, nor at any particular celebration,

because whoever invited him would be liable to Hevem;

5. No one should praise the guilty party, nor nor any place where it couldwould be able to carry on any kind of business; nothingminus any arrangement made with him, before The Hevem, launched against him, must be strictlyobserved until the expiry of the term concame first. The culprit's wife cannot to be admitted to the ablution ceremony in the Mikwa, and it is understood that at the appointed time first and fatal, all misfortunes will fall like lightning striking the culprit. Upchito chebeïam pokdaï inlkadolof vastcï;

6. If the guilty party holds any position whatsoever, he it is forbidden for any Jew to make him work from his state;

7. If a father had promised his daughter in marriage to the culprit against whom the Hevem is launched, he is allowed for this father to break the contract and not not to keep his promise, without being for that obliged to pay some kind of compensation, as is usually done in pareil cas;

8° 11 everyone is allowed to shout at the

Having not received satisfaction for this offense, he surrenders to the at the synagogue, in Besgamdrasch, and there he interrupts the prayer and stop it until satisfaction is given to him data.

synagogue that the culprit ate trcf, or that he did not observe the lean and other accusations sations, and this can be falsely asserted, in order to to incite the fanaticism of the Jewish populace, and that the guilty party be subjected to all kinds of persecution possible cuts.

All of the above was decided unanimously. by the general meeting composed of members of the Kahal and the Bet-Dine and approved by the great Rabbi Garof-Gagadol. And all signed under taking the oath, required so that all of this be monitored on time.

You must have read the preceding material carefully. to get an idea of a Jew's position which is under the immediate influence of Kahal, as well as Kahal's reports with the local authorities, and the value that can to have the testimony of a Jew under surveillance by the Kahal.

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TX

Let's turn to the Jewish brotherhoods; let's see what are their relations with the Kahal and the influence that these brotherhoods exert over the Jews and the Christians.

There is no Jewish society in which There are only a few brotherhoods, and there are none almost no Jew who does not belong to one of or to the other.

The influence of these brotherhoods on the lives of the people general and the private existence of each Jew, in terms of moral and material aspects, as well as on the social organization of the country where the Jews They live in it, it is very large and very remarkable. The Jewish brotherhoods are, at our service In a very apt comparison, the arteries of the

Jewish society, while the Kahal fills the heart functions. For anyone who has not been able to peto intimately understand the springs of inner life laughter at the Jews and the artificial means they employ to exist amidst the different Christian societies and others, it is almost impossible to grasp the mysterious lil that enchain and bind all the Jews spread out over the surface of the earth, like an all-powerful and invisible corporation.

In a work published in Russian by Brafmann (Mina, 1869), this question is treated with every possible detail. Here, we will only touch upon this interesting part of Jewish life by indicating some categories of the brotherhoods in question.

The first category is a brotherhood of the Talmud: The Learned One.

The 2nd category is a brotherhood of good-pheasant.

The 3rd, the brotherhood of artisans.

The 4th, brotherhood of religion.

The 5th, funeral brotherhood.

Then, several other brotherhoods, which are divided into countless local brotherhoods,

but which are all intimately linked under the national flag of the Talmud, which they serve faithfully supporting the Kahal institution on which their existence depends.

Each brotherhood has its leader, its institute-author, and quite often his house of prayer (branch of the main synagogue). In In short, each brotherhood is a second Kahal. daire, most of whose members appear-they belong to the elite of Jewish society, forming a near-legion of fighters surrounding and defend the national flag of the Talmud. Always at the service of the Kahal, when he-he believes it necessary to punish a recalcitrant Jew-to obey his orders and to bring him back under its heavy yoke, — they are equally toudays ready to defend, by all means which they can use, a faithful Jew and subjected to the orders of the Kahal, when this Jew has some disagreement with the Goyim.

The relationship of these brotherhoods with the Kahal are recorded in great detail in 21 acts and documents published by Brafmann, in his Book on the Kahal. We have extracted and translated from Russian seven of the most interesting

ressants, classified under numbers 7, 8, 14, 59, 79, 82 and 85.
Here they are:

No. 7.

On the formation of population statistics Jewish community of the city, according to each person's position.

Wednesday; section of 5 books Ahro-Kerdochime Iva. 5555.

Among the representatives of the Kahal, he was ordered to the Gabjïms (heads of the brotherhoods) of to provide the true statistics of all memmembers making up their society. In the brotherhoods craftsmen, they will have to indicate the counter-established masters, without mentioning whether they appearare attached to the Jewish population of the city or if they are foreigners. The same order was given by the Kahal to all Jewish landlords or tenants principal Jews of this city, residing there, or the inhabitant only temporarily.

No. 8.
"On the choice of jurors."

To settle the outstanding issue with a few brotherhoods, in relation to Jewish butchery, Saturday, according to the Ahro-Kerdochime section, 13 Iva

5555: a), with the assent of the Kahal, were elected four leaders of brotherhoods who, with the Rabbi Samuel, son of J., must arrange and finish The case that arose between Hevra Kadische (Funeral brotherhood) and Hevra-Schive-Kirnechime (a brotherhood of 7 elected officials). At the same session, It was decided that he would be delivered to Samuel, son deJ., the translation certificate of some decrees of Bet-Dine in Russian. If the Rabbi and the Bet-Dine consent, the Samoches (notaries) (of the Kahal) can sign this certificate.

No. 14.
On the construction of the Jewish slaughterhouse.

Saturday, section of 5 books Begaloscho. 5555.

He was enjoined to the Hevra-Kadische brotherhoods and Hevra-Schive-Kirnechime to build the a-Jewish beater at their own expense; and since the brotherhood Schive-Kirnechime withdrew, and that consequently-
As a consequence of this retirement, the continuation of said Construction had to be stopped, the Kahal designates Rabbi Avi, son of R., Rabbi Nota, son of D., and Rabbi Samuel son of G., to stop the exact count with the brotherhood that refuses to continue of the construction in question, and of re-to demand from her the receipt for all expenses Do this up to that point. When this count will be finished and the delegates will have between They will have to hold the receipt in their hands.

to offer the Kadische brotherhood to buy some Kahal has the right to continue alone and at her own expense. the slaughterhouse. — The three delegates have power and have right to stop the account, as they-tend, along with the brotherhood that has withdrawn, thus than to reach an agreement with the one who would like to continue construction, as they might do the seven principal leaders of the general meeting.
If the Kadische brotherhood wishes to continue the said construction and obtains authorization from the delegates as indicated above by the Kahal, she will have to rem-to fulfill all the conditions that have been prescribed to the Schive-Kirnechime brotherhood.

No. 59.
The monitory decision.

In the construction of the apartment which gives in the courtyard of the synagogue, the Semi- brotherhood tat-IIasodime did not fulfill the conditions imposed in the authorization granted to him Dée speaks Kahal, — having built the windows, two of which face the side where the prayer house of the funeral brotherhood, and the other two on the side where the prayer is performed from the Zevah-Cedek brotherhood (butchers), which is completely contrary to the agreement made with the Kahal. — However, despite this contravention to the o data of the Kahal, its members have decided that the cash relief, without interest,

would be maintained at the Semitat-Haso brotherhood-
dime, if she builds two in this apartment
other windows, overlooking the eastern side; in
Otherwise, the Kahal will withdraw the aid.
interest-free money to the said brotherhood.

No. 79.

On the Kahal trial with the brotherhood of
Aitisans.

Saturday, Bogar section.

The representatives of the Kahal decided to ar-
to amicably settle the dispute between the craftsmen
Israelis and the Kahal, by paying the former the
sum of 200 silver rubles, to satisfy
all their claims.

No. 82.
On the rights of the leaders of the Holy Brotherhood.

Saturday, Bogar section. 5559.

It is granted to the current leaders of the holy
the funeral brotherhood the right that they possess
seven elected officials from the city. For everything concerning the
the aforementioned brotherhood and until the new election
tion, any decision that will be made will have the same
force that if it had been taken by the seven elected officials of
the city.

No. 85.

Circular sent by the Kahal to all
brotherhoods.

Saturday, section of 5 Behukataï books. 5559.

City representatives decided to-
to send to all the confraternities a circular por-
From this day forward, until 18 Iva 5560,
that is to say, for an entire year, he is de-
eager to receive new members, except for the
unmarried children and adolescents.

It is, therefore, forbidden for the leaders of these confraternities that are appointed for one month, thus that the servants should take steps to collect votes regarding admission in the brotherhoods, with the exception, however, of the Semitat-IIasadime brotherhood (loan brotherhood).

X

Let us now publicize the ceremony Alia, in which the Jews are divided into patricians and plebeians.

This ceremony, instituted by Ezdreche (1), and, according to others, by Moses the child, consiste in the reading of five holy books and from the book of the Prophets, a reading which must to be done during the communal prayer (2). This Reading must be done on Monday, Thursday and Saturday medi of each week. On the ticket Ezdreche spoke of this general rule as follows: "He who, within three days, indicated, will not have read the five holy books, will be per- "Guarded by the Angel of Darkness (Satan)."

(1) Kolbo, The Rule of Reading the Five Holy Books- Chapter XV.

(2) Talmud, Treatise of Megil, page xx.

The practice of reading the five holy books, thus that the Book of the Prophets, was introduced during communal prayer, as well as during the new moon festivals and the May days- gres. The performance of this duty is prescribed by The Synagogue is for all Jews without exception. The fulfillment of said duty is as- The Kohen (officiant) and the He (assistant) (1), as well as any other Jew.

This reading could not be done otherwise that according to the law of the Torah (a piece of the parpath on which psalms are written and (some extracts from the law of the Talmud). These the most sacred object in every synagogue. The ceremony is performed in the following manner:

sells:

After reciting the prayer Chemina, Ezrei,
a member of the audience removes the Kivot
piece of the parchment in question, and
which is called Torah, and gives it to the cantor or
to his replacement. The cantor, after having
received with profound religious feeling, requotes a short prayer and solemnly ascends

(1) Up to now, there exists among the Jews the distinction-tion of the c'l.ss.s, which are divided into Levi and Zayodi.

the platform. The people then surround him and each
must touch the Torah. On the platform, the cantor
meets the Segan or Gaba, (the staroste) and the
Samoche (notary).

After placing the Torah back on the table which
the cantor is on the platform, at a sign
What does Gaba do to him, calling while singing?
the name of the father of the one to whom it fell, this
That day, the honor of reading the prayer first.

At this invitation, the designated person
he gets up from his place and goes up onto the platform;
then, placing his hand on the Torah, recites the
prayer in these words: “Bless Jehovah,
who is blessed; blessed be the blessed Jehovah.
in eternity! You are blessed, Jehovah, king of
creation; you, who chose us from among all the
peoples of the earth and gave us laws!
"Blessed are you, great lawgiver!" The people
answers: Amen. After which, the reading begins-
the cycle of the five Books, and when it is finished,
the same person who had been invited by the
The cantor, stepping onto the platform, repeats: "Blessed
Be you, Jehovah, who gave us the truths
Holy tablets of law! Blessed be Jehovah, the
great legislator!

This is what the Alia ceremony consists of.
Being invited to read and recite the prayer means
to be chosen to ascend Mount Sinai, represented

in each synagogue by the platform, from where Ton announces to the assembled people the laws dictated by God himself.

And what about the right to receive Alia?

The first Aliyah belongs to the Kohen (ofbenefiting, the descendant of Aaron); the second at Levi (assistant); the following are for the people. In the absence of the Kohen, the Levi takes The first; if the Levi is absent and the Kohen presently, this one takes the first two. In the absence of the Kohen and the Levi, their Alia are given to other people prepaths to prayer, in the following order: TalMud Hahan (the learned interpreter of the Talmud), Parnes (the representatives of the general meeting) general), which have the right to be awarded since the the third through the sixth Alla, that is to saysay Chelichi; the others Alia belong to the people present.

In this way, the AZïa ceremony bythe synagogue's faithful dressed as patricians and plebeians; which often causes

violent quarrels among this devout society; because, among those present, one felt offended because he was not invited to board the estrade to recite the prayer and approach the Torah; another claims that it was his rightful place third or fourth A lia, instead of the cinthe fifth or sixth that he obtained; a thirdthe thirteenth would like to belong to the patricians, whilesay that we relegated Fa among the plebeians; thus immediately. These various claims occasionalmost always cause scandals, which do not not suitable for a temple, intended for the holy prayer. The Kahal, despite its authority recognized by all Jews and his despotism weighing on the inner life of his coreligionsnaires, by dividing Jewish society into the synagogues in two distinct classes, did not succeeded, on this occasion, in ensuring discipline Pliny needed.

XI

We need to examine the following in turn:

1° The authority of the Kahal in his district;

2° The rules prescribed by the Kahal rela-eagerly to grant permission to the Jews fairground workers to remain in the district;

3° The sale to the Jews Hazaka and Merophe;

4° Herem among the Jews.

Schiller's words: "The Jews..." are constituted as a State within the States » de-conclude and summarize the historical picture of the life of the Jews in Egypt, 3,600 years ago; which in turn perfectly retraces the life Jews of today...

But, as a state without territory is something fictitious and which escapes conception, the words of the great German poet could, until that moment, pass rather for a poetic idea rather than for a truth historical.

In this work, we will encounter this ter-a fictional and elusive ritual, which has made everything time the covetousness of Kahal, and which cons-establishes a true domain... a kind of souve-Theocratic rule... And that's how the Schiller's words acquire the value of a indisputable truth.

Here is the idea that the law of Kahal gives us of this territory considered by the Jews not as fictional, but as real, under the name of Hezkat-Ischub, that is to say, of the authority that the Kahal claims over the properties com-taken in his district.

By the Hezkat-Ischub law, the authority of the Kahal extends beyond all rules and known forms that govern conduct of any society. The non-inhabitants Jews, on whose goods, lands and properties he extended his occult power into the district, are considered by the Jews as the inhabitants of a territory free from all occupation

previous tion (1), component, if we can- Let us express ourselves in this way, the private domain • Kahal, who has the right to sell it to the Jews in sections... or, to put it more simply explicitly (as does one of the most imbearing the interpretations of Talmudic law, the Rabbi Kulun), like a free lake in which Only he can cast his nets for to fish, to whom the Kahal sold the right.

According to the Hezkat-Ischnb: "Every Jew who would like to live either in another city, or do a business in his birthplace, se would place in vain for this under the protection the laws of the land... He would fail if he did not obtain them. does not have the permission of his Kahal, as well as from the Kahal of the place where he would like to transport to put away one's belongings.

The Code of Jewish Law, Hoschen-Hamischepot, expresses himself on this case as follows: "In the present times, especially when we are forced to live dependent on the naChristian traditions and in the restricted place where

(1) Property belonging to non-Jews is assmiles to a free desert (steppe). — Talmud- Araklat — Baba Bulra, page 59.

Jewish dwellings are generally located In large cities, it could happen that, some disturbances occurring in the city, a Jew, who came from another locality, not being aware of the secrets of the local community wedge, unwittingly denounced facts which should be kept hidden from Christians... Each Kahal has the right to close the door to every Jew who is a foreigner to the district of which he is the representing and the absolute master. To arrive To achieve this result, the Kahal can employ all the means at his disposal, even resorting to Tin-influence of the local administration of the Goyim. A temporary stay is permitted for marchands arrived in the city, to carry out the temporary sale of their merchandise; but It is forbidden for any Jew to establish his residence density in a city where he was not born, without a formal authorization from the Kahal of this city. There is only one exception to this rule. in favor of the Talmud Hahan (inter- scholar (reader of the law of the Talmud), to which it is per- "It's allowed to settle wherever it pleases."

From the foregoing, it is clear that the Jews,

only superficially obeying the laws of countries where they live, are bound to obey passive and uncompromising attitude towards their tastes respective governments, represented in each that city by the Kahal.

Let's now move on to the sale that the Kahal, for the benefit of the Jews, properties apbelonging to non-Jews, properties regarded like a large open lake, in which this- Only those who have bought it can cast their nets there. Kahal law.

To those uninitiated into dark secrets, This sale may be due to the Machiavellianism of Kahal. to seem an inexplicable enigma. — Indeed, Let us suppose that the Kahal, according to the attributions that he gave himself, sells to Jaif A the property of a non-Jewish individual B, property which, according to the laws of the country, belongs inviolably to The latter. This sale has been completed, it will without saying, to Finsu and without the consent of true owner. Here is this Question: What benefit can Jew A derive from right to the property that Ka- sold to him Hal, the right for which he paid? The non-Jew B will not cede his property to Jew A, by this

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the only reason Kahal invested in the latter of an alleged property right, and the Kahal for its part does not have the power to expropriate the Non-Jew B... What did Jew A buy and why did he pay into the Kahal's fund the amount of the acquisition of the property appar-attached to the non-Jew B?

This is the Hazaka that Jew A bought from Kahal, that is to say the exclusive right to exploit the property of individual B, that is to say of to be able, alone, to rent the house and exercise any kind of business; to sublet it only to the other Jews parts of the property which he could not use; to have the exclusive right to lend at usury to the owner-to the other tenants of the house its; finally, — as specified in the act of sale, carried out by the Kahal for the benefit of the Jew A, — to employ all possible means possible and imaginable ways to get there as soon as possible that he will be the true master of the pro-property from which he purchased the exploitation rights tion (1).

(1) See the act under no. 261, cited in chapter vi.

When the Kahal sells the right of Meropiié (1), that is to say the exploitation of the individual duality of a non-Jewish person who does not possess sede point of ownership, it is stated in the deed of sale that only the buyer has the right to lending at usury to the non-Jewish individual whose ex-exploitation was sold to him; that he is forbidden to the other Jews to enter, in whatever way that is, in business with this individual; that the buyer alone can and must invent all the ways to confuse the situation of this in-individual, in order to guide him more safely, and as quickly as possible, to ruin, or even to dishonor; for the properties of the Gentiles, thus that the Goyim themselves are, according to the Jewish laws, Hefker (free exploitation up to the ruin).

Here are the laws of Hezket-Ischub, according to the Talmud, as evidence of which Brafmann cites, in his Book on the Kahal, thirty-seven acts, and documents from which we have extracted and processed the most important ones, classified under the nos. 22, 23, 57, 77, 100, 101, 102, which are found will be seen in chapter xn, as well as the act under number 261 already mentioned in chapter vi.

These acts and documents lift the curtain which, for so many centuries, hid from the eyes of world the impenetrable secret of the kingdom of Israel. These acts and documents shed light on this profound darkness with which Judaism is veiled; and, for the first time, Heder Kahal (the Kahal's chamber) emerges from the darkness - Raines and reveals the actions of this court secret to which, in all countries and of all At the time, the Jewish population was and remains, admittedly submissively.

The great power which the Kahal has seized prepared and whose results appear in the strange orders issued by him, — such clans as those already mentioned previously and those that follow this chapter and the following chapters — which has something to offer to surprise the reader and should seem to him/her preshow incredibly audacious and infernal calculation.

The exercise endows the acrobats with such flexibility, which, if we didn't see them at the work, the imagination would refuse to believe that we could get to this point. The exercise of subtlety, practiced by the Kahal for tenEight centuries, you made it so skillful, that it It is no more difficult for him to achieve his goal. by selling to a Jew the property belonging to a non-Jewish individual, that it was not difficult for himcity of hiding to this day, in Russia, in Poland, Romania, that is to say everywhere

(1) Mcropiïé literally means non-Jewish individual.

where Jews abound, the true statist state tick of the Jewish population.

The Kahal still adheres to this principle simple, but infallible: that it is easier to catch only one fish at a time. than having several hooks on the line and thus exposing oneself to the risk of breaking it due to overloading weight. Also, continuing this system of Since time immemorial, it has always attacked the in- Christian individualities separately, and it is arrived in the northern provinces of Russiea, Lithuania, Podolia, Volhynia and in Galicia, provinces where the population Jewish is great, with extraordinary results- naires... 23 percent of real estate properties today the lines belong to the Jews in these provinces, where they have also

made absolute masters of trade and the industry.

It is very rare for the attack to be directed by the Kahal, which is the representative of a powerful corporation, and which consequently possesses mysterious means against an in- isolated Christian individuality, do not end up the advantage of Jewish authority. Furthermore, the Kahal never risks anything: for, in suppo- even a Jew, after buying some Kahal, the right of Hazaka or Meropié, in his eagerness to promptly strip- lying to those over whom he acquired the rights that we mentioned above, employs illegal and excessively abrupt means, and thus falls under the jurisdiction of the country. Kahal, a child in this case, throws at his se- a pack of postmen, armed with the talisman- man, whom we discussed in chapter VI, and false witnesses, who can, by the Jewish laws, perjury in court Goyim. What can a single isolated Christian do in this all-out war that everyone declares against him a Jewish population, represented by the Kahal, otherwise succumb?

If the Kahal does not encounter, within the radius of his district, no serious obstacle to strike taxes on commerce, industry and all branches of production, that's what we know his skill in making people pay for part of this tax, indirectly, by the popu- Christianization, and to bring him back into his cash register, although it seems much more It's difficult to scheme and act in the shadows. by obscure calculations; for here it would seem that the path forward was less favorable to the clandestinely. But the learned Kahal did not hesitate to Don't fuss over such a small thing. We saw, in the Chapter II, how he managed to attract in its subtle net the Russian authorities, and has made it an aid to perception of the tax called the box tax, which is done paid by the Jewish butchers, and how this perception has acquired the force of Russian law. We let us quote another article from the Russian code which provides the Kahal with the opportunity to collect many taxes for its own benefit and where Russian legislation acts for and on behalf of the Jewish Kahal.

Thus, in Russian legal codes, cha-

In pitre v, § 10, p. 281, it says: "Taxes that the Israelites must pay, in addition to that of the box, on the kosher, are: 1° so much for one hundred percent on the price of apartment rentals, shops, stores rented to Jews by the Jewish owners; 2° a certain percentage on the industries in which Jews operate, such as a) outlets serving hot drinks, tea, punch, coffee, etc. in the cabarets of small towns and the countryside; 6) the farmers of the distilleries glassworks; c) the farmers of the glassworks; cl) the iron-forge owners; e) tar manufacturers; f) wholesale livestock dealers; 3° so much percent on the inheritances of deceased Jews; 1° both for the permission to be able to wear the Jewish national costume; 5° both for a fine of non-payment of the taxes listed above; 6° as much for dispensing the brandy into the ca- "bars of state-owned land."

Thus the], Kahal in Russia has succeeded, by his cunning, to be made mandatory by the code of country, the payment of taxes by Jews taxes which he distributes and which he takes the lion's share. A few remnants they barely return to the country's public treasury; for

the Machiavellianism that the Kahal employs in the composition of the list of Jewish contributors buables, which serves as the basis for perception taxes by Russian authorities, exceeds what the most subtle lawyer could imagine Christian. The Jews, for their part, are and must-vent to be submissive like very humble servants visitors of Kahal; for, with a stroke of the pen, he could ruin those among them who do not would not be subject and that he deals with René-gats, in the list he is compiling. The in-therefore subject to them could not claim any rights. civil authorities of the country, since these authorities collect taxes from Jews, according to the list compiled by the Kahal.

One example, among others, will highlight how the Kahal conducts itself with its unsubmissive coreligionists and of what scope is this phrase already quoted: "to force the Jew" disobedient or renegade to return to the gi-the principle of passive obedience to Jewish laws, even in Faide des Goïms.

In 18G6, a Jewish widow named Broïda lodged a complaint with the governor of Vilna, regarding this that the Kahal of this city was making him pay

1,500 silver rubles (approximately 6,000 francs) for the burial of her late husband, under the protection of the state text that the funeral brotherhood had been forced to watch over the corpse for five days before the burial; she added that one had made him sign a statement containing that she was paying this enormous sum from her pro-pre will. When the Kahal learned that a such a complaint had been addressed to the governor

In the meantime, he ordered the plaintiff to pay
again 500 silver rubles, like
fine, alleging that she had not paid
the amount of the subscription that is made between
They, the rich Jews, to be freed from service
military their poor coreligionists. The
Russian authorities, neither wanting nor able to
to meddle in the internal affairs of the Jews, no
only could not do justice to the widow
Broïda, but also, conforming to the ar-
articles of the Russian code that concern the per-
reception of taxes from the Jews, they lasted
lend a hand in collecting the fine
of 500 silver rubles to which the Kahal had
The widow was condemned.

Besides this great ease that the Kahal is

managed to create a way to fit into his
cash, through the Russian authorities,
the taxes he imposes on the Jews, he has
yet another indirect action, in truth, on
Christian populations, to increase
the funds in his account. Thus, by article of
the law included in the Russian code, § 2, letter a,
regarding the tax on hot drinks,
It is clear that this tax does not affect the Jews.
alone, because they only sell Teau-de-
life in cabarets, and these are generally
the Christians who provide the tea, the punch
and coffee for travelers who stop in
These cabarets were run by Jews. Part of it
therefore from this tax paid by the tavern owners
Jews for the benefit of the Kahal is acquitted by the
Christian suppliers of hot drinks.
In Vilna, and in the main cities of
Lithuania, Kahal, through the intermediary of
Russian authorities, perceive, in the markets
Jews, a tax on provisions they sell
Jewish merchants, supposedly only at
Jews; but like many Christians
buy various supplies from these mar-
Chands, necessarily the Jewish merchants

make Christians pay, in addition to the value the actual value of the merchandise, the tax they owewind acquittal for the benefit of Kahal.

About twenty years ago, the Kahal of Vilna managed to introduce to the Jewish market from this town the sale of fish, sale on from which he collects a considerable tax. sale of fish which, in principle, should not to happen that only to the Jews, took such proportions tions among the Christian population, than in 1867 the collection of the tax awarded to a... Jewish entrepreneur by the Russian authorities (1) a brought back 2,700 silver rubles to Kahal. Here, It is once again the Christian population that pays the price. indirectly a tax to Kahal, which does not renagainst no difficulties that its subtlety does not may prevail, in order to conform to the law of Hezkat-Ischub.

We would be mistaken again if we believed that The Kahal is content with the power that it is allowed to... sent the Russians to collect the taxes hereabove indicated via and with the help local authorities, by strictly complying

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(i) See the report from the government chancellery from Vilua dated September 19, 135S. No. 9J81.

subject to these laws. In the document included under number 57, which is cited among the others in chapter xn, we will see that the Kalial, wanting to introduce in Minsk the same tax which had already been introduced and perceived in a another city, he expressed himself thus at the end of his order: "After all that has been said above, the Kahal orders that the said imThe pot will be distributed among the Jews and perceived negatively. despite the opposition made by the civil governor "V. introduction of this new tax."

Everything that has been said so far about the Hezkat-Ischub law and what we will see, in browsing the documents cited below this chapter, and borrowed from the ordinances of the Kahal clearly demonstrates that authority and the arbitrary nature of the Kahal in these matters does not do not rely on the Talmud, whose laws he complies punctually with regard to life interior and private of the Jews, but of course They bound it, which raises this authority to the dictatorship; for "whoever harms the Herem," says the The Talmud, which violates and offends the entire law (1).

(i) Kolbo, § 139.

It's easy to understand what weight this oppressive dictatorial authority must crush the Jews themselves; but, according to what has has been demonstrated, we see that Hezkat's law–Ischub reacts even more and weighs in more on the Christian population, which, in the first At first glance, it appears to be entirely independent of the authority. arbitrary of the Kahal.

For a legal expert, the cited documents contain more than one interesting question. We recommend these documents to those especially those who would like to delve deeper into the cause of the general complaint that is arising nowadays, everywhere Jews are numerous, as well as the because of the persecutions they faced have been on display for eighteen centuries.

It is now time to make known to the reader the form of the Herern (anathema) which the Kahal sometimes uses it as anathema and sometimes as an oath, both meanings sometimes becoming confused replacing one with the other.

Besides the Herem, there is also among the Jews Hindu or Chamto, oath or anathema to a lesser degree than the Herem.

Hindu or Chamto used as anathema means a temporary exclusion from the company Jewish, and if, after thirty days, the guilty party does not humbly repent before the Kahal, By admitting his guilt... the Herem is launched against him, and then he is completely excluded of the people of Israel.
The publication of the linker is worded as follows:

"From the members of Kahal N. –" to all the learned representatives of Eschubots (higher education institutions) Talmudic), greetings!... We are letting you know that The Jew A. – seized the money which is the property of Jew B. – and that, despite the order we gave to the first of to return this sum to whom it is due, he does not Fa Not done. For this violation of Jewish law, we imposed the Hindu on him; but, as He did not humble himself, and persevered in his forfeiture, we launched a legal action against him, and we ask you to do the same, by publishing every day that his bread is not the bread of a Jew; that his wine is the wine of Nescli (pagan); that the fruits which appeared to him hold are spoiled and soiled; that his books are books of witchcraft. – Order to cut off his Cice 1); tear from his door the Mesouse (2); you shall neither eat nor drink with him; you will not perform the ceremony of circumcision to his son; you shall not instruct his children on the commandments of God; you will defend his acceptance as a member of a brotherhood; the cup he used will need to be cleaned with great care... In one word, you will look at it and treat it as We look at and treat a Nahri (non-Jew) (3).

Here is the form of Ilerem:

"By the strength and power that the Word holy exercise, we destroy, anathemasounds, let us lower, humiliate, and curse, at name of the God of Kahal, in the name of the 613 articles of Divine Law contained in the

(1) Threads that are attached to the jacket worn by each Jew beneath his long black robe or cassock.

(2) A more .'oblong of wood which is placed obliquely-at the entrance of each Jewish dwelling, and on which nailed to it is a small roll of parchment on which is transcribes a verse from the five holy books. The Jews attach This talisman has the power to drive away impure spirits. that Satan sends to earth.

(3) Sehaari, Cedek, t. I, chap. iv, § 14. Tesehoubat-Gago.iiae-Mdïmonide, § 142.

Holy books; by this Herem of which Jesus Narvin cursed the city of Jericho; whose Elise)' cursed the kids who were chasing him-were, he and his servant Gohzi; of whom Baiafe cursed Moraz... By all the anathemes, curses, execrations that have been uttered from the time of Moses until the present moment; in the name of God Akalriel, of God Sabaot; in the name of the Archangel Michael, the great warrior; in the name of Melatron, who is called so by his Rabbi (God); in the name of Saldarifons, who braids the garlands for his Rabbi (God); in the name of this God, whose the name is written with 42 letters; in the name of this God who appeared in the bush to Moses; in the name of this God who allowed Moses to perform the miracle of drying up the sea Red so that the people of Israel can to pass...; in the name of Ee, through the secret passage-the name of God; by the power that wrote the tablets of divine law; in the name of the God of Israel, who sits upon the cherubim; in the name of the holy chariot and all those who are seated on this chariot in heaven; in the name of all the angels and archangels, celestial inhabitants who

serve God... Every son or daughter of the people of Israel which would infringe upon this provision tion:

“May he be cursed by the God of Israel, who is seated upon the archangels, inhabitants of the heaven; may he be cursed by the holy and terrible the name of God, the name which will be proclaimed by Arch Rabbi on the Day of Judgment; May he be cursed by heaven and earth; may he be cursed by supernatural power; May he be cursed by the archangel Michael, the great warrior chief; may he be cursed by Metatron, which is marked by the name of its Rabbi (God); may he be cursed by God Arkantriel,

God of hosts; may he be cursed by all
seraphim, all the angels and archangels who serve
God is wind, and who are seated in heaven on the chariot!
“If he was born in the month of Nisan, during
which reigns the archangel Uriel, whether he is evil-
said by this archangel and by all the angels who
They are subject to him!

"If he was born in the month (TAoïra, during
which reigns the archangel Capmùl, may he be
cursed by this archangel and by all the angels
who are subject to him!

"If he was born in the month of Sivon, during
which reigns the archangel Aruricl, may he be
cursed by this archangel and by all the angels
who are subject to him!

"If he was born in the month of Tamuch, during
in which reigns the archangel Peniel, may he be
cursed by this archangel and by all the angels
who are subject to him!

"If he was born in the month of 1660, during the-
May the archangel Darhiel reign, may he be
cursed by this archangel and by all the angels
who are subject to him!

"If he was born in the month of the Chosen One, during the-
May the reign of the archangel Elul be cursed.
by this archangel and by all the angels who
They are subject to him!

"If he was born in the month of Fischre, during
in which reigns the archangel Curiel, may he be
cursed by this archangel and by all the angels
who are subject to him!

"If he was born in the month of Herschvon, during
which reigns the archangel BaschkicI, may he be
cursed by this archangel and by all the angels
who are subject to him!

"If he was born in the month of Kislov, during the-

8.

May the archangel Adouniel reign, may he be
cursed by this archangel and by all the angels
who are subject to him!

“If he was born in the month of Teyvet, during
in which reigns the archangel Enoël, whether he is evil-
said by this archangel and by all the angels
who are subject to him!

"If he was born in the month of Schvat, during
in which reigns the archangel Gabriel, may he be
cursed by this archangel and by all the angels
who are subject to him!

“If he was born in the month of Adored, during the-
May the archangel Rumiel reign, may he be
cursed by this archangel and by all the angels
who are subject to him!

"May he be cursed by the seven archangels"
which govern the seven days of the week and
by all the angels; may he be cursed by the
four archangels who govern the four seasons
sounds of the year, as well as by all the angels;
that he may be cursed by the seven sanctuaries of the
Temple; may it be cursed by divine law
which have governed since the beginning of the
world crowns and seals; let it be
cursed by the books of Almighty God,
strong and terrible! May all misfortunes be
hasten to persecute him. Great God! Punish-
the great Creator God, destroy him, massacre him
and humiliate him! May the wrath of God be spread,
with all its horror, upon his head. May all
Let the devils come to meet him, let him be
cursed wherever he turns his steps, that his
His soul suddenly departs. May death im-
pure, it strikes him and he doesn't live a month.
May God punish him with consumption, a disease of
chest, madness and the sword, by the rash and
jaundice. That he pierces his chest with his
his own sword and that his arrows be broken.
May his journey always be fraught with misfortune.
accidents and mishaps of all kinds. That he-
against a profound darkness, and at the end the
despair. May he be driven from the kingdom of

light and precipitated into the realm of darkness. May misfortune and despair... gnaw. With his own eyes, he will see them all The setbacks hit him blow after blow. He was... Loppera of the anathema that will weigh upon him, like a dress. He will destroy himself and Almighty God will destroy it. God will not... will never forgive, on the contrary; he will punish him.

His anger and vengeance will fall upon him and will permeate his entire body. His name will be erased from the space located in the heights of heaven. He will be forever exiled for eternity through all the descendants of Israel, according to the anathema written in divine laws. As for all of you who hold God dear, live "Happy and God bless you!"

Here is the prayer after the publication of the Herem:

"May he who had blessed our ancestors: Abraham, Israel, Jacob, Moses, Aaron, David Solomon and the prophets of Israel and the righteous, may a blessing descend upon this city and in all other cities, with the exception of the one who violates this Herem. God willing, in his mercy, protect all those who are faithful and protect their times and days For as long as possible. God bless. all the works of their hands and that he afcross with all their brothers in Israel; that His holy will has been done! Amen (1).

Regarding oaths among Jews is very important to know.

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(1) Kolbo, Rules on the Herem, § 139.

The Talmud divides the oath into three categories. categories:

1° Chebna-Deeraïta, oath that one makes preto be according to the law of Moses.

2° Shebnat-Geset, oath prescribed by Talmud.

3° Setam-Herem, investigation of the neck pable by threatening him with the Herem (1).

It should be noted that the Jews look at the oath as an act of great gravity, when required by the Jewish judicial authority, and above all they profess a very great respect for the first two categories of the service ment, which they find extremely dreadful.

This respect and this dread are pushed to a point where to such an extent that a Jew whose conduct has always-Having impeccable summer days is already frowned upon. within Jewish society, if there was only one once forced to take an oath before the court Jewish judicial system. He loses the trust of his core-religious people, and he is avoided like a leper. Therefore, considering the great importance that The Jews attribute to the oath, it is not

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(i) Hoschen-lIamischpot-Meirat-Eliaim,ch. lxv, p. 6, and Feschubot-IIaramileum, § 229.

It's surprising that a large proportion prefer sup-to bear losses, even considerable ones, that to be forced to take an oath by order of Bet-Dine. That is also why the third category of the oath, Setam-Herem, is especially in use and takes place before the Jewish courts.

This great significance that the Jews taking the oath would be a consequential thing slows and would reassure the Christians among in which live the countless populations Jewish, if indeed the Jews preserved it intact and gave him in any case and in front All courts the same interpretation... But, badly-fortunately for Christians who have affairs with the Jews (and this case arises) frequently), the oath that Jews are called upon to testify before Christian courts tiens is considered by them as a simple formality, which has nothing in common with their conscience, and provided that the general good of Is-

Raël's result is that every Jew can commit
before the Christian or Muslim authorities
He can make as many false oaths as he pleases.

To supplement the quotes from the intelligence services

Regarding the oath among the Jews, we add-
Let us return to another passage from Maimonides, in
which tells of everything that is said during-
during the oath- ceremony, preserving for him
in all its originality.

“We have heard that in your city
There are people who administer oaths
to others at any time, and that there are some
others who, at every moment, are capable
to do it. Both sides are acting very
bad, because they are preparing for themselves an inevitable punishment-
The punishment for perjury is...
very large, though we wouldn't be wrong to
someone for a penny: — If you
If you want to impose an oath on someone, remove
the piece of parchment that is nailed onto
Mesouse, unfold it and show the passage of
the holy law which is written in it; bring it here-
a cart on which the dead are transported and
cover her with the shroud with which they are covered; ap-
carry the horn on which the day is trumpeted
of the New Year; bring the children from the col-
Lightly, bring the bladders, and throw them in front
the stretcher." — Here, Bet-Dine must repeat to
the one who swears that, tomorrow, he will be

thrown in front of the stretcher like bladders.
"Light the candles, bring in some earth"
and place on this land the one who lends and serves
sound the horn and tell him aloud
these words: "If you swear a false oath, all
the anathemas contained in divine law
will fall upon you.

Next, we read the formula of the Herem, and then-
When F is finished, the horn is sounded; and all the
everyone, even small children, repeat:
Amen (1).

(1) Cheake-Cedek, vol. V, chap. iv, §24. Teschoubot-Gagonine and Maimonides, § 142.

XII

Here are the documents, excerpts and translations from the Book about the Kahal, which we announced based on their text:

No. 22.

Debates between the Kahal and a private individual on the right to operate a place.

Wednesday, section of 5 books, Vorah.

As a result of the protest made by the representatives sent by Kahal, against the man named Eleazar, son of Ephraim, regarding the operation of the square and the buildings located therein, all belonging to Christian Zwanski, a furrier by trade, was decided, at the general meeting held by the members- the entire Kahal delegation must be sent two Toanimes (lawyers) who will have to plead the case- before the Bet-Dine and defend the cause and the rights of Kahal.

No. 23.

Decree of the Bet-Dine issued in the case of the Kahal against Eleazar, son of Ephraim

Kahal's lawyers argued that previous- already raises the question of exploitation rights the ownership in question had been debated, and that it had been decided that half of the buildings ments, as well as part of the courtyard (of the super(ficie of twelve sagènes) was auctioned and sold to Isaac, son of Ber; and only the other half, with the part of the courtyard located at the rear, was left to a man named Eleazar, son of Ephraim; the latter possesses the deed of sale dated the 28th Sivan 5518, in which, among the seven representatives citizens of the city who had signed this act in fa- the sign of the deceased father of Eleazar, is found ture of Mecr, son of Joseph, who was a relative of two other representatives of the city; that in Consequently, this act of sale carried out in favor the deceased father of Eleazar was not legally In fact, since instead of seven representatives there are There were only six of them, who signed legally, thenthat Meer's signature as a parent of two other was not valid. For these reasons, therefore, Kahal protests against the right to exploit that Eleazar exercises over all the property theretook the court, as successor to his father, to whom this right had been illegally sold, as demonstrated above.

For his part, Eleazar maintained that the signature de Meer, son of Joseph, can perfectly well not point belonging to the one who was a relative of two other representatives, signatories of the act of sale, since this deed dates from the year 5518, tanSay it was the year 5560. Since that time, many of the people in question are dead; that it is still possible that in this At that time, distant kinship did not exist. no obstacle to the validity of the act; that since, on the deed of sale in question, are the signatures of the seven representatives of the city exigoverned by Talmudic law, he, Eleazar, as successor to his father, must legally enjoy the the right he claims.

The infallible and holy Bet-Dine, after having entense between the two opposing sides, decreed what follows:

“If Eleazar, son of Ephraim, cited by the Kahal before our court, proves 1° that the representative both Meer, son of Joseph, who had signed the deed of The sale in question was not the one that had two parents among other signatory representatives res; or 2° that the customs of those times perwere putting on the signatories of the parents on a deed of sale; or 3° that the signatures res of the seven representatives of the city were, by any valid and legal reason, the right exploitation of the property in question ap-will leave completely. But, in the meantime, this The right belongs to the Kahal, which can sell it to

a new buyer, to whom all the prerogatives that the Kahal grants in this kind business.

This Tuesday, 6 Tamuch 5560.

Signed by all of us, members of the infallible and Saint Bet-Dine... (1).

No. 57.
V. Tax on trade, decreed by the Kahal.

Thursday, the 5th day of Easter week 5558. A because of the large expenses that the Kahal has been forced to do so recently, expenses of which he cannot account, and consequently-due to a lack of money to pay to settle the tax arrears that must be paid for those who are poor, the members of the Kahal decided that a new tax will be levied on trade, calculated on the same basis as that which was instituted by the Kahal of the city of Sklow, without any variation in the mode of perception. We must start paying this tax since the 1st of next year. As for the sum of 12,000 rubles in cash that must be paid currently-to the state treasury, the Kahal will choose five members among the Jewish notables of the city,

(1) As a consequence of this decree of Bet-Dine, the law the operation of the square and the buildings located there has been sold by Kahal for 11 ducats to Isaac, son of Ber, by leaving part of the courtyard of a house to Eleazar.

to settle the distribution among the inhabitants, who will have to pay this extraordinary contribution, in order to fill in what is missing. We must in or-to collect 800 silver rubles to complete the deficit that is in the Kahal's treasury. The amount that each taxpayer will pay for the the aforementioned contribution will be considered as a advance payment on the tax known as the company tax...

If the civilian governor of the city of Minsk members of the Kahal task the distributors with collecting it. despite the governor's opposition.

No. 77.

From the sale of the right to operate the stores from the Christian Baïkoff to the Jew Johel-Mihel, son (VAaron.

Saturday, Emor section 5559.

In accordance with the decision of the representatives from the town, it was sold to Johel-Mihel, son of AaRon, the right to operate two built stores in stone, belonging to the Christian Baïkoff, who are located on the city's high plateau. the adjoining carriage entrance, as well as the cellars and the first floor, that is to say all the space from the from the center of the earth to the clouds in the sky, is also included in this sales agreement.

The deed of sale, regular and in any form The desired document will be drawn up by the Kahal and approved by the

Saint Bet-Dine and placed in the hands of the aforementioned Johel-Mihel, son of Aaron, who must, for this reason, pay the sum of 200 rou- to the Kahal treasury money. Everything must be done without publicity. prior application.

No. 100.

The form of the Act of Truth given to Abel, son de Meer.

At the general meeting held in the chamber of the Kahal, which was attended by the seven representatives city residents and members of the Kahal at In full, it was decided that the right of exexploitation of stores and the home with its dependencies, as well as the ease of passage through the courtyard, that is to say, all the space between the center of the earth and the highest clouds of the heaven, all belonging to the Christian Kister, is sold to Abel, son of Meer, to his descendants or representatives for all eternity, leaving not the slightest bit of said right to power of Kahal. And as the said Abel, son of Meer, has already paid into the Kahal's coffers, the amount from this sale, from that moment the said right of exploitation-the station belongs entirely to him, as well as to his descendants or beneficiaries, inalienably and exclusively, without anyone being able to wear it achievement.

He alone, his descendants or heirs for-will resell, give away, exchange, hand over as dot, finally do as they please and act absolutely-ment, as well as an owner has the right to the the area with the object that belongs to it.

If the owner Kister were to demolish the buildings existing structures, and in rebuilding-knows in their place others bigger or more petits, the buyer would still have the same right on the newly constructed buildings. And when Abel, son of Meer, his descendants or his heirs by right, will become the true owners of these establishments and stores, by contract If they purchase in good condition, they will have the right to demolish. rebuild and change the layout of the premises, vento do everything in whole or in part, in short, to do everything that will seem appropriate to them, without asking for a new permission or authorization from the Kahal.

If a malicious person dared to challenge these rights to Abel, son of Meer, his successors or his representatives sentients, the Kahal, the holy Bet-Dine, and the seven city representatives must defend him from all their strength and power. — 11 will also the duty of the Kahal to annul any dispute who could rise up against Abel, son of Meer, his descendants or heirs, so as not to... to worry, and to assure them for eternity the right legal owners. All losses that could give rise to claims from those which would soften the challenge to the legal possession of the right, which from this moment belongs exclusively-to Abel, son of Meer, his successors or his representatives, will have to be supported by the Kahal's treasury, and no Kahal from any other city will not support such claims; to the con- milking, he will have to defend the interests of the- said Abel, son of Meer, of his descendants or of his heirs. The members of the Kahal at large complete, and the seven representatives of the city, having acted within the full scope of their responsibilities and functions, without needing to apply to this sale, the use and the law of Kabolat-Kinion (1), unanimously decided and approved the sale below. above stated by affixing their signature.

No. 101.

Approval of the previous Vacte by the Samoches Venemines (notaries of the town).

We, the undersigned, notaries of the Jewish community, We certify, by this deed, that the sale effected killed by the Kahal in favor of the wealthy Abel, son of Meer, his descendants or his successors in title, made to the general meeting with the assent of Schiva-Tuvei-Gair (the seven representatives and leaders of the city), was written and regulated according to the holy laws, and that the Kahal, in fulfilling a pareille vente, is not in need of invo- to examine the uses of the Kabolat-Kinion law.

This Monday, Nisan 26, 5560.

(The two signatures follow.)

(1) See below for an explanation of the law of Kabbalah-Kinion in chapter XVII.

No. 102.

Approval of this same act by the holy Bet-Dine.

By reviewing the deed of sale carried out by the Kahal in the general meeting, with the consent- ment and the signature of the representatives and heads of the city, whose signatures were legalized by the two Samoches Venemines, in favor of the rich Abel, son of Meer, his descendants or his Having the right, the holy Bet-Dine acknowledges that thesaid act was arranged and settled according to all conditions tions, clauses and points prescribed by holy law of Torah. And although the decisions of the Kahal do not are not subject to any control and have no need for anyone's approval, especially if the signatures of its members are... certified by two notaries of the city,... howeverdant, to give more weight and value to the deed of sale in question, we, members of the Saint Bet-Dine, we approve and affirm it fully. nement, in order to guarantee possession of the right of operation of the property, belonging to Christian Kister, for eternal time to the rich Abel, son of Meer, to his descendants or to his rightful owner.

In witness whereof, we sign at Minsk, 26 Nisan 5560.

Rabbi Gaon and four judges of the holy tribunal Bet-Dine.

XIII

This is now the Rosh Hashanah festival. Haschana (The New Year) and the ceremonymonie du Son du cor.

Jews celebrate Rosh Hashanah, in the day already indicated by Moses, the first Siechry day (corresponding to the first days of September).

Although after the fall of the Temple of Jerusalem Salem, the Rosh Hashanah festival has been completed. has completely lost its former outward character and interior, however, this festival has retained all its former prestige as an influence on the conservation and development of life national of the Jews.

No doubt, if you compare the day of

Rosch-Hashanah from the time of the existence of

The Temple of Jerusalem, along with the one we have now,
we find the same difference as between glory
and shame, between triumph and humiliation-
tion.

At that time, on that day, according to its meaning-
the very cation, was for all the people of Is-
Raël on a day of great triumph. The Temple
resounding with the songs of the Levites, accompanied-
filled with the joyful sounds of the trumpet, opened,
by the day of Rosh Hashanah, the period
ten days during which the people, the
the priesthood and the Temple itself were purifying themselves
and were preparing for a majestic triumph, at
this solemn moment when the high priest, having arrived,
with the purifying burnt offerings, in the Temple of
Temples, brought to the people upon their return the ou-
bli and Jehovah's forgiveness. Upon the arrival of this
day so desired and so long awaited, where hope
to obtain forgiveness from the Invisible Jehovah illu-
it was damaging the eyes of the prostrate people of Israel,
The high priest offered, during the sacrifice,
the farewell of the entire nation to the past year,
with all his suffering and all his ill-
hours, and welcomed the news, which contained in

within her the blessings and graces that God
was to spread it among his chosen people.

Through this interpretation of thoughts and of the
outdoor ceremony during Rosh Hashanah day
Haschana, it is clear that this day had to be
for the Jews a day of hope and
triumph.

Now, everything has changed, everything has become daunting.
bri. Currently Rosch-Haschana is a day
of sadness, tears, and affliction. The cause
This change is visible; the nation, which has
lost its independence and autonomy,
resembles a sickly man who, in pre-
the very sense of the danger resulting from this boulder-
payment, would not however want to resis-
to believe oneself incurable and could not
to consider the dark and despairing idea of
death. The nation that finds itself in this situation
Tuation needs to nurture its imagination
of a hope that refreshes ideas, not

even if only through dreams of the future and through illusions.

At the fatal moment, when the laurels adorn already the head of the victor, hope, this The last friend of the vanquished and the oppressed, the

further supports, by confirming it in this the thought that, since he did not succeed in the companies of this world, he will be consoled by this power of the unknown world, towards which every unfortunate person, in their distress, raises his gaze.

In this fervor, patriotic ideas of the nation marry and merge as- completely in line with religious ideas, because these feelings are not inspired by the inte- material concerns and earthly passions, but they are warmed by burning rays lants that descend from an unknown world on the imagination shaped by religious ideas.

So the resurrection of nationality, the return to old habits, to lost freedom, occupation take first place in aspirations of the annihilated people. To support this indelible- bitter feeling, without which regeneration national would be nothing but a fiction, is forming a lyrical, legendary, traditional literature- nelle, mystique et patriotisme, pressé à l' highest exaltation, and which aims to en- to keep alive the sacred flame of love for one's homeland lost. — It is perfectly natural that these songs

patriotic sentiments that strike the deepest chord sensitive to national life, inspire a great admiration among all unfortunate peoples reux, and take on the character of inspiration supernatural; but this is only among the Jews that these anthems and patriotic songs are an integral part of the liturgy and occupy an important place in prayer books, as well as in religious ceremonies.

According to the Law of Moses, it was not permitted to celebrate divine service outside the Temple and outside of Jerusalem. For this reason, he procaused a certain interruption in spiritual life ritual of Israel. With the fall of the Temple of Jerusalem, divine service undergoes a certain Interruption time. The skillful leaders of the the people of Israel, who (as history tells ustakes) always had as their goal the resurrection–taking advantage of this interruption of divine service to replace it to kill Moussaphe, that is to say, the service of the Synagogue. This service is largely composed of [unclear]. part of patriotic anthems, in which are recounted and depicted in a desesThis heartbreak, which tears at the hearts of the faithful, these dark, hideous, and sad days of the fall of the Temple in Jerusalem, of exile, of the perSecuritization, torture of all kinds, of the dead.

Thanks to this artificial means, which had for but to perpetuate patriotic ideas among The Jews, the words of some prophets of Israel: “And these festivals will be changed into "Days of tears and despair," they said. fulfilled (1); and this prophecy has been adapted perfectly suited to the current celebration of the holiday of Rosh Hashanah.

As this New Year's Day is in at the same time the beginning of the period ten days, during which the people of IsRaël must perform his purification, the tears, the cries and lamentations aroused by the service Moussaphe, through this exaltation of the soul, does not do not cease. All of this is further enhanced by the distressing impression produced by the ceremoniFekiel–Chofère's denial, the sounding of the horn prescribed by the Talmud.

According to the conviction of the learned interpreters of the Talmud, the ceremony of Fekiel-Chosister (1) had been instituted in memory of these Moses said: “And this day will be for you the day when Ton will sound the horn"; and the caba- scholarly interpreters' glasses They still maintain that: Rosh Hashanah Day Chana, which begins with the ceremony of Fekiel-Chofère, the Great Jehovah will be seated on his throne of justice, and, weighing in all impartiality will decree the actions of mortals the rewards and punishments that each of them will have earned;... who is yet to live, and who must die immediately;... who has time, prematurely;... which by water, which by The fire... All of this will be decreed, in detail, on Rosh Hashanah day. At this judgment, as- On one side will be the defenders of Israel, known as Delatrone, Hasenhach, Hatzpatzious, etc. and, on the opposite side, Satan, with the account of the actions comput into it by the victims who allowed themselves to be... to be lured by his subterfuges, and who are tomgaping in the nets set by hell... And the

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(1) Ames., ch. vin, pages 10 to 12.

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(1) The day the horn is sounded.

the sound of the trumpet will invigorate during this time the defenders of Israel, while he will terrify Satan, that mortal enemy of Israel.

Although this quote is confirmed by several passages from the Talmud Zoora, the good Meaning is enough to reduce its orthodoxy to nothing. Indeed, anyone who has had the opportunity to witness this ceremony, I cannot conceive how the sound of the horn, which resounds as if in a hunting, could have such a high significance-spiritual union among the Jews.

The 47th psalm, which is read seven times in succession to the people of Israel while the trumpet is blown, could lend itself to a more accurate interpretation The ritual of this ceremony: "Clap your hands as a sign of rejoicing! For the mighty terrible

Jehovah, the great ruler of the world, suwill place all nations under your authority and all human races, by throwing them under your feet... He will search for and choose your inheritance, that is to say, Jacob's pride, which he has loved so much for centuries, and so it rosewill hear the voice of God! (1) » The Jews considerthey interpret this psalm, not only as a

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(1) IV* Book of Moses, ch. xxix, page 1.

prayer (1), but also as a prophecy significant achievement of the promasses of God towards his chosen people.

The meaning of this prophecy, which is recited seven times in succession before the people of Israel, with accompanied by the horn and amidst the tears and the heart-rending lamentations of the listeners, gives a much better explanation of the rationale for the existence of the Fekiel-Schofére ceremony, that the foglard that encases the text of the Talmud and the Cabal. In this sense, the obligatory ceremonythe territory for each Jew is presented as the quintessence of the sublime, patriotic anthem, by which the representatives of the people of IsRaël opened the Rosh Hashanah festival and the beginning of the ten-day period of the expiation of sins (2).

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(1) The Unsane-Toket prayer.

(2) To confirm the meaning we give At the Fekiel-Schofére ceremony, we will recall that the day of judgment, which, among the Jews, begins in the evening of the last day of the purification period, also ends with the Fekiel-Schofére ceremony, accompanied by the words: "Lechana gabaa Biruchelaim (that we be in Jerusalem next year). We sees from this that this signal is the same patriotic signal. tick.

It is certain that the original meaning of the Fekiel-Schofére ceremony felt-undoubtedly modified to this day, and yetdat the influence that this ceremony exerts on the spirit and feelings of the Jews remained very large.

After the fall of Jerusalem, Fekiel-Scho- The brotherhood served as a patriotic stimulus for the leaders of Israel to precipitate the Jewish population in the continual revolts that were the the cause of his exile in Palestine, after the fatal insurrection under the command of Barkhoba, during the reign of the emperor Adrien.

Today the Fekiel-Scho- ceremony The iron makes it even darker, by exalting it. the already rather bleak picture of the day of Rosh Hashanah and maintains among the Jews, this prejudice, which the skillful leaders of The people of Israel have introduced there since centuries keys, to keep away to be separated from the the rest of humanity, as much through its religion as by its customs and practices (1).

(1) The gatherings of several enlightened rabbis, who took place in 1869 in Kassel and Leipzig, and had as their

After everything that has been said on this subject, it will be It's easy to understand why the law of Talmud had elevated the Fekiel-Scho- ceremony elevates ceremonies to the highest level obligatory for every Jew, and why the Kahal exercises such strict control over synagogues and other Jewish houses where the prayers during the Rosh Hashanah festival and the ten-day period following that day.

Here is the document classified under number 30 in Brafmann's Book on Kahal: ;

but to have all the Jewish prayer books removed quotes that speak of the coming of the Messiah and the return Jews in Jerusalem. They rightly argued that awith these quotes that excite and exalt their corelilegionnaires, it will be very difficult and even impossible to every Jew to acquire the feeling he is a true inhabitant of the country where he was born, to cultivate it, and to become one of its people. true citizen: as well, that one could not make him perto address these ingrained and deeply rooted prejudices against any religion that is not his own.

The opposing party supported, and with just as much reason, His point of view is that by carrying out these reforms the existence and raison d'être of the people of Israel ceases From that moment on, some very curious details were published. on this interesting discussion in the Israeli newspapers-lites Cumctguide and Lïbanon, The articles of Doctor Gor-our 31st and 33rd Cama- are particularly noteworthy. gnide, 1869.

No. 30.

On the prohibition of reciting prayers during the Rosck-Haschana day, in the houses particulars.

Saturday, 5-book section. Kito. 5557.

The Kahal decided that it would be published in all the houses where prayers are recited, the following: From the twelfth day of Sclihot (prayer recited) twelve days before Rosh Hashanah until Yom-Kipour (Day of Judgment) inclusive, It is forbidden for all Jews in the city to gather to recite prayers somewhere other than at the Synagogue. A Herem would be launched against the Hahan (cantor) and against the Baale-Tekiet (the one (who sounds the horn), if either of them dared to sing and sound the horn in another location. Every prayer recited anywhere other than in the synagogue gogue, or at least in one of the buildings located in the courtyard of the synagogue, will be considered as an offense against divine law.

The homeowners, the cantor, and the horn player, who would violate this provision Kahal's actions would be considered and punished equally renegades who do not observe divine law commented on by the Talmud.

XIV

The synagogue courtyard, the buildings and the Jewish institutions located there are

These are still many questions worthy of examination.

In every Jewish community, the synagogue
must be surrounded by a more or less courtyard
spacious, so that the buildings that serve
so that different institutions can find
place. And first we will talk about the places ap-
common peoples, which must be vast, con-
built and maintained by the Kahal.

By analyzing each one in turn
accessory institutions of the synagogue, which
must be in its immediate vicinity and absolutely-
ment in the courtyard where it is located, on com-
will explain why we started with
these places, which are generally not mentioned
functions existence only indirectly, and all at
it was at the end.

Under the name of the synagogue court-
gogue, we hear a larger playing area
or less spacious located in the ha- district
bitten by the Jewish population, where they must
find :

1° The Bet-Haknest (the principal synagogue-
pale) ;

2° The Bet-Gamidrasch (the house of prayer)
and school);

3° The Bet-Hamerhatz (the baths with va-
fear) ;

4° The Bet-Hakahal (the room of Kahal);

5° The Bet-Dine (judicial court);

6° The Hek-Dech (refuge for the poor-
vres).

However, both outside and inside,
the synagogue is the main one for Jews
place of prayer, however, the most computer-
Specifically, since this building is not heated,
serves for the meetings of all the faithful that
in major religious ceremonies, by

example Rosh-Hashana, Yom-Kipour, etc., or on the occasion of the arrival of a person-

a striking swim, like a famous singer, the chief rabbi, a famous preacher, etc. In all other circumstances, the Prayers are recited in the house where it is sokilled Bet-Gamidrasch, who has other destinations. Thus, this is where the scholars Jews interpret the science of the Talmud; that is it was only after the prayers that the various brotherhoodsries hold their sessions; it is also there that the poor interpreters of the Talmud, who indulgeexclusively to this science and consequentlysequent cannot earn anything to pay rent, find refuge day and night; This is where the so- questions are discussed cial in general, and it is there finally that we findsells the public library and the books of different brotherhoods.

Right next to the synagogue and the Bet-GaMidrasch is where the steam baths are located, as well than ordinary baths. Around this center are located the private houses of prayer Eschabots, Talmudors, Klaouz, etc., which, to a lesser degree, have the same destination that the Bet-Gamidrasch. Then comes the Kahal chamber, whose authority, actions,

the relentless surveillance of all Jewish activity, as well as Machiavellianism, are already known through the translated documents from the Book on the Kahal de Brafmann and cited following severalseveral chapters of this work.

Near the Kahal there is a council analogous to the ancient Senedrion, which perpetuates itself thus killed to this day under the tutelage of the Kahal, and who forms his justice section... that's Bet-Dine (which we will discuss in more detail later) (in the next chapter), headed by its rabbin or his PicLSch-et-Dine (president), whose family must be housed in a room in the building timent.

Next comes Hek-Dech, or the refuge for Jewish vagrants, who are repellent-health, filth, and whose sight and society repulsive-even those poor people who, not having housing, seek refuge in Bel-Gamidrasch, Eschabot, Talmudor.

We can therefore see that in the courtyard of the synagogue gogue must find vast commons built and maintained by the Kahal. Braf-Mann cites three in his Book on the Kahal documents that relate to everything that has

was said in this chapter. We do not quote the first two as less interesting; As for the third one, classified under number 30, It is located following chapter xm.

XV

Let us deal with the Bet-Din (judicial court) (ciaire), a very serious and important question major.

In the preceding chapters, we we talked about the Kahal chamber, institute-Jewish tion which, in each locality, governs the public and private life of his coreligionists despotically and almost without any contrôle, admitting no recourse to another authority. This domination which, as we say, has no authority. As you can see, nothing constitutional extends to this-while on religious, inner life and private property of Jews, as well as on protection that the Kahal must grant, through its influence and even with his money, to those Jews who have some interest in untangling things with the Goyim.

But when it comes to making a judgment in a trial between two Jews, or between a

The Jew and the Kahal, that's the Bet-Dine (the holy one) tribunal), instituted by the law of the Talmud, which is responsible for making a judgment.

The Bet-Din, although called the holy one, is however, under the high protection of the Kahal, and forms, so to speak, only the ju- section representative of this supreme authority, to which Every Jew must be blindly submissive. One Bet-Dine therefore exists wherever there is an aggreater or lesser agglomeration of popula- Jewish tradition, and judges the various debates and concontroversies that arise and present themselves in the mercantile life of the Jews, which exempts these the latter resorted to Christian courts.

The Bet-Dine is, in a way, the painting of the ancient Senedrion, and it exists not by a consequence of the whim, or of self-love that Jews could have the right to possess a tribefinal without having to go to court Christians; but it has its reason for being in the dogma of Talmudic law, which governs life spiritual of the Jews. In support of this assertiontion, to better understand the character of

this Talmudic institution, we will mention some passages from the Jewish code under the title Hoschen-Hamischpot, which deals in detail with question :

"Jews are forbidden to have a trial" before Christian courts, as well as to pursue any interest before the civil and administrative bodies of Gozmé'. This defense must be applied even to questions on which Jewish law and those The Goyim agree both in meaning and in letter, and even though both parties are pleading would wish to be judged by Christian justice yours. Anyone who violates this decision will be considered a criminal, because such a that action would be blasphemy against the law of Moses (1). In this case, one must throw against the culprit, an Indian, will bear the brunt of it untilthat at the moment he cancels his complaint filed before the Gentile courts; and if he persists still guilty of his crime, he must be anathetamed by the Herem (2). The same penalty will be

(1) Hoschen-Hamischpot, ch. xxvi, p.d.

(2) See documents 148 and 149, cited following the
Chapter on wine in this book.

applied as an advantage for the guilty party, and even
to the one who would employ a non-Jewish authority
to force his opponent to appear in court
before the Bet-Dine.

"The document by which the Bet-Dine gives
his authorization for the Jews to surrender
justice by Christian courts, must not
to be exhibited and shown to the Gentile judges. The
violating this prohibition will pay the penalty.
adverse (1) the excess of the fine which would have
could be pronounced, by application of the laws
Jewish, by the Bet-Dine.

"Especially in these times, where the
Jews remain subject to the laws of domination
foreign and cannot have their judges, the
The Bet-Dine court must get involved in all matters.
to do, of any interest, of any question, of
any difficulty that arises between Jews. Thus
He must judge: loans and borrowings, the
marriage contracts, donations, inheritances
cessions, complaints concerning peryour (2), etc. He must set the fines for the
damage caused to livestock belonging

i^l) Hoschen-Hamischpot, ch. xxvi, p. 4.
(2) Hoschen-Hamischpot, ch. i, p. 1.

to another individual, as well as the losses incurred
by the livestock of some to the detriment of others,
when these losses were caused by
The tooth or horn of the beast. The attributes
The Bet-Dine also extends to prosecutions.
thefts and robberies, but only insofar as

concerns the investigation of these crimes and the compensationn H es which must be paid by the thieves, without aiming to punish the perpetrators of these thefts and plunder, nor to the punishment that should be theirs applied in accordance with the law of Moses (1).

"Although currently the Bet-Dine has not the right to condemn thieves and perpetrators of the plunder other than by making them without paying compensation to those to whom they have harm caused by theft and robbery, he may However, punishing them morally by launching against them an Indian, if they refused or delayed- were required to pay these compensations. The restrictiontion imposed on the authority of the Bet-Dine concerns only the application of corporal punishment to which the laws of Moses would condemn the culprits (2).

(1) Hoschen-Hamischpot, ch. m, p. 3.

(2) Hoschen-Hamischpot, ch. i, p. 4.

“But as far as morals and the conduct of the Jewish population in general, every Det-Dine, even the one who is not sanctioned by the Israeli ground authorities, possesses very broad powers. Thus, if the Det-Dine notices that the Jews are indulging in too inclined towards libertinism and a dissolute lifestyle, He has the right to sentence to death, to penalties bodily harm, monetary fines, and so on immediately. To pronounce and apply these condamnations, he doesn't even need to hear- to give testimonies for the prosecution or the defense. If the Det-Dine sees that it concerns a Jew in f tuent by his social position in the world non-Jew, who could defy his judgment, if he It is impossible for him to use all the using tricks to humiliate such an individual, he tries, by consulting with the Kahal, to make sur- to seize a favorable opportunity to be able to do to accuse and punish the disobedient by Christian courts. Furthermore, its fortune is declared Hefher (pillage):

"In order to arrive as quickly as possible to completely annihilate and destroy the deobedient to the holy laws of the Talmud, in-

interpreted by Bet-Dine the saint and Kahal
"The infallible one."

Summonses to appear before the Bet-Dine are handed over to the parties by the Saugly. Those Jews who are absent from the
cities for business can receive them
three; but if, after the third quotation, this-
He who was summoned to appear did not obey.
An Indian is launched against him. As for ceir
who never leave the city, we don't send
just one quote.

It is forbidden to be disrespectful and
show signs of discontent to
Samoches. For the offense done to these lastniers, Bet-Dine has the right to punish the offender-
As for the physical aspect, and even the Samoche
can beat him and inflict damage on him
things, like breaking windows, smashing things
furniture, etc., without having to compensate him.

If the Bet-Dine changes its premises
sessions, the one who is summoned to appear does not
can claim ignorance of the new premises.
If the Samoche reported that the one who has
was quoted as speaking ill of the Bet-Dine court
that he refuses to appear, one would give credence to

this declaration, and he would launch an Indian
against the culprit and sometimes even the
Herem (1).

Brafmann quotes in his Book on the Kahal
52 acts and documents containing judgements rendered by the Bet-Dine in differentrents questions; we have extracted and
translated the most significant ones, which are ranked
under numbers 24, 78, 120, 132, 146, 177, 203,
204, 239, 256, which we cite below, and
we will point out that the documents cited
previously and bearing the numbers 09 23, 102,
148, 149, 156, 260, also have a connection with

the orders and provisions of the Bet--Dinner.

After all that has been said regarding laws upon which inner life is based and intimate with the Jews, it will be understood that all these bizarre methods employed by the Kahal and whose purpose cannot be grasped when one parshort the documents classified under numbers 148 and 149,j may not seem so fanatical, in considering the safeguarding of the Bet-Dine

1) Hoschen-Hamischpot, ch. xi, p. from l to 4.

is at the same time the guarantee of one of the principals main dogmas of Talmudic science. In many circumstances and especially where the Jewish law goes against common sense and where the form and letter order to execute what Justice and conscience forbid doing this. the trial is judged, not by the Daions (judges) of the Bet-Dine), but by experts who must to be more experienced in business matters, of industry and in other branches of inpractical interests of life.

The Daions sometimes also fill expert functions, but only when the two opposing sides choose them at this effect. Generally, however, in the circthe aforementioned constants, we do not designate them point, because these Daions, almost exclusively devoted themselves to... exclusively to the study of the laws of the Talmud, few know the practical life in which common sense is often preferable to make fair justice.

To better highlight the action of Bet-Dine. We must not forget to mention the questiontion which sometimes presents itself relatively to the referral to Christian courts of

Legal proceedings that arise between two Jews. Thus, the trials in which letters of

protested changes, due to non-execution of
donations or wills, as well as other
Cases of this kind are referred from time to time
in time by Bet-Dine before the courts
Christians, not because of incompetence
or the incapacity of the Jewish court, but because
that the law of the Talmud prescribes to do so
"as a means of action and as a brake
against the strong, the insolent, and the disobedient
health professionals who do not want to submit to
decisions of the Kahal and the Bet-Dine and by
Therefore, they must be punished by the justice system.
"Goya."

The consequence of this passage of the law of
The Talmud states that Christian courts are
for the most part powerless to do justice to
that of the Jewish litigants whose case is the
better, because, to cancel any decision
Christian courts that would not be con-
shaped by the ideas of the Bet-Dine and the Kahal, these
two Jewish authorities have letters signed
change to white by both opposing sides
before the trial begins before the Bet-

Dine. So when the one who loses before the
The Jewish court is not satisfied with these decisions.
Sion, it is then that the Bet-Dine sends back the
litigants before a Christian tribunal; but
In this case, the decision of this court matters.
little to the two Jewish authorities, since they
already possess, in bills of exchange
signed in white by both parties, the
a means of arbitrarily punishing the party that one
wants to achieve.

Through these cunning and Machiavellian means, the
Bet-Diiie and the Kahal maintain their weighty
power over the Jewish population, by employing
as an instrument the justice system of the country where they
live, in order to punish those of their coreligion-
women who do not want to submit confessions
complacently to their despotic authority.

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XVI

Here are the documents and records that are found classified in the Book on Kahal, by Bralmann, under numbers 24, 78, 120, 132, 146, 177, 203, 204, 239, 256.

N°24

Regarding the summons to appear before the court Det-Dine.

Wednesday, section of 5 books Hukat 5556.

The representatives of Kahal decided to-see the order to Reibbe-Leib-Vitouka to arrive in our city, to appear before Bet-Dine the saint, in order to explain himself regarding the debates that he has with his son-in-law.

No. 78.

Trial of private individuals with the Kahal.

Saturday, Emore section 5559.

As a result of a complaint from a man named Cevi-Hirsch, son of Jac >b, and of his brother, relative-information regarding the right to operate a house located in Iourguieef Street, he is enjoined to the two well-known wealthy men of this city, namely Rabbi Hazias, son of Elian, and Rabbi Johel-Michael, son of Aaron, to defend before the triBunal Bet-Dine, the holy sacred rights of Kahal versus the two individuals above appointed.

No. 120.

Regarding the selection of two city leaders who will have to to force Rebbe-fsraël, son of Jacob, to appear before Bet-Dine the saint.

Saturday, Chemina section, 28 Nisan 5551.

The representatives of Kahal decided: that the Rebbe Israel, son of Jacob, must appear from-before the holy Bjt-Dine to agree on the difference-makes what happened between him and Rebbe Leizer, son of Mr. But as the said Israel, son of Jacob, has not not much desire to obey this order emanating from the part of the Kahal, the two leaders of the city, namely Rebbe Isaac, son of J., and Rebbe SaMuel, son of D., to compel by all the

possible means, the said Rebbe Israel, son of Jacob, to the submission that every Jew owes to Kahal.

No. 132.
Punishment for disobedience.

Thursday, 23rd Sivon, 5551.

As a consequence of the disobedience committed towards the Kahal by Rebbe Josephe, son of D., city representatives decided to punish by excluding him for all eternity from the brotherhood of Nore-Tamide and by forbidding him to never to speak the title of Moreïne.

N" 146.

Punishment for denunciation against the Bet-Dine.

Saturday, the second day of Kouczhi's passage, Feast of Tabernacles, 5562.

Since Rebbe Meer, son of Michael, had the insolence of denouncing the holy Bet-Dine to the auChristian authorities, representatives of the Kahal decided to punish him by stripping him of his title Moreïne, and henceforth for all eternity his name must be preceded by Havera (ill-born).

No. 177.
The dispute between the Knhal and private individuals.

As a result of the dispute that arose between the Kahal and the sons of the late Aria, in relation to the operating rights for stores belonging to

Arbireï (prelate of the Orthodox religion), the re-Kahal presenters decided to award the power of the seven city representatives in Rebhe Moses, son of James, so that he may arrange and plead the interests of Kahal, either before experts chosen for this purpose, either before the tribunal of the saint Bet-Dine.

No. 203.
On the subsequent condemnation of a quarrel.

Sunday, Ahrensa section 5562.

Like Rebbe Faifis, son of Abraham, has beaten and insulted the wife of the tailor Isaac, son of Samuel, alleging in his excuse that it She was the one who started the argument first. The representatives of the Kahal decreed: if he is demonstrated by the oath that the the tailor's wife before the holy Bet-Dine, that It's not her, but rather ReLbe Faïfisch. first, who picked a quarrel with him and began to beat her, the said Rebbe Faïfisch will be condemned by Bet-Dine to recite for three days

psalms in the Gamidrasch and will lose its title of Moreïne for all eternity. — Tuesday Next, the Samoches will publish in all the synagogues: that the guilty party was punished by this way for having wrongfully defamed a woman innocent. — This decree cannot be cancelled only by an express decision of the members-The combined strengths of the Kahal and the Bet-Dine.

No. 204.
Forgiveness granted to the guilty party.

Wednesday, Ahrensa section 5562.

Since Rebbe Faifisch, son of Abraham, condamned previously, repented by submitting-both with humility to the decision of the Kahal and the As for Bet-Dine, the members of the Kahal and the Bet-Dine, united at the grand comcomplete, unanimously agreed to return the Moreïne's title, while retaining the powernition, that of reciting for three days psalms in the Gamidrasch.

No. 239.

On the punishments to be inflicted on those who are
disobedient to the decisions of the Bet-Dine.

Thursday, 23 Ira 5562.

The representatives of Kahal decided that
all those who show themselves to be disobedient and re-

beautiful according to the decrees issued by the holy Bet-Dine
would be deprived of the right to exploit the pro-
primits they had acquired from the Kahal since the
beginning of this year and the acts of
sale confirming this right which had been given to them
submitted items would be considered null and void
would resemble the shards of a broken pot.

No. 256.

On the punishment inflicted on a woman for her
misconduct.

Monday 5 Famouse 5562.

The representatives of Kahal decided that, if
Saint Bet-Dine acknowledges the scandalous acts
which are reported on the wife's account
rabbi of the small town of Douvitza, and if he decrees
For these acts, any kind of conviction...
The guilty party will also be deprived of the right to Kes-
soba (dowry received in marriage), which will be entirely
confiscated, except for 500 florins worth of robes
and the belongings she possesses. Two delegates from
Kahal will be present at the execution of this decree.
decision and will monitor closely. That the
representatives of Kahal, may God protect them,
have nothing to risk for their just severity!

XVII

We will not make Kabbalah known-
Kinion or Souder, that is to say the way in which
Sales and purchases take place between Jews.

In the most remote antiquity, there existed

Among the Jews, a rather bizarre custom: whenthat one Jew sold to another was a proproperty, be it any object, no matter what value, large or small, the buyer He took off his shoe and offered it to the seller.

The Talmud introduced into its laws some something similar to this ancient practice, well intense, adding to this analogy as much meaning and strength that he was used to to apply it to all the provisions issued concerning him and his spiritual life, material and practical aspects of Jewish life. Thus, when Nowadays, a sale takes place between two

Jews, we apply the law of Kabbalah-Kinion. such as the Talmud introduced, and which consiste in the following form: the buyer or his The business manager offers the seller a portion of his a long cassock, or a handkerchief, addressed to himsinging these words: '“Take this piece of my dress or this handkerchief, in exchange for the earth, house or any other item that you sell me or "which you are giving me as a gift." When the seller touches with her hand the edge of the dress or the handkerchief presented, the act of sale and purchase is irrevocably accomplished, even the buyer would not have paid yet and would not be has not taken possession of the object he just to buy. That the property is located at a great distance, that the sold item is still in the possession of a third person eloignée, if the formality has been completed from the mano. 1 cited above, none of the parties contractantes cannot, must not, back down; thus the wants the law of the Talmud. We can see from this that the Kabolat-Kinion is not a simple formliterate among the Jews, and that the Talmud hides a cabalistic meaning by interpreting it from the manext one:

he.

"If the seller touches the hem of the cassock" or the handkerchief that the buyer offers him, that must mean that the seller is yielding to the buyer the material enjoyment of the object sold, and therefore the buyer enters into a an indissoluble link with this object.

It is certain that this interpretation talmusical cannot be understood by that who is not familiar with the science of the Talmud, and we cannot guess what role it plays in this in this case, the panel of the long black dress they wear The Jews, or the handkerchief.

If, however, we want to enter into the direction that the Talmud gives to this ceremony, in admitting "that the hem of the dress or the mochoir represents the amount of money that the buyer The seller must pay for the acquisition of the item. sold, and that the seller, instead of handing over this object touches the hem of the black dress or the handkerchief representing the agreed sum; so actually both parties established a material link with money and the object sold... of course, still according to the profoundation and cabalistic science of the Talmud.

It doesn't matter, moreover, that the ceremony apPeleus Kabolat-Kinion comes from antiquity remote or that it draws its origin from the Kabbalistic depth of the Talmudic ocean; It is enough to know that this ceremony had took root among the Jews of ancient times and has retained all its prestige to this day. There is only this observation to add, t[iie the Kabbalat-Kinion is only applied when it comes to the sale and purchase carried out between two particular Jews: because the sales practices carried out by the Kahal against Jewish individuals are surrounded by such an aura of infallibilitylability that no one is permitted to doubt (1).

Brafmann, in his Book on Kahal, cites eight provisions of the Kahal which relate to they carry on at the Kabolat-Kinion ceremony; but since they are less curious, we we have not translated them, mentioning only-the fact that, in the documents cited below from the wine chapter and marked by numbers 100 and 102, it refers to the Kabo- ceremony lat-Kinion.

(1) Hoschen-Hamischpot, ch. xxn, p. 1, and Techaubot-Garoche, §21.

XVIII

We need to give some details about the wedding celebration.

The celebration of the holidays on the occasion of the Marriage among Jews begins in an ordinary way. before the day fixed for the accomplishment of this important act.

When the sixth day of the week is already in its decline, and that, in the dwelling of every Jew, the troubles of daily life cease and are replaced by peace and the rests that precede the coming of the Sabbath, then, to meet this desired guest (the Sabbath), eagerly awaited, the musicians of the The community first arrives at the bride's house. and then in the future, by executing the me-

National lodies Kabolat-Schabat (1). That's it. the signal to begin the celebration a wedding.

The following day, Saturday, the entire synagogue goes to the door to meet the fiancé, who arrives with his father, his brothers and his cousins. While reading the passage from the prayer that is recited every Saturday, the The future only receives his brothers after his father and her cousins, an Alla, but who is very significant and called Maxtir, accom- accompanied by a hymn performed by the cantor in a resounding voice and with repeated wishes by all the assistants "for many years".

During this ceremony, from all sides of the synagogue, and especially of the part where finds the place intended for the most beautiful half

(1) In every Jewish community there is an or-
chestre instituted by the Kahal and composed of musicians
Jews. In this orchestra, there must be a violin, some
cymbals, a bass, and a drum. Badhan, who makes
part of the orchestra, is an individual responsible for making people laugh
the society invited by his improvised poems, of the re-
to enjoy his more or less witty jokes and his
address by performing juggling, and this during
for the entire duration of the wedding celebrations.

of the Jewish kind, one throws nuts at the future.
almonds, figs, etc.

The little boys of the Jewish population
those who are there rush eagerly towards these
treats, which they so rarely have occasion to
eager to taste them, they snatch them up from one another
others argue and finally fight and pro-
cause an uproar that is not at all cons-
usable in a temple, a place intended for uni-
[This appears to be a fragment of a larger sentence, possibly a fragment of a larger sente

The fiancé is escorted out in grand style.
by his cousins and friends, who on that day wanted
expressing it to him in his parents' house
their most sincere and most
warm. The parents thank them and their
offer a light lunch. In the evening, the
The musicians first go to the fiancé's house
and then at the future woman's house, ending the day
of the witches' sabbath through national melodies. Gay-
how we sing and play these melodies at
the fiancé, but they didn't last long,
because the musicians hurry to go to the
future, where, after having executed some har-
Monia, they begin to play dances and
The company begins to jump; these dances,

in which only women take part
and especially virgins, are generally-
very lively and extend well into

beyond midnight; that is to say, until the moment where the small copper coins which are found in the pockets of the dancers no longer fit in the box placed next to it musicians, a box intended to receive the price of each dance performed by the virtuoses.

Finally, the big day arrives, the one that so many times The discussion took place in the families of both engaged. All members of both families are in great motion. These are buying still what is lacking; those are looking for what what should be done to enhance the celebration, the one way to make it sumptuous, the other ways to make it more attractive that which she gave for her daughter such or such a neighbor... Only the leaders of the two The families, the fathers of the two fiancés, are busy. more serious thoughts. To each of them the my head is spinning from the multitude of different ideas they are putting forward on a very important point So much so, namely: how to allocate the dowry intended for her child, so that the capital may yield sufficient interest, at the same time as long as it is securely guaranteed.

When these serious interests were arranged gés (which doesn't usually happen without a warm discussion and without the intervention(ion of Bet-Dine the holy), one must first to satisfy Chadhan's (maker's) demands of marriages), which requires a reward for his efforts to negotiate the mamarriage; for if he was not paid, he protested would cite and summon the interested parties before Bet-Dine the saint, and by this quotation he could cause us to miss the celebration of the wedding. The Ra- tax must also be paid. attachment (1), because, without paying it in advance, the Nor could the wedding take place.

But now everything is already in order, the Chadhan paid, Rahache's fee acquitted the musicians satisfied with the promised price

(1) Rahache is a tax instituted for the benefit of the rabbi,

of the Hazan (cantor) and the Chcmat (city elder).
In Vilna, the collection of this tax was introduced in 1868.
adjudication, and the local police were ordered to lend their
support for the Jewish contractor for its execution.

to give it to them, and the Ketebe (1) is ready. Then
Schamosche leaves with a register in his hand
and toured the city; after which
the fiancé's apartments as well as those of
The bride's house is starting to fill up with guests.
and at that moment we bring to the fiancé, of
his future wife's share, Talet and Kitel (2)
(two objects that Jews wear every day)
days during prayer, and with which they are dressed
after death). Badhan owes on this occasion
to improvise an elegy, in which is ex-
awarded the great significance of the day when the
The fiancé becomes a husband. When the fiancé, touched
Badhan's poetry has already poured forth much-
In tears, the latter, leaving him to
care of the Schaffers who must prepare it
for the solemn act by dressing both
objects that his future wife sent him, he hurries
to go with the musicians to her house, which is

(1) The Ketebe, a marriage certificate written in the Chal- language
The deian, in which the husband's duties are detailed
towards women.

(2) Talet is a cashmere scarf on both
ends of which are black stripes. — Kitel,
white shirt whose style is in the style of the over-
folds worn by Catholic priests.

sitting in the middle of the room on a kneading trough
overturned. She is surrounded by women
brides, who slowly dishevel her hair in a de-
sant her braids, hair by hair. On the
figures of all these women is painted a sense-
moment of discouragement, and they wait
eagerly awaiting the arrival of the Badlian
shed a few tears at the sound of his
lyrical song, because these tears would lighten
their hearts oppressed by poignant sorrows

to come.

Each one remembers with pain that she
had also been in the same position, and
that she entered, with hope for the future and
with faith in happiness, in this new life
for her... And in the present moment, she said to herself-
She, barely twenty-five years old, I look
of a very old woman, surrounded by a
large family, for the maintenance of which
I have to spend my days and nights tra-
to watch... What, then, did this happiness consist of?
that I was promised?... I had been married to
one more child, because my husband was of age
barely seventeen years old, and, like all Jews
In general, he knew nothing, had no

state; so it's me who has to bear the entire burden
the weight of the heavy task, feeding my children
as well as my husband, in whom I found
neither a supporter nor a protector.

At the time when all married women,
Disillusioned, they make sad reflections,
Badhan, returning from the home of the fiancé to whom he
recited an [elegic] poem, accompanied
of musicians, falls in their midst, like
an envoy from heaven... No matter what he decides-
bite; that it be truly tender, that this
be incoherent rhymes and without any
In this sense, they are all weeping bitterly.
Instantly, the door bursts open, and the
Schamosche announces aloud: "Kabolat-
Ponime, Lega-Hatan (Go ahead of the
fiancé). He immediately enters and, approaching
of his future wife, covers his head with
the scarf she had sent him.

The married women present throw themselves on
He had hops and oats. Then the Schaf-
irons, with music in their heads, open the
triumphal march, to get to the place
where is the Hoopoe located (a canopy or baldachin,
usually placed in the courtyard of the synagogue

gogue). They are followed by the parents, by all the guests and the newlyweds who bring up the rear of the procession.

Upon arriving there, the newlywed stops under the canopy, and the new bride, after having circles the canopy seven times, then positions himself at to his right. Badhan calls out loudly first the two fathers and the two mothers of two newlyweds, and then all the other parents, and finally all the friends, for bless the new couple; what everyone executes, each placing their hands on the head of the new groom first, and then on that of the new bride. The moment solemn to pronounce the vow and the act of marriage Sailles approach. We begin with reading of the prayer over the cup. This reading does not can only be done by a very learned interbased on the law of the Talmud, which the Badhan, with great respect, and giving him the The title of Rabbi, he calls out aloud. newlyweds drink from the glass on which prayer was said. Schamosche reads the marriage certificate written in the Kaldean language, followed by the ceremony called KadouChina; it is the handing over by the new groom to his wife with a silver ring or a coin of silver coins, saying to him: Gavéï at mekoudeschet li betabaat ziekedat Mosche Israel (With this ring, you become my woman according to the law of Moses and Israel). In As he uttered these words, he struck a glass placed on the ground, with the heel of his shoe, in memory of the fall of Jerusalem. After a a short prayer over the cup and when the newThe married calves drank a few more drops. They were escorted back, music playing in their heads, all the way at their home.

But the newlyweds didn't eat. since the morning, because on that day they must fastuntil the moment the ceremony is acCompline; they are also served a light snack, composed of chicken broth, which, in this Occasionally, it takes the name of golden soup. Then

The most interesting moment arrives for the Guests: it's the one from the wedding feast... The Dinner is already ready, the tables are set. the cutlery was set separately for men And for the women, the candles are lit. We expect a few distinctive characters...

tion, but these do not delay; and here Da,dha.n, who announces in a resounding voice: "We invite the world to sit down at the table."

At this call, all the guests head towards towards several basins filled with water, which one prepared for washing hands, because at-A Jew cannot touch bread before having having performed this ceremony; and... one begins to table. The newlyweds occupy that day the place of honor; alongside them are placed the distinguished guests, because, although the invitetions were made in the same way and by the same Schamosche, and that in appearance all the guests seem to be treated with a a certain equality, however, each must estisea its own value and the position it occupies in Jewish society and to position oneself in a way not to occupy the place that should be taken by someone else, because it could happen to him a very strong inconvenience, such as to be forced to give up his place... and who knows? perhaps, to be thrown out.

First place next to the groom is occupied by the rabbi, if he has deemed it appropriateable to honor the supper with his presence; en-

Next come the members of the Kahal and the Bet-Dine; the scholars sit beside them interpreters of the Talmud and the aristocracy of argent. Ordinary mortals are relegated to the at the end of the table, where a certain hierarchy and where a Mala.rn.ed (preceptor of the children) would feel dishonored to be sitting at a lower position than that occupied by the tailtheir, or a brandy dealer, to be preceded by a baker, and so on. When

Finally everyone is in position, let's begin.
by reciting the prayer, by breaking the bread
pieces, and each guest takes one;
It's a kind of communion.

So the Sarvars (table servers) com-
begin to distribute the portions, according to the di-
dignity and social or financial position of
each guest. The great art of these Sarvars
consists of serving portions of pike and
roasted fillet in such a way that the delicate portions,
that is to say the aristocratic pieces, not
they do not reach the end of the table, at the
plebeians. When this rule is strictly ob-
served, that of the prominent characters of the
town, which had been forced to linger and not-

The riverbank, towards the end of supper, loses nothing.
for, as soon as he appeared in the hall of
feast, a Sarvar shouting aloud: "Here
an exquisite portion of pike for the Rebbe
so-and-so.

To the material pleasures of a good supper
Spiritual distractions are also present.
Exquisite dishes are accompanied by poetry.
improvisations by Badhan and symphonies
performed by the orchestra. Badhan, in this
Occasionally, he does not spare eloquence; he imagines
all kinds of rhymed flattery, which he de-
bite of inspiration, starting with the new-
married calves and continuing with the persons-
significant nages that are present in the ban-
quet. When he had finished praising all
the aristocratic people who are
at the wedding, comparing them to the heroes of the an-
Jewish identity, Badhan changes his talent for im-
proviser and versifier by profession
of a conjurer, a showman, and astonishes society
by his skill. In short, he is the man to
to do everything possible to amuse and distract the in-
avoidances. But everything in this world must end;
Suddenly, Badhan uttered a penitential cry.

trant: Drosche-Geschenke (i) (gifts from wedding).

All the items given by the guests are placed in a metal vase, prepared for this use by Badhan, who, by depositing them there One by one, name each object and its donor. Sometimes these gifts are of a certain value: these are tableware, or silver candelabras, gold clasps and diamonds, and even cash. Duringthat this part of the ceremony, which is very interesting for newlyweds, is finished, we begin the dance called the Kochère dance.

Badhan's role is not yet over. because it is he who loudly engages all the men present at the wedding dancing with the new bride. Each person called approaches of her and, taking the handkerchief by one end that she holds in her hand, goes around with her

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(1) Custom requires that all cousins and friends bringtent with them, or send gifts before supper of wedding, supposedly as a reward for the prayer that the The newlywed pronounces his vows at his wedding; and, although it happens This prayer rarely takes place, the custom of making The practice of giving gifts continued.

from the room, after which he leaves and gives in his place to another dancer, a reminder of the BadHa. When all the men have already danced with the new bride, her husband closing the series, everyone is renewing the new couple in the bridal chamber, including the The doors close immediately – and that's where the wedding celebration.

The four documents that Br&fmann cites in his Book on the Kahal (two of which are are found in chapter iv of our study under the numbers 64 and 158) prove in what waypendance, one can even say in what state of slavery vage, each Kahal holds the Jews who livetent the aisle where he reigns despotically. In

meddling in the affairs of everyday life
intimate with his subjects, Kahal forbids them to in-
avoid attending family gatherings that they please.
as well as hiring specific musicians,
such and such servants, to eat and to
to drink such and such food, such and such drink-
sounds.

XIX

How can we not now emphasize the
Circumcision?

From the very first moment of a birth
child among the Jews, members of the fa-
thousand of the woman who gave birth, as well as the parents of the
The father of the newborn, first think of ga-
to protect the child and the mother from the influence of
Satan, who wanders around the bedroom of the ac-
lying down and trying to get in to exercise
its evil spells and to seize the two
souls. The best way to destroy the ar-
materials of this implacable enemy of humanity
on earth is the Schir-Garmalot (talis-

husband) (1), which must be glued or attached with a
in a certain way above the bed of the ac-
lying down and the child's cradle, as well as the-
near the door, the window, the fireplace
born or from the stove, that is to say, wherever
finds some opening, through which the mind
impure things could find a way to penetrate
in the room, in order to seize the souls of his
victims.

The evening of the day a boy comes to
world, arrive at his cradle his
future life companions (the Heder of
Melamède, made up of little boys, with
the Beguelfer); they recite the prayer so that the
to ensure the newborn has a peaceful sleep: we give them
gives a puree of beans and peas, as well
only gingerbread. The visit of the little ones
boys and the prayer recited by them are renewed-
they want for eight days, that is to say until
the circumcision ceremony.

(1) This talisman is composed of a piece of parchmentmin on which is written the 121st psalm, surrounded, by all on the sides, inscriptions that list the names of mysprecious of all the inhabitants of heaven, including the Talmud and The Cabal speak quite often.

On the evening of the first Friday, after the birth a boy's appearance, towards the end of supper, arriver clans la chambre de la maternité ses knowledge of both sexes, for the Ben-Zahor (prayer in the style of that of the little ones) boys). The next day, Saturday, the father of The newborn goes to the synagogue, where, after Upon reading the Five Books, he is called tonear the Torah. During this ceremony, the the cantor intones the Nischebeïrat (long years to the father, the mother, and the child). Inthen the parents and guests escorted the father at home for the Chaleme-Zahor (felquotes to the woman who gave birth after having given birth to a boy). They are offered brandy and gingerbread; among the wealthy, lquarries, pies and jams.

The night before the day of the ceremony, that is, the eighth day after birth of the child, we watch over them (but only in the case of rich); it's the Wach-Nacht (night watch) in the postpartum room). During tonight, the Klœouzners (poor Jews who devote themselves to the study of the Talmud) recite the stanzas of Michny. And, as a reward, they

in addition to a lavish supper, they receive the Newdova (alms).

Finally, the morning of the important day arrives when the newborn must receive the assigned stamp only to the children of the people chosen by God... Circumcision. So, in the morning, the midwife with the cousins of the delivery- The mother bathes and washes the child carefully, in order to prepare him for the operation he will undergo. to be submissive. It's a happy time for the midwife, because all people preThe paths give him small change for the difficulties she experienced with the newborn from the day of his birth.

Around ten o'clock, after the prayer in the synagogue, arrive at the home of the woman who gave birth the Sandeke (a serious character who, during the operation (holds the child on his lap), the three Moguelims (operators), the K\cater (comfather or godfather), the Kwaterine (gossip or godmother), the Kantor (singer), the Schamoschem (notary), the parents more or less prothe guests. In any case, ten witnesses adults, at least, must be present at the ceremony.

When everything is ready for the operation, the Kwaterine takes the child in her arms and, Raising it slightly above his head, he waited. that the Schamosche pronounces aloud: Kwater! To hand over his burden. Kwater, upon receiving the child, pronounces: Boruh-Gaba (Be blessed, newcomer), words that everyone present repeats loudly voice. Then the Kwater, reciting the passage From the psalm: “And the Lord said to our Grandfather Abraham: March forward and be "Right," he slowly advances towards the Kisse-sel-Eliog, the place in the room where, as one might say supposes, there is the invisible shadow of the proPhetius Elijah, who is always present at the operation of the circumcision next to the Sandeke, on the knees on which the child is placed.

The three Moguelims (one of whom is attached to the one hand a double-edged knife, the other armed only with his sharpened nails, and the third operating with the mouth) surround the Sandeke, who holds the child on his lap; Before starting, they recite the prayer: “Thanks be to you, great Jehovah, King of the universe, who destined us for to perform this circumcision.” Then the first Moguelim, who is holding the double-edged knife-chants, makes an incision near the seputum and yields the second place, Torea, who with her nails sharpened blades tear the skin off the lower part of the member, and in turn gives way to the third sixth, Macice, who sucks with his lips the wound inflicted by the first two.

During this very painful and barbaric On stage, Tentant's father reads the prayer: "Glory to the Eternal, Master of the universe, who has consecrated by ordering the joining of the new- "A calf born to the children of our father Abraham!"

If the child is of strong constitution and reresists this awful operation (which he undergoes in (shouting heart-rending cries), they sprinkle the wound with sawdust; the Sandeke in getting up, he takes him in his arms, and repeating twice in a row, over the cup filled with wine, the words of the prophet Ezekiel: “And I will you "Say: 'You will live by your own blood,'" three drops of nec- in the child's mouth tar. All this drama unfolds with accompaniment-grouping of shrill songs, performed by the cantor and interrupted only by the sou-

repeated hatreds over many years directed at the child, at parents and all guests.

If the operation was carried out promptly and with address, that is to say if the first MoGuelim did not make too deep an incision. if the second one skillfully tore off the part lower part of the limb, and if finally the third did not have Cinga's infected mouth, the re- The result is declared satisfactory, and the little being born eight days ago has acquired the right to be a member of a for life a people who claim to be God's chosen ones. In reenjoyment of what parents give a party, while complying with the orders of the Kakal contained in the documents cited in

Chapter IV and which are classified under
numbers 16, 64, 131, 158, in the Book following
te Kahal, by Brafmann. If the Kahal had not
not the privilege of demanding the tax from the Jews, said
tax on the kosher meat box, pri-
village which in Russia is practiced with the help of
local authorities (as we have done
(as mentioned in the chapter mentioned), he would not hasten
not so much as reminding one's rights at every
Jewish, in the most solemn moments of life,

for example when he celebrates his parents and friends,
or when he celebrates his wedding, or when he
celebrates the birth of a male child
culinary. In order to punish any disobedience to his
"infallible" decisions (1), this Jewish authority
almost always waits to exercise its vin-
dictates the day of a party given by the culprit.
Especially in Russia, where tax collection
said tax on the box, is protected by the au-
local authorities, one or two members of the Kahal,
accompanied by the police, they arrive at the am-
phitryon and first conduct an inspection
meticulous inspection of all household utensils,
of all dishes, meat and fish, in order to de-
cover if these dishes are kosher or trifle.

How will the master of the house be able to-
he would demonstrate to these henchmen that the meat served
at the table comes from an animal that was killed with
a perfectly double-edged knife
sharp and without the slightest flaw, and that the
The fish was prepared according to the meticulous
Rules prescribed by the Talmud? So, besides
the very great inconvenience that this import-

(1) See the document cited following the wine chapter,
under number 149.

tune visit cause to the head of the family, besides the
the disturbance caused among the guests
presence of Kahal members who came for
persecute the one in whose home they are staying, the
The guilty party is almost always condemned to
a heavy fine for breaking the law
on the Kochère.

XX

We need to elaborate on the Moreïne, or hierarchy of dignities among Your Jews.

To study the hierarchy of dignities currently observed by the Jews, it is necessary take a retrospective look at the origin of this institution, as well as on its development successive loppement (1).

The organization of Jewish communities has Its source lies in a remote antiquity. begins immediately after the destruction of the kingdom of Israel, and its purpose is the prepreservation and intact conservation of the na-

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(1) The sources we used for the writing These chapters include: Enalt-Gesclrichte des velkes Israels, Part 7; Gractz-Gcschichte des Judentums, und Tectcn-Scherira Jouhsin-Schaare; Cedek, Cemah, Duvidc, Jhouda.

lost nationality, until the long-desired day when It will please God to rejoice in his chosen people his immunities, his glory and of the country.

During the eighteen centuries of pilgrimage of the Jewish people, this organization, which remained unchanging, has developed and acquired a great power, changing salon the circonstants, sometimes favorable, sometimes unfavorable vorables.

The seed of the organization is already there in this learned school which, with the authorizationtion of the Roman emperor Vespasian, had was established in the city of Yamno by the Rabbi Yohanem-Ben-Zakai. During the short period that this school remained under the the direction of Rabbi Gamlielu, his tendency was to become, like the ancient SeneDrion, the director and provider of the Public and private life of Jews. Although revolutionary conspiracies were brewing within its ranks. have often been born, she has retained for a long time the title of gymnasium; its professors had the right to use the titles reserved for scholars; such as: Hahan (scholar), Sofer (librarian), Amor (interpreter).

This form of organization was preserved until- that at the moment he entered the center of Jewish populations scattered throughout Asia the dra- skin of the conqueror of Arabia, of the founder of Islam, a time when Jews were subjected to this new dominance began to breathe more freely.

The early Muslims treated them as their equals. Dastanaï, the representative- so much of that time of the people of Israel in exile, having succeeded in rendering great service during of the expedition of the Muslim army against the Sasaids of Persia, the fanatical Omar, the very one who had prepared laws of proscription against the Jews, began to protect. Bastanaï is solemnly recognized as leader of the Jewish nation; Omar him gives the hand of the beautiful slave Da?-a, daughter of King Horzva of Persia, and grants him several privileges similar to those that had been granted to the patriarchs of the Chal- Church Albok&tholikos and Yezouïaba dean, (1).

(1) History of the Mongols. Uassan-Weil-Kaliff, Part 2, ch. in, p. -74, and Graetz-Geschii hïe-Judenthumbs, 5° part;e» p, 133.

From that moment, a new era dawned for The Jews: Bastanai appears for the first time times as a vassal of the Muslim empire, having the royal seal at his disposal; he is surrounded by a court and he has at his service a administration and a higher court, with authority over all the Jews scattered in Asia.

Upon the accession to the throne of Caliph Ali, at-which the Jews lent their support to his struggle for possession of the throne against Mou-Well, they see their privileges increasing even further. lèges, and the organization of communities complete. The first official Rosch-Falouta represents, before the caliph and his vizier, all the Jews of Asia. He makes the distribution taxes, collects them and pays them into the state coffers. The Jewish college is transform into a separate parliament, consisting of de Gaon, first character after Rosch-Galouta, of Daïon-di-Daba, senior judge, and cVAb-Det-Dine, judge, who is by right suc-successor to the previous one.

These first four dignitaries were submitted seven representatives of the company sa-

vante, Rosh-hala, and three members of a Another learned society, Habor. Then came an institution composed of one hundred members divided into two unequal parts. Sixty-ten members, recalling the composition of the former great Senedrion, had the right to to bear the title of Aloufîme (representative); the thirty others, recalling the composition of the petit Senedrion, bore the title of Dene-Keiome (candidate). These dignities were here-officials. This central council of Jews held its sessions, sometimes in Baghdad, sometimes in Suwa, sometimes in Pombadita, three residences of the chief Upper Rosch-Galouta. After that came... provincial councils.

Each Jewish community received from the head-place of the constituency to which it belongs held a Daïcn (a certified judge). This one he chose two assistants, with whom he would form-The Det-Dine court. This court... cupait, in addition to legal matters, of the legislation, marriage contracts, the review of divorce decrees, letters of change, deeds of sale, as well as the inobservation of some utensils used for Tac-

complisscmcnt des cérémonies religieux,

such as Halef, a double-edged knife
serving Jewish butchers, and Schofère, the horn
which rings on the day of Rosh Hashanah.

Besides the courts of Bet-Dine, there exist-
there was still in each community a co-
mité which depended directly on the Rosch-
Galouta. It was composed of seven Parnesses
•tutors), elected by the community, and examiners
all civil and religious matters are addressed.
The current Kahal is the exact continuation of
these committees.

We do not think we need to enter into the
details relating to the mutual relations that exist-
were between these kinds of tribunals of in-
Given the established practice then, we will only say that
the collection of taxes, paid by the Jews
for the benefit of their own institutions, was
made by employees belonging to a
another religion, which allows us to assume that
these taxes, the distribution of which had been established
blocked by the Jewish authorities, were probably-
very heavy, and that intervention was necessary-
foreign element to the Jewish element to make them
return. The Kochère meat tax, of which

The current Kahal derives such large profits, and
which serves to maintain and sustain its des-
potism, as indicated in chapter [see],
also existed then and weighed heavily on the
Jewish population.

As a result of the improved lot of
Jews at that time, an improvement due to the
circumstances we have mentioned,
the study of the laws of the Talmud, until then quite
restricted, became general. For, according to the tra-
edition, the Talmud, until the end of the 5th century
of our era, was preserved only in the
memoirs of some scholars, who were
like a kind of scholarly library.
In this way, the Talmud could perfectly-
how to perish with the last scholar who possesses it
sedated only by heart, circumstance
quite presumptive, given that these scholars
always put at the head of the movements
revolutionaries. But when this danger was

past and that the scholars who possessed in-
They could transcribe the Talmud by heart
On paper, the study of the sacred book met
more obstacles, as a result of oppression
and the persecution suffered by the nation

Jewish under the rule of the last princes
Sassnïdc*. The Talmud, moreover, which is re-
closed only on the field of theo-
laughter, and which could not be applied to life
practical, lost sympathy, not only
of the Jewish people in general, but also of its
representatives, who were beginning to weaken; he
would have eventually died out completely, if the
favorable change occurred in the fortunes of
the Jewish population in Asia, under the domination-
tion of the descendants of Muhammad, had not
brought all the Jews back to these studies, allowing
thus it is up to the representatives to apply the laws and
to make them practical.

From then on, taking off and becoming the
regulations governing the national and spiritual life of
Jews, the Talmud became enthroned in the thought of
the entire widespread population not only
in Asia, but also among those who lived
the Mediterranean coasts, in Europe and in
Africa.

But, as nothing in this world is permanent,
this kind of national autonomy of which the
Jews enjoyed for some time under the
domination of the descendants of Muhammad will last

few. The successors of Omar and the caliph
Ali having unearthed the laws of persecution ren-
laws owed by Omar against the Jews, laws of which he-
even though he hadn't used it, they began to
to apply them to this population. Under the reign
d'Almoutavakillc, grandson of Almamouns,
In 856, the central Jewish council was dissolved.

Rosh Galouta is gradually losing its privileges as well as its position, and towards the end of the 9th century-key, the parliaments of Sura and Pombadita are removed.

This painful blow to the autonomy of Jewish institutions, however, do not destroy the internal organization of this population. On the contrary, the Jews are rising up against adversity and begin to form these corporate intimate rations, a kind of se- conspiracies Cretan traditions which, throughout the centuries, have been perpetuated killed to arrive almost intact until our days. Rosh Galouta and the Gaons disappear-sent, and with them all the branches of the self-central authority; but the provincial committees and The Bet-Dine raise their heads. In these two provincial institutions, the government thinks they will find help for the perception of

taxes among Jews, as well as guides in decisions relating to related issues gious. So, we keep them, we protect them and they are formed into a kind of council which authority is exercised within the area subject to their dependence.

If Ton considers these provinciaux, endowed with greater powers after the disappearance of the central council, did not receive no more orders from the latter, but almost in In all circumstances, consult the Talmud to pronounce a judgment or render whatever decision, we will see that the per-a sedition that was directed against their nation-The injustice had only been apparent for the Jews, and that on the contrary she had given them great services, in the sense that the laws of the Talmud penetrated further into the private lives of Jews.

From that moment on, the partial organization of Jewish communities with their committees for civil and religious affairs and their tribu-judicial matters, enters a phase of stability and perseverance, and forms this aston-nante talmudo-municipal republic which, unshakeable, it resisted persecution for ten centuries actions of all kinds directed against the Jews, and has remained intact to this day, with minor changes regarding external shapes...

To better publicize the forms more recent developments in the organization of communities Regarding Jewish women, we will quote an excerpt from a document. of Kirïa-Nesseman (1), which, by its veracity, had gained general trust.

On the duties of the rabbi and the parishioners [members of the Kahal).

1° At the invitation of the members of the Kahal, the The rabbi is required to go without delay to the assembly and to take part in the deliberations actions and decisions. Nor should it either refuse to participate in the judgments rendered by the Det-Dine.

2. The rabbi has no right to interfere in the matters that the Kahal undertakes for its propre- accounts, such as sales and purchases, ren-

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(\) liïria-Nessemcin, collection of historical facts of the Municipality of Vdna, by Fino, 1860.

collection of royalties owed by individuals, etc. It only needs to be presented the conconclusion of these matters and affix his signature alongside those of the Kahal members.

3. If the Kahal wanted to institute a new tax, and that this tax was contrary to the rules-general ments, and if there were a single inindividual who wanted to protest against the new tax, the rabbi should assist him in his protesting and deciding wisely in the questiontion in dispute.

4° The Daions (judges) of the court of Bet-

Dine alone have the right to pronounce in the money matters, and the rabbi cannot modify-
They are not proud of their decision at all. If, however, a
Some parties require that the rabbi be present during the discussion of this issue, he cannot refuse to attend.

5° At the invitation of the Ba-ale-Takouet (re-
(actors of the regulations), the rabbi must to go to them to confer on the reaction of the new regulations, without however-
and having the ability to introduce it by him-
not even any change, if the writing is approved unanimously. But yes,

among the editors, only two
If they hold a contrary opinion, the rabbi owes them his support, by demanding that this opinion be disclosed
Cut and taken into consideration. If in the vote
There is an equal number of votes for and against, the vote of
The rabbi is predominant.

6° SU an unforeseen question arises by the general regulations, the rabbi could not to find a solution on his own. He will be assisted in this case two editors, two representatives times of the general meeting, and two Daions, with whom he will discuss the said question, in order to to arrive at a wise conclusion.

7. The rabbi does not have the right to give his
Notice to the Chamoims (those who designate the voters) and he must in no way into flow over the elections.

8° During the general meeting of all the
Jews who live within a certain radius, the rabbi cannot affix his signature to any protesting, whether collective or individual, during-
that this protest is directed against the
Kahal.

The dignities of Habor and Moreïne.

9. The rabbi, jointly with the head of the Kahal and the president of the Bet-Dine, can elect-towards a Jew to the dignity of Habor; as for the Moreïne's dignity, it cannot be given that by a commission composed of four members of the Kahal, four members of the tribenal of Bet-Dine, of several representatives of the general meeting, which they themselves enjoy of this dignity and who have studied the Poskime (code of laws from the Talmud), and from the rabbi. All the members of the commission must meet to go to the rabbi's home, and nowhere else. In any case, a candidate for this dignity cannot to obtain it if he is not perfectly aware of the Hoschen- Hamischpot (complete collection of laws of the Talmud), as well as regulations of the last rabbis.

Only members of the Kahal may be elected those who enjoy the dignity of Moreïne. He who is merely Habor can also be elected, but only after several years of mamarriage.

The different degrees of function in the Kahal and the Det-Dine.

Here is the hierarchy of these two institutions tions:

a) Candidate for the title of chief or representative smelling.

b) Daï'on, judge in a brotherhood having right to sit in the sessions of the Bet-Dine.

r) Gabaï, dean of a large establishment of charity.

d) Ykovim, actual member of the meeting gegeneral.

e) Touvet-Kahal, member designated for choose the voters.

f) Bosch-Medina, representative of the regeneral union.

g) Baaleï'-Takonet, the one who writes the new
calves regulations.

h) Chemve-T&konet, the one who watches
the enforcement of regulations.

It is only by going through all these degrees
of the Jewish hierarchy that one can come to be
member of the Kahal or representative of the re-

General union. An extraordinary case dispenses.
only one of these lower degrees.

The order to follow in the elections.

10° The members of the Kahal and the judges of the
Bet-Din are elected every year, according to the last-
last regulation adopted in the year 1747.

A few days before the month of Kisslef (oc-
(October), the Kahal designates five Boreims (elect-
primary school teachers), who must choose
several Baalei-Takonet (editors of the rules)
guidance to follow during the next elections
tions). The elections must be held six
months after the free Easter holidays.

On the appointed day, after the prayer at the synagogue-
gogue, the city chiefs, the presidents of
Kahal and the Bet-Dine, as well as the presidents
d^ds various brotherhoods, the editors of
new regulations, the Chamochimes (no-
service staff), the Sofère (secretary) and finally
the five designated first-degree electors
by the Kahal in the previous month of Kisslef,
meet with the rabbi in the room of
Kahal and appoint five new members to the ballot

Boreïms (second-degree electors), who are
genuine voters invested with the power to elect
read whomever they please for the high-ranking officials
tions of:

4 Rochimes, representatives of the Kahal;

2 Roch-Medina, representatives of the country, that is to say, within a certain radius, district, borough district, department;

4 Touvimes, privileged members of the reu-general union;

2 Ykovims, actual members of the meeting general;

4 Roët-Heschbouet, controllers;

4 Gaboïms, starostes of the society of good-pheasant;

12 Let us date, judges of the Bet-Dine court;

A total of 35 dignitaries for the entire year, that is to say, until the free holidays of Easter next.

While the voting process was underway cute, it is strictly forbidden to anyone to address the Boreims (voters of the second degree), so as not to distract them in this important operation, which aims to the goal of giving a government to the people

Jewish tion of a certain radius (canton, district-district, department).

Duties of the Kahal and the Bct Dine.

il0 The main occupation of the Kahal con-insists on the distribution of taxes that the Jews must pay, as well as in the collection process of these taxes. Furthermore, the Kahal is required to ensure that the respect that each A Jew owes a debt to the members of the Kahal, of the Bet-Dine and to the Moreïnes. The Kahal also distributes help for those starting a business any, employing for this sort of en-courageously the money that comes from the so-charitable society. In general, the Kahal handles all civil and religious matters gious and indicates to each Jew in his ray the path he must follow and the occupation he must fill in.

All branches of commerce are im-
questions posed by the Kahal, as well as loans on
pledges, bills of exchange and gold notes
dre. The collection of all these taxes for the benefit
the Kahal treasury is executed through
entrepreneurs.

The Kahal refers to the Shamoim, that is to say-
to say those who are preparing the list of taxpayers,
with the share that must be paid by
them. This painting is examined by the Kahal and
modified, approved or rejected. — It is recommended-
commanded the Shamoims not to flatter or
spare the rich and have consideration for the poor
the poor. For the entire duration
their work, they are obliged, under the herem, to
not to communicate with anyone,
in order to avoid any external pressure. Us
must be locked in a chamber until-
than to the entire execution of their task. One
junior official of the synagogue is
attached to their service to call the taxpayers,
so that they may explain, under the herem,
their material position, success or failure
success of their business, companies, loans,
professions, etc.

12. Every three months, the members of the
general meetings must be held in the
Kahal chamber to consult on the si-
the destruction of the Jewish community and on what
must be undertaken in order to prepare for the events
adverse or harmful elements that are sur-

who came in the past or who might come forward
lead in the future, as well as on everything that
is of general interest to Jewish society. If all
Members cannot be present at the meeting.
general union, and that it is only found
twenty, the decisions taken under these conditions
will have as much value as if they were
decisions made by the full general meeting.

13° Every three years, the entire population of the male sex who lives in the country (a certain radius, district, borough or department-(ment) must meet in a designated place in advance to discuss and stop new regulations, as well as to examine the questions tions of great importance to the cause Jewish in general.

14° The Daions, judges of the Bet-Dine, with their president, have the duty: a) to estimate what place should they occupy in the synagogue the dignitaries and officials, and what is the one that suits the people; b) to sell, in some cases, the law of Meropius (law exploitation of a person of religion Christian); c) to approve and legalize the deeds of sale of real estate; d) to ensure, jointly with the Kahal, that the accuracy of weights and measures, as well as the prices of basic necessities, of course, in the interest of the Jewish buyers only.

Brafmann, in his Book on Kahal, cites forty acts and documents that emanate of the Kahal and the Bet-Dine and which have a report with everything that has been said in this chapter. We chose the most curious, in number of nine, which are classified under numbers 18, 67, 112, 134, 170, 201, 210, 219, and that we donno to chapter 21, noting that the documents of chapter XVI, under numbers 78 and 132, also relate to what has been menmentioned above.

From the document extracted from the Kima-Nesseman, whom we have just quoted, as well as by those who will find themselves following this chaclown, we'll see what happens next. we have already repeated several times, namely: the The Kahal wielded considerable power over public life. inner and intimate life of the Jews spread out over all points of the globe; 2° the revenues that the Kahal collects taxes on Jews

of its radius, income and taxes which de-
Then a thousand years have been and still are and by-
all the same; 3° the sale by the Kahal of this
absurd, astonishing law, and one that seems impos-
impossible and incredible at first glance, exploitable
tation of Christian properties and persons
yours, and which among the Jews bears the names
of HcLzaha and Meropïe (of which we have in-
retained the reader in chapter xi); 4° finally of
all these questions of inner life and in-
time of the Jews, questions which, known only-
lying in a superficial way according to some
insignificant laws of the Talmud, were, until
at this time, completely ignored by Christians
hold.

The importance of the document we have just
to quote consists mainly of what he explains
and perfectly defines the function and role of the
Rabbi. This explanation and definition,
should enlighten the world once and for all
Christian in relation to this Jewish official.
It is this ignorance that has helped Judaism to
last century to raise the flag of his gou-
underground government, and to resist the power-
health influenced by Christian civilization,

which was beginning to undermine it at its foundations
comments.

We don't really know where Terror comes from.
which makes the rabbi be considered a per-
priestly ceremony of the Jewish religion. This
childhood, nurtured by the rabbis themselves-
same (1), has always been a true rock
against which the legislators of
all the countries that wanted to address the question-
Jewish tradition to introduce reforms there; but
Never was a time so opportune and so
abundant in harvest for Judaism, ja-
but no era provides for the dark
kingdom of the Talmud such a brilliant victory
than the 19th century; and here's why:

When, at the beginning of the 20th century, the
problems that had existed for several years
in France had calmed down and that Tordre com-
threatened to produce its beneficial effects, the
reorganization of the country's administration
had also touched on the Jewish question. Napoleon

(1) As evidenced by the farewell speech addressed to
Alsatian Jews by the chief rabbi of Cilmir, around
the year 1872, which left the provinces;innes es to
the German Empire and transported his home to the
Vosges, in France.

Léon Pr, who was then in the full force of
his genius and his glory, took an interest in this
question; he wanted to add to all his other
triumphs, the glory of being the great reformer
of Judaism. The circumstances which, in 1805,
brought the Jewish question to the forefront, res-
will emerge even better from the words of Napo-
Leon himself: "If part of this question-
The problem was resolved, said Napoleon I in § 12
Regarding the reform of the Jewish question, it would be necessary
invent a way to restrict as much as
It is possible that speculation was practiced on a large scale.
scale by the Jews, in order to destroy this es-
croquerie and this wear and tear (1). And in the IVth cha-
He adds, "Our goal is to carry se-
courses for farmers in general and for deli-
to increase the populations of certain departments
of the dependency in which they are te-
naked by the Jews; for the mortgages taken
by these on the greater part of the pro-
real estate properties make the owners
completely dependent on their creditors, and
In a short time, if you're not careful, the

(1) Algemeine-Zeitung des Judenlhurns, 1841, p. 300.

Jews alone will own property in the departments
units where they are located, since their su-
Prematurity increases every day with the help of the u-
Sure. So we absolutely must put an end to it.
to this state of affairs.” Then he continued:

"Secondly, our goal is to reduce
essentially, if it is impossible to destroy it
completely, the separatist tendency of the
Jewish population, which makes it a nation in
the nation, and to eradicate the taste that it professes
this population for harmful occupations
to social order, to civilization in general and
to the inhabitants of all countries.

The preceding few words indicate
perfectly the causes that have raised
Then there's the Jewish question. In truth, these words
Napoleon I's ideas say nothing new because
This is the story of the Jewish people who, since the
centuries repeat themselves invariably almost every
the days; but what is noteworthy,
it is that the causes that the defenders of ju-
Daism cites to explain this dark ta-
the blueprint of Jewish tendencies, could not at-
can be admitted to France at this
at that time, since, since 1789, the Jews have

was admitted to enjoy civil rights on an equal footing with
all French citizens.

When, in the last ten years, we
freed the peasants in Russia, and that one in-
introduced several liberal reforms in this country
Rales, the Jewish question also became a pressing issue.
the reformer's examination, and she found herself in
the same phase where she was in France
time we were talking about. Of all the
points of the great empire where complaints were heard
following: “The Jews are ruining us; they ex-
exploit all classes of the population in-
digene; they seized all the capitals
rates that invigorate the industry, and have become
owners of most of the May-
sounds in large and small towns. They
have concentrated in their hands all the com-
Merce and Font ravalé, making it a sort of
secondhand goods; they forced a
a large number of workers belonging to other
three religions, by practicing their trades in vile
price. "

It was in 1866 that the Jewish question was raised
on the agenda in Russia, and it is to this

at the time when the same complaints were heard

due throughout the country. But immediately the Jews
themselves, as well as some charlatans from the
liberalism, they raised their voices, saying:
“Give the Jews complete emancipation-
passion, allow them to become owners
great wealth, compel them to speak the language
Russian, scatter them throughout all the Russies, etc., etc., and you will see that they identify themselves
They will be proud of the country, which they will no longer form.
a separate nation within the Russian nation, but
that they will become true citizens, all
while preserving their religion.

All these false axioms, repeated ad nauseam by
those concerned found it too easy
belief among the ignorant masses of the
Russia.

But in France, in 1805, the Jews were
citizens already for several years. The re-
the revolution of 1789 had granted them the enjoyment of
session of civil rights and citizenship rights,
equal to those enjoyed by the regents;
and yet, according to the words of Napo-
Leo I, the Jews had not changed their
system of exclusive existence, completely
apart, and to maintain their nationality by

the shameful means of usury, trafficking and
mercantile depredations. This is an unknown fact-
testable that, if the indigenous nationality feels its
moral and material strength, the foreign elements
germs living within it must necessarily-
to succumb to its influence and become confused
with her, at least as far as external forms are concerned
Jews. Subject to this common law, the Jews
In France, they have long since become Frenchified.
but only in terms of costume
manners, language, and enjoyment
Civil rights. The genius of Napoleon I
had understood that all these external forms
would not completely assimilate the Jews into French culture.

would not produce true French citizens,
and that, despite its small number (not exceeding
(not then 60,000 souls in France), this population-
tion, concentrated and self-contained, for-
would always be a separate corporation, a na-
tion in the nation. Napoleon knew that this
proud race, considering itself the few-
God's chosen people would like to perpetuate themselves, by not
contracting marriage only between co-religionists,
and, by this means, would not consent to mix
his blood to the "impure" blood of Christians.

But, as nothing could resist genius at that time
He flattered himself that he could defeat Napoleon
this iron will, guided by fanaticism
religious... a will which, until then, had re-
had endured so much persecution and had survived,
always unshakeable, for centuries and centuries.
To achieve his goal, Napoleon was thinking of
employing rabbis, believers, like everyone else
the world, the priestly ministers of the re-
Israelite religion.

His plan was very moderate and had nothing
contrary to the most impartial justice; by
Consequently, he seemed to have every chance of
to succeed, because it consisted of engaging the Jews in
consider all French people as their
equal in every respect and to look at them
like brothers of the same nation, with
with which they could forge family ties
through marriage. In short, Napoleon did not exist.
the Jews were concerned about reciprocity towards the
French.

As we can see, this plan had nothing
exaggerated from a humanitarian point of view; it
was perfectly in line with the progress of the
civilization. But, from their point of view, this plan,

which tended to weaken the dark kingdom se-

Paratist, was not very popular with the Jews.
We will see shortly that, despite its great
genius, Napoleon, instead of reaching the goal
which he pursued, did not succeed, by this new-
new organization that he introduced among the
Jews, than to provide them with a weapon which they would need
rent admirably to use for their benefit
fanaticism and their separatist ideas.

Sharing the general error relatively
to the role that rabbis play in the
Israelite religion, that is to say, considering them
as priestly ministers of this religion
gion, Napoleon I thought he could carry out his plan at
the help of their spiritual authority over the popu-
Jewish culture. It therefore seemed to him that by raising
and by strengthening this authority, he could...
to serve more easily. To this end he decreed,
In 1806, the institution of a Senedrion was established in Paris.
composed of seventy-one rabbis like
of the great Senedrion of Jerusalem. The Jews,
he believed, would find in this court this
unlimited high spiritual power to which they owe-
wind submit without a murmur, like the
Talmudic law requires it. To complete this

institution and so that it could function re-
Regularly, several were created in the provinces
consistories under the direction of the rabbis.

At first, the rabbis did not oppose
No resistance to the orders of the Almighty.
conqueror, whom nothing could resist at that time, and
they signed with both hands everything that was
presented in the name of the emperor, or even
orders against which several
Some of them were soon to protest. But
Napoleon's illusion about the solution of the re-
The Jewish form was not to last long.
because, when one wanted to apply a certain ar-
article on which the success of the re-
formed in relation to marital ties
between Christian families and families
Jewish people were convinced that this question
it was absolutely a dead letter for the Jews.
and that he could never enter their
that a child of Israel could consent to mix-
pouring his pure blood into the impure blood of the Christians

hold.

Only then was Napoleon convinced
that with the sole help of spiritual authority
It was impossible to move the rabbis,

even on a seemingly the least important point-
However, the inner life of Judaism, and that
the idea of any reform could not
germinate only in the imagination of those who
were not familiar with the laws of the Talmud,
religion, history and traditions of
Jews. Convinced then that it would be impossible for him-
able to break the bonds of this concentrated viciousness,
underground and enclosed within itself, by
the means he thought he could use in
Napoleon's view of a solution to the Jewish question
Leon changed his system, and, considering
this question from a completely different point of view
different, he decreed in 1808 "that he was de-
split the Jews from lending on pawnshops; that the
bills of exchange issued by Christians
for the benefit of the Jews, for loans made
by the latter, were to be limited to one
a certain sum; which had to be surrounded by pre-
cautions and difficulties the change of re-
residence of Jewish families. » In short, Na-
Poleon, seeking by this decree the means
to preserve the Christian population of the
sinister influence of the Jews, did nothing else
that which had already been practiced several times

in previous centuries by the authorities
from all the countries where Jews had settled.
But all of this was just a passing cloud.
“God will send our enemy so many cha-
grin that he will no longer be able to think of us in turn-
"Lie," repeat the elected officials of Israel when a
A new persecution descended upon them. And,
Once again, their prophecy was soon to come true.
to happen. Events were unfolding rapidly:
a few years after the fall of the colossus of-
before which all of Europe trembled, its de-
crets and his ordinances against the Jews were

cancelled in France. Only the pseudo-ecclesiastical institution of rabbis in Paris and a few consistories in the provinces. The new The power of the fugitive did not collapse with the one who established it; on the contrary, it took on a new impetus to rebuild and defend itself against a an enemy far more powerful than were Napoleon, Nebuchadnezzar, Haman and so many others other persecutors of the people of Israel, con- Christian civilization, which, in the priest- first quarter of the 19th century, had begun to gaining a foothold in the dark kingdom of Talmud, by gradually undermining its internal forces

rieurcs and leading to decomposition, slow to the truth, but for that very reason more Sure.

In the sphere of the Jews who had suffered A faction of European civilization, reli- Israelite region, said Doctor Stem, resemble- blait to the scattered pages of the Bible; the cere- The religious monks looked like a chain whose rings would have been broken into several- several places, and whose internal connections which constituted this great power of Jews: one for all and all for one, they are completely broken. In vain, to the rescue of With the Talmud weakened, talented individuals rushed to... first order, such as Mendelson, Friedeland and many other superior spirits, who tried to wake up in the classroom, enlightened the Jewish people's patriotic and national sentiment The people of Israel are not successful.

Soon even the most zealous defenders, trained by an irresistible current, having converted themselves (1) to Christianity, brought thus a very harsh blow to the foundation of Judaism

(1) Mendelson died in the Jewish religion, but all her children, with the exception of one son, as well as Friede-

that they had wanted to consolidate, and which, until At the time, it had seemed unshakeable to them.

To save the Talmud's flag and with
him, the underground corporation of Jews, the
efforts of talents as remarkable as those
Mendelson, Friedeland and others, were
powerless; it required the complex force of a
official representation, and that is the role that
taken this pseudo-ecclesiastical institution
Jewish woman imagined in 1806 by Napoleon I in
A goal, as we saw, completely different.

People who have taken the trouble to study
to dye, even superficially, the external forms
the rituals and ceremonies of the Israelite religion
Lite, know that in this religion the functions-
priestly duties do not require an existence
absolutely devoted to the practice of worship,
but that they can be filled by anyone
individual, both at the synagogue and in
his house, and that every Jew believes necessary to
his salvation to fill himself, as much as
It is possible that these sacred functions, and thus,
to be an officer, to pontificate in person.

land and several other zealous defenders of Judaism,
converted to Christianity.

The meetings of rabbis that took place in
the last few days in Brunswick, Cassel and
Berlin, and which aimed to reform the
Judaism by introducing several modifications
cations, appeared to many Christians
a serious matter. However, the Jews themselves-
They themselves judged them from a different point of view.
“What benefit have they brought to our cause,” said Graetz,
Jewish author, the Brunswicx meeting and all
Those who resemble her?... » None; she
It flew away with the wind, because among the people
of Judah there is no difference between a
rabbi and every Jew in particular, when he-
git of religious practices and ceremonies-
its (1).

Circumcision, marriage, burial,
the celebration of Easter, the prayer over the
cup, the purification of the woman, the prayer to
the synagogue and at home, as well as all
religious ceremonies were performed

(1) Letter from Doctor Graefz to his friend. — G uni a guide, No. 23, p. 181, 186'. — Dom's proposition having p mr the aim of submitting religious questions to the rabbis, futpojr le mène motif rejete par Mendelson. — Iost-Gcschichte des Judenlhum-, Leipzig, 1863, vol. III, p. 304.

by every Jew at the very moment of existence of the Temple and the great Senedrion, in Jerusalemlem. The right for every Israelite to exercise the priestly functions were enshrined in law even those of Moses, Mishni, and the Talmud, as well as by all the interpreters and commentators enforcers of these laws in antiquity. By fightingrelying on these former prerogatives, that the the laws cited above give to all Jews In general, each of them fulfills their duties. religious wherever he is found, without having need to wait for the arrival of someone exexclusively charged with priestly functions; this idea is so deeply ingrained in the mind of the entire Jewish population that a modification any use for this purpose would cause a very great despair among all the people of IsRaël.

It is truly astonishing that all these circumconstants have been ignored by governments ments; accustomed as they were to seeing the offices religious of all rites celebrated by the miministers of the cult, they could not imagine that the Israelite religion was an exception and that every Jew read to himself his own priest; he

is even more surprising than the government French persisted in this error, after what happened to Napoleon I during the creation of the Senedrion of Paris, who, changing soon in general consistory, functioning and acted in the interest of Judaism, while maintaining the French authorities in the erquestion about the priestly role of rabbis.

In summary, this is the new organization

Jewish woman introduced to France in the first quarter of this century, an organization that has made it possible to maintain to hold the foundation upon which the people of Israel have traversed the centuries of his fanaticism... organisation which unfortunately preserved this fanathe ism of civilizing and fertilizing influence of Christianity in the 19th century NapoleonLeo I, this declared enemy of the Jews, is conamazed by their historians as the savior of Judaism.

And indeed, this new organization, while leaving each Jew the right to celebrateto break up religious ceremonies, like this what had been practiced until then, served mainly to to keep the patriotic spirit of the Israelites alive, The rabbis' speeches were very eloquent and

very skillful, instead of glossing over the truths of religion, were filled with allusions to religion relatives whose purpose is to constantly remind us of lies to the faithful of Israel about the persecutions and the sufferings endured by the holy people, and whose Christians, according to the rabbis, were the authors. And quite naturally the Jewish speakers sought in these speeches to demonstrate supremacy over all others peoples of the earth, of this sublime people who have produces Spinosa, Salvator, Meyerbeer, Rachel, etc. (1).

This is how the organization created in a the goal of union only served to maintain the separation the ration of the people of Israel from the rest of humanity nity. By introducing it into all countries of European schools intended to train young people Jewish identity, the preservation was finally secured. tion in the future of the Talmud flag.

The various Jewish brotherhoods, which, by continuation of the great dispersion of the people of Israel in all parts of the globe, they began to disappear, rose again everywhere, thanks to of the new organization of rabbis created by Napoleon I. Finally, thanks to the powerful Jewish protectors who, by virtue of their financial position ceremonies, had acquired great influence in the political world, the new organization the sation established an "alliance", the goal of which was to protect the Jewish element wherever it was found. This can be verified by referring to both to the debates that highlighted the remarkable meeting held by rabbis from all countries, in 1869, in Breslau, and to the decisions taken by this meeting, and here are the main points points:

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(1) We didn't want to admit the frank truth: that These great talents were formed by civilization Christian.

"We want to strengthen unity and freedom" from all Jewish communities.

"It was unanimously decided that all the Members present at the meeting must register write as active members of this alliance formed in the general interest of Judaism, and that everyone must act and support in every way "Its strength lies in the actions of said alliance."

"It was also unanimously decided to pro- to evoke in all German-speaking countries addresses and petitions to governments,

requesting the appointment of a certain quan- a group of professors belonging to the religion Jewish educational institutions superior (1) ».

The Russian government had allowed with eagerness for the introduction of the new Jewish organization in the country and founded in Vilna and in Zytomyr two schools of rabbis, thus that a number of gymnasiums, exclusively intended for the preparatory education of young Israelite ness for these two schools. For sou- to maintain these educational establishments, we instituted a new tax, which fell exclusively on the Jews living in Russia, under the name-

candle tax, the proceeds of which
amounted to 327,000 silver rubles, a tax which
It still exists today.

The question is therefore what result the gou-
the government of this country obtained through the introduction-
tion of the new Jewish organization (organi-
sation, he thought, which was supposed to solve this
the difficult and interminable Jewish question, a turbulent one.
for so long in Russia, and whose solution-

(1) Gamaguidc, 1869, no. 28, p. 219.

A satisfactory solution could not be found.
than now). And what had been the purpose of that enormous
capital of 10,000,000 silver rubles,
perceived over the last thirty years,
mostly about the Jews of the class
poor (1)?

In administrative reports, the
rabbis themselves give the answer that
Here is what they say: "The results of our actions,
are for the most part insignificant; because 1° the
police in each locality scratch with a
The Melamèdes (preceptors) were extremely rapacious.
in whose hands the national flag
Judaism is weakening day by day; 2° the
Civil authorities appoint inspectors
belonging to the Christian religion in the
Jewish seminaries; 3° this organization is
"still too new."

The first ones were released in 1854
rabbis whose education had taken place in the

(1) For the maintenance of the rabbi and his family, cha-
that the Jewish community pays a separate tax. Read. repair-
The administration of this imposition is, in the hands of the Kahal,
a new weapon he uses against those who deso-
obey his despotic orders, as well as for
to protect his very humble servants.

schools established in Vilna and Zytomir. Since

From that time until the present day, several reforms have taken place.
Important changes were introduced in Russia.
countries, over a period of eighteen years,
has, so to speak, completely transformed;
and yet not one of those rabbis who, in
status of a public official appointed by the
government to preside over the affairs of the
The Jewish population in Russia, did not have to take
knowledge of the books where the
information on the internal situation of
Jewish communities; not one, we say,
has not been able to provide the exact statistics to date
the Jewish population, included in
its radius, and this under the pretext of a lack of
time.

However, the real answer that results
from several reports, the quotation of which would be
too long and boring, is that all the
regulations and orders concerning
rabbis, as well as their spiritual function, have
suffered the fate of all the laws that had been
promulgated in Russia with respect to the ques-
Jewish tradition; for the life and conduct of this
population in the empire were always directed

arranged by the Kahal in such a way as to evade these laws.
The only difference that exists is that, since
the introduction of the new organization, the
The Jewish population no longer remained under the control of the Jewish population.
influence of fanatical and ignorant members
from each Kahal, but many of the rabbis raised
under the protection and supervision of
government, which will not prevent them
to always act, however, in the direction of the fana-
Talmudic ism... that is to say in the sense
from the influence of those very people who had
were tasked with directing the in a different direction
Jewish population, on whom they were to have
acquired great credit through their science and their
official position.

In these government-established schools
Russian for the purpose, as we said earlier
high, to arrive at a satisfactory solution of
the Jewish question, from the very beginning, was given the
not exclusively in the spirit of Tamuldo-
national, and all the rabbis who came out of

these schools, in order to occupy official positions within a certain radius, were penetrated by this exclusive spirit that influenced the conduct of their entire lives as well as their actions and

on the principles they taught their own people. The Israelite newspapers Zion, Gamelitz-Hakarmel and several others, written by the new generation of rabbis emerging from both Schools established in Russia claim that the spirit and the trend are absolutely the same. In these newspapers, one finds only lamentations. accounts of the fate of the people of Israel, stories of persecutions to which this people is exposed on the part of Christians, atrocities committed-wars against Jews in the Middle Ages, as well as lengthy dissertations on the superiority of The people of Israel above all other peoples. Finally. These journals are filled with all these declarations outdated expressions, which have long been forgotten by the current generation of Jews, but which tend to maintain their fanaticism and the idea of a state of complete separation in which they must maintain with regard to the po-indigenous populations of the countries they inhabit bitent.

As we can see, the new organization introduced by Napoleon I in France, in the goal of exerting influence on the population Jewish by the rabbis, an organization which was

imitated by Germany and Russia in the former Polish provinces, had part-A completely negative result.

If we add further that, of all the means designed to get closer and confuse the Jewish population with the indigenous population of In Russia, the best thing would be to raise the children of these two different elements in the same schools, where Christian civilization would deal a 'mortal blow to the fanaticism of Judaism, one will understand its importance

This establishment was for the Jewish leaders from two schools of rabbis and a quantity of preparatory gymnasiums, and how these etathese actions were contrary to the general interest General of Russia.

The Jewish historian Jost, speaking of an Israelite to which Charlemagne had entrusted an important aunt mission, said that the Jews had to take advantage of such a favorable circumstance to serve the interest of their religion (1). This is not that the confirmation of this aphorism that the Jews always know how to profit for their

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(1) Geschichte des Judenthums, t. II, p. 384.

religion and the Talmudic flag, not onlyelement of favorable circumstances, but also the most unfavorable events to their nationality.

21st

Here are the acts and documents, translated from Book on Kahal, published by Brafmann, which we announced, as serving as Material evidence to support all of the above:

No. 18.
On the election of the members of the Kahal.

Wednesday, 16 Sivon.

The representatives of the general meeting have decided to order elections for members of the Kahal which will have to operate the following yearboasts. These elections must be held according to the The method prescribed by Talmudic law. The voters nine members of the Kahal will be elected from the second degree; to know: four Rochims (heads), three Tuvins (representatives) and two Ykovims (actual members). – Only one can be elected to the dignity of Rochim the one who has already been appointed to this dignity at least once. Voters must lend a hand. the need to have no other stimulant, in the The choice they will make, that of the general Link of the population. Elected officials will also have to lend a hand. the fact that in fulfilling their duties they do not act- will only act for the benefit of the general good, with the most perfect impartiality. Each elected official will renounce, pen- throughout the duration of his function, at accept any position within the brotherhood Hevra-Kadische (of the funeral) (1).

Each of the five elected officials will take the oath in the following form: "I swear, under penalty of Herem, not to use in the election that I will make nor hypocrisy, neither cunning nor any personal interest, and that I will use to accomplish this election all my knowledge and all my intelligence, in order to to elect only those who will be useful to the General Link- general of the Jewish population of this city.

May she forever curse the hour when we let's begin the voting of the five electors of the second degree who must elect the nine members bres du Kahal, cejour, le 15 Sivon 5556.

No. 67.

From elevation to dignities.

Wednesday, the fourth day of Easter 5559. The city leaders announced to the whole

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(1) The Kahal having supreme power over all the brotherhoods, the participation of a member of the Kahal Joining any kind of brotherhood will paralyze free will. of this member.

population that the man named Samuel, son of David, has was raised to the dignity of Moreïne (noble-born). From Today he will be invited to go to the synagogue. gogue and approaching the Fova, pronouncing the following words, Moreïne Gavav Rabbi Samuel Begahover Reb David (the first high and very noble Rabbi Samuel, son of the Habor Rebe

David).

No. 112.

V authorization to become a voter.

The day before Thursday, 19 Nisan 5561.

The (heads) leaders of the city, the members of the Kahal and the actual members of the general meetingrale decided to grant the right forever of elector to Rebe Mechoulam Faifisch, son of /saac. From today, he is a member of the general meeting. general and to take part in all the decisions sions. In addition, all the privileges that possess the city leaders who fulfill these important roles aunts fondions for two consecutive years, are also granted to the said Rebe Mechoulam, who has paid into the Kahal's treasury the entire sum required for the acquisition of these dignities. In faith of which the four notaries of the city signed the act.

No. 134,
From the loss of the liter of Moreïne.

Saturday, 25 Sivon 5562.

The members of the Kahal, after deliberation, have decided :

Considering that it was proven at the previous sessionedging (1) that Rebe Josée, son of Aviel, by his denunciation against Kahal, had exposed this Israelite institution to support very large expenses, in order to mitigate the effect of said denunciationciation;

Considering that, for this reason, the Kahal has decredé to take away half the place from the said Rebe Josée at the synagogue;

Having acknowledged that this punishment is not quite strong, the Kahal, in its session todaytoday, wishing to increase it, decrees: that the said Rebe Josée, son of Aviel, will be forever deprived of the title of Moreïne. Therefore, when he will arrive at the synagogue to pray, we will invite him to approach the Fova after all the others, and whoever calls him must precededer his name of Habor (boor, ill-born).

Furthermore, it is forbidden for Rebe Josée, son d'Aviel, never to appear before the saint Bet-Dine court.

(1) The act classified in the Book on the Kahal, by Brafmann, under number 132.

No. 170.

Punishment for disobedience.

Monday, 22 Elivat 5562.

The members of the Kahal, considering that the Rebe Haim, son of Abraham, having insulted a
The president of Kahal has already committed this offense once, for example.
for which he was punished by the loss of the title of Moqueen, and a fine of 5 ducats for the benefit of the Kahal's treasury; that the said Rebe Haim, instead to correct himself, had the misfortune again, in approaching the holy table, to insult with a in a serious manner, and this in the presence of some people, several members of the Kahal;

The Kahal decides, unanimously, that the said Rebe Haim, Abraham's son, will be excluded for always of the funeral brotherhood, of which he was part of it until now: that, moreover, it is sentenced to a fine of 10 ducats which he must pay immediately to the Kahal's cashier. — As for his title of Moreïne, of which he has already been deprived in the previous session (1), it is enjoined to notaries of the city not to use this title even in written documents, when they dewill mention the name of Rebe Haim, son of Abraham.

(1) Ibid., under no. 167.

No. 201.
From V elevation to the dignity of member of the Kahal.

Sunday, Ahvaï section 5562.

The members of the Kahal decided that the Rebe Isaac, son of Guerson, will be able to take part in the general elections, and furthermore that it will be raised to the dignity of Mi-Chegoï-Fouvim (member of the Kahal and representative of the general meeting), to the condition that he obtains the Gaon's approval (President of the Bet-Dine).

No. 210.

From the election of the Daions (judges).

The day before Thursday, 13 Nizan 5562.

The members of the Kahal and the general assembly-
They decided that the elections for the Daïons will take place this year before the general elections Easter rallies; that in this election precomparative, made by the general meeting, does not Neither the current Gaon nor his son Michel.

No. 219.
On the election of judges for life.

Tuesday, the fourth day of Easter 5552.

The members of the Kahal, in a session

extraordinary, decided to collect the ballot secret the votes of all members of the assembly general assembly for the appointment of five judges immovable.

The votes will be collected in the following manner:
vante: the Chamoches, equipped with a li.4e of candidates will meet at each candidate's home.
member of the general meeting, and this one donnera secretly revealed the name of the candidate chosen by him. He is forbidden to the Chamoches, under Herem's punishment, delirium, and demonstrating to others members the ballot they will collect from each member.

XXII

It is important to dedicate a chapter to the Melameds, Jewish tutors in general and at the-
Education among the Jews.

The first desire of the parents of a child of
male sex is to see it one day Talmudi
Hahan (scholar versed in Talmudic science-
that). Consequently, every Jew, even the
poorer, after waiting with a cer-
impatiently awaiting the time when his son will reach
at the age of five, he was taken to the Me-
Lamede, in the Heder (school), by bringing
all the savings collected, penny by
cent, since the birth of this beloved son;
and throughout his education, which
lasts until her wedding day, that is to say
up to the age of seventeen, eighteen or nineteen, the

father resigns himself to enduring all kinds of
deprivations, in order to be able to provide for education
tion of his son. It is therefore not surprising that,
as a result of this general provision in the
Jewish population in favor of education
male children, there is a large quantity
tité de Hedsrs en chaque communauté, et
that very large sums of money are
employees for their upkeep.

What is the cause that gives rise to
among all Jews in general the idea of seeing arriver their male descendants to the
What is the position of a scholar in Talmudic science?

Jewish authors, even the most civilized,
would like to persuade in their works,
newspapers, brochures, etc. on the Heders and
the Melamedes, that this propensity for education
tion among the Jews stems from the strength of feeling-
innate religious sentiment in the people... For
we, after having delved into and studied life
Jewish in all its phases, we believe that
this general tendency has a completely different
The reason. Here's why:

The Talmud, whose science serves as a guide
to the Jewish people, shared, from the highest age-

tiquity, the Israelites into two distinct classes
yourselves; the patricians and the plebeians, and determine-
thus mina the mutual relations of these two
classes.

Six points or conditions, says the Talmud, must-
wind to be observed towards an Am-Gaaretz
(plebeian or commoner):

1° No one should serve as a witness for him;

2° He is also not worthy of serving as
witness to someone;

3° An Am-Gaaretz cannot be initiated into au-
a mystery;

4° It is forbidden to appoint him as guardian;

5° He cannot fulfill the function of gar-
dien in a charitable society;

6. It is forbidden to set out with
an Am-Gaaretz.

In addition to these six points, the Talmud adds that one
must not make a publication when a
Am-Gaare^zperd money or an object which-
conch shell, which means the object or the money
lost by him rightfully belongs to the one who
finds (1). — Even more salient are

(1) Talmudic tractate. — Pesachim, p. 98

the Talmudic quotations relating to the Am-
Gaaretz in these words of Rabbi Eleazar: "He
is permitted to stifle an Am-Gaare£zlejour du
judgment, when that day would fall on
Saturday;" — then he adds: "We can decide"
in two parts an Am-Gaaretz, as one ha-

"Ball a fish." — The rabbis said also: "A self-respecting Jew must never-but to take as a wife the daughter of an Am-Gaaretz, for he himself is a reptile, his wife a toad, and as for his daughter, it has been said: "Cursed will be he who enters into an in-time with an animal, and family ties with Am-Gaaretz are considered to be "Improper relations with animals."

These statements from the Talmud have made consi-to treat the Jewish plebeian like a slave, and, Unfortunately for him, he kept it until nowadays almost entirely this seal of re-early probation. The present or-work, supported by published acts and documents by Brafmann, which make known perfect-This Jewish, Talmudic-municipal republic... pale, clearly demonstrates that near the Mo-queen (patrician) who takes part with delirious voice

ber- to all decisions in the re-Let us be where matters of Jewish interest are being debated. in general, and who has the right to be a voter and eligible, as a member of all the institutions In higher education, the poor plebeian is deprived of higher privileges. of all rights, humiliated, persecuted and almost evil-He said. He's a complete outcast.

If we also take this into consideration a noteworthy question that in Russia, by For example, the taxes that Jews have to pay are perceived by the Russian authorities according to the distribution prepared and carried out by the Kahal, ins-Jewish institution composed of patricians (mo-(rcïnc), we can conclude from this what enormous weight is crushed in this country the poor ple-well... In vain will he seek justice from of the country's civil authority, in vain recri-mera-t ii sa protection, the powerful Kahal pos-at his disposal a quantity of resources which will always agree with him; he has factors with the talisman we spoke of at the chat-clown v and vi, he will provide false witnesses, he has the money in his till to stifle any an unpleasant situation for him, and, thanks to everyone using these illicit means, the local authorities, direct-managed, so to speak, by the Kahal, fill the sad role of Pilate in all the significancetion attached to this name.

It should be added that, in addition to the tax paid in cash, which can only be paid at a very high price great deprivations suffered by the poor plebeian, this the latter is still intended to pay the tax of san2, that is to say, recruitment. It is proven that in the presence of this enormous quantity of Heders among the Jewish population, where milLazy people devote their entire lives to to study the law of the Talmud, one hundred thousand Jews inover the last forty years, were incorporated into the Russian army; not one did not belong to the patrician class queen, but all, without exception, were parttie of the Jewish plebeians.

We therefore believe that these are the reasons which most push the Jewish population to seekexpensive in the Heders the means of subtracting children with the ignominy attached to caste of the Am-Gaaretz, that is to say, of all those who are not Moreïne. And it is by the Heder only that a plebeian can, by becoming TalMudi Hahan, erase this unjust stamp that

The Talmud was imprinted on every Jewish plebeian. In our opinion, based on the study this in-depth study of the Jewish question, this educationtion, professed by the Melameds in the Heders will have no influence whatsoever on the outcome current state of the Jewish plebeian, and no project, none reform attempt undertaken by the government ments of the different countries, relative to this serious, delicate and important question, hasn't it? will lead to a satisfactory result, because as long as the power of the patrician Jew over the Plebeian Jew, from the Moreïne on the Am-Gaaretz, power that will continue as long as the governments of Christian nations towill be moved in large and small cities the agagglomeration of these masses of lazy improductive, of which barely one in fifty

performs a job that is useful to society, and whose
forty-nine others must necessarily
seeking ways of existing in the tra-
petty and shameful fic, in usury, in the a-
giotage and in a number of other occupations
actions of this kind, so harmful to the inhabitants
Christians of the towns and surrounding countryside
Nantes, the power of the Jew Moreïne (patrician)

on the Jew Am-Gaaretz (plebeian) must neces-
weigh wisely and last as long as
The latter will not free himself from it by cultivating
the land as cultivated by the natives of
country, or by engaging in manual labor-
true. Through this productive work, which will also
useful to Christian society as to the plebeian Jew
he himself will gain his independence
and will no longer be subject to this tyrannical self-
ritual which the Kahal has seized and which it exercises
despotically among the Jewish population.

Let's now look, in a few words, at
how is education carried out in the He-
ders and what are the Melamèdes that des-
related to teaching.

The Jewish education system is not
organized as an institution. No subsidies.
tion is not included in the Kahal's budget.
To become a tutor, it is not necessary to
to undergo any examination nor to possess
a diploma. Every individual who believes they feel
within him the sacred fire can devote its time to
to teach. As there are no public funds
intended for education, there is no rule-
elements that impose a certain system to follow

in intelligence. Every Jew can raise
his son as he sees fit, provided that he
agrees with Melamède regarding the
price, number of students and choice of
studies, that says it all. Between the large quantity of

Heders, and consequently of Melamèdes, who exist in every Jewish community, there is no absolutely no agreement on how toto teach. Each Melamède follows its own system to him, ii3 taking into account no method, evenshe recannua bonne, nor of any program pratick, and provided he can manage to do to the detriment of its many competitors, it is satisfiedDone. Melamed's function and title do not are not too enviable, and it is only at the lastthe last extreme that a Jew, who could not succeed in other branches of business, clings on to this thankless profession. In this regard, there are A Jewish proverb: "It is never too late to meet death and proMelamedes' festivity.

The Melamèdes school year is divided in two semesters. The first semester combegins a month after the Passover festival, at the month of Nisan (April) and the second lasts

until Rosh Hashanah (New Year), which falls in the month of Fishery (September). The second half of the year has been counting since the Rosch-Hashanah until Passover. A ebacune of These holidays, there is a month of vacation; of this In this way, the semester equates to five months. studies.

During the holiday month, the Melamède is busy looking for new students and his task is to find these students as best he can. among the wealthy class; but in this case the parents demand that the number of students be restricted. After having thus recruited the most of students possible, he starts the class every on days from nine o'clock in the morning to nine o'clock evening meals, except Saturdays and holidays of parties, for five months, teaching at these children, everything he is able to give them learn.

It would be difficult to define in a way certain the difference that exists between the Hedens of the various classes; however, one can to distinguish, with regard to all the studies, four categories:

t° Heder Dardeke-Melamedine, where lesgarlessons only teach reading and writing and where they remain until the age of seven.

2° Heder Houomuche, where One reads of the five Books, with commentaries by Rache, and where Ton must remain for three years. up to the age of ten.

3° Heder, where the Talmud is studied with Rache's comments; we'll stay there for two years.

4° Heder, where the Talmud is studied with pluseveral comments and the code of laws of Talmud.

In this last Heder, the students remain up until their wedding day, and even two or three years later, that is to say, as long as the new husband is supported by the parents of his wife.

The Heders of these four categories are further divided, each into two classes: the first, frequented by the sons of the Moreïne (patricians) and the second where there are only the children of the plebeians. As, in the synagoguegogue, a plebeian wouldn't dare take his place at on the side of a patrician, the son of that one does not hawould not, in a Heder, sit on the same bench as his son. A pareille insults the dignity of Moreïne would be considered by this aristocratic caste as very humiliating for her; also such a forgetting the distinction of castes is not seen that very rarely among the Jewish population.

However, one should not believe that the elestudents who attend a category of schools remain required at all times in the same He-

They usually change every week. and will study in another Heder of the same category, but where another teaches Melamède. In this way a Jewish child who begins his studies at five years old, travels, before finishing his education, at least twenty Heders, where twenty different Melameds were placed there. They teach what they themselves know. It remains namely whether this continuous change is favorable suitable for the development of intelligence...

The price that Melameds receive for each student varies, according to the fortunes of the parents, from 10 francs up to 500 francs per semester. The number of students in both The first categories are generally 15 at 20; in the other two, it never exceeds-

but 8 to 10. As has already been said more high up, one would search in vain among the Melameds any method in the ma- they do not teach; also, generally, they do not retain only for one semester their students, who having learned everything that Melamède himself knows, they will look for a new instruction in another Heder dierected by a more learned Melamède.

It is rare for a Melamed to be sa- before ever becoming a rabbi, because if he possesses He was sufficiently knowledgeable for that, he did not fulfill- would not be the first arduous profession to which he He dedicated himself.

The student examination takes place every Saturday. The father, after the daily hassles of life... Sunday during the whole week, rests the Sabbath day, and, taking advantage of this rest, wants to give himself the satisfaction of seeing for himself if his son is strong enough in Talmudic science dic, or at least to attend, if he is not not versed in this science, at an exam that a more learned neighbor, invited by him, will do to be endured by the child. The success of the students is everything naturally the best recommendation-tions for the Melamède. As for the premises of the No one in Heders is worried about it, nor are the parents, neither the Melamèdes, nor the children. On is not demanding on this point; these establishments-public education initiatives are located generally placed in the narrowest, the dirtiest rooms in the most badly-own, and, provided that these are found near the students' residence, all the The world is satisfied.

Calculation and calligraphy are not included in the curriculum. professors from these two branches go in private homes or in the Heders, and are paid according to the number of hours-res that they spend teaching. It also happens sometimes in the Heders frequented by the sons of Moreïne (patricians), we hire foreign language teachers, German teachers, of French, English, Italian, to give there-to learn lessons. The Melameds of these Heders are very fond of such occasions, because they They always take the opportunity to learn a little something from it. themselves.

Orphans or children of the poor

attend a public school located in community fees. This establishment It bears the name Talmudor, and the number of The number of students there is unlimited. The Melamède that is there-seigne receives his remuneration from the company of charity. The students who graduate from it are, in general, aspiring Melameds. are these poor young Jews who, not having to pay their rent, they are looking for refuge for the night in the Eschabots, Talmudors, Clauzers, etc., that is to say, in the buildings located in the courtyard of the main synagogue pale, and which was discussed above. A Another Jewish proverb says that these aspiring sa- "consume the days to feed themselves" laugh”; this means that every day they are They were guests and fed by another Jewish family.

Their existence is always difficult and precarious.
Generally they only marry the
daughters of the plebeians, who are flattered to possess
in their family, a near-scholar. He arrives
however, but rarely, that one of these ele-
youths who have left free school and are wandering
for a time in the Eschabots,
Talmuds, etc., becomes He (true scholar)

in Talmudic science), and then, obtaining
the title of Moreïne, he marries the daughter ri-
well endowed with a patrician; he manages
a kid sometimes to be a rabbi; it's the ba-
the tone of a marshal, like an aspiring Melamède.

XXIII

We draw the attention of our readers
on Yom-Kipur (day of remission of sins)
(chés) and on the Gatorat-Ncdovime ceremony
(absolution).

In chapter xm we talked about the day-
born in Rosh Hashanah, a new year at
the Jews, in which the period begins
ten days of national penitence Yom-
Yom Kippur, which is the last and most important
This is the tenth day of this period.
day of the month of Fishery, dedicated to remission-
sion of sins.

In the days of the glory of the temple of Jerusalem
salem, the doors of the Sancta Sanctorurn, fer-
opened throughout the entire year.
during this solemn day before the great-

priest, who upon his return brought to the people,
In the waiting and the worry, the forgiveness of
Jehovah. It was confession day and
of mortification, but at the same time the
moment of the highest spiritual joy-
tutelary among the Jewish people.

Today, like the day of
Rosh Hashanah, Yom Kippur is an epoch-
What desolation, what groaning, and what
tears. On this day, Jehovah confirms
the fate befalling each Jew. If the one whose
destiny was to suffer the following year
could not, during the period of ten
days of penance, to win over the good
thanks of Jehovah, and that on the day of Yom Ki-
Once he has arrived, he will no longer be able to summon.
his mercy and will have to suffer his cruel fate
destined. For these reasons, the day of Yom-Ki-
for is a day of fear and great
mortification among the Jews.

The strictest continence begins two
hours before sunset the day before, and
lasts until the evening of Yom Kippur.
For twenty-six hours, the entire population
Jewish (except for children under twelve)

years old) neither eats nor drinks, not even a
drop of water, using all that time to pray
and to cry.

To the prayers usually recited on the days
of celebration, — prayers which are filled with memories
patriotic symbols recalling the past glory of
The people of Israel, their persecutions, their next
greatness, and his imminent return to Jerusalem
— we also add the day of Yom Kippur
certain formulas of confession. These for-
mules are curious in this respect that the
classification of sins, each of which is present on this day-
where one must confess, is done in alphabetical order-
Baetic. An original way that obscures even
the meaning of sins, and of which someone said:
"The authors of these formulas probably had"
blement in order to lighten the memory
than the conscience of the sinner.

The most important prayer by which com-
The Yom-Kipur ceremony begins, is Kol-
Nidre. When the previous evening the entire popu-
Jewish population of both sexes, including the children
children over twelve years old, in clothes of
the feast, is gathered at the synagogue; when one has

lit a large number of candles and that

the cantor with the choir, having taken his place ordinary, is ready to sing the hymns, the one who, on that day, presides over the ceremony, decovers with a shared sense of reverence all the people present take the Kivot (ark) and remove the To?'a. Everyone sings and repeats in threes once the prayer of Kol-Nidre, whose meaning thiswhile does not fit with the profound collection element with which it is chanted. L<> The meaning of this prayer is a complete negation. tion, a withdrawal of all vows, promasses, oaths, commitments, that each was able to do during the past year and that he has not not filled, having the conviction that after having recited the Kol-Nidre prayer three times, he will be permitted not to hold during the year which vows, oaths, commitments will begin that he contracted during the year that just came to finish. In the face of this lack of speech, pleasepublicly confessed and transformed into prayer, the good faith, which is the basis of society, must necessarily be severely affected. This The fact is so revolting that it has even been... damned by some learned interpreters of the Talmud; but the old customs, so convenient

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for those with less strict consciences towards themselves The same ones, however, were preserved. The cereMonasticism and the Kol-Nidre prayer occupy a an important place among the ceremonies of the Jewish religion.

Besides Kol Nidre, the Jews also have the Gatoval-Nédovme and Messirat-Madna, ceremonies that leave each Jew the ability to swear a false oath and serve as a false witness in favor of another Jew who is in trial with a Christian; thus the remorse of conscience, so powerful in the Christian and which sometimes leads him to spontaneous confession of his The fault has no effect on the Jew, who finds the calmness of consciousness... in the practice of this ceremony.

At nightfall, when the prayer touches at its end, and as a conclusion to the festival, the horn the bell rings and the entire audience shouts: Lechana, Gabaa Birou-Chelaim (next year, at Jerusalem!)

The Kahal took care that, on that day, the prayers grow weary together at the synagogue, and not in private homes, as happens Sometimes. This is how we achieve this dual goal, of

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perpetuate an important religious ceremony and to add to the Kahal's income.

Brafmann quotes, in his Book on the Kfihal, several documents that have some relation to what has been said in this chapter. The one classified under number 30 is located already mentioned in chapter xm.

XXIV

Let's move on to the Caporet ceremony, cere- a ritual of purification using an offering.

The Caporet ceremony is a customary practice. Completely pagan. Here's what it consists of: On the morning before Yom Kippur, The Jew* grabs a live rooster by its legs, and, raising it above his head, he makes three circle the room several times while reciting the prayer: "This rooster is going to be put to death, but I will live-" "Truly, eternally happy." After which, he He grabs the rooster by the head and throws it away. Jewish woman performs the same ceremony with the hen.

This walk around the room with the rooster and the hen, the Jew and the woman Jewish women are convinced they have gotten rid of

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fed up with all their sins, by passing them on so much to these poultry, which are then killed and eaten probably with great relish tit, after the famous twenty-six-hour fast accomplished on the occasion of Yom-Kipour.

XXV

There is also the Mikvah, the ceremony of purification. objectification of women.

The Mikva is a large, round basin filled of water, in which Jewish women must, for their postpartum recovery, as well as every month, to wash themselves to purify their bodies.

In ancient times, when the Jews regulated their life according to the laws of Moses and not according to those of the Talmud, the Jewish woman, for her during the postpartum period, she brought an offering to the great priest, and that same evening she purified himself by a few ablutions, without having betaking care to immerse oneself in the clear water of a stream bucket (1). But since the Jews have

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(I) The Book of Moses, vol. III, ch. i, pp. 1-8, and ch. xix, pp. 19-33.

guided by the laws of the Talmud, the interThose close to these laws surrounded the ceremony of the purification of the woman from a quantity of meticulous inventions (which are found in detail) in the fourth book of Orah-Haim, of the para(grapke 183 to paragraph 203). These hasslessieres inventions, whose purpose was conservation elevation of influence on the intimate lives of Jews, through control exercised in the acts more secrets of intimate life, had a resulta state completely contrary to that which one is proposed, that is to say, currently the woman Jewish, by performing the ceremony of the purification, do not wash his body and do not It doesn't make it any cleaner than it was before, but She soils him even more, and here is what kind of manier:

The Mikva is a basin of capacity of approximately one cubic meter. According to the law of Talmud, this basin should be filled with water lively, but as, especially during the winter, it It would be too painful to immerse oneself in the water cold, the basin is built in such a way as to n'v to make it so that only a very small part of this fresh water required by the regulations, ei to

using a tinplate tube placed inside, The pool is being heated.

The Mikvah is still located underground in a more or less spacious cellar, and the cere-The ceremony took place in semi-darkness, the cellar being lit only by one or two chan-Tallow dice. The Jewish woman who arrives there For ablutions, one begins by undressing She then combs her hair and detangles it. She delivers... following her hands and feet to the Neguel-Schneidecke, the guard placed there expressly for to cut nails, and, in addition, to pull the scabs of the wounds on the bodies of those who have the misfortune of having them, and this so that he does not nothing is found on the body that could prevent-dear the water of the Mihva to bathe him entirely-ly, otherwise the ceremony would be pointless. After this operation, the woman goes downstairs degrees of the Mikva, and, after having done a a short prayer, she immerses herself in it so that this that not a single hair of hers appeared on the surface; she must wait in this position at the moment when Tukerke (the supervisor who remains) on the edge of the pool), pronounces the word Ko-Dear. One, two, three similar dives,

and the ceremony is three-quarters complete folds, but there's still a fourth one left, and This one is the most difficult of all. The woman who has dived three times still needs to rinse off mouth with the water from the Mikvah, and that is not whereas she can go back up the stairs and give way to another. Two women do not They can perform the ceremony together.

Each one needs to do it separately.

In a single evening, about a hundred women thus delve into the Mikva, and, according to the Kahal regulations, insdriven by a sordid economy, the water of the lowersin is only changed once a month, and whatsometimes even more rarely. Thus, in this putrid water filled with miasma, hundreds Ten women must perform the ceremony the ritual of purification, and each of them is forced to rinse her mouth with this dirt. It's easy to understand that, in Under these conditions, the Mikva is a torment for the Jewish woman; this ceremony is a cause of diseases of all kinds, which perpetuate themselves thus among this people doomed to filth.

Imagine hundreds of women

17.

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naked, disheveled, and often bloodied as a result of overzealousness on the part of the Negel-Schneidecke, collected in a souground where the flame of two or three flickers bad tallow candles, crowding ataround a pool while waiting their turn to go in tre (basin from which miasmas escape to (to make one nauseous), looking in horror that of their companions who has just accompanied to complete the mournful ceremony, and who, after having rinsed his mouth with this foul-smelling water, vomited ascending the degrees, and yields with ease sow the seeds for another with the same fate wait.

In the midst of all these women, Tukerke, the horrible shrew who never delivers her patients that when he pleases to pronounce the word Kochère, and who, at his whim, can shorten or prolong the torture; this fantastic painting and horrible, like a scene from a story Dante speaks divinely in his descent into hell. would be worthy of the pen of a great poet and from the brush of an illustrious painter.

Speaking of this wild ceremony, barbare and worthy of pagan times, we are taken

of indignation and one wonders if it is pos-
It is possible that such a ceremony could be
required as a religious act. Is it possible
that such a disgusting act should be carried out
in the midst of the civilization of the second half
of the 19th century?... Poor victims of fanaticism
ism maintained and supported by the leaders of
Judaism! Poor Jewish women! It is not
It's astonishing that after the torture they put you through
to suffer in the name of religion, your youth
fades so quickly, that at barely twenty-five you
You looked like you had fifty! He is not
It's surprising that you have so little taste for-
cleanliness, since in the name of religion one
prescribes you to get dirty every month in
putrid water.

Every Jewish woman who comes every month
to perform this revolting, imposed ceremony
by religious fanaticism, that is to say the act of
the purification, is obliged to pay a tax
but a bid to an entrepreneur to whom Kahal sells,
for the benefit of his fund, the right to collect it,
and who, besides the income that this barbaric cere-
his marriage brings him in, still exercising strict control
trôle sur la viela plus secrète des ménages juifs.

Brafmann quotes, in his Book on the Kahal,
several orders that relate to this
ceremony. Two of these orders, classified
under numbers 133 and 149, have already been cited in
the previous chapters.

XXVI

Finally, the Kiddesh and the Gabdalah (prayers on
the cup).

The prayer over the cup is an ancient ceremony. Jewish community. It is, so to speak, the complement to the other prayers recited at the synagogue or at home. Recited the day before the On Saturdays and holidays, it is called of Kidesch; recited on Saturday evening after the Sabbath and at the end of each festival day, she is called the Gabdala (1); with the cup, on which the cantor recites aloud a prayer, we give a few drops of the wine that she contains for the young children present at the synagogue gogue. At home, every head of household

(1) Gabdala means the difference that exists between a holiday and ordinary weekdays.

recites a similar prayer, and all those seated- so many, at the Friday supper which begins the Sabbath, and to the one on Saturday who concludes it, must- wind tasting the wine contained in the cup on which prayer was said. When there is no No wine, we replace it, for the Kidesch. with bread, and for Gabdala with water- Life or beer. Of course, wine never misses the ceremony of the synagogue, because every rich Jew makes himself a It is a great honor to supply them. It is even who pay   Kahal the right to be able to offer the wine needed for this ceremony.

The Kiddesh prayer gives thanks to Jehovah... "because he elected for his people the people of Israel are the favorites above all others "Peoples of the earth"... The Prayer of Gabdala in turn gives thanks to Jehovah "for having separated on holidays and ordinary days, the light from darkness, and the people of Israel from the others peoples.

XXVI i

After all that has been said about intimate life and secret of the Jews, in the chapters which Previously, it was easy to explain the persecutions which, in all countries and in all eras, were directed against this people incorrigible, proud and fanatical.

The enjoyment of civil rights that are granted
due to the Jewish population in certain countries
for the nRturRliser, was, according to the expression
of Napoleon I, an illusion, something
temporary.

And that is why, earlier, we granted, and
sometimes we have taken back this enjoyment to the com-
communities of this people who, stubbornly resistant to
common law, has persevered and continues to persevere in living
isolated.

It is clear that the cause of this perseverance-
France is in Judaism, that is to say in
the national institutions prescribed by the
Talmud and protected by the Kahal and the Bet-
Dine. As long as the au-
Despite the official authority of the Jew, there will always be a
kingdom separate from Israel, with its Kahal, its
Bet-Dine, its factors, its right of Hazaka
and Meropiié, flanked by all these mons-
tricks about which we have maintained the reading
author.

Countries inhabited by a large majority of
Christians, but where there is a popu-
Jewish culture, even as a minority, will always
considered by the latter, said Joseph
Kuung, like "a free lake where every Jew
can fish, that is to say, where every Jew, who
buys Kahal Je right of Hazaka and Me-
A rogue, can exploit and plunder a Christian
Here.

In conclusion, we therefore reiterate that, as long as
the governments of Christian nations
will tolerate these large Jewish settlements
Lazy people who do not work at any trade
useful, and therefore unproductive, must-

wind seeks the means of their existence
in fraud, usury, speculation, mercan-
tilism, the sale of brandy, etc., etc.,

agglomerations that facilitate and support the existencetence of the Kahal and the Bet-Dine, that is to say of the authority of the Jew over the Jew... that as long as the education of Jewish children will not take place in common with that of Christian children and will be carried out separately in the Heders and the rabbinical schools, at least as long as we don't forcera by the Jews to become farmers, orvriers, etc., that is to say, to soak in their sweats the earth that nourishes them, all the mesure that these governments will take for solving the difficult Jewish question will not be than a sterile desicleriwn pium!

To exempt the Jew from the right and duty of national political, administrative, educational caste nun and religious figure, like submitting him to the common public life by freeing it from usurping authorities that do not subsist and do not are perpetuated in him only by virtue of the fanathe ism of a religion, hence the true morality social is excluded, replacing the tolerance of authorities, companies that it operates in parasite, by the application administration rules- The solution lies in addressing the needs of all citizens.

In short, communal living, shared responsibilities municipalities, common education, administration common with Christian societies, and in Exchange based on common law and equality.

XXVIII (1

We think we've said enough about the Kahal prescriptions, the oddities of the law customary and particular aspects of Jewish ritual. Let no one ask us how these partspeculiarities and these oddities can constitute a danger. The question would be far too unintelligentpeople; for a respected symbolism is a solemn acknowledgment of strength.

There was a time when Slavic lightness, instead

---

(1) The author of this work has left a series of studies which were to follow. We owe it to her dear mother-

It is my aim to gather here the ideas scattered throughout the writings. posthumous works that form an integral part of his very important study by itself. A gap of a few years separates what will follow from what preceded it, and the ideas of the other the author had to be somewhat modified, but the predominant, that of the supreme danger of Judaism, ofdies and manifests itself with even more energy.

to draw fruitful insights from the study of the Jewish world teachings, found ample material there to mockery. That time is past and it seems suspecting that the last one to laugh will be neither a Neither Russian nor Polish.

Behind these oddities of the organization of Jewish world, the Semitic genius conceals the The grandeur of his designs. And all of this is very serious, very severe, and carries within itself inexorable consequences.

We need to repeat ourselves. We must, in order to to shake off the slumber of Christian peoples, who deny the danger in order to avoid having to Look straight ahead!

Let's talk again about Kahal. The spirit that gives life all the administrative and judicial apparatus of Kahal is an exclusive, jealous, and intolerant spirit. rant. A hybrid institution, concerned with purity of worship, it is at the same time an ardent proSecuring the temporal interests of the race. Also Won't this institution disappear if early; and, seemingly disappearing, she rewould build by the force of gravity of all the affinities of the Jewish race towards an authority who is the soul and conscience of this world

Part. The predominance of the Kahal's authority that of the Rabbinate is at its very core of the Jewish religion, which grants such a wide contributes to the interpretation and takes into account the necessities of the present time. The Jew does not recognizeA regime is not born that issues decrees and which could go against the administrative system

treatment, recognized as useful. It is up to the religion of
to yield, or to compromise. This flexibility so readily-
The fashion of religious dogma has led to some
thinkers to find, between Judaism and the
Jesuitism, a striking similarity.

The ideal of the afterlife, which exalts Christianity
yours and the Muslim, is barely faded in
Jewish teachings and passes almost ina-
perceived through embarrassed explanations
sacred books. From this point of view, reli-
The Jewish community is not one. The Dream of
Jacob and his Ladder summarize all the aspirations
Israel's plans, which aim only at domination
terrestrial tion. An idea of detachment from
worldly goods could not even be
understood by the Jew. This absence of the spiritual
Is it a force? Certainly, when, in
the clash of interests, one of the combatants

was incapable of backing down in the face of any consi-
higher order deformation and respects everything at
plus the correction of processes.

What should we then think of the proposed reforms?
measures taken by governments, tending towards the trans-
The formation of the Jew? Governments are obs-
They insist on demonstrating their powerlessness.
The Jews, being more astute, pretend to be moved by it.
and readily lament their fate. Childishness
On one hand, hypocrisy on the other, this goes on for a
A little, then the commotion subsides and everything goes back
in the order that should not have been disturbed.
Brutal persecutions must be condemned.
damned. Besides, like all the perse-
cuts, they only exasperate and strengthen
the victims.

Russia, generally very tolerant of
with regard to its oriental races, seeks, since
almost a century, transforming its subjects
Jews as good Russian citizens, by filling with
privileges and exemptions for those who pretend
to abandon the ways of Judaism. What has not-
Haven't we been tasked with transforming customs and
Jewish customs! Nothing could be less successful than
these attempts. The Jewish agricultural colonies,

in southern Russia, they had a great success
Stop laughing. Since then, certain necessities
of a laborious liquidation, between owners
The indebted Jews and their Jewish creditors brought
The latter to devote themselves to agriculture. He
A singular phenomenon resulted: it is not
not the Jew who was transformed by agriculture,
but it is agriculture that has become misunderstood
unborn. It was perfectly suited. The discordance
between the slowness of agricultural operations
and the feverish impatiences, characteristic of the character-
Jewish territory, necessarily produced a
monstrosity. Agriculture, in the hands
Jews, could do no other than
bend to their commercial genius and take the
the feel of a game with rapid evolutions. Don't
Unable to accelerate the pace, agriculture,
under close pressure, had to supply materials
discountable and negotiable at will. Thus,
land leases and sales purchases
standing crops, farm markets and
terminable or exchangeable markets, and above
the deforestation of the country, through negotiated logging
which can be considered as annuity securities, and finally-
the sale of spirits, that was certainly

something, and that something
formed a menu that promised much. Appetites
Jews had some food, agriculture
did things right from the start. This
Jewish idyll, singularly disguised, will last-
Is she? That's doubtful.

We wonder what he was doing, what he is doing
even today, the true, the legitimate pro-
landowner, the naive Slav, possessor of the
the largest domain that Providence has
never detached to a race. Oh, the poor thing!
great founder of this poor great estate
was stunned at first, then trained, and finally crushed
through the gears of this Jewish tactic, to
which he continues to understand nothing about; he
He is lost in thought. The man is stunned.
easy, but, make no mistake, its
Reflections can become fierce.

XXIX

Let's continue. The industry would not have perished.
clitoris in the hands of the Jews, but their activity–
industrial activity was severely restricted; because they
They reflected and concluded that they should abstain.
Here's why.

All the productions of the industry going
As for the markets, it was enough for the Jews to ensure–
feels the monopoly on purchase transactions and
sale and previously invest the industrialist
in the need to ask them for the funds
bearing, so that it might be clearly demonstrated
that it was best to leave it at that. Surprising
discovery, indeed. Given this situation–
tion, it would be ridiculous, the Jew told himself, to pro–
to produce anything. Then, seizing a
recently discovered and dedicated phrases

to the exploiters, he had to add, that ultimately,
He "produced the movement and the circulation–
tion”. That being said, the Jew, proud to see himself “pro–
"driver of movement and circulation"
was able to strip the "producer" guy
in the name of this theory that was whispered in his ear
the complacent economists.

It is certain that in Russia, as in Australia
cheating and in Romania, Y industrial is subservient
to the capitalist and intermediary Jew, who pre–
levies, on what is not owed to him, a tribute
gulier, through his intervention in one of these
roles. It's simple, but always effective.
The Jewish capitalist allows industrialists to
believe factory owners who work
For him: as for him, he governs, — of a
in a somewhat subdued, yet commanding manner, —
the commercial and financial side of the business;
He possesses the soul, and he abandons the body
in the strong hands of the pseudo-owner.

Similarly, a landowner in the
southern and western provinces of Russia,
as well as in Poland, is not (without knowing it)

(moreover) than a simple farmer of the Jewish pr-
author; for the greater part of the income goes to the Jew,

and the rightful owner of the land is simply-
They were provided with lodging and food. It's important to understand that...
the thick stupidity of this rough Slavic worker is
for many in its ruin and in its vassalage-
that he himself forges his chains, that he-
even stupidly indulges in insinuating tend-
Jewish tator. My God, yes! He's stupid, and
all those of his caste who do not know how to unite
for the defense; but... is it necessary that he
perish for that?

Because, you see the crux of the matter: without
the intervention of the intelligent Semite, the poor man
The simple-minded Slav would have avoided the dangerous game of the ma-
denials of funds advanced or loaned, it
was contained within the simplicity of the mechanism
centuries of his honorable work. The workings
The complicated aspects of the Jewish game led to their loss!

And, finally, the unfortunate aborigine
is now nothing more than a defeated man, retreating before the
Invading colonists, defeated by force of arms
which he too imprudently wanted to use-
ment.

Here the concepts become confused and the definitions-
tions clash. Written legality is
complicit in a shadowy scheme, although

Correct; the perceived legality protests. The pact
sacred land with the Aboriginal people, belonging
mutual, the mysterious conformities that unite-
all this, though, suggests races are linked to territories.
primordial and pre-existing, would therefore not be
that a matter for negotiation falling under
The application of a code? That's not it! What-
something unspoken, but very powerful in
At the same time, protests are taking place everywhere against the mis-
alliance of the Semite seeking to contract a
union with the earth he treads, but which he does not
Don't cherish it!

It is strange that the Jews, so intelligent
and if keen observers persist in seizing
land and wanting to become owners
land, in defiance of the violation of a principle-
cipe which is stronger than all the legisla-
tions.

The cities and towns belong to them. They are there
reign and govern, for such is the good pleasure-
Lord of Kahal. The arrangement that ensures the
the functioning of Jewish power is ad-
marvelous. Under the influence of a warm atmosphere-
sphere of benevolence and solidarity
In tuelles, the Jews knew how to organize a game

of constant ratios that replace before-
terribly everything that the public authorities
created for the use of the most civilized circles
advertised. — Advertising, which so greatly facilitates the af-
to do, — this costly and yet
suspicious, — the Jews replaced it with the
spoken advertising, through incessant communication
cations from man to man, from commune to
commune, from Kahal to Kahal. Our conversations
banal actions, our mania for politics, our
Even in spirit, they make us waste precious time.
heavens, which the Jew uses in his con-
conversions from Jew to Jew, to establish his pro-
gram of action and check its game. In the
even small provincial towns, the Jews
eventually adopt a meeting place, a
street, a public garden, the area around a cafe,
to communicate the news to each other
new, establish agreements or stipulate the method
sharing. This is certainly a stock exchange that exists.
and works, without it having been necessary to
to create it officially. Whereas, in our
Distrustful companies, business is the subject
an avalanche of paperwork and an inter-
a pathetic series of cautious formalities, the

Jews from small towns unknowingly form

corporations, administer them and They liquidate them, without a single stamp having been affixed to a single piece of paper. The Kahal resolves the difficulties, should they arise. Our justices of the peace, our courts, which we occupy with our pro-these, only intervene in very exceptional circumstances-lying in the quarrels between Jews.

XXX

It is still necessary, in order to penetrate the secret of Jewish power, to draw attention to the unique aspects of their division of labor.

And first of all, we can say that the work is not divided point, at least it is not specialized, It does not dull the individual's senses.

Even the priesthood is not a specialty. Every Jew is a merchant, first and foremost; an industrialist or farmer, if necessary; broker, intermediary-Diary or negotiator, always.

In this latter respect, he has his major [supporters] everywhere. and his small connections; he is the unavoidable godfather of all matters; disdaining none of them; knowing, perfectly, by virtue of his A- instinct Rabe (inventor of numbers!), that between the little And the great, the distance is only a concept conventional.

The Jews, contrary to popular opinion, have... Pandue, very sensitive epidermis; they are They are meticulous, and they are proud of it.

Their vanity, or their pride, consists in to maintain at the level already reached, hence their cold and clear gaze sees and directs the footsteps They are the formation of the races occupied in serving them. They are maintain at this height by infiltrating in the currents of human activity through the taking possession of very modest roles in Appearance... How deep this system is, clans Its simplicity! Broker, intermediary, lender-Name, funder: actual situation, or something substituted or fictitious, — but

always with a powerful plate. This function-
the movement overflows the goal to which it seemed to be
destined, and the metamorphoses appear
very quickly; the intermediary is replaced
suddenly to the founder; the intruder, to the owner-
to be silent; the prompter, to the actor; the editor, to the author
author.

And that's understandable. Jews are beautiful.
players. No pettiness in what they con-
receive and in what they accomplish. The
the flexibility of their designs is not limited

overwhelmed by numbers. Where a Christian gasps
and breathes, the Jew meditates well a little on everything.
edge; then there he is at work. We are
small, we Christians, in our en-
petty, selfish behavior. They have nothing
not afraid to give their ideal a broad scope
imposing. "The figures, the millions, the
"billions, we know that!" (they say and
"What do the Jews think?"). Question of a zero to
Add to the right! Aren't we
"Not associated? We'll see about increasing the dividend"
"Sister, if it's a bit heavy. That's all!"

How can we be surprised, then, that the Jews,
Armed with this argument, they seized
railways, the press, inventors
tions, of movable and immovable property,
Literature, and even art?...

And to think that this is in conditions of in-
a similar inferiority to that of the working world between
in the period of the "struggle for existence-
tence!... »

We will certainly not bargain.
our praise for the virtues and qualities of the emi-
Jewish interests? We only add to that
the wish that they have less of it, or that we have less of it

Let us have more. This will equalize, from
less, the part.

When, defeated on all fronts, we
We will see that we too need a Kahal,
Well then! We'll have it! As for reforming the
Jew, that's out of the question; therefore, we must re-
to educate the Christian!

It would be better, after all, to revise the for-
Jewish tunes, declare all Christian hives
yours bankrupt, and invite the hornets to
To compose. And that, before long.

Jewish books speak of a very beautiful ce-
closing ceremony, accounting, in large liquid-
donation, which, among this also religious people (?)
that good accountant, used to accompany the
Jubilee, the Jewish Fiftieth Anniversary (Shenat Hai-
jobel.) Then the town criers proclaimed, at his
of trumpets, to the delirious crowd, the handing over of
everything that was owed to the rich, the return to
debtors of the lands that the creditors det-
were given as pledges, the emancipation of
slaves, etc., etc.

But it was truly beautiful, stunningly beautiful.

necessary; this provided a remedy for the vio-
lenï îs disruptions of equilibrium. Today, a
false shame only prevents Christians
to ask the Jews for the restoration of
this pious custom. — By the way, was it really
piety?...

Nevertheless, this custom is still practiced today.
even today the only possible liquidation method
Possible. The world would be reborn. Then, we
would start again!

Otherwise, we Slavs, we will see
a Jewish Tsarism to emerge, alongside Tsarism
a policy we already enjoy. And if there is
Conflict between the two powers?... We're getting there
Thus, to the point of absurdity. Clear proof that
This cannot last. The lowering of ca-
characters, and to the humiliations inflicted upon us
money, this debasement could no longer be
but to continue without causing an explosion
"Anything at all... That's enough!"

Henri Heine describes spiritually, in
his Romancero, the dispute of the Augustinians and
Jewish Rabbis at the court of Peter the Cruel.
The Rabbis seek to seduce the Monks
through the description of the immense fish "the

Leviathan,” whose flesh is succulent and
that the Eternal Father will bake for the great
a meal that will celebrate his triumph
chosen people. In fact, there will only be guests
Jews. Part of Leviathan will be ac-
One will be served with garlic.
in a fish stew.

Thus the large and indolent Leviathan will be fi-
finally devoured with gusto by these wriggling
slow-moving, small freshwater carp. Like
That's right!

This immense fish, this indolent Leviathan-
Then, wouldn't that be you, naive Christian? You
Above all, a very naive Slav?

What sauce do you want to be eaten with?

What does that mean?... You reply that "you
"Doesn't want to be eaten at all"?

But, you wretch! What are you thinking?

YOU'RE GETTING OFF-TOPIC!

END

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a fictional territory, actually belonging to

his dominion. — The Kahal is the owner in
partibus of the goods supposedly possessed by
He has the right to sell non-Jews in parcels.
to the Jews. —Every Jew is the liege man of his
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subject to the laws of the country where they live. — Ma-
The Chiavellianism of the Kahal. — The law of Hazaca or
of Meropiié. — Between Gentile and Jew, it is a
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insolently delivered by Kahal to a spider,
to an octopus, to an invisible vampire. — Acts
and documents that put for the first time
highlighting this terrible truth. — It is in
Russia, Poland, Romania, what func-
it especially animates the devouring monster of Kahal.
— The cunning of the Kahal ju f in Russia him
submitted, like a docile auxiliary, the self-
civil rite of the Empire for recovery
of its religious taxes, which are its source of strength.
The poor widow Broïda, beaten and paying
The fine: the Russian authority acts as policeman
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an indirect tax even by the population
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Civil governor of Minsk. — In short, he has
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The terrifying form of the Herem, both ser-
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Christian Nikolai
bookkeeper to broomsticks
| in Swabia |

= Important discoveries
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The Church became known through pressure.
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Published by the author.

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Preliminary message.

2. I did this some time ago. In company
Be: an instructive one for my firstborn son
A journey through Germany. My intentions along the way.

There were many things. A bookkeeper is already on

I am a merchant. I am even more so then "than
others, and such a small place as Bebenhau⸗
sen ist, s�o bin ich doch unter den Handelsleute dorti⸗
In this area, I'm one of the first. Because I enjoy that.
Privilege, besides the lovely books, also with an⸗
to conduct a fine trade in the goods. Han⸗
Delsprojekte were therefore the first and main intention
my journey. Moreover, I had planned⸗

men, to gain something substantial with this journey⸗ |

no. Because novels and travelogues are

In our time, our favorite reading material was available.

klarten deutſchen a und binfolslich ein
A 2

En

4 |
A wonderful article from the publisher. If I now look for the
For example, so many travelers, and especially mine
learned namesake and fellow official of the
Mr. Nicolai in Berlin *), also my maturity in

the pressure would increase subscriptions, or even pre-registrations
collected numbers, which I partly missed through
Mediation of various of our lord prelates,
my Lubingian and many other foreign
Friends would not be missing at all, and then
I published my work myself, so the honorarium was paid immediately.
division; so I could hope to make a fairly respectable one.
win. So my journey was actually a

A speculative journey, to which the esteemed audience

the costs, and which also cost me
which should contribute. f | =

I am modest, just like a great scholar.
to be. Of course, I should have studied in my youth.
ren. The strict and pedantic monastic education alone≠

hung, which unfortunately prevails in our region of Württemberg,
It is secular. I studied it in school.
NN 2 m :

Note / that Mr. Nicolai in Berlin only merely

*) Hos en Parodo, as we scholars speak, I make the

based on the pronunciation, not the letter, my

His namesake is; for he writes fi with a C,

But I spell it with a K. Incidentally, whether we...

a difference is found in the letter, but in the spirit

whether they are related to each other, that is for our judgment.

Audience. I'm far too modest for that.

22 En — — 0
F

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in

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not brought further than Tertia. My
Father, blessed, because he had an aversion to studying

noted it down for me, so he sent me to Tübingen.

to Mr. Cotta, where I learned the book trade. From

Then I arrived in Ulm in Condition, from there to

Bebenhausen, where I, with the support of the there=

the once living prelate, who, as is known, was a
I was a great book lover, I took over my bookstore and...

tete, and where I myself have now been for about thirty years |
I am established. Here the interested reader has a short
my CV.

However, if I myself am not a big a .

Although I am, I was able to do so with the help of my friends.
I hope my travel description to be delivered will also be helpful for

the learned part of our dear German publication=

to make it interesting. Also, I have...
through my bookshop, much more to read Ge=
had an opportunity, as many a scholar had. And hardly

was the first thought for such a trip in my: 5

When a spark had sprung up in my soul, I began to study.

to read, and to get me from all travel descriptions⸗

gene and topographies the most magnificent collections

to do. These really did reach 95 for me.

my journey had a completely indescribable impact⸗

have. Because I was only allowed to go to each place if

I had also passed through it in pitch-black night,

even if I only stay for an hour in the inn,

A 3 2

6 | ——

and no men except the innkeeper and the innkeeper's wife⸗

had seen and spoken to my previous⸗
I looked at the completed collections, so I knew everything.
so minute in detail, and could describe it so precisely, as
whether I stayed that long, and that long
He had examined everything thoroughly. For the audience
But this had to be done by extraordinary and quite extraordinary people.
waited Nuzzen s�ein. For if I the same
my travelogue or worldview into the
Hands, not only got to know everything,
what I saw and didn't see, heard and didn't hear
had heard, experienced, and not experienced; but

ves would simultaneously receive a fairly substantial extract.

from the best travel descriptions, without one
once knew that it was an excerpt, and could

now the famous Berckenmeyer's curiosities
Antiquarius, and Krebel's travels put aside and
to focus solely on me. So there was

My trip was a truly instructive trip for everyone.

Germany, and an infallible guide for all,

those who would undertake it after me to Germany

hike through.

| Furthermore, I had, as cheap and natural,
to my dear fatherland, my very special Au≠
My attention was focused. I had planned to…

a journey to Stralsund and along the coast

to continue the Dfifee. How much would I do there?

!
|

to my dear fellow countrymen who have never set sail on a ship.
and get a view of the sea, from the Baltic Sea
and the ships, how they look, how they swim≠
men, how to take oneself on a water voyage
must, et cetera, have been able to tell. | In total

Swabia had to have my book with the hot≠
to be read with the most eager desire, and I had
the great merit, my fatherland, that in the lake≠
being, (a piece important for Swabia)
as is still very much a thing of the past in the Enlightenment,
to clarify. My journey was therefore in this direction≠
In this respect, it is a genuine journey of discovery.

I myself also wanted to experience something in the
to look around the world. Now, I had indeed had in my life
I've traveled enough; but I never got any further.
men, than from Bebenhausen to Tübingen and from
Tübingen to Ulm, and then back to earthquakes |
heap. Are you, I thought to myself,
into the dear Swabian circle, as if it were a matter of course
A swirling circle, banished? And so I decided to
travel, and since I am outside some Correspon≠
Since I had [something], I wanted to [someone] the good people from

Face to face and no longer alone in a book≈
know letters. Finally and lastly, my
firstborn son born through this journey≈
to maintain one's sense of self, to see something in the world,
and that under my leadership, and for his sake

A4 |

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{uj „7 x

I ignored whether I was being misunderstood.
Calling people or spotters a bear ladder≈
the, if only my dear son had the opportunity–
me, to get to know the world.

Now I come to another cause, which
moved me to undertake such a dangerous and arduous
To undertake a journey. – I'm almost at the point of...
to tell the audience. – But why should I
Am I ashamed to say it, since I am a human being?
and I still remember from my school days,
that the great Tullius Cicero in his speech for the
The poet Archias says that the drive for fame is in everyone.
It is implanted in humans, and naturalia non sunt
"Tur pia" is an old saying. So I wanted to
I would like to introduce myself to a name through this journey.
It gnawed at me that fate had decreed that I should
imprisoned in my birthplace Bebenhausen≈
te, and that I am nothing more than a bookkeeper
was. I saw the great example of my fame≈
ten namesakes, of Hm Nicolai in Berlin
before me, whose fame extends even beyond Berlin, yes
Throughout all of Germany, yes, I'm sure of it, I believe,
has spread throughout Europe, even as far as...
the North Pole, the shape, that, as Meußel tells us
only recently announced, also the Russian Mo:
narchin, him as the author of Sebaldus
Nothanker a 36 ducat heavy foam man

sent), and asked him, yes, all the fine
to send works to Petersburg, therefore he
also immediately provided a fine description of the cheese.
Shouldn't such an example of fame impress me?
to irritate, as he was happy about the bookseller≈ l

has swept up the mob, and a scholar of
has become of first size without him having added anything to N
who did that, when I had done it, or rather
could he still do? He did it, as I was told.
various insured, in his youth up to Tertia
brought: I've just barely managed to get that far.
He learned the book trade in Leipzig; I in
Tübingen. He travelled to Danzig; I to
Ulm. He has established himself in Berlin; I in Be≠
benhausen, and if his bookshop also zehen≠
It's sometimes bigger than mine, so I have...
I also run another shop on the side, and trade with
Butter, herrings, cheese, ribbon and needles,
Coffee and sugar. He read a lot; so did I.
He has a description of Berlin and Potsdam
published; I have a substantial description
from Stuttgart, Ludwigsburg, Zohenheim and
also swept away by earthquakes, which is why I

∗) Envious people say that if Sebal≠
You brought about the medal, and Eberhard too.
had to have a part in it; but who will do that for what?
How to speak the language of envy?

4 5

many great lords and learned men, truly splendid≠
which contributions have been made. It is, of course, still pending.
in the drawer, because I had to for political reasons
to publish in print hinders who

de: because it is not everywhere like in Branden≠

Burgschen, where you can have printed what you want
only wants to; but should it ever appear in print,
so she will surely be greeted with general applause≠
be taken. He also wrote a book about the
published by the old Templar; I have said
He wrote a truly beautiful work about the kits
ter of the golden relief, of whose public blessing
Friends currently advise me against it.
have, because I have irrefutably proven in it,
that this knightly order does not belong to the House of Austria,
but to the King of France as Duke of
Burgundy belongs', which was an important discovery for me

could easily cause some annoyances.
He has written a novel entitled: The Sebaldus
Nothancker edited, likewise one, the Bunckel
It was called, but I was horribly ridiculed for it,
because I had many copies of them sent to me

They all stayed on my neck, so that I...

finally have to use them to prepare herrings and
To wrap cheese in it: I, on the other hand, still have a long way to go.
There are more novels in manuscript form that are entirely
incomparably readable, and of which none

3 11

The only one will be a bunk, which at night with
many copper engravings by Riepenhausen “the
to so masterfully emulate Hogarth's caricatures⸗
Chen will be printed. He has
finally published a General Library;
And that has been my plan for a long time, N.
which I intend to explain in short, that
the reviewers who are working on the fine details, themselves

They should certainly hide from mine. In short,
when I meet my namesake in Berlin with me

If we stick together, we'll be as alike as an egg to the
others, at least the esteemed audience will be after
admit this specification and compilation

must ensure that he has nothing over me. 1 |

Since I now saw a fine example before me, and could see myself in it
as he looked at himself in a mirror, and found that he
has accomplished nothing more and can no longer accomplish "than I,
and yet he felt so superior to the bookseller rabble
happily soared upwards; so I took it upon myself,
Since large, cheap examples encourage imitation,
there, to do the same; and = s me my
Keise serve. |
I now undertook this journey of mine, to…
I made sure I was prepared for everything with which I
only a cautious traveler can foresee, and there

A friend in Berlin taught me everything

how my namesake behaved towards ae male:

.

had sent him, so I not only followed him in this, |

that I, because I wasn't genius enough to
To be able to travel on foot, to build one's own car

let, and me with a measuring tape, step counter,

Hemmschuh u. s. w. verſah; but I surpassed him

still, by being in the blanket of my car still.

a compass and a wind rose, likewise to
A thermometer and barometer on both sides

attached, in order to include the Him⸗ in my travel description
Mels area, the weather, the wind, the temperature⸗

to be able to specify the exact composition of the air, and there
Thunderstorms are particularly dangerous when traveling, I had to
I installed a weather deflector on top of my car.
will be the first to ever be on a
The car was seen, and I already had it for
Nuzzen and Frommen of other travelers, have in
To have copper engraved. Thus equipped, he undertook

I am traveling in the company of my firstborn!
We travelled via Stuttgart and Zeilbronn

to Heidelberg, from there to Frankfurt am Main,

from there to Cassel, Hanover, Braunschweig and

Magdeburg, and from there to Berlin. After

we had spent a few days in Berlin, u
We travelled to Hamburg, and we did

This journey on the Spree and Elbe rivers is by water.

From Hamburg we travelled to Kiel, from Kiel to Lüttkirchen.
Beck, Wismar, Rostock, Stralsund, Anclam and

− − *

Stettin. From Stettin we travelled back up.
to Berlin, and from there we went to Saxony: we
visited Wittenberg, Halle, Leipzig, Jena, and

Meissen and Dresden. In Dresden, it was decided

I went on a short excursion to Silesia; so it went

to Wrocław. When we looked around a bit there
We had travelled via Glaz and Königgrätz.
to Prague, from here to Carlsbad, then on to
Eger to Nuremberg, and from there to Regens⸗

= burg. At Regensburg we provided ourselves with straw⸗ 5
bags and pillows, chandeliers, light cleaning, suitcases⸗

Dishes and sparkling water, rented us our own
| vehicle, and so they drove down the Danube over
Passau and Linz to Vienna: Here we kept
again for a few days and then travelled to
Salzburg; from there to Munich, from there to
Augsburg, and so we came via Ulm 0 quakes⸗
| happily home.

Here, the discerning reader has a sketch.
this supremely worthy maturity, and since I am far
niehr Oerter travels as my namesake and
had the opportunity to explore northern Germany with

To compare it to the southern one, one already becomes
to be able to foresee the importance of these
The journey is. Besides my collectables, I had and

my son always travels to Krebel's, and dies⸗
Meyer's curious antiquarian at hand, which

14 2 – |

Books guide us to the travel route and finding the marker;
dignity, and the best and cheapest guest⸗
Houses have rendered excellent service. As soon as
we had therefore arrived at a place, ſez⸗
Let's take a look at our comments right away, and
what had happened to us on the way, and
what we would see at this or that place, or
could have seen it if we had gone in,
to put it on paper. Also, what we learned from the
Postmen had learned which people sometimes
to tell very strange anecdotes, of the⸗
similar to what the innkeepers and landladies gave us, who
House servants and shepherdesses in the inns
What was recounted was noted with the utmost care. My
Name that also greatly benefited me in my maturity–
ſte. For as soon as I arrived in a place–
men, so it was already known that the world⸗
Famous bookseller Mr. Nicolai has arrived
Be. Everyone now streamed in to see me,
and in some places the curiosity was so great,

that the innkeeper would have made money from me

can, as if I were an orangutan, or rhino⸗
noceros, or bird of prey. I came
even to a place where employees at the general

found themselves in a German library; that's how it was.

unbearable. These gentlemen appeared immediately.
in full state, dressed and powdered, compliments⸗

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0 – 9 "> =:
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They treated me as their patron, who would be their and
who would actually be the general of all German Enlightenment thinkers,
and led other hayseeds who came to see me.
belonged. Yes, some of them had already been by the
My namesake's journey taught me, and
They had prepared themselves for a delicate speech,
with which she would greet him when he arrived at her place.
would want to compliment, and held |
This speech is really addressed to me. Briefly, the marriage≠ |

ment, which the Rector Mertens of Augsburg deem
The Pope showed "it is nothing compared to those who have told me all
ler places, and especially by the employees at
what happened to the General German Library.
They were terrified when they heard,
that I am not Mr. Nicolai from Berlin, son≠
the Lord Nikolai from Sebenhaufen fey, and
They probably often wondered to themselves, what can come from Swabia?

And can good even come from earthquake debris? Me

Even these tributes were not self-evident.
ten annoying, ahead, if one were to give me a speech.
compliments that I had to answer:
Because speaking off the cuff is never my thing.
che had been, and I therefore often cursed it that
in our language, after all efforts God≠
Scheds and Adelungs brought them to perfection.
bring, not even a remedy found
is, the C in the pronunciation of a K to

distinguish. However, when the initial shock

When it was over, those gentlemen looked upon their not-so-getting-

I struggle with surprise that someone else is also with me.
let him speak, and I soon consoled myself over it.
the embarrassments into which the mix-up led me
Delighted, since I had in this way seen many wonderful things
I learned about the anecdote. From all this, one can now...
The reader should get an idea of what such a thing entails.
The journey was to be awaited when it was brought to light.

lete. My son and I had also already
such a direction towards maturity. Brought along that

We saw everything we wanted to see. Nothing

strange, the government, state government,
Action, religious state, enlightenment, course
and regarding the physiognomy of the inhabitants, it was possible
uns ensfchläpfen: everything, even the smallest thing, offered us

Material relating to the most important discoveries, and

According to our own mood, we had the
Advantage that we can also do everything with completely different Au≈
and from a completely different point of view than

all the other travelers looked at each other. Heavily laden with

a wealth of wonderful anecdotes and remarks
So we came back to Bebenhausen, and when
When we were in Berlin for the second time, I had
already a coffee full of the strangest anecdotes
sent ahead to Bebenhausen. And now it began.
I, my political, historical, and geographical

5 | ö | u to≈

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topographical≈onomic≈ philosophical≈ literary ?
theological ,ftatiftifch = mercantilifch≈ antiquarian

to work out a description of the district that will be relevant to my work≈
According to the report, only sixteen moderate bands
consisting of large octave, each volume in three and a half
Alphabet, not counting the supplements, in print
appear PN

| My 3 send N that to me. r already so waking
Having played a nasty trick, he now proved it on me.
old tricks. I already encountered that on my trip.
You'll learn about it in advance. Because I put in so much effort...
I also look for subscribers everywhere, or only

about subscribers; so it all struck me as quite a shock.
half wrong, because the whole world is already on the move
not merely subscribed to by my namesake, son≈
who had actually numbered them. Yes, some had.
The sheer audacity of rejecting my application for money≈
to explain prellerey, and to me it quite literally in face
to say, if one wanted to get involved in something like that,
Thus, a general migration of peoples would soon occur in
Germany only arose a few years ago
a certain Gsellius, as a beautiful spirit a journey
made, which he intended to publish, and to that end
Pre-registrations were begged for everywhere; afterwards, be

Nicolai from Berlin came with his prånume≈
Ration card, and travel now at general expense

. | 8

#

Zr

around Germany, now I begin, Nikolai
Similar things also happened in Bebenhausen: one must
to oppose such swindles. I would like

I assure you very often that I am not considered a beautiful person.
a spirit traveled, and a completely different man was there,

as Nicolai in Berlin; it was no use, I could

not even able to achieve subferiulation.

Gesellius and my namesake were too≈
had happened, had the better blessing gone,

and I had to travel at my own expense. Now
But then came the hardest blow for me. Because hardly

I had finished my work to the point that I
it could be put into the printing press; so it already appeared
The travelogue of the Berlin Nicolai. It

However, some harsh criticisms soon followed.
out, and among others one that had the title:

Second and forty-second supplement to the first two

Volumes of the travelogue of the Zerrn Sriedrih

Nicolai, in which my namesake with fine
The journey was ridiculed over the measures;
But none of that helped. The journey⸗
The description was now out in the world, from the

No one received their money back from the subscribers:
Having said A, they also had to say B.

and continue to number, and even if some

the first pre-numbering hurt, and not know⸗
ttrr fortpråͤnumeriren wollen, fo gab mir doch das

No hope. Once bitten, twice shy.
Fire, and whoever reads the travel description of the
Berlin Nicolai believed he was led, could
It's easy to think that it wasn't Nikolai from the earthquake house
would do better with him, and thus make good money in
Keep it in your bag. This itinerary was
So my misfortune, and to completely rob me of all courage
How to behave was discussed in all learned newspapers.
such laudatory reviews from the travel guide⸗
bung des Herrn Nicolai in Berlin ed, that Je⸗
Dermann must have thought such a book would be even more
Never seen in the world. Of course, it was missing.
not to euten who said such reviews were
They ordered the work and wrote to the employees.
tern at the general German library here:
Nothing helped, the book sold like hotcakes. Now
My friends stormed me, but no way!
to have my travel description printed "the under
No one would buy something with such adverse aspects, or
would read. I objected to them that my
Description of far more detailed and complete fen,
by seeing many things that Mr. Nicolai
Didn't see it at all. So I showed them as an example.
pel a very precise outline of the little English

Grus in St. Lorenz Church in Wurnberg, which I
I saw it, and I made a drawing of it.
but I didn't see my namesake because one

| B 2 |

had covered him with a cursed sack:
furthermore, a most charming sketch of the Virgin Mary⸗
tesbilde zu Poggen, das auf dem Bauch eine Fen⸗
has a disc, which allows one to see the hot one in the body
can see the infant Jesus lying in the Virgin Mary,
which Mr. Nicolai in Berlin merely described, I
But I saw: furthermore, a sketch of a holy
Elisabeth, who has a completely glassy belly, in
which is named after Saint John the Baptist
playing a violin, one sees which picture Mr. Nicolal
not even mentioned in Berlin: furthermore, a far
more accurate depiction of famous ex-Jesuits; and
so of countless other things more that he had discovered
which was overlooked, or because it was described in a more detailed way
loves brevity too much, tells the story inadequately, or

had completely misunderstood. But because of this,

Even worse! Friend! they all shouted at me at the top of their lungs.
Close your neck, you'll only make yourself extremely unhappy. Sir

Nicolai in Berlin is a man of great Con-

nerion. Do you want a detailed travel description?
star; so many scholars and reviewers see it,
to those below him, as an insult, which
happened to them themselves; henceforth all books,
which you will misplace, in the general library⸗
thek and so many other learned newspapers jåm⸗
will be significantly torn down; their authors are
also self and in the learned world disrecom⸗

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— 21

mendirt, and no one takes their publishing articles away from them.
more. Do you want to protect yourself and many honest people?

Don't make writers unhappy; you must
Stay home with such a travel description.
I now found myself, as one can easily imagine, in a not
minor horror: my wife no less, who
I could already see in my mind's eye that I would be bankrupt.
become, and finally even with the white staff in

the hand as a beggar from Bebenhausen wander
would. She combined her requests with the proposals⸗ |
lungs of my friends, and I — also packed
This manuscript with all cracks and drawings |
together, and placed it with the other manuferipten,
of which I had previously thought. Everything, I said to myself.
Even you have your time. When the journey of the Berlini⸗
Nicolai is forgotten, the journey of the quake will
Nikolai's houses are brought out of the box,
and perhaps still find happiness. In anticipation.
this happy time, from which I hope that
he will no longer be far away, have I then my so
můbſam elaborated manuscript closed, the
heavy and large costs that I incurred on this journey
used, tied to the leg, my speculation
gave up, and contented myself with the fact that I and
My dear firstborn, is it not at your expense?
of the audience, as we probably deserved, ever

now at our own expense in the world to look after ourselves⸗
B 3

82 2
seen. The audience will therefore receive this time
Not my trip.

However, if I were to say before I speak my
I won't release the tears; I can't do that in front of anyone.
to be responsible to myself, to give the audience a highest
to keep an important discovery secret, which I
I had the opportunity to do so on my travels.

Since I don't mean to imply anything about my namesake,
getting in his way through the travel description

in fine publishing, and especially fine rice books⸗
I hope that this will not disrupt the writing process.
so that I don't cause myself any inconvenience as a result
will be. And also assuming that certain people, to whom

This discovery may not be pleasing, therefore about

They should come here and be hostile towards me; that's how it is.
Yes, it's a well-known truth that whoever knows the truth
says stones are being thrown, and one must
to suffer a little for a good cause.
My namesake, Mr. Nicolai in Berlin, has

He had the opportunity during his travels to see many

To see secret Jesuits who are not Jesuits,

and yet they are, and he and his friend the Lord
Dr. Beastie in Berlin, have told the world everything

godless tendrils and tricks were laid before our eyes, which

in the darkness of the cunning Logolites and Katholiks are made to help us poor, even

No-nonsense protesters again under

to bring the yoke of the Romano-Germanic hierarchy. Whether
I don't like to determine whether the women in the beer industry were right.
They have left such traces, and also facts.
taught that it is highly unbelievable.
They have indeed encountered some contradictions about itren must; fo have fie, on the other hand, already in advance
explained, and it will occasionally reappear.
bolt, that those who contradict them, and what
They say it's unbelievable, even a Chi≠
to disseminate myths and fiction, their causes for doing so
had and already knowingly or unknowingly in
the ropes of the Catholics and Jesuits went,
I'll leave all that as it is now. Right away!
But like my namesake, Mr. Nicolai in
Berlin and my dear friend, the Lord Doctor Viester,
the world on the secret ways of the Jesuits≠

made noticeable, and thereby not a small 1

You have earned merit for your contributions to enlightenment, into whom she first discovered this dangerous thing, she

Whether it is true or not; I have therefore
For my part, a no less interesting and
| made an even more unexpected discovery, and
This is what I now present to the public
I present. I have no doubt that the reasons, Spu≈
more facts and information that I will teach, yet

far more striking and convincing will be those who…

2 than those who were appointed by Mr. Nicolai and
N 2 * |

24 | — a

Mr. Biefter was informed about their discovery.
Should anyone else be persuaded to do the same?
to not attribute any credence to my assertion,
yes, even the same one to explain away as a ridiculous vision≈
ren; so I declare, on the contrary, that such doubters and
Those who deny the crystal-clear truth also have their origins.
to have something, and already knowingly or unintentionally
knowingly wire puppets and thin rods in the
hands of those who are now in the darkness to
The ruin of all Christendom, the most outrageous thing
Hatch a project. Even if some are really
For my reasons, how could I possibly
can imagine, shouldn't be so completely certain; so
Anyone who considers the matter will surely
Stande is, to clear so much space that it is good to be on
to draw attention to such things, and
that for this reason alone I deserve that
They see me as a savior of our common
I consider the fatherland to be the victim of the most terrible misfortune,
2 only to remember is.

Important discovery,
which captures the audience's attention
earned. "

The important discovery which I will share with the public≈
What I have to do is completely parallel with that one≈
gen, which my namesake, Mr. Nico≈
lai in Berlin and the Dr. Biefter to Pur
have made a glikum. So one will say, is,
It was probably one that concerned religion, and
dangers that arise from a certain side
Threatening? Quite right! Perhaps even a home-

liche conspiracy on the part of the Reformers⸗
Mischief? No, that's not it. — Or a misunderstanding.
oath by the Deists and Naturalists 2
Well, Mr. Nikolai from Bebenhausen might just...
Stay home with his discovery; Demarees,
"Stark, Lavater and others have already told us about it."
Enough said. — No! That's not it either. —
Well, what is it then? Is the Turk about to invade?
or the Dalai Lama of Tibet about Christianity
pull? — I don't know anything about that either, I have…
At least on my entire trip there was no trace of it.
B 5 1

+

found. — So it will probably be the whole thing then⸗
The most important discovery — to be nothing!

I thought so, that one could call for that.
would. Nobody would suspect a [something] from that perspective.
Danger, of which she is currently the greatest.
To spare the souls of readers who may be full of experience—
waits might not be long in coming,

I just want to get it out there without any beating around the bush.
say and have it printed in very large print, that it

the secret Judaism

Or as we scholars speak, the crypto⸗Ju⸗

dais mus ist, von einem ich hochsunerwartete

I have discoveries to make. Of course, I see...

already in mind that many of my readers would thereby in

a loud laugh breaks out, and I even think
will hold a swarmer and Vistonår. Ists
but my namesake, Mr. Nicolai
in Berlin and to Dr. Biefter as well⸗
went that because of their discovery they were going over the

'secret Catholicism and Jesuitism a Ge≠

a subject of ridicule and mockery by many

has become, and for enthusiasts and spirit seers, yes.

It was even spent on something annoying, I think: so that
I comforted myself. As much as one can understand two things about it.

I will, however much I may be mocked and laughed at,

x

w—,— 27

If it is true, then this matter remains reliably true.
with the secret Judaism, and if I am the
The world has all the evidence and information about it.
I will lay eyes on what it is for an unexpected
rapid progress was gained among the Christians,
as is the case with all secret societies, not a single one from≠
taken, fulfilled, as many people already have,
from whom one should hardly wait to return home≠
lich crossed the threshold, and, as one can certainly be-
claims, and is also very likely, have be≠
to have it cut, as even a whole secret one already
Society exists, which, under the leadership of its
invisible leader, who is none other than
who can be an anti-Christian, who associates Christianity with the
The goal is to eradicate the root; hopefully, this will succeed.
into the truth and importance of my discovery,
I don't want to leave any further doubt.
Now, to present everything in order,
First, I want to tell you how I came to this discovery.
I came? I could, of course, imagine the...
first and foremost contribution to this important |
To attribute discovery. For since the times of the feel.
Mr. Prelate Bengels, since the study apoca-
When lypticum appeared in our country, I felt
also involved with it, and I came across it through the same.
I stumbled upon the great truth that beneath the still
The expected Antichrist will be none other than the

Judaism can be understood, and that the
The time of its appearance coincides precisely with our times.
must. I would prove this truth beyond a shadow of a doubt.
If it were to align with my intentions,
and I had no right to fear that the
This apocalyptic reckoning is not for every reader.
will be. From this point of view, ge⸗
So listen to this discovery from the end.

However, Suum cuique remains my motto. I

will also the man who my bare, although at
My absolute suspicion bordering on complete certainty
brought, and it revealed to me that the times the
I expected it to have already happened, and.
Even the clandestine Judaism spread unnoticed.

had seized it, not steal a fine share. When

I, in fact, shortly before my famous trip, this
He followed the thought that Judaism was the one that
expectant Antichrist, and that all apocalyptic
according to calculations, his appearance in the Aus⸗
The course of our century must happen, added
I am sure that a friend, whose name I have, because
his modesty, so will, keep silent, but
as steward *) in many places, and the

I had the opportunity to get to know the world, after
Bebenhausen came, and talked to me about the apo⸗
calyptic calculation was discussed. I discovered it for him.
Now my assumption, and he confirmed it.
not only by giving me even more places in the pharmacy⸗
Calypse showed what it was strengthened with; but to ö
To my considerable surprise, he told me that |

those times had already arrived, and I
He would have only been off by a few years. At the same time, he⸗

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*) It is indeed a wonderful agreement between
me and my namesake. He has his ent⸗
Cover-up of the secret Jesuitism of Mr.
Rath Leuchsenring, who also served as various courtiers⸗

He told me some truly incredible things about home.
lichen Judaism, and the great, although extremely
hidden progress that he made throughout
Germany, yes, even further afield, all the way to the north⸗
He traveled to the regions of [unclear], and from which he [unclear] on his
Travel and many important things at the court of his master
There has been an opportunity to make discoveries. Everyone⸗
You can imagine how I was shocked by this!
I immediately asked my friend how one should be⸗
In my opinion, this misfortune might be prevented?
Do you not mean that it would be good to do this immediately?
everywhere among the authorities, princes and the

rirt, and even offered himself for free, the master of the court
to become a prince. I have given mine over
the secret Judaism of a friend who also
Enough courtiered, and I just like that, like my
to his namesake, Mr. Jeuchsenring, that
I attribute to him the predicate of a great scholar, although he
as little as this one has shown himself to be a scholar.

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30 TTT

To indicate clergymanship? But imagine my
I was astonished when I heard from him that this was not at all
The right way would be, as many princes have already done, to
Judaism inclined, indeed even entire Christian
states had joined it, it too
There are already many written clergymen who already
secretly Jewish. Don't you know anything at all?
Further funds? That was my question. The only thing...
That was a fine answer, which was of some use.
It can be publicity. We write when you
returning from their journey, a monthly magazine,
and in the same we do this from time to time
Discoveries are known. I believe the Rector
and Mr. Vogt will gladly contribute to our journal
Take part, especially since there's something worthwhile involved.
to win, and in this way we contribute to the
World the great service, through the torch of publicity-
City, the monster lurking in the darkness
to drive away the secret Jewish community. This
is a far more powerful means than if we use the
could initiate an Inquisition against the Jews⸗
ten. You just need to collect more data on your trip.
and collect anecdotes, and focus primarily on the

secret societies keep a watchful eye on them≠ |
ben. — But the secret societies, says⁹
I think it's a secret, so how can one find out?
What goes on inside them? It's hard to imagine.

who reveal their inner selves to a stranger. — —
"There's also advice on that," my friend replied.

Only Freemasons are allowed to become members, so you will receive the
Dietrich or passe partout all secret Gesell≠
squash. I would have advised you to do this anyway,
as it will be of great benefit to the upcoming journey≠
Zen can be, if you are a Freemason. Through
This means they are in a position to enter the darkness of all
to infiltrate secret connections, and if

If all this is still not enough, then our ö

Monthly magazine soon to discover even more≠
Give it a try: because we may only be in one of the first
Stucke issued the request that who
To give news about secret Judaism
had, could send the same brazen thing to us, we
would never betray his name; thus they will
They watch in amazement as we are seen by everyone
Places here the strangest and most unexpected
will be sent in. u
Dittum fatum! Did I have the discovery
My friend was terrified; so he comforted me
now the wonderful tool that he gave me
gave. I did not delay myself to become a Freemason.
to let them take it, and also made sure that my
firstborn son, who had already put me on my
The journey should accompany it, it must also become one.

From the wonderful monthly magazine that my friend Ö

32 DS

had projected, and from which we have so many preconceptions.
Parts promised, but now, of course, nothing came of it:
For while I was on my journey,
My friend died, and to add insult to injury...
For me, the famous Berlini appeared soon after.
ſche monthly journal, which is primarily concerned with it

was, the heads of the protesters against those of them
Eonfus to shear Catholics and Jesuits
to bring them to safety; and if I feel
even now alone, or in the company of the Lord
Rector and the Lord Vogt, who was also Biblio⸗
thekar of the Bebenhausen library is, to this
He would have wanted to make the work, that's what it was like there.
Audience on the heads and tonsures fine whole
Attention had been focused, little hope remained⸗
that my care for the prepuce
make the right impression, and my journal
It would not find a buyer. So this too was omitted.
However, I decided to focus my discovery particularly on the
To shed light on this: perhaps I am so happy that
a journalist takes this matter to heart, and
it brings the eyes of our audience to 5
to straighten the prepuce after it had been long enough
| looked at the heads. | Ä
This is the actual reason for my
Discovery: and now to the point. Hardly had

I left my homeland, so I already found the
| Besta⸗

| Confirmation that it is about secret Judaism
| would have been perfectly correct. Shortly before Heilbronn, asked -,

And the Postillon, where we wanted to stop? I

He told him about a well-known inn where one could re 6 =

should be good. The brother-in-law shook his head, |

and asked: "That fellow is a Jew!" — "A Jew!"

I thought to myself, "A Jew!" Meanwhile, I let

But pull up in front of the inn. But how did I get there?

together, as we were getting out of the car
came towards the innkeeper! For I discovered
not only in his physiognomy and speech, in

his eye opening, gait and sand dune

much Jewish, but I also saw under his | |

Hang some white woolen threads from the vest, 'the
I have a lot of similar experiences with the toes≠commandment≠ thread to

have shoes which the Jews are accustomed to wearing.

My son, in his innocence, thought that it
the torn lining of his Canimissol would be:

However, I couldn't resist such clear signs.
possibly including asking him directly if he has a
Christ be? All he answered me was a

A smile, a very suspicious smile; to this came

| nor that he, despite all demands, “did not give us any
Ham was served, and that the wine they gave us

gave, greased, and welcomed the kosher wine

was similar; and when they finally paid us the bill
. we were treated in a Jewish-like way
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34 | F —

scaly. My son and I divided this matter.
our thoughts interact with each other, and our finite

The verdict was that this innkeeper was a
had been a foolish Jew, and that one could quite rightly
to feign Christianity, and in the turmoil of the
I could adhere to Judaism. On my further
A journey where I had the opportunity to meet all sorts of people
To become known for my position, I was in my
My thoughts were strengthened even more, and I looked convinced⸗
that not this innkeeper alone is
not to be a secret Jew, but that this lever further
it took hold when it was common in our century-
One should expect. Among people, all sorts of things.

You will find them there, with swords and seder hats, |

en robe courte und longus robe, ſogar giebts pro⸗

/

teſtantiſche preacher, who are secret Jews,

Are entire states now turning to the Jews?
hum crossed over, everywhere teeming with

ſolchen secret missionaries for circumcision,
and this evil creeping in the darkness is so great,

that many people have already been made into Jews⸗
find it, without even knowing it himself. f

Since I gave the audience the sacred assurance
I can say that I am a truth-loving man
I am someone who doesn't want to hurt anyone, even

out of sole love for the true Christian Church of this ale

kes . and around the world n to

ur

do it; so I can rightly demand that one should make me do it.

I give faith without needing to.
to provide little proof for my claims.
However, so that those who, for certain reasons≠
who is interested in ensuring that the public understands this matter
who may not believe, already in advance≠
If it can be disproven, do I really want the proof?
lead and the important and unexpected Thatſa≠
to teach children the reality of the secret
To cast doubt on Judaism beyond all doubt. And because
my evidence and facts not only to those
are completely the same, which are near me
mensvetter, Mr. Nicolai in Berlin and the
learned authors of the popular and praised Ber≠

Linische Monatsschrift in relation to the secret
Papism and Jesuitism were introduced and taught
find, and therefore also in all those who do not
deliberately giving in to the stupidest delusion≠
have received applause; so I am also certain,
that which I know about the secret Jew≠
thum sage, believed, and a general my and
I will receive the loudest applause. na |
I'll start cheaply by getting the audience on

to draw attention to the spirit of Judaism.
It is therefore pretty clear that no faith≠
densparthey fo apparently teaches the saz that their
The Church is the only one that can bring salvation, unlike the Jews.

C 2

| All Israel, they say, has a part in the

eternal life, and all who don't find it, find time.
They have no part in God, who
The God of their fathers alone has no part.
at the Olam Zabba, or the future world.
This misanthropic way of thinking, which the Ju≠

which they already had more than 2000 years ago, ha≠

ben ſie noch bis auf unsre Zeiten beybehalten. Noch
To this day, Jews refer to whether they
just among us, the Christli≠
the maid who waits on them on Shabbat, who
Shabbas≠Goi, to German Sabbath≠Heidin, and the
most wretched Polish Jew with his torn
coat, and a legion of Kinnims in their beards seems

to look at the Christian, who in his eyes was a wicked man

The most esteemed heathen is to be far and wide. With this
stands in the most precise and natural connection,

that they consider all Christian institutions to be violent≠

actively consider against oneself, of which one is in

Mendelssohn's Jerusalem: many strange traces

encountered that they are the longest and most firmly established

Possession of Christians for unlawful and zero≠

see, since the end of the world is actually their egg≠
gentum was gifted, which was also completely
In their opinion, it will come to pass when
the Messiahs will come and kill all the gods
or will submit to the scepter of Ifrael. Indeed.

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as much as the Jewish religion considers itself the only one,
The blissful thing holds, just as much is it also of

I have made every effort from the very beginning until today.

,fen to become the sole ruler, and has nothing
to that end, neither overt acts of violence, nor
Covert methods left untried. To whom are they?
not known the gruesome massacres, f

which the Jews committed against the poor Cananites-

is practicing? Who doesn't remember the underhanded tactics used?

Jacob's sons already managed to defeat the Shechemites 1

To have his entire head cut off? David had to
to King Saul the hundred Philistine shelters

to bring a morning gift when he met Princess Michal
was to be given as his wife. Under the king
Ahasuerus even managed to bring it there,
that they received permission from all the inhabitants of the country, 5
the heathens and thus were uncircumcised, to be destroyed≠ .

gen. In Christ's time the Pharisees went everywhere≠

halfway around to make prophylactic cysts. Under
They had a relationship with the Jesuits to Emperor Tiberius.
Our times share a similar fate, and were
because of their proselytizing, because they even...
distinguished Roman lady, Fulvia, to the Jew≠ |
They had converted, and persuaded them, since they were
I couldn't have it cut, but at least all
| their gold and silver to the temple in Jerusalem
to send, banished from Rome. Under Emperor

| | 6 3 e

8 2 2 .
3

Zadrian led the all-blue because of the preputi≠
during the most severe war, Jerusalem was seized by
new, thousands of pagans and Christians established
in the most gruesome way, or forced them through
to have all imaginable torments absolved≠
'fen. How many Christian children have they not in
to attract the entire Middle Ages≠
Wurst, to make them into Jews! Yes, how many
Examples are not known from older or newer sources.
to show times that they are through all sorts of tendrils
Christians were led to Judaism.
the one of which the famous Countess Kosel, King
August I of Pohlen's master, a strange one
For example, under the reign of the Empress

Anna of Russia had a Polish rabbi
even a Russian colonel was persuaded by a Jew to
will be, which will react with fury without ejaculation≠
chen den Pråputiis feiner Unterthannen den Krieg

announced, and wanted to force Jews to do the same

will be, but this crime in community of the

Jewish proselytizers must pay with death

I had to. I mean, these examples from
the story the ever-active, near and far≠
a spirit of Jewish proselytizing, and
their incessant pursuit of absolute power,
and subjugation of dissenters, namely
of the scriptures, convincingly demonstrate. These

ri „

Reasons are not only just as strong as deep ones,
the famous Dr. Biefter in Berlin
the April issue of our monthly journal 1785 with right≠
has taught him scholarship, in order to always
still continuing prophylactic spirit of the Romans≠
the Church and its pursuit of absolute rule
prove; but in my opinion, still far.

stronger: and I assure you that if it comes to me with

the projected monthly magazine not so unfortunately ge≠
If I had gone, I would still have time for more.
would have provided more evidence that I
The audience will therefore find it difficult to change their faith.
gen can. Certain people, who also
This may be because of the matter with the secret≠
Jewish life is not discussed, it is with
I'll do what Stark and Garve did with beasts.
made, and demand of me that I prove so≠
le, that all of this is really happening right now,
and accuse me of using old examples with new ones

mix the present with the past

To those who lack proof, I say with the learned
Dr. Beast: why should something happen before more≠
This happened centuries ago, not even now.
Is it possible? And who will determine 'reality'?
can doubt it, since the possibility is evident≠
meadows Me

∗ N >
ae Ns

!

He NE —
40 —

I said earlier that there are now really many
Sürften and great lords inclined towards Judaism
They are made. As unbelievable as one might find this
It will happen, that much is certain. One finds in the
Oriental history contains many games,
that kings and princes really convert to Judaism

crossed, which I will list here in order

I find specifying to be very superfluous — by doing so
Everyone can find evidence of this everywhere.

Was not according to the credible news of the

Thalmud, Ketjia the son of Shalom, who
Councillor at the Emperor Zadrian was, on the Beschnek≠
dung so eager that shortly before his death
who administered this sacrament with his own fine teeth,
and then the famous Rabbi Akiba to his
Did heirs use? Yes, he himself was not the emperor.
Antonin was converted to Judaism by Rabbi Chanina
does? Oh! There are several more examples of this.
It existed in the history of earlier times. I wanted to
Meanwhile, someone here is again being intrusive
to demand, I should prove that now

really swine and states converted to Judaism.
had been stepped upon; so I ask everyone to consider that

as long as one still lives in relationships which
To deserve consideration, one cannot say everything.
but only stories with Lüden, only Bruch⸗
can deliver pieces. I give everyone space.

—

zigen, / that the whole 1 plan of these godless |
circumcised proselyte makers and all machina⸗
tions to whose execution it was impossible to submit

can be. But since the Jews are always so

actively worked on their spread, since they were from
Solland to Russia, from Sweden to
to China and South America in all sorts of forms⸗ |

ten act: is my assertion no longer valid?

as all too well-founded? Just think of the Jew 5 |
Ephraim, to whom the coin was given in the Seven Years' War

| ,was given, and that they even in France the |

Patronage⸗Right to belong to Christian parishes⸗
nen gewuſt: one should bear in mind that ſie ap allen Hő⸗
If the court agents, purveyors to the court, factors to the court finds _

that no war can arise without one having to prevent it in this way⸗
immediately makes him a supplier to the army; that one |

to grant them everywhere the free exercise of religion

geſt, da �och zugezt, wo man es modernchriſtſt⸗ .
will not allow lichen parties; and it must be a⸗
It should be obvious to everyone that with the efforts,

the Christian sirs and great tugs a new≠ 5

to teach Judaism, but unfortunately: |
Too successful, fey. Happy Spain, where
so very important for the preservation of pure Christian blood

The grandeur is ensured! But N

Would one wear this precaution if one
N. with “desert AR how urgently necessary it is?

It's unbelievable what extraordinary things...
They pursue their conversion work with chen Rånken. I
I don't even want to talk about the universities that
fie haben, als die zu Lünel, die fie ſchon feit dem
had similar experiences in France in the 19th century.
chen from the schools to Mez and to Prague and to
several other places that are actually plant nurseries
find, in order to turn Christian children into Jews
chen; but one should only heed how they mei≠
to cleverly disguise their intentions, in order to conceal only their true aims
to reach. The Spanish and Portuguese Ju≠
den in Holland, tragen auch sdgar wenn fie verheu≠
They advise that they have no beard anymore, and are through nothing
to distinguish more from the Christians. In German≠
land, especially in Brandenburg and
Imperial states and in some other places
You can see them wearing galonited and embroidered dresses,
with polished boots, styled and powdered
Hair, with braids, hair bags and puffed-up≠
short hair, in all Christian costumes and
Figures; in England they walk like gentlemen,
and even carry, which is quite unheard of –
Degens! – yes, they even affect the Christians
Wine, and coffee with milk to drink, and scorn≠
They noticed the difference in the food. After that, one should
think that this is libertine or ragged Jews
would be. Nothing less! They have contributed to all of this.

E

special dispensations from their rabbis and
seek entry to the Christians in such a way⸗
To obtain. They are doing it here right now.
'fo, as the Catholics and Jesuits call it after the be⸗
made famous Berlin monthly magazine, which
everything, even tolerance, like the Regensburger⸗
Rabbi Isaac Alexander, whose lord Nicolai |
commemorates, and clarification of their intentions to nuz⸗
Zen knowledge. It is astonishing how accurate the
Jews in China agree with the Jesuits.
In the message that Buching gives about them, it looks
man, that they in the courtyard of their synagogues in China
They have erected inscriptions in which they are assured
It will be that the teachings of the Jews are mainly
that it is completely the same as the Chinese religion, yes

They also venerate Confucius. So

They also support projects undertaken by religious associations.
used for their own purposes. Since all of this, which
I am mentioning here, which is exactly in agreement with that person,
what the famous and highly learned Doctor
Beasts in his praised monthly journal of the
Ranken of the Catholics and Jesuits has said, and
thereby moved the audience to this
to attribute scholarly faith and to pay attention
to have it done; hopefully, the true
History of Jewish proselytizing, no
Humans can deny things a priori. Yes, there my

44 6 S
The evidence is even stronger, so may I
flatter with even more general applause.
It's absolutely incredible how far this has spread.
Misfortune spreads: in Altona they are already enjoying themselves with
equal civil rights for Christians; to achieve equal rights.
ches also in the imperial and Brandenburgian
To preserve states, all forces will be used to gear up⸗
They have spread themselves so much in Berlin⸗
spreads the idea that through them, as Buching reports, the
Accidents of the teachers of the high school on the grey
The monastery has been greatly diminished; indeed, according to certain
You should even deal with secret messages using this method,
to them in the Mark and Pomerania the churches
to include their worship, and through

A misunderstood tolerance should already be the

That's why cities argue so vehemently about who should give them this.
Right to the first grant would be, as before≠
the Greek cities around the birth of Zo≠
mers s�streiten. How striking is what happened in the previous≠
excellent secret letters about the Prussian

Constitution, this glorious product of
Freedom of the press is told that the two daughters of the
Moses Isaac their ancestral inheritance, fine testa≠

ment geq̊s, withdrawn, because the Christians

became; likewise, what happened there from the

great influence of Jews in all state affairs
It is said that the Minister of Justice is married to a Maier.

7

Warburg and other Jews walk arm in arm,
that the Jew went unknocked to his advisor in the
Go to the room and spend hours with him un≠

He may receive what Christ cannot, who

against all their secret machinations
is unable to feel secure. How far
As for these machinations, they give their opinion.
public newspapers from England stand out≠
the proof, by bringing a Jew named Mendoza to London
has built a public school to help young people
To teach lanander in fencing and bear fighting: proper≠
However, it is designed to gain access to
procure, and then, before they know it, they are to
Judaiciren. — Yes, even in the imperial army.
Many Jews have this now, which is completely unheard of.
They took up military service. They all, however, allowed themselves to be drafted.
baptize; but who does not know that this is only for the purpose of
It is an illusion, and that they have a special dispensation for it≠
The more of the rabbis have, the more certain that

Judaism among the imperial troops≈
Wide? Such dispensations are not granted to Jews.
It's quite well-known in Portugal and Spain.
There you can even find bishops who are secret Jews.
are. All of this is surely clear evidence of
the increasingly prevalent secret Jew≈
thum, and that this invisible anti-Christian church
ee her Nesse ann has, and the

4D
Christians fly into it like stupid couch potatoes, and that
it is time to open one's eyes,
and look!
Everything I've told you so far, babe, to
To attract attention, one can only...
as a general representation of these dangerous
Look at the matter, and if it already shows that...
secret Jewish proselytizing is crystal clear≈
shines forth, and moved the Christian audience
must be informed about the astonishing progress of≈
to open one's own eyes; then one must do even more.
be convinced and amazed when I tell you about the
Darkness of the secret connections, the veil
I lose weight, and they in their true anti-Christian
The shape of the world is presented before one's eyes. It is obvious to everyone.
It is difficult to understand how this evil spread so far.

grasp, and have been able to receive it for so long without

to be discovered, and one is therefore quite happy≈
tends to view the whole thing as visions and chimeras
to explain. That's exactly how it is with the secret Ka≈
Going into tholicism, for many, many years the≈
continued to operate undetected until
Finally, my dear cousin in Berlin with
to his friends, to the blinded public, the
Star stung, whereupon it didn't take long
währte, fo fahe jedermann all llenthalben die zu≈
only from them. Jesuits alone and

P = 47
* x 5

Closet Catholics. I am following a fine example here.
following glorious examples, and since I now the
The public because of the secretive Jewishness.
Staar fteche, may I hope, one will soon:

generally the hidden Jews everywhere in themselves=
It will become clear. That this matter remained secret for so long.
ben, and the attention of people develop=
The ability to do this lies largely in the fact that

that publicity and press freedom have not yet been granted

to maintain momentum and the laudable level,

had, which of the same through the unforgettable Be»

efficiencies of the prize-winning Berlin monthly
The writer has been accomplished. The most distinguished
However, in my opinion, the reason lies in the fact that...
ſezzen, that this work of ſinſternis also outside= i
It was conducted in complete secrecy, and the Jews themselves
primarily the secret societies for sneezing=
angles chosen to fit perfectly into the same
my safety, their essence, their snuggly essence
to pursue. Anyone who considers this must act just like this.
Mr. Nicolai because of the papacy, that is, because of
proclaim of Judaism:
O Judaism, what haſt thou to anſwer fort! 111
One can deduce from what has been said above:
nern, that I and my son, before we in=
embarked on a structural journey, leading us into the Freemasons' Ordinary
to have him recorded, and that my intention therein

*

been, mediates this society into the forbidden=
to penetrate the darkness of secret connections=
Perhaps this will be used for spying.
'explain how Lavater and others honored my worthy
namesake and fine colleagues of the same name, Spio=
Accused of kidneys. Doesn't hurt! One explains
whatever you want, as long as something good comes of it=
Chet will be: I say with my namesake:
Aliis inſerviendo conſumor ! — But to the point,
and the intention I had through my recording
The goal that had been set out to achieve has been fully achieved.
was. Initially, I didn't suspect anything.
perceived in this order, and I—
Therefore, there is no shortage of, according to the laudable Bey:
to explain the games of the famous Dr. Beaster=
I have no respect for Freemasonry.

babe, and that it would be very naughty if

Because of what I am about to say, one
such a large society against one man≠
wanted to stir things up. But there are other secrets.
Societies, or so-called inner orders, which
man grafted onto Freemasonry, and conveyed
telst which one has disfigured the same, and this
Not all of them seem above suspicion to me. Rather,
will be in the same, the blindest Judaism

Your sanction has been given, and it is a condition.

j made the attainment of higher supposed levels:

S GE — ;

Yes, the same things happen in which
| redlihen .Chriften the sow must shudder. She |
have taken their rules of procedure well, of course
that one cannot discover everything, cannot fully unpack them≠ 1
Larvae can, as they are through the irresponsible
They want to achieve their goals by any means necessary: But R
But I have succeeded in capturing the spirit of this secret

Connections that are so close, yet so unknown,

so active, and yet so hidden, to discover, =
and their outcry becomes quite loud, depending on the |
Judaism in the secular world a more... 9

or receives an unfavorable impact.

Much has been said about the origin of Frey≠ |
Freemasons talked and wrote, and some f
Famous writers in our time have
Jesuits were credited as the inventors of the same. I believe

but with all the modesty that is characteristic of me, be≠

to be allowed to claim that I am better at the matter

I saw the reason, and after the investigations⸗

gen, which I employed, since I have many Freemasonic
and having read Jewish books, the Freymaau comes⸗
rerorden from the Jews, who are known to be from

Spain and Portugal were expelled, and there⸗

who sought refuge in England. The truth⸗

There is no mistaking this claim,

if one only looks at all these aspiring orders⸗
* exactly. looks. I would maybe

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take cheap precautions to say something about this;
But since the world—famous Mr. Nicolai was in Berlin,
and the equally famous publishers of the Berlin
ſchen Monatsschrift, mir mit dem rͤhrlichen Bey⸗
games have proceeded in such a way that they, namely, although
ſte ſallͤmmtlich auch Freymaͤurer ſin , durch die Ker⸗
zen der Publeitheit, das färchtele Gespück des Frey⸗
have driven away the Masonic oath; so one can now
to speak openly about such things and shout⸗
Ben, what one wants. And now it is everyone's free.
It is known that in their order much of the salo⸗
monastic temple, from King Solomon, of
King Ziram Abif and similar things
It's being talked about. Where did all this come from?
Isn't that right, from the Old Testament? Why?
The Freemasons have not a single image or hiero⸗
glyph taken from the new one, if those,
who conceived this order, the new testament for
just as divine as the old one, and
were they not apparently Jews? This is certain.
Something that deserves attention! What will⸗
fen all their figurative expressions from the former⸗

lie magnificent temple, fine destruction, and the
hope to see him restored one day, on≈
to show the different fates of the
Jewish people, and the hope with which they
flattery, once again back to the promised land

—— z 51

turn, and there their temple and God-
To see the service restored? And to that end...

Christians bind themselves! For all Freemasons are committed to
whether, for the rebuilding of the temple, everything
possible contributions. Certainly, these are terrible.
Things! It is further known that the Freemasons
To allow fine ladies into one's company. These little ones
appraisal of the other sex, and that one can
who are denied access to the lodges is apparently

fůdish, in that the Jews also the women, |

Before they are married, not in the synagogue
let them, and afterwards only at a secluded one≈

whose locations allow for a position. Primarily, however,

It is viewed on the foreskin, and the women
I was excluded from the Freemasons for that reason only.

fen, because they would not be cut down in the subsequent event.

ten can be. Everywhere in the

Freemasonry has so clearly laid out Judaism,

that it is indeed surprising that so much
Men of insight, on the other hand, have been around for so many years.

through which they could be blinded. All names and
Words in this secret society are forbidden, he

not a single ft Greek or Latin, or from

a familiar new language: everyone is from the

taken from the old testament, as is the case with any

is known, and a very special attention≠

keit deserves. Sun, moon and stars are
| D 2

apparently an allusion to Joseph's dream,

as the sun, moon, and stars bow before him
Must. Even in the ceremonies of the lower grades
Judaism is already visible there, and when the
The person who was recorded has a foot in a slipper, and
Just because something is on the other side doesn't change anything.
indicated as already being half a Jew:
for it is known that the Jews frequently in Pan»
Toffeln go to their synagogues. Briefly, where one goes.
who turns to Freemasonry, is the Ran
Absolutely unmistakable.

You have the higher degrees, the 1st
ſische Maurerep ſekurz in einige Schriften den
Attributed to Jesuits, who said the same after the seven≠
They supposedly invented the Years' War. I like
Now I'd like to let everyone have their own opinion;
but I leave it to the public to judge,
whether the most unmistakable traces are not far clearer
of Judaism to be found there? One
Consider that in these higher altitudes there are many

Pieces of Judaism, and indeed quite from the
of the most extreme kind, such as the Ark of the Covenant, the

The incense altar, the table with the display breads, the
bronze sea, the golden chandelier, the tablets of the law
and other such pieces. These are truly≠
no Jesuitical, but purely Jewish things≠
ge! — Yes, the whole system is set up like that. In

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the oriental knight, (which N perilous

Hints of the Orient, of the promised land
Land!) Ezra and Nehemiah appear, the≠

similar to the River Starbusani, which I believe to be
that it is the same as the Sabbath flow of the Jews,
and it tells how, during the rebuilding,
of the temple under King Coresch in one
Hold the trowel in one hand, and the sword in the other.

leads. In the sublime philosopher, everything is with

filled with Kabbalistic symbols and numbers, and
One will not attain higher wisdom

not only dark, but directly focused on the Jewish
Kabbalists pointed this out. But can one be right-wing?

to be a Kabbalist without also being a Jew

. ſien? Therefore, it will not surprise anyone,
that he, through his Kabbalistic cards, before some≠

Chandan, who became known in France in recent years

to have truly become a Jew, and to circumcise oneself
Let it be. If you take all of this to heart, you will

I certainly don't want to say that the Jews only started with the
Time mixed their hands in masonry to…

through this secret society, Judaism

to spread among the Christians, as can be seen from the
Jesuits were told that they were acting in a cunning manner.

Masonry empowered to use the same to the

to convert Protestants to Catholics; but rather one

will have to admit that the whole masonry business is a

of Spanish and Portuguese Jews here
a writing invention, solely in the intention of he⸗
thought of introducing Jewish ideas among Christians
to bring them, and to make them comfortable.
I'm sorry to have to say it; but by
With all due respect to the Freemasons,
I cannot help but tell the world that in its society⸗
shaft hidden, and already on the lowest step⸗
to discover visible Judaism, and it should
be dear to me, (yes, I urge them so much to do so,
as only the ever-wise Dr. Beastie
has called for action regarding the accused
(to purify Jesuitism), if they were able to
to prove evidently that they are not secret
Jews are. I could say much more about this.
to leave out, and I really had already had one
a very scholarly treatise was written to explain the ver⸗
borrowed Judaism of the Freemasons from the Free⸗
To prove masonry itself. But I see now,
that a certain brother Decius, whom one knows very well
knows, and probably even better than Mr. Biefter knows the
known unknown Mr. T — y wants to know, in
his little book, entitled the Hebrew Mysteries,
already taken over this work, and the Jews⸗
has proven the virtues of Freemasonry. So that one
now don't make me the ugly accusation that
many to my namesake, Mr. Nicolai in

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Berlin, and made it to Mr. Doctor Biesterben that I had written out other writers, and nothing but a nasty crow, which is with Having borrowed feathers, I will thank the kind better refer to this little book, whereby I would like to≠ I can assure you right away that even if I don't have Despite my display of so much erudition, I am still far from being well-versed. I brought up some things, babe, and furthermore. will be. N Since I was just so happy N to uncover this terrible secret of wickedness≠ cken, before whom every honest Christian the Taut must shudder at the fact that a certain deeply wounded- A plan was laid out for the benefit of Judaism. the Freemasons, and that the Freemasons, who before≠ take one of all the secret societies that erected for the execution of the same; so felt I continued my search. My friend had been right. that I, as a Freemason, give the Paffe-par-tout to all would get secret connections: because they are all offspring of the Freemasons, partly sprouted from its root, partly grafted onto the same, or through inocula≠ 'tion and ablactation produced, as one might say everything on the copper engraving that precedes the book Enlightenment about important Moorish objects≠ rey is depicted according to nature, can be seen.

How the tree itself can be procured, I find including its branches and fruits. The often≠ Famous Dr. Beast has in fine monthly≠ expressed the wish that a philosopher a head, but practically something of these | Mysteries know, might show where they come from≠ Sam find. I hope this. Philosophical head to to be, and to achieve what he desires I can, I investigate all these companies for in order, and was already with me at the masonry Judaism caught my attention; that's how I discovered Densel≠ ben even more clearly in these alleged In≠ nern Order. To deal with the Templars and clergy≠ to begin with the core, since the Knights Templar order was about to the Rosicrucians in Germany; fo It certainly has the appearance of being an order very Christian. But consider the same only with the right direction and soul's voice≠ mung, so one will soon realize that al≠ les dieses äuffere. christian beings only mask, and

Judaism, in its crudest form, is behind it.
It is hidden. One has been very wrong if one
this secret society was called for such a thing,
who are suspected of being Jesuit. The Jews≈
Judaism is what one would have expected.

They should advise. It is world-renowned that the be≈
| notorious Johnson, who first this BR in

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N

m 57

Germany spread, a Jew was, and with

His true name was Leucht; yes, it will be

It is now almost universally said that the alleged Ra:
Puziner, whom Baron Hund always had with him,
not a Capuchin, but a real Polish monk≈
He was a rabbi who only had the capuchin≈
ner≈Rock designed to wear the mask of bårti≈
the Catholic clergyman, the bearded rabbi

the more skillfully to conceal; thus one also knows,

that in the Allied army, in which type of thrust,
the most distinguished spreader of the Templar system,
as a commissioner, he found much in the Seven Years' War
Jews were, and one therefore concludes with good reason
Reasons that Baron Zund never again
would have made more of a provisional agent if he
hadn't known that he was completely from this side
would be the same as him; so it was believed that
the Knight of the Red Seder, who the Baron
Union entered into with the Templar, with the Je≈

They had some contact because in the battle

the Portuguese and Spaniards with the Paraguayans
Father Lenamez also held a red Seder on the
He had his head: Pranks! Rabbi Catia Sim-

It was 'mokri (German Roth=Seder) whose exact
We will be acquainted with this at the end of the previous
made in the year, and at which, however much he felt
He also knows how to turn and twist 51 times, but the
| | D 5

Jude peeking out from every corner, just like
by the well-known NMiſa du Renis of the Jesuit.
However, a more thorough examination is still needed.
The meaning of the matter? Even the mere name "temple"...
Lord points most clearly to Solomon's
Temple. And who is unaware that the
Did clergy actually take their name from the Old Testament?
is borrowed, and that the Jewish people in a
a very special sense of the clergy, or the inheritance
who wanted to be the Lord's? Where do you think one finds priests,
as among the Jews? And if you translate the name
Presbyter into Hebrew: so come the Jews=
Sekenim out. Even the ancient temples=
Mr. [name] was under suspicion that they were Christian.
denied and the Mohammedan circumcision
had assumed: but I believe that one should
erred, and that they were rather the Jewish snowing=
have accepted the dung, how could it still be up to
today at the Swedish Templars
(precisely those of whom one hears in the praised Ber:
The Linschen Monatsschrift noted that they publicly announced their
(to show tonsures) something should proceed "that
is somewhat related to circumcision.
Looking at the tarpaulins that are in this secret Ge=
It was designed by society, so it is clear from the day,
that Jews are the primary driving force among them

It's so very much about haggling and usury.

and acquisition invested, and that after so many years=
They haven't gone out of fashion yet, which is why
What Jews did when they left Egypt.
The entire internal government of the order is likewise
purely Jewish, and the Provincial Council stands before the
Sanhedrin, as alike as one egg to another. Also
that they gave themselves other names, is apparently jů=
disch, since, as is well known, the Jews outside their own=
The Jewish people took another name;
and their clothing, how similar it is to that of those,

which the Jews had to wear during their long night |

Take care! It's true, one has the Templar system abschaf: but it is still under another
Names have been continued, and as much proves
And the same Judaism! For these new ones
These disguised Templars call themselves knights once again.
of the holy city! Which city might this be?
be? Christians know nothing about a city
above others especially holy, but perhaps Jews,
and this holy city is none other than Jerusalem. I have the patent for this imaginary
I saw knights, and it tasted just like
Judaism, which belongs to the Lord Doctor \
Beasts according to Catholicism to en ges
had appeared.

These knights of the holy city are, however, truly
no other than the so-called Philaleths,

* x = 8 \ 3
60 ———— –

which, like the famous Berlin monthly magazine,
notices, for several years now in Frankrichly haunted, and from there to German
They have spread throughout the country. They present themselves as...
Christian philosophers; but whoever believes them
wanted to be very simple-minded and short-sighted.
I also believe that the gentlemen of Berlin...
They are mistaken if they consider these philaleths to have passed the exam.
impartial to tools of the ex-fathers wollen. They are reliably nothing other than Jews.
I was recently so happy about some
hours a completely different key of the damagechen books of error and tableau naturel to

to get faces, and by means of the same is

I succeeded in uncovering the hidden Judaism of these

to de-seecte, and so it has now become clear,
that among the words Nature, Etre, Supremo,
Prouidence, Homme etc. w. all Jewish things

They lie hidden. Those who don't bother to look
can read these lengthy books himself, the
I'll only go through the German extract, which is under the
The title Magikon was released, and it becomes clear then.
find that the secret sciences, which
These people offer the corrupt, superstitious Ju⸗
Dentistry of the crudest kind, or more learnedly to
talk, their silly Kabbalah is, and that everything
on the adventurous doctrine of · the outflows from

founded on the divine being. Its secret⸗
do in the name of Jehovah, and that they the⸗

same quite peculiar forces and effects at⸗

laying, bears the most perfect mark of the jůdi⸗
fchen superstition, and is nothing other than the
swarming cricket of the Jews about Shemham⸗ =
phorash. If fie. say: Tous—ies hommes font
des: C—H—R. fo nothing else will be said under this heading⸗
f stood as Tous les hommes fond of C Hacaniim
- Rabbonim, or quote in German, that all people still
once Jewish sages and cabin girls must become.
From all this, one will surely be convinced
recognize how harmful and dangerous these books are, a

and to which highly questionable and far-reaching⸗ |
the intentions are written, and that one

cannot simply say that the Jews and Ju:
denfreunde, with the book 'des. Erreurs und. mit N
similar books, and: the whole thing is based on it⸗
denden Projecten zunmenhn, but that
They really come from Jews, honorable men to Jews
to make it happen, and that all the lords who are with us
in the famous Berlin monthly magazine as Phi⸗
lalethen and Jesuit friends have been specialized, the.
Suspect Mia and Kenis are included, yes.
actually nothing other than real valappit Jus
8 ea

An unknown author wrote a few years ago⸗
ren in the famous Berlin monthly magazine

Let the essay be read by the philistines, in
which this secret society for a Jesuit⸗
The invention has been issued. The essay has Sen⸗
s�ation made, and the more faith found⸗
the, since the author describes himself as a rose⸗
Kreuzer stated. But as I am convinced, since I
During my stay in Regensburg, where really
the famous rabbi Isaiah Alexander is alive, and
woselbst the most distinguished heads of the Rosicrucians
also live, so already suspicious according to the place⸗
connect, among the Rosicrucians I am on⸗

let them take it, and do it in the short time of my

Dasseins has come far enough, so he has the matter
haven't looked into it as deeply as I have. Because
even though the Rosicrucians named their order after Jesus⸗
To call it an order is merely an empty prelude.
lung, to make the carefree Christians all the more secure
do it, and before they even dream it up, Ju⸗
to cut them out. That's how we know,
that the name Jesus is Joshua in Hebrew.
If the Rosicrucians then named their order after Jesus⸗

They call it an order, but they don't understand it at all.

that he had a relationship with Jesus of Nazareth,
but on Joshua and on the unique return
of the Jews into the promised land, which they formerly

conquered under Joshua. One cannot get enough
Pay attention to the secret cipher language.
To debunk these Jewish proselytizers, who
always using completely different terms with the words⸗
bind. Those who are still on the lowest rungs
Standing beside them is the Judaism of roses⸗
Kreuzer therefore also remains hidden: but it is revealed
gradually unfolds into evidence that is a⸗
zig is, especially if you only deal with their nature⸗
priesthood becomes known. Here is the Jewish
Priesthood laid bare: for where on⸗
Verse probably had different priests than at the
Jews? And isn't this the rod of Aaron, whose: they
to use their recording, a completely irresistible thing⸗
legitimate proof from their jådish priest⸗ and
Levites? They themselves also lead their order.
from the promised, that is, from a Jewish candela

here, and as far as one can trace their superiors,
up to — up to — you can find them at such places
Places where there is a large Jewish population.
Could it be clearer that the Rosicrucians of
are suspected of Judaism, since they are in the rose⸗
Kreuzerschen Zirtenbrief selbst das auserwaͤlte volt
To call God? A name that the Jews
have settled entirely exclusively. But if one considers
fully considering that they deal with alchemy, Me:
Give up Kabbalah; now then lies the secret

64 f

Judaism is so clearly visible that only people who
to refuse to see the reasons, to doubt them,
only those who are interested in such things
Things are not discussed, they are denied.

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can. Because alchemy actually belongs to:
at the Jews' house, as one already knows from the
The story of the golden calf cannot be seen: impossible⸗
Moses would have liked to burn it to powder, and as
an Aurum potabile or Vitulus potabilis the Ju—
to be able to give him a drink if he is not in the
had they learned the secrets of alchemy,
Therefore, all those who are involved with alchemy⸗
those who have submitted, always suspected of Jewishness
have been. Also the well-known Jew Abraham

Eleazar, on whose books the Rosicrucians based their work:
Invoked by her writings, he was an archrosicist.

It is therefore not possible to say this without great sadness≠

to see that Doctor Semler is teaching alchemy≠
digt. But what is particularly strange is that all

Rosicrucian writings (e.g., the Compass of the

(Wise) are written in a special cipher,
and if in the same by nature, vas Hermetis,

1 python, and similar things are talked about, quite
Other things can be understood under that term. Indeed.
It is also well known that magic actually belongs to the

Jews in large numbers, which they had received from the king

Solomon derive, yes, they find: on this abominable
N 2

so eager, and see them as such as the
highest level of wisdom, that it even hews≠
pten, the members of the Sanhedrin had in total
must be experienced in magic. From the Cabal
We're not even allowed to talk about bala: one is only allowed to...
First, ask the best Jew if the Kabbalah
He heard it at their house, so he will answer with "Yes!"
to tell words and wonders of the Kabbalah≠
Len know how through the words: Schabriri, Beriri,
Riri, Iri, Ri and J, who were cured of their illnesses,
chased away the Schedims, and all sorts of other great things |
caused by finding. Since alchemy, magic, and cachaça...
dbala lauter jůdiſche Sachen find, die zur Verbreitung
contributing to Jewish superstition, and to the
Rabbis, as beficers of such secret sciences≠
point out something suspicious; so no person will
who could doubt that the Rosicrucians were right
They are bad Jews. Should one, if one encounters such...
Facts of these times, deeper, believe, under
Multivitated nations, to be among Christians?
The very famous authors of the Berlin Monthly
The Rosicrucians have written the message

given that they already make up 2187 districts,
j bie together contain 19,683 members.
This important discovery deserves all attention.
Thank you and all thanks. However, these have been included in this.
Deserving men were mistaken in believing that this was the case in all of these

66 u

The money Kreysen had collected was sent to Rome to the
The pope goes, and that the pope is the invisible head
who is a Rosicrucian. It's not difficult to see.
that the entire calculation of the district, its sub-⸗
and chief directors are Kabbalistic, and all from the⸗
The funds collected by Kreysen go directly⸗
lich to Krakow to the infamous Rabbi Pelanja,
whose exact details we will reveal later.
of last year. From everything the⸗
It is now quite clear that the roses⸗
Kreuzer could be nothing other than secretive
Jews, and that every Christian who still has all
Zaut wants to get away with it, to stand up for himself in the dark
creeping gang, which has the trimming knife in⸗
who already has it in his hand, must carefully guard it.
Does one even see the authentic message from
to the knights and brother-initiates from Asia;
Judaism could not be more clearly revealed.
to be drawn. One should heed the Melchize⸗
deck lodges, the Sanhedrin, the Grand Master, the
Chakam Hakolel is the name of the Chancellor of Odes Rofch-
hamdabrim, the Visttators, I, Zadick and Pokeach
Ibrim, etc. But I leave it to each reader to decide.
To read this strange little book myself. By God!
Judaism is crystal clear. Only about
I am surprised by two pieces, namely that the Ver⸗
Of these, the initiates from Asia for Jesuits

—

Wait, there you find notoriously Jewish people, and then that
He dedicated a fine book to Mr. Bieftern. There was probably
The... very deluded, as we can see.
will be. 5 r |

The most dangerous of these of the secret Ju⸗
Denthum's suspect secret societies fi find
But undoubtedly the Illuminati. I, as
I on my instructive journey with my first⸗.

born through Munich happened, opportunity given 1

have, the one so famous in the Illuminati story≠
Professor Weishaupt of Ingolstadt
to get to know him. Even his alleged baptismal name
Adam is very suspicious, especially since the
Jews often talk about Adam Kadmon.
However, upon closer examination of the items,
I found that this very Professor Adam
Weis haupt, who is not the first of all
hommes, but as Adam Kadmon of the Illuminati
an important person is, in fact, nothing other than
a wire puppet in the hand of certain invisible
Cabins that were finer than one from the east≠
Sible chief served, and you are able to do that
Ben, to invent the Illuminati system in order to...
such a way to put the yoke of the Jewish people on the earth
to throw superstition around one's neck. It's about

This is completely correct, as it was according to the judgment of my.

of learned namesakes, Mr. Nicolai
E 2

— Te a FL Er ea ,, — — 2

68 Games:

in Berlin with the Society of Pure Doctrine,
behind which, namely, there are supposedly Jesuits who
himself of Doctor Urlsperger, who according to the judgment
my namesake, a very weak man
shall be, and so it must also be, as ei≠
have served the ostensible head of state in order to
Protesters who might be turning towards freedom of thought≠
might tend to become zealous protesters, and
then, which quite necessarily follows from that, to

to make popes. But I must pay taxes on the

To confess the truth that one concludes very hastily≠
It would be true if one only knew Adam Kadmon
because they consider the Illuminati to be secret Jews
wanted to. But there is far more important data available.
Those who leave this beyond all doubt. It has

ben ſie auch einige des Jeſuitismus beziͤchtigen wol⸗

len; but one is greatly mistaken, and Father Frank

in Munich, whose copper engraving is my namesake⸗
Mr. Nicolai of Berlin in a well-advised
Once the woodcut has incorporated its tear, it will
can fully justify themselves against this charge.

In contrast, Judaism is all the more clearly defined.

Illuminati. On the first steps, one will
Of course, I wasn't aware of much of it; however, it was clearer.

It develops from the following. And who can

still doubt it, since they are now considered over⸗
sene materialists and naturalists of the world⸗

— 0
found? That Judaism and naturalists
Siblings and children are, that's long been settled: and
If one looks at the matter closely; at the reason, then
One will find that Judaism really has nothing to do with anything.

is different from one that supposedly had a revelation

| ßch brůſtender und mit gezissen Ceremonien ausſtaf⸗
Deism and Naturalism, as such by
the newer theologians who dealt with the Enlightenment
have submitted, has been demonstrably proven. This
The ceremonies are now being held by the Jews, who always attend the
Glued to the outside, always the vehicle for just
considered it as important as the matter itself, and
on the other hand, never been able to grasp the quintessence of it⸗
to truly distill out of religion, with body

and soul. Even if there are some among them |
gives, to be the Kibertines and to get nothing out of everything

to make seem, but these are only dew⸗
Sneaky words and bait, like the famous ones.
Authors of the Berlin monthly journal speak: the
A Jew will always be a Jew! They go by pari passu,
how we scholars talk to the Jesuits. These
They also pull, like my namesake with him
has shown its own thoroughness, never to the Jesuits⸗
times out, even if you tell them a thousand times
Take off your skirt and put on another one, but lead⸗
ben Jesuits per omnia Szecula Sæculorum Amen!
The Jews are of the same form, even if they are deaf⸗
N | E 3 | |

70 — |
s�endmal das Kunststückchen üben, was fie, ich

I truly don't know under which Roman

Emperor, who had forbidden them to circumcise,
to exercise; they remain Jews Leolam waed .
But I return to the main point, and so it is.
so it was agreed that the Illuminati, because they
Naturalists are, in body and soul, nothing else.
to be, as secret Jews.

But how much is this confirmed when one
into the intentions and the entire system of the Illumi⸗
Naten dares to take a look. Her abßacht if, how
Rabbi Adam Weishaupt himself said that
To let Christianity exist only in name⸗
to be, and to substitute reason for him. I
I ask whether it is possible for a scripture to contain such a thing.
could make an attack, and whether rather this
Intention to clearly prove the secret Judaism⸗
set? One cannot object that that,
what can be put in place of the desecrated Christian⸗
hum wanted to sit, not Judaism,

but rather it is reason. For besides, that

I demonstrated earlier (see the above⸗
(gave reasons) that the Jews actually Natura⸗
Lists and also nationalists, so it is

Yes, it's a well-known fact that the Jews...

gion, a reason, yes even Binah and CThoch⸗
ma, that's too German, understanding and wisdom

|

name it. If, therefore, Rabbi, Adam says that
He abolished Christianity, and instead the

Anyone who wants to introduce reason is nothing other than

he spoke of Judaism, which he described through the
intends to introduce Illuminati. Even himself

The name Illuminati indicates this. One must

to translate it only into Hebrew: the word illu-

minare heift in the Hebrew Ur, and an Illuminan
Meir is biting, and thus obviously lies in everyone's name.
of the famous Rabbi Meir before his eyes. However,

fen dies certain people may consider this too sought after⸗

ten, although a far more forced means

the famous authors of the Berlin monthly magazine⸗
have made use of writing with great success, so will
I will provide other and more striking data.
Among them is none of the least that the

Illuminati of Christ say that he started a revolution⸗

tion in the Jewish state, or rather the freedom
without wanting to establish a revolution. Since now, on such a basis

Know everything that Christians say about Christ,

If it is rejected, then Judaism is laid bare.

how indeed the famous Jewish rabbi

Lipmann in his book Nitzachow precisely this

as claimed by Jesus. The illustrations also show...

Minate a presbyter or priest

Grad. But where can you find presbyters, where to go?

who, as among the Jews, among whom they are under the
| e

72 SDS |.

Are Sekenim names well-known enough? Where can you find them?
How could one be a priest like the Jews? How could one?
these priests in their gatherings with flies≠
the hair, and a whole high priestly
They are adorned with jewelry from the Old Testament.
have, of course, one in their Scottish knighthood.
Type of supper; but there were their own cakes served with it,
like the Jewish Easter cakes (in Vernacula Maz≠
Distribute the cakes, and everyone eats them at one table.
sitting, enjoying; so it is quite clear that this

It cannot be a Christian communion, which they
even without being a most serious crime in every Christian state≠
to be happy, not would in their assemblies
may hold; but that it is actually a
The ceremony is. That's how one becomes just that.
this degree through the mystical name Jehovah
inaugurated, of which among the Illuminati a
The application is made which affects the Jaish and
especially of Kabbalistic origin, except
It raises doubts. In order not to be lengthy, I want to
I only know the highest levels among the JL≠
luminates, which I find, the Magus and the King,
to add something. It must be something for everyone.

strangers, that the Illuminati, who had cancelled |
Jeinde der Roskreuzer find, nevertheless in the end

also how they raise magic to its highest level
They keep secrets, they who are themselves the masters of magic |

*

Because of so often the. Rosicrucians of the most abominable kind.

Accused of infatuation. But this incomprehensible thing

This soon becomes clear when one considers that in such
Suspected secret societies, there are several of them.
that there are mutually conflicting systems and that, as |
the profoundly learned and astute Doctor
Beasts noticed somewhere in the monthly magazine,
the same high-ranking unknown superiors, which
a system for a time as a highest fault≠ Ä
They depicted it in a dignified manner, yet in the end it was itself
introduced and commanded. Thus magic was introduced.
Rosicrucians were deemed most reprehensible.
describes, but later into the Illuminati≠
system introduced. But the invisible hand, which
maneuvered in both secret societies, which

introduced magic among the Rosicrucians, thereupon

rejected, and then again among the Illuminati |
Introduced, the hand of the hidden one was at work:
lurking Jewish proselytizers who
both societies to achieve their aims
served, and at which the magic always came.

Solomonic wisdom is being issued. The
Ker, or royal degree of the Illuminati, but goes
| "aimed at nothing other than rebuilding"

the secular and universal realm, the Jewish university≠

Versailles monarchy, with which the Jews now already...
un Jaßrbunderte geśchschmöchel haben, welche Wee |
€5 |

724 | —

is deeply rooted in their religion and after
which they still flatter themselves with the hope of,
that one day the whole world would be subject to them
will be. And now that I have the hidden Ju≠
Denthum of the Illuminati system brought to light≠
I have pulled it, hopefully it will not harm any human being.
more unclear what Weishaupt meant

had, when he says that through him one can a new

Philosophy, education, constitution, and
Religion would arise, which would be like this≠
more clearly proven, on nothing other than on
the Judaism to be re-established by him-
hen can. I could think of a lot of strange things here
To cite things, including this one.
heard that they behaved entirely in a Jewish manner
to give special names, some of which are of≠
fenbar jůdisch find, als Aaron, Philo, Joseph,
David, Joshua, Bentharith, etc., which also
of their geography, in which one among ans
whose names are Bensabe, Bethsaida, Nazareth,
Sebastian, Sodom, and the like. But that
That's enough said to prepare the audience for what's to come.
to draw attention to borrowed Judaism, and there

The more I give him these hints, the more I may do so.

I hope that it is my honest intentions and my
Do not misjudge zeal for religion, but rather with
I will honor his applause, as I and my

“3

Sons already from many places, as soon as it is a
I wondered a little loudly that we should bring something about this to light.
would fall, from people of respect in the ge:

taught the world, wrote many letters, and we
are encouraged in our glorious efforts =

to continue. 5

Bey ſal geſtalten Sachen, da es eine ſalche Men⸗ d

There are secret connections in Germany, where⸗
so many know nothing about it, and many even nothing at all.
want to know, and in the same there nothing else,
as aimed at the restoration of the Juunthum⸗

Seeing it is, it can hardly be considered strange by anyone,

that it is with this evil creeping in the darkness⸗
I've come an amazing way and met all sorts of people.
The facts that
What I want to deliver on this topic will not only be
confirm even more, found also certainly the high⸗

to arouse the astonishment of all people. It
It is known what a stir the strange one caused.
The story of the Protestant deacon in the

made in Berlin's monthly magazine, and how fer

as a result, the whole world because of the secret Catholic⸗
must have been filled with fear and terror. But
This is nothing compared to the one I gave the ge⸗
tended to tell the audience “and quite ever⸗
the honest Christians with disgust and horror⸗
must fill. The deacon * in * a city,

N ”

76 —

where Jews and Christians live together, an honor⸗
A devout, pious, but extremely weak man, asked

immersed himself in Christian theology, and in front⸗

lich the doctrine of the visible realm of the measure⸗
sias on earth, while at the same time
the opinion of a general conversion of Jews

had put it in his head. To add to the same thing...
to contribute, and gradually some youth≈

In order to convert him, he read many Hebrew books.
dear, and received some books through him,
The Kabbalah, we Jews wanted to make ourselves known.

This man, who is popular with our community

was, was, precisely for that reason of secret mission≈
Naren of Judaism of a certain secret Ge≈

Society, I don't know anymore if it's Rosicrucianism
or the Illuminati were, I believe, the latter, when

a tool to act through him, except≈

They knew how to seize control of him soon,

Dog to make him believe that the old Kabbalah,
which is truly found in the writings of the ancient Rabbi≈
so much essence made of binen would not yet

had become completely lost, and finally revealed himself.

One can trust him completely, it is still now.

a secret society of unknown fathers≈
hands, which have been in constant use since the time of Solomon≈

Broken Solge (i.e., true Kabbalah or Tra≈)

(dition) continued. These besi zze all

Secrets of the Schemhamphorasch, and all powers
Solomon mediates the worm Shamir be≈
to sit, and can with the help of spiritual smoke
(Ya JN) highlighting the most important effects≈
bring. Now the deacon's zeal was relieved.

flames: he wished to be admitted into society≠
to become a man. His request was granted.

quickly allowed him to climb the first steps, held Pr =

He was noticed more in the following days; he was taken in by them.
finally to the presbyterate, or priest of Ra-
tur, or Melchizedek's≠level, and one had
gradually truly to benefit one's understanding≠ |

Bel knew that he truly believed he felt

a strong spiritual smoke, or the forces of
u Cloud column. Now it was entrusted to him to the Ges
sellſchaft sey wirklich im Beſohn des magischen Seuers,
which is actually the Shekhinah, which is in the old
testimonies about the Ark of the Covenant and taught *
him little by little (because you can't learn something like that overnight).

| easy) the big words Emhimpnoretli Chescap ha
To pronounce chaphat. Who was more eager than the
Diaconus to reach the level of a Magus"

In an extraordinary meeting, 'weighed 5

he had previously endured hardships and all manner of mortifications,

also some Hebrew prayers unforgotten, was before≠ |

It had been prepared for him, when now his expectation-
The tension was extremely high, from the upper

Magus, who was called Chacam Hackokel, opened-
not that nobody could get there who was not
to the union of Israel, the chosen people≠
Listen. Who was more saddened now than the deacon?
because there is such shit between him and the Kabbalah≠
dewand aufgeführ̊riert ſahe? Inmešsſen ward ſeine Be≠
ků̊mmernis in etwas gehoben, since one opens it to him,
that although of non-Israeli origin in
could be admitted to the federation if he

who wanted to understand circumcision. So cunning.

how one behaved during this lecture, so
The good deacon was extremely distressed.
Shame and religion battled within his soul.
his desire for Kabbalah, without him
was able to make up his mind. He was given
to finally understand in a cunning way the Be⸗

Cutting does not require an article of faith, sondern ſey eine bloße, although sup[illegible]ï Ceremoney; he was shown the possibility that he
from a Kabbi associated with the brothersner, who is very skilled in such operations

would be, could be legally trimmed; one

assured that he was just as good a Christian.
could remain as before, of which he was warned

various examples of famous Christian scholars,

and who were also very great enlighteners
namely, — God knows rightly or with

i ee m

Injustice — he argued: it was proven to him beyond all reason,
that also all Ethiopian Christians, who surely
Good Christians would not only observe the Sabbath
held on, but also cut themselves overall.
let, and after having done so in such a way
His principles were shaken, he was confronted with
before, in order to bring him fully to the decision,
It will even be a problem for the Christian Church.
Service rendered, many Jews converted to Christianity

returns, and the general conversion of the Jews, and the

The emergence of the Meffianic kingdom accelerates
will be able to; and so this poor man was killed.

brought to the point that he really – snowed⸗
he let him. Now he was truly a Jew.
without knowing it. His sound judgment was impaired.
now completely out of tune, and even if doubts remain

ascending him, he suppressed them immediately;

consequence of the blind following which he immediately
had praised. N
Finally, he was saved by an unexpected arrival.
Torn from the dream. In an extraordinary...
The meeting was held after an art exhibition.
The lichen introduction opened, it was a command of the er⸗
High-ranking superiors entered, that every member
a portrait with Hebrew characters, as a
Symbol of higher sciences, which Moses
and the tablets of the law in one, and the staff

Moses or the rod of Aaron in the other hand,
likewise a woolen breast patch according to Jewish tradition

Manner with the law threads on the bare body

should wear. Here, a noble young man tore,
who had also lost his foreskin, the Ge⸗
duld aus: er ererehre den Vorsteher s�sein geraj⸗
ten suspicion that far-sighted, dishonest intentions⸗
ten would be hidden in the sintered content, and made
the most bitter reproaches to the deacon. The Chairman
Steher, who was really a disguised rabbi,
wanted to comply with the will of the illustrious superiors
and help through all sorts of lame games,
But it was no use; the discontented had to

He spoke loudly and too clearly, and the assembly

It went apart in considerable disarray. One
He did indeed seek out the disgruntled, and primarily the
To win over the deacon, they even wanted to bring him with
make known to the tormenting Sabaoth, yes, one loses

spoke to him, although it was contrary to all previous customs.

The best thing would be to promote him to Rex. Everything was

In vain, the scales were gone from the Au⸗

He liked him, he made the bitterest accusations against himself.
about the hasty steps he took, and
He was particularly affected by the loss of his preputial gland.
very much to my heart that he turned it into a heated "Sie" (you/her).

But he fell apart. In his paroxysms, he said many strange things.

3 things: from: one of his relatives who...
4 in

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cared for during illness, discovered 8 Ent⸗

They performed the circumcision on him, and found it in his

now unrestricted. a lot of highest⸗
important correspondence. After he recovered

was, he discovered fine relatives on fine Befra⸗
everything, regretted fine seers, and gave the ver⸗
There would be room again. – There would be even more.

Adding news about this 1 which but
It is not advisable to publish it now.

If you compare this story with the one about

collection which the famous authors the.

The Berlin monthly magazine also features a Protestant≠

have made the Constantian deacon famous, so fin≠
det man in beyden eine ganz bewundungswehrige
Agreement. Several of my acquaintances,

which I told them about, therefore they got on the Ge≠
thank that there are not two different stories,

but only one and the same would be, and that I myself

either I was mistaken, since according to my story≠
lung the deacon was circumcised and turned into a Jew≠

does, or that the gentlemen from Berlin were mistaken—

ten, since the deacon had been shorn, and he was to
Catholics. This would now be most certainly≠
Discover the place when you find the name and residence≠

made the place of the deacon known. But my dis≠
Creation is just as great in this respect as that of
Mr. Berliner, and wouldn't the good deacon

8

82 S———

most mercilessly offended, by his ge≠
brought into contempt, indeed, then completely
Was he pushed to the ground? Moreover, one can see the man
Nor can he be named against his will. And no
A reasonable person can demand that this

Righteous man, therefore, because he helped others to war≠

nung of his sad story the general public⸗
had to become known, completely ruined⸗

should be tested. For surely, if one [he]

If he were to name him, his congregation would abandon him, and
the children in the streets with singers shouted at him
One should, however, respect my discretion.
and for the sake of love for humanity, this story for us⸗
To be true, I answer with the famous
To Dr. Beaster: Readers! may decide,

Isn't she incredibly cheap?! If, by the way, this

Both stories concern only one person, and I,
or the gentlemen authors of the Berlin monthly magazine⸗
If the writing was mistaken, then I believe,
that this was done by them rather than by me.
Because in the narrative they delivered,
The most striking traces are indeed present.
that the deacon was rather secret Jewish, than
into the hands of Catholic proselytizers⸗
then seyn můͤse. Just consider that after
her story told to the deacon of tradition⸗
talked about; and that's exactly what the Jews are talking about,

which distinguishes the oral law from the written agreement
to separate, and to claim of the former that it is distinct from
I write to Mount Sinai, and thus through the Man⸗ |
N ner of the large synagogue, except for the present one⸗
| have been propagated over time. Consider that
what is said about the spiritual smoke, at the same time
It has been translated into Hebrew. Keep in mind that this
| magical exorbitant pure Judaism is that the vers
thoughtful words Erahimphoreth and Chexaphcha–
phat. sich am bestširen aus dem Hebråͤischen
let the virgin earth be freed from the Lords
Authors of the monthly journal themselves by Afar Besso⸗ |
It is widely believed that magical characters are not
the Catholics, but probably the Jewish Kabbalists
are peculiar, and that one finally even the deacon |
want to make the Lord Jebaoth acquainted, which:
which is apparently Jewish. Should one, apart from the fact that...
The deacon was also given a haircut.
have; so this may always be fine: for even the youth⸗

They will be on the third and thirtieth day after the
Pasha shorn, and it would then come from the tonsure
of the deacon it could be proven that he even
They celebrated Easter with the Jews. Should the
two stories with the deacon are but one;
So I hope that mine will be free from Judaism
which has far stronger reasons for itself than
N der Herrn Berliner für fsein Katholis≠
J 2

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mus. But why this thing with the ver≠
borrowed Judaism so completely passed over, to which mö≠
gen wol important and very unexpected causes before—
hands that the readers will find themselves,
when they consider what follows.
I don't want to dwell on this story alone.
leave it at that, which I, if they believe very much so≠
lich is, and into the abominable darkness of so many
allows a glimpse into secret connections, but
I only know it from others. I myself have on my
instructional journey that I took with my firstborn
Sohne made his way through northern Germany,
visited a scholar known through his writings,
of which it has almost already been said publicly.
will be that he is not only affiliated with the Jews, son≠
dern even a real secret Jew, and was
of that class which is in a certain sort of thing≠
men Order, must make a vow to misbehave
to use sions. This will be the greatest
The sheer number of writings seems incredible. But
Therefore, these things are indeed true, reliable.
True. I certainly don't mean to imply anything by that.
pten, that he really is, but only that it is by≠
It will soon be publicly stated that he is; meanwhile
This man has long been a Christian of
two very strange sides suspicious, firstly
namely because of the very precise handling of the

Pd

he

o > gerf-colored Jews Moses . Endelssohn, and next≈

that he and this Jew hatched a plan for a ge≈

knowledge made generally known works that are based on

I do not want to hurt any person; however, since of
to the same person several suspicious things recently |
| have been mentioned *), the same also not at all

not with the aforementioned Protestant deacon
can be placed in parallel, but probably to

Nothing less than gradually

the reasons Christians have believed so far≈
teach their religion as a watered-down orthodoxy
to ridicule, and on the other hand to advocate for nature≈

1. To take a cunning deduction. What a small

The step from there to Judaism requires no

more detailed evidence (see above). I

would of course have reasonable reservations about this.
to call a thoughtful man, and God knows that

It seems that what he does is still far away≈
To act ambiguously requires this.

*) I also just look like the third of the Lord de marees
Notebooks p. 70. that certain people the dear Jews so
It is difficult to find that between them and the Jews already

a plan for a union of Christians with the Jews≈
which was arranged, and what more there is about the
Rabbi Moshe Ben Mendel, and those who followed him

honor shown to him in his death, whereby the
The aforementioned suspected man...

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86 | EEE

general best, the same of the world somewhat closer
to make known, whereby I wish that he

He may justify himself if he can. And this ver≠

The thoughtful man is none other than the one among the

Illuminati, recently revealed group≠
Lucian. That the Illuminati order actually
nothing other than a secret plant nursery of the
Jews are, I have (see above) so irrefutably
proved that one should primarily expose sensitive eyes to light
had to close it if one only needed to work on it for a minute.
wanted to doubt. The story with the protestant≠
The deacon also proves it, and there are
the unmistakable signs are present that these
Tragedy not among the Rosicrucians, so much
also these otherwise, if one looks for them in the ber≠
linschen Monatsschrift fo vortreflich aufgestellten

Criticism judges “the secret Judaism”

thoughtful find; but rather trusted by the Illuminati≠
gen. For the idea of the visible kingdom
Christ on earth, whom the deacon followed,
It would be impossible for the Illuminati to obtain their food.
have found, if not these have also been set aside
had a new form of government and state structure
to introduce a version. Uniformity is also the
woolen breast patch (Jewish Arba Kanfos) with the
. Geſezfåden (jůdiſch Jizis) aller Vorschölichkeit

after the same, which Weishaupt under the name

to present to the presbyters of a scapular
written, and finally the two lez prove it⸗ .
ten degrees of a Magus and Rex, for which one the

apparently wanted to transport the poor deacon.
the same in no other secret society than
just in the Illuminati order to the unfortunate
swept away by infatuation, to prune oneself
Let it be. Since now not only quite generally
It is believed that this order was founded by the Jews

not devised, but the secret Judaism

who proved themselves from more than one circumstance⸗
den kannz ſo iſt wol nichts natürlicher, als der Ver⸗
thought that brother Lucian had also already been to Ju⸗
denthum hinrissen s�ey. But if one considers |
Furthermore, that this very suspicious brother Lucian
was recently described to us as a man,
the one that is so extremely related to secret Judaism
extremely happy for the suspected Illuminati Order
den ik, that he could not have been this,
if he is not privy to all its secrets⸗

has been, and that it is impossible that one

could be initiated into it without simultaneously being
to be cut, as one can see from the previous
The story of poor Diatonus is told; so
The suspicion grows into certainty that brother
Lucian in this suspicious society, in which he
So. Weife let in, really.
F 4

has been cut down. The Christian German Public
kum is therefore very justified in demanding that this
Suspicious brother Lucian appears when he does that
Berz has, and explained to his fellow Christian citizens,
what levels of the Illuminati order find,

which made him so satisfied with it, and
which is why he submitted to circumcision, as
the Protestant deacon, if there weren't such a thing
were those who secretly practiced Judaism in the background≠
He would explain, if he had the heart,
what these unknown illustrious superiors are, to whom
He swore blind obedience if it wasn't Rab≠
bees, which were also among the Jews for infallis
bel, and worthy of the blindest obedience
will be, and also the shining titles among them:
Nosi, His Excellency, Surst and Awoseinu, Sichronam
Librochah and the like. He proves that
that there were no Jews, that he really wasn't the
Circumcision in that suspicious society
subjected But these declarations must be interpreted≠
be logical and supported by evidence. It will now be
I will certainly think that such proof is not very convincing.
easy to use, and I also very much wish that
Brother Lucian can provide this proof, and himself
could fully justify it. But as a
experienced in the Oriental languages
The scholar whom I consulted on this matter,

has proven that this is the cunning of the Jews, with which
They know how to hide, even bigger “than these”

Some of the Jesuits. Because, in order not to be mistaken for Jews.

to become known, they should already have been known in the times of
Maccabåer invented the unexpected little work of art.
to have, to make oneself preputia in order to. on such
cunning ways to slip through happily, and one
One can therefore already foresee how difficult it will be.
the suspect Lucian, who is assigned to the district
calming of fine Christian fellow citizens f böchftnöthi- |
to provide conclusive proof.
One is astonished and might well ask if it |
truly a Christian scholar “and not even
could give a friend of the Enlightenment who
could forget himself so much as to turn to Judaism
ten, and rightly wishes that from such an un≠
5 seemingly natural fact, more precise circumstances
might be delivered. And I was so happy.
been “those of my deceased friend
projected earthquake houses monthly journal to be established =
bring, so we would freely and justly the≠

have called upon the suspected Nn to come before us
I will appear at the judge's chair, and provide evidence.
ben that he was not a Jew, and then first the Re≈

fultat unsnserer Nachforschen und feiner Beweis≈

have introduced the guided tour to the public.
But unfortunately! This excellent monthly magazine
5

It didn't come to fruition, also due to my trip≈
The description didn't work out; so I just have to...

to take a different path. And there it is,
if anyone still doubted whether it also
truly such Protestant enlightened scholars≈
ten gibt, der fich des heimliches Judentums ver≈
thoughtfully made, the shortest path here to truth≈
to get to the point, the mention of the secular and
real name of the person under suspicion

My husband's business. The matter will of course also

not immediately decided, also the one to be provided
| know the most frequently appearing advertisements. But
This prompts the man to come even closer.
to explain the matter clearly and definitively.

And look! Three already printed books.
put me in a position to assist this man at his
actual worldly and real framework to

| Call it Ye. It is in the addendum to the
original writings of the Illuminati have been said,
. that – how sour it will be for me to call the man≈

No! But it must be done for the common good.
happened – so – that Mr. Nicolai

in Berlin this man if, who 30 of this order ge≈

hear and in the same content, must be. Furthermore

| | has Dr. Stark in his laughter tragedy (to
fine defense writing) and Mr. de Marees
in m. third 9 this was also said, and also

> –

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| even the religious name of my unfortunate
made it known that his namesake was

Among the Illuminati, the brother was called Lucian.

Yes, both of the latter even have plenty of evidence.
brought about the fact that Mr. Nicolai was brought into the highest secret-

niffe dies verdächtigen Illuminatenorden eingeweibet seyn muͤsse, weil er s�onst unmöͤglich als ein ruͤ⸗
a rising champion of the same, who even in the first meeting

view, and is most satisfied with this order,

could have been specified. Regarding his not

8. With little astonishment, the Christian now looks
German public, that the very man who was so

many wonderful books for the purpose of enlightenment
written and published, Sebaldus

| Yrotrhanker, den Bunckel, die Bibliothek, die Keisen, and assured to us all so holy and dear,

that would be the best of the Protestants, so
of the Christian Church, very close to the heart,

who so vehemently opposed all secret societies,
And on which so much was built, unfortunately!

of secret Judaism so extremely suspicious

is. I believe that one can derive from precisely these
Writings, and those so often mentioned in the Jesuit matter

my neighbor's unusual and expensive insurance policies⸗ |

mensvetters, might derive a proof that
He was not a secret Jew. But since the secret
This man's behavior is becoming increasingly developed

— a

92 —

If it will be, then one cannot judge otherwise,

than that he only wrote those books to...

To gain entry. Whether he was already aware of it.
was, even if the entire profane world did not

knew that he was a member of a secret order

fey; fo hat er doch gegen allen geheime Verbindun⸗
Gen was warned most emphatically. What can he do?
had a different intention than this,
that no man should ever fall into the trap of believing he belonged
re to some secret connection? And the—
The secret connection, which could be otherwise?
be, of which no one should suspect that he
Does this include the Illuminati order? Because that
If one is merely a Freemason, one usually does so in our time⸗
no longer so anxious to hide. And what
could he have a reason, the Illuminati⸗

must conceal it if he didn't know that

which would be so exceptionally dangerous, and he
Did he lose his foreskin therein? Now, how
As I have demonstrated above, the Iuuminatenor⸗
who is quite suspicious of secret Judaism
is (even if you can't find anyone who's like that)
The Swedish gentlemen in Berlin showed the tonsure
They should have had the circumcision that was done to him
had shown: what they will probably be careful of) there

further from the documents mentioned earlier

* is that my .

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This includes Contentifimus ift, and Brother Lucian

means; so can the secret Judaism of the Lord
Nicolai is not subject to any further doubt.
What remains for his salvation is that he escapes
neither prove that the documents are false, ern
not belonging to the Illuminati order, nor Bru⸗

whose name is Lucian; or that he tell us whether one
not really in the same way ahead of contentissisi- |

must become, renounce Christianity, fh

not really in line with the Mosaic Law
to make it binding, not really (and this is the
most important and unfortunately! very likely) themselves be⸗

had to get it cut. In this last case, it was necessary

he simultaneously revealed to us all the secrets of this.
Give precise information to the captive order, frontm⸗
I wonder if the explanation given in the Scottish
Knight's degree or in the Illuminati conductor of the

The origin of Christianity does not stem from the

well-known Jewish books Nizachon and Emunah,

Has it been taken? Whether the Illuminati Last Supper
not merely a Jewish ceremony for mockery

of Christianity? Whether the robe, the press≠ |
byter and the flying hairs of the same not after
the high priestly jewelry of the ancient Testa-

Were the ments modeled? Whether the scapular wasn't |
Is this really the Jewish Arba Kanfos? Whether the

Presbyters not according to the secret cipher language |

would be. ö
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94 TE

What are the Jewish Seckenim called? Especially what is it?

with the Sursten≠Magus≠ and King≠Grade of this

What is the significance of this suspicious order?
will be the general and certainly not unjust worry≠
derung s�ien. It cannot be expected that Mr.
Nicolai would excuse himself by saying he was allowed to
Do not discover the secrets of the Illuminati order.
He could not swear allegiance to this order; he is and
remains a chimera, whereas the well-being of
Christian church a real one, and him as a
Manne, who so often showed us his faithful warm attachment≠
lichkeit in Protestantism assured, a
A doubly important matter. Through empty denial.
No truth can be ignored.
But even my dear namesake
denying it or actually demonstrating that he

He does not belong to the Illuminati order; that is why he is
Unfortunately! No less suspicious, since he, which he
also kept secret and thereby against all secrets

Societies warned against joining the Freemasons:

Listen. For as I have demonstrated, (see above)
Thus, it is apparently from rabbis who came from
Spain and Portugal fled to England
have been invented, has also been loud Jewish
Images and ceremonies aimed at Chris
The ideas of Judaism are agreeable to mass

cen, until they can finally get them there

— 93

rann, to carry out the conscious operation on oneself
Let it be. | I'm so sorry to say it.
must; so is the suspicion of the secret
Judaism of my framer's cousin only too much≈
founded, one might call the same as the Illuminati, or

to consider them merely as Freemasons. But what

This suspicion has certainly been strengthened.
This man's behavior was very ambiguous. For
As I said (see above), he dealt with the sender.
benen Juden Moses Mendelssohn, von der
It is known that he is the embodiment of all the philosophy that has been presented.

regardless of a stick. He had been a Jew, and up to his
The end remained, in the most precise friend≈ |
A business relationship has been established. He even makes himself |
no concern about this stick≈Jews publicly

to call his friend, and his palm-shaped garb =

to give the predicate of excellence, since
I was told the opposite by Christian scholars.
has been told this, and is annoyed that she has been told this in
imperial states only granted a toleration

ben.) and what did he need it for long ago?

Years, the exact friendship of this Jew? In
Abbot's letters can be found here: with this Ju≠
den ist der Plan zur Allgemeine deutsche Biblio≠
A meeting was arranged at the bar, and he has also been a long-time employee.

Volume Four by Nicolai Reisen. Pages 870, 868.

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Employees were involved; one should note, Wi≠
Colai, with the help of a Jew, makes the plan into a

library, in which, according to all right-wing statements
believing theologians, who undermine Christianity
Ben has been! Isn't he for precisely those reasons?
to further suspect those of secret Judaism≠

tig, than Dreykorn, which he for the same reasons≠

the (which were subsequently found to be false)
suspected of Catholicism and Jesuitism
What has he done? Look at how Mr. Nicolai in his
The travel description focuses on the fact that in Vienna
I encountered so many French people and only a few Jews.

which will be very useful to the state
could and for the tolerance granted to them

(They should have to pay money). Yes, he calls it a but≠
devout hard-heartedness, that one from Nuremberg the

Jews were expelled, and he says they are treated there

in a ridiculous and harsh way, and gives the

suspicious hint that she formerly belonged to Nuremberg
and also had citizenship rights in the Mark).

How does he raise the deacon Rabe to Ansbach, that

who translated the Mishnah, and regrets there≠

| against the translation of the entire valley≠
muds unprinted and Manufeript must remain.

When 8 Nicolai not N the a Catholic 2
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0 Ptiter band of the tires, 8. 172. %) Twept. Band.
| p. 306,

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Book translated, consequently of secret Catholicism
| that made someone suspicious, there would be nothing incriminating in it
be. But now this praise of the Mishnah and
of the Thalmud extremely suspicious, and unfortunately shows!
clearly indicated that he preferred Judaism to that
Christianity is. And what a joy it was for
him, when he met Rabbi Isaac in Regensburg
To see Alexander! How will he react?
He was lifted up by him! Yes, he is even praised for being tolerant.

Their way of thinking was praised, just as if the Christians

In Regensburg, they had to consider it a stroke of luck that

The Jew Isaac Alexander, such a tolerant man *

It's ridiculous to still have to tolerate her next to you! So suspicious.
Mr. Nicolai through such statements, which

he in fine travels here and there (not always ver≠

(inserts) insinuates to everyone who investigates the matter⸗
is capable of thinking and not intentionally at the
who wants to sleep in the face of imminent danger; so
His last behavior makes him...
the new guards play such a big role, even
Far more suspicious. Because since they are the same Catholics⸗
liten no longer wanted to be tolerated, and
| including those “who still adhere to the Protestant doctrine
to keep it upright, to ruffle it with all their might,
how the Society of the Pure Doctrine went;
What else is there but Judaism?
But I will tell the interested reader more about this soon.

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98

rather have more to tell. Enough, one should keep these
public statements by Mr. Nicolai with his⸗
a secret behavior together, since he belonged to the
of secret Judaism so generally suspected⸗
belongs to the Illuminati order, and moreover
Freemason is, of whom there is also (see
(above) it has been proven that they are indeed Jews;
Unfortunately, this is how the secret Judaism of my
However, I can no longer doubt my namesake.
It will be felt. It is up to him, so it is about this.
to explain, clearly and definitively, his innocence
to demonstrate, if he can. If he does not explain himself,
so he can, since I have now solved this dangerous matter⸗
covers, don't blame anyone, the worst about it
to think. But if he explains himself, then he would have thought
to discover all things, since when he told the Jew⸗
thum for so inclined, and although Mendelssohn already
He was given the circumcision, or in which un⸗
visible society he was brought to that⸗
with which one is increasingly enabled
these secrets of evil extend further to the

To get to the trail. N
One is only surprised by how cheap it is if one sees a
Man of such weight, of such connections⸗
nen in the learned world, as Herr Nicolai in
Berlin is under such horrific suspicion
As you can see, and I confess for myself that

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It was doubly painful for me. Because there
We are namesakes, and the world is ahead.
According to current orthography, not always the letter C.
differs from a K, so it should be easy to
to cause someone to confuse me with him, me

5 for the one so suspected of secret Judaism
Brother Lucian could hold. I believe next,

that we are truly related to each other,
as we also (see above) a striking awn≈
To have love with each other, and that warms my heart.
woe betide any Nicolai who spells his name with a C
or K should have turned to Judaism.
For as far as I ascend in our genealogy,
except for the prophet Balaam 5), who proclaimed the
timid talking donkey rides, find all Nicolais * 2
They were enemies of the Jews.

However, this man is not alone in this.
through his secret behavior, through the secret
Societies to which he belongs, and through fine:
ambiguous behavior, these bad consequences

*) Readers may wonder how this came about,
that I make the prophet Balaam our ruler.
But Dileam is actually our real family name,
which we later, I believe, in the time of the
Reformation, since people so liked the German names
translated into Latin and Greek, in Nicola
transformed, out of hatred for the Jews,
and so as not to be mistaken for Jews.

G 2

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I thought I had moved in. I have demonstrated above that this
This evil has spread further than one might think:
And will it still be found unbelievable that
fine two closest friends, Dr. Biefter

and the senior consistorial councillor Gedike, the secret one Are Jews no less suspicious? Both Freemasons, indeed the latter even a lodge master! fo lei⸗ There is no longer a shadow of doubt about the matter. Moreover, one is familiar with the proselytizing spirit. the Illuminati, and there Brother Lucian, as a true emissary of the unknown illustrious superiors in Leipzig, proselytes for Illuminati made sought; should he then have been idle to be, his nearest friends to the solitary blessed one⸗ to bring to the chosen people's church? Moreover, Dr. Stark has the Illuminatism of the two editors of the monthly journal so clearly proven that nothing could be objected to it can be. Even if the statement that the I stopped taking Jesus seriously in twenty years. It should be called anti-Christian Judaism did not clearly demonstrate; so everyone who played the gel must know had the opportunity to enter the hidden darkness of the secret⸗ to infiltrate men's societies, the suspicion that also these two men, who were so inclined thoughtful societies belong, and so very much Suspected Lucian Muths and federal relatives

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find, belonging to the secret Judaism, very to be founded. One cannot object that this was impossible because these two men the Rofenkreuzers, of which the secret Judenthum (see above) has proven to be, from all strengthten resists, and in every conceivable way in sought to ruin him in the eyes of the honor-loving world. Because they themselves told us that the ones at most opposing societies

but can work for the purposes of the high authorities≠

open, and that they have a arising from them

Introduce the system as desired, support it, and then remove it again.

to tear down, as they wished for their purposes≠
Keep it real. Since now the hidden fathers (Avo≠
feinu), who direct all secret societies, Ju≠

those are, so it follows that the editors of the
Monthly magazine that so badly persecutes Rosicrucianism,
not to conclude that they found no Jews; one
must rather conclude that they are real Jews,
and themselves as dry rods in the hands of the un≠
They knew fathers who needed cabins. It

I should be very pleased if she distanced herself from these consequences.

thought they would be able to clean it; however, it is
Unfortunately! It is very likely that they are no less f
when the suspicious brother Lucian entered this ge≠
home societies their lost their
Ben!

G 3

102 56

One would be very much mistaken if one
of such things, which were so carefully hidden in the dark≠
Wollke will demand very clear evidence to maintain this.
One can only glean fragments of it, half-used data.
and deliver fragments; but these will be given to everyone,
who has considered the matter properly, is already sufficient,
to create a perfect whole from it.
Consider how much the Chief Consistory≠
rath Gedike of the former Joseph Steblizki in Ober≠
assumes that someone who is truly from a Christian

He has become a Jew! He calls his decision a
To become Jewish, a heroic faith: he
even prefers Judaism to Christianity,
because there is no propaganda and no society
of the pure doctrine, indeed he expresses the highest concern⸗
a genuine and far-sighted hope that it will soon
I will get to the point where the Jew, because
It is trimmed, it will not be any less valid *).
Certainly, if someone is so advantageous to a
had declared, the one who went from Protestantism to the Pope⸗
thum passed over; so would rightly the home⸗
The papacy of such a thing leaves no doubt.
be seated. What can one do with these?
highly questionable statements to the advantage of the youth
Denthums conclude differently for just such reasons,

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*) Berlin Monthly Journal / August 1786. ©. 152 ff.

than that the Senior Consistorial Councillor Gedike, except for everything

Doubts also arise about the shameful operation itself.

to let go, and is he really a secret Jew?
And if one agrees that Dr. Beast in the year
1782 various months in Silesia (in
(the country where Steblizki still lives) was stopped, and
From then on he wrote to his friend Gedike, so it rose
the presumption to the certainty that he was there where
one because of the close proximity to Poland
can easily find a skilled tailor,
I received the circumcision. Even more will be done.
These assumptions are reinforced when one
The monthly journal of these two gentlemen, something exactly
illuminated. One finds not only the
namely the praises that Nicolai gave to the Jew Mo⸗
Mendelssohn is attached to this, and to this Jew with
Spalding paired together; but this Jew he⸗
also appears as an employee, and delivers a performance.
faz about the Enlightenment, likewise one on⸗

dern, how to work against the ravages⸗

ten folle *), so works with those gentlemen at the same time

the enlightenment to be carried out among Christians,
and his suggestion is followed exactly. Wouldn't
every Protestant journalist who has achieved fame
thought of Father Sailer, and one of the same

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*) Sept. 1784. Feb. 1787.

touching essay on the Enlightenment of his time⸗
inscribed, and followed fine suggestions,

Rightly suspected of secret feviism
to be, and the Enlightenment a Jesuit Enlightenment

What are they called? So the suspicion is very well-founded that
This enlightenment is a Jewish enlightenment, and

that the editors of the Berlin monthly magazine,
the one with the Jew Moses Mendelssohn in a
so dangerous connection stood, secret youth

who are. This suspicion is growing even more,

when one makes various other questionable statements⸗
considers the monthly publication, as it

Christians are greatly resented for this, indeed, they are even under
the Samaritans were placed there because they had attacked the Jews

(not wanting to recognize brothers). Which on⸗

Firstly, potentially dangerous invitations to Judaism, that

I have absolutely no qualms about being a Jew
want to become; one only needs a nice bit of protective money.
to wear down and have a brilliant career ahead of me

one could be a supplier of fines and an entrepreneur.
all factories, chief mint director, yes, the
In fact, he might even become a minister! *) Who can think of that?
not the cheers these gentlemen gave about it≠

agree that the Jew Moses Mendelssohn in
a script on the occasion of the Jewish oath

“) May 1785. March 3, 1784. |

*

— | iOS

Praise is given, whereby they are so strikingly
To blame Christians, as if they restricted all morals≠
fche perfection refers only to Christians.
Yes, it is even considered a proof of greatness of mind.
It was stated that the Jews were consulted, and
(follows his chalice). People are already talking about form≠
licher establishment of individual Jewish towns and villages).
What a far-sighted project! Because it's worried
One could reasonably assume that the protesters were led by the
Catholics would be displaced if they were placed in a

could be established in Protestant countries, and has
one finds a journalist who presents such a project to the people
made pleasant by a popular journal, with

to consider him a secret pope with good reason:

By God! The project with the Jewish villages and
Cities, is, where they multiply like rabbits≠
ren, even more dangerous, and the editors
the Berlin monthly magazine have distinguished themselves through the
Recommendation of the same, of secret Judaism
made extremely suspicious. — Shouldn't it be a
every reader attentive to the signs of our times
highly perplexing when he finds that in Berlin≠
The monthly journal shows that Jews also...
to be very well suited for military service; this will
with a Jew who was under Woldeck's,

5) February 1785. et) January 1788.

G 5

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and one who served under the Thuna regiment in
Served Prussia, proven, and by a Jew,
who served among the French, in the Soir regiment
It is said that he served only [in a certain capacity] at his death.
People of our religion, namely the Jewish one, to
wanting to have oneself). This will, however, be far from being realized.
more alien, when one considers that what the Her≈
The publisher of the monthly journal is only provisionally relieved of the
Skill of Jews in military service insinuir≈
ten, in the year 1788 in Austria, truly from
the Jews are executed, where they are gathered by the hundreds
to recruit among the troops, and in order not to
to be rejected, to outwardly turn to Christianity≈
They should confess their faith and be baptized. Therefore, ge≈
råth man on the very well-founded suspicion that
these gentlemen with the Austrian Jews in the
The most precise connection must be established. And what kind of –
A band can connect them with the same ones as the
Circumcision? Consider the frequent occurrences of –
Denials of Christianity, which in Berlin
ſchen Monatsschrift occur, as do the teachings of the
Christian Church attacked and ridiculed in it
be done; consider that the
both Jewish doctors Zerz and Oppenheimer in the
Dispute over magnetism and because of the air≈

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*) August 7785.

19

ſalzes des Baron von Sirſchen, �sofort die beyen |
Editors of the monthly journal on succurd here≈
are hastened; so can secret Judaism
These men have no doubt. And they don't
Doctor Beaster still last year his ge≈
taught travel in the company of Berlin Jews
Made itzig? But not only their preference

and their inclination towards Judaism, but their
actual transgression, and that they are the secret ab⸗
have the vision of pulling us all over with us, to the un⸗
The fact that it raises doubtful certainty is that they
even suggested that the Christians |
the Jews their churches as a reflection of their God⸗
(should grant services), whereby they at the same time
explain that one is far more likely to call the Jew, Mahom⸗
could concede this to Medans and naturalists,
than the Catholics. Who doesn't feel that, that Ma⸗
Homodanians and naturalists only appear here pro forma.
are cited to protect the Jews, and that
One should actually only consider our churches when referring to the latter.
want to tidy up? I have, since I want to...
upon hearing a foreign suggestion, immediately contacted our
Mr. Prelate, one very experienced in history⸗
a man then inquired whether there had ever been a Bey⸗
The possibility exists that Jews in an honest Christian
Should the church have held its [constitution]?
* February 1784.

108 —,⸗

But he convinced me otherwise and
ensures that such a proposal is only made by people
could come from those who were inclined towards Judaism⸗
ren. Where Jews are tolerated, they are permitted—
They also have their religious service; they like the same in
They hold services in houses or their own synagogues. It is
so there is absolutely no reason to give them our Kir⸗
to grant chen, if one does not secretly ab⸗
has the view that they will contest our possession,
yes, even drive them out of our churches. Can
Is it possible for a person to have such a plan without simultaneously
To openly identify as a Jew? Are
already those suspected of secret Catholicism⸗
tig, who can advise the Catholics to give God—
to hold services in the Protestant churches,
in such places where Catholics have no place to
have the attitude of their worship; so they must in
Truth, those of secret Judaism still
Those who advise Christians are far more suspicious
can, that they the Jews, who nevertheless their schools
and synagogues have turned their churches to God⸗
They should grant service! It is now, after one
Having groped in the dark about this for long enough, it is known
It has become clear that Doctor Beast is actually that
Akatholikus Tolerans is the one who proposed this.
than hat, and the secret Judaism of the same
This proves it even more.

–

It truly pains me that I am forced to

I have been, these three men namely as sor≠

to make known those of the secret Jew≠
are highly suspicious. One could easily

came to the conclusion that there were ulterior motives

from my side, the following prevailed: That's how it was
The gentlemen. Beasts and Gedike were said to be, that they
out of pure greed for profit, they wrote their journal by
They received two Louis d'or for the bow and so

Rum to enrich oneself Pasquille on honest people

made; whether they would insure themselves at great expense that they were of the

Generally speaking, it's best to write it. That's how it's done.

also my unfortunate, shortened name≠
made cousin, and blamed him for

with 'fine; travel description, people out of money

Schneuze, since he, as I know for certain, is assured,
that he would suffer further harm, even if he immediately

only print on hole-punched paper, and only the

Generally speaking, for the best, so much from Catholics
and Jesuits told stories in it. One could just tell me.

do that, and say, I'm just annoyed that
I through the travel description of my named vet⸗
ters at the publication of my travelogue

was prevented; it annoys me that my pro⸗

object because of the Bebenhäuser monthly journal by the
Berlin was turned into water “therefore…”
Do I now call these men secret Jews?

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and I have the whole thing with the secret Ju⸗
denthum invented, partly to remind me of that man⸗

to avenge others, partly to gain some money for myself.
to earn, and mine still has some left⸗

accompanying travel description and monthly publication
to attract more readers. But I solemnly assure you,
that there is nothing in all this, but that alone

the danger to the Christian Church and the true
Probably the same one, which is very close to my heart,

This led me to this discovery. Because since all

Christian teachers are asleep, or don't want to see,

Thus, it is the duty of everyone who knows the dangers,
to draw the world's attention to it, and Pu⸗
Visibility is the only effective means against this.
A terrible illness. I certainly need it too.
not to resort to such a miserable means that I
for my travelogue and monthly journal,
if I were to publish them, to entice readers—

to create, Mr. Nicolai with fine travel description⸗

bung and the gentlemen Gedike and Biester with their
monthly magazine made me suspicious. My friends

They reassured me about it long ago, and I understood.

chert that these two works, of which one the

The world might imagine that it is a thorn in my side
would be “very soon, that's what would be needed⸗
the one for which Mr. Nicolai on his Danube journey the
Waste paper from Sebaldus Notanker ge⸗

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needs, indeed, that they even need a more delightful ending
would take: also the Saude and Spener⸗ 5
fche bookstore, because they this end of the Mo⸗
nature script foreseen, plus such a handy 5

They have chosen a format. So it is certainly not Ge⸗

greed, envy, and revenge, which inspire me, this
to announce important discoveries, but also
little love for the truth and the best of the Christ
chen church, and if you consider me a good-natured one⸗
tough researchers and free-spirited explorers so far
Now, because of unknown things, he is being attacked, can
I watched it calmly. He's a well-known person, after all.
Saying: Whoever speaks the truth will be stoned.

thrown. As a friend of aphorisms, he had
I usually only eat my butter: and barrels of herring.

fezzen monkeys: Aiis inferviendo confumor! but now
I even have this wonderful saying under my
Get a petschhaft pierced. It's also with the home⸗
Jewish Judaism is certainly not an empty fabrication.
I am firmly convinced that everyone who enters the ge⸗

mysterious darkness of secret connections

to have had an opportunity to penetrate, in the end in the⸗
Judaism is found everywhere |
have. I also have it in this small print.
It has been so convincingly demonstrated that in the Freemasons' Order,
among the Rosicrucians, Templars, Illumina⸗
ten, initiates from Asia, in short in alen gehei⸗

112 | Bb

men societies, it actually depends on the reunion⸗
The leadership of Judaism is excluded. Clear, and
firmly, and irrefutably, I have the reality of the
proven clandestine Judaism. — Also, I am aware
I have also been assured by my friends that
Dr. Beast has completely lost his composure, |
when he saw the small print: authentic message
Dedicated by the Brother Initiates from Asia
has been, in which the Judaism of this secret |
Connection made known to the world if. I
I could say more about this, but discretion is key.
forbids me from disclosing private letters, and
That's why I don't want to say what many people tell me, |
Famous men in the scholarly world, to whom I
My discovery revealed, written about it, and
how they encouraged me in my frankness
and to continue with non-profit research.
The only thing I want to mention is that the one before⸗
Excellent Gessner in Zurich, from whom Mr. Bot—
Tinger assures that he is happy that he still
Before the end, to see the big beast...
men, so rejoiced, as Jacob rejoiced, Joseph's
I had seen algae face just before it was fine
Ende sincerely regretted that he would not see me.
I got 5 because of my discovery, of which he
heard, but even more importantly, what would he do?
had not said if he still had the issue
| | a die⸗ |

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| 113
Had this little book been experienced! One may only
with some necessary direction and soul≈

Traveling through Germany to experience the atmosphere will be something everyone can do.
who notices the signs of our times, crystal clear

It is obvious that the matter is secret Judaism

approaching, truly not Chimaera, not Earthy≈

tung, not a ghost is; but rather that

the secret Judaism everywhere is questionable≈

has made the first steps, and whoever wrote this little book

Anyone who reads will gladly admit that there is much reason in it≈
more so than secret Catholicism has been proven.
And what else could I have delivered?

if something comes out of my projected monthly publication≈
would have been. Friends of truth, of enlightenment

The rise of Christianity would be told to me from all places
to have gone by the hand with their contributions,
and even told me what was in mixed

It has been discussed in societies, since I now only have everything

I have to take it from within myself. But I do like these.

I don't like to touch the string because, as I said, one shouldn't...

It might easily lead to the conclusion that I had acted against

my namesake Nicolai, against beasts and

Gedike harbored a personal aversion. God knows,
that I hate all personalities, insofar as they are personalities
I found certain characteristics, and that I called these men,

and as such, those of secret Judaism

What I have made suspicious, what I have made public, is merely

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114 ————

happened because such deeds are best handled skillfully
find, to draw the audience's attention, and it
of reality that continues to have an effect in the dark⸗
to convince the evil one. For with the mere
Demonstrating is, as one saw at Garve, quite
Not certain. Facts are what matters.
A single fact is capable of changing an entire ball⸗
to tear down the demonstrations. Furthermore
I solemnly swear that I am free from all auimo inf u—
I am completely removed from riandi, and that I merely have this
Something that one has only ever heard whispered in one's ear⸗
Ben may, therefore brought up, in order to discuss this
To give men an opportunity to defend themselves,
and that it will be dear to me if she
to fully justify and demonstrate it in
The evidence is that they are not secret Jews. In⸗
I must, and not without heartfelt emotion.
I have to admit that I don't see how she can get away with it.
so much that speaks against her, and both from

their secret behavior as from their public
Writings of their Judaism shine forth, who⸗
which can be sufficiently justified. Claudius be⸗
called himself when he was accused of secret Catholicism
made him suspicious, of his wife, that she did nothing
I saw something Catholic about him, and that was that. So
These gentlemen might also rely on their wives.
fen, that they are not circumcised: and I would

— | 115

even Madame Wicolai, Madame Gedike, the
Madame Biefter on discarding such stuff⸗
I'll ask it. But as I said: the case is closed.

diverged. For can the Jews in Portugal and

Spain received dispensations from its rabbis.
ten to live in a Christian way; why should what
in Spain and Portugal is also not possible.
Is that possible in Berlin? And if the whole college...
gium medicum in Berlin from these gentlemen a thing⸗

nis laid down, that they still all three their preputium

have; therefore, it is far from certain,
that it is still the same one which she brought from mother⸗

brought to life, since (see above) the Jews the art⸗

to know how to make one again where it is necessary.
What gives me the most hope

flattered that these gentlemen felt completely
and would be able to justify sufficiently, and what
perhaps even the whole world for the most decisive one
will be seen as proof that they are not Jews, that

is the great zeal they show for Christianity and

especially for Protestantism, so often attested have, and the hatred they harbor against the Catholics

and have employed Jesuits. Should it be possible

It will be said that these men, who so…

ken, ſo handeln, ſo thåtig für die Erhaltung der evan⸗

to dispute gelish doctrine, to belong to the outline of Milah

and were supposed to be secret Jews? I myself...
H2

This argument was considered completely irrefutable.
But alas! I now see that even this is not enough for them.
can save, but rather an even stronger one.
The reason for the suspicion against her is stated. Because it
It is world-renowned with what zeal the famous
English Lord George Gordon for upholding⸗
The mobilization of Protestantism in England was contested, so
that he, as formerly under Charles II, was given the honor of being granted ...
knew Schaftsbury, the name of the protestant⸗
The lords would have liked to give. It is known how
He opposed Catholicism so much that
under his leadership the London rabble a
caused a formal uproar because of the Catholics,
and houses were set on fire. It is be⸗
knows with what prophetic vision he everywhere sees the Je⸗
to trace the paths of both Catholics and Catholics, even that
he in the ill-fated campaign in America, in which
detrimental peace with France, in the abbey⸗
tung der Hollånder von der englishen Alliance, bey
the Dutch unrest, in short, everywhere Catholic⸗
I saw people liking and maneuvering Jesuits. And this Lord
George Gordon, how has he finally revealed himself?
As a Jew! — as a Jew! His name is
Moshe ben Gordon! He is secretly from the Christians⸗
Thum apostate, and has just the hero of faith⸗
must have proven that Joseph Steblizki was in Upper Silesia
proved it, and had herself circumcised. Truly⸗

tig! This Lord Gordon, who also wore the mask for so long
a zealot for Protestantism and the

courageous defender of Catholics and Jesuits
who had held it in front of his face, suddenly struck

everything that could be considered advantageous from this side is destroyed.

my unfortunate cousin, and Dr.

Beasts, and Gedikes may bring forward, and strengthened

only more the against fie fo ůursest founded
Suspicion. One should consider the behavior of this...
English lords turned into Jews with the Ver≠

Those men stick together, and one will be in
Plan, and the entire way of thinking, the most accurate

Find agreement, which Dr.

Stark, Wekhrlin, and others have shown. Yes.
Even Dr. Beast was hesitant to look at the≠
to have previously been so suspicious, and subsequently
finally known to the whole world as a true Jew

Gordon's become against the Professor

to accept Garve, and to ask him if one
I could probably claim that the people were completely wrong.
have and make it pretty likely

know (which is all this Gordon has done)

has), that the secret party of Catholics in
England now extremely numerous and of great

to on matters u *?

*) Berl. Miert Julius 1785. p. 78.

now this Gordon just like the Berliners for the
Protestantism fought, and the Catholics and
Jesuits denied it, and yet in the end they were considered a Jew.
found; will this zeal for the
Protestant doctrine, these gentlemen, even if they
even so much and so holy bear witness to the same, of which

To acquit suspected secret Jewishness

can, in which they through their secret and open
Have their behavior become problematic? Yes, this ver⸗
rather, he thought of the horrific example
This Gordon's greatly increased, and greatly strengthened?
and not every unbiased person has to be concerned with -religion
worried readers on the one so close to everyone
Thoughts arise that these men, who are with the
Georg Gordon agrees on so many points,

like him, the Protestant who is not yet feared anywhere⸗

Tism is being protected, as he is, the whole world in
To stir up trouble, as he did, among the Catholics everywhere⸗
Ken and Jesuits with the whip on their backs,
like him, everywhere Catholics and Jesuits machi⸗
niren see, as he, also from the influx of the same
on English and Dutch state affairs⸗
speak of this, and protect him and his followers.
to take, precisely those things secretly that Lord George
Gordon was, namely secret Jews and after⸗

Were they allowed to publicly declare that? Yes, they were.

not the greatest reason to suspect that bins

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On both sides the Jews carried on their evil ways, and
as Gordon's entire tragicomedy showed,

since Gordon publicly identified himself as Jewish, on that day
lies, her work was, so also the tragicomedy,
which Berliners know about the secret Catholics≈
Must have been given, the work of the Jews? The
Ceser may decide whether this is not believable
sey, and whether the suspicion could rise even higher,

as he ascends through that which these gentlemen
which they might cite in their justification. What to
What is to be expected is that these men will ultimately,

just like Gor, which is similar to them in so many ways≈
to put everything aside, to take off the mask and...
They will publicly identify as Jews. It is only
to wish that this does not happen only then,

when it is too late, and the evil is already too far gone.

It has taken hold in a way that cannot be cured. I
I hope that, although I consider myself a scholar, I will still

I haven't shown much, but not so much to everyone.
I have lost my name and credit, that one at
I could suspect any base intention;

Rather, everyone who knows me will give me the testimony

to say that I hate all personalities, and that
I, out of pure love and zeal for the Christian Church

I wish the world to make this discovery: I wish, too

that the men who practice secret Judaism

have made themselves so suspicious, to distance themselves from everything.

H 4

I thought they might clean with a hairdryer. Because ksn≠
nen fie but also truly not hurry enough to
to demonstrate their innocence and the Christian public
to publicly calm down, since these things are quite simple≠
the! have now been brought up, and
there was no other way left to warn the world,
and they look for those who lurk in secret
Jewish proselytizers who always snowed
have a dung meter at hand and pay close attention to *
as the path of publicity.

Whether I should, as the reader already suspected, start right away.
He saw the beginning of my little book, in which there is much
A similar situation exists with my namesake in Berlin.
I have read many books; that's how I like to think of myself.
but not gladly with the actual scholars in
I can't get involved in arguments.
omitted about the book of Doctor Stark about
Crypto-Catholicism (c.) is an important point.
to make a move. Since he only looks out for himself alone.
He should have defended himself, but he's so brazen.
Editor of the Berlin monthly magazine and my≠
a namesake, as Deists and Naturalists

to shout them down and accuse them as if they wanted
they introduced naturalism, and had to do so
the whole thing about secret Catholicism
fabricated. We scholars find this edition problematic.
Opinions were very different: some who said it

to keep up with the Berliners, have practically taken to it-
ptet 5 es ſey nicht wahr, fie wären keine Deisten
or naturalists, but actually the right-wingers
Christians, and Doctor Stark is not acting correctly, that
He condemns innocent people; others who are involved with

the Orthodox believers said they were natural.

realists, yes, something even worse, probably even satalipers,
And Doctor Stark would have been right to...
The church has warned against these people; others have done so.
want to step between the two in the middle, and ha≠

Ben said, they probably liked naturalists, yes Mate≠

Rialistes should be, but it is not right that one should =
that's why I say, "one must tell everyone, fine May"
Let it be like his hobbyhorse, and even if

the gentlemen of Berlin, a Protestant Domi≠
If they hadn't dressed up, then they had to be told that.

Don't take our times too badly, "unfree anonymity"
tats Zeiten ſeyen einem beſtanden venetianisischen

Carnival, and they would have also included the gentlemen from Berlin.
That was a bit of a lie, otherwise they wouldn't be so
rather than the audience of his Badotism we≠

to accuse. I have a completely different opinion: 1
I do not consider the gentlemen from Berlin to be naturalists,

not for materialists, not for dissidents, not for
Fatalists: I also don't believe that the matter with
a ghost of secret proselytizing, a
Chimaera, 1 is, but it is something very

2 5

real: I don't believe that Doctor Stark
Rightly done, the gentlemen of Berlin of Naturalis—
must be charged; I also don't believe that
He would have done wrong if he had not accused her.
My opinion therefore stems from the opinion of everyone.
Scholars who have written about this subject,
Completely off. She is Princely this one. The Lords of Berlin≠
They are not of naturalism, but of
Suspected of secret Jewishness. If one wants
to therefore call them naturalists and say that

the Bohemian Deisten with the Bohemian Abraham≠-

with whom they would also have been very closely related, and
that the tail ≠Pastor Schulz near Berlin, the
but be a naturalist, to Christianity and Christ≠
ſto make the accusations that were made against him by the Ju≠
I don't have much against them if they were made that way;
then they would be naturalists, because they were Ju≠
those are, and could be the edition of the doctor
Starks can best be avoided by...
The more strictly the Mosaic Law is observed,

which naturalistic Jews commonly discuss
to put away. The secret prostitution ≠
Rey is certainly no ghost or fiction; but she

It's not so much Catholicism as the
secret Judaism, and everything that belongs to the Lord

Berliners on this occasion are only burdened by

N the certainty that fi . the attention of the public≠

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— 1323

have withdrawn from the object where
is actually the real danger, and it lies on one
have led others astray where there is none. [He] called out
not la Tůde, when he came from prison to Vin≠
tennes entwiſchte, überlaut: Halt! halt! den Ent≠
running! Was he himself the runaway?
And finally, Dr. Stark's indictment of the Berliners is
very unfair, since he accused her of something≠
complains, which does not burden them, and against it
something was overlooked, which is to their detriment
fold, and why he did it regardless of the masks ≠
right, and although such hidden sa≠
chen, such as circumcision, is included among the
Mask law could be understood, cheaply would have
accuse, can and must.

Unfortunately, we live in such times!
where our theologians sleep: It is therefore time that
the laymen themselves only take care of the flock, and
So it happened that I could not break free≠
nen, this abominable secret Judaism, as
my important discovery, known to the world:
If one wishes to misunderstand my good intentions,
I reassure myself that I have fulfilled my duty.
fills. The audience will probably recognize from this that...
how it differs from my travel description and Mo≠
to promise a natural document was: because I

babe still has a lot, a great deal in store, with which it will shine≠
back not yet. Since is. Around the world before≠
I have, however, done enough to draw attention to this in the first place.
As I said: perhaps my candor will now cheer you up.
others too. I want a shot and see
gui la rama ssera . Should, against all my hope
and suspect, but to open our audience's eyes
do not rise, and men and women not come≠
to close, in order to pull the already drawn from the sheath

to ward off dangerous knives; that's how I calm myself down.

That is, as I said, I have done my duty!

Dixi et ſalvavi animam meam!

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N f

Johann August Starck,

Doctor of Holy Scripture, High Court of Hesse-Darmstadt
preacher, len au) Definitor,

above

Crypto⸗ Catholicienus

Jesuitism
secret societies

and

. which he himself from the Derfassen of the
Berlin Monthly Journal

made guilt

with

Acts⸗ ⸗Pieces occupied. |

Part I.

Celui la avoit bien raiſen, qui a dit le premier, qu'une bonne injure est
toujours mieux recue et retenue, qu'un bon raiſonnement. Voila
la Theorie du Fournalifme trace en deux mots.

MERCIER, Tableau de Paris. Tom. IV. p. 254.

Frankfurt and Leipzig,
by Johann Georg Fleischer, 1287.

Proſelhtenmachereh

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MEN

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Io EZ

star

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to the public.

It is world-famous, what the bookkeeper
Mr. Friedrich Nikolai in Berlin and

the two editors of the Berlin Monthly
Mr. OCR Gedike and Mr. D. wrote

\ Beasts and their anonymous employees feit eini≠

in years the Protestant German public≠

come from a secret, hideous home≠

have told of a treacherous plot which the
Catholics to the detriment of the Protestants≠

4 2

1 makes, and into which different Protestants j
to engage in the most unscrupulous way

have.

have. Various of the writings of these authors≠
learn about the most violently attacked men, as
Mr. Doctor Urlſperger, Mr. Diaconus Drey≠

Korn, Mr. Preacher Lavater, Mr. Doctor

Sailer, have already spoken out against the one about them≠ emphatically refuted the scattered defamations, and with the approval of all upright-thinking people, and Readers who are not yet fully convinced are being peed. Yes, to the glory of our century, men are of genius, erudition and noble hearts confessed, who had been subjected to the nonsense that that writing contained actors driven before the eyes of the audience have, emphatically resisted, as if from the Lord Prof. Garve, Mr. GR Jacobi, Mr. Geh. R. Schlosser, Mr. Superintendent De Ma≠ re'es and others, likewise also from the Ver≠ barrels of the book, complete elucidation of the This has happened in modern-day Jesuitism.

Here the audience also receives my so long awaited, so often by my friends requested by me, and even more often by the Berlin monthly writers with the largest

Aw

The intrusiveness of my demand for an explanation, since They also show me the undeserved honor of honoring me to place those men at my side, and myself

to be a co-conspirator against my church and

to the participant of that allegedly ugly to plot.

If it were only about me personally, . I would, regardless of all intrusive advances... They have always remained silent regarding their demands. That's what virtute me involuo is enough for me. Whoever takes me from Anyone who knows about such accusations must be aware of them. and laugh at the accusations: besides, it's my The most complete justification in my writing≠ ten, which are in everyone's hands, and whoever asks me for Achfels deserves to be able to misjudge the same. flinching, but no reprimand. The one on the right A hardworking and deserving man will not be thereby dishonored that an unknown or evil hand was involved≠ Throwing mud at a skirt. Me neither. through those personal insults. A Pasquill is taken away and brought before the authorities. hand it over to the author, or the one who wrote it

* 3 ange⸗

attacked, if one of the two is taken out,
can bring about punishment according to merit: but
The citizen mistreated in the Pasquill may...
Therefore, not to justify oneself to the public.
and defend. My luck with time can
also through the revelations of my resentment⸗
The [organization] should not be undermined as long as the [organization] is still [preser
Princely House, which I have the fortune to serve
have, and that he has shown me his grace and trust
gifted, retains the noble mindset that gave him
It is natural, and they do not deny it.
will be. And what hiker is sure that he
not in the middle of the main road by someone who
hiding in the bushes, should be able to be attacked
and be ruined? But I know,

God's hand is over us all.
According to these convictions of my heart
So I would have had to apply to all my personal prospective
Attacks reveal nothing to the audience, or only very little.
I shouldn't say anything. But I am Protestant.
Theologian, and according to the oath I swore
The church has provided, connected, the best of the same.
| to

to promote, and all the harm threatening it
to avert it with my limited strength. and | |
After fulfilling this duty incumbent upon me, I had much
There's quite a lot to talk about. I didn't just have the hate⸗ |

personal accusations and charges that one |
against me more faithfully, exactly and thoroughly⸗
to refute it; but also everything that the

Berlin monthly writer from the secret

Machinations of Catholics for ruin
to spread our church throughout the world for good
found the consequences that could be expected from it, and
the intentions that one has through this new and for

How did our century produce such a striking persecution of heretics?

want to search most thoroughly and accurately for
to examine with my strength and bring into the light |
set. With that I do nothing different,
than that which those writers so often, so N
urgent, so emphatic, yes, so bold and unconcerned
have been shamefully asked, and with this I do |
now that which is office, profession and duty, and I
I can add the welfare of my Christian
Fellow citizens and the honor of our century
demand of me. * 4 It

This is, as everyone must see, a
The company had been one that invested time, effort and
It took patience. But an anecdote teller who
he also traveled, although he was not so famous
More of a traveler than Mr. Nikolai was, and in gratitude
for the loving upbringing enjoyed in my house⸗
nahme in Herrn Hofrath Meusels historische Li⸗
(terature) all sorts of things, true, false and untrue⸗
Letting my design move in has indeed been from
told me that I have great difficulty in my arse
| to be. That he is guilty of so many untruths
Having said something true, I want to express it through a
a laborious investigation, as this one is, prove
and not a single matter of the entire month-
Scripture, the crypt⸗ Catholicism and Jesus⸗
must approach, knowingly pass by, without the
to examine closely. The audience therefore receives
Here is a completely impartial and positive comment from me.
thorough investigation, as I only ever *
was.

There

j

Volume Y, Second, p. 473.

However, since I had read everything that the
| Monthly writer presents this to the public⸗
reflects their reasons, so-called facts
and I have gone through the evidence carefully (and I
I must confess that, although I am quite inexperienced⸗
dig felt, really in the beginning also so far⸗
have been overlooked, to believe that it might actually want to
(there is probably something to this incredible thing) ö
all the boasting for an adventurous Chi
Since I have to explain the fairy tale, I suppose I may say a little fearful⸗

expect the noise from the urhe⸗
Bern of this Chimaera itself, partly from its an⸗
hangers, partly from those who are taken
and who shouted along, and who find it difficult,
to issue a denial now. One will be asked to...
much more to me becoming a secret pope, yes
God knows why not do everything. That's what I'm talking about.
Do not notice me: for I am not all of this; and

There are worse things one can say about me than one

As already mentioned, and probably not the healthy one, but

Did the sick public believe this? This Ge⸗

* will become much larger, since I the
* 5 3 © Waf⸗ |

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Weapons, with worldly these writers brought
ten, the irresponsible charade that they
driven by the public, and the intentions,
which they themselves had set up
Attempted to reach the poltergeist, exactly under the
che, and them fo. Step by step follow that
I did not see them at any of their gaits and turns.
I'll take my eyes off things. I can't do this afterward.
I can't speak any differently than I did.
Call the child by its true name, Luͤ⸗
gen, lies, malice, malice, pasquils,
Pasquille, Schiefheiten und Vinͤnke, Schiefhei⸗
ten and vine, without considering a mitigating one,
and under the same, the deeds to the public
to name those that can be committed before one's very eyes
was not ashamed. But the illness is too |
greater than one could continue to use mild means⸗
chen, and the charlatan who fools the audience⸗
poisons, do not remove the doctor's coat, and him
should portray the world as a stork.
This will surely also be discussed by those Her⸗
raise a pitiful cry, as they pass through y
out of

out with the utmost care and many re
Verenzen want to be treated. I ask, however…
However, every reader should bear in mind that I am from

these men, who suck poison out of everything
knowledge, gentleness and care as Jesuit
Plague would be taken into account.
La Trappe's monastic morality is not the
mine, that I, the one who rested me on my still
Gange is attacked and abused (according to the story in Ars
chenbolzen's beautiful journal located Schil≠
La Trappe's edging) still holds the stirrup≠ |
ten should. And have these writers, who
Publicity in Pasquill, freedom of the press in Pressfrech≠
has transformed, and attacked people,
not with that on all rights of 2.
Have you done anything? 0
So what I expect from these people is...
a terrible, raucous scream. She and her
But followers have other tricks up their sleeves that
may they find much happiness among kind-hearted readers
use knowledge. They let the important
most difficult things that are set against them,
so

to pass by as if they had never been said≠ N
re, but hook onto other things, ver≠
They spread out over it with much declamation, and |
shift the point of view, pointed out against Mr.
Prof. Garve, Lavatern and Sailern, from Mr. ö
It has been done for Nikolai and Mr. Biefter.
Or they sit on their throne and speak
ab, or cry out that which they do not want≠
| can be explained as incomplete, or the ver≠
stronger than weak. That's how Mr. Nikolai described it.
the excellent, and certainly of much true and
demonstrating thorough theological scholarship
Letters from the esteemed Superintendent
de Marees in Dessau made, and so it will then
our German audience was deceived and by
the main things in the most artificial way≠
leads. They accuse the audience of things,
They repeat themselves often, let them through.
Others repeat, and build upon that knowledge.
ter fort, and so the audience is once again ge≠
exchanges, since the first, on which they green the latter≠
deten, not even proven. They stel≠
N len

either by themselves, or through others who guide them
manifold ways have attracted their interest
ben, the things that were set against them≠
den, already from a disadvantageous or unintentional aspect≠
tend to light up, and raise against it that which

what is said about them and their followers,
up to heaven; so our German will be restored.
The public was deceived, and is already coming with
Prejudices about a book before it is published
had just read it, as if our German
Minds themselves do not have the ability to think and

to judge, but first to learn from others

They would have to have it prescribed how they think and
They should share.
I now look forward to all of this, and
all the more so since I am not alone in this.
I am undertaking to defend myself and my person= |
gen, ſondern ſogar ſo braſt bin, ohne alle Reve=
to limit these writers the larva from the battle
to mature, and to reveal themselves in their true form to the
To present myself to the public. They did indeed...
demands; good, one should have me: and what one
to

do, and ask that I share the same fate=

*

in me; the reader will find this in this book |
find, namely a sincere protester,
to whom the truth of the Gospel is far more
Hearts lie, as our new guardians on the
Pinnacle of Zion: a Protestant theologian, |
to whom all steps against fine church, they may be |
They don't have to come from whichever side they want, not at all.
are indifferent, and an open German |
Man who is deeply pained when fine fatherland=
A dismissive audience, as if it no longer thinks
and could judge, by a few people, who
when he tries to impose himself on him as an enlightener, he is mocked.
Dia I would like to prepare the audience with the
known to the usual ways of these writers

Wait, there are already other men who have their
Chimaera opposed, learned from them
Ben: I certainly wouldn't ask the audience to do that.

to be led by her and her followers, son==

to judge for themselves. My book is now in
fine hands, and it will convince itself of that≠ a
They can be sure that I didn't say anything I didn't mean.
= be≠

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proved nothing, denied nothing of which I was not aware

Unfounded convincingly demonstrated, and that true
love of life, sincerity, impartiality and
the strictest accuracy in citing the

drawn places and when citing the words
my opponents, in such a way that I am not a≠

I once used a word with the same meaning, me

has always been there for me. And if now…
no gentlemen, as expected, with their
When writing comes, let the ö ® be content
The audience is not expecting that it will also be the same again.
read from that side; but hold this now
What they said, together with what I said
together again; for it will be. It will be thorough and…
to be able to judge correctly.

To avoid exceeding the audience's expectations≠
to stop it, even though it now sees what
I deliver, I'm annoyed because of his long wait≠
I give him [something] that will be considered justified by [something]
already the first part of this book now into the
Hands, since my process, which I started with the monthly...

writers before the 8th Prussian Chamber≠ | =

dishes

The court proceedings are not yet concluded. Does it look like this?
This is not yet my actual justification,
So, it already looks like a part of the beginning.

from and in the appendices, for the time being a part of the
Court records and the nature of the documents I have
a lawsuit filed in Berlin, and it learns the
I know men who slandered me, and with

They played their game with the audience.

second part, which contains my justification,

and on which, with all its might, it was printed by |

will also appear without hesitation.

I pray to God that he grants his Christians the
Give the spirit of peace, and defeat all enemies of
evangelical truth, they may appear, un≠
which larva they want, to shame mas

please.

Darmstadt, the 10th.
Junius 1787.

5. about

Dr. Starck.

– 5a

state of the nation, in which 8 the Dutchman with

Above

. Catholicism, Jesuitism,
Proselytizing and secret Ge⸗
n.

E⸗ will have few appearances in history

of our century, who suddenly so
caused much of a stir when the news broke.
from the bookkeeper Nikolai in Berlin and the
Authors of the Berlin monthly journal and nearby:
mentlich dem Doctor Bieſter, von den Bemuͤhun⸗
among the Catholics and Jesuits, the Protestants
to bring back under the yoke of the Roman Church⸗

gen, s�have been scattered for a few years. Before

For several years, England experienced an almost
similar appearance, since the ardent lord
George Gordon in London rose up, from shock⸗
secret attacks by Catholics on Us
The demise of Protestantism dreamed, in which...

the

.
*

2 On Crypto-Catholicism, Jesuitism,

the French and everywhere in general, wherever

he only saw, hidden tendril of the Papists revealed
covered up, bothered the government with his lawsuits,

and finally brought it to the point where a heap of the

lowest rabble, inflamed by religious fury,
Leine kind of riot aroused, which was at least partly due to the

Fires of many houses and the misfortune of many people≠

It ended. To the happiness and honor of the nation.

and religion did not prevent this infatuation
For a long time, one could soon see the mental illness of the poor.
blessed author of the same, know fine aftermath≠

gen attempts with that indifference and

He shows contempt they deserve, and flatters
now hopes that this new defense≠
Diger of faith on Botany Bay fine healing
I will try.

Without even mentioning the bookkeeper
Nikolai and Dr. Biester with Lord
George Gordon in a perfectly parallel

to ask, but find very similar concerns from

expressed to them, and the whole German Protestant community≠
The public is urged, and upon further request≠

They were warned most earnestly, about which the Catholics

9

to spread the message and that of its followers

Nor should there be any secret helpers.
“N 2 a [7

and Jesuits to undermine Protestantism
The dangerous noses in the factory should be one on≠
to have a watchful eye. Do we believe the aftermath?

have tried; so everything teems with secretive

Catholics and Jesuits, and their tools,

those who knowingly and unknowingly contributed to the overthrow of the
Protestant Church with restless activity
working. In Switzerland and among friends
Lavaters are advised to consult Catholic prayer books.
and be scattered; in the Rhine region

chle≠

egg

7

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Prosecutioneries and secret societies. 3

Silesia (a bad compliment to the Prussians≠
(Secure state supervision) should be thousands of the employees.
Followers and promoters of Catholicism are among them.
in the Mark and Pomerania, where a Father Scho≠

Renstein abused tolerance, and it is also lacking.

not **); in Mecklenburg, my good one, otherwise be≠
ner Orthodoxy because of known fatherland, should
Boüchst is dangerously allowing Catholic seminaries
95 will themselves be involved in 4 current riots

2 Ä u, in

9 Alein 3280 Obern, and. in total 122,963 people who

—

Pay 33 ducats, that's already 200,000 ducats to date.
the monthly journal (May 1786, p. 447. fl.) from Silesia

went to Rome. A large sum, which so"

stolen from the states of the Roosevelt, where
about those who were under the supervision of Silesia

entrusted to, should be responsible to the monarch,

and if they are not regarded as negligent servants
want to be the originators of this accusation to N
to provide concrete evidence.

48) S. Nikolai wider Garve p- 124. und Berliner Monats≠

Script 1784.

In the recently published preliminary Hersellulg ik.

is among others from Schwerin, my birthplace,
I was told it was a Jesuit planting school. I am
Although he hasn't been in Schwerin for nineteen years,
and have not had anything since my mother's death in 1777.
more to the effect that I therefore cannot judge it≠
can determine whether it is true what the author says, that
Schwerin is a Jesuit planting school. When I was still
In my fatherland, the whole country was, so much

I know it, Orthodox Lutheran. Schwerin was the first.

place in the whole country where Catholics have been since the Re≠

Government of Duke Christian Ludwig J., who was a Prince
Jesses of Montmoreney married, and rarely in his

a country that summoned people to request a religious service. But what
for one? In a bad part of the city and

above an e In no church, but only in

a

in the Netherlands, the Jesuits and Catholics=

5

—

4 On Crypto-Catholicism, Jewry, |

Like, have a part: and in general, turn to...
Wherever you want to go, you'll find it everywhere.
hated specter before my eyes, the Negotium ambulans in tenebris, which the Protestant Church called
threatens to devour. Everything is, if one is the one=
gave these men trust, dangerous and suspicious=

tig. Not only the so-called secret society-
squads, as the Freemasons' Order, which had previously been around

religion didn't care at all, the order
the so-called Gold and Rosicrucians, the Or:
the divine providence, the Martinists in
France and Mesmer's followers, and what
even more may exist for genera of the same;
but even the society for the preservation of pure
return, and advancement of godliness, which is
to uphold the Lutheran religious order
Griffes according to the Augsburg Confession connect:
det; ſelbſt die Bemühungen die drey Religions=

to unite parties, (which, if they were the same

considered impossible or undesirable by others,
or even considered harmful, nevertheless
N out

a cloister at the cathedral, and in the churchyard
Those on the so-called poor side were allowed to bury their dead.
will be, and in complete silence. Have they been asked about the

More freedoms were granted during that time out of Christian tolerance;
was it deemed necessary to provide them with a school?

—

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N

believe that the small part of the Catholic population under

thanen not without lessons grew up, that I don't know.
That the wise and excellent ruler of my fatherland
a seminary, a cozy nest in Missibnen, a
To allow the establishment of a Jesuit school in his country
"Should," is unbelievable, and it is the matter of the insightful.
len Minister diesees Fürsten, diefenigen, die der Meklen≈

burgian government and the country that has existed since the resurrection

mation has always kept itself pure, this disgrace
to hang up, to account for this.

Proselytizing and soliciting. 5

can flow from purely intentional reasons :) even the
Tolerance is suspicious, and the gentler, more honest ones...

Attitudes of Catholics, which one might call dm

The process of the wise Joseph in the Imperial
and other states against the protesters,
are basically nothing more than secret swindlers≈
gen, through which they try to ensnare us, ver≈
tåtherischye foot traps into which the forglofe Pro≈

—

testant selbst rennen ſo soll. Ja �och Naturalismus is not exempt from this: for even these

favors the Roman Church in its intentions to

To reach. Everything is suspicious, and whoever you are, you must be.
If one wants to, then no one will ultimately lose themselves.
can trust, since one can do so even without knowing it oneself,
in the ropes of the Roman Pope and his

One can go to emirates. Who doesn't notice this?
the Bourignon, the witches everywhere. to
Did you think you could see?

As strange as all this is, and if the
alleged facts are true, not only the
bitterest hatred against Catholics, who are based on a
such a treacherous way to fool the protesters
and those who, according to the entire Imperial Constitution,

to seek to rob people of their rightful religious freedom,

but also even mistrust and division among

to create the protesters themselves, just as strikingly
These news items, when one considers, are from
which side, from which regions, from which=

They write to men. From the state

ten of the Prussian monarchy, whose inhabitants
from one side, long since tolerated

and Protestant sentiments are very advantageous=

drawn, and where from the other side little

The most outrageous attacks on honorism in years,
the wieroden, “the en Ba over the

Bible,

6 Weber Typology≠Catholicism, Jesuitism,

Bible, the annotated edition≠
séting of the NT the investigation into the

Old Testament, on natural religion and
Others of this kind have appeared; from Ber-
lin, where Mr. Lůdke's excellent book about

He wrote about tolerance and freedom of conscience, where...

also naturalists, Jews, Socinians and Frey:
thinkers of all kinds otherwise with the greatest consideration

were treated where WMoses Wendelson the
Judaism with some eighth-word sidebars

ken on Christianity and its symbols
theidigen was allowed; and finally from Mr. Nikolai,

not just the publisher, but also the employee≠
contributor and editor of the reviews of the general

a German library, which boasts *) through
This book, which contains much that is good, but

also strongly promoted Soeinianism, to the German:

to have contributed much to the Enlightenment and
whose Sebaldus Nothancker the intolerance ge≠
white is portrayed in a hateful light, and then
From the authors of the Berlin monthly journal!
If in such areas and from such
Men on secret Kathlieism, Profelys
Gene makers, Jesuitism sighed and cried out,
Everyone who is a Protector and is called a Protector has been warned, and
a kind of Inquisition tribunal
is being built, which is being used with the most fervent service≠
eagerly hunts down anything that is even remotely resembling

could arouse suspicion of treason, and the

suspects or made suspects before fine Fo≠
rum citiet, um ſich gegen die ihnen gemachten 'Ber
Defending one's guilt: This is one of them.

. * our .

5 Sour on wet standing in fine proximity
spelling

If

– –. —— —— ung Fi

“

Prosecutor's office and secret societies. 7

When one reads what the worthy gentleman wrote

Prof. Garve, the esteemed and learned

Mr. Superintendent de Mare es, and others

This news is contrasted with: this is how one can
It is probably impossible to refrain from giving the important reason≠
those with whom this entire pretense was denied
to give the most perfect applause, and s
for chimera, and if one were to put it most mildly

(without regard to the persons from whom it

(originates and is operated) judges, for a trans-

hasty and excessive concern for the well-being
of Protestantism. Yes, if one considers the
Looking at small things, from which one can often derive the
Catholicism tries to pick out what it is, when
It is read that a Protestant preacher

to the burden. and he was considered a secret Catholic.

will be shouted because he in his sermons and Kate≠

Chiſations never of the Catholics either with Na≠
men, still thinking according to their doctrines"); yes, if
even called upon the Apocalypse for help, and from
the same will prove that the animal is from the

Abysses, that which was and is not, and how≠

who will come, and on whose forehead it will be written
Is the name: Secret! Actually, the Jesuits
and the secret societies, as a means of transportation≠
(means of their rule shall be); who will
may contain, the whole pretense for Schwahr≠
to explain a new Gordon route?
On the other hand, consider the bold reliability≠
keit, with which these writers are distinguished from the geh≠
men passages and secrets of the Catholics and Je ≠

suites just like they soon this, soon that means

A 4 on≠

2) So not, as Selert almost said: the heretics stately≠
| ſchendirt. ö
= Berliner onen Du 1786. p. 436. f.

3 On Crypto-Catholicism, Jesuitism, |

to use in order to appeal to the protesters who
to prevent enlightenment, to promote superstition≠
dern, and the protesters right there under the yoke
to bow to the Roman bishop, where one fine
Power was already largely broken, he thought; so it was 0
It is tempting to think that there is indeed 6
"Perhaps not everything is a complete chimera, fonden
at least some of what has been said is based on fact.
can. Moreover, one is involved in these charges with
They acted with an audacity that few
its equal is not found, since it is not merely at
(Leave the waving alone; but really the person≠

has called sons who have become tools of the Ka⸗ f
should be used by tholiks and Jesuits. A
Audacity that expresses the most complete conviction
and must presuppose certainty of what is claimed,
and is able to garner applause. And
Is the situation really as it is described?
Thus, it is the most dangerous thing that could ever exist;
Distrust and suspicion creep in not only between⸗
...to the Protestants and Catholics; but also
between individual members of bourgeois society⸗
scathed, since one understands how the matter is presented;
even without knowing it themselves, to these harms⸗ |
working for chen purposes, and opposed by the papacy |
can be applied.
I myself have had that fate, not only |
fo, like the excellent Lavater, the good Claudius, |
Doctor Urlſperger, Deacon Dreykorn and an⸗ |

those, by the authors of the Berlin monthly
writing, as a secret promoter of Catholicism
eism, but even as a shorn Catholic⸗ |
a priest, and as a fourth-class Jesuit
to be specified, and the Berlin monthly⸗

| ſchrifcſeler baben mich zum ME auf ee
tige

u

geofelpienmarheren amd seh. Social gatherings 2

in a tige Weise, and finally with an intrusiveness, 1005
of the audacity, I hope, one for each
will shine, urged to confront me against this.
to defend the accusations made by them.
That I lacked no weapons, to be completely⸗

to justify oneself against such slander,

Everyone who reads the present scripture will
convincingly understand. Meanwhile, I had told everyone the⸗
So far, only patience and sweat have been needed against attacks.
Conversely: a behavior that not only
My opponents were embarrassed, who only accused me of the cause

hypocritically called for battle in order to...

to be able to pounce on me with greater unbridledness≠
not only that, but certainly also many among my friends
which has bewildered his acquaintances, and which
Perhaps some have been persuaded to ask me where not
to condemn outright, but not my cause
to consider her as good as she really is, at least
to give some credence to those slanderers.
But I have important reasons for this behavior.
I had them, and I now want to share them with my readers.
share.
Already in 1785, when I was not yet

named by name, but only by one -

I knew that I had spoken to Protestant clergymen.
that I, and no other, but myself, meant by it

Be. This was communicated to me from various sources,

and even reported from Berlin, and I would have to
had the desire and time for literary wars; so
I would immediately defend myself against these accusations.
wrote and defended me, especially since even there
Men of renown and learning with their
offered pen and all strong assistance. Abet

I thought it better to remain silent for the time being.

9 in patience to 9 1 iu (just where it is Hans

out of

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10 On Crypto-Catholicism, Jesuitism,
8 \ \

wanted to leave. I hate all literary feuds,
wasting time and effort, and in the end getting…

where they can do nothing else but that, where also
both parties within the limits of decency
Everyone stays. Part of it, however, retains its audience.
My whole soul was already a feather≠
I can't get a vote at all. But with what? (Grudge match)
Should I also get involved with those who...?
how to read the favorable reviews of their scream≠
bereyen saw, everywhere their secret hangers
had been sitting, which was my only right hand;
It is also a law that a few righteous people with
had written to me at the same time against my opponents,
What would be few against so many? I had it

to deal with opponents who were with me back then

were completely unknown, and precisely there, when they were

secret societies, a nasty danger -
raised, under the cover of the Berlin Monthly;

hid the writing, whose two editors were in the≠
would excuse themselves by saying that they only started from≠
They print what you send them. I

One should therefore only fight against opponents who are:

had been masked: that would be too unequal a party
to have been: For what good is it to the innocent,
Medlichen, when he faces fine enemies who are themselves

ter the incognito, like behind an impenetrable

have hidden their shield, with open chest

throws himself back! He is embarking on a high path.

unsafe street where assassins, cowardly and un≠

seen from behind the bush, on his honor

Press arrows. I should deal with opponents.
Ben, whose accidents clearly showed it,
that they definitely wanted to have the last word,

and when they, as Professor Garve experienced this≠
ren, the most egregious reprimands. Nothing further.

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Prosecutors and eminent societies. 11
to counter this, because in the end with ge≠

What residents would call impudence: One sees
It is likely that the author was harassed by Jesuits.
will be. A reasoning that is basically nothing
Says differently than! Think like we do, or we do.
They cry out to you as Jesuits and Jesuit instrument!
Even without knowing it, you can be it! And
Should I surrender myself to opponents to whom the
The most good-natured Orthodox, as little as the most sizzling N
could escape the most heterodox, which was already before:

from the best evidence for consequences of the Pope

Declaring dispensations? — Where did it ever go?
A judge of old and new times, so far?
Furthermore, I had to deal with opponents who had already
provided prior proof that it
They are not at all concerned with truth and integrity
to tbun fen. In November 1785, a friend asked
by me, entirely without my knowledge, out of self-interest≠
I felt my defense was taken over, and to the
Doctor Biester wrote. His letter was a
Purely private; letter, and not for public consumption.
That's right: Dr. Beast made him highly regarded.
known. And how? So that my friend looked for≠
But I complained that one could send his letter
I have misused and distorted. I will not speak out against this.
We'll talk more about it as a result. With such opponents.

Should I get involved? Any justification
would only have offered them new material, from

to pounce on me with something new, to tell me my words
twist, and from the most innocent utterances,

as from the aforementioned letter, new poison to

suck. Every product would provide new food for them.
been. be. Have five to six lines.
Lavater's entire pages were prompted by Nikolai and

with the same new accusations, insults to the
Be: | Ver≈

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12 over dw ah em 3 .

Insults. And who was Doctor?
Beast, the Oberconsiſtorial≈Rath Gedike and

their disguised senders and correspondents, in order to
me in front of the in which they had erected themselves

to be brought before a tribunal and held accountable
Demand? I am subject only to God and my authority.
Account of my faith and my
Guilty of actions; but not of these two me.
nothing to aspiring men and their secret
Familiars. How strikingly unjust, however, and a≈
nem Dr. Juris, und einem Constſtorial≈ Rath, wenn
ibnen noch Recht und Equity theür gewesen
would be, but probably necessary as wrong not un≈
The demand, which was known, was made against the former
fsten right ≈ Principia (Affirmanti incumbit proba-
tio) was directed at me: I was to prove,
that I am not a Jesult! A demand whose
Even the Spanish inquisitors would be ashamed:
the one who is suspected of being Jewish
to prove that he is not Jewish! —
Was it possible, advisable, and proper to deal with such

To let my opponents in? — And what was the
The subject of the feud? A cricket, a swear word.

merey, from whom one could hope, and to the honor

Germany had to hope that it would soon come to an end.
have, and that the shy world the unfounded
would recognize the same thing himself, especially since the

5

Contradictions will eventually become apparent to everyone.

had to. And wasn't one also allowed to hope that
with the tent the secret intentions of all these pros≠

would the cedars discover themselves? In an attempt to...

5 But what was all that raging cry of anguish?
A chimera, a slander, fo pump) that

everyone who knows me even slightly,
anyone who only glances at my writings W

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Proselyte-making and secret society. 13

also immediately the unbelievable and contradictory

had to convincingly see, whereby I therefore think
Emil was able to, as was the case during the Macedonian War

wrote to the Senate: Vos rumores credulitate

veftra non alatis, quorum auctor nemo exſtabit,
Therefore, be completely silent, and everything belongs to God and the
Time was left to chance. But it was more than that.
as mere literary teasing, mere jour⸗

aaliſten⸗tapping, it was an honor and a good one

Mamen destructive, personal, poisonous attack,

a formal pasquill that can no longer be expressed through

a learned feud mediated, but rather to the best of

brought joy and satisfaction to the authorities,

had to be. And such a pasquill, which ever⸗
the man of honor and feeling, if it
sent to IBM, would be returned with reluctance.
Two men attacked me after I had been shown that I was a sinner.
in their monthly publication, which is held in public honor⸗

offices stand. A senior conſtſtorialrat, who with

Tellern, Spalding, Büsching, Silberschlag,
Dietrich sits in a college, and a royal
Librarian, who holds a doctorate in law

Shamelessness of a libelli famofi, and the ancestor⸗

dung, which is based on the diligently participating,
bold dissemination stands, sufficiently known be

I had to! But despite all that, I was still
not mentioned. They wrote it to me right away.
Those friends, that I was meant, were made
It finally got so bad that even the public noticed.
had to fall into disrepair, and I could even do it myself.

various places, the actions taken against me

To rule out failures; I still wasn't like that.
I should have reported it and said...
want to dig; so would opponents of such a kind

The old saying always applies: Qui s'excufe, s accuse?
f against

— N

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14 On Crypto-Catholicism, Jesuitism,

They have asserted against me, for what do they know?
Don't let these people claim everything! and at
The end would still be their way out.
What remained was that I wasn't meant, I

But I suppose I should feel guilty myself. I

So one had to watch patiently until the whole thing was finished.
The measure of intrusiveness is fulfilled and they call me
would. No
But for all these reasons that led me to
When they called for serene silence, another one came
another, who, despite his most earnest desire, nevertheless
would have made it impossible to do anything at all
to oppose these people, and this lies in

the state of my health since March

of last year. I was allowed to do that right away.

flatter that the follies, contradictions and
clumsy advances from my opponents from every

Men of understanding and insight

will be, and would not harm one's honor≠

that, and I immediately had the pleasure of seeing it,

that despite all these things made against me
bold remarks reflect the High Prince's sentiments
House, and of the high ministry, my community,
and all the righteous people against me, the same
they remained as they had been; so I could
But in those illnesses, secret and public:

Liberating cabals should by no means remain unfeeling! My

His health steadily declined. He was only sickly.
I was still able to perform my duties and business,
and finally I fell into a long and difficult
An illness that almost ended my earthly life
would have brought it to an end. To the insightful council
of Mr. Zimmermann's personal mediator in Hanover
of the Lord Court Councillor Richter in Göttingen and on≠

whose deserving men, and the zealous Be≠

| mů̊hun≠
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% .

exercises and insights of my flexible doctors,

of Mr. Court Councillor Hoffmann, and of Mr. Re≠
I owe my gratitude, after God, to the giments feldscheerer Kube.

my recovery, which, however, involved so many

The evil, nourished for months, necessarily very
had to proceed slowly. In this situation
So it was impossible for me to defend myself.
to think, but I had to leave it to God,
even if I should stand, my honor and in

guilt to save, and the malice and lies most

to expose the repugnant. — But here

I ask my readers to pause for a moment.

ten, and what I just learned from my health-related work experience≠
It was said, with another case in parallel to
Places. When Moses Mendelssohn died, it was from

Berlin writers Lavatern and Jacobi

Accusations were made as if they were those who were fine
Intrusive incidents that occurred several years ago

demand on Mendelssohn to convert to Christianity
to confess, and this by virtue of his Kefingen,
the friend of Moses, of Spinozism
He is responsible for the death of this man.
pious Lavater and the noble Jacobi shall≠
ten also executed the Jewish philosopher
ben. And against me, their fellow honorable man, allow≠
ten those enlightened ones, of nothing but virtue,
Religion and righteousness squawking men≠
far worse intrusions that my ge≠
They murdered health, and brought me to the brink of death.
brought near. Where did you stay then, virtue, Re?

Religion, love of humanity, integrity? — Is

this is the product of the pre-existing Enlightenment≠
rung? Certainly, if the Berlin monthly magazine≠
steller and her disguised henchmen dealt with the
Jesuits had connected, all enlightenment was lost.

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a'

to make thoughtful ,so they would have no skill at it≠ |

They can take core measures. A friend who

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first taught me that I was from the Mo≠

that writers meant to be; advised me immediately

to insert an amendment into the monthly publication
to let, and believed that the publishers of the same≠
ben could not refuse to read my reply
to record it too. But my heart wasn't ready for that.
If it had been agreed, my body would have had it too≠
permitted under certain circumstances. Can one say that
"Don't blame the offended," says Mr. Strobl in his
an excellent memorandum, when he argues against the

Journalists who insult him, a cheap one≠

harbors reluctance to express schadenfreude towards him,
Falsehood or at least intentional overreach≠

'seizure suspicious belt; shall he now be from the namely the charlatan who asked him to poison him,

(also request the antidote?)

| As much as I, given all these circumstances
enlightened, was forced to remain silent and still

to behave in a suffering manner; I was by no means like that.

always inclined to do such things, and my honor ever⸗

the reckless journalist and whoever else...

The pen was useless for anything, price
to give. As soon as the pasquill would go far:
diehen s�ei, that one may call me by name
would, and given the audacity I was allowed to do that
my opponents, the longer I remained silent, the more they threatened me.

became bolder, to make sure they were reckoned with; as soon as

I wanted to use those weapons against them,

which means nature and religion, duty and citizenship⸗

to give them security, ia why me
my opponents themselves by the fact that they 8
"E lie
O E. weckbrlins gray monster. Volume VI. No. 17.
| Page 213. |

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Proselytizing and secret societies. 17

They attacked, and justified their actions. That was the way of the

Rightly, the lawsuit in court, as where actually⸗

lich Pasquille and Injurien belong where guilt

and innocence not from the lecture alone and

the party one has, and the shouting already

drawn to the interest of in many ways

journalists and reviewers; but from the cold

depends on a bloody legal investigation. The
The path of publicity always remained unimaginable to me afterwards.
denied. This was the plan I had in mind before≠
had drawn, and from which I also thejeni≠

to my friends, to whom my proven ability so far

Silence in the face of such brazen defamation
inexplicably, he taught. I have no doubt,
that some others in my situation are completely taken aback:

The path would have been taken: but I would have stopped.
After careful consideration, this one was deemed the most appropriate.

As soon as alfo, when I was called by my first name
had, which in the Julius piece of the Berlin Md≠

natsschrift geſchahe, ſchtre ich im Ausgang des

Julius to the court case, and complained to me

in a letter addressed to the late Rönig
Presentation about the Berlin Monthly Journal≠
ler, and asked that they be used as legal proof),

that I am a fourth-class Jesuit, and also

I will incorporate it into my sermons on the priesthood,

be stopped, and if they do not feel such⸗
| | | ren
9 I am well aware that the Exceptio veritatis derives from the
Actione injuriarum in many foci not freed. I was
but not inclined to use such legal loopholes⸗
angle to hide my just cause. No, with
open forehead, and the calm candor that only

who grants innocence, I challenged my opponents themselves to

Provide evidence of their injuries.

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18 On Crypto-Catholicism, Jesuitism,

could, for public and private⸗Enough⸗
They might be condemned. I have...
various precious friends in Berlin, to whom I
I would have recommended supporting my cause,
or from whom I would at least have learned about it
can see under which forum my opponents stood
and who I should turn to. But
so as not to involve a single one of my friends in the game
to bring, and to seek no other assistance than
God and my rights aside, and me on none
I refrained from leaning on people's arms.
ches and sent my presentation *) with a
Letters to the Minister, Count von Hertz.
mountain, and asked him to deliver my complaint to that one
to hand over the forum, under which the defamers
hours). – It is, therefore, as it is for everyone,
Anyone who reads these two pieces will understand that...
Untruth, if in the 89th piece of the Gothai⸗
as was said in the learned newspaper, I had, at

idem Department of Foreign Affairs in
Berlin sued. A falsehood, which goes against the
greater untruths that my opponents tell against
I'm allowed to do something small, but that's why
nor will I let her pass by, because she
probably from one and the same source, as
All the rest, flows. 3
After God, I am first and foremost to my superiors.
Guilty to answer questions. Truth and justice.
must not be afraid to present oneself to the authorities.
to deliver. Moreover, the pious Prince Minis
sterium always treated me with so much kindness,
that I would have been very ungrateful if
I against the same in a personal =
: | and

*) Behlage Lit. A.
**) Appendix Lit. B.

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and the honor of the Princely Service so close≠
a matter in progress, not a guilty trust

I should have proven it. So I taught this.
The Princely Ministry is free from all insults,
which the monthly writers had added to me, and
(from the step I have now taken against it).

I did this entirely voluntarily, without any ulterior motive.

No minister, nor any other person
In Darmstadt, I only saw it from afar.

demands, yes, only to me through my silence his |

expressed surprise. So it is once again...

a malicious untruth, if in the 8th
Stuck of the Gotha Learned Newspapers into the

The world is written into it, the local government

would have ordered me to return within 6 weeks to
to be responsible. No such order, not even one!

Even the most distant hint came to me because of this | 8
men. And the malicious dear lady appears quite visibly.

view of the author of that untruth in the addition,
I would have taken responsibility for myself with six MWo⸗
nate (and according to others six years) time to do so⸗
I prayed, but my prayer was rejected. —

To what wretchedness must slander lead?

who ultimately seeks refuge in a fine setting!
The illness and the death that occurred in August
the great monarch somewhat hampered the

The course of business, and I was able to participate in these transactions.
I didn't receive a prompt reply. When I

but those businesses to be somewhat cleared away
I believed, I wrote, however sick I was, that I was out of the woods.

At the end of September, once again to the minister,
Mr. Count von Hergberg **), to my request

to bring to mind. My friends see here⸗
82 | out,
) Appendix Lit. C. | |
) Plague Lit. D,

20 On Soppto-Ratholicism, denten

that I was by no means as indifferent as
Perhaps some believed it. My [partner] also had
The woman gave her solemn promise if I

should die, yet the matter should by no means decline.

to let go, but also to protect her husband's honor
in the grave against the slander of his opponents
to save, in which you already have a noble German woman,

the worthy Dr. Reiske of Bornum with

proceeded by their glorious example.
I was so happy on the 7th of October, a
(Answer) from the great and deserving Mi⸗

to receive nester, in which the same reported to me,

that He the monthly writers with their responsibility⸗
tung gehört, und dass, da fie sich mit damit auss�uligt,
that she did not intend to offend me⸗
digen, but only let it be printed, what be⸗
already in a printed book against me
They admitted they deserved some leniency, and
I on the way right little against the reach⸗
ten would. But I wanted to file the complaint against
They continued, so they stood under the chamber building.
court, to whom I then submitted my statement of claim,
which he sent back to me, to hand over.

I can't help but mention my readers to biebey on
the low-level quibbles, falsehood and untruth⸗
heiten, which the monthly writers, these before;
excellent enlighteners of the dark human race,

these self-proclaimed friends of truth, these new

Guardians of the Protestant Church, as the Lord intended them
Superintendent de Warces in Dessau is mentioned, and
Their henchmen allowed themselves to be attentive against me.
to do. They are shameless enough, as you can see.
to the responsibility of the enlightened minister

The great king's being drawn, then:
You

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, Appendix Lit. E.

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Peofetptenmacherey und geh. Geſelſchaften. 21

to add, they had not intended to hurt me

to insult me, since I am considered a perjurer
against my church, to which I swore an oath when I

Doctor Theologiä ward, als einen zweideutige N

A man who had so often aroused suspicion, since they

me, a Lutheran preacher, as a

secretly shorn priests, as a Je⸗
Fourth-class suites, which went on missions
to use, and to uncover the most hidden tendrils
this order should know, and as one such
imagined, who only outwardly appeared to be an enlightened Theo⸗
lodge to be affected, but inwardly to the Pope⸗

who is devoted to such things, and secretly promotes them,
whose sermons were not Protestant, and who
to frequently talk about the priesthood in the same places⸗
tire), who therefore governs as confessor of that one⸗

the princely house, from which their queen came

drilling is, and as court preacher in the Princely
seeks to make proselytes at home and at court; there
She would trust me, if she could only do so.
of the Princely House, and my community, yes

to bring honor, good name, bread and happiness≈
They were looking for me, but they didn't intend to find me.
To insult? Honestly, more than insulting!

gen — — the intention to destroy me. I

ask everyone about the letter ä from W and Gefühl, yes

B3 only

o 1 u que e sup e ...

Schlo̊zer's State Gazette, Volume IX, Issue 34.
See p. 195 to read what the Jesuits said against the Abbé
AZBlarer ſich für fügen und Kalumnien ums J. 1781 erlaubt.
They agree so precisely with those who want to see Berlin≈
a monthly writer and her disguised helpers against
I allow myself to agree, as if these latter only by those
ga. copied would be. Who might now be more in the shoe?
be educated in the field of Jesuitism, and according to their doctrine≈
kungs≈ and manner of action ſich gebildet baben, ich oder fie?

1 0

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22 about Crypto-Catholicism, Jesuitism,
only the slightest sense of truth and

Uprightness, whether one considers the attitude and boss≈
Could they drive it higher? And they were ashamed of that.
Men do not trust a minister, like the Lord
Is Count von Hertzberg to be revealed? The:
The boundaries of a scholarly dispute are far from equal.

excessive personal attacks, insults≈

Allegations and suspicions were not insults.
Diggings? What do these men have to do?

to make a concept of insults? And
with such unrestrained, cheeky mischief, woll≈

However, the monthly writers did not intend to
Did they have the nerve to insult me? To such elen≈

the excuses, whose untruth and falsehood≈
Give them their own conscience, if it isn't already there.

had been completely calloused, would have advanced
two men attacked, one of whom
a teacher of youth and chief Consistory
Rath, and the other Doctor of Rights and Kb:
The local librarian is. Oh times! Oh customs! o
Enlightenment, what kind of game of chance will be played with you
driven?!

These two men further apologized.
with the king's minister, that they only

to have printed what has already been in another

had stood against me in a printed book.
— This should specifically target the failures that
the disguised author of Anti-Wicaise, about which

I will speak at length below, against myself

had done. And would the Berlin monthly≈
writers made their attacks on me later,

as the disguised author of Anti Nicaise, has≈
ten fie only print what they in the≈
found themselves, and added nothing of the rest≈

than; so they would be the truth, which they had,
\ | if

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nn and geh. Gefolſhaften. 23

If their pre-emptive glimpses are to be believed, then

It should be dear, in that respect remaining true. However,
even before the first part of Anti-Wicaise was published
(had appeared), they had already lost all their courage≠

a suspicious man who lives in secret society

companies were preoccupied with a secret Jesus≠
ten of the fourth grade, who also in his sermons
to speak of the priesthood, to describe; they

will unleashed on me, to see me as a two-faced devil≠

either themselves, or their anonymous submitter,

here, when that writer slandered me, and
far more than the same from the mire of their own ravages
brought forth with a coarse heart against me, and what
this writer mainly in the second part
his already apparent bias
written little work, addressing Jesuitism,

What is brought against me is nothing other than a
evil plant on the corrupted soil of Berlin≠
grew up in a monthly magazine, or was raised.

They had by no means simply had it printed, what was already written against me in a printed book

stood, but the excellent minister with
I was completely misled by my false expectations. How

Those men who deserve much faith now do so.
have already come so far as not to be ensnared by such a vine

to be ashamed. That's what the honest, unbiased ones find.
Men who value the truth and the well-being of
The Protestant Church is so passionate about this! How

BB4 - lots

9 The first part of the an is in January 1786. and
the second part in June 1786. from Leipzig to the Frank≈

further bookstores were sent, and already in

Janner≈ and August≈ Piece 1785. find all these Verun≈
Insults were leveled against me in the monthly journal
have been, which I mentioned earlier babe. a

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Mail carriers had already been doing this for a long time:

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TEN

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blatant untruths and the most malicious underhanded tactics

.

to promise such men who are devoted to their passion
and hypothesis hunting, the feeling of truth

and inner conviction over all concerns:

capable of sacrificing?

From one of the secret followers of the Ber:

The liner Monatsschriftsteller writes himself undisputedly
the 88th and so on piece of the Gotha

The newspaper reported that I was at the

Department of Foreign Affairs sued
bätte, but referred to the Higher Regional Court every now and then≠
sen sey. That I am not at the department of the
I have already complained about foreign affairs.

as previously demonstrated. But now read the letter of the
To the Count of Sertzberg, to me, sub Tir. E.

And where is my rejection? The noble one
The minister believes that through the untruths of the Mo≠
writers, as if they only had what was already known from
have been printed elsewhere, have them reprinted,
I overlooked the fact that I was on the path of the serf
nothing could be done against them; he believes,
that they deserved some leniency, since they were he≠
clarifies, they had not intended to hurt me
to offend. But he shows me (why I
(had explicitly requested) if I nevertheless the
Wanted to take things further, the Inju≠ forum
Riants, namely the Chamber Court, and sends
return my statement of claim to me so that I can present it to the commissioner.
to hand over the main dishes. — That is my
Rejection from the Department of Foreign Affairs
driving, and my reference to the Chamber Court≠

Right! – Isn't it sad, and a great
Proof of the decline of morals and religion≠

region, when you can't take a step without stepping on

A citizen can expect a great deal of security in this state.

x

to

23 —— –

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to push? And they dare to do that, poor German!
land, your enlighteners, your alleged self-proclaimed≠
call Zion's Watchmen 5

Even before I read the pre-planned letter of the...
Mr. Minister, Count von Herzberg, who from
dated October ten, I could obtain it, I wrote

on the day of October of the current reigning king

–

Proselyte makers and secret societies. 25.

Your Majesty, as Most High, to whom I personally

I am known to be fortunate enough to have the grace of being granted the gift of grace.

had Most Highnesses themselves at their presence≈
s�enheit in Mietau, and in the year 1785 in Berlin,
where I sent you a letter from the Hereditary Prince≈
Zen von Hessen≈Darmstadt Your Serene Highness one
handed over, to be allowed to serve. Both meals.

baben the jezzige large and of fine people from

I prayed that the monarch would grant me many graces;
know, even what I know from my meager literature:

ſchen's work published in print, graciously on≈

taken. I would therefore consider it my duty,

to the monarch for his accession to the throne, my under≈
to lay the most heartfelt congratulations at their feet. In

To this letter I added the request to continue:
duration of royal grace, in addition: I would
also add protection against the Berliners
Monthly writer and specifically Dr.
Beasts, who innocently mistook me for Frey≈
måur, ǒffentlich des Jeſuitismus beſschuldi≈

get, and all my temporal luck to un ·
I searched for the trench. Because I immediately found it in
the unlockings of the masonry my peace≈

I found a way, but I have so little.

the slightest trace of Jesuitism, as the

Naturalism and Socinianism therein

encountered. But since I already knew this thing

handed over to the courts of Your Majesty, fo 3
f B77 4—ů i

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s

I, trusting in the well-known Prussian

Justice proceedings calmly conclude:
against. I am not concealing this step, not at all.
than any other I had called for defense

I have done something to wound my honor; I have also done so

No cause. What I wanted to achieve with this was...
was this the only one that had already been presented to the monarch before≠

to teach so that I can adhere to the highest

The person could turn to the same if one were to oppose it.

| All expectation should deny me the matter

to be examined in court. Certainly, anyone who does not

He is reluctant to present his case to any judge,
to have them examined, it doesn't have to be with that.

To be badly off. The secret cabal's

I leave the doing to others. My soul is open;
And there will surely come a time when everything is disguised.

and veil, even if it were under the most glorious...
Blankets wrapped, pick up, and the man as if

he is inwardly, but not how he is through hypocrisy,
Beautiful words, and one's own preconception of right≠
Creativity and zeal for truth and enlightenment
wants to appear, will be seen, Ä

Soon after I wrote this letter,

I would receive the one from the Count of Herz:

5

mountain, and since I now knew where I was going
I would have had to turn to them with my complaint, and already
I could see what miserable makeshift solutions my
Opponents took refuge; so I turned (mid).
with a new, modified, and more detailed

Statement of claim, in which I based my argument on the first one,

to the Royal Chamber Court). Informed of this.

I also visited the local Princely Ministry."

Next, I would consider it my duty to the Lord
N 3 | | Grafen

.) S. Beylage Lit. F. | |
9 S. Appendix Lit. G.

— 9,
.

Pioſchtennaber and oh Sefnfäaften. 27

Counts of Zertzberg, from my chamber:
Courts establish lawsuit, to be notified immediately≠
(tigen). On November 24th, I received a letter from

gten Nov. dated Reserve **) from the King

The Berlin Chamber Court, in which I
It was announced that my lawsuit against
the monthly writers accepted, and gave me the
Mr. Court Councillor Michaelis as Justice Commissioner
admittedly, I have power of attorney to sever
would have seen and informed, which would also have immediately

Posted by me on November 27th ***

Here my readers can see the reasons,

who destined me to remain silent for so long, as well as

what motivated me to oppose my opponents and
To take the lawful path against slanderers, and

How did such a thing happen to me? Such a thing?
A true and documented narrative

I always wanted to make that clear to the public.
But I say narrative, not justification.
and defense. Because so much respect i

also for the public; so iſt doch unſere Deutz
The constitution is not like that of England.

Not the public, but only my superiors.

can hold me accountable. What would happen then?
to emerge, when in our writing-obsessed times
ten, where the wickedness and insolence of some

N writer has risen to the highest, and where, ever

The more true scholarship decreases, the more
the tiny, inconsiderable scribbles and
Brochures pile up, every man who is married
renåmtern ſits, and fine time fine businesses wid=
one must, should be obliged, to respond to each Ca=
lumnie,
*) Appendix Lit. H,
2% Supplement Lit. J.
*) S. Beylage Lit. K.

“

28 On Spt Sarhaiismu gef;

lumnie, who was a spiteful Stribler against him 180
The public finds it good to spread the word, and on each one;
of the Pasquill, which a wretched hand against him⸗
strikes, as in response to a court indictment before the
"Had to justify and defend the audience?"
That the audience to which these pasquils we
who have scattered me, to his satisfaction
I would receive such a message from myself, let
I in the 9th piece of the Gotha newspaper one
move, as soon as I see them in the same against me⸗
I had read scattered untruths. I explain.
but at the same time, and my unbiased readers will
it from what I have told them so far, by itself
to realize that hasty advice and judgment are not the best course of action.
of the anonymous writer in the 89th piece
the Gotha newspaper, which itself spread its
who concludes with blatant untruths: It would
better and much to be desired if Lord
Starck preferred to remain in the face of everything
I might defend the public! I'm afraid to do that.
I like it. I'm old enough to advise myself,
However, I take it from everyone to whom I openly go—
can look at the view, gratefully accepting any advice, not
'but from a masked man who, if you look at him
Even when he lifts the visor, he still hasn't gotten out.
who dares to go incognito, namely from the
minor cause, because he was pursuing his intrusive revenge
had prefaced it with a blatant lie, in which ti:
one immediately recognizes the fine consortium that
who swore my downfall. Before I could even:
had taken the path I had chosen after the
to necessarily address the entire situation
I had to, could, and wanted to do something like that too:
do not give the message to the public, and
after I took that path 3 * ö .
U.N

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Proselytizing and secret societies. = 9

and I was allowed, as is easy to see, to follow the course
Do not prejudge the matter in court for the time being. In⸗
The audience now receives that in between
from me, what I had promised to present to him,
a convoluted narrative, which was told by the Berliners
Monthly writers, their assistants, partners and
Unfounded accusations made against me by affiliates

and added highly sensitive insults
and what I can do to save my honor and
I could and had to do innocent things, even after
I have done with my strength. But it receives auth
The audience simultaneously receives a detailed discussion of the
Question: What of the alleged efforts
of Catholics and Jesuits to the detriment of the
| To maintain Protestantism, which I found helpful at that time ≠
Work was so close to the path, and which I considered
a provost. Perhaps theologians were expecting≠
tet – – and could rightly expect en. 22

Over 10 alleged crypto≠
Catholicism.

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2

The penultimate century, as is well known, ended
with a tragedy to which the theologian and the
Historian of church history, still
| nothing but with sadness and regret:
can see backs, namely with the so-called

Crypto-Caboiniian unrest, which occurred around the year

g 1570. by Peucern, Melanchthon's in-law≠
son, and various theologians on both
Universities of Wittenberg and Leipzig were excited≠
den. Absences, expulsions and kite
various theologians, Peucers long

| un

30 about the alleged Ktypto≠

difficult and harsh captivity, and finally

The consequences of Chancellor Crell's beheading were

this unfortunate dispute, which also caused many
internal, fierce disputes within the Lutheran Church

which drew the spirits of the two Protestants fchen Kitchen, the Lutheran and Reformed, still

further and further apart, and even the

The Reformed Church has grown noticeably faster.

dern helped. However, this whole dispute is so sad.

fo wol in Ans�espekt der Mann er führung wurde,

than in view of its effects and consequences;

So, the opponents of so-called crypto profit from this!

Some apology to Calvinists. Those times

Those were the times of lively polemics; people⸗

Friendly tolerance, Christian forbearance was a

Virtue, which is still very much unheard of among theologians

was known, and which one could not easily practice,
without arousing suspicion. Luther's zeal

against the Sacramentarians, as he called the friends Zwing⸗

The practice of referring to li's and Calvin's still rested on

fine students to the fullest extent. But it wasn't

A secret hunt for the squirrels was launched; no one felt it.

Following all possible traces of Calvinism, I reached for

every weak, insignificant and unfounded |

Appearances arose, and made falsehoods into truths.

Things, realities from appearances, from uncertainty⸗

Certainty in matters of doubt and doubt. Man

did not argue until there was sufficient reason

had. In the stereoma and various others:

The writings apparently contained the teachings of Re;

formed by the person of Christ and the holy 9

The Eucharist was favored. The exorcism, in which

Back then, people were very hung up, were taken away, a

new catechisms favoring the reformed doctrine≠ 2

mus, yes, a new edition of the Bible with annotations

| kungen,

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121

Kathoftism. 3
The sentences that had the same purpose became one.

led, and other such steps were taken≠
men, who are the followers of pure Lutheranism

Teaching term, also probably in better and milder terms.

The times could have been worrying. 9. The
The Lutheran Church has probably existed for more than one year.
founded half a century ago and had its
ardent followers; but Luther's collaborators at
Reformation works, Melanchthon, had after
his death in the later editions of the
amended Augsburg Confession and distinguished≠
lich of the Corporis Doctrinæ, the reformed dehr≠

concept of the person of Christ and the holy evening
once very kindly declared, and Melanchthon's
'Students and friends were certainly no less

more numerous than Luther's. Sadly, that's something.
her humer that crypto, Calvinist dispute was, so
few

) And yet Mr. Nikolai mentions Appendix Volume VII, p. 133

It's just a spectre of crypto-Calvinism, which
the Electorate of Saxony was plunged into panic and fear

babe. But he considers his crypto-Catholicism to be fo
true, and the danger to the poor protesters was so extreme⸗
so large and present that no human being could see it anymore.
fiber is, even without knowing it, from the Jesuits ges
to be swindled. But there were still facts there.
available; but here nothing but long-known, only fresh
applied things, which are partly in the nature of the Ka⸗
Tholian religion, probably also in earlier times
could have an even stronger effect; or they are slanders,
Untruths, baseless assumptions, twisting of words⸗
gen and letter hunting. Even if one also Mr. Nikolai
could not be suspected of any particular intentions that determined him,
this terrible bogeyman to terrorize the weak
and to provoke the anger of the reasonable, one would have to
Regarding those statements about the crypto⸗Calvi⸗
nism has come to the conclusion that it is the case with him
(puen můsse.

32 5 About the alleged crypto⸗ j

There was little that was strange in deniselben and the dabcy,
performances that have taken place in our time of ge⸗
'moderate thinking men' will be disapproved of,
have in the times, the people, and the situation
My sincere apologies for everything.

This is not the case with the alleged |
Crypto⸗ Catholicism, on which now at the end:
course of the present century by Mr.
Nikolai, the editor of the Berlin Monthly⸗
Writing and her accomplices are being hunted down.
A Kezzer hunt, which, frankly, as far as I know, still
for not a single one of the attacked and inmates⸗
They considered the adverse consequences that had resulted from that
Crypto⸗Calvinist dispute had, and that too
with a reasonable and moderate way of thinking
the regents are difficult to procure, but about
which our descendants will inherit far more than just...
to shrug their shoulders and shake their heads;
Because what one should never expect, what ever:
a man who cannot read the writings that are in
all hands find, could convince, for a mare⸗
cen would maintain that one in our enlightened
Times when the old spirit of discord among Pros 0
to decline among Christians and Catholics, and
Both parties should be milder and more honest towards each other.
the thinking and acting, the extinguished fire of |

new things are being stirred up, dangerous for Catholics and for us
'Between the appearance of tolerance, a hidden tendril: |
measures, traversed all regions of Germany
and weathered to trace the once discovered≠

posed, and probably in George Gordon's .
To find the hypothesis generated first by the head,
eagerly grabbed what he had found, and decorated it.
and now the self-invented phantom of the world before
eyes alerted to terrible dangers 9

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Catholicism. 33

Hatred and a spirit of persecution among the dissenting

Partheyen scattered anew, and the Prote≠
stantiseen communities themselves mistrust and suspicion≠
live against their teachers and among themselves≠

flőßen s�ucht, diese süschliche Erection we experience

in our times, where every young man already from:
clarification is black and wiser and cleverer than his

believes himself to be an older ancestor.

If one considers the entire literary, religious and
political situation of the protesters and the procurement≠

The work of Catholicism in our times; so it is

Perhaps nothing is more baseless than that pretense which is made by
Mr. Nikolai and the authors of the Berlin
Monthly magazine with highly studied anxiety on

all noise places, is announced, and the fear,

They, they may know best what kind of... °
Reasons to try to teach the protesters,

very untimely, if not entirely unfounded. One
is afraid of a ghost that either doesn't exist at all
not eristed, or where it should exist, very little
or can't hurt at all. I'd like to...
There is a reason why our enlightenment is not yet complete.
has come far more than some enlightenment enthusiasts
Writers might wish it: for if we
the degree of their desired degree≠
Had the Enlightenment been achieved, it would certainly have been possible to
very little of our entire Christianity remains
stay. Our great Enlightenment thinkers have already

the deity Christ, whose dear teachings are to every Christian

of satisfaction and several other pieces

>

'attempted to rationalize away our religion, and after

their intentions to be properly enlightened protesters,
Christianity had to descend into a barren rationality≠
religion, or to say outright, in the Na≠

| Turalism will be undone. But have we

8 equals

eo

Thank goodness for this dizzying height! Not yet.

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U 5 1

34 about the alleged crypto≠

achieved, and is also, as long as true and
thorough theological scholarship among us

We have little hope of receiving it; that's how we are.
but certainly not so enlightened that it is so easy

It would be necessary to concern the Roman theology with

find our way in, and Protestantism under
They will dig, and collapse. None of it.

what Lutheran theologians formerly called

The concerns about crypto-Calvinism are not without reason.

made, finds in our times in view of the

Catholicism instead. Not a single one of our theologians.

gen of reputation and its pupil, has still

declared to the advantage of Catholicism, as by
Melanchthon, the Wittenberg and Leipzig

what happened to theologians with regard to Calvinism,
and what one can thankfully cite, and which proved to be

sought to reflect the facts to the public,

I will bring it into the light later. In no one's way.
The number of our religious books is, as it was back then with
the Augsburg Confession and the Corpore
doctrinae happened, the least of which happened to Catholicism
Nowhere has a beneficial change been made.

One incorporates Catholic customs into the service of God.

led, or such a change to Bor
part of this religious party undertaken, as with
what happened to the exorcism back then. Luther's Kas
Techism is still present in all our schools, little≠

Religious education serves as the foundation. We
Unfortunately, some Bibles have annotations that...
Socinianism and Naturalism favor,

and against which none of our new Zion has yet
guard warned from his vantage point whether

They are no less concerned with Protestantism≠
dig; but not a single one with remarks yet.

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to the benefit of Catholicism. In short, everything that
the theologians of the penultimate century to that

The crypto-Calvinist dispute is justified, according to the state.
genwårtig in Anszte der Kathiken nicht szt;

and yet a crypto-Catholic dispute is now taking place

aroused in our times, which is no less of a concern

makes, and the protesters are met with fear≈

freedom from the secret machinations of the Catholics,

with whom they had lived in considerable peace for a long time,
warned, as if the nooses were already around us all

thrown their necks, which subjected us to the yoke of the

should force the Roman bishop.

Not a single age was, if truly the≈
Similar secret machinations exist, for example:
Managing such a project is more inappropriate than that
present, and if ever Kezzerjåger and Inquiſi≈
tormentors were dismissed with pity and contempt.
They will earn, that's how it is now. We still have free time.
not the sciences and scholarship
Heights reached below us that they could have reached≈
ten; but that is also undeniably certain, that
in all disciplines of learning in our times

Extraordinary progress has been made, and

Name a century that is represented in this piece
How can it be compared to ours? I'm far from it.
far from being a single honest party, they
Bite as much as you like, deliberately trying to insult. Who
but only something to do with church history and be≈
especially known for the history of religious thought

I hope he will applaud me in this.

that times in which sciences and learning≈
samsity flourishes in all subjects, and in which
man so very endeavored to understand human understanding
to cultivate more and more than in the uncertain times, certainly

For superstition, no 0, Epoch 8

| C 2 | ie

36 About the alleged crypto≈

Most striking, the human verse

unbearable conditions, and a healthy script≈
explanation of contradictory doctrines that the Catholic Church...
Lieism contains, if one only considers its essence.
knows the history of its creation to some extent, such a time≈
to which they owe their existence, in which the knowledge≈

—

companies had already fallen into disrepair, the human

liche Verſt ſt sein Freiheit bünheit und ſt schon ge≈
It was necessary to subordinate subtle insights to the authority.
throw. Is it to be feared that the protesters,
who are accustomed from childhood to their understanding
to use oneself, and in which philosophy,
Church history, criticism of the Bible, such a high level
which has reached perfection, so easily to Ka:
tholicism could be seduced? Before you
it can bring us to Roman theology
To be inclined to do so, one must first give us our whole≈
our learned knowledge, indeed even our reason, gone≈
have conjured: for despite all the effort that one
If you wanted to use it, it would always be completely unobtrusive≈
Windy obstacles lie in the way. We know
exactly the origin story of the incorrect doctrine≈
Sentences of the Roman Church, their inventors know,
and their intentions, the sources from which they are derived
exhausted, the means by which one supports them
and generally speaking: it is probably to be thought that

They should be confused and in such great danger, all of this.

to abandon, and the teachings of the Roman Church
To bestow our applause? The great Propugna≈
culum of this church of its unity, and that it
always thought and believed that way, when they were still on the

Coneilium believed to be Trident, a pretense,
which used to shock many a protester when
one told him about the alleged changes in his
The Church in its teachings, and the alleged un

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Catholicism .. 37

and 8 of the Roman church Porstell≈ |
te, is through diligent study of the so-called Kir≈

Chenvaeter collapsed, since it was for anyone who only

something known with the history of the doctrines,
It is obvious that immutability and completeness are not possible.
Harmony in thinking about doctrines among the
The Church Fathers never imagined that faith
false and alleged miracles and wonders≈
cures of some former patrons, 'dangerous
was, even took the Lipfius himself, is
under the protection of ignorance and barbarity
It has grown so large, and can't possibly fit any more into our
Times to make one's luck, when better insights into
the art of medicine and physics so much the preponderance |

Keep it, baben. The shining one. Dtenft of the Romans≈

The church, so much that is captivating and alluring

he may always have, and so he leads many a pro;
testanten ebedem won, is as a such be≈
knows, who borrowed almost everything from paganism,
which of Middleton, Sambergers and me
self *), clearly demonstrated. According to our
the entire literary situation is affected; so our pros
The Protestant Church is not in such danger as

us: our new self-appointed Zionist guardians
they want; and would the Catholics really have one?
They designed such a project, but they had no [equipment] for it.
ae, d time can select than the against≈
Wise people, who make our whole situation
We couldn't possibly develop such a project.
throw, and only people “who are so little un≈
fere: Beſchaffenbeit und diejentge des Kathleidmus
They could know each other because of such a project, if.
1. The host would be designed; to be anxious, fire
Call C. 3 E,

5 S. my treatise de :Tralatitäis.ex Gencilifme in ae |

: gionem. Chriftianam.

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7

35 About the alleged crypto≈
call out, and urge all protesters to delete
to come to Berbey. Ä
I am far from being all that
to keep true enlightenment in the hallway, which is what they tell us |
who wants to sell, and all those steps
in cheap ones, which one finds in theological thinking un≈
made times like this: otherwise I would have had to too
to condone the denial of such doctrines, which I
Ah, my present convictions forever
dearer than the doctrine of the divinity of Christ,
of the satisfaction, and of the deity of
holy, spirits; though I might be ashamed,
to condemn the one who without evil intent
to be unable to be convinced of these truths≈
No one believes that. But those steps prove otherwise.
clearly that the relapse to the Roman Church in
Our times are far more difficult than before. Who
Among ourselves, only some agree on so-called enlightenment:
Making a considerable claim, he thinks about the inspiration of
Bible, Symbola and symbolic books, Erb≈
find, pain test, deputy enough≈
thuung, eternity of hellish punishments and other re≈
kigionss�azze completely different: than in the previous yearbun≈
derte, yes, even at the beginning of the present, Lau≈
'ter further distances from the Roman church.
And now that we have that which is still our base

They believed and assumed, to believe and to believe≠
Since we can hardly decide, we should in
It is dangerous to believe and accept that,
which was already indigestible to them? We hold
the inscription of the symbolic books for Ges a
knowledge compulsion, for an obstacle of Christian and
Beological freedom of thought, and we do not know
enough to block it; and should be in danger
be, us the pronouncements of the Coneilien, and =
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To subjugate the Church? We are raiding our
Liturgists, with all their might, improve them, and
They seek more usefulness and the spirit of the Prote≠
to adapt stanism to our times;

and should be in danger of the mess that our
Fathers who swept away their ancestry, to see them reintroduced?

We called our clergy for what they actually do.

lich find, for public teachers, see the office of
Key, on which our ancestors still rely. So much

too good deeds, for an exaggerated presumption of
And our former private confession, it'll be alright.
in most places involved in preparation≠
delt, worůber zu Schadens Zeiten far so viel Lermens
was; and we were to be in danger, the Roman
Is hierarchy being reintroduced into our society? Who
Can anyone do anything but laugh? No old woman.
* believe something like that). — But maybe it was

| C 4 | self

9 Even Mr. Nikolai sometimes seems to think something like this.
not wanting to believe it. ZE when he is in his travels
4. B. Page 691. in the note where he talks about the,
Catholics who went out for one of the Protestants⸗
hold the Kezzerische Parthey, and they, again with
want to unite, quite rightly claimed, the good ones
People didn't know that the protesters had been around for 200 years.
about the things one discusses in the Catholic Church
No matter how seriously the church argues, they are gone, and their
Focus your attention on completely different objects.
But if we are so far ahead, why should we
no longer fear spiderwebs, which have long since disappeared here⸗

Catholicism. 39
| still far unbearable coercion of the Roman

Is he stupid enough? Mr. Nikolai speaks even more ignorantly when: -

er B. 5. Page 166. uon deu verſschiedenen partheien ſelbſt
Among Catholics, one says: It would give birth to a completely unique Li⸗

literature. to understand their squabbles, for a project⸗
But they didn't do much more than Turpi's labor inep-
tiarum; for everything depends on the principles

a dee

* 1 5
40 About the alleged crypto⸗

sabst dies Weiretführen (chen katbolischer und jefui⸗
Table plan. Because according to the one listed below.
| \ - ' . o Beech 5

the catbolics are to be mobilized or united, de⸗
The protestants already recognized the inaccuracy and futility of the situation.
They had recognized it for 280 years, and then page 167. very
correctly judges: "It must be said to every protester that..."
v gerå̊umt ſschein, dass die Katholischen so kurzs�sichtig ſisten,
, to imagine that they now have a small part of
“To publicly speak truths that we have long known and
"said; so they would now have such a great advantage"
"Before us, that we would have to go to them over here. They
They forgot that they were truly knowledgeable in theology.

"Over 200 years behind us, we find that we, on the other hand, over
"200 years of Lana through many thed-logical squabbles and
“Theological investigations, our views on…”
“have clarified and educated, and thereby preempted them≠
come find. This education, of which the Catholics,
"As can be seen from her new writings, not at all the
"We cannot teach that we have the slightest understanding,
"and don't want to." But if Mr. Nikolai immediately
continues and claims that precisely because
the Catholics had no concept of any of this, they
would be misled into believing we could and should
with them, not unite with us; so may that
Perhaps they might be true. But how can people who are not |
once of our strength, our education, our |
to have learned knowledge and the appropriate concepts, such as |
can they ever become dangerous to us, us who are after |
FH. Nikolai's expression, not losing those qualities
They can! And how could H. Nikolai soon...
On page 174, the concern is raised that we are un≠
They would lose their minds! What contradictions!
Was it really necessary under these circumstances to... N
Trombone to play so high? Does Mr. Niko really believe that?
la, that all our Protestant theologians, Luthera≠ |
ner, and Reformed were all sleeping caps, to whom
he opened his eyes, and they led him to argue with the Pope≠
must call up? In the following text,
Creditiv might be found easily.

U

= nini ³ ³ · . u BE Fe ne a an an De Eee Bu ya

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f Catholicism must. 1 41

Book 9) yes, the Dioteftanten told us
Catholics with far-reaching devotion and intelligence

Lund Exjeſuiten den feinem tiefgelegten, nasewei≠

have a plan to first completely destroy our brains≠

burning, plunging us into a night of superstition and

To dispel doubts, the more securely gained

Having a game makes it easier for us to pull ourselves together, to get into

to gather in a corner, and if we don't
more from yet another knowledge, the fetters of the Roman
Create a hierarchy very easily, and then look for
To make one believe, to create a triangle, a heartfelt desire
say that is beautiful, round as a ball, and F is an even number.

A laughable project, just as if one
'wanted to make someone an atheist beforehand, in order to,

to form Orthodox Christians, and to become advocates of
Free work, to make it all the easier for a despot to
submit! But let's assume it were so; under
Whose flag is this one, the Protestant one?
This dangerous revelation came about

Under the banner of the General German Bi≠

library, also under Mr. Nikolais and finer

Hidden employee privilege. This
Men themselves were probably tools and drives.
feathers of the Jesuits and Catholics? And could
How could it not be without knowing it?
In general, the protesters are found in our

Times that could lead to nothing less than bigotry

inclined to fear that one might well have reason to fear,
Catholicism will be of some concern to you.
find a way. Deichts Inn, Srendenferen, Irreligion,

C 5 are

9. Increase in the system of the world citizen republic.

pi. 252. 259. ff. 265. 272. 288. ff. a book that of the
authors of the Berlin monthly journal as such
is preconfigured, which the an ae ents
bullet bat Inlius 1786. p. 44-3

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= - g

44 about the alleged crypto≠

5 _ pe the main diseases of our century, and

he insightful resentment in the Göttingen last
The ten ads have therefore already been very thoroughly judged.
8 So when he says that not both of this

side, rather than from the side of Deism something
to procure for the Protestant Church).
In the last century,
the concern about the recurring Catholicism≠
Kieism was still somewhat excusable
s�ien, da wirklich ver�idene ehrene Männer≠

taken over by scholarly appointee for the Roman Church≠
men were. The Baron of Boineburg, a
Learned man, Lambeck and Lucas Solstène,

Scioppius, Bertius, Zeife unnius, flower,

Frommius, Pfeiffer, Beſdld, Pråtorius, Nir
bus, Kircher, Scheffler, Sellwig and many
Others went over to the Roman church; into the≠
In contrast, in the 19th century, Kůs�ter and Winckel≠
man, of whom it is known enough what they
motivated him to convert to Catholicism, Pen≠

zel, who left neither the church he had left, nor the

those

“

1 5) But those claims, says the reporter, demand

many and compelling pieces of evidence, such as one can see in big
There wasn't one at all. And even if they were completely full...
lig gegr̊ndet; fo müste eine ſachen mehr
through careful religious education≠

1

become more bitter than through violent and sometimes unhealthy≠
Genuine accusations from Catholics. These can and

will surely sow seeds of mistrust and resentment.
will be, which will cause the greatest disputes and bloody conflicts
produces enterprises. According to our Bemer≠

struggles of the writings and characters of our time

We are far more of a pseudo-Deism, and
the Irx religion, as Catholicism to seek.

S. Göttingen Notices of Learned Matters. 166.

Piece. d. October 16, 1786. N

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u 5 ”
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Ze:

he 4

senige, to which he approached, ran sufficiently and from

which I will say more about later.
I will have: and finally Justice and Ee
card. Freylich could, if it were only about counting.
This list will be further expanded as it arrives.
with flour leader, who only became Atholic, after⸗

Sometimes it was Kurdish again, and then Catholic again.

most recently, on orders for indecent writings

Emperor Charles VI was thrown into prison,
and finally wandered everywhere. Likewise⸗
chen with Ifferstadt, the preacher near Erfurt
being, but deposed because of fine evil life⸗
the. Furthermore with nests, which is due to being schooled⸗
was imprisoned for thefts:
with roots, the fine parish sold and ka⸗
Tholisch ward, and to Ellingen as commissions/
Secretary was appointed, but because of fine Nei!
The drinking vessel was not to be used, and to⸗
He begged; with a bull from Offenbach, which the
Catholics themselves because of their dissolute lives
chased away from Hermannstadt, whereupon he again luthe⸗
rish and then in the Palatinate for the second time katho⸗
liſch became, and to Manheim a citizen's wife
abducted). Did the author of the essay know
about secret proselytizing in Mr. D. Por

ßelts Magazin fire Aufklårung 2nd volume ztes Heft.

p. 362. the special circumstances of these proselytes
Did he not know them, or did he know them and hide them to protect them?
great loss, which plunged the protesters into the⸗
affected by Catholics for centuries,
to make the most apparent of all those who
only looking at numbers and names, although the same
order in which they stand at Sollberg, beybe⸗
hold ii But this much is certain “that the Prote⸗
| stanten

9 Zellberge eye. Since 4. Page 175. f.

14 about the alleged crypto⸗

stanten den Kathiken s�ulche s�anbere. Reubekahrten
when these were the latter, they will gladly be granted and

They didn't really regret their loss. I
But I think that such people don't deserve to be under
the number of those who have been turned away is to be paid.
Did the Catholics really participate in the Nazis?
had more of a share than their own
poor lifestyle and desperate circumstances; fo
Is this bad proof of the good progress?
the proselytizing in our century,
since no one is better than thieves, drunkards,
dissolute and frivolous people.
Please.

The rare transition from interpreting von Werth
| to the Roman church, but clearly shows that
the reasons with which one formerly the prote≈
He didn't know how to attract stalls, not even now. More
fe. stronger than before, But it was a law that it would be

They still lack so much; so do the Protestants.

not those who were sent by the Roman Church
They have been transferred to them. All religious parties
have from the beginning their carefree 3 and
* will never stop. 1
In the last century, verśleden Zn
| Great lords moved the Roman church to Trer
ten. Such were Queen Christing
of Sweden, the Count Palatine Wolfgang Wilhelm
of Palatinate Neuburg, the Landgrave Ernst of Hesse≈
Cassel, Istian Wilhelm Marggraf von Bran;
denburg, Riedrich August, Elector of Saxony!
sen and King of Poland, Johann Friedrich |
Duke of Brunswick and others. In this
centuries, specifically in the first half of the diesel≈
Ben most of all, are also various great lords.
transferred to the church: when in the year
| | een 1740.

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a RR: , ge ' x * . 8 \ 5

17 ro. the Duke Anton Ulrich of Brunswick,
in 1712, Prince Carl Alexander of
Württemberg, 1717. The Electoral Prince of Saxony
Frederick Augustus, 1723. Prince Christian
Ulrich von Wuͤrtemberg⸗Oels, 1746. the Prince
Frederick of the Palatinate, and in the last half
of this century, since there has already been more remediation
gann, only the Duke of Jweybrücken, who re⸗
the greedy Duke of Württemberg, and the Land⸗
dal von Heßen⸗Cassel. But between these
passed this year, and those in the previous year⸗
Bundete is a big difference. Spiritual Wer⸗
They had, apart from temporal intentions, also been interested in the
so-called conversions of these princes had no effect.
wresting share; but if one excludes what
ey occasion of the transfer of Prince Frie⸗
riches of the Palatinate from Father Seedorf ge⸗
written in this century
No more of such conversions, so much learning.
mens than previously made, and from the new Pro⸗
Selytes were given the reasons they allegedly received from the
They should have been convinced of the truth of the Roman doctrine,
It was not presented to the world. No one else came.
in mind, as was probably the case with such gels in the past⸗
Genheit had happened, Colloquia between the Pro⸗
Christians and Catholics, among whom the latter
supported by the court, generally having the last word
had to stop, to put in place. So too had the
The transition of such princes is not at all like⸗
holy influence on the prote ruling in the state⸗
The Constantinian Church. The people and the country were guided by the
Example of the princes not moving the Protestants⸗
must renounce, rather the princes saw themselves as having to
thigt, to provide its subjects with bundled insurance policies to
give that through their crossing a
5 | church

o Fe en ee Eee – Ev.

| de About the alleged typo⸗ P

The Church should not vie for dominion over the land.

and Protestantism should be affected.
Thus, Duke Carl Alexander of Wurtenberg,

who was still a prince in 1712. (became Catholic)

that was, at the start of his government the country⸗
The necessary reversals were in place so that the evangeli⸗
The Jewish religion should remain unaffected throughout the country.

jfölte. A similar one was also from the Duke.

Anton Ulrich von Braunschweig through a special⸗
whose diet happened; likewise in the year 1717
from the King in Poland and Electors to
Saxony by a printed patent dated the 28th
October, in which the estates of Saxony celebrated⸗
It was assured that through the religious community
Change of Prince Frederick Augustus the Luther!
Does religious practice in Saxony have the slightest influence?
should be pregnant. What happened in not so long ago

similar opportunities in Württemberg and Cassel
This happened because care was taken at the last place to ensure that
that the succession in the reformed religion
balten would, and the then hereditary prince himself all
ecclesiastical jurisdiction at the future Re⸗
who had to take office are known to everyone.

knew things. All proselytizing had alfe
the Catholic Church, even among high-ranking people,
not be able to bring the advantage they had hoped for⸗
promised, rather it served to...
Protestant subjects at every step of their
Princes, if he embraces the Catholic religion⸗
had taken to keep a watchful eye and
to secure Protestantism. And the more the

The more rarely the transitions to the Pope occur.
has become a thing. Our Germans also know

+

Princes, if they only refer to their temporal advantages≠

parts

Catholicism. I: 47

tbelle ſeben ER “far too good, how much their pre- ≠
drive through the Reformation to state sovereignty,
Land and fifth place have won *), how much
even the Protestant religion as a culture of its
Lands and for the welfare of their subjects:
carries, and its episcopal rights and everything that pertains to the
juribus circa ſacra belongs, find them far too expensive,
rather than letting all of this be taken away from them again.
to promote Catholicism, monasticism and
Stupidity is spreading again among its subjects≠

fen ; and e a z of . again near oneself≠
m ln |

3 Whoever, for example, might experience a considerable increase in power,
8 Reputation, majesty and revenue yield that our prote≠
The permanent imperial estates owe their existence solely to the Reformation.
have, not already known as a publicist and historian, who
can be derived from v. Meiern Actis Pacis Westphal. & execu-
tionis ejus —Norimbergensis circumstantially instruct. Conf.
IH Böhmer Dissert. de Beneficiis juris auguſtane Confeſs.
Chapter 1 and the priest's explanation of the Protestant
Canon law section. 2nd chap. 11. Faulatim hæc juris pu-
bliei emendatio facta, cui auguſtana Confeſsio eo ipſo oe
ealionem dedit, quod Proceres germanie, libertatem cou-
fcientie propugnantes, fimul induxerit, ut libertatem il»
lam eminentem, qua vt ftarus gaudent, plenius ex anti-
ultatibus & legitimis fontibus eruetunt, & inprimis con»
tra principia juris romani, Statui publico Germaniæ haud.
convenientia, imo & juris canonici, jura ſstatuum admo -
dum diminuentis, defenderent. Euentus felicior dead mo-
tuum, ex teformatione ortorum, tandem jura ſstatuum
sontrouerfa firmauit, & plenius per inſtrumentum Pacis
ita declareauit, ut gravamina religionum aliter non potuer
tint componi, nifi etiam ſimul juribus ſstatuum nova acce-
Deret declaratio & determinatio writes Böhmer in Orat.
Seeul. de meritis auguſtanæ Confefs. in rem juridicam p. 35.

Even the good Cyprian in the teaching on the papacy
Leap. XXI. has long demonstrated that an evangeli≠
fcher Fůrs after the eee not reli
will be possible x

let them nits and folften, that them and their descendants≠
men as thanks for previous care and feeding, about

would grow the head, Certainly whoever believes what≠

Ben, who can fear something like that, doesn't have to fear any of our hay.
have seen Protestant princes, and
little known about its entire constitution.
And how firmly established is Protestantism in Germany?
Imperial constitution through peace treaties, treaties
and laws) founded! All this had to first
torn down, all our princes miserable, blind, and
blos and their subjects have gone mad,
before such a project affects the Protestant religion
to undermine and to support feasible N
could be.

Was this whole literary, religious and political
The situation of Protestantism: the new Inquisitor

known to sitors, (and by people who are our fifth

enlightening the century with its superfluous light≠

(If you want to, you should probably believe it) fo is
The whole outcry of complaints is either pre-feudal boss≠

*

either he's doing something, or there's something behind this supposed zeal.

For the pure ae doctrine, a hidden plan
© the

*) Therefore, when H. Nikolai and associates, now and then

'This too, as a – perhaps once used,
but now to bring up dangerous enticements so that the Pope

would probably consider himself suitable to represent the Protestant princes

to leave the episcopal jurisprudence and other rights, so that...

One can hardly contain one's laughter. Who could be so foolish?
be, by a presumptuous adversary, whose one
Disregarded for centuries, and still today
to allow the possession of things in whose possession
man has long been in the safest way from the world≈

fen it? Of things, melche today's cleverer Katbos _

They themselves no longer like anything from their church leader.

to be usurped, but either the Catholic Lands≈

the owner himself exercises, or at least the one who is afraid of him≈
the bishops,

Catholicism. 49

which one should then execute most skillfully,

if only the protesters themselves were to start talking amongst themselves
one, made himself suspicious, and with the
Catholics are once again being ganged up on, War
But they did not know any of this; so they spoke
Yes, they were unable to cope with things they did not understand.
to get involved in something they were not up to,

and they could only flatter themselves, only with us≈
knowledgeable people with their dangerous premonitions

Ingen to find some entry, meanwhile that

every insightful, unbiased man to their

must laugh at terrible prophecies.
But so little did the protesters after their
the entire current situation from the Catholics to
have feared, and thus unfeasible after the same≠
ben every Catholic plan to the destruction of the same
is, even if it were ever so artificially designed;

They have just as little after the whole ordeal.

to fear the current situation of Catholicism,

Wherever you turn here, you'll find

completely insurmountable obstacles and contradictions,
and everyone who has not yet been frightened and through those
gruesome prophecies not yet taken
Man, I must be amazed how it's possible to do something like that.
To merely pretend to have some degree of faith.
I am very happy to admit what Mr. Nikolai
and the authors of the Berlin monthly journal us
to urge so emphatically, and the latter
even with some effort and erudition
to make it quite clear that one can still

I think among Catholics, as has always been thought,

and that the teachings had not yet been abandoned among them.

ju, that the Roman court had once fine
would like to have power again, and certainly everything on≠
| D |

who≠

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Be: Extra Ecclesiastical Salvation! Gladly give. I.

who might turn to regain possession of the same
to sweep, and generally in a fine whole way of thinking
hasn't changed at all. I'm just as happy to give
also to the point that the spirit of proselytizing the

It is characteristic of Roman Christians that they are our distance≠
The members of their church are reluctant to see us as Key: '

consider each individual individually, and not just each one individually.
from us, but we as a whole would like to ask for their
They might convert some sorts of people. I also want to admit that

It's still not about tolerance in Catholic states

It's not nearly as far along as some people imagine,

yes, even that individual Catholics are subject to manifold
White, even secretly, to make proselytes

have an effect: for I will speak of the Jesuits later.
Especially. But that all Catholics, or the whole
Roman Church, or even just the Germans alone,
with Rome in a secret understanding, to give us the

The noose of papal rule once again over the

to throw one's neck, and to that a community≠
devised a spiteful, secret, malicious plan
Ben should, I can still remember that, despite everything.
Screaming is impossible to convince.

And what is all that which one so very much loves?

tends to do this, and I have admitted it, and one will
Grant me that I am not sparing in admitting things
I was there, what is all this? Are they perhaps...
great, new, unheard-of and unexpected discoveries≠
Kungen? Just a lot of old, misplaced merchandise. Just a lot of things.

which we all knew long ago, and for which we certainly
neither Mr. Nikolai, nor the author of the
The Berlin monthly journal needs to be strengthened in order to...
to announce ourselves with much sighing and crying≈

gen. The Roman Church, in which the human being

| lichen Verſverständnis the bonds of human authority
laid out find where he≈ about the not W
n ö may,

“dee – –”

j

Catholicism. 1

What the councils and church fathers may do
Having been ordered to believe and to teach, would even
no longer be what she is, when she hears the saz.
the only true believer, the only saving one
The church should let the car go. The Greek church,
which are otherwise milder than the Roma in many pieces≈
sche is, and this not only as schismatic, but
even condemned as anti-Christian, yet think in
this piece is no milder, and only those see
as the true believers who can be saved≈
nen, which the conclusions of the vecumenical concise?
accept lies, and belong to her). But may
Should we be surprised by this? Didn't our ancestors...
That's exactly how the Reformed Church thought it.
no more than the Roman one, but only the
Evangelical Lutheran Church for the orthodox
and the only saving ones held). The trade,
formerly among the Prussian theologians ≈ because
Pfeiffer's expression Etiam occurred, and what
especially in the syneretical disputes about
What has been said about this matter is well known.
Even in the religious instruction of children
and books intended for the common man is
This is claimed, and every one of the Lutheran doctrine
distant church indicated as such, in which≈
dear man at least for the sake of fine bliss the åauſ≈
first danger run *), Alone since the Roman
. | There church
) Aruon, Monumens de la foix des Grecs. pag. 427. 381–3885

®*) Apolog. Aug. Conf. Art. de Ecclef, Gatechäfm. maj. Article 3%
My theologian. Lutheri. Loc. 30. f. 16. and Moii Hill
Reform. Loc. 1. Cromayeri Theol., pofit. polem, proaem,
Seckendorf Hist. Lutheraniſmi p. 207. and on 5
2) Grůnberg's correct basic doctrine. pg. 192. fl. Selbſt He.
Nikolai im aten Theile feiner Reifen S. 510. in * I |
belle

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42° liver the alleged crypto⸗

The Church, from the very beginning, has focused solely on this.
Preference granted; is it something new, something on
falling, that she still does this, and in the we⸗

tigen years, since they are too much in Germany

started early, didn't you already get this far?
is to throw away their main ingredient; and that
It will be difficult for that to happen anytime soon. But what about:
Are we losing out in the process? What dangers threaten us?
Because of? The skillful and of fine better. A?
The convinced doctor laughs when the doctor looks at
The stage says that no one but him is the true
Universal medicine, the right oil for deafness
babe: only simpletons can advertise like that
to be moved. So everyone just feels sorry for them a little.
such presumption by a Protestant known for his religion
of the Catholic Church. He knows the true Church.
It is everywhere, and from every people who are God
He who fears and does what is right is at his side:
approved. Even every reasonable individual: '
fdholik will consider that pronouncement of the fine church to be far too...
Maintain strictness, and believe that good is right.
Protectors of Heaven create no less than
be open to him, even if his church also...
Saz has not yet withdrawn. By all
these praises of the Catholics on their own
true-believing, only saving church
Protestantism has been asking for this for centuries now.
the more they are obtained, and the more sensible
Thinking about religion is increasing among us, or
It only survives as it is, the less it will change.
to be procured for us. The more enlightenment and
EN =: 3 LTaole⸗
A popular example from Schlo̊zer's state advertisements for us

to hold up where, as recently as 1717, a Lutheran Con⸗
sisistorial⸗Rath fine religion the only saving one
called bat. | |

Catholicism. 33

Tolerance is beginning to flourish among Catholics,
(and that they have recently made much further progress in this regard,
than in the entire past two centuries,
(No one will deny this) the rarer it becomes
This also includes praising the Church as the sole path to salvation.
will happen, and it would be something completely unnatural and
incomprehensible, that a yes old, embarrassed Argu⸗
ment, which nobody pays attention to anymore, and that by
no reasonable person could understand it anymore.
can, us in our times, the times of Tole⸗
Franz, where we also show the heathens the way to grace
not to deny, dangerous, indeed even more dangerous than
formerly, could be. If only...
Nowadays there are some zealous zealots among the Catholics⸗
like their old, embarrassed principles, still so much
scholastic sophistry in public writings
ruminate; what can these convulsions of the

Will dying bigotry and monasticism harm us?

The Roman court, as I like to believe
will, his whole old way of thinking has not changed,
liked his former rule, over For⸗
states, countries, peoples and consciences of the people
have it again, and will, if only it succeeds.
wanted and could leave no stone unturned.
Who wouldn't readily admit that? To that end...
also really, like the ecclesiastical and civic Ge⸗
History of the previous and present year;
The hundred shows that all forces and means were applied.
But all of this is nothing new, nothing remarkable.
nothing unheard of that is being proclaimed to us here⸗
diget. What has resulted from all these efforts?
Disadvantages of the protesters in the previous and in the⸗
has it been aligned with the centuries? Of course
where Protestantism is not the ruling power
Religion, but only the tolerated one, was much after⸗

| D 3 n theili⸗

“About the alleged rod”

theological · In France, Spain, in Savoy,
in Hungary and other countries of the Austrian
Monarchy, in Salzburg, and in several others
| Places where Catholics had the upper hand,
They pressed the protesters. Also in An≠
This is taking place in Germany, as can be seen from the
Lists that correspond to the application letter of the
Corporis Evangelicorum from 1720 to 1762.
attached find, barked at sufficiently, since one the
Protestants of their churches, preachers, schoolteachers
'and schools deprived of judicial assistance
(e.g., made more difficult). This is the disease of all
Religions where they have violence. If one is a≠
several exceptions to this, and
violent suppression of the other parties
to cause the least amount of debt, that's how it is.
the Lutheran one. And they didn't even in this
centuries, namely 1747, the Reformed in
Jülich and Bergischen committed their acts of violence in
the town of Suckeswagen against the Lutherans.
taken so far that they even used their pulpit, altar,
Church pew and alms box destroyed and them
all imaginable tribulations inflicted." But fo
This is all true, and everyone who only thinks about the newer
who is not entirely inexperienced in church history, far
better than to have only heard it from Mr. Nikolai
and the monthly writers might tell each other
let; what is through all these procedures,
Ä Ä 8 ie

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Oh, Walch's news of the religious complaints in the new one!
First Religious History. Part 1, p. 251 ff. The Zeiniusian
Church History, Vol. 20, p. 4120 ff. and the Weimar
Ada Eccf, Tom. XI — XIV. 8
0 S. Vogt's Eluleit. On the history of religious complaints of
Evangelical Lutheran in Jülich and Berg. Berlin's
— 4748. en Pa

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wa — —

the church, not the patient ones≠
te, but the ruler was, aligned wor≠
The Catholics hated each other because of it.

ter made, and everyone who is in a protestant≠

living in the country has suffered under the oppressions of his,
Living under Catholic rule, a breach of faith≠
who found a new reason, fine religion
to appreciate, and for fine freedom of conscience God
“Praise. And in the end, they didn't even have the
Most princes recognized the disadvantage, which
They, through blind religious zeal, brought their states to power.
what does it add? But what do they all still long for?
Wishes, and diligent fine and coarse effort≠
gen of the Roman court to its old rule
to get back to where they were intended to be? What effect?
They have [they] in England, Denmark, Norway,
Sweden, the United Netherlands, in all
countries and principalities located on the Baltic Sea
Mern, in the states of the Prussian Monarchy,
in Saxony, in so many Protestant princes
Thuringians of the German Reich, and in Switzerland
Produced? None, and despite all the head-scratching,
of the Roman Consistory and its head
None will be produced, even if the
The finest Italian politics designed the plan for this.
would have. The Hildebrandinian century is a≠
I'll be passing by and can't come back to see the
To make proud thoughts effective: Roma caput
mundi, quicquid non poſſidet armis, religione
tenet. For if any age was clumsy
is, the possible Roman hopes of anew
to revive, and thus make the protesters seem as if they were
to terrify us simple children; so
Is it the present moment? Who in these times, where
Emperor Joseph's most unexpected decrees
g D444 to

* 5 ö

re

36 About the alleged crypto≠

to the benefit of the protesters in his states
gives), through scholarship, arts and knowledge≠

He seeks to enlighten his people, monasteries about

monasteries lift up, and the influence of the monks, the

actual militia of the Roman throne, destroyed,

the canals, from which so much used to flow, are now blocked.

*

Money for dispensations and countless other things
Titles streamed into Rome, the bishops into their

to reinstate old rights, to remove all the junk from the
to banish churches, and to make worship simple≠
seeks to make more precious and noble; where a bishop of
Königsgraz combines tolerance with true evangelicalism
Geiste recommends where one can unashamedly go in Vienna.
Interventions by the Popes in the rights of rulers, and the

Means by which they enrich themselves and to

trembles, tries, puts into the light, where Royko Hußens
To become an apologist, and to blame this man.

murder committed against the holy fathers at Costnitz

not only says, but is also allowed to say, where the
Elector of Mainz, the first ecclesiastical Elector
Prince of Germany, monastery abolishes and to Mainz
Protestant teachers with respectable salaries≠
ſezt, where ſalltliche deutniche Erz≠Biſchoͤfe ſich ver≠

some, their rights against the papal nuncia≠

to claim, — — — but why should I

All that, and several other things calculated at great length?

Certainly, anyone who still believes in close proximity in such times
One can dream of dangers, of restoration

the papal power, and subjugation of the pro≈

testers under the same, he does more than just
dreaming. Is it worth remembering that one during a
ſo critiſchen Lage, in whom ſmalen der rͤomi≈

ſche Stul is located, still able to think about the plane,

his rule against the protesters.
9 p. Walch's new religious history Th. IX. p. 6p. f.

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Rate 97

since he didn't even get over: dle through German foreigner
can beitss�inn belebte katholische Deutsche claim?
And if such a plan had been devised, it would not be
the most ridiculous ancient thing that could only lead to
to remember is, and by no one less than by the
To fear protesters? What did they have to do with it?
The Berlin writers believe their readers are so impressed that they
How could they convince them of something like that? What a...
They had to trust the Pu's gullibility.
They had a lot of fun when they were allowed to flatter each other,
with their pretense of finding faith, and the
Protestant church with its watchman's voice in
To inspire fear and terror?
The spirit of proselytizing is pervasive.

gig belonging to the Catholic, and whoever does not know him
fitzt is to be regarded as an exception to the rule.
Even if these exceptions are reduced through education and
Dealing with the protesters is becoming increasingly common
will be: so the rule itself does not hear
up, as long as their church retains the advantage:
lays that she is the only righteous, the only blessed one≠
making it. And this advantage, this claim≠
The Roman Church will certainly not be tung anytime soon.
Let them drive, even if most of their Indi≠
They should think more leniently about it. This
Spirit of proselytizing and conversion≠
addiction, partly the violent oppression≠
towards the Protestants, where they oppose Catholic rule≠
ten were subjected, partly to the milder means.
to their existence, with which one can the Pro≠
sought to lead testaments to the Roman church.
This includes controversial sermons that are openly
contentious discussions between both parties, which
written denials of Protestant doctrine,
the . at the so-called Missio≠
D 5 naria,

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1 5

8 lleber den bloße Krypto≠
-garden, the association projects, the presentation≠ E
as if Protestants and Catholics were not involved.

went farther apart than one would think, Ar≠
Awards of temporal advantages and the like.

to this intention in the previous century to new≠
Burg, Thoren, Rheinfels and several other locations
Holding religious discussions is a well-known thing.
It is also known that the Roman missionaries

Their efforts to convert patrons often failed.

Lungs are. The conversion of Queen Christina

ward, after Arckenholz, by their French

Personal physician Bourdelot, to the Spanish ambassador

Pimentelli and some Jesuits caused... The

Landgrave Ernst of Hesse was converted by the Capuchin≠

ner Valerius Magnus: the Duke Moritz
Wilhelm zu Zeitz the Jesuit Schmelzer: the Her≠

Cardinal Salerno moved from Württemberg—Oels:

Prince Frederick of the Palatinate, the Father
Seedorf, and so many others. Just as well known.
including the written denials of the protestants≠
fchen teaching, and which already in the previous century

begun and continued in this century≠
ten efforts by Protestants and Catholics
to unite with each other, which was discussed last year≠

hundreds of Catholic page Bossuet, Gibbon
of Burgo, the Strasbourg Jesuit Dec, Maim≠
burg, Nicole, Keddius and others, by prote≠

But on the stantic side, Huisseaux, Millketiere, le

5 stories come to our times, the more

Blane, Forbesius and Grotius, and in this
For centuries, the popes Benedict XIII and Clement
XII. Cardinal Quirini, Kastwiz and others,
and from the Protestants, Abbot Wolanus of

Lockum, Fabricius zu Helmstadt and various |

others took part. But the closer one got to the

looks

If one rejects this spirit of proselytizing from
to lose its former strength, and the means
become less effective, which he formerly used.
Not only from Protestant, but even from Ka≈
Tholian 1 one sees the formerly so wholesome
Controversial sermons delivered for a capernade,
for a ridiculous charade that religion
dishonored, and they have already been in various places
prohibited by official decrees. And
Controversial preaching and tolerance find things that lead to
to contrast sharply with the fact that one sees them in our times
...could still allow. The public have also...
all heated arguments have completely ceased, since
one can finally overcome it through experience≈
This proves that they served no other purpose than to both
This would only further inflame their animosity towards each other.
The Catholics' controversial writings have there≈
to serve, the truth of Protestantism in
to set a brighter light, and have without
to provide a particular advantage to Catholics,
sometimes even their authors feel contempt for their
attracted members of his own faith. Everyone
knows what the Jesuit Scheffmacher in Strasbourg knows
in this year against the international doctrine
wrote: Pfaff, Weissmann and La Chapelle
refuted him thoroughly and — the whole thing?
see that he had formerly had in Strasbourg,
(completely deteriorated). With just as little advantage.
have the possible missions to individual projects
testers can work, and not just the wax≈
the cause of true enlightenment in religious matters
among the protesters, but also even more so themselves.
Spreading freethinking, and taste
on Voltaire's and Rousseau's writings and **

; aa: Een „ 7
9) S. Acta Hiſt, Eecleſ,. T. XVII. 203. f.

N/a !

såzen asked for their efforts and attempts to the
Insurmountable obstacles were encountered. The verse

unification projects and the efforts to help the pros
to imagine Catholicism as if
he was not so far removed from the teachings of the Protestants
had separated, and only incorrectly described it to them.
What would they have produced? Certainly very much.
Few conversions, and certainly no harm
the Protestant church, rather, one is simply
This caused the large difference,
who is situated between the two religious parties⸗
det, and how impossible a union between
the more could be donated, the brighter the better.
To set light, and ours both, as the reformed
My eight theologians have thus shown how far
fie the Catholics in thorough theological Ge:
were superior in teaching ability. And the reward the⸗
The peacemaker was that they both agreed.
They became suspicious and hateful. Fabricius,
Wolanus and others among the Protestants ha⸗
Therefore, they had many unpleasant disputes,
and Bossuet prayed by all the praises that were bestowed upon him
fine party because of fine Exyoſition of the Doctrina
catholique gave, but the accusation of many Catholics⸗
Those who like this cannot miss the fact that he has gone too far.
gen sey. So they have all the methods that the Pro⸗
selytenmachergeist ergrif, in Zeiten die ganz an⸗
These were like ours, to whom no fund
their advantage and no particular benefit to us
can bring disadvantages: so we have in our
Times were far less time to procure such things, and
the pitiful cry of our new protestants⸗
The Zion Watchman is a blind man, which makes our
Attention focused on a distant corner, where fine

Fire is, directed, and 1 of the places abs
. 2 “

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Lathotrism. 6861
It should be directed to where most of the sightings are.

| Find it,

But what do the protesters think about our tents?
more lenient with regard to Catholics than before;

From whom did you learn this? From ours.

Enlightenment thinkers and preachers of tolerance! Those were...

mol selsist die. geheimen, es selbst nicht wifsenden,

nad, persecuted by Catholics and Jesuits. Before?
workers, to allow the proselytizing spirit entry into
procure. Or should the Enlightenment perhaps...
and extend tolerance to the point that we naturalists
and allowed the Socinians free rein,
to undermine Christianity, but against a
just as Protestantism in the Roman Empire

legal written religious party of the old

Hatred retained? Peculiar written tolerance!

I will gladly admit that it's about the up:
Clarification and tolerance in the conflicting states
It is still far from being as far along as many imagine.

Viewed up close, all things look...

They look very different from how they appear from a distance.
Conquering an empire is far easier than changing one's mindset.
to change an entire people, and for centuries to come=
through nurtured prejudices that have deep roots=
have beaten, so completely eradicated that they
should not sprout up again here and there,
Such a great and wise ruler as Joseph II is,
For he is a human being, he is not all-powerful, that he
his edicts at the moment of their promulgation
could attribute an effect that occurs after the run

Things are not expected for many years.

can: he is not omnipresent, in order to be everywhere
to bring about the necessary obedience: and where is the

State in which the ordinances of the ruler

and everywhere punctual * will be .
ten

2 About the approaching Sup

| ten? But that in the few years in which

the emperor began to reform, completely except≠
orderly and far exceeding the expectations of all people

N surpassing changes to the advantage of the Aufi

Hardening: undertaken in religious matters; the
No one could deny that. Even
Mr. Nikolai), who so much likes these improvements

to reduce seeks **), must admit this, since

9 Keiſebeſchrübung ster Band. a. 146.
*) If Mr. Nicolai in the Unpang to the VIL. Band fine
Reisen, page 117 ff., against the justified remark
— of Professor Sarve, that he had implemented the reforms of the Emperor

who considers it small and insignificant, wants to defend it, so

He doesn't behave in a way that benefits him at all. Foreword,
when Mr. Sarve says the current improvements must
one can judge with regard to the point from which they
I've gone out, that is, one has to look into how it
what it was like before, and how it is now, and one must see that
Kayser's reforms are considered significant; thus, Mr.
Nikolai this irrefutable saz, how cold water
to run its course, he only assures that he has the expression
not needed that they were small, and continues,

He had shown exactly what the improvements were.
struggles existed, and now it will follow of its own accord whether they were against
Whether what still needs to be done is small or considerable:
He then introduces a completely different sentence, one that does not include the
The speech was given, and is in the same way as that one who,

as a fine friend on yesterday's storm and rain the
praised today's beautiful day, but refused to accept that.
Because there would be far more glorious days in spring. So crooked.
It seems a truth has remained unaddressed for a long time, or how?
Mr. Nikolai, page 129. expresses himself with all sorts of bald
Words were spoken around the Brey. What followed
But one can fully understand when Mr. Nikolai is on page 118.
The Conteyt says: In the year 1781, the power of the
Superstition in Vienna is almost as prevalent as
was there years ago; on the same side
but secured at the bottom of the note, in the first few
gahren

Kahlen. wi 53

he tells us that in Vienna the German picture is after
I was allowed to read Luther's translation, and instead of the Latin one...
The German language was introduced at God's service.
will be led. In Vienna, among Catholics, freedom
to read the Bible, specifically according to the translation.

Luther's! German language in God's service and...

of the Roman Church! Surely those are not
Steps towards subjugation, towards submission to
Rome! — No! It is the first steps towards Rome!
Enlightenment, for the improvement of religion. Would

probably the Reformation among our ancestors
They would have come to this if it weren't for Luther.
had given a German Bible *).
in. the she the * the he rn 8 5

: 1

11 5 an (bretzig — ellic and bell gabte

(Before) superstition would certainly have been very prevalent in Vienna.

much worse than in the year 1781, finally

still page 120. asserts that in the year 1781 truly

the worst kind of rhetoric reigned? So, in that

In the same year, 1781, superstition began to spread in

Vienna is somewhat better than it was thirty years ago; a different⸗
Sometimes it was certainly much better that way; the third time

But it was all over again, the scoundrel Ka⸗ reigned.

tholicism. How can such contradictions be reconciled?
gen? by the fact that Mr. Nixolai page 129 us himself

esöfnet, er hat fein eigen Weise ſte sich sich die Sachen vor⸗

to deliver and present them.

9 Mr. Vikolai himself says in fine travel writings. Volume 3. E.
166. in the note: Luther with translation of the Bible,
with better interpretation of the scriptures and with 'founded reason'

accomplished more than all the Conecilias ever could.
the. — If now the Emperor's subjects Luther
gives the Bible into one's hands; isn't that already quite enough for everyone?
Good enlightenment gained, if that is not the way to achieve it.
to create a different interpretation of steps, space to
to ensure that sound reason finds its rights
and from the crippling of the nuns susücctemme 2

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64 \ about the hot crypto⸗

the; if he did not deliver German prisons to them
Had, some of which still existed in our day, so heartfelt⸗
uplifting, so powerful are they? That priests and stern⸗
Catholics dislike all of that and they...
To prevent intrigues and evasions, that is

very natural, and that they do so alongside, regardless
tet der Toleranz⸗Ediete, ſich elende Ausfälle und
openly permitted pauses against the protestants,
Who will be surprised by this? Should and can the Pre:
However, testimonies are more secure than the holy one.
The monarch himself? — And which state?
The more tolerance there is, the more it has, and with good reason, embraced it.
praised and is with others in it with glorious assistance⸗
Did games precede the Prussian one? And yet
must the Moravians, or so-called Moravians
Brothers, a considerable number of whom are in Berlin,

and those who, according to their confessions, belonged to the Augsburg Confession
Confession, to accept it, from which
author of Sebaldus Nothanker and in the
general German library, as Creutz
Air≈Little bird, and with their lamb theology
(to be shamefully mistreated). I have
I have no particular interest in this matter.
binds people whom I particularly like with my
Convictions of non-harmonious sentences regardless≈

I consider good, pious, quiet Christians, and I

I only had one friend who belonged to them,
whose memory will be forever dear to me, take≈
In loving memory of the late Baron von Schrautenbach;
It is not, in itself, a blatant injustice,
when we are from other religious relatives who are un≈
Ä s�erer DER nad) a nicht en find, for

the
*) Who among others might like the passage in Sebaldus ater B.

p. 28. which is also presented there in copperplate engraving, and where≈
What happens when Wiz falls into the plate without being able to read it without anger?

1

dern, which we ourselves, despite all our boasting of
Enlightenment and tolerance near the weak, or
not as we think 0 not |
Can you afford it? –

From everything I've heard so far about the foges
They called Rrypro-Ratbolicism and the one from
this side allegedly threatens the protesters
Dangers were mentioned, and not merely as reason.
not presented by nement, but through the story

I have confirmed this myself, anyone who either still

not taken up by declamations, or by
the horrible ideas frightened them, or
even for the possible intentions that one might have, after a
some writers, through this assumed

Zeal wants to achieve, is already won, convinced
be that the whole alleged brypto: Bathos

licism is a chimera if. One can only

Assume the following: Either the Catholics ba≈

do they really intend to suppress Protestantism?
to fall, and to act upon it: or it is only * true≈

Probably; or it's not true at all. Is that
the former; so they have done, according to our and their
own religious, literary and political situation,
the most awkward period chosen, which she only
They were able to choose, but their plans are unworkable.
and it is foolish to be afraid of something that
This cannot happen. At least these plans may...
no matter how cleverly conceived, no matter how artificially designed
Being; so much love to us our thoughts and consciences≈
freedom, and all that is what we gain through the

have received the Reformation: we can because of the-

For the plane, remain very calm. Catholicism
had already had something like that before: they had in
Details are poorly aligned and overall nothing is aligned.
are becoming increasingly weak from time to time and 9

E fůhr≈

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66 about the alleged crypto≈
It has become more manageable, and it is therefore ridiculous to
ever-increasing impossibility nevertheless
to cry out about greater dangers. — Is that
second, and is it only likely that the Ka≈
The protesters have similar plans.
to sway them and bring them under the yoke of the Roman
To bow down to the bishop; what is all this other than that?

Hypothesis hunting, by which surely not a single one
A reasonable person should be alarmed / to≠
once he sees that, in all likelihood,
that such a plan could exist, and indeed
existire, but the unique execution of the same
...becomes increasingly unlikely? One would have to be very
to be weak-minded and be completely unaware of the whole situation and situation.
version of our and the Catholic Church no≠
to have a concept when one goes through such a hys
Pothesis should let itself be carried away so far. — Is
But the last part, and the whole pretense, is untrue.
and fiction; so everyone will know where he is going.
everything has to be dismissed, and it must be at the complaint≠
lichen cry of our new Zion's guardians other
Intentions lie hidden, for whose sake the old
Hatred between Catholics and Protestants flares up again
fueled, and among the protesters themselves mischief≠
Trust is scattered. | 5

If you have dealt with uninformed or particularly-
To do things to incited opponents, so
one generally suffers the unfortunate fate that one never≠
until it comes to an end. The most concise reason≠
to conclude that something cannot exist; the beyond≠
most eminent rebukes from history,
They generally employ an important mine
new, wretched But on the contrary; where one ends up
He who believed himself to be the quarrelsome, sees himself again
flung to the first beginning of the same, =

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| Catholicism. ee 5 67
\ a de | 5
fe: start the same stories all over again and

to serve up fairy tales whose baselessness one can see through to them

believed he had irrefutably demonstrated this. Je≠

derman find the truly philosophical reasons be⸗

knows Professor Garve with many affable people⸗

ness and modesty, the hypothesis of the Lord
Nikolai and the Berlin monthly writer
opposite; but instead of thorough, just as philosophical.

sophistical cold-blooded refutations of the same, fin?

det man, on the other hand, nothing but willful mockery⸗

tung *), empty claims of their inadequacy,

and miserable little stories that were once accepted⸗

mene und ausstefite Hypothesese beweissen sund,
Repeated complaints to the point of disgust that sir,

Prof. Garve has neither patience nor desire for this.

Allegedly, he wants to investigate an important matter, yes, so⸗

even personal attacks on this humble, dear one⸗
wealthy scholars who appreciated his personal character

to defame, who is concerned about a good fellow⸗

For the sake of the sheep and the meal, flatter the Catholics⸗
I am, yes, already being bullied by them. I
One should not expect to be treated better.
and never expect it from opponents who

has already allowed himself such rudeness towards me,

+

which exceeds all the limits of a scholarly debate, even before

I countered them with a word, far exceeding expectations.
and me notified, they as columnists and in≠
to formally prosecute jurors in the courts.

9 The author of the essay in Heren D. Poßelt's magazine
Volume 2. Study 3. of the whole for the nicolaitischbiesters
Hypothesis taken, cannot contain itself,
to disapprove of the proceedings against Mr. Barve and

earned, which is how he was dealt with.

Page 361. to say that he did not like the bitter mockery

*

E 2 * But

which hovers above her.

68 'About the alleged crypto≠

But the most obvious thing one might think,

on the whole situation of Protestantism and Catholicism≠
licism 'founded convictions that the:

entire pretense of secret machinations of the
Catholic Church to the ruin of the Protestants

tism unfounded, and of such possible
Machinations, if they should exist, nothing

to be feared, can be opposed, this is

previous projects failed. Controversial sermon≠

ten, Controversial Writings, manifest Papist Mischief
Unions, dispute discussions, union methods rich⸗

ten nothing more; but that's why one makes use of

Just different now, not like those already worn-out ones.

Means. Instead of the former manifest mission⸗
Now, one uses secret naria, to which one e.g.:

not looking at what they find. One uses ge for this:

beie Ges�ollen, sucht die Protestanten⸗
to win them back, to give them a taste of

To instill superstition, miracles, and stupidity,

to plunge them back into the old barbarism; and before⸗

namely, the Jesuits, who are indeed outside⸗
found itself in good standing, but their institute nevertheless continued⸗

ſezzen, and their secret game in secret Geſell⸗
to create and to induce in individual persons. Each
all of this is done in a more secretive and hidden way,
The more dangerous it is, the more dangerous it is, and never before has the

The danger was never as great as it is now. We are
the upright men who use these secret passages
and discover tricks, no effort, work, time

and save costs; we mature and correspond,

to get everything out. We wake up while
that our Protestant teachers were asleep, and was⸗
warn our contemporaries of the terrible danger,

The

–

that one says: We admit that the up to⸗

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= Katpofieiemus: were ee,

| – That would certainly be a matter which
| Many thanks, well-deserved, if only we could first s�as
some other points would be correct,
I. and would have to, whether we should give our new guardians so
Could we trust them properly? We would need to know if they...
even the truth-loving men
would be what they claim to be? The aisles,
which they allowed themselves to do to me, since they were the minister
that the king was deceived suggests that
They don't always hold the truth so dear to their hearts.
I'm lying down. We need to know if it's really not true.
personal hatred mixed in, and their intentions
fo lauter find als ſie vorlegen, was doch ihre hå̊mi⸗
ſchen, down to the low driven personal
Attacks that would suggest otherwise.
And above all, we need to know if they really
These are what they claim to be, namely prostitutes.
stanten / that is evangelical Christians who tell us
s�ere Augsburgſche Confeßion und anderen ſsym⸗
whether to accept Bolish books, or whether they do not
for example, secret naturalists and Socinians
are those who only want to fool us; what a pretext!
wurf ibnen von andern Schriftsteller ſchö̊n gemacht
(is). Yes, we would need to know if they weren't well.
even secret members of parliament and preparers of the
Catholics and Jesuits find. Because through. their
Declamations have made them all so insecure,
that almost nobody dares to do it themselves anymore... One can
yes, according to the claims of their party, without it
to know for themselves, from Catholics and Jesuits: gone⸗
to become worthless, a dry one: stick in her hand.
What can move me to be around a stranger? More
N 1 E 3 f ee) zn

ö 9 3. €. From Mr. Süprrint de marks in ben letters to
f the new guardians of the Protestant Church) and in the
Results on Jacobian and Mendelssian Philosophy.

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70 live the offered crypto≈

to trust more than myself? Even her alleged

Zeal against the papacy and for the Enlightenment

does not completely protect her from this mistrust:
for the Jesuits who continue their institute are

outwardly enemies or rebels against Rome
and yet they secretly cooperate with Rome; yes

Even enlightenment is supposed to be a pitfall that one must avoid.

wants to lay us down. And hasn't one the society
for the advancement of pure doctrine and true God≈

bliss, which leads to the upholding of the eighth luthe≈

has associated itself with the concept of teaching, and whose
"Founder Dr. Urlsperger is, the accusation

made that it was actually a work of secret Je≈
suites fen? Since this society now suspects us≈

made into something one would much rather use for a
Union of strict Lutheran Orthodox
must, and in which there are men who are on our

have sworn by symbolic books; can

other pushy zealots for the

Protestantism is less suspicious if it is based on

Our symbols were not sworn, and so we≠
are partly unknown? These and more
Several points had to be completely perfect first and

be irrefutably cleared up before we

these men for what they seem to be≠
len, namely for eighth Protestant, or proper≠
Lutheran and Reformed churches
no other, which harms all of Christianity≠
concealing wicked intentions, by no Jesuits,

also unknowingly snarled Zion guards and Ingui—

ſrores papiſticæ pravitatis in these ſfo extremely dangerous≠

during times when one doesn't even know oneself
can trust more, can truly hold on.

I don't want to claim that Mr. Nikolai
and the Herten 8 and Gedike and ib: vers
| orge≠

—

— —

|
|
each

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things are a matter of their own 5

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borrowed employees are not protesters; I
I do not want to claim that the Socinians and Wa⸗

turalists and under the guise of enlightening us,

secret tools of Catholicism are found, and

I would be ashamed if I, like the Mo⸗
writer did to me, wanted to ask her,

to prove that they are not. I'm talking about
only according to their own principles, and according to the⸗
s�elin is everything so extremely dangerous and distrustful⸗

made fully so that one can show the greatest zeal for Pro⸗
TESTANTISM and the Enlightenment themselves are viewed with suspicion.

balten must, and security is not far enough away.

can drive. 3
But apart from all this; for I...

I doubt that these points will ever be fully addressed.

Pure ones will be brought forth, and our new Zion⸗
If the guard can clear himself of all suspicion⸗
nen, that, as long as one sees them according to their own reason⸗

ſasͤzzen judged, nothing should remain at all;

Apart from all this, I want to mention the so-called
to investigate facts that can be presented to the public

has foreshadowed. These facts are supposed to reveal

to part, and the great danger in which we are…
The Catholics' feelings are so palpable and

to irrefutably demonstrate that not the slightest

Doubts remain, and the Protestant princes
probably had nothing else to do now but the cat

to drive tholiks from their countries, and their own

a clergyman, whether orthodox or heterododorous
to appear before an Inquisition tribunal, in order to

the machinations of the overt and covert |

To stop the supporters of Rome. 5
I can't say for sure in advance.

that there is anything to this alleged deed:
and that with me, =
xv 5

x =

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72 Uuober the alleged crypto≠

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Perhaps several insightful men will...

weighs more than ten so-called facts. How
some enthusiasts, like some old mothers

Chen knows a hundred little ghost stories.
tell, and present them as facts, for whose certainty⸗

her own experience guarantees, with a trembling voice
to praise! Another sets these facts

his own, since what at first seemed like a good thing to him

ghost seemed, afterwards as fraud, as through na⸗
natural causes have been invented. Two⸗
Are the fruits of the efforts made on both sides?
presented facts, until the philosopher intervened
steps forward and decides. In all circumstances, when
Those who should have faith are faced with too many difficulties.

abilities that first need to be corrected.

At the first spring from which they flow, there must be

one can be completely convinced that the

first witness sufficient ability, skill⸗
I have had character and sincerity, that which
what he states and tells as truth, properly
to investigate that he is not prejudiced,
Disadvantage and advantage, comfort and love, ease;
faith or doubt is deceived and lent⸗
have been accused of misinterpreting the matter and of acting incorrectly.
to provide. So-called middle witnesses, witnesses of
Sorcerous sayings, through their oral or written
News facts are supposed to be true,

are only credible insofar as they provide the first

Witnesses, if they are completely credible,

come close: but the whole message of a so

Using such a middleman as a witness is reprehensible, and for nothing.

Stop if its first author is reprehensible,

or is unknown and secretive. But
This is true for every lawyer and anyone who has even a basic understanding of the subject
| | Logic

Thinking this way, a thorough philosophical proof

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Catholicism. 573

in advance, how much he will have according to these known logistic
fchen rules on the facts touted to us
can build.
| I could truthfully say how Mr.
Prof. Garve, that I have neither time nor patience
or felt like looking into all these things in detail≠
search: and that this be told to me a hundred times until
I would find it disgusting, but I shouldn't let that bother me.
to prevent me from confessing this, since I am already far from right≠
I'm used to things from these men.

A pleasant thing, and a scholar who is still there≠
Anyone who sits in office can certainly use their time a lot nuz≠
Apply more barely. However, I have thereby
Don't be discouraged, and even the time when I
I'm recovered from my illness, but not yet out of it.
going could be used to do everything according to Moͤg≠
to investigate the possibility. I say, if possible:
because I work alone, and for good reasons≠
neither Mr. Lavater nor Mr. Clau
dius, nor Dr. Urlsperger and Mr.
Deacon Dreykorn, still in our land
living Professor and Superintendent Schulz,
nor anywhere else have I looked for news,
in order to learn more in view of the alleged facts
To receive light, so that no one could say, I

bätte Parthey made, and from all angles me
from Germany. So what I'm saying is,
These are just my comments. If that's what
I say, if it is not obvious enough, consider this:
that I write alone, and it remains unknown to him.
men now continue to be with all the men, and to
all the places from which and at which home≈
licher eien wirket feyn foll, nahͤher und voll:
E 5 kom

N

Logic has known things, and everyone sees them.

Going through all these wretched things is certainly no

| | 74 First steps of the Berl. Monatsschriftsteler N

to teach in the coming month. I will be teaching the month.
to follow writers step by step, and them
to try to follow all its twists and turns,
without them, it's also difficult to get out of sight.
let it happen. Mr. Nikolai asked about Mr.
Garve complains that he is not taking a step forward.
(Step follows). This accusation is flawed;
He shouldn't meet me like that, which the Tejen
will convince itself. | g

First steps of the Berlin monthly
writer against the alleged
Crypto≈Catholicism in 1784.

—

If you read the Berlin monthly magazine, this is for
Our times are just as strange as they are worrying.
Product, because it first contains intolerance and ag≈
living against one in the Roman Empire not less≈
ger, than Protestantism legal religion≈
party, and mistrust among the protesters
even, under the hypocritical pretense of zeal
for the good of the Protestant Church≈
Scattered is, from year to year and from month to month
If you go through the month in detail, you will discover in the same

a very artificially designed plan, according to which
These writers only very gradually begin with
their principles and intentions to the public
to sneak in, and then keep going.

Those who only read this brochure bit by bit, gradually

reads, as it comes into his hands in a book-like fashion,
and then back to other reading or business
| z | to=

J. Atolais, Appendix, sum ten, Bande feiner Reisen. p. 7.

Pr
—

against the alleged crypto-Catholic R. +73

Jutuckkehrt, is not able to do everything so |
to see as the one who sees the whole work as a one=
once and now the whole thing 6
studied thoroughly.

The first step 5 is described in the good part of the

February 1783. Page 180 ff. made, where a ver
:Tappter **) Akatholikus Tolerans appears and the
allegedly false tolerance of some Brandenburg and

Pomeranian cities, with regard to the enclosure

of the Protestant churches to the Catholic God= |

service, rueget. Some provincial cities, as Ber ·

nau, Ppyritz, Greifenberg, Ruppin etc. w.
have given Catholics the opportunity to celebrate their God=
The service cleared their Lutheran churches in Stade.

"That is the actual fact: and these intrusions≠
mung of the Lutheran churches, the rivalry of the

arose among the aforementioned cities, the
Dispute even over this among these cities
lead should be, which state first on this
Stage of enlightenment showed, makes the Akatboli≠

Kus Tolerans is concerned, and moves him to oppose this.
false tolerance this warning to his protestants≠

to recommend to fellow believers. He gives himself
first and foremost, he appeared as a man who always wanted to be better
strives for tolerance towards adherents of all faiths;
to teach and practice, as a man who has all his breasts
the, if they ac in “ of her *

the

N am Jahrg 1783. S. 248. 249; is indeed already in Mr.
Biester's letters to Mr. Gedike spoke of churches that
the Catholics formerly in Silesia from the Protestants≠
named by the female bishop of Breslau, who (great
printed) by the grace of God and the Apostolic throne,
He is the Bishop of Paphos. But these are only small hints.
who only weakly betray what the future month will bring
should deliver. ö

0 Augur auguem. A Bertappe “against Beatem

2 h N

73s First steps of the Berl. Monatsschriftsteler

those who are, love and do not become religious believers≠
successors can be humiliated, and finally as a whole
An open-minded man. Who wouldn't trust him?
against a writer of such two souls≠

have any nungen? Is he also a resident of

Berlin, or a born Mark, as what he
page 183. states; this posits a man
in advance, which is not only about everything exactly under≈
can be correct, but it really is, and
whose warnings Mans 9 should not be ignored≈
casual are. a
But how much of all this does one find the
6. Opposite, if one considers the matter precisely and thoroughly.
lich examined. In order to approach the latter first≈
to catch; so the author has, even if the one
Clearance of Lutheran churches from the Catholic God≈
tes dinfte in thoughten cities, probably their right≈
has the ability to not rely on reliable sources for his message
sources, but from Jeitungen, as he himself says,
created. A newspaper article therefore makes him
so worried. The rivalry that arose because of this
evacuation under imagined cities has occurred
"Should" is merely his assumption: for he says it
It seems so. And that these cities really... About it
a dispute arose among themselves, which initially focused on
this stage of the Enlightenment showed how the Greek≈ 1
Chinese cities on the honor of the birth of Ho≈ N
mers, is not proven by anything. Yes, even the mountain:
Fasser presents himself as a man who is not at all
He had been taught. He wishes, page 187. the
more detailed history of this, which was permitted to Catholics
Permission to know: whether the Catholics are seeking ·
ten or the protesters offered? What those
cited reasons in their petition and
was N * Sewegungsgegründe, auch die ge≈
"homes

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z.
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against alleged crypto-Catholicism. 77

Don't forget the homes, did you? Of everything

this; of which he at the Supreme Consistory, without
whose consent that enclosure is impossible under the law.
could happen, and which all had to know, itself
be able to teach if he wants to, knows
The author said nothing. I wrote in the year 1785.

when I was in Berlin, the Ober≈Conſistorial≈Rath
I asked Dr. Teller what was wrong with all of them.
alleged dangerous secret machinations
of the Catholics, of which the monthly journal

and Mr. Nikolai spoke, and they themselves in the Mark
and Pomerania should be made; and Mr. D.

Teller himself laughingly declared it an exaggeration, for
empty fantasies, and told me that he himself
I told the good man, Mr. Nikolai, that he was in
He went too far with his delusions. We have beer.
so to deal with a man who talks about things
det, whom he only knew from the newspapers, and
of which he is not sufficiently informed, the

already suspects secret motives behind the move, which

the protesters in those cities were moved to
the Catholics in their churches, their service to God
to be held, that is, with a man who does nothing

less than fo undefangen is, for which he is from≈

gives, but already in fine heads a phan≈
Tom had formed, from secret driving forces that
influenced the protesters and led them to the
moved.

Now, on page 182, follows a definition of the
Tolerance, which is stated quite accurately; it
It is told what one could expect in terms of tolerance in the Prussian...
...states against Catholics, as

that they preserve St. Hedwig's Church in Berlin, in

Silesia, West Prussia, Halberstadt, Westphalia,
and in several provinces, * and 8
| en.

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ben, and the clergy from larger communities to:
to travel the smaller ones, so that they too may have their God≠
You are on duty. There is nothing to say against this. Religion
Gions≠ and freedom of conscience had long been requested by the
Honor was bestowed upon the Prussian government, and one can
nothing different from an enlightened state,
How the Prussian is, grown up. Quite tremendous.
but opposes the rebuke from the Catholic
Intolerance, where the old stories of Salzburg
and the Palatinate, which is already only somewhat cheap
Thinking Catholics are ashamed, once again exposed
will be. But so that no one might object,
That Catholics in our times are better and more humane?
thought more freely and therefore more tolerance than before
earned, since in the staunchly Catholic states of the
Austrian monarchy, the Protestants, the
free religious exercise granted; so it will
now from page 184. which in Imperial States a≠
Suspicion was raised about misguided tolerance, and on
presented in the most perfidious way. It is said,
Even now the protesters in the countries are being…
the enlightened Joseph II.

The author adds in a parentheses:

although, as one might think, quite contrary |

fine will! But this is precisely what should show that

even the emperor's orders were nowhere able to be followed and

sufficient to overcome the ingrained intolerance

To put a stop to it. To prove this true, who≠ |

the facts have now been presented. Who doesn't expect |

such as those borrowed from the times in which

The great emperor presented himself as a patient ruler

and general father of all his subjects

shows? But instead, Mr. Hofrath becomes...

Schloͤzer's state advertisements stated that one should be able to before

twenty years, that is, under the government of Franz O'May
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contrary to the stated Crypto⸗Catholicism ꝛc. 79

and Maria Theresa in Carinthia and all
Austria is more inclined to nothing than to prevent all un-⸗
to Catholics by elevator or by force
To make Christians: that one can do that in Carinthia

launched its own missions, the maintenance of which in

Year 1780, that is, in the last year of Kai's life⸗
Queen Elizabeth II, who died on November 29, 1780.
and since Joseph II was not yet sole ruler of the
The amount of the Austrian states was 2855 fl.
that these missionaries and the court the schools
to have it locked up: that even now the clergy...
Houses of Protestants are overrun, the most insolent

To spout nonsense from the pulpits, and to incite the devil

ask them to fetch her when the Protestant religious education center is open.
gion wahr, and not the Catholic who alone is blessed⸗
making, and the Lutheran one cursed kezze⸗
The truth is: that one should be those with whom one
the Bible and evangelical religious books
found, still a few years ago partly on the body,
partly severely punished in terms of their assets. – Whoever complied
He should not, upon reading this, believe that the

Protestants still now in the year 1784. since the Aka⸗
tholikus wrote, so in the Austrian state⸗
ten treated? Because it is said,
that it is still in the enlightened Joseph
States, although, as one might think, quite
against his will, let it be done: it is said that
the missions in Carinthia are still ongoing, that there are still
the Catholic clergy, the houses of the Evangelicals
fchen ůͤrüberfallen, noch itzt den frechen Unſn auf
deliver speeches from the pulpits, and just a few years ago⸗
to severely damage the bodies and property of the protesters
was punished. That in the early days of the
tolerance led to there being still people who with
dissatisfied with the regent's institutions, fa, 1
ann | 5 8 and

. .

5 swarming priests, who harbored their old grudges

to publicly reveal their opposition to the protesters,

It's not unbelievable at all; rather, they're talking about this.
public news. But with what malicious intent?
ftigen Kunst will be the one in all facts and history⸗
The news is so confusing, such an important sequence of events!
After the beginning, where it says: "There is still someone"

in the lands of enlightened Joseph and

fere Blaubensgenoflen bedrůͤckt, und nach dem
so often repeated even now and a few years ago⸗
One would think that the pressures of
Protestants from the Catholics in Austria still
continued at present, although against the waves
of the great emperor, who gave the tolerance diet to:
ben: and again, the facts that the
still supposed to prove from the time of Franz the
Borrowed from the First and Maria Theresa. And
when the author says: Now the ge appeared ·
He blessed tolerance - Edict; thus he himself sets fine
Facts in the times before Joseph II's sole rule⸗
guerrilla, in June of the year 1781. ⸗
Six months after the death of Empress Kö:
The Tolerance Edict was published. — Who is the

Reader, if he understands everything reasonably well…
seeks one who is not in the disguised non-Catholic

writer discovered who was either very ignorant
in everything is and therefore no attention is paid.

serves, or with deliberate malice the story
confused and mixes up the events,

just to present everything in a hateful light.
And that is the unbiased man who knows all men≠

loves.
But now the tolerance edict is biting off more than it can chew.
that his power would only last until New Year's Day 1783.

The following facts are cited as proof:

who

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Ä contrary to the stated Crypto≠Catholicism ze. 1

who did not decide quickly, neglected it, or
He was prevented from identifying himself as Lutheran, he had to
to remain Catholic; they would consider him to be in Carinthia.
The imposed restriction order is kept secret: whoever...
at the end of 1782, reported, which was referred
one waited until after New Year's, and whoever then contacted them,
He was told it was too late: who then called
det had, will be noted, and them at Lei≠
"Prohibited punishment and fines, according to the Lutheran faith"
Attend lessons: Court servants go
into the prayer house and walk around to find such things≠
tappen, who did not before the 178 3rd year gemel≠
det: to hospital becomes during a Protestant liaison
beginning Joseph's decree contrary to the
The churchyard is locked; the protesters must pass through.
crawl into a hole and get insulted; and to
Villach becomes 1783. Doctor Luther at a faftı

at night from a bridge into the river—
fen. — I admit all of this, that it happened that way.
It is as it is told. — But may one imagine
It is surprising that in a state where the better Ge⸗
fantasies only begin to blossom once they have started, not because of it.
People who still hold old prejudices are missing⸗
hang and by priests who speak about tolerance and
the restriction of their advantages, their prestige
and influences are bitterly felt, thereby strengthened by
all tendrils and chicanes the regulations and ab⸗
To try to understand the ruler's views? Is one able to
to say, for that reason, the power of tolerance
Did the edicts only last until New Year's Day 1783?
Those who did not prove it were still after the year 1783.
Freedoms granted by the Emperor to the Protestants,
and the prayer houses built everywhere, with which
It is further stated that the Tolerance Edict in
has remained in his full strength? In the year u
8 > a

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32 First steps of the Berl. Monatsschriftsteler

Mr. Preacher Victor Heinrich Rinke of Brün requested
In WMähren, an excellent message from the Ein:
dedication of the local Protestant prayer house
cken let, which completely discredit that pretense
makes). Still in the year 1786, on June 2nd.
Pastor Arnold of Trieste writes to me,
that the Protestants there in Joseph's peace⸗
Littoral states enjoy a fortune that lasts until…
no community of their denomination
Part of it, since the public temple with
Tower and bells, with school and other things:
to religious buildings, to them of the favor

the tolerating emperor permitted and already
The church was bought for that purpose. How much
This testimony from an eyewitness, from
a man who was present, and Pre⸗
diger of the so-blessed community itself, the pre⸗
The non-Catholics lay down that the power of
Tolerance⸗Edietes only lasted until New Year's Day 1783!
It must be very strong, since
one the Evangelicals of Trieste tower and
Bells are permitted, which are found in some Lutheran churches.
"Landern not the Catholics, not even the

Reformed, and that in our tolerant year!
Hundreds are permitted. The churchyard will become a hospital.
locked, and protesters had to go through a hole
They crawl in the wall and are physically insulted:
ni j | and
5) A number of examples, which are in the Imperial
states demonstrate prevailing tolerance and a whole
desperate contrast with the intolerance of Zion awake⸗
The information on making ter can be found in the German Museum 1787.

Feb. p. 187. Some of the same are already from the previous

for years, and known from the newspapers, and every
A philanthropist who rejoices in these milder sentiments,

must feel the deepest resentment towards those,

which can make these sentiments suspect.

More like 3 en — — ————————— ũ —öðü—l—

contrary to the stated Crypto⸗Catholicism ꝛc. 83
and Frankenthal fell just a few years ago
no better things between Reformed and Lutherans

Theraners. In Villach, the mob accuses Luther of

Doll into the stream, and to London it burns
man still in Faustin's philosophical century⸗
The Pope. One is as good as the other! —
But why does the author, who
This newspaper tells us all these little anecdotes,

so many elegant and humane treatments,

which Catholics, clergy and people of the Bold —
proved themselves tolerant, and who also in public
The news was made public when he
truly the unbiased, tolerant, human being⸗

A friendly man is what he pretends to be, and

not in a fine narrative the malicious intent

Have you either the tolerant sentiments of

to turn Protestants against Catholics, and
To reignite hatred and mistrust, or

the tolerance introduced in imperial states, as

a thing that has lost its power, to the whole world
think about it?!?!;!s/ nn 3
Mr. Akatholikus now returns to this topic.
to the cities of Brandenburg and Pomerania, and
This raises the question of where Catholics find their God:

Should they practice testing services? And a fine answer is given.

I'm guessing they'd rather be on another one.
Places belonging to them or rented by them,
in a hall that she rented, or that was given to them
given to them free of charge, as if in a foreign land
The church, only borrowed for this purpose, held its divine service.
ten should. — Hereby the non-Catholic throws himself down.
Even himself, especially page 188, is in trouble. He
He himself doesn't know if the Catholics were approached,
or the protesters offered. Is that
Lastly, he senses secret plots, he seems
ei 53 but

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but to accept the former, and that the Catholics⸗
ken is stuck in the prejudice that God can only exist in
a building consecrated for this purpose by clergy
to be honorably revered; and there he rebukes the followers
generosity of the protesters against such perverse Be⸗
grips. But now he knows this prejudice again,
that he accuses the Catholics, not to rage
men, like them, the inauguration, of evangelical
What happened to the clergy would have been valid and powerful.
can hold on; and senses another threat.
secret intention. — Who doesn't recognize here:
a man who undertakes to talk about things,
of which, according to his own confession, he
You know nothing, who once harbored secret intentions

had imagined, and now brought them out by force≠
pressen will? a | |
Regarding the question itself, whether one would prefer the
Catholics should be allowed to live in a Lutheran church.
to hold church services, or whether one
Should they be given their own building for this purpose? So
Everyone can think what they want about it. Times
And circumstances determine most of it. I
For my part, I believe that it is very often better to…
not to provide a separate building for this purpose, f
but rather, in such a case, to allow them to
. a time that did not disturb the community at all, the
Worship services in the Protestant church are held.
We are not allowed to. We do not have the prejudice that we:
Their churches would thereby be desecrated. When the
Russians were in Königsberg in Prussia, was
They were given the Polish Evangelical Church.
Their service is no purer than the Catholic one. But
The church was not cleaned and rebuilt afterwards.
It has been consecrated. Are the Catholics abusing it?
the tolerance one shows towards them, so can |
| man

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against the alleged RrpptosRathofiiemne: 7e. 85 ==

one them, especially where the Protestant Church the
Having power on one's side makes it much easier to adopt the stance of
to refuse to perform divine service in a church in which
They only accept guests for a few hours a week
are, as taking from them a property that they
the state under public loyalty and faith,
but once he allowed himself to be brought into possession of it, and to whose he—

purchase, construction and interior furnishing of each

Catholic citizens contributed from their means≠
gen has. In a church where they only find guests,
They cannot grant any to the Protestants as their own.
to make, to cause offense, find
far more restricted than in their own property, and
It's easier to impose conditions on them.

Thus, the Lutherans were allowed to leave the Sackheim region.
Municipality of Röninsberg, when it was after the
great fire their God's service in the French

reformed churches did not observe communion.
to light lights, which the Reformed form⸗
had expressly forbidden it when they gave them permission.
ben, to serve God in their church. But
What is better in such a case depends on time and
The circumstances are safest.

But now the reasons of the non-Catholic, why
he criticizes the leniency of those cities, that they
the attitude of worship towards Catholics
their churches are allowed: and one certainly does not know,
can you trust your eyes when you look at page
189 reads: that one can be certain of mating
the Muslims, and naturalists
our churches for use in their re
religion exercises allow Eönne, as the Ka⸗
Catholics. Whoever here, like the non-Catholic, after
Anyone who suspected secret intentions would be surprised by the beer.
not the certificate from bench Na⸗

| F 3 fturalis⸗

to find turalismuꝛs, which is found under the alleged
Is he trying to hide his zeal against the papacy?
But the Kezzer hunt has our new 1
'ter leased and one must in this glorious
Do not disturb the possessions of the sole owner. But who among all
According to my notes, it is only bearable to hear,
that Muslims, who call us idolaters
look at it, and give ourselves our own cabinet in hell
have instructed that Christ was only for a pro⸗
hold the phetes and mere men, throw the fine ones: _
to deny his death on the cross and put him in his place
"Have Judas crucified, and what else."
otherwise Muhammadanism is against Christianity⸗
that Jews who consider us to be heathens,
those who deny the foundation of our faith, Christ
for a charlatan, fraudster and magician:
ten; that one naturalists, who our whole Re⸗
Reject religion and revelation, for fabrication
and clerical fraud, so that one does not believe all this;
Christians rather than Catholic Christians our
churches for the use of their religious exercises⸗
I can clear it up. That's what I call tolerance! Is
that the excellent sentence, in which the most enlightened
and the most freethinking theologians of Berlin
with the non-Catholic, as he firmly believed,
(to agree), so it is certainly time that the in:

nern uns noch jetzt verborgene Abens*
8 | er⸗
The Christian sentiments of their great king find it
Certainly not. Everyone still remembers it fresh in their minds.
What was reported from Berlin on September 23, 1786, in all newspapers.
It was written: “the contempt for religion, which
"The effect achieved through the small brochures is so great, I want
"The monarch will not be further enshrined. To the Minister of
75 Zedlitz said the same: I have noticed that Freygei⸗

u sterey and Socinianism tears in, and almost weekend⸗
u lich

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contrary to the stated Crypto⸗Catholicism ꝛc. 87
Absurd tolerance of the Jews, Muhammad⸗
Naturalists and nerds have such a great advantage
"before a Christian religious party, and
| of the alleged zeal for Protestantism
be examined more closely and in greater depth. Is it perhaps
| | Safety alone, why the authors
| to be done; thus, few will surely be seduced.
become, stand up for Judaism and the Wu⸗
to explain Hammedanism. But have the predecessors...
Reflections of the naturalists of the Enlightenment,
Reason, better insights, less dressing⸗
of, as the outer sensuality of the Catholic God⸗
tesdienſtes? i IE VE ER, |
And now the reasons: Legs Faith couple⸗
"They say," says the non-Catholic, "lehet fo apparently the
Saz, that their church is the only path to salvation
be, and so secretly practices all the tricks that
at least here on earth they are the sole rulers⸗
will be shameful, as the Catholic one. Therefore
Is it dangerous that they are offered God's service in
Is this allowed in a Lutheran church? Therefore, it can
man Jews, Muslims and naturali⸗
ſten rather our churches for worship⸗
men? How little did the non-Catholic know the Ju⸗
denthum; (or didn't he want to know?) how mes
No to Muhammadanism! If only he had

Eisenmengern and Sales read the Koran! Only
The Muslim, only the Jew becomes ecstatic! And
A | 34 like
"The little tresses appear, whereby both are defended"
"will. — That doesn't have to be the case anymore. You as head of the
77 ecclesiastical departments must counteract this evil with good
| “To set an example. I don’t want headbands.”
Here in my country we have; but I also do not want to≠
5, give that fools on the rafters of religion themselves and
to enrich the bookseller through their journals.

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28 First steps of the Berl. Monatsschriftfteller

how is even the Berlin monthly magazine described
Deism in contradiction to Christianity≠

tbum taken into protection, where it says: The friend
Pure deism rejects everything supernatural.
liche, with which the religions, it is intentional
their origin or their teachings and ge≠

layer, boast, so also everything that is by Christo

and spoke of his divine mission and miracles
will, and the whole basis of our faith;
He knows no other true and eighth religion,

as the religion of reason, and must indeed be eu

If neither of the two is right, he would rather go to the
naturalists counted as supernaturalists

(let seyn). That's just how we poor Christians are.

so well rejected by a naturalist, and for
Followers of a spurious religion declared themselves to be merely

Catholicism always declares us to be Kezzer

can. But naturalism practices less at home⸗
Using clever tricks to drive out Christianity

gen and to take his place, as the Catholic⸗

The Jewish Church, at least here on earth, is the only one.
to become ruler? And yet Mr. Aka wants to…
tholikus rather that one, and the Jews and Muhammad⸗
Medanern unfire Kirchen, als den Katholischen ein:
'cleared wiffen: When one is in the spirit of the month'
Writers everywhere suspect secret intentions,
One should not think that the non-Catholic,
if not the circumcised Jew and Muhammad⸗

Medanians, but at least the naturalists
affilürt ſey ?

Furthermore, it says that no religious party is
s0 convinced that this autocracy is not
only for the good of the world, wholesome and fair, but
* their church fully by right⸗

men
) Berliner menateſchrif. September 1784. Page 237.

men belong: no one sees so all facilities
the other parties as violent against
itself, and the longest firmly established possession
as illegitimate and zero. Behydes suffers
with regard to the Muslims and Jews still
its major limitations. The West Phalian
Peace, it continues, is from all princes.
1. Europe solemnly guaranteed, but not from
Pope and Grand Sultan (“), and it does not belong
so much to the politics of the Divan, the hereditary enemy
to be a Christian, as it is a principle of the “

Roman style is, all rights of the Protestants⸗
ten to be deemed fraudulently obtained and invalid: still
We are always called unbelievers, and
Rome still sees the power that rests with the princes.
bishops fell for fine fiefs and he⸗
names bishops of Magdeburg and Brandenburg⸗
burg. — These are now great and glorious developments.
J 5 * deckun⸗

*) These days, one can hardly have any conversation with the Turk anymore.
Children are frightened, and that the Pope, to whom almost the whole
The world's incomes and supposed rights so peacefully
This will only make us protesters more dangerous.
That should be, that is an absurdity that one cannot accept from any common sense.
can intrude upon tough people. The West Prussian Friesian
The Pope not only failed to vouch for it, but he also
Presumed to launch a solemn protest against the same; and
not only against the West Prussian peace, but
from time immemorial and up to more recent times against all associations⸗
lungs, which he believed were advantageous to the protesters. Cf.
JJ Mofers Constitutional Law Th. VIII. p. 389. fl. What
But throughout all that long time, he has caused a stir with his shouting.
aligned? Not the slightest, and it's not much at all.
stens folly, a ridiculous presumption, which fogar in
The latest election's capitulation has destroyed everything, and
which, as I hear, is discussed in the lectures of the publicists
Hardly any historical mention occurs anymore, now it's back again⸗
preferable, and as a stumbling block to the weak
to restore its perceived importance.

—

v UL

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Covers that Mr. Nikolai gave us poor ignorant ones⸗
wants to have made the protesters first, and us
recommended by the non-Catholic!
But when you consider all this, which is still a lot
capable of improvement, also to allow for that
will, what it is spent on; should one therefore
- greater tolerance towards Jews, Muhammad⸗
Nerds and naturalists prove themselves against Catholics

sen? – But the non-Catholic is concerned that;
"the Catholic clergy in their ministry"
In Lutheran churches, the supposedly old
Right reinstated believes that a moment
interrupt our statute of limitations with such freedom, the
Favor was demanded as a duty, and finally
to displace the true owners from their property
will be able to. Of course, great concerns and worries |
Driving and fine: who stands for that! Must everyone be well
to worry. But how weak and sleepy.
The author had to visit the ecclesiastical department in
Berlin and the Prussian government in general halten, if he seriously expresses such concerns≈
Could we? – But were the pros really there?
Are the test subjects really so unconcerned about their tolerance? From
(as can be seen later in the monthly magazine itself) that
what happened, with the consent of the authorities,
and with the approval of the chief s Eonfistorii ger
fehen, und dass man fich in der meisten Orte trich≈
properly planned before the Catholics' request was made
granted. In Ruppin they were only allowed to
the hospital church, which became the flour store for the |
Served in the garrison, and in which only every quarter of the year
God's service was held. In Bernau, there was first
Magistrate and citizenry consent, as
The clergy had no objection. In 8 |
: | | en» |
9) Monthly Journal 1784. Volume Three, p. 848 ff. a

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4 5 N
1 ; ES |

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against alleged crypto-Catholicism, 91

In Denburg, everything happened under supervision and according to
Proclamation of the Higher Consistory in Berlin. To
Neustadt Eberswalde, near Stargard and Sten≈

The most cautious conditions were previously in place.

fixed, and in the last place by the spiritual Departement of the shared use of churches the Catholic
Like only under explicit exclusion

all now and future presumptuous property≂

The right of ownership of the church was granted, and the
Ober≂Confistorio abandoned, on prevention
all the misuses that may creep in
to invigi in these and similar cases≂

liren. — Even before the non-Catholic had his blessing

She brought worries into the world, was already all his:
Who will stand up for us! From within, against the authorities!
He most vigorously resisted the command; and so as

The authorities and communities ensured that the Catholics

Those who like something might not abuse tolerance, fo
The Prussian monarch will probably also take care of that.
that the chair in Rome did not grant him the Vistulae≂
Magdeburg, Brandenburg, etc. once
I'm arguing about it. So, it's probably all a bit different.
as the untimely birth of a writer who
did not educate themselves at all, or deliberately did not
(wanted to teach), just to have the opportunity
ben, to spread his hateful principles and
the possible intentions to promote, to which
= Writings about crypto-Catholicism serve
should?
Finally, on page 190 ff. the danger≂
The Catholic religion's [unclear] is brought to light. *
| | | at

) Was Mr. Gedicke, one of the editors of the
Monthly journal, already in the Upper Consistory back then, that's how it was
Surely not impossible or difficult for the Akatbolikus,
to teach.

*

7 \

has missions: every Catholic clergyman in pro≠
In teftantifchen countries, missionary means: the propagandist≠
ganda in Rome understands Fidem to also include newspapers≠
According to news reports, only the Catholic faith≠
ben; she is extremely active and her effectiveness
| extends itself to countries where one finds nothing that
of white, and through institutions whose existence one
in such countries not even known: there are in
Italian, French and German foundations

and seminars where Englishmen, Scotsmen,

Irish, Danes, Norwegians, Swedes in the
The principles of this domineering religion were revealed.
will be born, then return to their homeland,
and there, often without publicly admitting to it≠
know, work towards their spread: and who
can be a guarantor that there are not also such
Were there institutions for the Prussian states? All
secret paths, and the darkness of all connections≠
You can't unveil dungs: excellent
The ex-Jesuits who only pretend to be Jesuits are effective.
are suspended, but their society continues

sit down, and with slow and fast steps
erupte, and their influence among the various≠
sten. Gestalten wirkt und die sonderbarsten Phåͤno—
Mene brings. These know the heart of the Fur.
to win the Catholic religion
It spread quickly here and there: Tolerance is theirs.
merely a deceptive word to gain a firm foothold underneath

to grasp. Christian union is another.

Lock food. They are willing to compromise on small things.
around. quite a lot of limbs in the mother's womb
To attract churchgoers: They demonstrate philosophy, teachings, and beliefs.
Clarity, abolition of some otherwise important things
held points, until we too of our egg≠
genfinne abſtehen und uns mit der Heerde eh

e Hl≠

against the opposite. Crypto⸗ Kathofiiemus ꝛc. 93

fallible shepherds and He alone can save them |

to unite the teachings. This is what the Aka⸗

tholic as the main concept of the Carholic
states beliefs.
Who wouldn't give him a lot of bivon?

stand. That the proselytizing spirit of the Romans⸗
The Church as good as the naturalist's own
"Bey" is a well-known thing. So we also know,

that the propaganda only under Fidem the Catholic

[The text abruptly shifts to a different topic:] [The text abruptly shifts again ...
understands, and can understand, and their missionaries

so that only the Catholic faith would spread
sends out, like the Danish missionaries only the

Lutheran religion must be preached to the pagans

and can. So too are all foundations.
World Kefannt,; which was formerly before Englishmen,
Irish etc. established in Catholic countries
asked, although not solely for this purpose,

To recruit missionaries for protesters, who also
continue. That the ex-Jesuits Rome to the retinue
to continue and under the protection of the Russians

The monarchy's continued establishment of its institute is, after all, so public.
well known. Yes, in the states of the Prussian Empire.
Monarchy, as it lasted in Clevis, and
the government, which made something without its involvement
The cancellation notice is not recognized as valid, would
They were not even allowed to insinuate the same thing to them.
Whether their influence truly exists under such different circumstances

ſtalten wirkt, die �sonderbarsten Phönomene her≠

proposes that they win over the princes, and thus the

To spread the Catholic religion quickly, it was still necessary to

It has only been proven more clearly that tolerance is present.
times in England under Charles II and James II
was needed to also provide the Catholics with the
He knew how to create freedom of religion there.

a

But will it also happen in Germany in our time?
only a deceptive word to gain a firm foothold
To grasp it would have to be proven. That one could before≠
mals in France Union methods to
Anyone familiar with the subject knows how to convert the protesters.
Church history. But that's why the ones in our
Times of religious violations made by Protestants
Unification projects, actually from Crypto ≠Catholic≠
ken herrühren und eine lusſpeise der Papisten
Whether they are, is unproven. And it is just as unproven,
that they only affect enlightenment in order to make us
To lead the flock of the infallible bishop. But
If everything were as it is said; the un:
Proven would be proven, the uncertain certain that,
Even doubtful truths; are
Are we now in a more dangerous situation than before?
Are not the efforts of propaganda,

the seminaries for Protestants, the secret ones

and public missionaries who bring the Jesuits together with them |
ren Schlichen und Mühe, die Toleranz ≠
and Union projects are not all long-known
And worn-out weapons? If we were on the subject:
lichen Punet der religiösen und litterarischen Lage |
remained standing where we formerly stood; fo |
– we wouldn't have to worry about anything anymore
as previously: and our further progress un≠
We are getting further and further away from Rome. But from

I have already spoken about all of this and will do so again.
There will be more opportunities to talk about it. – But
Who is not struck by the incomprehensible and utterly un≈
believe the claim of the acatholic, |
that everything that happened in recent times by the Catholics |
Tolerance has happened, and is still happening.
the discontinuation of knowledge customs, the possible
Giving in to protesters, the Enlightenment,

| only

As the non-Catholic understands it, it is a omission.
| | nen

– – x .
0 x

contrary to the stated Crypto≈Catholicism ꝛc. 95

uur Lockſpeisſe und Tåuſchung ſey, um uns zu

to be concerned that one can only join the Jesuit order, to

whose repeal the Bourbon courts the Pope

necessary, have ostensibly lifted, etc.

This constitutes a shameful conspiracy by all Catholics
Princes and kings on the downfall of the Protestants≈
tism in advance. Is this possible? But there≈
Let no one doubt this, it will be

Tolerance ≈ Edict of the Emperor, and the

great benevolent monarchs stilling sweat≈
The accusation was made that he was involved in such a
The conspiracy was entered into, and fine tolerance.

All protesters who... are made suspect.

relying on the imperial edicts, in his state≈

ten might settle. For in several Tole≈

Franz · Edieten Joseph II. says the neccatalica)

It bites literally: the upholding of the true ·
the only saving Catholic religion

is always our utmost care≈
This is therefore not an insurance policy that the
The ruler gives to his subjects that through the
tolerance granted to Protestants, the Catholic
The Church in its states does not suffer, does not interfere≈
that he is to be impregnated, that he himself is not yet pregnant
became Lutheran *), as perhaps some
He might think weaker because he was the protester

free religious practice granted; but that he still

Just like a Catholic Christian is earlier. Pure,

) Page 292. |
77) The Capuchin friar Basil Bortsbers also gives this comfort
For all weaklings in fine 1785. Published in Graz≈

a small print titled: Will we soon

Will they all become Lutheran?

%

A word *, from which one can see that the Catholic;
ken noch immer bey alles å̊ußern besserm Anseschein
the same remain who they were, that the praised≈
sene tolerance in the Austrian states only
a deceptive word is and every protestant

must be suspicious, and that even the great and
universally admired monarch at the alleged
ugly secret plot of the Catholics, who
The poor will secure protesters by abolishing them, otherwise
Important Punete, and through the dew⸗
The word "tolerance" is used to describe the share of the project.
take **).

I am not the first to f Berlin
Monthly writers the malicious intention at⸗
measures that they are the ones introduced in imperial states
and brought great honor to our centuries–
to try to make someone suspicious of their tolerance. This
It is already from the Baron von Gemmingen
and Mr. Wekhrlin in the grey monster

No. 17.

) Mr. Nikolal, from whom the non-Catholic received fine news
at least he has bowed, it holds in fine journeys Volume II.
p: 508. for a customary formality. |
**) Nevertheless, even Mr. Nikolai does so in the 7th volume.
finer rice pre-printed additions p. 17. known to us,
that the Emperor set aside the fund of 600,000 fl. for converts
In 1785, he was moved to the Poor Institute because he could no longer...
some, least of all those who adhere to the Catholic religion⸗ '
He wants to secure ten people with it. He knows that.
not with the clearest evidence that the enlightened monarch
I hate proselytizing, and I don't like the protesters.
Want to back? Or are they just forgotten words?
and ordinary formalities? Certainly this makes |
the same alliance, the additional addition with the
The investigation against Mr. [name] was reprinted in the next volume.
SGarve, where the fury and danger of proselytizing, |
so powerful, omnipresent and terrible is it proclaimed, 6
the most striking contrast!

“

2 7

contrary to the stated Crypto⸗Catholicism ꝛc. 97
No. 17. Page 220. happened, which caused the loud outcry
the monthly writer, short and very beautiful in his⸗
a complete inconsistency shows, their alleged
Belief in a Catholic conspiracy to destroy the Bekeh⸗
calls the protesters a mad fever, which

dangerous and capable Gordonian scenes in

To excite Germany: how then can a young

Man, since he started the Berlin monthly magazine ü

read, and there the voice of the faith watch≠
ter heard, sick, sad, enthusiastic, un ·
be happy and ready at every moment for
a religious outrage to light the torch
seize. Mr. Wekhrlin decides on a fine up.
saz said: Here we have the up
The solution to the riddle of why the prophets in the
more unhappy. They usually sit
in the event of earning one of the Jweyen,
Scornful laughter or prison. — As far as I know,
Did the monthly writers say anything different about this?
contrary to the fact that they wrapped themselves in the cloak of
wrapped in suffering innocence, instead of them giving them
We would have thoroughly investigated the important accusations made against us.
They should lay down. — So I'm not the first who

them, the suspicion cast upon the imperial

It attributes tolerance to him. However, this accusation
The attacks on the
Imperial tolerance in the monthly journal, and the
deliberate circumvention of the imperial tolerance ordinance
conjunctions before others that are in other Catholic
countries made, irrefutably. —
Anyone who does not draw the conclusion to this suspicion≠
He who can find him will find him if he is good.
thinks that these pieces of the monthly journal are just in
The era of the German Princely League is coming to an end.
The Zionist guards also found him to be good.
j | enn

3

[4

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for even if Prussian policy, which as ever≠

Dermann knows, on such festive occasions as free, open, and

based on noble principles, to such stealth methods⸗

did not humble himself, and the great monarch

A and fine ministers of this insignificant feather battle⸗
Even though they didn't need them, they still considered themselves to be
far too important to be missed at a visitor's opportunity
They should have remained silent.

9 Every Protestant who knows his religion,
must recognize its great advantages, and

The freedom of conscience and thought that it grants, his

To keep him forever dear to my heart. Every Protestant.
stant, which was formerly practiced by Catholics
The mindset of the Protestants is well known.
is, and possesses some knowledge, will probably
believe that the Roman court had its ancient foundations⸗
I will not abandon sentences so soon, even though

still so many individual Catholics
Christians are more people—friendly, more enlightened

and think more gently. The Reformed still have

not their strict sentences, the Heidelberg Catechism⸗

mus and the Dordrecht Synod formally abolished,

even if many of them were of a more benevolent mind

find. Still is in our symbolic books
not crossed out, which in the Smalkaldic Ar⸗
tikeln says that the Pope is the true Antichrist

even if there are still so many protesters about it think more gently, and believe according to John,

that only the actual anti-religionist, who is not |

confesses that Jesus Christ was born into the flesh.

come. Every thinking protester will know that.

that a religious association of all honest par≠

They are a project on the Platonic Republic, and

Agreement in thinking in this life entirely
It is impossible, and, will all Christians, ee
5 | * res

t

contrary to the stated Crypto≠Catholicism ꝛc. 59

their different ways of thinking, as fine brothers lie≠
Ben. But he will be treated with care despite all this tolerance.

to be so that the tolerance he practices does not
being misused by others for their own gain;

and this caution towards Catholics may benefit him
No one should begrudge a Catholic, since one lives in Frankfurt.

NorthWestern
University
Library

frightened by the example of Bremen, ger _

The same applies to the Lutherans in the Middle East.

Procedurally advanced. But which protester can also...

The Reformed are just as cautious, and in reformed

the latter, with heartfelt reluctance, this piece of the

Read the Berlin monthly journal, that unworthy
It betrays one's convictions and serves no other purpose.
as under the borrowed larva of zeal for the

ee and the sincere concern fůn

Impairments, hatred and persecution by

to stir up new emotions, to turn minds against each other

embitter, and even on an unheard-of, and from
the white Prussian government. to bil≠

Lying way, the tolerance of the imperial court

which already number so many thousands, formerly lost≠

followed, restless and fugitive brothers of our faith≠

Bens, happiness, peace, protection and freedom of conscience
So beneficially spread, to make one suspect of addiction?

However, I ask my readers to pay attention to this note≠

worthy piece still deserves a careful look

throw, and it with all subsequent allegedly
Essays sent from various places
to compare. All subsequent essays contain≠
ten alleged facts of secret plots
the Catholics, from masked missionaries, home≠

lichen Jesuits, pre-empted tolerance, treacherous≠

fchen unification plans, secret societies,
Connections, etc. Whoever reads the pieces after and
According to reading, it is formed that this only occurs according to

5 5 2 un

1

100 Weite Schrite der Berl, Monatsschrift.
and developed after the Zion≠

guard pulled the rope on the storm bell
had. Nothing less than that! Everything was,

As you can see from this list, it's already prepared.

This first essay contains the germ and the compen≠

dium of all the rest. In the same one already senses
secret intentions of the protesters both,
namely those that have already been secretly taken≠
One should have, as a Catholic. One speaks
already of secret paths and the darkness of all

Connections, of secret intentions, of

strange phenomena, which the Exjesuitis≠

must have produced, of deceptive tolerance

and Beligton's union. Everything future,

What one wants to emphasize is here in a nutshell.

to be true. Who wouldn't have a hidden [something] here?

Suspect a deeply ingrained plan, and through

U

The compilation of alleged facts continues to unravel.
should be wrapped up, if only the first loud cry of alarm could be heard.

Found an entrance? That's the first ER
the Berliner een, 5

Further steps of the Berlin Month
Writer against the crypto≂Ka≂
tholicism in 1784.

After the monthly publication in February 1784 |

They had only set the tone once from the
to talk about great dangers, in which currently

our Protestant church, because of the secret

The Catholics' rank, which was supposed to hover, was soon lacking.

after the genius of imitators, Parthey≂ |

Bent

against crypto≂Catholicism ꝛc. 101.

Makers and anecdote peddlers such a rich year≂
Bunderts, not others who speak in the same tone
with agreed. I'm ignoring the subtle hints,
which are occasionally included in the monthly publication.
letters about Berlin appear, namely the
Letters in which it is said that there is still a large
To take a step in Prussian style, which is already
several Christians had wished for this, namely
that a church of the natural religion =
where it might come about: in Berlin perhaps it could be

The earliest possible. The author doubts 8 1
but that it should also be allowed to happen there; it should
but he would be pleased if the Berliners were ·
(disproved any doubt by the deed).

So I also overlook something in it, otherwise because of the |

strange statements about Orthodox Christians and He⸗
theodox, and the Berlin preachers strange |
fourteenth letter, from the. Commission of active

Before their pure doctrine and true godliness⸗ ö

"It occurs," because I later particularly...
I will speak.

Soon after the essay of the Acatholic

printed in the February issue of the monthly magazine, he⸗
It already seemed like a letter from a Silesian dated
1st Warz, which occurs in the Junius piece).
After some heartily silly mockery about the
from the Marchian and Pomeranian towns.
practiced tolerance, and after a wonderful time together⸗
Menstruation of Aratholifus with the blessed Doctor
Weikhmann in Wittenberg, who was called by the shepherd⸗
Letters of Archbishop Trautson located in Vienna⸗

u yet man, a learned ee from the

- G3 finer

* Monthly journal 1784. March. p. 274.
*) Monthly Journal 1784. April. p. 365.
% Monthly Journal 1784. Junius. p. 530 ff.

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102, Further steps of the Berl. Monatszzschritst.
| finer Because of the Roman Catholics us

to betray, write to and betray protesters

like a prophet whose success soon followed≠

ten seven-year wars, which were based on nothing
less than the overthrow of the entire pro≠

targeted at the testatory cause in Germany,
A few examples will be given, those of the Aka-

tholikus should explain general sentences. —
The first example of the two efforts

to the detriment of Protestantism, Catholics
A Lutheran preacher ML delivers to K. in

Silesia, which is divided by the Catholic tradition in
The sad situation is that preachers are without bread.

to be. Admittedly a troubled state, and everyone
A person of feeling must despise other people.
the, he, Protestant or Catholic, the luck and
to destroy the welfare of one's fellow human being
addiction. However, it seems that in the whole matter,
as it is told, not so much a secret plot
to the power axe of Protestantism, rather than
to have overcome bourgeois abuses, about
which the authorities did not watch over. Formerly

A certain attack on the estates in Schlefien

an grain for the entertainment of the clergy feftge:
fezt, who was attached to the fundo as onus, and to
the purchase price was waived. This was called nexus.
parochialis and the Catholic besizzers had to fo

good for the entertainment of Protestant clergy,
as the Protestants for the entertainment of the Catholics≠

to contribute. This parochial nexus was
revoked by the authorities, therefore lost
the clergy their salary, and the aceidentia

They were therefore the only thing that gave them the means to live.
would remain. The dire situation of poor M. 2. to R.
will still be, * * the * his

Parish≠

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I u

against crypto≠Catholicism ꝛe. 103

The number of parish children is steadily decreasing: because since Aufthe≠
bung des nexus parochialis ſezzen ſich gerne Katho≠
Like in Protestant parishes because they belong to Us
They may not contribute to the maintenance of the same: they are hairdryers:
nen also give more for innkeeper positions than Evans
gelish, whose number is therefore always in such places
must decrease, and the monastery L., which the
first feudal lordship of the estate is, has to the settlement≠
lung nineteen Catholic hosts vr, clam, preca-
Rio has had an effect. - All of this is undeniable pressure.
But since after the nexus parochialis evan-
geliůche Beſizzer no longer like before
Contribute to the entertainment of Catholic parishes, since
According to ML's own confession, the Catholics

They prefer to buy their way into Protestant parishes, 1

to avoid the Ratholifchen, as to the
the entertainment they would then have to contribute; it applies
then not the pressure caused by the lifting of the

nexus paröchialis produced, so good the catho⸗
"Lish than the Protestants"? So who is the
Guilt other than that of the authorities, who through upheaval
Bebung des nexus parochialis die Gehirlichen beyder
Has this harmed religious parties? Is this intended?
Example: secret passages and tricks of the Catholic Church⸗
ken to suppress Protestantism prove⸗
sen; so must first prove two pieces:

G 4 | 10 that

9 The Frankfurt Ristretto 1787. Piece 10. contains a ziem⸗
A very similar message from Bohemia: the Protestant
Preacher in Saan abandons his congregation because they do nothing
to contribute to fine entertainment. These people, it is said,
find ſo beſchaff, dass ſie, wenn der Paſtor eine zah⸗
lung of them demands, to turn to the Catholic, the
Catholics, however, when the priest asks them to be
He urges people to give a tenth to the Protestant religion.
to go, threaten. What affects both alone?
Pages? Interested!

104, Weir Schritte de Berl. Monats

1.) that the Protestant parishes alone, and not
Catholics too, by abolishing the nexus
parochialis in Schaden geſezzet find: and 2) that
this abolition of Catholics by all sorts of means⸗

It was arranged with the authorities. That.

The only thing that remains is this: that
Monastery at L. as the first feudal lordship, already in the 19th century.
Catholic Wirthe vi, clam, precario eingefezt..
This would of course require efforts from the Ka⸗
to spread tholicism, and would be at
Monks and nuns are nothing out of the ordinary. But
Before one can say that with certainty,
the question of whether the kebensberg

is not better off with innkeepers who are at the bottom

terbaltung of the parishes nothing neither at Decem,
still have to contribute to hauling and handicrafts,

as in the case of those who must contribute to it? then
Yes, there would be a separate temporal advantage. Secondly
It should be known whether in Catholic parishes,
where Protestant lords of life are found, not one like them.
Was it done for temporal reasons? — That's the first one.
Obtain an example of beer presented as a fact!
I skip over the entire page 3, sections 57 and 358.
Declamation on the granting of the Lutheran
Churches in some Marchian and Pomeranian

Cities for Catholic worship, which every

Readers will consider it mere declamation. By al:
lem, which is part of the Catholic worship service
As is said in Protestant cities, it always occurs
the diligence of the Protestant authorities and

Consistories, and the conditions in between, un≠

ter whom one can offer the Catholics the service of God≠
believe, and both are probably difficult to completely neglect.
has been neglected, not even in terms of tolerance.
the Marchian and Pomeranian cities, such as

N | | 3 n≠

Appendix, p. 545 ff., shows such a pitiful

Outrage also against this tolerance, from our new,

against naturalists, Jews and Mubammedans
They were raised by such tolerant guards. And what

the p. 539: 540. expressed concerns about the'

Spread of Catholicism and displacement

of Protestantism in the villages, which

Can one say, "If otherwise," the frequently repeated "if"?
as with the Spartans against Xerxes' threats,
when to oppose? But that we Lutherans,

as the author says, only from the Reformed.

differ in external constitutions
Should, probably not a single person from bey⸗

Teachings on the human nature of Christ of the un⸗
conditional council decision, on the Lord's Supper, etc.
publicly removed, which they from the Protestants
distinguish, as the Roman Church asserted its claim⸗
from Catholicism, as supposedly the only one who is blessed⸗
making religion, has abolished. That indeed

to grant to religions. The Reformed have
nor in their religious books did they find any more of their

—

People like to declaim about things, about

which they don't understand at all!
On the occasion of the methods, which
to serve the missionaries in making proselytes,

The author says on page 542 that aiding and abetting power
and honorary positions in the seminaries good service⸗

fte thue, and B. probably makes this happen.

Beasts, an edifying remark about the Prote⸗

stood, if they weren't otherwise completely asleep

want to wake them up. It's incomprehensible, he says.
he, how far the matter with these seminars has progressed

goes, and he states from Nikolai's travels that

such a seminary exists in Linz and that
∗ 9 bite, and what else is far strange≈
G 5 N “diger

Further steps of the Berl. Monatsschrist.

What's more, that such a thing has existed for 50 years.
The Tholic plant nursery in Schwerin is, which is run by
Jesuits are governed where young people from
Protestant ribbons, and as much as possible≈
young men from distinguished Sausians, quite
in silence, raised Catholic, and which with≈
ten established in an arch-Lutheran country
small foundation certainly of far-sightedness
The ultimate goal is – that in Linz in the Defterteichis
fchen vormal ein folches 5 anleget
That has happened is probably nothing strange at all, since it
worldly-wise is how diligently the deceased great emperor
Ferin: Queen for the spread of her religion
was occupied. But under Joseph's spirit
of the tolerance-breathing government, this is so≈

'called Nordic pen lifted, and the one that went with it
certain funds, which in fact were not
a sum as large as one would have expected
had been sent to the religious affairs fund.
the. From the fact that Mr. Nikolai says he is≈
I didn't realize I'd found an ad for it.
Ben, it does not follow that one can derive a secret from this.
Made. Are the parents of those who were raised in it?
have been public Catholics, so it is found
No accusation whatsoever; and its present repeal
This takes away all fear from our Zion's guardians anyway.
Far more disconcerting, however, is what happened in Schwe≈
rin has been a plant nursery for 50 years
It has been said for more than 5 years before my
Birth, should there already be such a seminar in my
My hometown exists. Schwerin is not a big city.
The place contains only about 7000 souls, and
It would be wonderful if in a small
A city where everyone knows each other, an institute,

in which 1 young people from en chen Lån ·
0 dern

}

young men and boys from distinguished Saurs
to be raised in such a completely unknown way
and could stay. But whether I would stay right up until my
not come from Schwerin for seventeen years,
and although in that part of the city which is
Cathedral ⸗Parish, belonging to my father's parish⸗
He heard, who was known as a zealous Orthodox Christian throughout the country.
known, and on everything that differs from the Orthodox
The teaching concept of the Lutheran Church was very much removed;
What was noticeable was that it might be Catholic or Neformirt,
or Pietist, the Catholics call their chapel.
(above a horse stable); so I have
never from such an institute that was established there
At least I heard: nothing from any of the Jesuits.
There, the institute or seminary ruled, nothing
from young people from Protestant countries
and distinguished sours, which were formed in the same ·
det wurden, nichts davon, dass irgend ein Prote⸗
static, young or old, distinguished or lowly, in
Mecklenburg was to be seduced and turned into the Roman Church.
who have been kicked. Has such an invisible one?
Seminary, despite all the oppressive restrictions,
in which the Catholics in Mecklenburg at that time⸗
castle were located, and the vigilance of the authorities
and clergy, but even back then, and when I
was 17 years old, had already existed for over 22 years; so
Is this very long existence proof that this
Alleged Jesuit seminary discovered in 22 years
neither very ineffective, or at least for

| | Media

9 Man ſebe, was ich ſcho gleich Anfang in der Note uͤber
the origin of the low level of Catholic worship in
Schwerin indicated babe, and also compare biemit the
Religious encounters, Vol. 9, p. 837, and one will
convincingly see that Mr. Nikolai also beer
Gefpende followed ff.

\

Mecklenburg by no one the Protestants after the

5 ligen influence had been if. But after the
Time in the 28 years that followed, the⸗

form from his former ineffective invisibility⸗

The ability to lift up is such that Mr. B. has already been...
the certainly far-reaching ultimate purpose of the⸗

They themselves speak, and that's why the protesters from
can awaken them from their sleep of safety; so it is
It is the matter of the Princely Mecklenburg State⸗
The government should investigate, and by what means,

Connivence, and protections of Jesuitism in

this arch-Lutheran land, as far as it reaches⸗

fen can, in this case the participants in sol⸗

to punish those secret machinations, and in return⸗

If the distributors are even spreading false or distorted news⸗
address their authorities to bring them to account

pull.
Finally, on page 543, we come to the second Bey.

game, which as one of several values, the words

of the academics, that the influence of the ex-Jesuits
acted in the most diverse forms, and
producing the most bizarre phenomena,
should explain. In a free trading city, there had

the magistrate, who were half Protestant, half consisting of Catholics, one Protestant man of great talents and studies at fine lace. This man had secretly told the Pope in the Schoos swore that he had secretly... praises, never against the interests of Catholics

and especially to be the Jesuits who are in the same

The city has a college and numerous schools

had; and the formerly famous Lutheran

The city's high school was a stone to them. of the offense · Through powerful influences of the The city protected him. U brought ibn

him

—
22

against crypto≈Catholicism ic. 19

They brought him through all the ranks of honor at a young age, providing him with all assistance from the court and the Great figures of the country: and he opposed them The Yeſnites are satisfied again, without their wishes≈ to fully satisfy without disadvantage of the then still flourishing commercial sector. That would certainly be an example, a fact. But of what? Of the fact that Jesuits seek honor≈ took possession of a man, and that a A zealous man to the disloyal one against his office and acted against his duties. One thing, which unfortunately! every day in bourgeois society

proceeds where wicked people are taken by base people

can be bought without actually being a Jesuit Used as a pimp. But for secretive A vine to the ruin of Protestantism is still nothing sufficient was said, and to avoid this, it was left as is. to truly see the chen or real vine would It was good and necessary that the Ver≈barrels did not pull the veil over all of this

had what the imagined man would have said to the Jesuits
A favor done. Facts hidden beneath the veil.

are of little importance and already Reimarus
says that if the first author of the middle witness
What is kept secret, the whole story a legend.
is, on which one cannot build).

In the remaining pieces of the monthly journal
Only two more entries from the year 1784 remain.
before, which alleged crypto-Catholicism
concern, and of which the first *) a follow≠

"contribute to the history of the Catholic service of God
in Protestant churches, and the other =

N

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* Reimarus' Doctrine of Reason, p. 265.
*) Monthly journal. Julius 1784. Page 94.
910 Monatoſschrift. August 1784. Page 187.

x

As far as Catholics in Holland are concerned. What he...
As regards the last essay, so it is from the Ber
address of Provost Carmesin of Greifenhagen

the Pomeranian Consistory taken when by

which he was held accountable≠
because he allowed Father Schorenstein to
to hold the service of God in the local St. Nicholas Church.
So, a credible piece of evidence: In which
"Now judge," says Provost Carmesin, "that he has already..."
Father Schorenstein has been there for two years, as often as he
the Catholic communities of that area (two
(once a year) travels, it is important to allow him to,
that he was allowed to hold the religious service in the church,
because he would have no comfort in the innkeeper's house:
Since Provost Carmesin always rejected this request:

rejected, because he could not do so without the permission of the Consistori

If I could agree to this, I had P. Schorenſstein with me
last visit penetrated him more than usual, him
also showed a resolution of the upper consistotii
after which one goes to Bernau the Catholic he≠

believes in the service of God within the Lutheran Church

hold. Furthermore, P. Schorenstein told him:
says that it is the highest petfon of the king
to particular pleasure, if
the Protestant preachers in their churches
They allowed Catholics to hold their religious services.
to hold, and that, on the contrary, the preachers who

would not allow such things out of intolerance, |

if it were indicated, to avoid unpleasant consequences
had worries. Since Provost Carmefsin
due to the short time from the Pomeranian Cansistorio

was unable to obtain any behavioral orders, even already
other cities besides Bernau, Neustadt-Ebers
Walde, Angermünde and Schwedt have the same

had disturbed the Catholics, and he finally also

fear≠

* . - 1

9
against crypto≠Catholicism c. 111

feared that he would appear intolerant, and
because it could have dire consequences for him; so he gave in.

However annoying it was for him. That is now the

Fact. The question now arises, what can be made of this?

Catholicism, secret intentions against the
Protestism and the dangers to be concerned about

shines through? From Crypto-Catholicism and

secret reasons for the Pro's actions

test subjects, which the neccatalica already in February

sensed, for example, if the protesters were offered
What one should have, one finds nothing. Rather,
this grave suspicion, which was insinuated at the time,

refuted by this document itself, by P.
Schorenstein repeatedly visits, the provost Car≠

mesyn, however, repeatedly rejects, and only
Due to lack of time, behavioral orders from
to catch up with the Pomeranian Consistory, and through Vor≠

display of a permit concerning Bernau of the

Oberconsistori and through fear of the Mo≠

being seen as intolerant, believing

will give in. — Even those who are from the
The danger dreamed by the non-Catholics, which is caused by such
Permission to grow up to protest autism;
This piece of art refutes that. One can see
from the fact that the Protestants are not so carefree

and compliant, and the spiritual authorities not so

sleepy and sure, when the Aka≠

Tholicus was thought of. Provost Carmesin refuses.
to exercise the sought-after tolerance, two years away≠

through: even what happened in Bernau, is with
This happened with the preconscious intent of the Oberconsistorii, and that
Pomeranian Confistorium pulls the Provost Car≠
Mesin is held accountable for why he was without his

Foresight and permission to the Catholics to Grei≠
Fenhagen, the church service in the Lutheran church

verse

!

–

112 Further steps of the Berlin | Monthly Journal |

werftate. This piece of paper is therefore itself a Wi≠
Publication of the February issue of the monthly journal. –
But what about Father Schorenstein's behavior? That he
It remains highly reprehensible that he, through the fore≠
ben, as if it were the highest person of the Romans;
nothing to be of particular pleasure,
when the Protestant preachers in their

Churches offer their religious services to Catholics |

held allowed, and that the preachers said against it,
which do not permit such things out of tolerance
wanted, if it were displayed, eible consequences.

to procure, the good Provost Car≠

–

mesin was frightened, the monarch's name

and tolerance is abused, no one will deny it≠
They can. Such a man earns twice as much.

to be punished, and not only because of his
Intrusiveness and abuse of tolerance

and the monarch's sentiments, but also

because such behavior breeds distrust and
Resentment is being stirred up anew. But whether P.
Schorenstein near this unauthorized and punishable
Behavior, a far more impermissible and punishable act≠

had a plan, namely in churches that one
lent it to his fellow believers for only a few hours,

To grasp Posto, to persuade the protesters, the

proved so patient towards him and his family,

and to displace them from their property?
Who can decide this other than God, who

A reader of the heart? Not me, not the non-Catholic.
kus. The most daring piece would be in each≠
the Protestant country, but primarily in one

be as attentive a state as the Prussian one.

But in the Berlin monthly journal, namely in
the one signed by G. and presumably by
Mr. Gedike's note of the
| Pieces

x

Stůcks) finds Father Schorenstein, even if Fu

not because of fine behavior against Probst Car≠
mesin, but because of the reasons why he, him

to allow the church to serve God, requested,

His apology. It means, in fact, that one...

previously the Council Chamber on the Rath⸗

house, or in private houses, as in Bernau

entered a guesthouse for religious service;
clears, but that the clergy of this part
found uncomfortable, partly offensive, because these

–

Zimmer at other occasions, comedian⸗

ten and jugglers Preiß geben wůͤr⸗
the. – And certainly the bad state is striking,

when God's service was held today and the Sacra⸗

mente austhehier werden, wo gesund der Hans⸗

Sausage tore off jokes, and maybe tomorrow someone will.

dancing on the rope. That must be a protester.
to find it offensive, let alone people of such a nature
Religion that focuses so much on the sensual, as the

Catholic. Was that the reason why Father

Schorenstein, the God's service in a church
If he continues to seek, he deserves more apology.
But if there are two reasons for which a person

It's about what's in front of me, why shouldn't I, so

As long as it is possible to choose the best one?
Only an evil person brings evil forth from
to the wicked treasure of a fine heart, says Christ.

The other piece, which gives us the Protectorate:

Aunts warned of the dangers threatening Catholics⸗

The text should contain an anecdote from life.
of Cardinal Passionei, who in the year 1738. Kar⸗
became a diocesan and died in 1761, and as a
so great an enemy of the Jesuits is known that he also
not even in his library a Jesuit

.

5 Font⸗

*) Page 548. | N

274 eitee Schritte der Berl; Manatsſchrifſt.

The writer tolerated it. During his stay at
In Amsterdam he dined at the renowned Petrus restaurant.
Burmannus Secundut. The famous Weßeling,

But, who was present, asked the cardinal how he felt about the
Freedom pleases, which everyone in Holland has from the

To speak religion according to his conscience, and to⸗

Write it down, and then act on it? The Cardinal

explained that he therefore made the Dutch happy *

treasure, but at the same time he raised the question: whether
Will it take that long? — Wefßeling,

who had deliberately raised the question, asked

Why? And now Passionei explained: You are
not as sure about your religion as you many≈
thinks easily. Rome has had since the fall of the Pro≈
test subjects made another draft.
to regain possession of it, which it never drove.

let, and he is safer than one protests≈

The table-side believes. Solland is the
A start has been made, and much more will follow.

res. — That was the strange statement
Cardinal's passion, the Weßeling, an eye≈

witness, and also Schultens the author of the letter≈

fes, from which this is published in the monthly journal

Nommen ift, tell have. — I want to bey the≈
to admit as much as possible in anecdote
It is true. I will admit that the Roman court

does he really intend to make the protesters regroup?

to subdue once. This is the teaching building.

according to the Roman Church, and one can see it from
The Pope should not demand that he think differently.

as all great lords who regained possession of the

to seek to come to the lands seized from their ancestors.
And that people still thought that way, still
The many efforts prove that this wish was fulfilled.
gene that was applied, the protesters again

5 4 to

to win. I want to admit what the Mo≠
The writer didn't even take any consideration into account.
men that Passionei was a man who pro≠

test subjects were not as averse as others were.

Church, which itself has many protestans in its library≠
had religious writings, and with scholars from all
Nations and religions exchange letters

(would hold). But how unbelievable is it that

a Catholic clergyman, a cardinal of Rome≠

The church, the secret design, the fine church

made detrimental to Protestantism, verse
advise, and all steps and courses of the same to them
That should make him suspicious! How unbelievable,
Is it that a cardinal himself told the Protestants the

Plan of his church and his farm so far≠

should cover up the fact that he even told them where the Ope≠
rations of the same should begin first, and that he himself
should tell the Sollanders that one can in Hol≠
land would make the start, and so they themselves
should enable them to face the threat threatening them≠
Driving towards work during those times? Certainly on
It must be at the banquet of Peter Burmannus
passed over, as Kloz told us in the Funere Bur—

Manni described the organizer of the banquet,

and had been drunk on passion, or one
One must be more than gullible to believe something like that.
the. And since, according to the alleged statement of the

Passion, started by Solland
will, and much more will follow.
who wouldn't think that this
The anecdote went, like some prophecies,

which were only done afterwards, since the things

fon geśhehen were, and that alfo diene N
H 2 | | |

) S. Herr von Einem Kirchengesch. des . Jahr≈
bundte, 1st ed. p. 529.

|

was only invented after one had already dealt with
George Gordon put the chimera in his head
had that the departure of the Dutch from the English
The alliance and its surrender in France
Poor Jesus, a Jesuit crypto-Catholic piece
How much value can one of a

Anonymously circulated anecdote, an anecdote

dote, which one can only say, since Schultens,
Weßeling and Passionei todt find? ? Why not

Back when they were still alive? It should be Weßeling, right?
who told it to the author of the essay

should have been given the explicit reminder
baben, to make this incident public, and dar≈

to attract attention in Germany.

Why then has the author only written fine examples so far?

Aneldote individual people whom he does not name, and
one of which is only indicated with an asterisk.
is, not publicly, and only after death
Did they make it known to all those who knew? Why did they
Weßeling and Schultens said nothing about this matter

A complaint was filed with their authorities, since the Sol≠

Should the misfortune first strike countries, but rather

Give it to a stranger in Germany. On: _

To attract attention? That's a whole range of things,

which makes the anecdote at least extremely suspicious
do. And with what does the author prove that

in Holland, Catholic Dutch nobility in Bauren
is disguised, and that Catholic magistrates
secretly and quietly in such places,

Where can I find Catholics? What a pathetic mess!

The monthly writers were raised in a cry of outrage.
have, if similar anecdotes of secret
Machinations of the Deists and Naturalists, and
that among the alleged zealots for the pro≠
nn Deisten gebe, ins Publi≠

cum

2

against crypto≠Catholicism ꝛe. 1 17
would be killed! And yet this bites so many 15

The mere anecdote is some strange stuff:
nis! In order to be able to judge facts, ger
The monthly writers themselves are entitled to, they must
truly, completely and with all the circumstances

(to be presented). One cannot and must not
Should they demand the same here as well? Or should they only...
We alone have the right to be shabby, unproven,

Limping anecdotes as great and strange Bey:

To set up games? Can one justify the presumptions?

and continue teasing the audience? For

what a gullible, easy to mess around with!
The leading thing had to be the SPEECH,

The actors had the audience!
I would proceed from here to the examination.

the supposedly great facts of the subject

The object moves away; however, in order to remove the object once applied...

captured matter from the Catholic service

not to be interrupted in Protestant churches,
who, as it seems, are after everything
The following is the first predisposition. Given, I want
uur gleich himit verbindet, was davon in den nach≈
the following pieces of the monthly journal appear.
The one who is better able to oversee the whole thing:

to see and judge when you tell him something |

continuously, as many other related

and unrelated pieces cut through, before≈

lays.
That next thing, the Berlin monthly magazine

steller deliver, find thoughts on some Aeuſ≠
Statements by Mr. P. Bernhard Schorenstein,
Catholic preacher in Berlin, against the Akatho≠

N ütus: 3; Tolerans 5 The author of this 9
H

3
=) August Er p. 265. 0
3 . 1788s. January, p. 37. fl.

'

.O

x .

is also anonymous; but he signs one.

Followers of the Akatholikus Tolerans, and we

seven so now already in the person of this new one
Guardian of our church, a man who already

has a follower, the head of a company to be founded

new party. Since this essay refers to a

Letter from P. Schorenstein in the bishopric
portfolio has *), can I this strange
Writing is impossible to ignore. I don't accept any.
Parthey, and the upright man, he fen Bonze
or Mullah, Catholic priest or Reformed
Domine, is always so venerable to me, as if the
bad, unjust Lutherans are dismissed≠
is despicable; and vice versa. But I

I must confess that my astonishment was very
was tall when I read Schorenstein's letter

read, and it with the previous essays of the month≠

would hold together the writing. And not after a one≠
side reports, but after both Par≠
theyen heard, can surely only be true:
A sound and reasoned judgment will be rendered.
According to the Berlin monthly writers, one might think
in the P. Schorenstein a man who from
Proselytes≠Hunting, or to help the Protestants with their
to swindle churches, from city to city, from

Village to village around, at a time when it was

not the Catholics under his care
lacked a convenient opportunity to perform their religious service
to keep, and they would not be denied it.
to build churches, if they believed,

They should have churches. But how much is everything

there disfigured! — But even the letter: and

P. Schorenstein tells us that he does two things every year.

once by royal command to twenty cities

N fa nr tires
9 Siſtorisches portfolio. November 1784. b. 554 if:

3

* | O. 3 |

7

5 N against the Shem, Rufus 12 119

must travel to garrison the place itself;

the cavalry and infantry regiments
to hold Catholic religious services, for which he was granted the
(required preload is given). The one that
Catholics on this occasion for divine service
designated place, but was generally so arranged,
that he was so very inconvenient and indecent to do so,
that if the small detail of the tolerant Prussian≠
if the government had been known enough to

certainly provided for better facilities on its own.

Ben would, where the foreign advertisements are always more≠
brought more Catholic recruits into the country, and

through the monarch's paternal events

the popular measures according to public calculations us

has increased significantly, also due to new additions≠

zo̊glinge, the small groups of Catholics to Ge
communities grew. But it simply wasn't that way.
different. Where Catholics serve their God

held, in some cities there was an inn the

city; and to it was added now this, now that≠
shown, and therefore it often happened that those who went to God

tesdienst beſte Stube von durchreisenden Fremde≠

the clergyman in the innkeeper's dwelling
to stay overnight in the room, because of the departure of the strangers≠

wait for him with his congregation, and then in the

the room just left by the strangers

He had to perform God's service. These rooms were

in some cities very low, and so narrow that
They could barely contain 5060 people, and yet

The community was over a hundred strong: many people

They therefore truly fainted; and yet
(had to hear confession in this crowd)

and the communion will be different.
S 4 we

∗ 9 Ibid.⸗ p. 355.
∗) And > was Catholic confession, superior confession.

\

120 Next page of the Dal monthly journal. =

Where was the place for the Christian and Jewish wedding?
ten certain, comedians and jugglers
They made use of it, and picnics were also held there.
held, which often still smelled of when the
It should address worship services. In places where
The community was strong at 3:400, so they had the
Catholics were offered a place on the town hall⸗
meadows; but the place stood day and laughter frexyx
The corridor in front of the magistrates' offices was open.
where people in their devotion through ab⸗ and con⸗
those who had business at the court, g?
were disturbed, or a place where in rainy weather
In winter the soldiers drill, the guard
parade directed, also probably physical best.
were held. — That is the literal
Description given by Father Schorenstein of the
Oertern makes where he is with his fellow believers,
to which he travelled by royal command,
had to hold the church service. — The most zealous
Protestant, if only somewhat tolerant, and against
an honest religious party, by the way, may
They have no more flaws than being more intolerant than
against Jews, Muslims and naturalists

whoever is, will at least have to admit that
These places are very uncomfortable, and partly unsuitable.
had been constantly at the service of God, and that the
Catholics have good reason to make themselves comfortable.
and desired decent ones. Just wanted to say,
that they address this grievance, this inconvenience
could have remedied the situation if they had built their own
(place rented or bought); so one sees
It's probably easy to see that some citizens in the cities, my⸗
Mostly small, and few middle classes, some on
inhabiting the country and Solda⸗
8. W

—

>) Monthly journal. Seörua 1784. vol. 87. |

7 —
r ze Digi |

4
* *

against the Rrypto»Katfoliciemus ꝛc. aa |

ten 9 made up the largest number, probably sebe
could have contributed little to it.
According to the Berlin monthly magazine, it has
To look as if the enclosure of the Lutheran
Church in Bernau, without the prior awareness of the superior
Consistory's creation, and that Magistrate
8 and citizenship only allowed it because they had lived,
| that the local clergy had no objection).
Father Schorenstein, on the other hand, documents that
They granted permission to Bernau with approval
of the Oberconsistorii given *), and thereby to:
The restrictions were immediately established, under
which such a thing was granted to Catholics⸗
the). Certainly, one must be very simple, or
— To be extremely unjust, and impartial justice⸗
One shouldn't deny anyone the freedom to be active,
if one does not have some precise coherence⸗
tung beyder Stücke, in diesem Stücke the right
on the side of Father Schorenstein, and on
Pages of the Akatholikus Pseudo-Colerans the
can find the most deliberate distortion. In view of

but of the one who, what the behavior of P. Scho⸗

Rensteins zu Greifenhagen against the Provost Tar⸗
As regards mesyn, the former has not legitimized himself at all,
whether it was to be expected, given that this incident occurred in
Julius is commemorated in the monthly journal, and his
Writing only in November — part of the portfolio
appears. One cannot deny that
| a 5 P.

| *) giftoriiches porteſeuile, qa O. p. 556.
| **) Mongat script. Junius 1784. page 547.
**) Nevertheless, Mr. Nikolai, Volume 7, p. 87 and in the Annex⸗
hang p. 134. still make the public believe,
N. Schorenstein did everything without the permission of the authorities.
knew how to obtain it by deception. 5
R)ie. da O. ro 560 561.

5

P. . Schorenstein to Greifenhagen, the tolerance

I have abused it.
But now to the follower of the Akatbolitus*).
He included P. Schorenstein's letter in the
Hands: he wants to refute it. But instead of focusing on the
first appearing in Schorensteinian letters
The main thing is to come, even though there's so much noise.
caused, he passes everything over with the deepest silence⸗
To remain silent. To throw sand in the public's eyes.

to scatter, and it from this, the man, whose

His followers are, in their nakedness,
To deduce the matter, he wants to focus on the actual issue.
Point of contention, but begins with a fine par⸗
They chiefs began to declaim against the papacy,
and says that he made his way through the Schorensteinische
I find the justification unsatisfactory because the Ka⸗
tholicism, according to its essential principles,

Unfortunately, all other religious parties under≠
I have to press because I have to ask the Catholics about every
no bound reversal in the enclosed church≠
demands, because one cannot combat proselytism with new

Caution was exercised, and the Protestant spiritual leaders

chen not according to the Catholic service of God in ih≠
several churches have polemicized against the papacy.
The warnings of the non-Catholic were therefore very

Right and necessary. We poor are lucky.

simple readers of the — whom God serves, the

Catholics, who were granted tolerance and special≠

the object concerning Bernau which the
The followers of the Akademik do not like it, and where

the untruths and distortions that the

Having allowed new Zion Guards, it was obvious to everyone
must, sunk away, and focus on other things
Guided! That's how the audience is mocked! And that
t | are

©) January 1785. Page 37. f. =

> ak a: Annie ů»sર > er

against crypto≠Catholicism dc. 123

But find the great champions of truth who before≠
Excellent men who know how to speak so beautifully!
Diooch further to the cold-blooded examination; and
P. Schorenstein is trying his best in his Schrel
ben) the presumption of fine church that. fie the
who wants to be the only saving one, to imagine it more gently≠
len and refers discerning readers to the lesson:
Book by Father Raymund Bruns. — I am

with the follower of the Acatholic in one case,
and have neither the honor of P. Raymund Bruns,
He still wants to know his book, even without the book.
Having seen it, believe that there is nothing further in it
as phrases that occur in the bearded
to give the matter a milder meaning; and of
written in a Protestant country
One can expect nothing else from a Catholic book.
ten. It is also assumed that P. Schorenstein and Bruns
of Kezzern and the only saving Catholic
Even the mildest thoughts about religion; thus, through the
to alleviate the sentiments of individual Catholics
so little wiped away, what their whole church here⸗
has claimed that through the mitigating Geſin⸗
individual protesters said it from the small⸗
Kaldian articles are swept away, that the Pope
The Antichrist was cowardly – I must confess, however,
that P. Schorenstein also spoke here again of the
“Followers of the non-Catholics are treated badly.”
It means: all sound reason, everything
| Human feeling outrageous Unfinn verthei⸗
P. Sch. simply by virtue of the fact that he is on Dastenige
refers to what a great P · Raym. Bruns
(as he said). Who doesn't expect that now?
Leine defense, an endorsement, or something else?
= little⸗
Dortefeuille p. 565. | 5
9 Monatoſschrift. Sele 4. =

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124 Further steps of the Berl. Monatsschrift.
| Be e
at least an apology from P. Schoren⸗ |
'No argument for this opinion of the Church has been put forward
batte? And not a word of any of this, just |
a reference to the explanation in Brun's book,
and on the interjections that are supposed to be on page 488,
which the followers of the non-Catholics had not read
can have this because he doesn't know the whole book
will). – And certainly the harsh outbursts from
worthless people, ignorant people and
Nonsense that the follower of the non-Catholics needs,
make with the moderate writing style of the Scho⸗

rensteinian Aufžazes a desperate Con≠
traſt.—.. |
The really strange passage in the Aka≠
tholikus, that one is more likely to find Jews,
Wuhammedans and naturalists, as the
FBatholiken the Protestant churches≠
can clear, and of which P. Schorenstein
judges that they are present in Catholic countries with
I read and heard many things with great wonder.
will be, and I would add that they.
every Christian, and the reputational attention≠
the freedom of any Christian authority that does not
is indifferent to whether its subjects still have rights.
Whether or not one has a religion, one must attract it, — |
The follower of the
Non-Catholic here, where they are in the order of the Wi≠ |
If explanations should occur, with deep quiet sweat≠
Perhaps the non-Catholic arrived too early?
with it being brought forward? Well then it is better that
People remain silent, and the reader probably overlooks it too, if
One might think IBM is just behaving differently, but he
remembers them later, and leads to support
this outrageous claim that no 3 e
ar≠)

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S bperreſeulle, but. 36

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against the Rrypto Rathoficiemu 10. 125

Parthey ſo ſschlchterdings nach ihrer elgenthümlich≠
The first basic doctrine for conversion, and if this
not going well, to persecution and us
is obliged to suppress those who think differently, as
the Roman one. — Since I have already made this claim
I put you in the right light earlier, babe, may I
There is nothing more to add to this.
Father Schorenstein explains himself in great detail≠ |

I am very sorry about the accusations made against Catholics
of the non-Catholic with regard to the seminaries,
and says that they were only established to attract young Ka≠
to educate tholiks in their religion, which is in pro≠
Testament countries do not have such lessons
could: help such in similar seminaries
Raised after their return to their fatherland, their
Religion made known through teachings and admonitions≠
Spreading nungen; ſo ſey das nichts ſtrafbarkeits:
Missionaries would not always be sent out.
to make proselytes, but only such ones,
who have no pastors in Protestant countries≠
ben could, to teach and give them the Sacra≠
to reach mente, and the actual main purpose
The missionaries were actually those who came to Christianity.
to convert those to whom it is still completely unknown
see *). As true as all this may be in part;
P. Schorenstein refutes this by saying "Not here" -
The accusations against the non-Catholic are sufficient.
It is not for Catholics in Protestant countries
wanting to allow their children to go to Catholic countries
to send them to learn the principles of their rights
To let religion educate them would, however, intole≠
Franz, compulsion to be conscious, and the most egregious Unger
justice. And could one then the
Well, if they give it to the children.
the
9 Cistorisches perteseule, page 566. fl.

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1286 Further steps of the Berl. Monatsschrift.
the patrons subject to their subjugation,
access to schools and high schools in pro≠
Deny access to testamentary countries? But if those
upon their return, it may now be apparent or
It happened intermittently, to add their opinions to others.
bring search, like P. Schorenstein one≠
If someone clears out, that is a crime against the state,
and they are missionaries and proselytizers
to look at, and if the protesters are also in ka≠
If Tholian countries should do so, then that is excused.
Not the Catholics. The Protestants, however, find...
equally punishable in Catholic countries, and the

Naturalism is present in every Christian state.
when he gives his superiors to an honest subject
!to steal offspring and give him fine reason in return≠
to foist the religions of Allfather and Providence.
sought. P. Schorenstein apologizes for a mistake.
with another; and even laymen cannot find
always of holy zeal for prose making
Uninfected, how can one have a better mind?
They promise others, and believe that they will fulfill their obligations.
Reformation zeal only among heathens, and not also
Should we try contacting the alleged Kezzers?
History speaks against P. Schorenstein here—
As certain as this is, so unproven are the
Claims of the follower of the Acatholic,
that those seminaries are held solely for that purpose≠
get find, the Catholic doctrine secretly in pro:
to spread within the testamental realm. If
If the Catholics blamed us for something like that, they would

We are not demanding the strictest proof? So too.

beer. Because that individuals in such seminars
Rien-raised, ardent zealots are, (and
They must become that all the more so, *

8 | ie
Monthly report. p. 43. 4 “

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U

against Krppto≠ Catholicism e. 1a

their religion was oppressed, ridiculed and persecuted.
see vaccinations, and often by people who are on—

(who want to be called Christians,) that such individuals,

| fledged and tolerant in the spirit of the Evangelist≠

Swept away by foolish proselytizing zeal, Prosely≠

To make ten, seek, proves according to the rules

It is not yet clear to common sense that it is all of them,

and that those seminaries were solely for the purpose of

found. It is equally unproven if

The follower of the non-Catholic says that one acts.
giving permission to Catholics to orient themselves in their

all of life and in its most solemn hand?

to portray lungs as protesters, even pro≈
To be a Testament preacher. Here it is still
not proven, and the alleged facts that
I will discuss the alleged evidence of this later.
to have the opportunity to highlight them.
The accusation of the non-Catholic that the Ka≈

"Thoboliken called us unbelievers," asked P. Scho≈

renstein called it a wicked, blatant slander,
which he considered worthy of no remembrance *). The An≈
Hanger of the Akatholikus, on the other hand, says that it is one≈
ley, whether one considers us in a narrower or broader sense
Call them unbelievers, since according to the teachings of the Romans
The church will forever condemn all these classes to unbelievers.
would be damned *). And I believe that here
The follower of the non-Catholic is right. Because
P. Schorenstein himself admits that the expression
infidelis, even in its most extensive and inauthentic form

Understanding of protesters applies. Damn us.

but the Roman Church as unbelievers, and posits
They also reach us, including the pagans and Turks; deals
They are then angrier with us than the Muslims, who
ar En a | den

*) portfolio. p. 368. ö
0) Monthly report. Page 44.

The second one for the Jews, the third one for the Christians, and
to the Sabians the fourth chamber in hell:

have seen, and so we are still following the Jews≠
ſezzen? And yet the non-Catholic prefers the
Muslims have been received into our church
know, because the Roman Church sees itself as the only
sees it as saving, and considers us unbelievers

Damn. Blaos should laugh at such things.
Measurements, since fortunately for us, neither from
The Pope, or rather the Mufti, still has to determine it,

whether we are believers or unbelievers, and which
Let us imagine, for a moment, that in that world, clothe ourselves fully
butern of (Bott alone).

Father Schorenstein seeks to show that in it
nothing incriminating, nothing dangerous, if

the Pope bishops who do not have their own diocese≠

ben, to Bishops of Paphos, Tiberias, Bran:

denburg, Wagdeburg and so forth, appoint, because also
Princes held titles from countries they no longer controlled.

1 beſitzer, ja auf welche ſer sie feyerlichſt lassen getad.

This is the title fine vitulo. The follower of the
The non-Catholic, on the other hand, claims that such a thing

Title not empty find, since the princes themselves the same

to contest, thereby damaging the memory of their true
claiming or presumed rights in order to assert it at
to assert a good opportunity, and judges
just so from the titular bishoprics of the Roman
Church). Undoubtedly, there is more right to be here!
ten of the follower of the Akatholic, as on page≠
ten of P. Schorenstein, especially when one
the matter according to the spirit of the Roman court
looks. But should this be so dangerous for
be Protestantism? The Prussian monarch

will be so afraid that ibm the case

Nag≠

∗ Pereeeuile, pas. er 569. menue b. 44.

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Magdeburg, Brandenburg and Salzburg
I will take it away once, when the Grand Sultan
fears that Tiberias, Paphos, or Beth≠
lehem will be torn away. But it is in these titles
So much that is truly deceitful and dangerous,

Why do the monthly writers take themselves with them?

with much zeal those who are prefectures: and com≠
menderia in the states of the princes, certainly indeed
also fine vitolo — but really instructed, and
Prefects of Templin, Tempelburg a; s. w. be≠-
What were they asking? Is that wrong and dangerous, why?
Not these too? SE ee
On the protest of Innocent X against the
West Prussian peace, says P. Schorenstein, that
They could not be noticeable to anyone, since the Roman

He lost so much at his court; he had therefore as

The weaker part, however, protests, although it is
It remained. They had also long since gone to Rome.

have renounced the overthrow of this peace,
since one recognized the impossibility of doing so, and
all the fear that this protest arouses
Ton, fall away from self). This probably means
Certainly anyone who knows anything about the constitution of the euro
Spanish states, and the paralyzed violence of

knows Roman hierarchy, and is not childlike.

(fearing a mere bogeyman), agrees
men, and the whole Latin-laden De≈
complaint about the infallibility of the follower -
The argument of the non-Catholic, on the other hand, is here without merit.
in the wrong place. ie ee
En F Still

:) Portfolio, page 570.
9 See what I have already mentioned above and |
Mofers Constitutional Law Th. VIII. p. 389. ff.

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130 Further steps of the Berl. Monatsschrift.

P. Schorenstein still expresses fine evocations.
derung about the pitiful fear that the Akatholic
Kuss against the Pope, the ex-Jesuits, others on≈
alleged secret missionaries, and treacherous intrigues
Guen of the Catholics to suppress the pro≈
testanten betrayed, and said that he and insight≈
full Catholics this ill-considered fear very son≈

It sounds awful. He sees this whole pretense as a

GSese spectre and childish bogeyman that this

Gentlemen, if they had true tolerance, with which fie prablen, nicht gezieme, und was von es zu win

fchen fey, that this specter will be banished by the Enlightenment
May they be banished. The Christians should...

Love each other, through this the path to general happiness will be paved.
my association of religious denominations
path, which is not impossible and the appropriate≠
The dearest wish of all religiously minded Christians
be „). — With regard to the last point the
Regarding religious association, P. Schoren≠
Stein undoubtedly did it more out of kindness than according to ge≠
They taught theological insights. That even
not wanting to be sects or parties would be
It is wishful to wish, and most of all, that...
among the Christians, all shoulders of one master
to want to be, but not to be such. Should

but the union consists in the fact that all Christians |

If they think unanimously about the teaching points, that is
Such a union is impossible. Whoever knows history...
Anyone who knows the Christian doctrines must be completely aware of this.

Judge differently. A Protestant Union≠

ten with the Roman Church is also a
Quite an impossible thing, as unfeasible as the

m

Eternal peace of the Abbé. St. Pierre, and upon the

| m: Dis
*) Portfolio, pages 370, 371.

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| 1 Monthly Journal/ p. 48- .

hate. . |
But it is a disgrace for us protesters who

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against Ktypto≠Catholicism ac. 131

Dilemma of the follower of the Acatholic *)
P. Schorenstein cannot answer. Should

we are united with the Roman Church, so

Either the Roman Church had to be removed from the important≠

They often disagree with their nuptial opinions, or we do. That

P. Schorenstein cannot admit the former without...

the main tenet of his church regarding its infallibility
and incorrigibility in matters of faith

deny it; and can a Catholic do that? And the lez≠
P. Schorenstein will not be a Protestant.
Muthen, even it cannot be hoped that we un≠
through philosophy, biblical study, and studies
media of church history in all its parts
They should abandon their convictions, which they had gained:
and in this case this association would only
Mere conversion to the papacy. The true conversion
agreement, according to which the professors of all Christian denominations

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Religions should strive to achieve what they strive for.

"Can" is what John said: Love one another.
each other! And Paul: One of you should carry the burden to the other.

the one in love. So that this doesn't remain true,
What Swift says somewhere: We just...

There are more religions than we need to...

we pride ourselves on our evangelical sentiments, and
even more for men who are so excited≠
ten and tolerant state, like the Prussian one,
life, and it's an ugly one that can't be wiped away≠

the stain with which our century still bears its mark

Exits from his alleged enlighteners visit≠

It has been decided that we are separated from a Catholic

clergyman, a clergyman of a church, the 15
ö J 2 0

| iby K

En er

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so often and only with good reason for intolerance
because of charges, yes, even from a Dos
Minikaner must rightly be punished for intolerance
to show and let us advance so that we can do more with
They boasted of tolerance when they worked on it.
meadows! But this accusation doesn't apply to everyone.
Protesters, but only those men who are capable
are they so shamefully dishonoring their religion?
| Everything the follower of the non-Catholic
The objection is that he, according to the signs
this time (a favorite expression of our new
Prophets) the concerns that the chief expressed,
because of the secret emissaries of the Roman
Church, and of an immortal order, only for
too founded and not for chimeric scares≠
ken halt *). But this will then turn out to be something else.
develop more if I all these popular Ma≠

I will examine the sections piece by piece. N
i It is probably to be assumed that P. Schoren≈
Stein says nothing about the Greifenhagen story
I will give a detailed report, and it will be difficult.
would he like to be able to claim that, with regard to
of Provost Carmesin, not the tolerance≈
needs should have. But if the trailer
of the non-Catholic this story one the Be≈
The concerns of the non-Catholic so very strengthening
He mentions the incident; so his concerns must be very
to be unfounded if they are based on nothing better than
strengthened by the Greifenhagen history

can, where one can find a Protestant

two years through refusing provost and a
vigilant Consistory, and on the Catholic side

although he encounters a clergyman who knows the 9
1 | miss≈
* monthly font, p. 48. ea “re

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like the Krppto≈Kathohtesums: ꝛc. 1 33

migßrand, but probably difficult it would ba.
be able to think of him when —
not the permission of the Ober≈Confistorii by others
"Cities, a similar one would also have been possible in Greifenhagen"
to hope for certain, and the printing layer of fine faith≈
bensgenoss�sen bey ihren Gottes dienste mehr Be≈
One can wish for comfort. But misery is found in the
That, if the follower of the non-Catholics the
Y., Schorenstein even with the Holy Father in
Rome compares because at the end of his cry≈
Bens explained that he would not speak to anyone who shouted against him.
Ben would answer, because he has his time.
more useful to apply. Such mockery.
Surely writers who still have some…
Wanting to observe decency, it's included! But
That's just the tone of these writers, that
sie da spöͤtteln, wo fi ie. fonft ine weiter e

men will. m
The entire remaining part of this passage of the.
The monthly journal contains nothing particularly special.
this matter of the enclosure of the Protestant
Churches dedicated to the service of the Catholic God, which the
The cause of the whole dispute was, began.
In the Julius piece of the monthly journal,
indeed in the excellent letter from the Professor
Garve to Mr. D. Biester regarding this matter again
thought. Mr. Garve says in it that the
Reasons with which one wants to prove that the advantages
The Protestant churches have been wronged,
To turn their churches into the service of God for Catholics⸗
clearing, not convinced. It would bother me because of the
* and property of the churches, a cash
33 or tholls
— man, 1785. Julius. E 62 f.

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134 Further steps of the Berl. Monatsschrift.

Tholic and protesters in court. Trial.
= lead become, where it merely relies on legal grounds and |
It depends on compliance with all legal formalities.
where, therefore, the provision of God's service to |
Proof of the interrupted statute of limitations for the Beſizzes
could be cited against the protesters.
If the Catholics were to become masters again, and think
as before; so it would do the Protestants no good.
help them to keep the churches during their ownership
no matter how carefully they had locked it: they would
not to let the statute of limitations apply, but rather
would the previous unpleasantness of the protestant⸗
ten make even harder use of their victory:
But the Pope and the clergy would get the marriage⸗
The former rule would not return, so it would also
not to harm the protesters, that they the Catholics⸗
Likes at best a very slight indication of the appeal⸗
A ruling against oneself. The one through refusal⸗
The churches' demonstrated caution was therefore much to

little, if the world suddenly falls back into superstition⸗
Ben and slavery would fall into disrepair, and far too much, if
that she retains her enlightenment. It is far more important,
that we preserve our Protestant principles⸗
ten seek, rather than barricading our churches:
and these principles bring with them tolerance, where
Professor Garve explained this very nicely; and
The assertion of these advantages, he says, must convince us
worth more than the property of our church⸗
to protect them from future harassment. But various
The advantage is that it bites in the end, the coffee will be
Tholics will not grant us much longer, since also
In my fatherland there are cases where
Catholic churches for the practice of Protestantism
Religious acts have been permitted.

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against the accompanying text. 137

80 So bundͤig und einſsichtbol old is, what Lord |

Garve asks about this point, so weak and gone⸗
kend is what Mr. Beaster against it to the widerle⸗
(brings up). Without focusing on all the important

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to consider his opponent's reasons without considering even one

To properly refute the same, he begins with his≠
He reacted with ordinary astonishment. He said he hoped;
(and of course we all hope that) that our father≠
The country will never fall so low that all rights are lost.
trampled underfoot. Throughout the entire Roman Empire were

Detected after the annus normalis: only Reverse

secured the Protestant religion in Saxony, and

If a dispute were to arise now as to whether in a certain

Church on a specific day, Mr. Spalding
or P. Schorenstein would have the right to preach,
The Higher Regional Court could not speak otherwise,
as according to the well-established right of a Par≠
They went to this church. — That is the first one.
The excellent grounds of Gardens. It doesn't have to be there.
Anyone who only holds both against each other
Mr. Beast may be surprised to learn that such things are possible.
Counterarguments: a scholar and a doctor
Ferie utriusque can fence!

Since Professor Garve was in fine service to Julius;
Issue of the monthly journal, 1785. Advertised letter
had said to Mr. D. Biester at the end that

(even in fine homelands)

where Catholic churches are used for the practice of Protestantism
Religious acts would be permitted; fo verans
This received an anonymous response, which Mr.
Diefter accompanied it with remarks, and the one in
March of the ee 1786. 8 the

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3 Ibid., page 9. Re: 2

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1 monthly journal 1786. March p. 265. 1 C.

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This essay is called a counter-image to Luther's

ſchen favorability in the rooming of the churches,
and should, if not explicitly stated
will be, since the cases from Silesia have been taken,
Mr. Professor Garve should be punished for claiming

tet, es åͤbe in Silesia fåͤlle, wo katholischen kirch≠

...which would also have been granted to the protesters.

Before the anonymous documented both of them

When Facta presents his point, he sends a small Avant≠Propos.
presupposed that the statements contained therein
and strange because of the idea of the thing

and is worth a closer look. It says:
When in some cities of the Prussian country

Protestant preachers their churches, from which

They are not masters, but only the first ones. This

ner ſind, zum katholischen Gottesdienst ≠
ten, and partly without the consent of the

Communities to which these churches belong, and
without a request to the highest ecclesiastical court:
The way things are presented here, one must

think that the Markish and Pomeranian press
had presumed to act as self-powerful
Lords, against the will of their communities and
without the knowledge of the authorities, with their churches

to act arbitrarily. And to reinforce

Mr. Beaster refers us to this opinion

a formal narrative in the monthly journal
Julius 1784. Page 94. and on the Weimar
Ada Hist. Eccles. Th. 83. p. 225. But what there

This occurs only in the two towns of Gars.

and Greifenhagen, and what the last place is about≈

The entire official narrative is contained within the document.

Monthly publication only the one-page report of the provost
Carmesin's. In contrast, P. Schoren documents

not only in the historical portfolio that ibm
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against crypto≈Catholicism ɛe. 1327
in Bernau with the prior knowledge of the High Priest

Judiciary of the divine service in the Lutheran Church

have been detained; but in the appendix in the

Berliner Monatsschrift, June 1784. Page
547. It is also said of Bernau that Magi≈

strategist and citizenry, since their clergy had nothing

On the other hand, he had let it happen. In Bran⸗

Denburg will have its citizens expelled by order of the
Upper⸗C
evacuation of the city: and garrison church prote

stirt, because there is already too much of the service of God in it,

and the Protestant God's service never ceases in it.
But the Johannis is taken over by the Ober⸗Confiſtorio;
The church granted permission to the Catholics. To Meustadt⸗
Eberswalde, near Stargard and Stendal

under the conditions imposed by official authority

Fixed. — Why are all these things fixed?
passed over in silence? The two cities⸗
Garz and Greifenhagen were surely
certainly not more important than the several larger ones
Cities? In an honest presentation, this must be shown.
bine ſo gut, wie das andere ges�ag werden.

It goes on to say that the preachers did this,

Thus, this was discussed in the monthly journal "Bedenk".
expressed views that garnered the approval of the older generation.
earn, which the way of thinking and acting
Catholics from history and experience

know. I may only here inform my readers about the already
commissioned investigation into these concerns

wise, and no insightful, unbiased and
An impartial reader will not be concerned about these issues.
o ſehr ſie gezugert, und ſo boch ſie geſchrugen ſind;

to bestow fine applause, but rather to advocate for a German

Gordoniade, for a new our century and

unfere protestantische 9 verschände Kezzerjagd
=: a 37 | im

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onsistory asked which against Ein!

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in the spirit of old Catholic controversial preachers and
Look at the inquisitors. zer 8

Furthermore, it bites: Professor Garve of Bres≠

Lau explored these concerns through several
Reasons to highlight. Some reasons, fo binge≠
thrown away as if they were not even worthy of a comment,
and were so weak that they could not be used by any human being
could find an entrance! One should consider the concerns.
Possibilities of the non-Catholic with Garve's reasons
and Beast's counter-statement together, and bars

The reasons must be important and convincing to everyone.

to be, only that the thinking, modest man does not
potten, not with extensively about the matter
Unnaturally deriving declamations blind the reader:
the, and with dietator-like pretensions fine
wants to dispatch opponents. 5 He
The anonymous person then comes up with the last point.
Statement by Professor Garve that also in
Silesian cases exist where Catholic

Churches' Protestant religious practices

would be granted, and says that Mr. Barve
However, no such cases were specified, and it was fey
And as far as he knew, nothing else about it.
Mr. Biester corrects this somewhat when he says in
the note from the Silesian Provincial Papers
cites that once by a Catholic clergyman⸗
chen has been allowed in the Catholic Church a
to deliver a Lutheran funeral oration. To discuss facts.
To judge, says the anonymous person, they must be true.
lich very precisely and with all circumstances he»
It counts. This is very right, although even more so,
as is asked here, to facts, if the faith⸗
Ben should earn money, it is required; and the consequence
It will show whether all of the Berlin Mos
1. 3 N n nats⸗

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against crypto⸗Catholicismmis 20. 139

National writers trumpeted these things from
withstand the test they themselves have set.

After a long declamation, in which
the apostolic vicariate office in Breslau first many
receives reverences, the two facts,

who are supposed to form the opposite image, is told.

1) The Evangelical Church in Thomaswaldau
Burns down on February 29, 1785. Two buildings.
Parishioners of noble birth sought the Catholic priest
of the place, to allow itself temporarily, until

Reconstruction of the Protestant church, to
The attitude of their divine service, a fine church with the

to be allowed to serve. The Catholic priest is willing.
to that. The two noblemen request that
Upper Consistory of Breslau, for intervention
at the episcopal liaison office, which is also internal⸗
dirt; but the episcopal vicariate beats the

Request of the Evangelicals to Thomaswal⸗

1) completely gone. 2) To Kackau, in Switzerland
Buser Kreise in Schlesien are the inhabitants of the
Docfs except for one tenant living in Beur≈
The soldiers, all Lutheran, believed it and kept themselves in
to the neighboring village of Buckau, to the church.
Kackau, however, is a Catholic church, which is pro≈
testamental landowner, like the schoolhouse in
Repairs continue, whether they are immediately after the royal ones≈
The regulations should be closed because
not four Catholic innkeepers reside in the village: -
But in the churchyard of this church, the
Burying the village's dead, and the funeral orations,
However, those that are rarely found are found under free Him
Mel held. Now, in August 1784, the Lus asks.
Therian preacher in Buckau, the Catholic provost
to Schwibus, to allow him, only in bad cases≈
men Wetter in future under the shelter of the er
1, | en

Lukewarmly dismissed: |

The corpses were taken to the church (maintained by Nackau).

to give speeches. But although the provost of
Schwibus supported the preacher's request,
It was indeed from the Vicariate Office in Bres

The authenticity of these two facts is

| not to doubt in the slightest. But who asks
not hereby: when is this intolerance over≈

and in February 1787. — So after one had

from the Protestant side in the Mark and in Pom≈

mern a very glorious example of tolerance towards ben, and had allowed the Catholics in the Lutheran church⸗

Zion's guards had risen up, us and

.

to hold religious services in Russian churches. These
The intolerance of the veterinary office is one of the ugly things about it.

Was it practiced? The answer is: In August 1784.

*

its counterpart. — But also, as everyone will probably know,

Catholics say, after February 1784.
the Berlin monthly magazine Protestant

our religion with the ugliest colors⸗
describes, made us suspicious, yes, even the

Tolerance practiced in the Mark and Pomerania
notorious for being dangerous and giving us all sorts of things
Heimer accused Schliche and Ranke⸗

ten: after a similar one also in Junius
Piece 1784. of the monthly journal by a

Silesians themselves did it, against the supposition⸗

warned of the consequences of that tolerance, and
we as cunning, secret oppressors of the
Protesters are suspected of the state and the world⸗

were made to feel nasty and insulted: Can one

— gan? Have we, who are under protest staunchly

You can blame us if we don't do that against you.
do what you yourselves do to your clergy and land⸗

des⸗Collegien fo bitter tadelt, das fie: gegen uns ges

r “
— 821
N

Zep⸗

4

a dedicates to Ktypto⸗ Catholicism ꝛc. 148 -

Scepter life, no more caution needed, un
to not interrupt the lapsed church ownership
: liable, as you who are under a Protestant
Could the government be far more secure? And, 'would it have been
the Vicariate Office in Breslau willingly showed, would it be
de man dies diese leniency und tolerance nicht für
have issued a secret term, that
we wanted to lure the protesters into our church /
to become fit under the guise of tolerance.
| lead? ee Wr ei ne ue A gi
What is this counter-image? A work un⸗
Our new Zionist guardians themselves! These have to the⸗
sem ugly counterpart the colors and the brushes
| Given. — And these two facts could The
Monthly writer as proof of intolerance,
in contrast to the situation in the Mark and Pomerania
The tolerance exercised is expressed in the writing itself
len, in which they consider this tolerance to be false, and
the Catholics had identified as those to whom
man with less certainty than Jews, Mu⸗
Hammedans and naturalists, the churches one
could clear up. How far did they have to go in self-reliance?
delusion has come! R
However glorious this counter-image may be, and
according to the monthly writers, the⸗
one should, the Protestants the Catholics because
to make them truly hateful due to their intolerance; so. according⸗
It is urgently refuted, and not just now.
not from a Catholic, but from a religious scholar.
formed, not through newspaper news and not

not enough proven Faeta, but through Documente, .
which is perfectly fine. Because of this
Professor Garve had said there were some in Schlefis.
In cases where Catholics also support the Protestants...
The churches are allowed to hold services, and through.
— he “the

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5 —
2.
r wÄ EEE :

3

y monatsſchrift 1786. Junius. p. 371. f.

10 Further steps of the Berl. Monatsstift.

the objection raised against this, that no one the≠

s�er Fͤlle genan und beszt angaben worden,

and rather two reasoned cases (to Thomas≠

Waldau and Rackau) showed the opposite, will
Pastor Triesch of Xanten was moved to...
In a letter to Mr. Beast, the opposite in An≠
(to document the vision of Westphalia). Mr.
Preacher Triesch says at the beginning of his letter, at
the statement by the monthly writers that the
Members of the Apostolic Vicariate of Breslau ger≠
They can do as much as they are allowed to, and only cut off,

What they have to reject would have to be prefaced,

that either the general principles of the Catholic Church
to extend such a thing to the Protestants in the lysian church
Do not allow sending favors, or that special favors may occur.

The Pope's decrees forbid such things:

a third reason why the Vicariate gives≠
tene Gefändung hätte verweigert muss, fie nicht
The possibility of granting permission can be determined in the given case.

do not think, unless this, that between this

and other similar colleges, bishops, etc.
secret agreements on this point regarding

The underlying reasons were, and this can be explained by the fact that...

praised by monthly writers, enlightened noble
Denfungsart der Mitglieder des. Vicariats nicht rei≠

men; but that none of all these
The causes of the place could have been, apparently, so

soon it was established that the claim of
Mr. Garve's statement is entirely correct. — This
his perceptive and very well-founded remark
Mr. Beaster adds the wish to the note,
Mr. Garven's claim is documented to fer

ben. — Mr. Triesch now continues, and says that

1

— — — — — — — — — — —

—

. against the grytto≠Katholflemus t. 145 | |

he wanted to present a documented fact,

that not only that claim of Mr. Garve

not only serve as evidence, but also prove irrefutably

prove that neither general principles of

Catholic Church, nor even special popes≠

Ordinances, or even secret agreements

Speeches by the bishops, the granting of a. fo

Tholian church at Ze for the service of God

forbid. — Mr. Beast, on the other hand, is doing the

Note: the strange remark that Mr. Gar≠
Ven's claim is only explicitly about Schle≠

She went, just as if Silesia were in the verse

orders of the Roman Church, with regard to the
Protestantism is a peculiar exception.
had to, and is curious to find out what it was.
However, the Vicariate of Breslau was unable to achieve those moderate
and, given the circumstances, cheap requests to remove

This curiosity, I think, will soon...

will be satisfied if Mr. Beast would only give his egg≠
healthy child, looking at the monthly magazine, and it is
It is not surprising that one of them, and near≠

mentlich im Bezug auf Schlefien fo aͤußerſst gefchims |

Pfte, mistreated and suspected religious
gionsparthey the patient sentiments drive
leaves or restricts what she might otherwise want.

Rather, it is surprising that the Catholics,

For those who otherwise have no tolerance, it's certainly not one of their first prioritie
Virtues were, according to such, those who would want to be.
Protesters, with impunity, aroused war cries.

They have not already played along too much with the protesters.

A proof of moderation, that they the Thorheis

We cannot attribute the individual's worth to everyone we have in our lives.
to attribute ages alone.

But to the point, what is this? The Hefors
Innkeepers wanted to change their extremely dilapidated state.

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HE

repair the church, and turned to the 15th of June.
not 1785. to the Archdeaconry≠College of St.
Victor in Xanten, and asked that they be allowed to during
the repair either at St. Michaelis Church or
Inn Chapel to serve their God≠
wants to be moved in first. The chapter ers
Hardness immediately under the same date, that whether≠
immediately about the admissibility of such a thing
will be judged and discussed in the canon≠
Niche rights have not been decided, but one should know.
tends to comply with the request: in order to do everything
To prevent any offense, they wanted to act without delay.
obtain an archiepiscopal opinion, and one

Do not doubt the approval. The Archbishop
von Coͤlln replied to the chapter on June 23rd.
testified to him his pleasure that it
according to the principles of Christian tolerance
were ready to give the Reformed one of their ca≠
to pellent to make room: mutual love and infidelity
tragedy fen dem Gegeiste des Christinthums an≠
measured, and one permits it with pleasure,
that the Reformed use of Micah≠
lis ≠ or inn≠chapel for 3 – 4 months
will be cleared out. The inn chapel was
now assigned to the Reformed. But she was
too small for them. The Reformed now wished
the larger St. Michael's Chapel. This had Schwie≠
rigkeiten, since this chapel is built on the immunity of the
Chapter, and close to the large chapter church
lay where, due to the proximity, mutual disturbance
feared the service of God, and after the Funda
tion of the chapel had to be, under penalty of death, sum
They read Mass weekly before the altar, and
if one granted them to the Reformed, the Mefs
The reforms will be postponed to another time.
re ten

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%

“1 against the Kypto» Catholicismir. 145

ten saw these difficulties as unobvious≠
It was windy, and they wanted to be on the granary already.
| to serve God, but because also the use≠
Since that was the case, the magistrate offered them a room.
at the town hall. – But before they even had a chance to speak of Ge≠
They were able to make use of it, were from the chapter
I overcame all those difficulties myself, and the
Reformed the Michaelis Chapel of themselves
admitted. – It is regrettable that Mr. Bie≠
not all of them from Mr. Preacher Triesch
They sent files, but only those were recorded that
Only the most important ones seemed important to him; and more
What is more regrettable is that Mr. Beastiester did not
can let, the sensibly minded chapter to Kan≠

ten to throw a spot, so that it is at the ore⸗
. obtained an expert opinion from Kölln UK. If
man

9» The noble, truly Christian ae ee
of the aunt's chapter, rather, they are thereby further enriched
a particular value that, although like Mr. Triesch
in the note p. 316. of the monthly journal of Junius 1786.
taught us, by the grace of the King himself, a Ka⸗

nionicat⸗Prelims of the named chapter on repair
used by the Reformed Church, a circumstance,
the probably secret resentment and discontent of another March
ü anlaſset haben mürde, trotzdem das edeldenfende und
Chapters acting nobly were not misled by this.
To supplement and accurately depict the incomplete⸗
digen Zufaszes des Herrn Biesters p. 518. dienet fol
genders. Since the Bulla Pabſt Eugenii IV of February 17th.
1444. which was in the government archive at Cleves.
ret is, and the inquisitive traveler as a Sel⸗
tenheit tends to be shown, which is also in Te-
Love nmacbers Annalib, Clivine in Cod. Diplomat. p- 33. abs _
| a".
Ä K

146 Further steps of the Berl. Monatsschrift,

But one should put together contrasting images.
If you have L!ust, then imagine the behavior of the Kapis.
tels von Kanten and the Archbishop of Cologne with
1 the
"Is pressed, are already long before the Reformation the
Cevish lands from all foreign spiritual jurisdiction

was considered exiled, and therefore also

From the Prussian side, the Archbishop of Cologne had no fun.

granted cesanum. Therefore, when the Clevis government
the events of the Fanten chapter in Bonn
Upon inquiry, it was learned that such matters were taken into account.
It withdrew. It excused itself by stating that this request
merely to soothe the conscience, because some limbs

The chapter's author had scruples about it, one that led to...
Catholic God's service, the chapel erected by the Re⸗
to admit to being formed, it happened in order to merely...

to teach, and all the more so than such

Instructions in cases that fall within the realm of spirituality,

would be overtaken more often. Since now in the Clevish lands≠

for the benefit of probably more than half of the population≠

A vicar for the Catholic subjects with a lation
generalis in spiritualibus is lacking; fo ift this apology≠
gung and the tolerant attitude shown in the matter itself≠
The meaning of the chapter was duly considered, and

with the prior knowledge of the Royal State Ministry in Berlin,

The chapter has indicated that one should

0 in the matter showed tolerant sentiments gladly≠
hen, and therefore the apology given this time

in fo far as sufficient, however the chapter in
In the future, we will proceed more cautiously, and without prior notice.
A formal inquiry to the government, such as...
It should be omitted by the worthy bishops. Incidentally, it is
It is quite wrong to think that Catholics are allowed to do that in Clevis.
be, in matters of conscience to turn to foreign bishops≠
The rule is that they only go to the bishop of
Breslau, or, where appropriate, to the Pope

They themselves may turn around. Because this, however, if

man

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the sentiment expressed so far in the monthly journal≈
nungen ůr die kircheeinläsung zuzusammen, and
in which direction stand our forebelieved
(Chinese and tolerance preachers!) So far

K 2 ge≈

one wanted to be too ae to the people below, certain≈ |

measures were imposed to exert a certain degree of conscience, and in the

tolerant Prussian states, everything that according to marriage

Senszwang tastes good, is carefully avoided; thus, it allows
It could happen if one also had other experiences.
Bishops' counsel recovers, if only it is not open.
as stated, and the matter, since it is indeed a matter of speech
comes, as if one were the archbishop
von Kölln only for a neighboring bishop, but not
I held the Ordinary. What, however, in the
Religions≈Recess with Palatinate Neuburg due to state-sanctioned≈

5th or rather necessary obtaining of advice

and Refponfis have been established, only concerns the Verǻuſ≈

Suppression and grievance of spiritual goods, which the

The government cannot admit otherwise, unless,

that a response of a Catholic theological fa≈

cultǻt would be brought, thereby facilitating alienation and

Pledging is considered appropriate. — The reader will
now you can judge for yourself how false the iheils are,

partly inadequate remark by Mr. Biester on≈

to watch.

D Like Mr. Mikolai, who also experienced the intolerance of the Vicari≈
ats zu Breslau in verfvarien Stellen gerůget. Im
Appendix to Volume VII, p. 134. He therefore takes the opportunity≈

the spirit of both religions against each other≈

ten, and to claim that the Catholics would never

to admit something seriously How he behaves in the process≈
which will happen after he has learned the facts of Kant's

to add chapters, has had the opportunity to do so

will become apparent when he chooses to think about it.

to express. At least one should think ∗ it

tym

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4

1483 Secret proselytizing,

The information about the clearing of the churches is known

a

made pieces.

Secret proselytizing, and in addition

allegedly serving means.

The Berliners, monthly writers, already asked

In February, a piece from the year 1784. All sorts of wins.
ke of the secret intentions and machinations of the Ka≈
tholiks for the occupation and subjugation of the Pro≈

test subjects were given. But at that time she was preoccupied with≠
namely the provision of the Protestant kits
che to the Catholic service. In the following
The year 1785 brings them closer to the matter.
and gradually establish the great facts,
who pretend to be secretly deceitful
prove the Catholics' position, and their warnings

because of the great dangers faced by the protesters≠

They are supposed to be finished. It is extremely difficult to
through 1 — overgrown thorn bushes a
Way to 1 Not one or two writings≠

It's not just one person talking, but several. Each throws their hat in the ring.
Stone on this general pile of rubble. Ex≠

jefuiten, secret societies, Rosicrucian≠

Zer, Illuminati, religious association, War

sius, secretly Catholic Protestants≠
ftanten, Maurerey, false tolerance, order
Divine, Claudius, Magnetism, Cagliostro

Or

At the aunt's chapter, seriousness and not fun were...

| fen, since the Reformed until the complete repair of their

own church, their God's service in the Catholic Church≠
which they performed calmly.

∗ 5

7.

| A a E
and allegedly serving means 149

Order of Divine Providence, Lavater,

the book for Les Erreurs et la Verité, Starck,

Society for the Promotion of Pure Doctrine and

true piety, Templars, secret
Obere, Doctor Uirlſperger, Clericate of the Temp≠
pelordens, Saint Nicaise, Dreykorn, Secret≠
mer Kath von Symmen, Magic, Benevolence≠
Tiger Knight, Overbearer, Mysticism, Scrabbler,
Alchemist, a Protestant deacon
etc., it's all stacked on top of each other here. One
is undecided about what to attack first. This
may be accidental; but this Babylonian confusion...
rung is for anyone who wants to examine the matter closely.
will, an almost insurmountable obstacle. One
can't even pick up a single piece, oh≠
to include ten others; none is whole and as
existing in itself, but in each individual
are particles of others. To talk about matter
To judge, one must read them all, and so on.
This time, if one were to take from what has already been read a
wants to investigate other matters. Thus
This work is artificially designed, yet it is meant to be a≠
Nem Zwecke Binzielt. The most patient Lefer must dar
But becoming tired of investigating will eventually lead to...
brought to believe that which is still
presented with the greatest probability
is; one gradually forgets the rules, after
which must be examined, which often recur≠
Bolungen and declamations numb, which re
gen insurances of integrity, Lie
for the well-being of people, care for religion,
and whatever their other names are, they ultimately take
one; one comes from disbelief unnoticed
to believe something, and ultimately everything for ger -
grounded to look at, and the Callide uul gata, te-
* K 3 | me

mere credita of Tacitus, just like that old saying≠

—

The word is only too fulfilled: Calumniare e
femper aliquid haeret !

Despite all these difficulties, I dare
but through this artificial fabric the diligent
to go through the confusion, and the individual
To examine materials one after the other. Intentionally
I will certainly not pass by a single one of them;
Should one nevertheless slip through my fingers, then
Cheap-minded readers will find more of the dark verses
confusion in which everything is jumbled up, as
blame me. The whole thing happened under the influence of Mate.
to bring rien, and to examine this piecemeal,
I consider this the best means to address each individual issue.
to clearly demonstrate to the reader; however, I will the
chronological order in which the things are in,
the monthly magazine, not entirely from
to leave the eyes, although that is less important.
| In January 17875, we find the first Bey≠
contribute to the story of secret proselytizing≠
rey *). "The sender of the request presents himself as
a traveler who had been gone for almost two months
in the Keiche, especially in Swabia and in verr
various provinces located on the Rhine _
ten, and had the opportunity to meet people from all walks of life
to deal with the stands. This man now says he
I noticed with genuine astonishment that in
not a few Protestant countries of the Catholic
cism, and indeed the crudest kind,
insists that one should occasionally speak publicly
"starts to notice it, but can't explain it,
How it goes, Tann, how fo what
im enen et möglich ist. =

ies

0 ROnatsRgeHE, 1785. Ian page 59 f.

and allegedly used honey. 151
This work of darkness will also be very much in Ge≠

driven home, but I'm already suffering consequences, where

from

no one who does not know the circumstances,

(can make a concept). Here we must

Stand still for a moment. Is that the remark?
founded by the traveler; thus it is striking and
Important. Has it spread to Protestant countries of racism?

n and gone of the * kind a≈

4 signed:

*) Page 60. Hardly had this traveler arrived in the January play

1785. had tuned the alarm trumpet in this way,

"So cried Mr. Nikolai in his Easter 1785."

The volume in question, page 6, in the note: one

Open your eyes and see! In all

Landern, where protesters and dissidents are, ges

Is Fatholism now gaining more power and influence?
see. In Great Britain, especially in Ireland, in

Holland, Denmark, Sweden, Russia, Germany
Everywhere the infallible Church spreads its wings.
Netze out, and we fly like stupid flies,
Into it! — As if the Catholics were now reversed

made noise: In Austria and so many other countries

Future Protestantism is building fine networks,
And we fly in like stupid flies! What
Mr. Nikolai would say! There you see, it would...
to call it the pernicious principle of hierarchy, which
The only saving, infallible Church! What justifies

But for us, for our fellow believers, religious freedom
to demand this of the Catholics if we don't give them
Want to grant it reciprocally? But Mr. Niko speaks≈

tolerating several things as a reasonable tolerance

U
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can; at least let him name the people, and where they are.
to spread out the nets, and the stupid flies that
fly into it. But if he says right there that the exit≠
spread of Protestantism in imperial lands more
seemingly as if it were real; that is the most audacious lie.
heit, which has already been reprimanded above, and that it, showed

9

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©

152 Scheme Drofiptemmahen,

crowded; so it wonders how it is seen:
That the protesters would come to this conclusion on their own
ten, is not to be assumed; it is to be assumed,
that a secret proselytizing campaign is taking place,
after which the Catholics blamed the Protestants for their
to seek to win religion; and that is what it aims to do at the
The author says. –

I don't even want to claim that the Drofelge
tenmachergeist all members of the Roman Church
have completely abandoned it, even if there were just as many individual
Catholics in our time no longer live like their
Ancestors were possessed by this: I will admit that
individual zealots, clergy and laymen, still considered it
to regard a meritorious work, for the conversion of
to act as so-called Kezzer. Who is this man,
who doesn't want others to think that way.
| ies

As expected, there were still people from the eighth century in Austria.

Papist grist and grain, which are found in Aengflen,
May Protestantism harm the infallible Church,
cannot elevate that untruth to truth. That
but our Protestant princes on the possible demands
The measurements taken by Catholics did not provide an accurate count,

let themselves be lulled by dreams brought about by that
The claim that things have been disproven is a very bold assertion.
without any proof. She accuses our
Princes, at least, of indolence and indifference, and
their ministers and consistories of myopia and
Sleep addiction. Who will find these princes? See all places.

ten after, where tolerance against Catholics is practiced,
and one will find that they are as good as in Prussian
It is started with the necessary caution, and not in Ges
drive stands, to lose control without
that only Mr. Nikolai had to call out to us: Man sbue
But open your eyes and see!

Dr. Ve
"ä er oo ö

—

and means allegedly used for this purpose. 133
This happens most often in religious matters, and

—

is more widely accepted by followers of the Roman Catholic Church than –

from other Christian parties. With this one=
Hopefully everyone will be satisfied with the eviction. But
with which the traveler proves his fine statement that

in quite a few Protestant countries

Catholicism, and indeed of the greatest kind.

Art intrudes? — I do not presume to speak about .

To judge provinces I don't know well:
I have never been to Swabia, and of the

Of the countries located on the Rhine, I only know of one.

Part of the Palatinate, the princely Nassau-Usingi

sche Lande und die fürftl, Zessen=Darmstadtschen

Country where I have now lived for 6 years. What

I, partly as a local resident, partly as someone in the

Neighborhood of the Palatinate and the Nassau region
the living man, and the one in these regions

It has been noted that there were certainly milder sentiments.

who rule among the religious parties. One
hate and flee no longer as in olden times,
no longer see each other as damned Kez=
not to seek tolerance and Christian love

to prove themselves to each other. The Elector of Mainz
asked Protestant teachers at the university=

fezt, the Court Councillor Diez, even though he was Lutheran,
to be honorably buried in a Catholic church,
and otherwise very kind and tolerant towards protesters=
ssame proved; and the Landgrave of Hesse-Darmstadt
City, my sovereign, has the Catholic Stu=
Denten in Giessen are allowed to use a room at the university.
to hold the service of their God in the building of the state, for what purpose
also other locations in the city and area
Catholics are allowed to hold on, and for now a Fran=

exiled from the monastery at Wezlar

5 will

154 8 Secret Proſelptenmacherey,

will be) etc. But that Catholicism,
and indeed of the crudest kind in these with
well-known areas crowded with protesters
Should have, not a single inhabitant will benefit from it.
These countries only offer some illustrative examples≈
5 e ren
Luthe also proceeded with equally commendable tolerance.
Protestants and Reformed Christians against each other. Long ago, ba-
stands between the Lutheran church in Darmstadt and the
benady-bearded reformed lands the agreement that the Pre≈
diger reciprocally visit their sick fellow believers≈
chen, and be able to give them Holy Communion.
And by a decree of August 31, 1755, the
Reformed Christians in Hesse, who are present in considerable numbers
| sen≈Darmstadt town of Alsfeldt a special church
completely cleared out, which, until they themselves had a price
diger falariren können, einen Prediger zu sichers Zeiten
from neighboring Hesse≈Casselschen.
However, among others, the pastor of Darmstadt...
Kirtrof is buried, at the Cassel places Traisa and
Ziegenhain in the churches of the Lutheran God≈
service and to administer communion. A very beautiful
Example of mutual honest toleration between Pro≈
between Protestants and Catholics is that between Hesse≈Darm≈
fkcadt one and Kur Maynz, Kur Trier, Kur Köln and
Fulda, on the other hand, has been agreed upon since 1782.
that the subjects of the creation of a spirit≈
members of their religion from the neighboring country in
— Emergencies should be permitted. Even from Fulda's side.
.it dies�es in dem dafigen Wochenblatt von 1782. Niro, 11.
The following information was made public: His Serene Highness
His Serene Highnesses of Hesse-Darmstadt have graciously granted permission to…
concluding that among those in the highest of His Serene Highness.
Lands located in the Catholic religion≈
thanen Persons in emergencies the procurement of a
Catholic clergy, however on the condition that
then the reciprocal was observed by the Benachians
a „ 9 will be,

“

—

E

f value. 1

B — 2 “ *

and means allegedly serving this purpose 1757

(can be). In order to judge facts,
They really must be precise, and with all
Circumstances have proven to be true. Had the author

not to proceed as a maturing anecdote hunter

len, fo hätte er uns die nerden ren⸗

tholicism, and of the worst kind⸗

Please provide complete details and all circumstances, and tell us the

Places and persons, where and at which these
Illness crept in, specifically determined,

and his Lefer not through all Rhine regions, and

throughout the entire empire, down to Swabia

must send to feel Catholicism

and to sense it. Otherwise, he's reckless.

He chases after the old wives' tales, and yet Bos⸗
has enough to make countries and peoples suspicious.
to do, and on the whole, deep contempt.
8 3 ö 5 “But
will, can be tolerated; there now Sr. Hochfürſsil.
Your Grace, our most gracious Prince and Lord, this request
to recognize as a friendly, neighborly religious sentiment⸗

nen, and in emergencies the Reeiprocum graciously granted
have: as if this were the entire parish priests, officials
and local mayors made known in order to
N is to be measured accordingly in the event of any occurrence. Fuld

the first of March 1782. | &
From high prince bishop. spiritually Government called itself.
That there are weaklings in these areas, to whom those
cowly examples of Christian tolerance are not to one's liking,
and to foresee terrible consequences from that, that may well be
being. Perhaps this type of person has given rise to the inquisitive one.
to tie something up to the travelers; for one wants to be
main, it is a principle of some travelers in newer
Times mainly to track down the malcontents in order to

to explore the true truth from them.

'

Wanderer, who asks for anecdotes like the children

116 Secret Proselytizing
5 But this work of darkness, still firmly established by the

Travellers are also involved, and it is also carried out in great secrecy.

1 already has consequences, of which no one can foresee.

He doesn't know the circumstances, to make a concept
can. And regardless of all the secret darkness, in
who is carrying out this work is the Ver≠
barrels on a fine three-month journey in
Reich, in Swabia and in the Rhine region≠
the (certainly not a small and unpopulated line)
(Landes) so happy to have been in this darkness one
to penetrate, and the work of darkness, from which
no one can make a concept that does not include the

– knows circumstances, to discover and subtle consequences≠

See? Is this really so, wouldn't it be true?

Rees deserves, if this lynx-eyed traveler,

who can see more in three months than the fans
deseinwohner ſelbſt, den armen blinden Reichsbe=
residents, Swabians and Rhinelanders, their eyes

opened, and told them where and from which

People are being perpetrated with the work of darkness, and.
which are invisible and incomprehensible consequences for everyone

That's what? Now the Swabian advises the Rhinelanders.

each one upon the other, and in the end each

more. one believes these untrue anecdotes=
If one neighbor misjudges another, no neighbor trusts the other anymore.

Does the traveler consider the names dangerous?

to name the countries and people? But did he

—

to be a witness to the truth, well, so
Will he also become a martyr? Who is guilty?
who will not bring him to trial, and innocent people

Is it not to be blamed that she is a slanderer?
to be held accountable.

But the traveler isn't just talking to himself:

He proves and establishes facts which, according to

the signs of these times are highly worrisome.—

In

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en Aare Be een

You Bu
— He ö 5 . ; N

It bites in the presence of one of my acquaintances.
escaped in the month of July the Younger, a Dominikaner zu Frankfurth am Main the statement:
We have many secret members of our order.
in Denmark, Sweden, and Russia. —
Who wouldn't have suspected Swabia, the Reich
and the Khein area, and just a slightly better one
Did you know where to find spots in these countries? No, it
suddenly became popular with the author, as with Faust's
Coat, to Denmark, Sweden and Russia
to lead! There we may in the large Nordic
Are the secret limbs of the Dominican sufficient?
Seek out the Order! But in Frankfurt, one in
the city located in the Rhine region escaped
the Dominican made the questionable statement; and
Of course we know that Asmus only joked when
he says in the Wandsbeck Messenger: behind Frankfurth at the North Pole! And that one usually the
Take the route via Frankfurt if you want to go north.
who wants to leave the Rhine region. What does he do?
But is that really relevant here? In Frankfurt, many things can happen.
be said, and to the mass of people from all
Regions. Had the Dominican been of secret \
Members of a fine order in Swabia, in the Reich
and asked in the Rhine region, fd told us
The traveler added something else, which related to his statement.
That's right; but now let him lead us north. —
When Lavater tells us that in Switzerland
They talked about people who secretly went around to
to recruit proselytes for Deism, even the≠
circulated the same creeds; how to...
Such a message is routinely rejected! Is the
Message from our traveler, befler, beglaubter, ges
Founder? And who is the traveler's acquaintance?
Who? Does he deserve to be believed? Does he have witnesses?
| 7 was.

Was he a Dominican? We need to know that, too.
We need to know reliably, otherwise we cannot share this message.
not for a fact, but only for a poor
Keep a blessed little woman's face. ee
But disguised Catholic clergymen are sneaking around.
around, and everywhere search for the terms ih≂
to spread within the church. I know from reliable sources.
"Significant news," the traveler says, "that Fran≂
Ciscans and Minorites, all in bourgeois attire≂
dung to Holland, and with many Dis≂
pensions provided, the conversion business
not without success. Another fact≂
tum! — That Kacholic clergymen use the terms ih≂
Those who would like to spread their faith in the church, who will do that?
Deny it? But where do they creep towards this intention?
berum? Everywhere there is a far too extensive
Address. They should have been specified much more precisely.
so that the inhabitants of Swabia, in
Rich and on the Rhine, opposed such people
could secure, primarily because they are disguised
That Catholic clergy, monks before≂
namely, in regions where they wear their religious attire≂
dung cannot appear without numerous
to receive an escort from street urchins, their mass≂
Take off the Ken suit, and like other honest people
Getting dressed is a well-known thing. To us
but those endowed with many dispensations
and the work of conversion was not without success
driving Franciscans and Minorites in
to show completely bourgeois clothing lets us
the traveler, as before heading north now
to Holland for fun, a renewed maturity
do. And from whom did he get this trust?
Good news? It would be necessary to do it≂
Mention, so that we are not in our 3
a 1 N 8 ers

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5 *

and allegedly used means for this purpose. 194

They would like to believe the deception, that they had anything to do with Bes
org Gordon's News of Holland oney.

Source. e =
That the Jesuits also in attack fonts
Everyone probably expects that men will.
The Jesuits are unforgettable, says the traveler, who
one everywhere in all kinds of clothing
encounter. Of Jesuitism and ex-Jesuitism were
which I will speak about in more detail later: it is only the
Wish: if only the postman would give us one
only authentication of his claim beyge⸗
would have brought! Because they were wandering around everywhere⸗
Let it all work and take effect, it bites us all over the world⸗
send them to ask for Jesuits. 3
Whoever the secret chancellery of the Monsignor
Borgia, it bites on, Secretaries of the Congre⸗
gation de propaganda fide, to Rome see through
It could contain some very fine news from
Germany and the Nordic kingdoms fin⸗
I believe that, and it would probably like to.
There is no secret law firm in the world where one can
not very refined, not agreeable to other states
messages arrive. But has the postman...
Did he search the secret chancery of the Borgia? –
When one speaks of projects to spread the De⸗
Islam spoke, and then said: If one the ge⸗
at the Correspondenz der Monatsschriftsteller and
If one could search their followers, one would see that
to find such fine news; what a pitiful thing!
Murder cries would then be heard over unproven, brazen individuals.
He made claims and malicious accusations:
will be lifted, and not entirely without justification: Because
of unknown and unproven things
One can't claim anything. That's it then with our case.
Get it another way?! h |
l N With

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166 Secret proselytizing,

With incredible zeal, it bites, becomes

worked on many large Protestant events

–

Gentlemen's inclination towards Catholicism beyzubrin⸗

And there are not a few among whom this is the case.
has been all too successful. The author must

but he must be very sure of his cause, because he
not only says that they are working on the pro⸗

The great lords of the Testament's inclination towards race
to teach tholicism, but also of ei⸗
knows how to say with incredible zeal, with what⸗
chem this happens, yes, can even tell us that
This is true for quite a few great gentlemen, only all⸗
It has been too successful. This is extremely important and
must the attention and concern of the under⸗
thbanen, the governments and princely houses
Take action yourself. Where are the seducers?
Constant great lords, and who are they? wel⸗

ches are the Protestant great lords, by de⸗

only too successfully, they have become inclined
to induce narholism. If the

The letter writer is not a malicious anecdote hunter,

who only aims to get out into the world⸗
spread unproven rumors, damaging the honor of the princes
to disgrace, 5 their subjects, and all who
They surround the prince and his subjects,

to make him extremely suspicious; so he would have to...
ter, the princes, and their seducers, and

to prove his claims. What must he now prove?
Hold the world in the opposite scenario?
The letter writer further says that it is back and forth.

again, especially in the Reich, there are Protestants,

who were secretly Catholic, and the sender
mentions a Breslau Jew in the note,

who was secretly Catholic. Likewise, they shall
Protestant preachers, secret Catholics

ken

– ––

and means allegedly used for this purpose. 162
be; and the letter writer gives as reliably true |

that he himself is a Protestant God≠

scholarly visit, affiliated with the Jesuits, and
a fourth-class Jesuit. But since I
this matter of those who are supposed to be secretly Catholic
to particularly incite protesters, and those from the
Protestant theologians spread disgrace
Lies told here by the monthly writers,
Where not already done, at least spread the word first.
has been, especially will be brought to light later,
I will refrain from discussing it further here.
Next, the postman will arrive at the Mit≠

tel, which is used for secret proselytizing

These should be. These are political advantages,
Prospects for obtaining certain things otherwise difficult to achieve
achieving objectives, bribery, promises≠
secret sciences, and most frequently
The larva of the promotion of religion. This
The last point is carried out; the emission types should
among people who followed the revealed religion
ben, and because of the rampant recklessness≠
sterey in Aangststen find, einšchürchen, die Gefahr
imagine the Free Spirits to be quite terrible, and
presenting themselves as zealous Christians, one of whom...
The great master Christ be fol. Here we must
Pause to avoid taking on too much at once.
That proselytizers don't always have reasons and
convictions, but also all sorts of temporal pre-existence≠
the parts used for alleged conversion, know
we, and the letter writer tells us nothing new,
Nothing unbelievable. Such means can still

are used by zealots and proselytes
of all religions. But with such precision

We should surely disclose all means cheaply, wife

Hey, where, from whom and with which persons?
. | 2 | This

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are they applied the same way? What about certain,
otherwise difficult-to-achieve end goals, and for
secret sciences, the acquisition of which the

Proselytizers promise, from whom these

Promises are made, and whoever thereby seduces—
Have we been rescued? All this remains with us, the author.
guilty. — One makes use of the larva of the transport≈
The dissolution of religion among people who openly
love religion, and because of that, increase≈
the Free Spirits are worried, and poses the
The danger of freethinking is quite terrible. —
Does the author perhaps believe that it is a ver≈
break the danger of freethinking, a real fright!
to present it clearly? I believe that the danger of this

which cannot be portrayed as horrific enough,

It may be from Lutherans, Reformed Christians, or Catholics≈
Likes happened. Where has a century ever been?
where the. Freethinking in Germany so far ges
is driven, as in ours? In a few years≈
ren find the cheekiest and most mocking attacks on
the revelation of the Old and New Testaments,
on the miracles and Person of Christ, and the holy ones≈

The most important teachings of Christianity were publicly revealed.

come. Such poisonous books are not
written only in learned languages, and perhaps
solely in the hands of scholars, to whom Ders
same miserable, long since refuted and only in
freshly applied in a fashionable garment≠
turns of phrase cannot make an impression; they are
in the hands of the people, and are given through titles,
as if they were for the instruction of the common man

written by the lowest class of people

played into the hands, and thereby to disbelief
Baptizing deceived people were brought to him. The League≠
Turalism precedes supernaturalism

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and means allegedly used for this purpose. 163

2. Christians spoke the word of Christ, Sffenitich.
and its corrupting power disguised in seductive garb≠

He dressed up his teachings and preached them almost in the streets, etc.

Can the danger of freethinking, of the ugly≠
st cancer, which only ever affects the health of a
The state can be gnawed away, a terrible enough thought.
Will this zeal for true religion and
Godliness misused: that is certainly one thing.
shameful gang of sneaks. But that's not the point.

Righteous people who cherish their religion,

misguided, not true friends of religion

They were made suspicious so that they would not be persuaded
to believe they could with more certainty ei⸗

nem Vertrefiger der Freidenkerey, als einem

Defenders of the revealed religion on:
Inffen, because this might be a Roman emissary
could be; so the author would have told us about all this.

far more light, and thorough convictions

We must. I don't want to claim it; but a
Bad trade, as bad as only a Jesuit one can ever be
It could be black marketeering, but it would be if he
the secret intention here should be, the Freygei⸗
sterey as something unsuspected, and nothing less

to imagine as dangerous, but on the other hand, all those who
still accept the revealed religion, to

To make everyone suspicious in advance.
It further states that these emission centers are only available on

Zeal, but not towards clear and precise statements.

Grips penetrate, the ideas diligently confuse,
and thereby gain the opportunity to Catholic
to make concepts more palatable, and finally, well
even to slip it in. Shouldn't one think that
The letter writer was really involved in such a proselyte hunt.

| I have lived here, yes, he knows exactly how to develop everything—

1 and yet 5 er g ch forgfäkig, u us only one

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the only thoroughly investigated, certified fact,
The subtle pretense proves to be present. Are
but then truly Catholic and Protestant Be≠
handles are so closely related that one can see them together≠
who could be subtracted? One must certainly consider the large
sen and a distinction that is obvious to everyone≠
Both churches teach very little in order to
believe that a commutation is so easily possible,
as it is stated here.
Tolerance, it continues, gives rise to the
best pretext: one abuses the so true≠
Ren Saz, that Christians should love each other as brothers≠
len, and thereby pushes the harmful opinion un≠
ter, that they are against freethinkers (of whom one
such horrible as indeterminate ideas ver≠
spreads) as against collective enemies with
Unite zeal, and rather follow each other's lead.
give, as those must arise). Where
The letter writer must have thought of everything in the world,
when he wrote this down? How his
Zeal so carried away, the audience behind the

Larvfee

) Mr. Nicolai in the old volume of the tires, page 746. seems
to claim something like that, when he says: that
The worst part is that the actual freethinking (with

which word according to the ordinary theological art≠

language, the unbelief linked with immorality
(is drawn) certainly not among the frank Pa≠
trioten finds which superstitions and prejudices
want to suppress, but rather very often among the
People who appear outwardly very bigoted. — So
One might conclude that anyone who is only morally good
Man is, but otherwise has no Christian religion, he is
No freethinker. So Deists, Naturalists, etc. find
Mr. Nicolai is not a snarky person, if only morality
have. And the declared enemies of Christianity para
Diren with the fine title of free-spirited patriot!!!

larva of a Protestant Zionist guardian, which he He's been planted, so people can look! How! he calls it. The author expressed a harmful opinion that the Writings against the Freethinkers as against 8 enemies would have to unite? But first established, what do Free Spirits find? So that one cannot say, I have an indefinite preThe beer position is widespread. And Freygeister are according to the concepts of all our theologians, Menfchen, which is all divine revelation, and the based on denying God's service, verse, (throw) This category includes all strong Ghosts, atheists, freethinkers, dissenters, naturalis sten and rationalists, the Spinozas, the lametries, the Tolande, the Dindale, the Collins, the Chubbs and Morg and how they continue to bitefen, from which all of Christianity according to all his parts, most shamefully mistreated, the Revelation exposing priestly fraud, the miracles CThristi for pocket games and illusions fromgiven, the person of the highest godfather of the People whom all Christians consider their highest superior baupt recognize, most deeply degraded wasthose, and of whom the dear ones to all Christians Fundamental truths of religion bitterly distortedmocked and insulted. And that now all Chris stances against this human common cause would have to do, according to the express claim The letter writer's statement is a harmful opinion! Where could Christianity have worse enemies? than these people? Where are there more dangerous people than them, who under the Gleißnerian * the people on:

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*) S. DBaumgarteng Geſchichte ae Religionsportheyen.

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to clarify, and to restore repressed reason to its old state.

to reinstate rights, the best religion
consecrations that could be given to the world? where

Can a Christian state be more dangerous and harmful?

*

a harmful opinion, and those of which it
What happens, I find it suspicious that the Roman Emiflar

–

have more citizens than those who belong to the Christian
finest highest comfort, finest best support in life
and steal in death, namely Christianity.
And these of religion and bourgeois happiness≠
keit fo åurserst nachtheilige Menschen als gemeine

consider the enemies of Christianity,

and of them such horrible ones, (but certainly entirely us
Making (deniable and true) ideas is a≠

are they nothing? So are all our theologians, then?
who formerly opposed the Christian religion
They have taken on enemies, and still do so now,

Suspicious! Certainly a nasty neologism, ours

to silence theologians and to

paralyze them so they won't dare to oppose Jrrelis

to speak and write about the Gion and Free Spirits, in order to
just not suspected of crypto-Catholicism
will be! — But perhaps only the letter writer wants to.
not that the Christian parties are against the

Free spirits unite, and rather one themselves
who give in somewhat, as those who come

let it. — I don't want to claim that anywhere
such a secret conspiracy against dag
Christianity has been made, even if this seems to me as
a reliable truth told by a man
is, who himself wrote letters for this purpose

2

claimed to have seen them, and after them he asserted,

that a well-known German writer from a
folehen freygeisterisch rotte ſalarirt wůͤrde, um
to write against Christianity. What I

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and means allegedly used for this purpose. 167

I don't know for sure, I wouldn't presume to say so, and un≠ ie

true and uncertain anecdotes as certain 1
I will tell the public the truth.
Beneath my dignity; I'll leave that to the Berliners!
a monthly writer. – That's how I am too.
firmly convinced that a union of the Christians
It is impossible for religious parties to, if
The two Protestant churches also...

some could, but they are nothing to the Catholic

to be able to give in, and that this would never again be the case.
much will give in and also according to their previous
still cannot assert the principles,
in order to enter into an association with them. Thus
It is, even if such a secret freedom:
Sterische Zukommenrottirung existirung felt, unnẽthig,
that for this reason the Christian 245 united≠
to prevent this common enemy from rising up;
Come. The protesters are fighting better and luckily.
More alone against freethinking than in combination
dung with the Catholics, and if every church
for himself especially the encroaching freethinking ent
That's already enough if it works against it. – But assuming that
The impossible would become possible, the unnecessary would become possible≠
dig; how then good-natured Christians of the three religions
no, without having any reprehensible intentions in doing so
ben, quite possibly on the thought of the possibility
and necessity may arise; it can be considered≠
because a harmful opinion bites, that the

Christians through mutual concessions and to≠
tolerance would have to unite in order to unite the free spirits,
their collective enemies, not to come
To let it happen? Only a secret Frey could do something like that!
1 – And what did ber finally do with it?
Rufsteller's entire statement of these allegedly
Are secret machinations suspected? – 5
4 84 The

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168; Secret proselytizing,

The postman arrives at the Ge⸗

feel, and so-called mysticism. This

is also a means of transport for secret prophelies

Macherey. The clever Emissaries, it bites),

those from Catholic politics, according to which

man in the monasteries, through daily contemplation⸗
tions and contemplative devotions, (this is one and the same)

which prevents novices from mature thinking, probably

to know that the state of dark feelings is the one
ft, where reason is most easily deceived⸗
can work with the good-natured Prote⸗

stanten, which represent the highest value of the religion
to put them in their feelings, and seek them even more in

To confirm this opinion: they gladly accept
the mystical language, and the letter writer has
Examples, that they also have the special Lavate⸗
To have a pretty good grasp of the language
I knew. – I will be told by Mr. Lavater after⸗

to have a special opportunity to talk. But

Is that all that beer has presented to us in such a complicated way?

will probably be something other than an empty Ge⸗

Laundry without any proof? Did the letter writer
Examples of why he doesn't provide a single one of the same.
On? – But let's get to the point. Feelings and cold

Reasonable convictions must be together≠
ben, and clasp hands as if in a friendly manner
offer. I honor feelings, and everyone whose
A heart that beats warmly for virtue and piety is
to me a worthy person, even if his one
I don't find the views so large and enlightened, but the
A man with wrinkled blood, who, without fine blood being heated

If one faithfully follows one's convictions, then
In my opinion, even higher. But what if the

gu whole
Page 63.

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and allegedly the means to achieve this. 26

Our maturing son's entire declamation about feelings.
and mysticism, other than as proof of its
blatant ignorance? — All mystics find for
the feelings, and mysticism and contemplatives≠
Christian life actually belongs in monasteries and prayer.
Monks in abundance, but is that mysticism?
Contemplation, feelings, the path to becoming a Catholic≠
Cism? Is this a product of the papacy?
Or is it not rather a pagan plant on
Transplanted to Christian soil? The protestant
must be very ignorant, the monastic devotion≠
ten could be planted here. — The
Advantage, which Luther himself called the mystical Theo
lied, especially to Taulerus, to whom he gave the old,
pure theology, in accordance with the Gospel
| attributes, and to the author of the so-called deut
That there is a certain theology is known. But I wanted
Even Luther still considered this a superlative.

to issue remnants of the papacy; to whom is under -

TFannt that our Lutheran church has great theologians≠
has had friends of mysticism, but that
nothing less than friends of the papacy
Were there any of those? There were 3 Arndts like that,

Stephanus Praetorius, Johann Gerhard,

Dillher, Geier, Lutkeman and several others. Below
Mysticism also appealed to the Reformed.
Found friends without them being authentic because of it.
Friends of monastic devotions would have been,
as Uſher, Rous, Taylor, Meade, Baxter, Zui⸗
gens around Spener, Porst, Breithaupt and

the whole so-called pietistic party in the lu⸗

Therian church, what were they like from other people?
in whom feelings in religion are expressed in an unreasonable way

stood in high esteem, and those who were involved in the mystical

Writings not only of our theologians, afs 3

| ig Arndts,

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370. Secret Ptoſelptenmatherey,

Arndts et al., but also older mystics, than
of the Zamerken, the author of the book about the
Succession of Christ, Gerson, Tauler and on⸗

deter had an excellent pleasure, without it
would ever have occurred to their worst enemies to
To become a crypto-Catholic? My late father-in-law!

Father D. Schulz, in Königsberg, a learned man

and devout theologian, often asked his children
those who read aloud from Thomas à Kempis;

and neither he nor his children find through this my!
stic writer for Catholicism and 8
Monastic contemplation has been undertaken! -
And finally, even the mystics, and the
those who consider feelings in religion to be one
were taken, among the Catholics themselves so
had serious pursuers, as if they had only ever
have been able to, if the Berlin Monthly Magazine≈
Would have fallen into the hands of the perpetrators? The violence?
seed oppressions of the so-called quietists,
and the hostilities which Bossuet against Fe≈
Nelon is practiced in this respect, are known
Things. Isn't it a misery when writers...
ler, who, like the traveler here in the monthly journal,
knowing nothing and everywhere their wretchedness
and bareness so visibly displayed, appearing,
and present their junk to the public as 'glorious'
Want to sell goods?

The author goes on to say), since good-natured
teute, if they such emisaria the language of
Feelings of Christianity and brotherly love
They heard talk, they would be betrayed, since then it would soon be
Brotherly love is subsumed into a love of union.
would harm; unless it means: one * ** He

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| and allegedly the means used for this purpose. 271 8

on secular word theology, on the cold,
Pay attention to inactive exegesis, not to the groundless.
Morắſte desolate philosophy enter, son≈
who look only to the Lord Christ. Everything
will only be found in the region of dark emotions.

let, and instead of explanation and instructions with
expressed in fluctuating words. When the
When people are left to their own devices, problems arise.
Nothing bad - but if cunning
People, the language of the pious mystic≈

embrace Islam, among honest, pious people≠

to wengen, in order to carry out intentions through;
Then terrible consequences arise from this, where
various strange things from the letter writer
Examples would be known. — That it is at all times

ten among all Christian religious parties from

me swarmers given, who all philosophy and

Scholarship was rejected, and even considered something
have regarded it as harmful to the salvation of souls;

That's long been known. Does it still sift such things within us?

In the enlightened centuries, that is certainly true.
Even less surprising than that it is under about

far from so-called enlighteners, for some miserable men:

fchen of heart and Ebarakte gives, which all up;
Clarity and scholarship to a great disgrace≠
sufficient, in which sciences and philosophy

have improved so little that they have even become rather
loose pasquillants; and malicious hamish
Destroyers of the happiness of their fellow human beings
to be able to be degrading. That's where it's at schwa≠
It is quite easy for people to perceive such immorality.
To measure scholarship itself. — But since the
The author describes the horrific consequences in detail.
can speak, which has been produced by it;
that Catholic. Musaria themselves. the * |
— . x the

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1778 Secret Proselytizing, N

On religion and mysticism, on the teaching
chung of certain intentions, to proselytize y

operate; you, he, various strange things about it≠
He knows many examples, why doesn't he lead them?

on? — He will of course speak immediately of
secret societies, and tells us quickly

A strange novel by a deacocon!

in their entirety, who is being investigated?
The. Here I'm just saying in advance that we≠

who still knows what the secret societies say

what is told of the Diasonus, only in the min;

desten, as it should be, proved to be.

And now let every insightful / impartial person reconsider≠

unbiased readers of this entire first book≠
contribute to the story of secret proselytizing≠

rey; what else would he consider him to be but a

humble, silly women's gossip. Of everything that
He was supposed to deliver, but he's not delivering anything. There is a

secret proselytizing: that is the before≠
common saz, which should be proven; but the

the most pervasive Catholicism

Art, nothing of the disguised emirates,

nothing from the Protestant princes
brought inclination towards Catholicism, nothing

U

but both matters must be especially considered with

It is not even proven: nothing of what is claimed⸗

non the secretly Catholic Protestant

Clergy, none of the means that were prescribed

They should be used in any way, however detailed they may be

They were literate. Enough of all this has been said.
I believe there are enough examples of this.

that these and those means were used; but
Nothing is known of the content of any of these declamations.

bewie⸗
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Bm — . ,

that this, that that exists, truly exists

ee zx 7?

1 | and allegedly the means used for this purpose. 2

proven. Unprovenness is proven by other means.
supported, as if a lie thereby becomes true⸗
beit würde, wenn man noch ein Dozzend von glei⸗
chemical content added. — But what we did not
We would have expected, namely the⸗
The Zealots for the purity of our church, by all
ler 1 ſich zum Vorteil der Freygei⸗
sterey explain, to take it badly that one from
...gives the Free Spirits horrible ideas,
to regard it as a harmful opinion that the
Christians opposed such a shameful mob as ge
should unite common enemies — and
Finally, blatant ignorance. — Certainly the audience.
must be done by the monthly writers for a simple
ges, easily overpowered thing, be held to be
and it would be great proof of the deep envy
case of true scholarship and philosophy, if
It really came about through such bottomless drivel.
te köͤnnen gewinnen läsen t..
So far, we've only dealt with anonymous people.
to do: but in April the monthly journal 178 J.
Finally, Mr. Beast appears and delivers to the Pu⸗
blikum einen von einem Unbekannten, der ſich 1 — y.
calls, touching essay, which the Janner piece
this year is opposed, and from the Lord
Beasts with a preface, and one with many
alleged erudition-laden slander,
and refuting remarks are accompanied by).
What in Mr. Beaster's preface was merely declamation

Is, I will overlook. He praises in the same the great

Impartiality of the editors of the monthly journal,
because they also refut some of their |

April 1785. Page 3, 16 ff. | na

174 Secret Proſtlptenmachereh, etc

recorded). But regardless of this corpse⸗
sermons, which Mr. Beast himself and fine Kollk⸗
her being held alive is her great glory⸗
Impartiality is of no great value. Each
No refutations hit home. Favorite garish,
They didn't touch their hearts, and therefore couldn't completely
without annotations, or accompanied by only a few
They were forced in by them. But she seized her

Libling chimera of secret Catholicism
on, and at the same time the possible bits
men intentions that they achieve through their dissemination
They wanted; their monthly magazine was to be a pillory.
be, in which an entire in the comic realm
legitimate religious party, and every righteous
A man who would not please them and their associates,

should be posed by them, and that under the

Shields of publicity and feigned zeal
for the pure Protestant church. And above all, the⸗
Mr. T–y. works with too much zeal.
against, as if the lauded impartiality were thereby
The editors of the monthly journal maintain their position

| ä N va | bal⸗

) By way of note, I merely remark here that the monthly publication⸗
ler, with all their lauded impartiality, Mr.
Dreykorn's refutation of the argument made by his colleague Sei⸗

the accusations they spread, only after

eight months in. After the events of the religion

heiten Th. IX. Zugabe p. 222. ist diese refutation ſchon

written on the last day of May 1786, and in January 1787.
It appears only when the date is omitted.

so that the reader does not see how long one has been with the Publico.

withheld. And now, after eight months, it appears.
adorned with annotations. Oh! Impartiality!
Would it be a Mnsquill to support their chimeras?
nature, how quickly would they be presented to the public
have! | “ aa

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and means allegedly used for this purpose. 177

cold. Mr. Beast, whether he now

The publisher listed is Parthey;
The preface already mentions the intensity and

The author complained of bitterness, the refutation

a hostile, blessed attack and phenomenon of the present
Time is mentioned, and the author is blamed,
that he did not understand the language. For sir
Diester corrects the speech errors in a fine essay,
and finally Mr. T—y. will be there to fully help him in
to give the rest to the eyes of the audience, and
so that his objections would not have any effect,
made a suspect; for Mr. I — y. belongs, according to
Mr. Beast's premonition, to the people,
the apparent
Abuses arise from their version, so⸗
Several points will soon be touched upon in the process,
which are to remain strictly confidential. Mr. Y.

He is therefore aware of the alleged secret plot to

corruption of Protestantism, and comes from
finer version, because what is discovered through⸗

They are supposed to remain secret. He is one of the

suspicious people who hold their principles so ger⸗
want to introduce it generally, and it will be fully
Resentment arises as soon as one contradicts one's principles.
He speaks. He belongs to the secret network.
dungs, and lays the one so near to us and yet
0 unknown, the active and yet so confused
the same spirit in its refutation
to the day. Where is Mr. Beast's beer on him?
himself, and by him himself so highly praised Unpar⸗
tbeylichkeit? Every cold-blooded reader will miss them⸗
sen, and on the other hand find in him a man who
not only Parthey takes, but even prescribes⸗
to legally supplant another in the eyes of the world
thoughtful, he who has his heart with emphasis
| |

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to contradict. An old piece of art that...
'The monthly writers and their assistants always:
against those who were so kek, the
To contradict the pronouncements of these new inquisitors≠
chen. But if one were to do everything that Mr. Bie≠

ster against the T y. says, not with just as much
Turn around, and on him and his friends

Can bulge be used? And who is so blind that

He should not notice the true sophistry,
which Mr. Beaster did in front of the audience
allowed, which he must mistake for a dancing bear.
which he could guide around the rope at will, and
Can people dance to fine music?

Ty. sends a Mor upon his refutation;
to before, in which the verse appears: Zi /e Jou-
ant du Diable, des Anges et de Dieu. Dabey
Mr. Beast makes the two pathetic, but
sophistical remarks: Et e jouant du Dias
Ble; Christians know nothing of the fact that it is wrong
'It's foolish to laugh at the devil; only a fool believes that.'
a deeply sunken nation of uneducated India≠
nern). Where on earth does it say anything about that in the≠
sem Verse, which required this refutation? Je≠
The one who reads the verse finds nothing else there≠
in, as there are people who are above God, En≠
Gel and devils mock, and their existence and sausages
to question the kung; but not that it is wrong
ro about the devil to * Mag Herr =

Uneducated Indians cannot build a deeply sunken nation
to make up. For a nation that has sunk so low.
should, :be previously formed A test
the pricey writing style, which is intended to contribute to this,
The pronouncements of the new Inquisition Tribunal are important

and in . do.

and means allegedly used for this purpose. 177

and with him the whole troop of freethinkers, or

rather the dear naturalists, whom one, after.

to grant the monthly writers access to our churches
could, and against which the Christians could not
as must unite against enemies, the existence
denying the devil and the angels, who all believe in Christ⸗
The opposing sides will maintain this position as long as they still exist.
holding their Bibles; that remains with him and
without prejudice to his associates. But the verse
does not say what he lets him say, and subtle remarks⸗
kung ift Rabulisteren. Bey des Anges macht Herr.
Beasts note: Protesters know
nothing of a particular veneration of the En⸗
u; *). Right, we know nothing about that; we pray
God alone, and consider it idolatry and
Humiliation of our own dignity for any one thing⸗
to bend our knees to a creature, and stand
it is at an even higher level of what has been created.
Being. But this is probably meant to be T—y as a home⸗
The Pope is being made a suspect. Oh! the
Pathetic! Where is a single syllable of that in the
A verse that one should worship angels, and that
Is it wrong not to worship them? What are these?
- violent coercion, unlike true

Rgabulistereyen and vine, whose but the bis.

The librarian, the writer, should be ashamed if

Even the lawyer might believe that they would be through⸗
go?

Mr. T—y speaks in his refutation of

Strongmen and little strongmen, and Mr.
Diester asks in a subtle remark how
Mr. T—y the careful, thoughtful doubters,
which he so liked to look at, the

even

Page 9: 322

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are ready with firm faith, all
To sign a miracle, but rather the one by
In the end, he was a dazzling wisp of a man.
Clarify, follow the guide of reason, Kraftmann⸗
Can anyone name them? Current miracle workers and
Miracle believers, those are the true power men⸗
ner. For whose power extends to their actions and
Their faith? And such a hero of faith, ha!
The saying "Man" was devised by the strongman:
You can do what you want — do you want what you can do?
And certainly Mr. T— y made a very bad decision,
that he threw himself around like that. He should have considered that.
that this was not for him, but for the Berlin Mo⸗
writers' fee. These alone have
the freedom to say whatever they want, their opponents
to publicly insult someone, to make them suspicious
to accuse them of the worst atrocities,
and everything that doesn't agree with them, is nonsense,
To explain folly and superstition. But they are
like the boy Absalom, with whom finely clean
(must be done!), not like the idols of

U.N⸗

*) The monthly writers demand this of me in a very
striking way. After they described me as someone who was⸗
to leave a religion, as a perjurer, a treacherous one⸗
He trumpets the dangerous falsarius to the whole world, who
which I need to sue them in their court,
that they spread things about me that are not true.

That is lying, things that damage my honor and good health.
men shäͤnden, di blasphemies, things that e'üſ⸗
first be detrimental, and my temporal welfare un⸗
tergraben können, i.e. is. Kalumnien und Verlakdungen.
When now, through herself, or her affiliations, into the safe
Excerpt from the Gotha newspaper, 1786. The false news

is brought about as if my authority were taking steps≈
would move me to do something that would be considered sacrilegious, probably the purpose
m gan≈

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and means allegedly used for this purpose. 179

uneducated Indians, who probably also received beatings
not get, but gods of a completely different kind, before
to whom everything must submit, to whom everything must be subservient,
which is not from the Inquisition Tribunal of Ber
liner monthly magazine, where she established her throne
baben, down, through the breath of her mouth and
the power of their quill pens wants to be killed. And
such gods, strongmen, yes, even boys.
To call that was blasphemy, the eee a
can go unpunished. — |

M 2 | But

may be the entire fabric spun against me,
and I am forced to publicly disagree,
and at the same time tell the world that I have defeated my opponents
about the lies, blasphemies, columns and slander≈
sued, which were poured out against me: fo
The gentlemen in the January play of 1737 take this badly, they demand
that I speak to them with literary politeness
should. And not as a writer, but as an Injurian≈
I sued them. Yes, they even claim that I
would have spoken for myself, because I say they are
Insultants and I, the insult, by lying, lying≈
attacks, columns and slander against me
scattered, and therefore demand satisfaction. Her
ridiculous presumption about oneself, and the gullibleness≈
The audience's bigness finally drives them so far.
that they even resent me for not showing up in front of their
I have been brought before an Inquisition tribunal; my defense against them
humbly sent forth, and the salvation of my honor theirs
had left it to literary dissertation. The manner
and the way she dealt with others who were like that
Being lowered so far must surely make me wiser /
and reinforce my opinion that it would be better to read.
Ben and his bag, an English high—wapper, as
these journalists, who themselves find the ee fine
To entrust honor.

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Br Er

But I am tired of these, as you can see, empty ones.
Parody of the Beast's remarks continues to
examine, and turn to the actual
The main thing is, namely to what is from the secret
Proselytizing is said. But before that...
Do I still need to point out an important aspect to my readers?
draw attention to the issue. Mr. Biester lays in the
Note) fine and finer employee, or fine employee
bangs fo viel er.fie kennt, Glaubensbekenneß ab.
They all, he says, believe in God, God.
divine providence, immortality of the soul. I
does not even want to complain that this belief
Knowledge for guardians of the Protestant church
far from sufficient. At the very least, it must…
even if they tell us that they believe in Christ, when
the true eternal Son of God and Redeemer
the world, to his vicarious satisfaction,
and believe in the Holy Spirit as the true God⸗
ben, and the Bible for the only religion⸗
Keep the source. I'm only leading my readers to the
as Mr. Biester stated in the note on page 341.
says: Incidentally, pure deism belongs to
at least also to the things that are not related to
To find hands to grasp, see above page 337.
We will therefore turn here to page 335, by Mr.
Beasts in fine and delicate appendix name
rejected the submitted creed, and what
As it is said, page 341 is for the pure
Deism explained. Now that's honest.
agreed from the heart; so now we know what for
we, Mr. Beast and his entourage, according to their egg⸗
their creed, which they themselves the rei⸗
to call it deism, to consider it, for
u | | Dei⸗

Page 335

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and means allegedly used for this purpose. 181

Deiften, or for people who prefer to go to the Naturalists belong to the supernaturalists
want. Now the larva of Protestantism falls.
Zion's guards away from her face, and the
Vot wurf“), that. fie under the pretext the
To suppress superstition, under the table
to neatly insinuate disbelief
think, and that under the guise of bonhomie,
of the utmost honesty, of true love for
Goodness, and zeal for true religion, as
as the upright Mr. Ty very aptly says *),
This is only justified after these statements.

Mr. Beast now takes a closer look:
speech), whose special numbers he already
always in his remarks on the refutation
Mr. T-y had rejected, a fine employee
and now every reader surely expects nothing
gettingers, as a thorough defense
against the accusations and charges leveled against him
and fine pendants made by Mr. T-y
have been, and an equally thorough line of reasoningrung, that everything which its senders and correspondents≠
spondents of secret Catholicism and
have said nothing about secret proselytizing ; not
Imagination and lies, but rather outright lies.
The truth is. Mr. Beast yields to the first.
looks clever, either because his fine conscience tells him
I suspected that he would not be able to survive it.
or because he would consider it more beneficial to use this string
not to touch, because then you'll learn more about it
collect those written by the monthly writers themselves
We M3 ge≠

*) Page 324. . i 1
**) Page 331.
er) Page 343. f

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) Page 246 f. .

to examine more closely the daring, suspicious statements≈
...and wants to bring it into the light. So, to...

to bring another object to the face≈
gen, they are confronted with the harsh expressions≈
ten, who Mr. T—y against the Berlin Mo≈
writers allowed, who now suddenly in
tammers are metamorphosed, as they then also
Mr. Beast, in a truly condescending manner, the courageous

A humility as one might call it.
from the Servus Servorum Dei only expect Fönns _
te! The more detailed, the better, and with an up≈
walls of his supposed erudition, completely in
in the manner of a Dutch music composer

"The previous century," explains Mr. Biester.

about secret proselytizing). Who he is≈
Aren't important insights waiting there? Do you want to know?
Hey! Mr. Beast, tell us that the Roman
Hof incredibly active on the apparent and
secret spread of his belief system,
subtle hierarchy, and subtle power and sub-≈
oppression of those who think differently,
and still is; that the Jesuits have always considered themselves as

the most faithful assistants showed that the Pope
the infallible head of the Catholic Church is;
that the doctrines he establishes are articles of faith
for his church; that his — these sentences ger

Measure actions that show the fruits of the same; 0

that everything from the various bishops in Rome,

and at various times in the same way≈

bene, only as a single irrevocable, un≈

It can be considered a revocable system;

that the Roman court, where he could, still

taught that he was the only infallible decision-maker
| 1 in

and means allegedly used for this purpose. 183

in matters of faith, and that he said these sentences N we≠
nig, when the Jesuits retracted their claims≠
ben and withdrawn, but that the Roman

The Church explicitly teaches that its system remains ours.

changeable and must remain so; that the Pope,
To prevent any self-seeing, it was decreed that
Laymen who have read the Bible) even from Catholic teachers≠

rern translates 5 without bishop's permission to read, no≠

should receive forgiveness of sins; that the
The Pope to subject everything to his rule,
the statements of the visible head of the church,
and fine infallibility, from the ear canal≠

te, indulgence, ban, violence the key er≠

found: that the Pope is the first principle≠
made in a church, the Roman church was the

the only one that makes one righteous, and all the key
Those who were damned would be eternally condemned; that the Pope would die every year.
especially on Green Thursday, the Lutherans
and excommunicate all heretics, yes, that too

He banned all Lutheran books.

and be forbidden; that the Pope should go to the Bestra≠

The Inquisition tribunal was established to deal with the heretics.
Yes, individual orders were founded against them; that the Pope

The Paris Blood Wedding. Through celebrations and festivities.
w. celebrated, and command those appointed by a monk as

Ketzet stated, without reviewing the files, hin≠
to be judged; the Inquisition for the main≠
pillar and state secret of the papacy he≠
clarifies, and the claim suffered that it is just

Se 5 u N 2
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to kill heretics, and the priestly Gelins

It would probably be appropriate to let them burn; that
the Pope distanced himself from bishops in other princes
States swear an oath of allegiance, in which
They undertake to uphold his regalia against everyone
to defend, and those who rebel against him,
on | ö M 4 * | him

2 7 1
1 x = 2 . |
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184. Secret proselytizing,

to reveal to him and to persecute them; that the
Papal appeals from all princely countries |
I accept, but no appeal from him at
punishment of banishment; to be excommunicated by emperors
and princes the oath of loyalty and the love
Horsams leisten lasse, Königreiche für feine Lehen
declare, give away countries, princes, the heretics
become, losing their kingdom, and their successors≠
come for infamous declare, to be in the country
councils against heretical princes, against
King-murderer confiscate printed judgments, the
West Prussian peace and the peace based on it≠

ten rights and possessions, the guaranteed rights
the Protestant churches, and the conversion of the
Founders to the Protestant Church, its secularisirung and fall to the princes for null
and declare it void, and still possesses it.
receive these countries, even if only the near ones≠
Men and titles are to be awarded; everything should be done with
Violence or with good in the unity of faithbens will be obtained, and what has separated from it,
One must seek to conquer through missions; this
be the most effective means of spreading the katholian religion; the missions were under
the propaganda in Rome, which its sub-department
ments have, and once had its own congregation
erected for the Palatinate; it has its own pa≠
Last to come, this is the main point of the council.
ge for the extermination of heretics, the workshop of the
Machinations for obtaining Protestant fireften; from there, missionaries would be sent out!
and financially supported, seminars in protes
established in permanent countries, and no part of the red
The mixed clergy are more active in this than the Jesuses≠
ten, which run from Dresden to Sina, N
Ze. = rikg

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and means allegedly used for this purpose. 187

kika to Sweden under all sorts of shapes confused

Thus reads the great register of sins of the Pope.
The nonsense that Mr. Beast showed us with that expression
of importance and the feeling of a heart,
the prote, who is already on his last legsstantism is the most tender and frightening thing to see here.
lays, and in doing so he teaches the instruction of blessed Cyprian.
from the papacy, which has been in everyone's hands since 1719.
den ift, in feinen gelehrten feyn ſollenden Anmerkun≠
bravely rode on, and rested on fine: heart

friend, the bookkeeper, Mr. Nikolai, and his
fen on a fine important journey through Germany ges
made discoveries. — But have Mr.
Beasts, and Mr. Nikolai and the authors of the
Berlin Monthly Magazine, and who else would be the editor?
The people who know this news are, have

striking, unheard of, unknown, new things
He told things that no one else knew, which

I am only in writings and again scattered and hidden
located, and first collected by them and sent to
Did you find daylight drawn in? Nothing less than that?
All the nonsense of the popes, the Roman court, and
the Roman clergy, all their claims,
Attempts, presumptions she has ever made, and
perhaps still exercise it if it were possible for them
just didn't lack the strength for it, in short, everything that
Mr. Beast is serving us up here, and so that we can...
yes, they want to believe it, with beer and together there —
Rafting and plundered places, to be
wise people try hard, are old, hackneyed,
Things that have long been known. Where is the theologian?
who only read church history, not even the⸗
Having thoroughly studied the subject, where is the clergyman among us?
ter us, who is only a compendium of the theology of
— | M 5 vori⸗

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116 Secret proselytizing,

last century with thesis and antithesis, a
I read Collegium Antipapisticum, and not this one.
to know everything, and should know far better than it actually does.
beer laboriously gathered, yet lacking

told in good faith. For Mr. Beasts taught

A seemingly thorough treatise is needed, despite its finer points.
len citaten, noch viele Korrekturen, mit denen
I don't want to stay here, since I don't have any
Profession has its roots in church history
to correct. What historian doesn't know that?
From his compendium? Which lawyer wrote that?
spiritual law, constitutional law and history
of the European states at universities,

And doesn't know any of this? An ignoramus from the house.
He must be the one to whom this new and unheard-of thing was said
Things would be. Yes, which unlearned person, only in shoes?
Even well-informed Protestant citizens know that
Not much already? We even have religions!

books for the instruction of the people last year≠

Hundreds have been written, a good part of which
Nonsense of the Roman Church, insofar as it concerns the Re≠
Make known any changes directly affecting the KIGION. 8
How ignorant and simple-minded must he have seemed!
Mr. Beaster kept the audience in the position that he had told him this.
I would consider it necessary to read Collegium antipapisticum.
That his dearest friend, Mr. Nikolai,
he stood out when he was on his precious work for discerning readers
Pilgrimage through the Roman Empire, Catholics with
old Catholic prejudices and superstitions≠
I'm not so surprised that he met, whether he too immediately,
not only as a citizen who received an education,
but also as a man who has read a lot

will, all this already in Berlin: should know 25
N Fr 9 m et £ 8

f After the introduction to the first volume of the tires, Mr.

Niko-

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and means allegedly used for this purpose. 187

He finds it strange, as Mr. Garve very rightly says;

because he always lived among protesters. And if
Mr. Nikolai, on the other hand, says that he was also in Dan≠
sis aemefen, and there opportunity m atholiken

au

= Wikolai fine father city Berlin only felt and on short

Leaving time: and Volume VS 14. he himself says he
must confess, because Vienna was the first truly Catholic place

N gesien, wo er sich aufsänge, sän er das katholi≈

The creature's appearance was noticed. That it now affects others
People can also go in such a way that (to use a more refined expression)
of the grimaces and priestly epics only some dark ge≈

It's probably to be believed that they have bort. But if he continues

assured we had completely forgotten all of that, and many
We didn't even want to believe that those faces
and priests still exist now; he is very much mistaken.

He only goes to the Prussian provinces where the

Catholic religion with the Protestant same Frey≈
has, and ask the protestants there, or into the Reich,

where one knows all these grimaces and priestly nonsense very well,

But he is truly delighted that this is happening in so many places
Fe abuses are very much in the weight loss phase, however, probably better.

The implication is that if the Catholics are not, for example, through Lord

Nikolai and his associates were converted, but Catholics≈
to remain core, much of what the protesters find cheaply offensive.
: is, not yet and never to be completely lifted
will be. Now, according to what Mr. Wikolai has said about himself.
says, it was no wonder that he was immediately on the first

Places where he reached maturity, and where the Catholic

The service of God in full speech is, much is so strange.
and seemed strange, for example, when the pilgrimage to Lang≈
heim p. 108 ff. the perception in the church q Bam≈
Berg, p. 120 ff., which is known throughout the Catholic world.
half so, and is generally known. But it was

Even the traveler, as soon as he is on Catholic soil
and ground came, immediately from his strange visions≠
He orders a new one. He sees the outward sign in the dumpling Banz.
donor

ass Secret Proselptenmacherey,

to sow; who doesn't think of Hollberg's Barbler in this context?
journeyman, who completed the wide-ranging journey from Kiel to Za

* and! from W to Kiel≠

te? *

Giver of the literature of Catholic Germany: and

On page 101, he imagines that the Catholic, general,

excluding, infallible, which is the spirit of the Catholic Church≠
fchen religion is, on the naming of this journal
had an influence, since, as everyone can see, the one from
Mr. Nikolai himself not entirely misunderstood good Abfichten,
namely the taste in literature in Catholic German≠

to create more access to the land, and also the books
to make known Catholic authors, that naming
caused it alone. This journal also has the un≠
fallible and excluding not further than fine older
Best, namely the general German library
driven. But what might Mr. Nikolai have thought?
have, when he considered the particular literary needs of the
Catholic confession, a far-reaching jus canonicum,
a special history and antiquities research of this≠
. ben, and a Catholic theological philosophy is told,
and wants to persuade us that this is indeed entirely
special literature for the Rathelessian Germany,
It is little known in Protestant circles that many pros
test subjects cannot even imagine that something like that is possible.
Does he still exist? Where is the Protestant theologian who
not merely a preacher, but a scholar who knows not everything
Does anyone know this? Where the Protestant jurist at academies,
and partly also in courts, which have the jus cano-
nicum Catholicorum not study, use, indeed often

“ee

...even then he has to sentain? It's unbelievable that...

Mr. Nikolai, who claims to be so learned, would not do such a thing.
Three things you should know. All this criticizing is therefore pointless.

to be regarded as the first call of the Zion Watch≠

Ters to the Protestant audience: You people, do not be

So careless! Learn about your sworn enemies, the Catholics.

Get to know each other better! Tremble at the danger! You're being warned!
tet! Sepd, awake and alert!!!!

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and means allegedly used for this purpose. 182

te? *) But if a Doctor Juris, a royal≠
Dear librarian, like Mr. Beast, such things to us≠
chen as new important discoveries, repeating them aloud
When you lay it down, you don't know if you can trust your eyes.
can. One thinks one sees a student who≠
just back from university with fine booklets
comes, and now presents to everyone what he has learned.
retain the lectures of his professor, or on≠
written, and it as great to every other unknown
known≠learning, but one
Part of the audience laughs, and the other part shakes their heads.
shakes. | |
And what, in all this, does this Mr. Bie have to do with it?
ster with all borrowed effort of erudition≠

Has he proven his ability? Has he only shown us the smallest thing?
Knows that we now because of the Ge⸗
guilds of the Roman court and its manifestations
'rer or secret proselytizing in a
greater danger loomed than a hundred and
several years, and that therefore fine new noise⸗ and
Was a battle cry necessary? Not even the
Smallest. His quotations are mostly
of very old dates: and were they still so young,
| | 1

“Mr. Nikolai has seen a lot on fine tires, which no one

No man has ever seen, or ever will see, except him. He has

N also even as a far larger physiognomy than Lava⸗

ter, the fleifhigtern, r̊thern and blässern, the angular⸗
ten bone parts, the perpendicular and pointed

Foreheads, which divides Catholics and Protestants⸗

who are supposed to be different, seen. According to his Php.

The slognomics is immediately apparent at first glance.
which church someone belongs to, without even asking them first.
...may: what faith are you of? What would the best [faith] mean to us?
boasted that traveling booksellers would deliver if he had the whole
You should travel the world! — 8 *

% Secret proseptery,

that would prove nothing more than that
one can still go to Rome as one did a hundred years ago.
ket. A way of thinking, however, of which we have in our
centuries less than in previous ones⸗
have worries. — Mr. Beast also says that
it with the spread craze of the Catholic Church⸗
che ſor so secretive that missionaries disguised
to visit the most important courts and countries, that in
many seminaries in Protestant countries
to be tested, whose existence one doesn't even know,
that respected young men of these countries in the Catholic Church
to be secretly raised in the Jewish faith, that the
'Sefuiten bis in Schweden unter allerley Geſtal⸗
ten to make themselves and their teachings agreeable
(know). But he wasn't ashamed in front of the public.

m in such a clumsy way sand in the eyes
to scatter? Instead of proving, he only repeats what is said.
what the postman debits in January≠piece
had, just as if an unproven claim≠
tung thereby proved, and truth would be that
Another party member repeats it. — But in the
He wants to prove his grades. But how? Through a
A blatant falsehood! Anyone who only reads...
tein can, the note page 361. where a position from
led by Cardinal de Luca. Mr. Bie≠
ster cites them as proof that the missionaries
received money from propaganda to disguise themselves
to visit the most important courts and countries; and
The entire passage says about disguised missionaries.
Not a word. The one from Mr. Nikolai to≠
led the two seminaries in Linz and Schwe≠
They will soon be in Mr. Beast's hands.
transformed into many, and if one now believes, =
| | | er
* Pages 360, 368. |

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N

and means allegedly used for this purpose, 231

N 5
the long note page 362. where a supremely important “
a message is announced, something to read that

us the terrible machinations of the Roman E

secret proselytizing in our time
ten, should prove; so we find ourselves on two
a hundred years and beyond into the times of Gre≠
Gors XIII, who lived in the sixteenth century,
and his funeral orator, the Jesuit Stephen
Tuccius, who died in Rome in 1597, was violent.
They were magically transformed back. Such leaps are permissible.
These gentlemen. That postman in January.
talks about disguised missionaries in Swabia,
in the Reich and on the Rhine, and leads us to the
to search, to Sweden; Mr. Beast wants
us from the current dangers of crypto≠Katho≠
licism and the secret proselytizing ubert
beget, and hurls us back into the century
of the Reformation! Poor audience, which

Your guides expect you to make leaps, and how
They shamefully abuse your patience:
But Mr. Beast may now come into
the saws, whose numbers he had already mentioned earlier
his remarks had referred the readers, the
The matter is closer; for he is now looking for Mr. Ty.
to refute, and against the pretense of his
to justify the letter writer in the January piece.
The readers, he says, may decide.
They may certainly like it; but in order to be true…
To pass judgment, they must know what Mr. T—y
Page 327, 328. asked, with what Mr. Beast
who is now letting this man say, stick together exactly.
Mr. T—y admits that disguised Jesuits...
and sneak around again, and their poison 9
SE | er

79 Page 363.

E

152 Secret Profelptenmarherey,

to spread the mask of their so-called religion=
ten search. This may unfortunately be true,

he says. But whether this work of darkness already

so far advanced that, as the letter=
steller gesagt haite, in protestantischen Länder
extraordinarily widespread, princes and men
various states of the Protestant confession=
It even infected Protestant preachers.
I have it and still get infected daily? Mr. [Name] says so.
Ty. for a question that every calm, unconcerned person would ask

fangener Mensch= und Zeitenbeobachten mit

denies complete agreement of his conscience=
(can) — Mr. Beast says, on the other hand, Mr.
Ty. I find it unbelievable that protestants=
[The] great gentlemen's inclination towards Catholicism
be taught, and now to protect him from the opposite=
To transfer part of it, Mr. Beaster leads us to the

former oppressions of the protesters in
France, on England, where the attachment
to the Catholic faith, James II ascended the throne

cost, on Sweden, and what there with Kö̊≠

King John II, Sigismund and Christina before≠
fallen, in Russia, where the false Demetrius
wanted to introduce the Catholic religion, on
Germany, where Chur≠Saxony, Chur≠Palatinate,
Zweybrücken, Baaden≠Baaden, Beſſen≠Caſſel,

Hesse≠Kheinfels, Princes from the Haufe lake

fen«Darmstadt, Wů̊rtenberg≠Stuttgart, and
Princes from the Sollstein family to the Catholic

Religion has been transferred. Mr. Beaster tells us

in this regard, Jesuits proved themselves to be very active,

and that at the court of Elector Johann Georg von
Saxony (who ruled from 1656 to 1680) himself

home≠
∗) p. 328,

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and means allegedly used for this purpose, 13

secretly obtained one for this purpose from the Pope≠
I have stopped the Jesuit: — I want to
just to mention in passing that the one from Mr. Dies
The French passage mentioned in the note is even...
does not say what he lets them say. According to Mr.
Did the Jesuit secretly ask the beasts on the Saxon?

The maid was stopped: the note simply says: in order to
Jeſuite Allemand, which a &i& long tems en Saxe et
partirulierement d Dreſde. But that he
a secret emissary of the Pope
en, and had stayed as
= Beast will, says the note not a syllable.
According to Mr. Beaster, the dispatched Jesuit reports
to the Pope: it had been possible to secure a [something] for the Elector
To instill an inclination towards the Catholic religion: the
Note just says: Ce Fefuite ecrit, que Rlecteur a
A grand penchant for the Catholic religion.
How wonderfully these gentlemen know what they are called⸗
led authors to say what they only knew in the⸗
More popular! — Mr. Beast goes on to say that
King Frederick Augustus of Poland through a
disguised Jesuit Kopper first to Catholic⸗
It had been prepared that the Master of the Court of the
Princes were already secretly Catholic, etc.
and in the note that the Duke of Württemberg
Oels 1734. as a prince under another alias⸗
he was sent to Vienna to be there
To discuss conversion to the Catholic Church. —
And now, after Mr. Beast showed us these wonderful things
Having delivered these facts, he asks: Why is
Is it then so impossible that the Roman court
now do what he used to do, and some German
Princes are now doing what some of the same would otherwise do.
ten? But who doesn't see that this is empty rhetoric?
is, whose surely any reasonable person would understand,
in, N sweat

Let no Doctor Juris be silent, he should be ashamed. Where did he
Mr. T—y denied everything that Mr. Bie⸗
What was told here? He even admits that disguised
Jesuits lurking around, spreading their poison⸗
ten search: but he holds the indication of the letterhead⸗
lers in January⸗ piece, that this work of the Fin⸗
fterniß fo weit gediehen s�ey, als es da vorgestellet
will manifest itself in Protestant countries⸗
extraordinarily widespread, Protestant princes and
Men of all ranks, even Protestants!
I have infected, and am still infecting, the preacher
for a question that any unbiased man who
who knows our times and contemporaries must deny⸗
fe. Did Mr. Diester do this with fine old histo?
rien, which everyone, including Mr. T—y, gladly
will let, indeed, if necessary, even more.
Could more be found, refuted? Mr. Beast

is supposed to prove that what his letter-giver said about the
asked in these times, be true, and he leads
Let us consider examples from bygone eras,
where the people, circumstances and way of thinking depend entirely on≠
which had been procured. He was supposed to be the reality.
to prove the present, and he leads
us on the reality of the long past≠
nen, and derives from this a possibility for
the present situation. Has the doctor,
who must have learned logic, the old logical
Sentence completely forgotten: A pousse ad Essè non valet
Consequence? I cannot possibly imagine,
that Mr. Beast should be so weak at heart,
about the wretchedness and miserable makeshift solutions, whose
he uses, and with which he offers the reader a
pretends to be in a blue haze, and with the audience
Juggling, not to be taken in. But look
he himself admits it; thus his beginning is a convincing one.
“gens

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and means allegedly used for this purpose. 195

f gender proof of a finely corrupted heart. And the

Mann pråconiſirt ſein Impartheylichkeit und Recht≠
Creativity! 5 a

Precisely these incorrect, wrong, and only

den keſer dürch ein äuschendes Flamwerk hinter
Mr. Beast also takes the giving step in the

second number). I'll now skip over what's in
this section of Protestant preachers who
It is said that I should be secretly Catholic because I
this strange thing made up of deceit and lies≠
The patched-up narrative is given its own section.
babe. Here's just so much: How does that prove it?
Mr. Beaster, that the missionaries are still in
Disguise all sorts of figures? By saying,
It is known, and we are with one, see also

above, presumably on the disguised Jesuits
Ropper with Churfu�rft Friedrich August von
Saxony is referred to. Is this proof of that?
what his letter writer with so much audacity be≠

had stated that it was still everywhere now towards

What happens? And does this refutation apply to the Lord?
T—y. The good man, there is indeed the Berliner
Monthly writers agree that entrenched Jesuits he≠
sneaking around. He just doubts that she's also...
can disguise themselves as Lutheran preachers. The Ge≠
Gentheil now wants to prove to him, Mr. Beast: and

Well? Here comes that lovely logical argument again.
50e ad Effe zum Vorſein, and Mr. Beast asks:

Why not also in the guise of an evån≠
A religious preacher? Because Father Ropper said...
dresses at the court of Prince Frederick Augustus of Saxony
war, ſo kö̊nnen andre Missionier ſich auch verklei≠
the, and because they can be 3, so they can

2. fe

9 Page 367. “

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196 Secret proselytizing,

She 5 is wearing the robe of an evangelical preacher?

pull, and because they can be nasty, so do nasty things too
Really. Such reasoning should be countered.
Probably a schoolboy would be ashamed. But Mr. Biefter

will still assert his and his letter writer's claim
prove more forcefully, and leads us to the popular
Matter from the seminars, and tells us that

Danish and Norwegian young people from Missiona≈
"Nothing has been seduced, and subsequently the Carholies"

must be released in Denmark / sought, about which

| the . ee will). Here fins

the

Toppidans' church history of Denmark leads, stand

Th. III. p. 554, 611, 727 and Th. IV. p. 56. We want
Go through them once: Th. III. p. 554 ad annum 160%
There is not a word about foreign seminaries either.
skilled, and there seduced young Danes, who at
her return to Denmark to expel Catholicism≈
broadly sought; but only that nobles, priests and
Citizens their children dedicated to studies in from wwärti≈

sent to Jesuit schools. This was then and still is
long afterwards in several places, even in Germany, what

“Page 367. 268. The places that Mr. Beast from pon; N

Ordinary, because one considers the Jesuits to be great school people N

would hold: and since this now happens less often, even after
It is difficult for anything more to happen to the dissolved Jesuit order.
This can, therefore, give rise to a new reason why in

In our days, the proselytizing of the Catholics...

German protesters can no longer be so dangerous≈
No, because they lack a primary reason to do so. This

Sending Protestant children to foreign Jesuits⸗

Schools were now banned in Denmark because they were too dangerous.

It would be (not that it has already happened) that annoyance
and disruption in religion caused by it⸗
who wants to. — What page 611. ad annum 1613. voß⸗
It comes, seems more important, and contains a regulation.
that, since many inhabitants were still of noble and bourgeois origin
8 Stan⸗

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— * * ; .
P fx 7

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"and means allegedly used for this purpose. 157

which we then threw around again, as
it has now become a habit for him.
He is supposed to talk about present times, and there⸗
out and present his evidence for what was said by
As the present-day postman said:
de, and he throws us into long-past and
ee ee N33 to

who were inclined towards papal doctrine, thereby
Disorder is caused, and dangerous consequences result from it.
would be concerned that they would lose their right of inheritance⸗

The reason for this regulation is also

told, since against the prohibition (presumably from 1604).
Danish and Norwegian youth, abroad in
Jesu schools lured, and there the simulating “
learned, and practiced in the public teaching profession,

and that it was hoped through this machine to discover the reason for the
to gradually undermine the Church: furthermore, that the

Bishop of Obloe, 6 preachers of his monastery, discovered, and
convinced of their evil plan, which then became their office
declared lost. — The third passage, p. 727. ad
Amum 1621 says that the papal court does not have all the courts≠
nung abandoned, Denmark once again under its command≠
to bring moderation, and on the newly erected Soroe≠

Iten Univerfirät, a disguised Jesuit, van Dyck as

Professor Historian sought to attach, who with papal
He had the authority to send a convert. —

Finally, the fourth passage, Th. IV. p. 56, says that Anne
1720. Parents, one of whom was Catholic, and the
other Lutherans sent the children out of the country,
and have them raised in the Catholic religion, which
for on their return to Denmark, Profelpten to
make sought, and that the legation preachers of the French

NV ſisschen and imperial envoys the abduction and

from the country, the sending of such children is promoted, which
ches still forbidden by royal decree in 1745≠

the. — That is now Mr. Beast's great fact;

And what do they prove? From 4 examples for the against≠

= | == wuårti≠

—

198

= Secret Prosecution, 4

partly already 200 years ago≠

back.
Ret us on possibilities and on
What happened in Denmark cannot also happen in

He is supposed to reveal realities, and he felt

Why

What happened in the rest of the north, and in Germany?
What kind of readers must there be?

Mister

True times find three from the beginning of the previous

century, where the way of thinking of our times prevailed⸗
was quite different, and the fourth one from the first half
of the present one: what do these prove to us?
Those times? But read the whole story in the book.
Context, not exempted places, and one will

about sending the youth to Catholic countries

Don't be surprised anymore. At the beginning of the last century⸗
Denmark still had many supporters of the old regime.
League, and how did one deal with them? One speaks to them.
the right of inheritance: the bishops prove themselves to be more than In⸗
Quifitors, like Protestant clergy. Bishop Nese—

Nius expelled all foreign religious relatives to Copenhagen in 1620.
visit Hagen, and they must either go to Luther⸗

confess, or leave home and farm and depart⸗
hiking. True French procedures, only Drago's

No apostles are still missing. Parents of mixed religions
They still had to have their children raised Lutheran in 1720.
as if the Catholic father did not have so much right to the

son, as the Lutheran mother had said to her daughter.
Was it any wonder that the father killed his child?

To send marts fear? According to the decree of 1693.

Catholics also had to have their children baptized Lutheranically.

sen. The Verkappie van Dyck and the 6 of Catholicism

vexdåchtigen Geistlichen zeigen alfo, wenn man auch Pon≠

toppidan's unequivocal report completely believes, only so much
that in the previous century Catholicism was still

x. . had many followers in Denmark, and that Rome
flattered, as was also the case with England and Denmark again
to convert. But all this is not our rage. From

Dons

and means allegedly used for this purpose. 199
Mr. Beast had calculated because he believed it
to ape and his with such sophisms with impunity

To be able to steal applause! Such patheticness!
ten find a pasquill on the insight of every reader. —

All others in this essay by Mr. Beast

materials occurring, such as their names,
I will explain this in more detail piece by piece in the following sections.
examine, and not easily a single one of them
pass over.

In the month of July 1786, we read in the monthly journal February
Mr. Beasts once again under his own name≠
men appear, and against the alleged crypto≠
Catholicism and secret proselytizing, that
German Protestant audience warned. Mr.
Prof. Garve had written to Mr. Beaster
directed essay, which in this very piece of the Mo
natsschrift eingerückt is, the concerns about Vers
spread of Catholicism according to the present
Situation of the Protestants and Catholics for ungreen≠
det explained, and what has been said so far about it by the Mo≠
What was said to national writers was denied. One can,
Do not read what Mr. Garve writes about this without...
also beer in him the philosophical, calm, us
to find a biased thinker who understands his age and
his contemporaries N everything 'tested, examined closely,
N 4 and

! PRO would therefore be difficult to refute.
rather than using it for his own benefit and frightening us with it
could. And yet Mr. Nikolai wants Appendix S 2. this
Beastly reasons still need to be used against Mr. Garve,
which follows. But is the Protestant religion?
The region was not overturned back in the 16th century.
That's not how it will be now either, even if the≠
They should still promote the same secret machinations /
as has not been proven against Mr. Garve.

*
t

o Secret Ptofelytenmacherey,

and after a calm, cold examination, his judgment
falls, and every reader who has not yet been affected by the noisy
The cry of the monthly writers is overflowing, son≠
dern noch fähigig ist durch grunde uhre zu wer≠
the, must be what Mr. Garve said),
to bestow his most complete applause. To this
A. Essays of Mr. Garve are now being set up by Mr. Beaster
an answer to **), which is intended to refute that,
but in the eyes of anyone who still thinks
and can compare it to the Garvest step
It creates a desperate contrast. I'm raising this point here.
From the beast's answer, only that part is taken out,
which relates to the subject I am discussing here, namely
It belongs to the secret proselytizing machine.
It is difficult to follow Mr. Beasts in this essay-
come, since he, instead of his fine opponent, took a step forward
to follow the steps and refute subtle reasons,
beer and jumps there, and turns the whole thing into a
so delightful a way of bringing about confusion that even
the most patient investigator of searching and ordering≠
nens must eventually get tired, or perhaps
- fol. But I want him, as much as possible, with all
its curves and twists in its face |
to try and keep. Everything that Mr. Garve from
the former and present situation of the Catholic Church
Alienism, which he had so insightfully stated, will be discussed by Mr.
Beasts as not said, with silence about≠
gone; and for that he gives us a long decla≠
The implication that unsecret enlightenment will be a long time coming
not as far as Mr. Garve believes.
But he still owes us proof that we
at the point of clarification, at which we

ee | er jetze

) S. monatsſchrift 1785: Julius. Page 19 fl.

*) Ibid. Since 68 fr.

fetzo ſtehen , which is certainly larger than that one
"Our ancestors 10 years ago, and at the time of the
current situation of Catholicism, which is nevertheless characterized by
who is worlds apart from those who were there years ago,
to be in such great danger, and that therefore his
and his followers' cry of noise is necessary.
From the entire present day of the papacy
and Mr. Garve asked ours for any that might be there
"secret machinations of the Jesuits and Roma"

The ſchen Emissaria are useless, and the ones about it are '

expressed concerns that were very unfounded (Y).
And now, what does Mr. Beaster set the important...
'For the reasons of Mr. Garve, which he sievst a sharp'
What does "sensible canonization" call, contrary? Nothing.
than the question: Why should the Jesuits, who
always working so actively on their dissemination
ten, who are not followers even now, and therefore
To try to establish dominion? Now that it
more than ever needed, since they have a lot to do.
to win, and to lose something with difficulty≈
nen *)? If Mr. Garve is not German, then≈
dern in a language unknown to Mr. Beast
who had written; so this would still be some
capable of forgiveness; but what is now a fine whole
Question differently than premeditated twisting, premeditated
misunderstanding and avoidance of the matter,
Which one are we talking about? Mr. Garve is talking about the
secret machinations of the Jesuits, and papal≈
to convert Protestants to the Evangelical Missionaries and
Lord Beasts of the efforts of the Yenish
to spread, to gain followers and power
procure. And assuming he stuck to the matter,
Bu N 5 of

*) Page 28. * |

) Page 73. ö 3 N

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* id
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x /

Mr. Garve is talking about, who can get through such a
wretched question: all the important Garvešan reasons for
Refuted? – But, as Mr. Beast argues,

even if they themselves are gone, the more important question is: Do they do this?

Is it really? I think, he sowed, already from the,
what I taught about it, and what the

The writers I've attracted say, illuminate

This is enough. Mine! For beer the Lord asked.
The doctor merely pretended to be the doctor to the public, and nothing more.
He provided evidence. His messenger had
us from those currently lurking around in Germany
disguised proselytizers, from Catholicism

of the worst kind, which is found among the protesters
intrusions, from large Protestant serenades,
“Those who have an inclination towards Catholicism⸗
spend time searching, and in which this has already happened
very successful, and of several like it
They spoke of trivialities; and however little this may be
They proved they were false, but instead they charged us according to Zol⸗

land and sent all the way to the North Pole to find the
to visit the Roman émigréates, which we were supposed to visit at
The Rhine, in the Reich, in Swabia, should be found everywhere!
ten; He has proven just as little.
He has only given us possibilities, not realities.
served up, and where of present things

He was speaking, he has partly long since told us.
gone and completely different from ours (
times led, yes, he wasn't ashamed to tell us
with Father Tucci's corpse grave from the six⸗ |
to maintain for tenth centuries, and thus
To prove things that are now right before our eyes
should happen. He must therefore not rely on the |
call out what he had taught: for what he had taught

What had been brought about was not proof of the truth≠

with his claims and those of 3

6 riers

and allegedly the means used for this purpose. 203

Letter writer; but rather evidence of subtle ignorance≠
bid, or that he according to his corrupt heart,
with the audience his juggling act so ee
Want to do white things.
Mr. Beaster must have felt it himself,
that he wouldn't get away with it; he's sleeping
Therefore, from a different angle. From time to time.
The monthly magazine will contain even more related content.
Deliver the facts. If the future deliverables
The facts are no better than those we are told.
bisber delivered; so the discerning public will be |
probably not very eager for it, and it's not too
believe that it is due to such a shadow play on the wall

I will have a particular pleasure. But which one?
Outrageous! The gentlemen want the permission ha≠
Ben, all their unproven chimeras with the expression
of importance to disseminate to the public, others
To insult religious partisans, distrust and
among the only legitimate churches in Germany
to awaken, princes their subjects, and the≠
They again serve their servants, and the teachers their servants.
to make people suspicious at will, and
those who contradict them, their unproven
Those who do not want to believe fairy tales as oracular pronouncements, to
mock them, and the audience is supposed to wait until they
from time to time the supposedly proving facts |
deliver, which their henchmen from all over the world will provide.
Want to add angles. That's surely the
Shamelessness taken to extremes! — And yet it continues.
Mr. Beast will go further. But nobody has to.
He demands, he says, that everything be said, so
as long as one still lives in relationships which
Earn a nudity. A splendid hideaway.
to hide in it, for example, if the

. and proof n keſer not

with

a0 Seeheime Proſelytenmacherey,

to be satisfied with the half-baked narratives
liked it. Why did the audience follow a
Things that were so extremely dangerous and so highly dangerous to him
It's made out to be important, but you don't have to know everything? In what way?
Mr. Beaster lives for connections that he
Shut the mouth? Should it perhaps be a secret?
My connection of a different kind? And
What kind of chicks may a man still have who
Does it really take on the role of being our guardian of Zion?
How can he suddenly become so timid?
that he would not also do something for the good cause≠

Which should? Not half facts, but whole facts.

We must know; or everyone is authorized to...

- natsfchefftfteller, wenn fie fich hinter das Bollwerk
entrench their connections and rearview mirrors,
to be considered a slanderer. Nobody has to demand
“Gen,” Mr. Biester continued, “that the whole ge≠
home plan, and all machinations to its
Execution will be submitted. This last one can

only he who is himself part of the secret,
and perhaps only the one who is at the top
It is the same. It is one, when one loves something like that.
s'et, as if one were the Bourignon with their witches≠
I saw chimeras standing right in front of me, and fierce things
He heard him! Sometimes these gentlemen know how the
Letter writer, so precise, so circumstantial, so this into
smallest detail of all the tricks and schemes
and means to talk about the alleged mission≠
Naren to convert the Protestants, their in-
education should be applied so that one can think
I wish they had a messenger of the propaganda of the
validated, and all instructions searched, or al≠
len such alleged conversion stories in
Person attended; but another time they made
Again, the ignorant, and only those who with

5 in

E and allegedly related means. 20%

Those who find it can know about everyone. What

Should we believe now? — There will always be lies –
"Knocks stay," says Mr. Beast finally, and often

must a single narrative be incoherent

appear; but only fragments of are better.

to deliver true facts, as they are through Vermu⸗

to arrange the things into a system, and the combination
Collection and comparison of true

That is, among themselves, I think, must be true.
That already explains a lot. No, never can it.

one is involved in a matter that is not only very important to us⸗
made ty and dangerous, but also the Eh⸗
re, peace and all the bourgeois happiness of so many

individual people, even entire countries and large⸗

as far as churches are concerned, with stories that fill gaps

Having and finding only fragments, calm down. We⸗

in the country where Mr. Biefter in a
The Criminal⸗Colleague should be sitting! The most innocent
Man could get fire and sword from him
to be damned, the most incomplete narratives⸗
They want to become a whole in his eyes,

he would take so long to gather and compare⸗

chen, until he had happily delivered the accused.

But who should be surprised by this? Since the monthly
When writers established their Inquisition tribunal, it was

Yes, of course, that they should deal with their worthy
The originals, the Roman inquisitors, are known
made, and formed themselves according to those by whom
also stories full of gaps and fragments
apply, and take them together for so long and
compare until the heretic becomes Sanbenito or
is ready for its paper cap. ö

Mr. Garve had, where of the Roman

It was said in Emisaria that the Protestant Fury
N | 23 a ſten

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They sought to convert the people and said that even the luck
The greatest success of such proselytizers is the power

of the Pope and the prestige of the Roman Church

ten, and in their small sphere of influence could
such distinguished proselytes changes to the advantage≠
Sten of Catholicism; but people would

not now, as formerly with their princes-

They immediately change their attitudes and worship what

who they had previously despised. And he refers to Bieby.

on Saxony and on the Palatinate, and even on

Julian's eager, but ultimately fruitless, efforts to make paganism widespread again

|

It did not spread significantly in Protestant countries.
ten will. At their courts, in their main towns.

and to suppress Christianity). — Every |

Experts in church history and history
of religious thought in general, is what

Mr. Garve in just a few pages without any effort
of erudition, but certainly as a philosopher and
A connoisseur of history says to give a sizable round of applause.
Mr. Beaster also deprived this one of his own.
against, and says: It seems to me that history shows
Examples of the opposite. France, Austria
Austria, Hungary, the Palatinate, were, that one
One country more, the other less, almost entirely Protestant≠
stantifisch, what do they find now *)? Isn't it a
What a misery that Mr. Beastiester is so concerned about such things!
who likes to chatter about things he knows nothing about.
He doesn't understand anything at all! If he doesn't know Cyprian
bat, which he can ride and plunder, then fehen

We saw him in all his nakedness. Where were we ever?
France, Austria and Hungary almost completely

Page 28: 31.
% Page 75.

| \

The Edict of Nantes was handed to him. Not a fine abs.

and allegedly the means used for this purpose. 207

Protestant, and asked Protestant re

people whose conversion to the Catholic Church the
The consequence was that Protestantism was again…
urges, and the formerly suppressed Catholic Re
Has the league become overwhelming again? One should

One almost thinks that Mr. Beastie never told history

had read it. They were immediately in France, Des
Austria and Hungary, considerable Protestant
Communities have been gathered that have partly lost their happiness
following governments, partly due to other circumstances≠
who owed it; yet it remained in these

Countries where Catholicism has always been the most overwhelming

Religion, and Protestantism, on the other hand, only the
with more or less freedom, tolerated. The
The rulers were all Catholic, and not all.
Protestants who, through their conversion to the Pope≠
Thum, now persecutors of their former religion
become, and suppress Protestantism≠
ten. But when stronger rulers in these countries

to have usurped the throne, and politics no longer to be norz

believed he had the right to follow the protesters.
ben; there began the always Catholic Res
genten, and those who always remained the ruling ka
Tholic church, which has so far shown considerable leniency

to restrict the treated protesters and probably

to suppress completely. In France, the
Protesters enjoy their exceptionally large rights there≠

Freedoms or privileges only for weak governments
under Francis II, Henry II, and Henry III.

to thank them, and they were always on the same side as the ruling party.

church, and the rulers devoted to it in

the hair. Henry IV converted to Catholicism.

Religion, in order to become King of France, and

Nevertheless, they extorted and won themselves even more.

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| een "Be aA ar err, , > az el doctor
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28 Secret proselytizing,

Their downfall was attributable to this. The following occurred.
only under Louis XIII and XIV.
But Mr. Beaster, the history of the Protestant

Religion in Austria, the Lampe Historia Eccleſ. Ref. in Hungaria et Transilvania, the Bas-

nage Miſtoire de la Religion, Daniel Geſchichte of. France, the Zafor Histoire de Louis

XII., the story of Louis XIV and more≠

had read more of that kind before he brought such a thing into the world,
bineins�chrieb! A librarian should surely
Cheap, don't expose yourself in such a way as if he were the

writers were unknown or not needed
knew from whom he could have learned.

nen. – The Palatinate is among the listed countries≠

the only place where Protestantism is overwhelming
was, and through the conversion of the regent to Catholicism≠
has suffered in the liůn church. But can one be at al≠
the attachment of the Palatinate rulers to the ka≠
Theological religion, shared by all Catholics;

granted freedoms, from the Palatinate, as a pro≠

In the testamental lands they ask, what is she now? Of the
do not dress attractively in places during the protests
Court Chamber? Is Protestantism dead?
Did he not himself still have the vast majority of the ≠Kir≠
chen, which are endowed with considerable revenues;
Don't the Reformed Christians themselves have half the universities?
The city of Heidelberg, its handsome church in Enrath,
who dares to defend the rights of his church against

To defend interventions and repressions?

Will many Palatinate residents still convert to Catholicism in our time?
converted to Islam *)? I live in the near future≠
; | 2 bar≠
50 Despite the well-known religious complaints, little≠
stens fa much prove that the old horny of the
Catholicism is effective, genus is.

and means allegedly used for this purpose. 209

A

barn of this country, and I am still two years ago≠

I had been in the Palatinate; but everywhere

nothing but heartfelt attachment to the Protestant≠
tism perceived. – But what is malicious is

Mr. Beast of Christianity to Julian's
Times says, while at the same time remaining ignorant again

A

shows. He brings praise on this occasion.

elevation to pure deism, which he already

formerly known as a fine and refined follower of Slaubensberg –
., Tenneniß indicated, and says: Christianity
In Julian's time, he might have been against the pure

Deism, which some refined minds derive from the

sought to withdraw from the ancient Roman religion, and the

best people in previous times really

had withdrawn, only a fanatical sect
beings, but this fanaticism has prevailed, from

which only after a thousand years with great difficulty,

the most enlightened of our theologians (about
those who, after the Acatholic, our churches
Naturalists want to concede?) the true and
Divine (perhaps pure deism as the quintessence)

essence that was foisted upon us for Protestantism
(should be?) have been brought forward. – Whoever my

I've read the history of Arianism, I know how
I think about the procedures that have been in place since Constantine.
Times of the orthodox, and those who think differently

undertaken. But the entire writing

As time goes on, so it already deteriorates back then.
to become and so unchristian fine teachers
to degrade so deeply that it was against
pure deism, derived from paganism,

It was a fanatical sect, who can

That's different from a Deist? Who was this fan?

A sect, the Arians or Semi-Arians?
or even the Nicomachean Party, whose belief—
| O bens

—

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0 a
310 Secret Proselytizing,

bensbekenntniß doch in unsern symbolischen Bů≠
Should such claims be retained?
Surely a man who dares to masquerader should be ashamed.
ö | En protestantischen Fionswåchters ſich vorſtekt.

2. Mr. Beaster just told us: I am
a Deist (as he already gave us such faith≠
(has made his confession), I want Christianity
undermine, and you supernaturalists, the Na≠
to foist traditionalism and pure deism upon them;
Well then, let's allow him everything, because he likes everyone.
Christians, Athanasians, Arians and Semiarians,
Protestants and Catholics, not just one fanatic!
not a sect, but also whatever he wants to call it,
and the Deistian gang associated with him

fo große Eptennamen, von feinen Köpfe, bes
Give to the most human beings, and to enlightened people:
It's all the same to us. We're sticking to Christ.
Word: whoever does not have the son, also has
not the Father, and trust in his promise,

that his teachings should not perish. But then
Mr. Beast no longer has to get involved in the mess.
wall of a protester bull, and under this
The larva mocks the audience. That's disguised.
Proselytizing of a different kind, and just as harmful≠
lich, yes, even more shameful than disguised proselytizing≠
tenmacherey fůrs Papſtthum. And just as much the
Protestant rulers, to whom the temporal and
who cares deeply about the spiritual well-being of their subjects,
will ensure that their sub-subordinates
through veiled Roman emissaries to the Pope≠
to be seduced; just so will Preuss≠
sens Godly One, and for the temporal and eternal
A monarch who, like a father, governs his subjects, is well cared for,
Make sure that the * egg* does not get into the garment.

| erer

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and allegedly the means used for this purpose. arı

ferer for the evangelical truth »), verse
mummte proselyte maker for the pure De≠

Islam, to undermine Christianity and its people

make unhappy. — Ä | |

Mr. Garve had thought of Saxony, and
Mr. Beastern was led to realize that it was, un≠
Respected his rulers, the Catholic religion.
adopted, but always remained devoutly Lutheran;
But Mr. Beaster is not asking here: what is it then?
He possesses an admirable dexterity,
to ignore everything with silence, which
could beat him and fine chimeras, as if it
That's not even a given. He doesn't even think of anything.
the important restrictions that one encounters in Hesse≠

sen≠Cassel the sovereign set, to the Prote≠
Stability against all possible impairments
to secure *), as the last deceased Landgrave to
Catholic Church overflowed, whether he was also Zessen≠
Cassel knows how to cite very well when it comes to prote≠

The speech is of the Constantinian princes, who are Catholic.

has happened. Does this happen out of ignorance, or with
Premeditated? That's the former; so he didn't have to...
He talks about things he doesn't understand. Is that the last thing?
O 2 te,
Who here doesn't recall the verse of the honest German
Mannes, Luthers, bey: | u
Oh! err, the dear name of yours
Their mischief must be put to rest!
9 And the experience of our days has taught us that in
. Hesse≈Cassels no protest because of religion≈
They bent a hair, and the Catholic religion
not even the slightest progress has been granted; indeed, it is scarcely...
to the same person that which the
general Christian tolerance in most German
Provinces for them led with themselves.

te, ſo ist er nicht die ehrliche, unverschädigte Mann,
which he so often pretends to be, and a man whom
one is caught on ſo revealing imbalances, vers
Does the just contempt for all righteous people serve?
People. | va
Mr. Beast is coming") during fine messing around≈
pfen for the Lord Garves' reasons (because a
A proper refutation can't be found anywhere, son≈
dern only a messy picking out of Desjenis
(en, what he believes he can use or tackle)
(on the fact that Mr. Garve says that the large number)
richer, and more strongly supported attempts of the Je≈
suites and Catholics in the times when the
Conflict between Protestants and Catholics
Gårung maintained, would not have been successful, ſo håt:
There is even less to worry about in our times.
Mr. Biester, on the other hand, says that at that time the novelty
the thing has a stronger appeal, and the fermentation
a greater force to resist the minds
given; but our present peace has given us
Carelessness and indifference towards all religions _
given. Certainly a splendid one of its inventor would be≈
A solid refutation! Because there aren't that many anymore.
polemical writings against the papacy as before
Bundert and several years will come out because
we no longer, like our first zealots, with Ku≈
to go to the field with horse-baiting and woodcutting, 5
“3 as

*

4) Page 76. |
**) Page 42. I believe the right place in the Garve⸗
I found a ſchen essay and have shown it here, whether
I immediately, after reading it several times, in vain
the position was sought or found as if it were by Mr.
Beasts led, and with a hook, as if they were, Mr.
Garve's own words, displayed. 5

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and seeks suitable means for this purpose; .

the privilege with flat, big and tart mockery
against reasons to bark, one in this or any⸗
in a corner of Germany, perhaps still his essence
driving controversy⸗leaving it to preachers, and there⸗
no longer against Catholics from our pulpits
to be expelled; because one is in our churches
to sing shamefully: Your indulgence letter, bull and
Decree, now sealed in the ; because Ro⸗
1 in Leipzig no longer preserve us, Lord
15 your word, and the Pope's command and
wants to let the rken murder fang fang; because we are over?
main to the will and example of Christ according to tole⸗
think more rantingly and humanely, that's why
Have we become indifferent to all religions?
Prove to us, Mr. Beast, that we are unsee prote⸗
Stanisian religion has become so irrelevant that
tomorrow we will sacrifice our better insights and
We would like to give up our freedom. But are we
has become so indifferent to all religions.
According to him, there is even more danger from
our transition to naturalism and De⸗
ism, as from our transition to the papacy
to procure; and yet it is resented that the
Writings unite against the Freethinkers
They should. There should therefore be no polemics against them.
will be, but only against the papacy. How
It's nice how our Protestant Zionist guardians speak,
How naive they can be, believing we will
They can no longer recognize each other for Deisten if they only
Erdmann Neumeister's polemical armament
have laid down. —

But that one should never follow Mr. Beast
can go without always having him on a shooting trail⸗
to catch him! He thus overlooks Mr. Garve's
important 6 3 Sweden therefore
8 3 | not 5

did not become Catholic because King John II.
professed this religion, that the descendants
who lost the kingdom, and therefore all of them⸗
skillful effort for the benefit of Catholicism
in Sweden without success; that also in Russia⸗
The attempts in the Netherlands and England were unsuccessful, which
which were made to promote the Catholic religion
to lift the throne." Of these last two
Mr. Beast again chooses England,
and says Mr. Garve wants an important Bey⸗
play from Great Britain, where despite all
The machinations of Catholicism will never rise again.
came. An important example had
Mr. Garve said nothing, and he isn't talking either.
not only from England, but also from Sweden
and Russia. But only set by England as⸗
lein; how can Mr. Beaster say that the Machi⸗
nations for him, and their failure
couldn't prove anything against him? When were these
Machinations were made? Wasn't that in the previous one?

A century? What do these prove for the against⸗

Wise, so very changed? But Mr. Beast
will also talk about the present one, and says
Therefore: Who can claim that the people fo
are completely wrong, those who see the bottom of the map
want to know that country, and it's pretty much...
to make it likely that the secret
Party of Catholics in England now immensely
numerous, and of great influence on political
matters be."). Instead of proving,
"To prove a fact," Mr. Biester tells us.
one: who can claim, and that certain 9

en

) Page 42. 47.
9 Page 78.

and means allegedly used for this purpose. 271

the alleged influence, which is supposedly zabl≠

rich party of Catholics quite true≠
to make it seem likely. Who finds this ges
Do people know? Maybe the one with the torch?
run, and already generally for a madness≠

to the enthusiast, Gordon explained? Is it possible?

Now, if Mr. Beast relies on such people...
If he can, then it's time to stop.
and even further towards discerning followers
to put him, but rather with Gordon his chic≠
Sale left.

Mr. Beaster has Mr. Garve say that...

Old, unrefined Catholicism is now impossible
to find many new followers: for in this whole
peculiar refuterator, who almost in constant
Since I am currently in the jumping area, I am unsure whether I can...
I have hit the right spot *). This claim

Mr. Beast now counters with two things: 1) the

Jesuits and Roman proselytizers are
to understand the art she uses in China, and
according to him, it should still be used in Russia≠

len, namely they are from their firing Fords

to ease up in order to gain more entry,
and will know what they want for the new thing, and what

fie for the old, for the essential and extra—everything≠

They should issue the papal portion. — In Ause≠
We must first get rid of Mr. Beasts to Russia.

better instruction is expected in order to discuss the allegedly
refined papacy that is being spread,

to be able to judge, and only then will we ourselves,
how this relates to the previous depositions
the monthly writer, that nothing from the Pope to=
* bring into agreement. In

4) Page 223.

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Mr. Beast's view of China seems to me like...
Unfortunately, this is far too often the case with him, where he...
to know in an affected manner, to be not at all informed.
I will therefore send him to fine instruction on the blessed.
Mosheim's account of the latest Chinese
Church history, and on Holberg's church=
history, Vol. 3, page 139 ff. and Vol. 4, page
141 ff. refer where he then went for his instruction
will find how little the Catholic Church in Kun
ropa with what the Jesuits in China have acquired=
believed, in order to further their work of conversion, to
There has been peace. But this ignorance of the
There's nothing strange about Mr. Beasters anymore.
Far more perplexing, however, is when he 2) the Lord
Prof. Garve countered that it was never in the Mo=
It has been claimed in the natsſchrift that the Catholicis=
mus in fine. very old and clumsy talk

now might be agreeable to the protesters, or

made acceptable by the Jesuits. Has
Has he really forgotten what his famous ride was?
Sender and letter writer in January 1787.
in the contribution to the history of the secret Pro=
selytenmacherey had said that not who

Many Protestant countries of Catholicism
intrusions of the most egregious kind? Happened and.
Does this happen spontaneously, or through others?
The postman at least gives us a disguised mission≠
nare an. — Here is therefore an obvious untruth≠
heit, or Mr. Beast must be something very strange
Remember that he immediately said such things.
He pours them out when he deems it necessary to forget them. —
So important, thorough, and philosophical, by the way.
Mr. Garve's statement is that one can speak of a
writer who undertakes to tell Mr. Garve
to rebuke him, and to say of him that 5 the

en: | | age

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and means allegedly used for this purpose. 217
I don't know the situation, I don't know what
about us / and that he, Mr. Siester, the
against, through reading, acquaintances and

Correspondence came up with ideas that one

dear Protestant scholar does not have, probably a
detailed, thorough and philosophical
One should expect a refutation: Mr. Bie explains it this way≠
ster, that he now turns to Catholicism≠
could not delve any further: the matter was too

extensive. In contrast, he refers us to the u

future, and on the news he sends from time to time

I will present: because when he (fine own words

te) to pursue literary and educational pursuits≠

positions that are now located in several Prussian provinces
commonly used textbooks for Catholics
He collected things and was amazed to find them.
the, which is psychological, moral and political
(important, I think). First you should therefore speak good German.
Audience, believe him, and later he wants you to
to present what he caught on his hunt.
Perhaps he made a catch on this hunt.
have, whom the gloriously vigilant Prussian
had not noticed the constitution, and which it
could use? E.
Mr. Garve has presented the monthly writers with
thrown that they, where of present Prosely≠
tenmacherey the speech is, her pretense, with Bey≠
games and writings from the previous century≠

*

to try to prove the sentence, and to confirm the sentence.

while the Roman alleged Emissa≠
just sought to convert our princes, old
compiled with new examples.
A proof that von = laid fine .

) Page 79. 8

218 Secret Profelytenmadjeren,

!

che Nummer gibt ſey 5). — On the first

Mr. Beast won't get involved at all; but now listen.

But every reader who is capable of thinking and judging
can, as Mr. Beaster can see because of the other right

manufactures. However, he says, four of the ones in
Cases cited in April are new *). Had he then
Did Mr. Garve deny that? He says yes.
It is important that old examples are combined with new ones.
have been posed; and what do the four new ones now prove?
Examples against this alleged composition?
Or are the four new examples only meant to be≠
know that the monthly writers are not, as
Mr. Garve said, with new examples in hin≠
Missing in lengthy numbers? Oh! If only they had been on
Several need to reflect, only several can hunt.
How they would have been led with larks!
In order to compile the list of

to make converts quite large, and the unwitting

to send or to deceive trusting readers, were
also from ancient times which were brought forth. Why?
But Mr. Beaster didn't ask for anything from the actual
chen Urfachen, whereby the four Protestant fors

They were persuaded to change their religion, and

from the restrictions that were imposed on them,
Didn't anything at all get mentioned? That didn't serve any purpose.
his stuff, because then the audience, which only

Read and believe, not reason, quite differently.
'about the proselytizing, when the intention of this

The gentlemen were, would have judged. — Wel≠

Dear reader, however, can imagine the most justifiable resentment.

defend yourself when Mr. Beast immediately adds:

a * Page 22. 28.

Page 23. *

En

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But what if there were even more cases, 5 |

and means allegedly used for this purpose. 212

I know? How, if even I and others know more
Cases are most likely where foreign
and German rulers and princes at least
are inclined towards the Catholic religion?
and in the note he refers to the Electorate
Johann Georg von Sachfen, of whom a Jesuit
written: YEKlecteur a un grand penchant pour

Catholic religion. — “Who trusts his

Eyes? What even Mr. Beast himself doesn't know;
Once you know this, it can be considered proof of a fine statement:
which is only highly likely to him and others,
We should consider this as confirmation, the fine essence
Make sure of the construction work: and to reduce the inclination
current Protestant prince to the Catholic
To prove it, old Johann will return.
Georg von Sachsen from the previous century≠
He mentioned it. Don't you think that's a joke?
With you, German audience, there's nothing like teasing.
rey!

Since I only took babe over, that |
Unfounded the chimera of the monthly writers
to expose their inaccuracies,
and to refute their unproven claims,
but not to follow their leaps everywhere≠
bůpfen: So I'll skip over what else might be a
coarse * deserved; as for example when

b Mr

4. Also, Mr. Nikolai in the first volume of the tires, p. 174, lets

N fi) to claim that many Protestant
Princes through all sorts of aforementioned stealthy means
Catholicism has been made increasingly more appealing.

Who are the princes? He must know, because he
added: Doesn't this happen right before our eyes?
Half a month, and we don't want to see! — He wants to

So open our eyes, and name these princes!

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u Eu
220 Secret Proselytenmachechetey,

Mr. Beast, 84, says: You will surely
I am not seriously demanding that I discuss this (about
the inclination of Protestant princes towards Catholicism
(ctsmus) add everything fol. Why not, if;
Can he honestly claim all that he knows?
Furthermore: They are too noble—minded to let that happen.
to allow you to have an advantage over me, that you
one thing opposite ftsen, which I don't now
| may answer. Who is stopping him? Are they ges
Homes, connections? Other people are supposed to...
- theirs, dreamed or real, say: why

Shouldn't he be allowed to? Does he forbid it?
State? He lives in Berlin, where you've never ever seen anything like it.
Man prevented honest and free speech.
One shouldn't put dentures on the monthly writers, after all.
laid Protestant princes in general of the Catholic

To avoid being suspected of Islam; why?
Shouldn't Mr. Beast get closer to this?
May they explain? He names the princes who...
are thoughtful; but he also proved himself to be an honest
Man! Would a prince who once had a chance...
was able to win himself over, his convictions
with his political, perhaps imagined, conclave≠
nienz to exchange, it to the Lord Beast and
to record it if he speaks directly to him
says what he indefinitely says about all Protestants
Who dares to call them princes? — Furthermore, if
Mr. Beast (p. 85) says: However, not here anymore.
of facts, only of possibilities, and
We now turn to page 35. 86. a series of alleged
calculates possibilities by which princes can become Catholic
could become liſch, and in the end says: I'm talking

to a philosopher who so loved to be in the realm of
Possibilities remain, and is it so in this realm?
Certainly. A wonderful find indeed, where LI
SE - Effect⸗

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and means allegedly used for this purpose. 22

It brazenly claims that realities
poor audience into the wide realm of possibility⸗
ten to lead, in order to give each charade its own
Fantasy, every chimera of a madman, or
to chase after a malicious enthusiast! Furthermore, if,
— 10 Mr. Garve, page 26, in a completely different context⸗

It was said that the Pope's opinion was that

Christ's governor did not burst through secret
Insinuations have been produced, and page
43.): that some German princes mostly
more for political reasons and for self-interest,
as, through persuasion or insinuations
the Jesuits are moved to the Catholic Church⸗
to transgress — Mr. Beast, the words of the Lord
Prof. Garve deliberately distorted, and what this

by some, and moreover not with complete gait⸗ a”

In summary, all insinuations are said, as general and

To put it simply: I am amazed by this,
that the actual conversions of Germans
Princes, not by persuasion and insinuasion⸗
tion katholischer Geprischen geschühen fein fol⸗

len *. Shame on you! And these rabble-rousers.

Reynards, obvious falsifications and distortions
To realize, you had no eyes, German public⸗

Come? Surely your Enlightenment thinkers have given you the torch.
the) held so close to the eyes for clarification that
Instead of shining, they have ruined your eyesight⸗
ben. — Page 88. will be the mighty sachsi⸗
fchen Landstände¬s, which had the influence of the Ka⸗
Tholieism prevented in Saxony: Hesse⸗Cassel.
but wisely passed over, and said of the Palatinate,
that according to the rule no protestant a > |
si die—

) This is probably the actual place.
%) Page 16.

receive service: And reveal this, from everyone

Children of a remote area, a shameful untruth,
there, even if the most mehy places are with Catholics⸗

The kens will be occupied, but protestants still won't get one.

are excluded from the way, and especially at the
The appointment of a member of the court chamber is considered authentic.
Truth written into the world! Oh! Up!
Hlårung, what a phantom you are, among such
Leaders! What else is on page 89? From the Father
I will overlook the repeated mention of Schorenstein, since I

Enough has already been said about that, and it's certainly time again.

Time to unravel this miserable letter, which is a fabric

of ignorance, malicious machinations, untruth⸗
the most deliberate distortions is, from
to lay down. *

In August 1785, Mr. Biester reappears.

rum up, and delivers yet another
sent to him, allegedly by a friend

of the one who wrote the essay in the Janner piece≠
ben, herrůhrend anonymische Aufsatz, über
the secret proselytism). Man esp
Doesn't beer immediately notice the striking fact that this
her entire writing career has been driven through so many detours≠

+

It will be tempted to do it.

calculate how many hands the essay passed through≠
until he finally reaches his destination≠

That's enough. The sentence of the Janner piece is by a
Anonymous: this person sends that essay to the Ver≠
faffer of the present piece, which is also Anonymous

is, and this one in turn that essay to another
anonymous friend, so that this one, who is the Lord

Beasts should be known, to give him the same in his hands≠
You want to play. Why these detours? you ask.
good
59) August der Monatsschr. 1785. p. 10 ff.

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Dear reader. You will easily find the answer. That
The essay was a pasquil. So, one had to, or
The editors of the monthly magazine wanted to…
to ensure that they receive an anonymous [information] from anonymous [sources].

A squeaky essay was sent to her, for which she was not entitled to anything.

could be responsible; as if the authorities

would not be obliged to punish the offender who

. a pas quill on the lamppost, or on the pillory attacked, even if he apologizes profusely≠

He said that he didn't know the one who did it, or |

it was placed in his hand for him to strike, or as

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and means allegedly used for this purpose. 22

when the one who spreads defamatory rumors, the

Fgottlose Pasquillanten to the detriment of a third
hatched, publicly with the participation of aher
and helps to spread it, did not act criminally, not

through his active participation in the defamation

even the name of a slanderer quite properly≠

lich on himself? The author of this essay ≠ |

zes ift alfo von dem Verfasser des im Jannerstuck
the present contribution ꝛc. a completely different one

man, and as it were, merely the postman of the

Letter writer. But this statement seems

not quite right, and the author the

old saying: Historicum opportet ese memorem

to have forgotten. Because he had only just

as the friend of the author of the essay in

Jannerstück (pages 106, 107) issued; so there is

he himself page 109. as the actual author ever⸗
nes Janneraufs�est, by saying: Mr. Ty
I confess that he could not deny it with any reasons,

and bitterly complains that Mr. Ty

calls him an immature boy, as if

T—y everything, and he knew nothing: since Lord
Don't pick the postman, pick the letter⸗
steller attacked. He then recalls again the

n letter⸗

NU

*
—

The letter writer, as his friend, forgets himself.
immediately again, and proves it with great praise from
his own thorough knowledge, that
not an ignorant and unteachable boy ever⸗
I wrote a letter. Is that the business of a
Postman? Thanks be to the Lord's heat.
Ty, who put the Vexfaßer of this essay back into
Heat set; otherwise he would not have been able to get away so easily as a
To betray a liar! But to which courses?
Surely the evil one, who shuns the light, must face his fate.
Take a break! But let's get down to business. The beer was in front of us.
The essay is a letter to the worthy
gen and beloved brother of the high order
the bold» and kosenkreuzer, especially on
those who belong to the eighth evangelical church
are inclined towards teaching. Since I am interested in the subjects that
in this alleged letter, or rather
in this pasquill, of the friars and
the Catholicism and profession attributed to them
lytenmacherey, by the deacon, by me, La⸗

father, Claudius, on the book: Sur les Erreurs et laverite, and report between Dieu, homme, et P'univers occur, and actually this one≠
to fill the essay, special sections were assigned;
I will conduct the exact investigation by then.
all of these individual substances. I can therefore say from
This otherwise very rich essay only very briefly.

Set up little. — From Mr. Beast's grounds≠

his remarks, his learned knowledge and
The audience has so many ges. with fine openness.
sacred evidence in what I have so far under
I have searched, received that it is now probably itself to ur≠
will be able to divide whether this man has a
The only one that deserves the praise bestowed upon the author is...

this letter, he may now be the letter carrier
ö | | | ger

1 5 .

and allegedly the means used for this purpose.

ger or the letter writer of the letter in Jayner≠
(Back, he so mildly attached). What of drawn
Beimer proselyte-making is said to, give me
beer in particular, and there the author says that
Mr. Ty, the true story of the proselytes≠
Macherey wants to deny it. Just as if all of them
Writers were inspired by only one spirit,
He too engages in the same trade as his companions;
enjoyed. Mr. Ty doubts so little about Moğ.
lichkeit, even reality of the proselytes;
macherey, that he admits to fogar (pages 327, 328),
that I am disguised Jesuits and the like, and pointed out
who lurk around, and their poison under the mask
Ibrer fogaunten religion to spread fear,
But he makes unproven claims
that letter writer, that they had progressed so far, as
ex claims that Protestant princes and men
People of all ranks, even preachers infected by it
would be. He tells the story with the Breslauer
Judon for a crude legend, and what the letter...
steller from the Protestant theologian, that
he a fourth-class Jesuit, by Lapater,
Claudius and the Protestant deacon ex≠

count batte, for colorful absurdities, unproven⸗
new stories, scandalous tales and a sexy
ment of lies. And now the postman says);
or postman, Mr. T — y want the true story
deny the history of proselytizing, which a
yriori no human being could and would deny *).
Where this worthy scribe had learned fine logic
may have! And how fluctuating this is!
3 9 Page 109. ; e Dr oo.
*. 4 elite cy. „ a 8 . | b

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pressed, just so that in case of a reply one can say
could, one could not understand. What can and
No human being would deny a priori? May the...
Liability or the reality of proselytizing:
Rey? — That the Catholic Church, like all Res
religions that claim to be the only path to salvation and truth
hold which of Jews *), Mubammedans and
Naturalists, who at least give us a false beginning
To attribute fraud to a newly founded religion, just like that.
It can be said well, to make proselytes⸗
tends to be, and so proselytizing even now
No one would deny that it's possible. Is that
the big demonstration a priori of the monthly ⸗
steller; oh! the childish imagination! that have
We all knew that for a long time, and we don't need to find out.
by A BE Protectors in religious history
to learn. Mr. T—y didn't believe that either.
net. But should now the possibility of Proſe⸗
Iptenmacherey the true story of the same
What is it called, and can it be called that? — Or does the
The author's still present reality
including the proselytizing; with what did he his
Assertam proved this? Mr. T—y denies it.
that ste ſe so in the measure eristire, as the letter⸗
presenter or now postman to the public⸗
had reflected, and he quite rightly calls it a

1 a

4 * *

"Mr. Wikolai, Volume HS 277, the traveler therefore praises with
1. Right of the Regensburg rabbi Hanf Aleyander.
“But in what expressions! that he is of healthy tole≈
nranter way of thinking is a characteristic that is found in the
RxXabbinen of all religions are rare. That means
But surely the teachers of all Christian religions are right.
Neologism used to insult! And the person doing the insulting is the same.

*

probably also Enlightenment thinkers — also Zionist powers!

N

and Daptangeblie) difnenbe. tel, ay

A scandalous tale. An unbelievable and my

*
—

Every person must refrain from dishonoring their fellow human beings.

honest man for a fee, for a scandalous tale≈

hold until it has been thoroughly and sufficiently proven

fen is. But with what did the letter writer have fine Meys
nung a priori proven? that the proselytizing≈
rey is really sen. That's why it's possible, is

They don't really yet, so they probably don't.

It is certain, she is not yet certain, not yet in the
Certainly, the entire scope was as he described it to us.
With this he has his entire claim a posteriori be—
meadows? What is everything that the author...
adds: 2—5 want the true story of the
denying proselytizing, the four priori no
Humans can and will deny, unlike

une ES . 7 diefe ER muss

man

5 gm the additions. to the first band G. ER the e Wiko las
to have the 7th volume of fine travel printed, 100s
5 us also through a so-called fact! by Herri Gar;
To dissuade vens from his opinion. But is that from the Al
tonaer Reichs Posttreuter angegebene Wiener Geschickichte
true; so it is only proof of the frauds whose
8. A monk is capable, but this is not proof of anything. Per selytemmacheren
Father Pitoßi didn't want to ronvertire, but
— only fraudulent “that ver ge > er to

U:

Ka |

cken lässen, mit einer 7 Seele groß zu thun.
* It is therefore impossible to foresee how this news will play out anyway.
a newspaper article, which could serve that purpose, Mr. Garve,
and others who believe that the Catholic Church
Even the making of prose is indifferent, attentive
to make such statements. Moreover, Mr.
Garve and others never claimed that the Catholics
making proselyts is indifferent: they believe nus
out of

N 221 Secret Proselyienmacherty, i

One can give credit to a writer who, in his
the dear, highly praised self is so in love that he
can say: I don't admit that someone
1. To practice truth and goodness
eri „ ö ee ee ae „ ee;
The author goes on to say that among the many
wrinkled judgments that he about the Janner piece
Listen, even if this had been the case, that one could through the
Making such stories known to Catholics

Causing displeasure by disagreeing with us,

and the like **). Are the stories

true and proven, so Catholics may still believe.
be displeased that they were made public
become: keit rationally thinking and refined religion≠
a loving protestant becomes, in order to alleviate the displeasure≠
For the sake of the Catholics, their announcement
Finns are being criticized. Not even a Catholic who is cheap.
thinks, will be, if he immediately becomes aware of such tricks
one fellow believer blushes, it is the Protestant≠
They resent that one makes them familiar. But
The Janner piece contains the most shameful school≠
Insults against Catholics, accusations that
unproven, untrue anecdote≠
sen, who is a raving anecdote hunter from fine ges
a sewn envelope reaches out, and into the audience
nut scattered, which one also, until they are completely be≠
been realized, for a malicious Pasquill hal≠
ten must, yes, anecdotes to which one can turn it =
| 1

i 1

For good reason, it is not so frequent and eager now,

than previously operated, and no more dangerous than in

| previous times fep» n
) ©: 110. fe
79 Page 126. Ze

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and allegedly serving Minel. 2

already stands, that sis her author cannot even be proven:

could, because he had the evidence of what was in
Germany should have happened, the readers in Hol≠

land, yes, even at the North Pole, is left to search.
What can a Catholic do if his rights are denied otherwise?

legion, he may still think so mildly, still some

measured value, and he is not yet indifferent to it,
that his fellow believers as a treacherous, home≠
a twitchy, malicious mob is being insulted, which
Can he be anything other than displeased? And finds
Such chatter was met with applause from the Protestants; who...
the authors of it in the newspapers, as before≠
excellent, meritorious, upright men praeto≠
. aifirt, to whom Protestantism is extremely much too much
I owe it; is then misjudgment of the Catholics?
Too much ken? — The author may well be right:
ben, when he says in the note that, since the Catholic≠
like proselytizing for their reasons≠
consider them deserved, give them the school≠
The fact that they want to make proselytes, no
(can cause displeasure), although the desire
to make proselytes among them in our times
It is nowhere near as large as it used to be. Also
if you secretly want to become proselytes, and
If these secret machinations are discovered, they can
,nen fie mit Recht nicht über. uns mäusvergg̊gt feyn.

But if these secret machinations are not he≠

showed, and without any proof of a
Anonymous, whose identity is unknown.
man of rank and standing, or a traveler≠
the journeyman, a man of honor, or
a dishonorable, malicious anecdote hunter is, who hates≠

the most vulgar vine is blamed; is there her

= Y 3 Miss≠
Page 126. Note: 5 * eo

” 430 " Sehehfie Profelptenmachereh, N

Too much discontent? — People are concerned, they say.

the author, that such stories the Catholics
If they liked something that would disagree with us, one asked for more.

It's enough that one should have remained silent.
Quite right! Could one ask for something less?
than this, that one should rather remain silent than be unexplained≠
his things, especially if they are shameful, into the
To spread the world as truth? Can one speak of
such unproven malicious accusations, which
not only the postman, but the monthly magazine≠
ssteller ůhaupt den Katholischen gemacht, was Ge≠
wrestlers expect more than their age, so many pros

ti. sstanten vormals fo nachtheilig gewesener, jetzt fchon

gradually transformed hatred into Christian tolerance
awaken anew? And if even this does not happen...
It happens, so one certainly did not ask our new
Zion's guardians and their followers, but the

to attribute cheaper and more moderate ways of thinking

ben, which is now beginning among the Catholics, and the
to now make the shameful accusation against us
Fonnen, that they practiced tolerance, from us
but is only recited from it. — The .
which one therefore because of the cancellations in January g
ůußert batte, lagen in der Natur der Sache gabst,
and for the well-known and true reason≠
The statement that insults don't make friends, and
the postman, mail carrier, or music teacher≠
I hope this is another new anonymous person.
should be, may those who have this concern

have indicated, not in advance
also to try to make someone suspicious, and in the sign≠
To sound like a prophet or interpreter: Consider the
Protect our safety! —

) Page 126 and the same in the note.

“

| of

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4

and means allegedly used for this purpose. 231
Is the author of this message still wondering?

writing that he didn't hear the prote≈

The traditional church is in danger if such a thing occurs.
History is true. No one who thinks
rann, and so much Einfichten hat, unserer and the fa:
Tholian church present situation with the former≈
Anyone who compares them will be surprised by this. Un≈
Those who acted contrary to expectations have all been arguing.
the author does not share about the greatness of our church≈
The imminent danger was shouted, the whole process≈
ben for what Mr. 1— y thinks,
namely for colorful absurdity, unproven narrative≈
lungs, scandalous tales, and a ferment of
Lies. But even if the whole pretense were true;
What a great danger that would pose in our times!
to procure, since no lesser machinations are taking place in vos
Nothing accomplished in the last centuries? — Yes, that
We will all become Catholic! Oh horror! Oh, Entse!
Tsk! Oh, burglary, murder, fire, and necessity!
If only the disguised Deistans wouldn't lead us to their...
Pure deism, reason: and the religion of the All-Father
Turn back! before the disguised Kakholiian emirates
We will also, without the noisy outcry of our
unappointed guards who so often acted suspiciously≈
They have power, but they know how to take care.
The author further notes that it had struck him≈
that Mr. T -v the Catholic Church there≈
by defending the fact that the Jesuits did not
the true original concepts of their church
spread the word, and says: That is very special≈
bar. Are these perhaps the true originals?
chen concepts of the Catholic Church for us Pro≈
test subjects more agreeable than what the Jesuits
Teach? God protect *from both kinds*!
4 De

1) Page 126. 127.

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5 j * | |
23a Secret Proselytizing,

Mr. Ty certainly did not ask for such a price here.
pressed when he had it against such writers
must do, those who have the slightest appearance of resistance
To catch a saying, and also to confuse the most planned thing

know how to turn. But defense of the Roman
Surely the Church is not contained in the words,
when he says that the Jesuits are spreading their poison under the
The mask of their so-called religion, but not the
true original concepts of their church⸗
(to prepare, sought). If two things next to

are presented to each other, one of which is ɑ̊ͤauſ⸗
first despicable, and the other unapproachable
namely, it is; I am certainly therefore with the defender
of the unappealable, because I cannot also do this⸗
immediately utterly despicable. No one
thinking Protestants who appreciate the value of fine religions
Gion knows, and is attached to it with warm hearts,
and such a man seems to me to be unknown⸗
Mr. I —y according to his entire essay,
The Farholic religion will be acceptable; but
if he does this wholeheartedly and with conviction⸗
rejects the gung, will simultaneously be accompanied by a secure em⸗
sensation fine whole nature against that in the writing⸗
to challenge the principles spread by the Jesuits.
But is this a defense of Catholicism?
That is all that is in this lengthy essay
the supposedly secret Vroselyt-making at all
as regards, which I will discuss later in the specific individual sections.
I will examine the matter in more detail. One
I should also mention that this might attract some attention.
worth is, and this is that the author has a
to have used Jews as henchmen in this endeavor
It seems. This is not only evident from the fact that he
| | en

"Page 327, 308."

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“

and ⸗ allegedly serving this purpose. 233
Mr. T.-y in a Jewish way mm the bebrär⸗
ſchen insult names Im ve; which a Cen⸗

tralmann, but also a false fraudulent one
(Man can bite, documented); but also date

from the fact that he “not Aphar Bethulah,
but Aphar Besolah, entirely in the Jewish Dias
left, speaks). How much effort is put into it
Fe gentlemen give, the Protestant church and the
to throw all of Christianity into turmoil, so that they
Should Jews be brought to the Jews to lend them helpful hands?
service, albeit only with Hebrew insults⸗
words and translations, to provide 1
| In December 178, I raised up Mr. Beast
once again in his own person at a fine watch, encounters
into the Lerm trombone, and delivers it to us in one at
the letters addressed to Professor Garve
sentence in which he once again spoke about the secret
prophylaxis makers, and the terrible dangers,
who threatened the protesters from the Catholic side⸗
Ben explained. Mr. Garve, in fact, placed himself in this
Piece of the monthly journal, the answer to his
previous letter, a second one to Mr. Biester
contrary to which the inscription reads: On the Des
concerns of the protesters in view of the
Spread of Catholicism. Mr. Garve
This will allow me a small correction. Egg⸗
It should actually read: Sen. Biesters, Nikolais
and their followers' alleged concerns⸗
nisse; for however much entry these gentlemen may have with
always accompanied by their pitiful, noisy cries.
taken, partisan, weak, before quickly
judging and such readers who understand the matter⸗

7 ö P 5 | lich

*) Page 110. |
% Page 138.

to judge properly, not at all able to find, ges
have found; there are still plenty
Protesters who are too insightful to be...
They could have been infected with this Gordon disease.
will be. So, Mr. Beasts, Nikolai and theirs⸗
The followers' concerns, not concerns of the
rotesten. Mr. [Name] now refutes this essay.
not only in a separate letter; but
He also accompanies Garveſ's letter itself, which
in the monthly publication"), with its an⸗
remarks. ee 3 |
I disregard all the reasons as unnecessary.
to mention with which Mr. Garve the interventions⸗
The arguments of Mr. Beasts were refuted, since I already

these objections in the preceding exactly
examined enough, and all their wretchedness, like
I hope I've shown that clearly enough. I want to be there⸗
I will only mention here what is even more important.
of so-called secret proselytizing⸗
comes, and with which Mr. Beast's being and his
Supporters further support this claim.
will follow. And here comes Prof. Garve "*)
firstly, the Protestant princes of
great things attributed to the Berlin monthly writers
Inclination towards Catholicism. What this would be⸗
Several writers here say that it is difficult to find facts.
to believe that an inner improbability exists
ben, if one neither the circumstances, nor the Ge⸗
soothsayers know of it; that incomplete revenge;
directing in this piece is of no use, etc.
s. w. is very well-founded. But Mr. [name] clears up too much.
GSårve fine opponent in, when he says: I he
| en⸗
4) December 1785: Page 488.
) Page 511.

and means allegedly used for this purpose. 237

I know my mistake, it wasn't thought through enough.
from me, that I asked you to do everything you
of the stories of the conversions of the princes
to know, to say. Mr. Garve has said nothing about this.
not missing, but Mr. Beaster still has to now,
if he is an honest man, and not in the Au⸗
that Germany is a malicious slanderer⸗
who wants to be a Protestant prince, to say everything,
what he claims to know about this; and that applies
also from the letter writer in the January play. Is
This is already necessary for private individuals so that
They do not arouse suspicion among their fellow citizens. (made by who)
the, and come to a point where they and their

To save an honest name from the world; that is it.

even more necessary for princes, both for them,
as for the subjects. They are thus
Suspicion is insulted, and thereby not only suspicion
produced in princely families, but they also
made his subjects suspect. The under⸗
Abhan, who reads such news, then asks himself:
Shouldn't your master perhaps also be one of such?
belong to the most innocent? He will become a spy for the most innocent.

Actions of his prince; soon finds where nothing
is what he fears; his trust, his love
...falling towards the regent, and he also feels
still unhappy because he was with such dull ges
ruͤchten is unable to think of means,
thereby protecting his religion against the potential danger
could put them in safety, which they received from the
rulers who should be favorable to Catholicism
who wants to threaten. These are the excellent fruits.
from the seed sown by the monthly writers⸗
have scattered. We are finding evidence of this now, as I
I am writing this, a convincing example. Already
For some time now, people have been carrying around dull smells.
. a ten

>» 1

ten around, that a princess of the high fire
that the Burg family was secretly Catholic, and that they
I will one day publicly admit it. Even in
Newspapers, this shameful news was published⸗
spreads. What do the common people believe is easier and more readily,
as bad news, murder stories and ghosts⸗
fairy tales? And how much rabble isn't in the
World! Now the 1
searched, and looked into, and through all the links⸗
de. des erbabnen Brandenburgſchen Hauses gerathen,
who may be the crypto-Catholic princess⸗
te? It develops ih. Lavater, who with the ex⸗
eſuiten Sailer, as Herr Nikolai accuses him,
dangerously connected, and this famous one⸗
the traveler, the learned Berlin bookseller,
Mr. Nikolai and the Berlin monthly writers,
as a crypto-Catholic and henchman of the Je⸗
have described suites, (a description which, however
(already refuted as a lie and column)
That is it, one must follow its trail; and there
It turns out that Cavater is of the excellent
Princes of Anhalt-Dessau, and of fine Ger
mahlin, a princess of the House of Brandenburg,
is valued. It is none other than this latter one.
So. This excellent one, which everyone would appreciate,
still worth virtue and religion, esteemed foreland
Kin is also. She is from the alleged Jesus.
ten⸗ Lavater's henchman seduces. Like a snow⸗

Rumors are now growing about what the famous

traveling booksellers and the Berlin monthly magazine⸗
steller through their hamiche Märchen von der Nei⸗
gung protestant princes to Catholicism⸗
mus, and from Lavatern, as alleged hand⸗
Tangern of the Jesuits, the first occasion given
batten, and the princess looks into the ä |
5 a | . ige

and that allegedly serving means. 357

digitally set, this shameful måhochen: publicly in the

Newspapers for lies, and themselves as a loyal follower⸗
to explain in the Protestant doctrine). —
Part of the public, whether writers, who are to felt

2 shame⸗
A * The information on this in the Frankfurt State Ristretto of 1787.
Iten Stück, Monday of the same date, Jamnar, under the article,

—

* Dessau, news received on December 27th, which served

The disgrace spread over the Her Serene Highness Princess of Dessau⸗

d mährden den. Berliner Zionswächtern ausp.�cklich bey⸗

d. “measures, is the following: The worries and dreams of the
new Jione powers in Berlin, from the progress
of Catholicism in Protestant countries
now so far that for several months now one has been able to travel from Ber⸗

>

Written in all regions of Germany
hats the Princess of Dessau, (a born princess⸗
fin of Brandenburg, which with whole serzen and as
through the powers of their souls, the reformed religion

ren). fey under Lavater's leadership in Zurich to the Catholic University⸗

"5

Yfchen religion converted / and now stand in Be ·

grabbed / to enter a monastery. Various eur
German newspapers: have abandoned this delusion after their [unclear]
"Wealth spread. The Princess of Dessau was
a few months ago in the bath to Embs and not in

Zurich, and we find ourselves entitled, at the request of these

. high person, and in her own words, it aut
and to say publicly: that there is nothing more foolish than
this lie, now repeated throughout Germany, knows≠
she; for if she had been weak enough, another

to accept religious as the one in which they were born≠
is raised and educated; so little they are not so low

5th *

1

and wrong, to keep a larva in reserve, and thus. ei≠
"to attend a divine service / that is not the Gates≠
"The service of their Jerzen would be. — What now after this

Declaration, German audience, your new guardians of Zion
unlike a gang of prince-slayers and honor-robbers,
for whom nothing is too high and hellish to be visited≠

deln, and so worth whipping with rods, and, after

age

238 Secret Piosely Makers y,

4

shameful defamations of your princes
scatter seeds, and through such vexlåum≠

necessary to justify their orthodoxy,
better than Spanish inquisitors J. Pfui det
Shame! Is it too much to demand that they do everything?
say what they know about the alleged inclination of our
Protestant princes know about Catholicism,
so that the poor, frightened subject might be freed from his fear
will be torn apart, and to face truly worrying
impairments can be secured, but also un≠
guilty princes not vilified, and through silence
Rather, rumors should be used to make people suspicious,
such malicious slanderers and prophets of doom,
the reward of false prophets, the prison,
or the madhouse, may they preserve –
It is probably foreseeable that the Ber≠
liner monthly writers who oppose others
allow the most eberenrübrigšten outbursts, but against themselves with
Care and consideration are to be used in the following proceedings:

I took that comment very badly, and felt very bad about me.

just as they will complain about Mr. I–y. But
Until now, you princes of Germany, your personal details were...
too holy, and too venerable for the courage≠
wille fühner journalististen sich ans errauben
They were allowed to. The precepts of the Gospel still applied.
Ums: Fear God and honor the King!

But since it started in our times, passport

Lill and publicity, and candor. and cheekiness.
To confuse them with each other is also your honor.
not secure anymore. The first careless Serib≠
Aer, the first traveling anecdote hunter sullies you
= 1 2 a = , he after
old Roman style with the letter K. on the forehead
ATeichnet, relegated to the breeding and work house?
2 become 8 0 : 7 For 8

no

and:dagw.angekliih serving means. 222

Bäch: Arbitrariness, and make yourselves at the mercy of the world and your
Suspect of his own subjects. And where is the
Servant of a prince, who bestowed grace and verse
Krauen possesses a fine ruler, but unfortunately
the displeasure of a malicious journalist against oneself
prayed, whose happiness was not undermined by such people
dig, and he who is not his prince and all his son
could be made suspicious of fellow citizens? —
After only one Berlin monthly
writer, from the opinion of Protestant feet -
ten in Germany to Catholicism, the tone to
Once it was given, others soon followed who had the same idea.
slanderous and princely slanderous song to them

(with special side glances). So
jj 8

9) The news was also spread through public newspapers.
wyperbreitet, the hereditary prince of Anhalt—Dessau would be through
: Cavatern be confirmed. For the : Pablifum this is
otherwise a very indifferent circumstance, by which
1. Clergy of the named religion, a confirmation.
"will be judged. Solely through Lavatern, who through the Era."
1. “ .Jesuiten Sailer gefeffelt, und wo nicht ſelbſt ein heimli≠
“A dear Catholic, but certainly a promoter of Catholicism”
mms s�eyn s�ot, durch den auch bloß die Fürstin Mut≠
The animal was already supposed to have been converted to Catholicism; that was probably
2 certainly not an indifferent circumstance. Every reader feels,
e was the spreader of this message actually has insinui≠
“want to.” But now he too has been made into a liar,
as is well known, that Princely Conformation Act took place on the 2nd.
April of this year, by the worthy Mr. Superin≠
tendenten de Martes in. Dessau was actually carried out.
2. They even had the audacity to claim that a religious
ons, change of the King of Sweden, in newspaper≠
to speak publicly in journals and other publications. But also that
“MM on higher ground, for what it is, namely
for a further one due to complete ignorance of the Swedish
State constitution itself from signifying punishable Kalumnia
| in

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% Rogues Proſelztenmachevey /

It says in the political journal: the intention of the obs ≠
I still need to report the message from the religious association.
add j . one the 2 D. g €

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explained in official publications. — Whoever båtie
but they should probably think that the audacity even extends to the
Family of the fine Christian and ruler, duties equal

who might dare to be loyal to the Prussian monarch!
But it happened. Everyone knows that wretched smell.

te of the religious change of one of the Royal Princes≠
tien, um Coadjutor zn Maym werben können, das: aut

It was repeated in the public newspapers, and even more so.

the circumstances that wanted to be cut down, when

when a Royal Envoy has been 'sent away' to

= with this intention at the election in Magdeburg presently to

be. But everyone also knows how emphatic and
with what dignity to oppose this blasphemous pretense≠
It has been spoken. The next authors or distributors
to find out more about these shameful carrots in particular≠
To do so would, of course, be a futile endeavor.
But that the Berlin Triumvirate of the Zion Guards

to this the first certain arrangement given, that may
No one could possibly doubt it anymore. For Lord

Fatty and brutish had in the monthly magazine the Pu≠
blikum was led to believe that Catholicism was derma≠
len bey unfern deutſchen Fürſten Eingang finde, und Hr.
vrikolat had in fine travels, ster volume p. 274. the

The world has become known for the fact that through the still many

to offer locations with existing political advantages, many
Protestant princes through all sorts of sneaky ways
was made increasingly inclined towards Catholicism. And
This colorful absurdity was requested by everyone, by a clever

Sarve, on the other hand, made insightful and testified to it⸗
Despite the objections, with the most strenuous

Persistence is claimed. Was it any wonder, then, that
on the main » lie and better lies was built,
den! and must they not these at least as untwo⸗
felte Veranlaffer mit auf ide Rechnung beten , Ob fie

because

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and means allegedly used for this purpose. 241

Gießen is mentioned as a participant in this. Also a

reigning king and another prince who re⸗

who will become a greedy master, the project should
to be fond of someone.” — As far as I'm concerned, that is indeed

the society into which this writer placed me

brings someone who doesn't even know where I live, or it

not knowing, affected, very rude; with a kő⸗

nige and princes, who will become the ruling lord;
Although too refined for me. But regardless of this

To this distinguished society I will explain this anecdote≈

being farther away than I am. — But what can one do with that?
A project for the unification of religions? It is according to the

dote for a join, so crude, as just one from the

Air can be grasped. No human can after

fine convictions and theological way of thinking

from the religious association: Chimera further revealed≈

Jannerstück 1785. of the Berlin Monthly Journal
a project of the Roman émigrés, and the≈
attach the same, so either find such secret ones
Proselyte makers themselves, or people of such persecution

Deceived, those who secretly adhere to Catholicism?
Gen. Who is the reigning king, and the

Prince, who will become the ruling lord,
which is so dangerous to this pure evangelical doctrine≈
chen, and actually from Roman emisaries
touching religious association project devoted to
to be: and thus made suspect
will be. Let the anonymous person say so, if they are honest.
Dear man; tell me how I came to be with
to be paired with these great people,
j | a: and
for now also with Bellert's opponent
They will exclaim: blue was the pike!!!
D political journal. Year 1786. Volume One.
p. 90, 91. in the N „ i

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and prove his claim. His name is [he/she] and Being supposed to be is not a sufficient excuse for him. Would that be enough, what kind of heinous crimes could princes and private individuals enter the

The audience will be scattered if that is the reason.

ſtreuer derſelben ſchon ſschutzt, dass er nur ges�agt⸗ man genannt ꝛc. oder der ſall ein ſulcher ſeyn, ſall

to have done this or that. – Shouldn't one demand that the alleged friends of publicity

Say everything, and no more half-truths⸗ scatter? They may name the persons and were those who are prosecuted, and their statements have proven, admired, and because of their Frey⸗

Courage is praised, but also when it is seen as a lie.

Slanderers, defamers and dishonorers caught, after You will be fined.

But back to Mr. Garve's letters. Mr. Beast had in Julius Stück, where he fine one

claims were brought against Mr. Garve, instead that he and his followers made claims of

the secret proselytizing and the against⸗

true inclination of our protestants⸗

The princes should have proven their adherence to Catholicism. len, resorting to possibilities,

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and that concludes, Mr. Garve should be informed about this.

Don't be surprised, he's speaking to him as a Phi≠
philosophers who love to be in the realm of possibility≠
ten remain, and it is so safe in this kingdom).
Mr. Garve finds this cheap; because this
The whole pathetic makeshift arrangement is harassment, and Mr. Gar≠
ve says: The philosopher who lives in the realm of the Mo̊g≠
The fact that one so gladly remains is a real one.

World useless man; and if he 7 |
Ze MM

Y Julius. Page 26. 5

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“j = and means allegedly used for this purpose, 243

something to do with fine security in that realm
If he does good things, he is a contemptible pedant.
Mr. Biester now makes a comment on this in
to his taste. He doesn't want to look at me.
the Lefer appear as a man, Mr. Gar≠
ven as a suspicious pedant had dars

want to ask. Will anyone believe him, him?

who had accused Mr. Garve of
he doesn't know the situation of things, doesn't know≠
No, what's going on around us? Believe it or not, it's true.
him, believe what he says on page 514: I would have
It didn't occur to me that someone would have the last
Words can be interpreted in a way other than referring to myself;
It is believed that he sees himself as a contemptible person.
Pedants, who focus on fine security in the realm
to do something good, babe, indicate
want. Mr. Garve is wrong to say that he is so em≠
Being sensitive, he should have considered that Mr. Bie
one of the humble authors the
Monthly journal is, and in fine intellectual poverty

and humility from no one other than oneself
can talk. But how does Mr. Biester explain the
What is the situation? As the skilled master, how
We already know him. Mr. Beaster says, Mr. TA

phåtte the tricks of the Catholics and Jesuits

Protestant princes had a tendency towards Catholicism.
to teach licism, to deny it. — That
Mr. T—y did not know him, if from past
Things were being discussed, and Mr. 1 y does so as well.
no, (see page 328, April) he is only denying what
from the postman in January looking forward to
of the present, just as unthoughtful as un≈
It was written into the world that the
N QQ 2 Werk
D Monatsschrift, December 1775, page 313.

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244 Secret proselytizing,
The work of darkness had progressed so far that...

It is said that in Protestant countries≈

who spread extraordinarily, princes and men≈
of all kinds of classes, even Protestant presidents
I have infected myself, and I still infect others daily.
Mr. Biester then goes on to say that he had a complaint against Mr.
T—y, called nine German princely houses, near
who had succeeded in these tricks; but Mr.
Garve, however, objected that Mr. Biester
Old examples combined with new ones, and
This is proof that none of the latter

a sufficient number are available. And now

Behold, audience, how this smooth writing
steller knows how to bend and snuggle, in order to
to escape a fine opponent, and to offer the reader a
To feign confusion. What's in the Garve?
Schengen Against: Is the task the main thing? Who only
kefen can, which Mr. Garve page 28. 29. (July)

who has written (us), will have to say that it
the juxtaposition of old examples with new ones

is. Mr. Beaster wanted the letter writer of Jan≈
defend nerſtůcks, and show that there is still ge≈
Roman Emiserias their craft
driven, and our German Protestant For
observe the senst inclination towards Catholicism.
Well, he proved it, and Mr. Garve not only that,
but any even slightly shy reader expects better
wise from our feits, proofs of the effective
lichen present existence of the alleged

Emissaries, proof that this and this prince,

be inclined towards Catholicism. Of all this
Mr. Beast proves nothing to him, absolutely nothing. That≈

against he leads us to the fact that the deceased land≈

count
) April. Page 328.

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and means allegedly used for this purpose. 245

Count of Hesse≈Cassel, the Duke of Württemberg≈ RR

Berg, the Duke of Fiweybrücken, and Prince

Zen from the Solstein group became Catholic;

lots of stories that took place some twenty, three years ago

This happened over several years, where the

Those times were very different from ours, and

which therefore already has nothing to do with the present new situation⸗

gung of our Protestant princes to Catholicism⸗
cism, and for the present work of the
Roman emissaries prove it. These are his pre-⸗
allegedly new examples that Mr. Garve had given him
allows it to pass leniently enough. But as if this

as if that weren't enough, to show us its absurdity
To convince him, his evil genius still seduces him.

to the fact that he told old stories that dated back eighty years, yes
before twenty-fourty-four, and one hundred and sixty

Years ago, it happened, emerging from the dust.

enough, and with these old rotten rags fine
new hypothesis embellished. This suffixes
Mr. Garve is reprimanded, and not only Ta deserves it⸗
del, but derisive laughter and booing. This
Juſaumenžen stålden old Beyšpies mit neuen, die⸗

Fe evidence for the current tendency towards Ka⸗

Theology with old long ago 1 on. unfte
Times not applicable at all

fell,” from this citing of old examples he draws
Mr. Garve reached the correct conclusion, which still needs to be said.

Uinde is that Mr. Beast has new examples⸗
A sufficient number were lacking. –

What does our skilled writer do now? He
It completely ignores the main point and directs

from the same fine reader by focusing on the Ne=

benſache, auf die Folge fůbrt, die Hr. Garve aus
the incorrect juxtaposition of old examples with
8 Ä Q 3 | new=

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playing games, is the
Building matter, and from this crooked coming together=

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had drawn a new one, that it was Mr. Beast on a=
a sufficient number of new pieces of evidence for the

current inclination of the Protestant Fury

Sten to Catholicism, must be missing, because he that,

what should happen now, with examples

to seek to solidify from past times. At

his incorrect procedure, that he, where of against=

When we're talking about real things, fine evidence from

past and partly very old times=

he takes, which is the main thing, he thinks.
Not at all, but he says: I must confess that
I didn't know how many examples were needed.

must be in order to be sufficient. Precisely as
was that what Mr. Garve was asking, that Mr.
Beasts not ten or twelve, but only nine
Examples were given, and as if it weren't rather
Mr. Beaster's miserable enumeration of old examples
for things that are currently happening
Should. Can one imagine something crooked, and a
think of greater sophistry and sophistry than
Diefes ist? And finally, Mr. Beast hatches again.

into the realm of possibilities, excuse this⸗

with the fact that Mr. Garve is a philosopher who likes
"Stay within the realm of possibilities," says Mr. Barve.
I now admit myself that these possibilities may

It seems as if Mr. Garve ever thought about it.
would have doubted that possibilities were possible, and
as if he simply didn't, like any sensible person would.
must, would find incorrect, that Mr. Beaster instead of to
prove that the letter writer's statement in January⸗
nerſtuͤck von Proſelytenmacherey und Hang der Pro⸗
founded by the Protestant princes to Catholicism
and really be, to prove that she likes⸗
lich sey. Who is the reader of insight and purpose?
feel, to whom not such wretched makeshifts and cunning⸗

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| and allegedly the means to that end. 247
to attract attention to intrigues, and to consider them a disgrace to us⸗ |

Were they despised with reluctance and disgust at other times?
I now come to the main point,
namely, Mr. Beast's reply to the

Letter from Professor Garve. Right in the f
At the beginning of the same he says: that Hert Garve in ei?

a few points that concern him as minor matters

appear, so detailed be; in some other

repeating itself without regard for what

counter-arguments have been raised; others have expressed concerns.

careful not to add too much or too little.

say, so many regulations and restrictions

N

to add that he makes fine claims of his own such as=

who takes it back. Assuming this were all correct,

So here Mr. Beaster is accusing Professor Garve
Things he's already done to himself far too often.
Let debts accumulate, and only the difference
Is it among them both that Mr. Garve always

bona fide goes to work, and Mr. Beast dage-

deliberately repeats what has already been said, in order to
to overwhelm the reader with his shouting, intention=

lich avoids the main issues, where they put him in his place=
to present a complete emptiness and to expose him as untrue=
would convince them of the offer, and against it, at Ne=

benſache, which he gathers up, and then according to his way adorns, holds up, and thus presents to the public⸗

He twitches. He goes on to say that Mr. Garve wants to in the⸗

more facts, even confirmed facts, and the

to have no inherent improbability,

Refute by reasoning. Mr. Bie⸗

sters 9 in previous and this century katho⸗
Mr. Garve did not make him a prince.
want to sunbathe away. Are these the confirmed ones?
Facta; so Mr. Beast accuses his opponent⸗

That is very wrong. But are the legends of his

24 wan⸗

x = N

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248 Secret Rim Makers,

wandering anecdote hunters, he would also be a still
such a famous traveler, of whom in the Reich, in
Swabia and the Emissa running along the Rhine⸗
rien, from the Ka⸗ that is widespread in these areas
tholicism of the worst kind, of the inclination
Protestant princes and men of all kinds of stans
of Catholicism, from which the Jesuits affi⸗
liirt feyn follenden protestantischen Gottesgelehrten,
from the deacon etc. w. the confirmed facts,
whom Mr. Garve seeks to refute; thus Mr. Garve speaks.
Biefter is very untrue. Because of all these

In fact, he and his letter-giver didn't have a single he≈
meadow and confirmed, it must be that for a
Confirmation that Mr. Beast also
says that these legends are true: they are,
to talk to Mr. T—y, a scandalous tale
and a ferment of lies. Finally, Mr.
Beast accused Mr. Garve of saying that he
I have neither the courage nor the patience to all go to this
to make the matter known with the appropriate evidence.
Even the most patient reader must eventually run out of patience.
to provide evidence that is nowhere to be found.
will be encountered. But I refer here to my
Readers on Mr. Garve's excellent letter itself,
to combine it with the Beast's refutation≈
to keep men; and surely everyone will be surprised,
that Mr. Garve could stoop so low,
To engage with opponents of that kind. It is far.
came when men with boys, philosophers
They have to argue with sophists!
Mr. Diester shares a fine answer in certain
Sections, of which the first one is again from the entrance≈
eviction of Protestant churches to Catholic churches≈
*) I can

m gan≈
) Page 331 ff. N

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and supposedly useful means. 24

I handed over the entire section, as I have everything that the
As far as the matter is concerned, just enough in passing≈

whom I examined: also Mr. Beast here nothing

Meues, nothing better says, that still some Un≈
It would be worthy of investigation. However, it is striking that
or to talk to the monthly writers, hopefully
It's concerning that Mr. Beastie is drinking all that beer.
Silence, pray over, what Father Schoren≈
stone in the bishopric portfolio
had set; since this was by no means unimportant to him
could be, and certainly could not have been
if. — I can just as easily do the second paragraph.
cut over, which is from the ruffs of the

Catholic Church is involved *): because I have in admitted to the foregoing that the katho≈ The Jewish Church has not yet accepted a single one of its teachings. has withdrawn, although individual individuals even so numerous are those who, with regard to the same to think completely differently. She did just that in this piece. so treated as the two Protestant churches, which also do not include a single one of their symbolic The teachings contained in the books have been withdrawn. even if there are many individual protesters In view of some of these teachings, quite different. think. I have admitted that the Roman court not abandoning the principles even now, which he used to have. But I also have at the same time clearly demonstrated that we will continue with these: ongoing venerations of the Catholic Church, and be with this still ongoing principle≈ zen of the Pope and Roman court, in our Times in no greater danger are found than in wel≈ dear our ancestors a hundred and more years ago A5 Year–

) Page 339 fl. ki

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%% Secret proseptery,

Jabren gewefeh, that these dangers rather after

our literary, religious and political situation, and the current even situation of the Farhor The church, currently far less than before times are, that if the Pope and his court also

Now he would have the fine old lust for power that he always had, still just as zealous as before, the Protestants / ten sought to subjugate, this in their position would be just as ridiculous a project as if

the Dutch in their current form the emperors ser and dethrone the King of Prussia, and wanted to rob them of their states. The whole

Declamation of the principles of Catholicism

I can therefore disregard religious beliefs. But can

I cannot help but mention some of it, and only

to be accompanied by the briefest possible comments.
Mr. Beast says), he 0
348. Facts brought to the spirit of the Roman
to show the courtyard, and to draw attention to how
how monstrous, how harsh and intolerant this church
has proven itself in its rule so far. —
Mind you, I admit that the Catholic Church⸗
who consider themselves the only saving one and us heretics
calls that this church is Eden, just like the Greeks⸗
ſche makes, and all heretics on Green Thursday⸗
ge in den Ban thut; ich gibt die Serrſschſucht,
ie

abe in April page

The harshness and intolerance of this church as

The church is closed. But Mr. Beast says that they...

which I have proven so far. With what did he ask
Is this true? Read, dear reader, everything that
he wrote about it in the April play from page 348 onwards⸗
ben; and with so many Latin rags he be
Piece trimmed, so it's just a 3
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5) Page 335,

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and allegedly used means for this purpose! ayr
For fine proof that the Roman Church still

The reason for proceeding in this way so far is derived from the conclusions of the [docum

Isten century held at the Trident. Councils,
from the one made by various Catholic princes
thrown bull n Coena Domini, from Leo X.
Prohibitions against Luther's writings, and in general
consistently taken from olden times. None
The only proof is from the time when the emperor
and other Fatholic princes, the tolerance one
leads: have; and yet Mr. Beaster speaks of now.

Can intentional deception cause trouble and harm?

:tangible sense? But why, if he only has one
He also points out that, being German-minded and impartial, he does not also mention
how the emperor and other Catholic states≠
ten in our time behaved against the protesters≠
have ten? Man certainly betrays no good.
A heart that fishes only for evil. — But Mr.
Beast wants to draw our attention. Oh! the
Imagination! Which protester is the Parisian
"Blood Wedding, the Inquisition, and the back and forth
again in Catholic states against Protestants
Previously practiced toughness not known, that he this
would first have to learn from pr Beasts? But he
says: A great many Protestant readers have
I was surprised that the Roman Church ever did anything like that.
Beheaded and done, but especially that
even now, when she still claims and does such things.
Mr. Beasters, who were so surprised,
must have been either extremely ignorant,
pder, which is more likely to me, him to Be≠
have had; and what else can one do but
a writer who deals with such things in our times
Things occur, to have the best? But love
Heartfelt sympathy, if it's otherwise a true sorrow
ö e ee e N mere) 2

merey and not Versitulung to other intentions if,

which I have already mentioned.
Page 41. Mr. Beast sits down on a fine
a oft-repeated hobbyhorse, namely that the
Catholic Church considers itself the only saving faith
No, and claim that every non-Catholic is eternally
Damn it. Admittedly, gladly admitted!
The same is true of their religion.
3 and Wuhammedans of the Akatholitic
olerans. But what is it different from church doctrine?
And fine Abbe," whom he cites, that he just so ges
thought, and the case he knew from close experience≈
rung knows that a Catholic woman her Lutheran≈
sought to convert a man, what do these prove?

both people differently, except that they still have this strict
Did they have an opinion from their church? There are arguments against that.
Several examples of people who think more gently!

- But this depends on the level of enlightenment, yes
even to the countries where Catholics
live, and after many incidental changes≈
They were very different. - But very ignorant.
Mr. Beast proves himself when he asserts his claim≈
tung of our theologians in the previous and injured
centuries that one in the reformed and ka≈
that the Tholic Church could not be saved, the fanatics
niche whim of a power-hungry preacher

names someone who would have liked to have been a pope.

I have cited enough of this in the previous proof,
that this claim was made quite generally≈
that, and can serve him with several more. But
when he says that it will probably be difficult to find one who...
known theologians in Prussian states≈
who still claims such a thing; that can
probably be: but prove this, that our theology
did not have this opinion, and that it =

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just from the papacy, or wherever else they come from≠
I don't want to bother him about that.
to provide us with the genealogy; otherwise he would
again an exercitium historico-eccleſiaſticum ſeiner
Art deliver, bey in which one more NB. than Bene?

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to be placed at the edge. – 8
From Jesuits, see pages 143 and 544≠
When that happens, I will act in a special way.

But why that hated, squinting sideways glance again?

On imperial tolerance? If Mr. Beast
says: Who sees what is happening in Austria and Bavaria

What's happening? What's happening in Austria? –

Mr. Beaster comments on Steiner's claim that

of Jesuits no longer there in the Saar, a long
Note in which he commented on the note size≠

dear to the new 1785 to all made edition≠
be, from Father Abraham of St. Clara
Something for everyone complained that the same one was among the
= en, God will one day grant certain people the

f wafchen, said I, that is, she to the Res

de s�stellen wie der sr. 7–5 den rn. D. 5.–

and means allegedly used for this purpose. 253.

merely the fanatical whim of a domineering person⸗
Were they preachers? – Whether this Meyuung

That is, of course, very impolite! But how did it happen?

"misch ist der Schluss von Herr Biesters Anmerk"
kung: In general, so far there have been highly peculiar
Men to defend the Jesuits and Pro⸗
Selytenmacherey has appeared. It's quite something.
It hurts to see that a man like Mr. Garve

joined them. Who are these strange people?

Men who defended the Jesuits and

Proselytizing has occurred, hasn't it? Isn't that right?

those who were bullied by Catholics and Jesuits
will be? Who are they? Name Mr. Beasts if
he is honest, one who is the Jesuits and Prosely⸗
| tens

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374 Secret proselytizing,

Tenmacher defended himself. Yes, the T-Y, who...
hated T-y. – But he gives proselytes⸗
Cherey to, defends her not, and talks of Je⸗
suites, as from such people who spread poison
searched. And now Mr. Beaster says that Mr. Garve
also to these defenders of the Jesuits and
Proselyte-making journeyman. How crooked and evil!
Mr. Beast's soul must be in prison, since he has so
to so shamefully defame a worthy man and
to make someone suspicious! Where has Mr. Garve ever
the Jesuits, and Jesuitism, and the Prosely⸗
Tenmacherey defended? If one claims that the
Any influence of the Jesuits can no longer be found.

not as dangerous as in previous times, at least not more dangerous, likewise: the proselytizing is not currently being pursued with the former zeal driven, at least it doesn't harm us more than formerly: bites the Jesuids, Jesuism and Pro≈

= defend selyt-making? Which sophisters

and sophistry almost without example!! That Mr. Garve not Hru. Beasts Chimeras, and. fine and his followers, postmen and postmen with unsubstantiated claims by Jesuits and proselytizing, so he believes it, as he believed it. Baben will means defending: — audience, Which popes can you find? Your guardians of Zion! Believe, What we say, shout like us, or we'll do it. suspect you; that's the tone they used. ben)! — Is that publicity, love of truth, Uprightness? . 5 | On the occasion of the alleged facts Mr. Garve had spoken of the Pope's presumptuousness.
a gu
690 Pulſatus rexet E pugnis contufus adoret
Vi paucis offers cm gemibus Inde renerti.

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as about a message of which one could not even smell
= i ur here

and allegedly serving as a means to that end asked whether it followed from this that the Pope still

now this gentleman is, or whether it is possible that Could he ever become it again? The first one was denied. Well then, Mr. Beast, and from the other

He admits that perhaps no one knows. But | He asks, as if there were a third one, what≈

Don't ask them, and yet it was true≈

re, as is most true from those facts≠

It is likely, namely, that he is this general
wants to become master again, and is very concerned about it

Trying hard! Just look at the one in the April issue from
Mr. Diester from olden times cited that≠
Things, and ask if anything can be derived from them for the
to conclude from the present time, and let it be said that it could be derived from it.
most likely that the Pope is now all of this≠

wants to become a mean Serr again, and very
Is that why you're trying? Isn't it publicly visible?

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the undiscovered truth that the anxious effort≠
ben the holy father to occupy himself with it beyond his powers.

is, only some of the contested rights at
the eccentric sons of their own in
To obtain Christo, and the terrible
Propaganda had no time left, asked, greedy
To cast glances at us heretics? But let him,
The Pope wills it; does it follow from this that he wills it?
will be able to? Vana ef} fine viribus ira! For
All that desire, if it lacks the means and resources.

But Mr. Beaster doesn't want to be either of them;
4 10 his fear of danger at least Ver≠
position. x

Without it, only a child and a fool can be afraid.

Regarding Mr. Garve's page 528 |

Fact of the current compliance of

At the Roman court, Mr. Beast walks rather quietly,

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Bere wisse, was der ro̊mische Hof eigentlich nachge⸗
give and how to change the offensive expressions
I have changed it. This is done by the same man who is fine.
and fine followers of semi-class fairy tales as
wants to accept all truths, and it
He takes it badly when someone demands that he
He should say everything! And in the end, he must also...
ses Faetum befudeln by den Flecken jeſuiti⸗
ſcher Reſervationum mentalium listig. drauf werſt⸗
What can be done with such a writer?
In the third section, Mr. Beaster deals with...

in the seminary in Schwerin, from the
imlich katholis s�ein s�ollen protestantis s�antischen
Preachers, about which he formerly spoke on the Pont⸗
Toppidan called. But since I already partly know about this
I have acted, and will partly continue to act.
I'll just ignore it. What I still need to add here...
"I find it shining" is Mr. Biester's statement when
he says against Mr. Garve: Who historical facts
ablånignet, mit dem ist schwerlich weiter dispu⸗
tiren. But whoever even says: these facts are
not proven, since they are indeed, is true.
unfair. He doesn't want something that
existirt, eriftiren ſall, weil er ſich sich wegen feiner
Theory imagines the world differently than it actually is⸗
It is. Instead of this wretchedness here again
to refute, since I, like any knowledgeable person,
will find, even so often the unprovenness of the
fabricated alleged facts, the leaps
and awkward turns of phrase, which Mr. Beaster
bey's previous arguments allowed,
Having convincingly and accurately demonstrated this, I would like to...
here we merely content ourselves with parodying his words:
Whoever of him and his followers 8
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and means allegedly used for this purpose. 277
nene Mårchen für authentische Wahrarbeit aus≈

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With him it is difficult to continue arguing!

But whoever even says: these fairy tales are be≈

wiesen, since they are not, instead of the effect≈

to prove the nature of his delusions, to show us the
Possibility, and where he is responsible for the counter-≈

should provide us with real evidence, a couple

7 points back, and where he is from German≈

land should talk, sends us to the North Pole,
That is indeed not only unjust, but
a man who shared his criminal activity with the audience
He's playing a trick. He wants things that
nowhere but in fine imagination, exist, also

They really should exist outside of a refined mind, because

he is suffering from his mental illness, or according to his≈

someone with evil intentions thinks differently than

who they truly are. And indeed, I know that much.
I have also read, from all times and places

no writer who deals with the public like this one≈

kum fein Juggling game would have been performed. —
On page 548, Mr. Biester meets Mr. Bars.

ve's general observations, which he did indeed address

correct, but referring to the one in the monthly magazine
not applicable or right in the cases presented
It is applied. What Mr. Garve as a philosopher...
soph on the chimera of the monthly writers rå≈
had sunnirt, therefore not quite right in the cases
applied because through the philosophical Råsonne≈

Mr. G.'s statement regarding the lack of basis for the claims
as presented in the monthly publication. Certainly a

A good way to wriggle out of it. But who's surprised?

not about Mr. Beast's audacity, when he

says: he listed them one after the other in April,
that now really individual states and for≈

to return to the papacy. Where in all
Pe R .

Mel:

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E Pr Secret Drofpenmaceren “

He has the world with this tape—like unwobbly
I thought of that? Where is it in the fine whole April piece?
Can one of these be a syllable? + Old stories. of
Electoral Saxony, Palatinate, Zweibrücken, Baden: Baden,
Heſſen≈Caſſel, Wůrtenberg, Heſſen≈Rheinfels,

| Princes from the House of Holstein, Württemberg

Oels, ja fogar von König Johann von Schweden,
and Prince Johann Georg of Saxony, of
in some cases no bone remains, Ge⸗
layers partly with deliberate falsifications
"Pocked with stones, as I used to be, since it was clean"

The use of the word was that he had spoken of the place, the

concerning Jesuite allemand, I have done, shown,
He presented it. And this man can...
It's an incomprehensible audacity to say that he has in
April listed in order that jet, we k⸗
individual states and princes to the Pope⸗
Return to Thum? Who are these states?
Did he perhaps receive a message from the moon?
ten, that a state has become papal? From

We do not know that our planet is now effective⸗

lich a state returned to the papacy fey;
Who are the princes? Is the [prince] still alive?
Elector Frederick Augustus of Saxony, or
John of Sweden, or John George
of Saxony? Of all those he leads, live

only the Dukes of Württemberg: Stuttgart

and oils, and they are not found now, but already before
converted to the Roman Catholic Church many years ago.
Or did Mr. Beast tell the scandalous tale of
the Princess of Dessau let it be spread throughout the world⸗
sen, and an excellent princess from the house

He has slandered his monarch; so now he has his

I received an explanation that this legend was a lie. —

I ask every tester whether the recklessness and indifference
ver⸗

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and means allegedly used for this purpose. 253

Could shamefulness be taken even further? Mr.
Beasts must have gotten themselves into a rut, either
to find an audience of straw heads, to whom he
something like that could be foreshadowed, and that is a bad thing.
Compliments to every reader of his and his Con⸗
varieties of monthly magazine; or he must expect it.
have that one wouldn't look it up. He has
But he thought, however he wanted, so he deceived him.

Audience through a deliberate untruth.
Mr. Beaster goes on to say that it probably belongs to a
other Hildebrandism to add to it, in order to again fo all⸗
To rule cruelly. Certainly quite right. But what
Will Mr. B. say this? Is he contradicting himself here?
Not with himself? Is he talking about Hildebrandinian?
The sentiments of the popes; thus he gives
even admit that the popes are no longer so under⸗
Taking like Hildebrand, not as he thought
find. Is he talking about Hildebrandinian times?
He himself admits that our feits are no longer
such are those in which Hildebrand lived,
and that what he did was possible. In both
In cases, the danger from which he
and his followers such a terrible cry
raise. — Every one, however changed, drives Mr.
Beasts gone, even the milder Hildebrandis⸗
Muse is abhorrent: every hierarchy, it is of
Popes, or Jesuits, or gold and roses
cruisers, or Lutheran Hunnüssen, or Re⸗
It harms religious unions, or Moravians.
the noblest property of men, the free
to think about it. I'm happy to admit to him that
Popes and Jesuits with their hierarchy, the rights
the people were immensely ill, and they were deprived of the
had deprived them of freedom of thought; and softer prote⸗
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rarchie sisten? »I don't know the people; it is

Lawyer, and therefore the legal rule must apply (Taf)

Standn doesn't admit this? But how did they come to this?
Gold and Rosicrucianism before? Which Silence?

Which debranding measures do you want to introduce? Which ones?
Written for and against her: but Mr. Beaster is
fen: Quilibet pragſiumitur bonus, donec probetur

eontrarium. Mr. Biester, however, declares himself in favor of the
the latter; and he should have proven that to us. Is

But it wasn't enough that he was on fine watch≠

The tower rises, and shouts "Fire!" into the world!
without showing us where the fire is. Are
However, Hildebrandism and hierarchy are much more extensive.
the concepts that represent bold deeds and solid systems
presuppose. Mr. Beaster must know all this.
sen, since he has a familiar spirit at his command.
must, who exposes him to the dangers of all and ever≠
of human connections so precisely known

Why does he want to withhold that from us?
He intends to carry out his duties as a guardian honestly! How

Comes Hunnius, Mr. B. likes the Aegidius or

Nikolaus meynen, the two of whom uphold
the Lutheran teaching concept is close to one's heart

leave them lying there, and thus our new Zion's guardians

They shouldn't be unpleasant people, how do they come?
The reason for being put here? I don't know more.
at least not that they have Hildebrand's disease and a

They would have wanted to establish a hierarchy based on the noblest
Human property is harmed. How do they come about?

The Moravians here? They belong to the Evangelical Church.

German Christians, and differ mainly

particularly through its special facilities; from the Hils

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debrandism and one of the noblest property

I find the hierarchy harmful to people

nothing

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and means allegedly used for this purpose. 261
nothing at Ibnen x), The religious unifiers:

At least we don't know anything about them yet.

which made that pompous accusation possible. Fear=
Did Mr. Beaster perhaps say that if their project were to
Stande kame, der Freidenkerey und Deifterey ein
Could a dam be built in the opposite direction? Oh! So frightening!
It happened very inopportunely. With the reality of a

The Platonic Republic still has a long way to go. — But
Why does he exclude Deists and Free Spirits from his
his high-sounding enumeration of hierarchical horrors
Out? They belonged here, those pigs!
Bernese gentlemen who protect pure deism
take, against which the utmost tolerance is demanded≠
gen, but Dominican intolerant towards
other religious parties find anyone who does not agree

pulling the storm bell on them, maliciously suspicious

to do, and to deprive him of his bourgeois existence
Bring, search. That is true genius, Hilde.
Brandinus! — But why should I argue against this any longer?
wretched declamation, which is merely declamation, oh≠

The least reality is that time and paper are wasted.
Waste? Mr. Viester simply wants the right.

have to attract the audience's attention, and.
that through the publicity of his monthly magazine; and
as in the political field Mr. Schlözer in the.
State notices regarding the kidnapping committed in Stralsund
rung and the murder of a man that occurred in Bg
The secretary, acting within the bounds of the law, is rightly reprimanded; thus
Will he, Mr. Beast and his associates, grant the right to base
ben ůber profelytenmacherey, hierarchical violence,
and the yoke of the papacy as arch-Catholic abominations

to call out loudly, Who will awaken Zion?

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*) S. Walch's newest adele Th. 3. b. 11 ff.
8 er ©page 32: 951,

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262. Proselytizing,

To refuse entry? The guard must call out: Your \

Dear people, be cheerful and awake! — But

Publicity need not be in pasquill, candor

It doesn't have to degenerate into rudeness. Not blunt,
half-baked, unproven rumors and skewed claims≠

gen nůssen for clear, whole, proven facts≠

issued, not through the loud shouting Tu≠
Murder and unrest in the city aroused and the Bůr≠
They are made suspicious of each other. And before≠
namely, we must be sure that the one who...
who urges us to the guard, not with a danger≠
is connected to a conspiracy, which he knows
that the citizen is awakened by the noise of the fire, to
Löschen hastens, intending to let it into the city. — That
That's all I know about this letter from Mr. Bie≠
Ber fo weit er im Decemberftuck ftebt, zu fagen |
abe. f
In January 1786, Mr. finally presents us with
Beaster concludes his epistle to Professor [name omitted].
Garve before). What he there in the fourth section
first by the secret societies and the
so-called Gold and Rosicrucians say, about the
I'm giving this here because I'll be particularly interested in it later.
I will form alliances. In the first section, it proves itself
Mr. Beaster was described right at the beginning as the agile, skilled one.

supple man, as slippery as an eel, like
We have often found him. Regarding Mr. Gars |
(a correct accusation), that Mr. Biester, Zus
lians Heidenthum als die purer Vernunftreli≠
region, and Christianity, which he intends to eradicate.
want, for the pernicious superstition of≠
see/

* Monthly publication, January 1786. Pages 20 ff.
) See December 1725, p. 302, and compared with that, what
I was just talking about this very item.

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and means allegedly used for this purpose. 263

"Go," he replies, "nothing more than that he is indeed going."

I had to smile, and that it was almost safer.
would like to see the prince, as the theologian, in the.

Hands falling. Is that a refutation of that just now?

More important than a well-founded rebuke? If
Mr. Beaster, his intellect from a learned man
Dpilophen is convicted, and now nothing further.
can; so he smiles, or he evokes the theologian into the

To fall into hands. Which theologian had yet to mention it?

so far because of his brazen defamation of the.
Christianity, which he called a fanatical sect≠
has been named, attacked? Mr. Garve is covering for him.

a gross ignorance reveals that he himself is the one who...

which he so highly favored over Christianity |
Julian's paganism was unknown, as it was a≠

It was originally Teuplatinism, which

Mr. Beaster himself called nonsensical. Mr. Garve
so beats Mr. Beasts with his own fine weapon≠
fen. But what does he answer to this, where his

Ignorance and contradictions presented in such an understandable way! 2

Will they be allowed to? Nothing. He thanks God that both,
Princes and theologians in our time and we≠
at least in the Prussian lands are too enlightened,

to arrive without a hearing, without giving reasons;

and without a single reason for itself
Having had it, he slips happily and goes to something.

other things, namely the conversion of Protestant
Princes converted to Catholicism. And beer.
Mr. Beaster is telling another untruth.
culpable, if he attributes to Mr. Garve the position
He considers the transition of the princes to be of no consequence.
Mr. Garve says: The protesters are not safe.

still some big ones to 3). Your over=

4-speed
*) Page 513. 1 | 8

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The loss therefore remains a loss that is not indifferent.
But he convincingly demonstrates that their conversion
not from the important influences on the whole=
ze Land ſeyn kǒnne, den ihm Hr. Biester bey=
measures (). So, another twist on Mr.
Beast's side. What does he now set for Mr. Gar?
Ben actually opposed it? He says the deceased
Landgrave Frederick II of Kassel, 1749. heim:
I became a Catholic: I celebrated to conceal my faith.
a new religion received a dispensation from the Pope=
ten: 1754. fen it became known by chance, and there
The prince has issued the well-known reversals.
posits. — Judge, reader, whether with this entire society
even the slightest bit of what has been proven,
what Mr. Beaster wanted to prove against Mr. Garve=
te, namely that the transition of the princes to the castle
tholicism has such important consequences for the whole
Land be, as he claims. With the received
Dispensation probably doesn't have to be the most correct one.
to see: for the Landgrave shall receive a dispensation
have not only been used in Lytherian churches for listening=
not only the service of God, but even the evening;
to go once. How is that possible? The country;
Graf was previously a member of the Reformed religion. Should
He might be a center of all three main parties

to be in Germany, a Catholic at heart, from
birth and after the outward confession a reform
mirter, and by hearing the service of God and
Did a Kutheran enjoy the Lord's Supper? Or
Mr. Biester did not know that the house Sessen≠
Cassel is reformed? But are the Reversa talking?
lien, which the then Crown Prince had to issue,
Not even against Mr. Siefter himself? And with what did he
£2 x er.

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and means allegedly used for this purpose. 265

he demonstrated that the Hessian subjects, if

A touch of the then Crown Prince's fine transition to the ka≠
Tholian religion, until the arrival of fine directors≠
had hidden its way, not quite as well as the
Württemberg's had the necessary reversals
Could they be given? Would the
well-known Protestants who care for religion
Were the intermediary houses less active? —
What is—so, the whole refutation is different from…
Empty straw? He formerly asked nine princes to...
led, and of the new ones he can now only
We need an actual example, and this one says nothing either.
to his advantage, but speaks against it.
Now Mr. Beast (Beast) switches on a long Des
Complaint against Mr. Secret Justice and
Judge von Symmen, who...
The blame was placed on Berlin monthly writers that
fie ſich zu Polizey≠Lieutenants des allgemeines
The beliefs of a Kesidence were raised, and to
Actors who only lacked the authority to
utos da fe auss�tstellen, und dass fie ſich Pers
peculiarities and indecent expressions of

Permitted to princely persons. Anyone who

Sen. v. Zymmen knows, and I also have that
Gluck to know this noble man must have considered him a lucky man.
a learned, noble-minded, upright man
to worship, who, even if he has different phis
Topophical objects may be thought of differently than one might think
according to the peculiar philosophy and religion:

one should think of the new Zionist watchmen, but certainly
deserving the high esteem of all people). That
| R777 the≈
) Page sr. " n
Since I am going through these sheets to send them to print…
Ken, I receive the message that Mr. von Zymmen
f : ik | am

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266 secret burners,

This man, therefore, the outbursts of the Berliners where
It's no wonder that writers disliked it.
Who can account for all the deliberate distortions, the
A web of untruths and falsehoods that
malicious, fraudulent schemes and sopbisteries,
the malicious slander that the Berliner monthly writer, when they their popular
“Roßinantes, the crypto-Catholicism, and.”
namely Mr. Biester was guilty
sen, of which I have so much convincing evidence in al≈
I have taught this bow, who can read it?
sen, without being seized by the liveliest resentment ≈
will be? And this reluctance certainly makes it worse.

Honor to Mr. von Zymmen, and testifies to his goodness.

of his heart and character. However, now
Mr. Biester appeared as an antesi ignanus and complained.

I, that he and his associates are police lieutenants≈

nants of the universal faith and dictators name the cars that want to park there, and be≠

calls upon it, that Ramler, Moescher, Kant,
Engel, Eberhard, and the then still living
Moses and his employees would be. That's what he hears.
Freely, Germany, to his surprise, and
I must marvel at how these men, as though they had been through the storm,

ä in a beech tree Skt m... =

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He died on the second day of December. He is now over. Mr.
Beasts and his associates' attacks extend far beyond. Who.
To have known him, to have been lucky, must have suffered a fine loss.
I deeply regret it. He was an insightful man of many

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len talents, and applied fine great skills

to become truly useful to the world and the state.
He had a noble soul and always strove to do good.
do, and nobody will be able to say: v. Zymmen
He begged me, hugged me, and followed me. And he was a Christian.

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and means allegedly used for this purpose. 267
than that of Mr. Beast and the disguised

Employee is, who devised against the Son himself≠
The Chimaera and the windmill they themselves built

des 1 so růͤſtig zu Feldzug.
Mr. Beaster names those men, why also the⸗

Isn't he? If he's an honest man, then let him call him that.
and this one too: let him call us the Akatholkus⸗
Tolerans, the Silesian postman in the year
1784, the traveling letter writer in the January play
178 J., the postman in August 1785. and on⸗
dere die formͤrmliche pasquille in der Monatsschrift
have struck. This pasquillant, which he
carefully conceals, and to whom he owes the honorable

Name of a ram, Kant, Eberhard, Ni

Ser and angels move, and not this man
ner), which led to pasquils and heresy hunts;
are incapable; the accusation of Mr. v. Hym⸗⸗
men on, and for. These find the names of the police:

lieutenants of the general faith and Dic ⸗

Tatars who wanted to keep cars there, much more:

Too mild. Impartial readers who read the essays

the monthly journal on proselytizing, and ge⸗
Catholicism and some others of the same

5 Par 2 with ,
D Then the editors of the monthly magazine have acted⸗

Quite right, if they in April 1787. p. 361 from others
Berlin scholars to ostracize themselves, and to think about it:
stop if they are interrupted by a not very proper abduction⸗
viatur blos die Berliner genannt werden. Freplich wind
one can easily see when comparing Jesuitism and Catholicism⸗
cis mus die Rede is, wer unter jener verkurͤzten Benen⸗
nung verſunderden werden ſogst, und dass ſso viel würdige
Scholars in Berlin could not be included among them.
Meanwhile, I declare once and for all that if that
From the expression, it should have escaped, I should be no one other than that.
kufene Triumvirate understands this⸗ |

2. Secret proselytizing,

Those who have read with some attention will find that

can judge for themselves whether Mr. von Symmen is capable of this
He has done too much to cheeky writers if he has

attributes insults and personalities to them.

If they, like themselves, do not deny our

to call the first illustrious rabble when they
to speak of the nobility as a brood when they have an entire
The Church, whose teachings may still be so erroneous

be, and their head and clergy may also

have sinned so much against the protesters,
but in Germany it is no less legitimate than the

Protestantism, with the most hated and hated≠

most suitable nicknames are given when they are their teachers
Ignorant and unworthy people≠
nen, and her most hideous; most malicious comp≠

Plett, which incited all protesters against her to revolt
had to bring, settle, if they were involved in intrigues

and gangs talk, everything that doesn't go according to their plan

sense is, infatuation, tasteless, shame≠

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bite wickedly and contemptuously, even the Christians to call a fanatical sect, and the like≠

"More of that," doesn't that mean scolding? If they

not only characterize persons so precisely that everyone
she immediately recognizes, and this so characterized
Accusing people of the ugliest deeds, which only
to remember those who perjured and betrayed
above their church, to partakes of the ugliest
To make plots, which can only ever exist, and
finally even listing these persons by name,
how they with Lavatern, Claudius, Dreykorn and
other upright men and also with me
procedure; if they would do anything to anyone who dares to
to contradict, or even undertakes their chimera

to refute, to attack with despotic fury, and

to make one suspect of the most malicious things in the world, as

become

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and allegedly used means for this purpose. 263 ö

He is also bullied by Catholics, and journeyman
also among the defenders of proselytizing≠
Rey and the Jesuits, as they told Professor [name omitted].
Gcaækve made, so I find all this is no personality≠
keiten? What a bee Mr. Beast must be!
grip of insults and personalities,
If this is something fine! And this man can.
in front of the audience, who were celebrating their month≠
has in his hands the incomprehensible audacity≠
have the ability to summon the Sin. v. Hymmen to
Show where he sweared? But the reader has already
As seen right at the beginning of this book, what is the purpose of this?
Editor of the Berlin monthly magazine fähig-find,
since they met the Count of Serzberg with the three≠
They were constantly deceived by untruths, and where they
who had insulted me in the most sensitive way, but
claimed they had not intended to harm me

to insult. You can't really get anything out of such people.
Expect everything |
Mr. Biester will return after the injury against
the Irishman of Hymmen, referring back to religion),
and doesn't just want to smile, but really
defend himself against the accusation made against him by Mr. Gar≠
He made it so that he considered Julian's paganism to be...
the purer religion of reason, and the Christians≠
thum, which he wants to eradicate, for ruin≠
(consider superstitions *). Mr. B. makes us
beer a fine description of Christianity
In Constantine's time: It was a degenerate Christ.
stenthum; it degraded healthy people≠
reason in an incredible way, and taught
Vices that savage barbarians are horrified by
Br en = ter

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*) Page 60.
BR December 1785. p. 502,

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270. Secret proselytizing,

ten"). There is. Mr. Beaster here just so unfortunate

more so than one is used to with him,

If he wants to act learned, that is, he presents himself as

an extremely ignorant man, who as usual≠
The more ignorant he is, the greater the risk.
His arrogance speaks. It is true, that Chti≠
Stenthum already had much of its character in Constantine's time.
lost its original character; it had not only

in the so-called sects, but also in the ei⸗

the actual church in its teachings many things
changed, depending on the philosophy obtained

was, which was associated with Christianity, and

His teachers were no longer consistently certain.
faithful followers of the precepts of the religion. But
With what does Mr. Beaster prove his fine, untrue house
Is there any evidence that it was a fanatical sect? Where?

With this, he proves that sound reason can prevail.
Small, unbelievable ways humiliated and vices

taught, before whom savage barbarians are horrified

Want to? As he says here. Ignorant and sworn.
We have all religious parties, as well as immoral ones.
People who belong to the religion they profess
to bring shame; but that is to mankind,
and not attributable to religion. In the up⸗
Berlin clarified its tolerant approach in 1784.

the following, people who were under the larva

Protestantism's most shameful intolerance
practiced in a way that can only be seen from Spanish Jews
One should expect to be a tormentor. In civilized and learned society.

Berlin has taught and taught this in precisely these years.

customs be willing writing plates given, which in ice

nem Journal die Pasquille auf ehrliche und verhren

They have attacked the men. Will this be investigated?

Out of⸗

Y side approx.

SK ———0 ne 2-0

...and means allegedly used for this purpose. 277 |

3 * | 8
Outgrowths and sores of Protestantism and

of scholarship, religion and science≈
to burden senses, or to dwell on them for that reason
pten, that. it is not yet unpretentiously righteous Chris
Are there any distinguished and excellent scholars in Berlin? —
And the creed of this degenerate Christ≈

stenthums in Constantine's time, this fanatical

A sect, as Mr. Beaster calls it, which the Ver 4
nunft have degraded and taught vices to the people;

what barbarians are horrified by, namely the ni≈

Canian symbol, let's assume, is the un≈

frige, stehet in den sembolischischen Buchechern unserer

Church, to whose Zionist Mr. Beaster has appointed himself≈
He threw it. He's going through what everyone else is going through.

to have a bad thing, that they are even deeper there

fallen into ruin where they wanted to save themselves. — But Julian's
Heathenry! And beer entangles Mr. Beast
even worse. He is right when he says that
There were rational people among the pagans,
those who recognized the highest or true God; rightly so.

in such a remote way, namely solely from a supreme being,

He is referred to as the originator of all things. The like.
were various philosophers and the so-called
Hypsistarians. — This was their religion.

Deism. But was this Deism therefore also
degenerate Christianity in Julian's time≠
to move in, as Mr. Beast himself says: I believed

the deism of a wise man, to whom there≠
to prefer malignant degenerate Christianity≠
sen)? Completely unknown to pure deism≠
ten, and every honest protestant's appeal gave way≠
tigen teachings of a divine revelation,
from the Son of God and the Holy Spirit, from
Ä ar Chri≠
9 Page 61. N

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272 Secret Proselyte Mathematics,
30 ö
Christ as God and Being, by Christ,

as the only one in whom we can please God≠

len, as the Redeemer and Reconciler of the world
etc., who are all degenerate Christians≠
thum still had in Julian's time, find him therefore

such worthless, such insignificant things that one
to depart completely from it, and to this Christianity as
preferring deism to a fanatical sect
can? So what does Mr. Beaster explain himself for here?

fenbar? What else but for a trailer and

Admirers of Deism? — But even more than that; was

\

for probably the paganism that Julian again

sought to introduce pure Deism? Was it

= rather not the crude paganism, so tasteless

and superstitious, as if it could only be invented⸗

te, only with rags of Neoplatonic philosophy poor⸗

Blissfully uplifted? Is Mr. Beastiester really...?

who nevertheless ventures into these matters, so un⸗
Clearly unaware that he knows nothing about this;

4

So he just reads the Brucker Historiam Critic, Phil.

Volume II, p. 293 ff. and the entire section of
TPhilosophia Eclectica. — O! gullible and

Deceived audience! What are your here and now?
There, applauded by you, are you enlightened? Utterly ignorant.
Men! Your disguised guardians of Zion! Admirers

and friends of pure Deism! That is their

Scholarship, their zeal for pure Protestantism

Lesson! And this man, who in his entirety

What is shown here is still the recklessness
have to say he hopes to be justified in this way
have that no one owes the due respect for
will miss Christianity? * 5
5 N * Kuhn;

Guilty respect! That's what the imperial laws do to him, as

Citizens of the German state have a duty. So much for that.

= | by

and means allegedly used for this purpose. 273

| Kuhnbeit, with whom he protected the deištery

takes, and reviles Christianity, Freymů≠
call it thigkeit, and a happy freedom that

Luther fought for us, and which of the Protestants
tism granted us? Oh! lived the honest, open,

Especially a German man, Luther, how would he in

They shone brightly at home! And is that Protestan?
tism? Mr. Beaster must be completely unfamiliar with this word.
other terms are used than all Protestant Christians.
the tenets of both confessions, and his outbursts against
Christianity is also called Protestantism,
But that's certainly not ours. — .
Mr. Beast will probably ask here too, what
he at the end of his epistle against Father Stei≠

ner says: it's a well-known, miserable one, but now

already universally despised art concept, fine Geg≠
ner, with whom one can argue about other matters≠

ten has brought the reputation of irreligion to

want). His dispute with Father Steinern gives
N me

to remain with this guilty respect, and has he
Otherwise, it makes no sense?

What strange things that evil conscience can sometimes do!

appearances caused! The above passage of this book screamed
I was there in January of this year. When I was compelled to do so,
Statement from the last February in various newspapers
To have it set, I used, among other things, the un⸗
guilty legal pressure that I refer to the Christian Enlightenment⸗
Our judge has placed his complete trust in us.
who would not admit that a Christian on⸗
a clear-headed man, characterized by reckless indifference
and is equally far removed from orthodox anxiety, the
best judge of our dispute, but the word⸗
printed in Christian font with Schwabacher, contrary to my
They expect my lord's opponents to get on his nerves.

S8

mos ⸗

274 Secret Prosecco Production,

It doesn't concern me. Since Mr. Beaster is involved in the polemic
as if he were in a fine element, he will
he and his fine associates, probably many more besides
find an opportunity. Since I faced the same accusation
As I look forward to a beer, I'm only talking about myself. I'm reading
Few brochures because I don't have time for them⸗
I can. I read the Berlin monthly magazine for a long time.
Not really, at most an occasional essay.
occasionally; and when I visited the first place in September 1785
I would receive the message that I was attacked in it⸗
I didn't even read them. So when I saw the first one
The accusation leveled against these gentlemen was that they
They tried to insinuate deism, heard, came
It seems unbelievable to me. Now that I've reached the end of the month;
Scripture is not merely to be read, but to be studied.
Having been compelled, I am convinced of the truth of those Bes
I'm thoroughly convinced. So I'm doing Hru.
Beasts and his associates not after an elen⸗
the well-known and despised artistic term
Accusation of heresy; I hate all heresy⸗
gen; this hunt belongs to the Berlin Monthly Magazine⸗
exhibitors exclusively, and may be to their credit un⸗

sers 20th century and the enlightened tolerant
Berlin's remain. But they themselves have through their
Attacks on Christianity, through its in
Protecting and elevating the pure Deiss
mus,

They might find, upon examining their inner selves, that Christ
They have a weak side, where they probably
to be reached. And even before they had a direction aimed at that.
Having heard my statement, they are already on their guard.
However, in this year's April play. The audience likes it.
to judge whether I should have allowed myself to be moved by it,
to take away one line from what I wrote
had, and is now printed?

mus, and through the Dei they laid down≠
styche, and from them themselves as their own be≠
My creed knew me about it≠
testifies. I'm not arguing about it either, as everyone can see.
another matter, and then this pretext≠
I'm not making any accusations, but I stand by the matter of which
The speech is, and prove it with clear words.
Monthly writer. Mr. Biester's objection
So it doesn't affect me, and neither he nor the audience.
However unpleasant this truth may be for him, he knows
well, what I consider him and his fellow inquisitors to be,
and according to their own clear, not through Con≠
Sequence-making, which I detest, extracted≠
nen, but laid out by them themselves≠
serungen hold, and must hold, namely for Dee i≠
sten, who under the guise of enlightening us,
to plunge us into disbelief, and under the larva
Protestant Fion Watchman, Christianity
to undermine, and the pure Deism of us
To push through. So much for Mr. Beasters
Letter in January 1786.

In March: Piece 1786 Y appear the bey≠

the editor of the monthly magazine with a foges
called necessary explanation about a Fudring≠
lichkeit. Because if they, their contributors and Cors
respondents, other honest people, princes, nobility,
To insult men of all classes, to personally berate
to harass, slander and make suspicious, fo
It means candor, integrity, zeal for
Enlightenment, reason and religion, publicity,

and what the other titles are called, with which they deal
breasts; but if one only opposes them with something

If it sets, then it is intrusiveness. Mr. Reichard's
NS 2 sentence

#) Page 279 ff.

276 Secret proselytizing,

statement about Mendelssohn and Jacobi, adds to this
the reason, and what the monthly writers
What they said about Lavater and Claudius is that
of the object. But since I am from the men≈
nern, who from our new German Zion Watch≈

tern of the Protestant Church, as the Crypto≈Ka≈
Suspected of tholicism, before her Inquisition Tribune
nal heischt und geladen řín, sonders nachmals
Since I will be speaking, I will skip over this whole thing here.
ostensibly provided a necessary explanation.
Mr. Beast appears again in May,
and delivers to us in an essay entitled: Ver≈
spread of Catholicism leads to various
from Danzig, Pomerania, Spandau and Bres≈
lukewarm messages received by him about the forts
Steps of proselytizing, and of the Catholic
mus J. Because here it is from Mr. Bieſter
and associates indicated the tone, and their Lerm≈
The sound of the trombone had resounded in all regions, the
Monthly publication of the Locus communis, where everyone
can rid himself of his whims and complaints; and
Nothing is too bland and ridiculous!
only fits into the form of crypto-Catholicism,
That's how it's accepted.

The first of these messages is said to be from Dan≈

many descriptions. In the same it is first said,
that the number of ka- has increased for 20 to 30 years
Tholian communities in Danzig quite noticeably enslaved
more. - From a trading post where once the
Catholic religion publicly established for a long time
If such a message sounds desperately disharmonious≈
Nizhny. If only trade flourished, and the
If a citizen is in good circumstances, then that is how one usually behaves.
Zr um

) monatsſchr. 1786, May p. 436 ff.

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and means allegedly used for this purpose. 277.

about the consensus to which the citizen is devoted,
Little to worry about. But given, the Catholics
batten fich feit 20 u. 30 Jahren in Danzig noch fo
much increased; does this prove something for secret pros?
Selyt-making? It proves nothing but that the
The Dbrigkeit zu Danzig is now more tolerant than before;
And that will do her honor. In Berlin,
The Jewish community has been very divided for the last 20-30 years:
more; proves this secret proselytizing
and the spread of Judaism? It proves,
that they are treated more gently there than elsewhere.
will be, since it is natural that more children will be born.
Israelis from other regions are moving to Berlin,
hoping to bring it there successfully,
a palace under the linden trees and an outfit to
baben. But the Jesuits were silently
permitted in many places in the city of Gdansk
To establish corner schools. Who authorized this?

But surely the authorities. Does the Prussian tolerate it?

German monarch in Westphalia and other places, which
Isn't the magistrate of Danzig also involved? Is the≠

Therefore, the crypto-Catholicism and crypt:

to: Suspicious of Jesuitism; so he may see himself in front of
defend the new religious inquisitors, if
They only have the honesty to give him a fine answer.
plaintiff, who wrote this letter to them from Danzig≠
ben, to make known. But they (the Jesuits)
the children of poor protesters move into this
Schools, give them clothes, and let them
other small benefits would flow. That would be
Of course, a great crime. A Catholic following
So, no benefits for a Protestant poor person.
let more flow in, and the protestant no longer
to accept what was given to him by a Catholic hand≠
will be given. Well, that would go very far indeed! But
S3 that

that they draw the children into their schools. — If
just don't indoctrinate the children into the Catholic faith.
teaching, but in other sciences for free
to give the lessons that they teach in Protestant schools
They would have had to pay; so there is nothing in this either.
punishable offense.”). And that one can make these poor children≠
made by Catholics, says the sender.
Fine word. — It goes on to say, a Polish for
stin Ganguska, who spent several years in Gdansk
stopped, and extremely zealously Catholic.

sen, have through their benevolence and promises≠

Singing children of poor Lutheran parents in not
A small number were allocated to the Jesuits. Also
Beer says nothing about the fact that the children
made Catholic. But let's assume they really were
some children in such a way to Catholicism
won; hasn't there always been eager
Catholics were given the task of converting the Protestants.
Wanted? And is Princess Ganguska hovering?
because Lutheranism in Danzig is now in a large≠
Farther in danger than before? — — Yes! Now comes
A truly horrific matter. Following a lawsuit,
that one now hears from the Lutheran pulpits and in

catechetical lessons, the difference of the main:

By disregarding factual religious doctrines, we will learn the following:
A story is told. In a village, near
At the monastery of St. Albrecht, a preacher commemorates
neither in the pulpit, nor during catechisms of the
Catholics; therefore, some of the ag

Ä ia≠

| *) Nothing unusual either, as already mentioned in the previous section
as I have proven. That also Catholic children≠

the Protestant schools in the Imperial States

They were sent, as can be seen from the museum in 1787. 2nd
Stuck p. 192. 2 we

and means allegedly used for this purpose. 279

Piarists on the idea that he was a secret
He is a Catholic. They visit him in disguised clothing.
dung, let yourself be engaged in a religious conversation with him
one, and add all sorts of things to their plan
He poses targeted questions. The preacher answers.
Everything thoroughly, but still asks, since her ge≠
The questions might seem concerning, depending on the reasons.
their visit. They discover each other to him, and now
reveals itself — for example, that the pastor, who is so high≠
questionable in sermons and catechisms of

The papacy remained silent, and not at all according to the old way |

had polemicized about a commendable custom, a secret
Pope? — No, that the Piarists...
had been mistaken, and the pastor wasn't even a secretive one.
not a devout Catholic, but a devout Lutheran
was. — Who can read this without laughing, and
with this completely unexpected outcome of the matter
to think of the old verse: Parturiunt montes,
naſcetur ridiculus mus. — However, so that we can
not to miss the point of this important story≠
Ben, lead us, Mr. Beast, in fine rimless style.
That is it: that the Piarists did indeed
must have considered it possible that he was a
secret Catholic fey. — All admitted once,
What Mr. Beaster has revealed to us here is still very
the question of whether the Piarists have good reason to do so
can consider it possible that the Lutheran pastor
Is he a secret Catholic? One can see this from the
Pastors; so they probably had the elen≠ to their delusion
the most conceivable reason, and with
for just as many reasons as they hated him because of his
Non-polemism against the papacy for a
They believed the secret pope was there, but they could not stop him because of this.
his non-polemizing against Muhammad≠
nism for a secret Muslim bals
ö | S4 ten.

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ten. Looking at the principles of the Catholic
The question is whether the Church can cope with all its needs.
Canons can agree that one secretly
a Catholic, and outwardly a Protestant president
diger seyn kö̊nne, und ob al�so die etwasnige Vermu≠
Was the Piarist movement founded? After
In my opinion, this is impossible. Mr.
Beasts will remind us here again of the so often
the passage from the Pontoppidan cited by him
to dismiss. But that the 6 preachers who were the Bishop
sheep of Obloe discovered in his pen, really
"They were true Catholics," says Pontoppi.
not then; he only says that she is the bishop of their
evil plan to undermine the Lutheran Church≠
Ravens, convinced. To explain the matter being described there≠
To truly understand, we had to read the files.
They can. For God! What has the heretic matter
Chergeist is not always appropriate to those at all times,
who were so unlucky as to fall into his clutches!
And how great the spirit of heresy was in those times!
who was with the Danish bishops, is available from
The Pontoppidan itself was clearly visible during the day. What
But is that entire Danzig news report, if it
It's really different, and not entirely a fabrication.
What is fie, if one considers fie according to all its circumstances?
viewed differently than a pathetic clapping,
A true fairy tale. And this wisdom
mountain clapping without date and signature, clapping
a Doctor of Law and Royal Librarian
Audience as a contribution to the many Thatſa≠
chen before, which spread the Catholicis≠
must prove true! = |
The second message supposedly writes itself out
Pomerania here). After many tributes, 1 |
| u

“Page 437. 411.”

and means allegedly used for this purpose. a8 1

Begin to make the Zionist disciples do so
they the alleged efforts against reason
and expose religion, in which one should indeed forte
If you ask us to drive up, two important contributions will be made.
delivers. Arrige Aures Pamphile! 1) says the Ano≠
Umm: I know Protestant mystics from
the Brandenburgian, which is public and disc
course by course, in the most mixed societies of

the high dignity of the essential Catholic

Religion was spoken of (as you yourself did in Julius).
1785. Page 75. (cite). Who doesn't ask here,
who the Brandenburg mysticogists were,

and what is the essential Catholic religion?

who is accorded high honor? This
Everything is far too uncertain. But we will...
referred to Mr. Beasts; perhaps developed
who will explain the matter to us. But Mr. Beaster tells us
The aforementioned passage contains only two things. Firstly, the following:
He refers us to April 1785, page 328, and asks
To Mr. Garve: You can see for yourself that they protest⸗
tisch swarmers who read this book (/r les er-
reurs et la Verité), love, with whether and applause
of the true original concepts of the ka⸗
We'll be talking about the Tholin Church again.
traced back to Mr. T— y, which Mr. Bie⸗
ster, the man who doesn't even swear, a swear⸗
more swears, and from which the physical un⸗
It is true that he was praised and applauded by
the true original concepts of the Catholic
Church speaks. Secondly, Mr. Beaster says: I...
Make sure that several Protestant swearing-up groups...
more, who may be closer to you than you are
believe, of the high dignity of the essential
speak of the Catholic religion. — But judge
Audience, whether a man like Mr. Diester, who
S857 already

231 Secret proselytizing,

Often the most blatant untruths are told.
Letting debts accumulate, still clinging to some faith
could make a claim without proof, even if he also
who says it so often: I assure you! — Meanwhile
Our alleged Pomeranian continues: Just recently
I learned this from what one hears from
The man who came to Berlin was omitted, namely Lu⸗
They went too far in the Reformation. —
Another woman-baas-slap, there, which in
Societies where everyone speaks their mind.
stands, true and false, crooked or straight,
presented again to the Berlin Mognats writers
clapping, and then from these as trumpeters
all gossip, to bolster their chimeras

well processed, and further distributed.
Those who will speak in society in the future, and not
of the crypto: Catholicism made suspicious who⸗
Anyone who wants that should probably look around beforehand to see if...
in society a familiar face of the new Berlini⸗
The General Inquisitors were present. But quite
In the taste of the new Zion's watchmen is this Aeus⸗
s�ung of the alleged Pomeranian sender.
Until now, we knew of no form of Protestantism that
Luther had been canonized so highly that his
Reform would have been considered papal infallible; son⸗
because everyone had the freedom to express their fine thoughts.
gen, and there it seemed too far for him and a
to have taken too short a step with others. Our
Enlighteners and Zion's watchmen, however, have given us a whole
Anders Prineip set up, and this is the following:
that Luther had not done nearly enough; that he
still far too much darkness and leaven left⸗
"Let it be," one can always say that: because, quite rightly,
To be enlightened and Protestant, all swearing

mereyen (what they explain for it) the su⸗
eie Ze 5 ü per-

and means allegedly used for this purpose. 283

pernaturalistic religion, in doctrines and doctrines
need, swept clean, and on the other hand
Pure deism was introduced; but that
Did Luther do too much? One mustn't say that?
Whoever does that is opposed to secret Catholicism.
thoughtful. — Judge the public whether this is not the
true philosophical papacy is, whose one.
leadership already by insightful writers the
Zion's guards were blamed (istk). But the
The Pomeranian sender says: it is that statement that I
in the mouth of a protester, who, however, as I
reliably knows, in the secrets of their there⸗
who is fully initiated into the enlightened, is very be⸗
(Thought plausible). Who thinks so now?
These enlightened ones in Berlin with their secrets⸗
niſſen, to which those of crypto-Catholicism
suspicious man who had said Luther was
went too far in the Reformation, as he said.
reliably knows, is initiated? Since the one⸗
who says he knows for certain that the man is too
initiated into the secrets of the enlightened ones;
So he must know about this secret party. Since he
that statement precisely about the connection of the man
nes willen, with the supposedly enlightened ones consider⸗

If it occurs, he thereby directs those who are in ca⸗
tholicism allegedly a favorable expression of
This enlightened one. Who is this man?
Who can find these enlightened people in Berlin, the ones like that?
allegedly detrimental to Protestantism⸗
strive, produce, nurture and spread (Taf)
sen? Mr. Beaster must send his sender 1
U.N
*) See Allgemeine Literaturzeitung, May 1786. Noz
109. p. 333. |
) Page 438.

and the sender must, if he is an honest man
is, the man who said that, and the light⸗
those who instilled such principles in him, the chief⸗
to make the horse known, and to prove its fine detail;
or he is an anonymous slanderer, and
he who spread his slander, the one who
Schlager of a pas quill. — Whether the secret Bes
foundations established by Catholics and directed⸗
Girt will be, as the sender claims,
result as a consequence. But if this is precisely the case
The writer claims that the opinion may be
Christianity only arose from lack
too lukewarm regarding obsessions and church discipline,
and through the freedom of the use of reason
weakened by his influence; thus, it could result in
if only something like that exists in the mind of a Re⸗
genten hafte, leicht eine vom Fürsten selbst unter⸗
Sustained priestly rule grew up: Thus is the poor
The sender's head was very crooked and empty.

World and knowledge of mankind. With the priest⸗ N

The company still has a long time. After all, they
Pietist times, when far more than ever before...
Church discipline and obscurities were enforced, and
complained about lukewarmness in religion and against it
work has been done, no priestly rule has emerged⸗
brought; our times are certainly far less
skilled at that. — And where is it now in all this?
Pomeranian News, dissemination of the Catholic
contain eism, which nevertheless follows the same principle.
brik, under which Mr. Beasts were brought, contained
had to? | Ä

The third piece, which is indeed a remarkable one≠
worthy refutation of the truly childishly ignorant≠
the claim of the monthly writers of *

and the means allegedly used for this purpose. FIT,

includes Protestants who are supposed to be Catholic,

I will deal with that separately. 2 5

Now to the fourth piece, where Mr. Beaster
delivers two unexpected results. By wan≠
Unfortunately, we are not told when they are coming: enough,
that the editors of the monthly journal were the same
Initially complimented and respected

will, that they continue so bravely, the secret≠
to uncover the secrets of darkness. Now the two
unexpected testimonies themselves, which include a few famous ones

Presenting our predecessors, who published the monthly journal≠
They should have had the actors. Certainly, it looks unexpected.

For whom is it not unexpected, and who can imagine

He refrains from laughing when he sees that his friends
of pure deism even now emerging from the

Let the Apocalypse prove its chimera! Nothing

More is needed for the complete illustration of the picture≠
of, as that the apocalyptic sender, who so
finely knows how to unravel the apocalypse, just a little further≠

Addendum: Mr. Beaster is one of the seven Ens
geln, who showed the judgment of the great whore, or

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*) Page 439.
O

I would rather have the lamb with the toes, which

They gave their strength to the animal, fight, and that

/

I will overcome the beast. — But to the point, and
the one unexpected predecessor of Mr. Beast

and associates is — the blessed Crusius. What the≈
same from scavengers and a religious/union
says I will consider it more carefully later.
have the opportunity. His statement about the
This is actually about Catholicism for me. And

Crusius laments the safety of the Protestants,
and that they say one has nothing from the papacy
to get, because the Pope doesn't do so much anymore,
as formerly considered. In contrast, Crusius says that
Errors and corruptions of the Roman 25

kr

a6 Secret Profelptenmacher≈ ,

575 in nothing neglected, they have been since the
Formation by the Council of Tridentine
more into a permanent and unchangeable form
brought, and had through the Jesuit order a
received support that is more than any other≈
bear: so the objection is also correct that
now the church government is more aristocratic and
less monarchical: for now the
Representatives of the Roman Church, and
needed the Pope with his supposed apo≈
Stolat and Vicariate as a pretext: Were we
Not warned of this in the Book of Revelation, so...
It's even more advisable to apologize if someone from
the diminished authority of the Pope on the
Reduction of the danger from the papacy schlous≈
fe). Crusius says all this. But if fags
Did he really do this? In the year 1766. The one offered≈
Even the sender seems to have noticed this year.
worthy to be: for he says to Mr. Beast:
Do you remember 1766? That's 20 years before Ih.

nen. The sender seems to be here, where he is dealing with the
Apocalypse, and its proponents, occupied themselves
seized by the spirit of prophecy and interpretation
to feyn, and in Crusius's statement twenty
Years have been spent trying to find a prophecy that
After twenty years in Berlin, a man with a name
men beasts * and with the sword feisty
to strike the beast from the abyss with the mouth of a man,
and all those who are with the great Babylonian whore
born as a true police lieutenant of the all⸗
common belief from all corners, wherever

who would hide herself, would seek to emerge. But Mr.
Beasts must not have noticed the number properly.
ben; otherwise he would have this unexpected and

| |
© Page 441. 442 442.

not moved in: because in these twenty years ba⸗
when circumstances changed drastically.
Crusius wrote that it was still completely and generally
It is true that the Roman Church was free from its errors.
nothing was neglected regarding the destruction and corruption.
sen. For at that time the great emperor and an⸗

three Catholic princes not yet so in their state⸗
ten cleaned up, as has happened since 1781, monastery
withdrawn, monasticism and priesthood abolished
and restricted, abuses and superstitions,
and religious trinkets of various kinds from the church
removed from God's service and the people to
to clarify and to make their religious concepts more rational
They were looking for someone. Back then, people didn't read in
Vienna, as the famous traveling bookseller told us
in Berlin, Mr. Friedrich Nikolai, who in this
provides a credible witness to the matter, verſi⸗
chert has, the German Bible according to Luther's Über⸗
Setting. What, then, from this perspective, Crusius
wrote, no longer fits his successor
twenty years. In 1766, Cruștus
still right that the Roman Church to the Je⸗
suites have a support that carries more,
than all the others combined. Your Cre⸗
dit war freylich schon schon ganz im Sin⸗
ken. In 1759 they had already been brought from Portugal and
Banished from France in 1764. But they received
still, Clement XIII, who was born in the year

The period from 1758 to 1769 when he reigned was, even if only
through intercessions, whimpers and praises of the
Jesuits, who could take care of their sons, very
won her over. But the year after
Crusius had written that, or 19 years before
Oetor Beaster, his successor in warning against the
Clemens A = Babylonian whore rose up
$

the misfortune the Jesuits also from the ppanifchen Mo⸗
to see banished to the kingdom. In 1768 or in the 18th century.
Years before Doctor Beast, they were also made from
Naples and Sielia expelled, and finally under
Clement XIV in the year 1773 or in the 13th
Years before Doctor Beasts, the Jesuiteror was born.
which was completely abolished and thus the main support of
(Roman furnishings completely shattered). What
as D. Crusius had said in this regard,
After thirteen years, it just didn't fit anymore, that
His Berlin successor struck a similar tone.
could vote, and Mr. Beaster is therefore with his⸗
nem Lermgeschrey, wenn es je nēͤrīt war, wenig⸗
arrived at least 18 years too late. And finally
It was in the year 1766 that Crusius wrote that
The Pope's authority is still far from being so
sunk deep, as it happened in these last times⸗
hen is, and in our times still happens, where
You can't even tell him with a fine alleged
Apostolate and Vicariate as a pretext for more
used its old usurped rights, as in the
imperial states have been severely restricted,
fine nunciatures of German bishops cut off⸗
ten will be, and the bishops their old, ailing
to reassert and enforce privileges⸗
chen search. How much have they changed in the 20 years?
How times have changed! And how unseemly it is
it, if in these times Doctor Beast the Does
Tor Crusius wants to follow in the footsteps of his predecessor.
The predecessor and the successor find the time⸗
They are very different from each other.
also in other pieces. For Crusius was at
all the other subtle apocalyptic weaknesses in⸗
who

0 S. the history of the monastic orders Th. X. Cap 3. Pr.
543 ff. 8 *

He was a learned man, yet he spoke from a position of trust.
nem Fache. Mr. Biester, however, told us about his
Ignorance, and that he is in a completely foreign place
He ventured into a completely unknown field, even so
much evidence has been given in the foregoing that
one might sin greatly on Crusius' ashes,
if you give him this man as his successor
wanted. The only thing they both agreed on.
Wanting is a kind of infatuation. But Cru≈
Sius raved as a man who had gone too deep into the
apocalypse had, incidentally, also taken to the
true heart; but Mr. Beaster raves as
a pure Deist, and all his noisy shouting about
Secret Catholicism is just a pretext to keep us
to foist the bastard of pure deism upon him,
meanwhile, that we rely on fine holy assurances≈
how he zealously champions the Gospel, to convince us≈
that he with the Babylonian whore from the
The apocalypse is in the midst of a melee. What I
beer, add this only: hardness, someone
the Berlin monthly writers for another
Matter something with passages from the Apocalypse
Staffirt, how would they describe him as an archer≈
They had fallen upon it more enthusiastically! But now nothing ate.
tasted, an old woman might like it or
Send a crazy enthusiast, if only
to decorate their chimeras, so it will be used≈
taken, indeed even as an unexpected youth
erected. That surely means delusion and
Party lichkeiten .
Now to the second witness, and that is –
Helvetius. To find him here and in him a
Predecessors of Mr. Beaster and associates to se—
65 is even less unexpected. Because et
aux geniuses fe rencontrent!_ Selvetius says, 5
az T give

*

There is a single instance where a nation has the power to...
ranz could become highly harmful, that is, if one
tolerate an intolerant religion, and such a fey
the Catholic one; where it would become the ruling one, there
She would probably always have to drink the blood of her stupid Be≠
Protectors still shed; Germany may well shed that
Let it be said; the interests of their princes continue.
dere es, dass ſie sich zu sapstthum schan; wå̊≠
Once the princes became Catholic, they would also

want to force their subjects to convert to the faith: the

Torches of superstition and intolerance smoke≠
ten still, the slightest breath could blow on her again≠
will Holland and the Briton be safe?
Through the ingratiating tone of the Catholics
The protesters just don't want to be blinded.
fen; indeed the priest who promoted intolerance in Prussia
I consider it something abhorrent, so I maintain tolerance.
in France for crimes, and that from his
Weak in Prussia, and from its power in
France; the nations should learn from their past
to learn from misfortunes and to realize how
It is necessary to keep the swarminess in chains.
ten, and to banish intolerance from every religion≠
nen. — That is Selvetius' declamation, quite right.
once from Mr. Beaster's and his fine associates
The soul has spoken. But who is speaking here? Well, Selve≠
tius; isn't that enough? No, reader and friend.

of the Christian tree, a man who knew the Materia—

Islam publicly presented, which highlights our advantages

before the animals only in the organization of our

Body set that could be cheeky enough to be
claiming that moral virtues are political errors,
and political virtues can be true sins≠
ten, who threw all morality overboard, and to whom
Despite all his protestations of how much he loved it

“Chris

| and allegedly the means to that end. 291

Christianity is honorable, but certainly for nothing less.
as there was to be done; that is Mr. Biester's
second predecessor. For that, one would probably have had to...
not allowed to bring forth Zelvetius, for that he had

One can see the Voltaire and other such riffraff.

could be found. One could also have found Monsieur Tur.
to cite got and to the monthly writers
to be able to give a worthy predecessor who will be the Christian≠
which morality would consider harmful, as one that
cripple human understanding, make it stupid,
and declared all of Christianity a farce,
which are developing rapidly
gen gienge). But even a materialist can
Yes, tell the truth! Quite right; and Selvetius
Attacks on Catholicism may stem from subtle motives.
. Meligion principles, or out of a fine hatred for this
- spiritually and after his long imprisonment
flow, so he may be right in many respects.
I admit all that. But the French Genet
ralpåchter knows our constitution in Germany
No, and speaks like a Frenchman. Who did it?
told him that it was in the interest of our princes
He dares to join the papacy! Ger
Quite the opposite. To their appanaged broth
and princes, whom they can obtain anyway,
and those who do not receive large allowances,
to have to make do with less, respectable
Providing supplies should govern our government.
de Fürsten ihre geistliche Landeshauptheit, ihre Episeo≠
pal rights and other great advantages that they
Protestantism grants, let it go! How
The Frenchman knew our German fur≠
sten! Certainly the mixed one in the French style un≠

u 2 ſere
Vie de Mr. Turgot. Paris 1786. v.

492 Secret Proselytizers,

His princes with his princes, and our Marg≠
Counts with fine marquises! Can one imagine something?

wretched thinking? q Who told him that our
Princes, once they are Catholic, too
to force their subjects to convert to the faith
len? What our princes cannot do, will
They certainly wouldn't want that. In doing so, their
Honor is far too compromised. As some un:

Our princes became Catholic in former times.

the; but their limitations in such cases,
their displayed reversals, and the one in such
States not shaken by protest movements proves

also in this piece — that we Germans —
The Frenchmen had legs. The enemy says to the
Conclusion that the things presented by Bier,
every thoughtful person has a striking reason to
to consider. Yes, certainly,
and the best consideration that every thinking person
The danger he can cause is that he notices it, ice
an apocalyptic thinker, and one our constitution has
unknown Frenchmen, his materialism
not even brought into play when Mr. Bie⸗
sters and his associates' predecessors and unexpected⸗
No witnesses were put forward. Now judge.
ter audience! | |
Igkn der fuͤnften ſich aus Spandau herſthrei⸗
The news will tell that the Catholics
in this place, to whom what is necessary has already been provided
have been, and have been since the time of King Frederick William.
Drich Wilhelms on the plain in front of the fortress
neither a Catholic church nor a Lutheran church
City church, namely St. Maurice's Church, 1784.
Use of their God's service for the regiment
demands that the commander there already for that
had been won, and were looking towards Bernau and
| . v in

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and means allegedly used for this purpose. 293

practiced in the cities of Brandenburg and Pomerania
Tolerance was invoked, but that Inspector Schulz

Spandau immediately rejected this request,
and that the Supreme Consistory also includes the Catholics
Their request was met with dismissal. — For the Ders
The spread of Catholicism probably proves this.
The whole message says nothing; however, it does prove what
Not a single person has doubted that
The Catholics in Spandau fared like everyone else.
People who always want more than they can give
already have. This is characteristic of every religious party;
and the Catholics will certainly also find themselves among those who are generally
My illness is not free. Not far from Frank.
The New Reformed have their own church; they
They also demanded one in the city, but they were told
a place for it, but they wanted another one
better. But one has therefore to the Reformed
Frankfurt was not blamed, not even with
The right to blame can cause it to spread.
ten sought. — That's how people are in general.
Make it happen! This whole message proves too much.
and too little! 3

The sixth one allegedly came from Breslau |

The message of the strange one alone from 3280
Upper existing secret ducats: Society
I'm passing through Silesia here. But I will
in the section on secret societies at
The opportunity for the cruisers to discuss it further.
Mr. Beaster added another message to this message.

an addition) by, which is not exactly a new development⸗

Contains covers of secret proselytizing,
but still, because of some of the things that appear in it
Statements that I will not ignore

) Page 411.

3 *

can. First, Mr. Biester says that all of the above

News (excluding the last article)
from a very credible man he knew⸗

have been sent to nern, which almost all also
as scholars and writers of German
The audience is valued. This latter point is intended to...
Essays have some value. But is it a
such an audience, the submitters of these articles
as a scholar and writer, as the
that is, that Mr. Beaster is at his up
Sentences often thought, and that to him and fine attachments≠
Gladly applauded; so certainly is the value
that sender as a scholar and writer:
Commonly low. Because the audience that...
Mr. Biester and his associates in their essays
thought it must consist of straw heads, which
one a juggling act of the crudest kind, of which
our century has yet to find an example, format
chen, and that one as a dancing bear on a rope
could lead around. Writer of a so-called
Valued by the public, they are of no value.
The audience, Mr. Beast and his guests
Anyone who could applaud the crowd must certainly have been
Publis, gifted with very limited insights
kum syon, which was not even able to, the
manifold and striking ignorance, which elen≠
the evidence, which is frequent and obvious
Contradictions, blatant untruths, the
deliberate machinations and sophistry, which
truly pasquillant episodes, and hamish

Suspicions of the most upright people, fo

soon they contradicted each other, revealing their obvious bias,
and those harmful to the whole religion, but among
the larva of zeal for Protestantism
stuck, but enough visible intentions that Mr. 12

ed

and means allegedly used for this purpose. 295:

ster and fine helpers often come to debt

men let, to see. And scholars and scripture≠
actors who are performed by such an audience, which has a
Beasts, fine letter-turners, postmen and others
Associates can be applauded, are valued, are
of little value. The whole great predicate,
what Mr. Biester said to the authors of the document delivered here≠

The five pieces enclosed are therefore nothing. But Mr.
Beaster tells us here that he knows the men who

He sent him these messages. So he knows

also the author of the second one from Pomerania
allegedly originating essay, and must, if

He is an honest man and not a wicked bastard.
quillant is, who only aims to achieve through blunt
Rumours that the king's subjects spread among each other
to make thoughtful, to make this man famous,

so that he could thoroughly prove his claim, and

the authorities are enabled to act precisely according to

to inquire of the enlightened ones in Berlin which
harmful principles against Protestantism;
to scatter, and the Protestant church in the koͤ⸗
to secretly undermine individual states
should. 2 N
Mr. Beaster continues: Your communication
Hopefully, this will not seem unimportant, since they
one for the Protestant religion, for the
Freedom of thought and highest priority for human happiness⸗
concern a physical object which is still from

some, simply out of ignorance of those who belong here

Aging and new facts are misunderstood. — Ges
white beautiful words, Protestant religion,
Freedom of thought, human happiness! And were he
truly the real intention of the Berlin Monthly
writers who value these important goods against
To protect against dangers; thus they deserved thanks. But

T4 was

as Meisner already once said on the occasion of
Bookseller Weygands said that one could probably add
would have to see if the hand that offers us something,
even on the body of an honest man
(is located), this also applies here to a certain extent.
one. Because Protestant religion, free from thought⸗
Heath, human happiness will be presented to us upwards⸗

balten, and what they think they're trying to pass off as ours is,
Instead of Protestant religion, the pure Deis≈
mus, instead of freedom of thought, free spirit, instead
Human happiness, that which these gentlemen call happiness
we consider it our greatest misfortune≈
nen, namely the snatching away of Christianity. Here≈
I already have one of those, I'd love to have them too @ Ia Helvetius
to try to reject this from oneself, from the month≈
sʿschrift sʿelbst im vorn die auffälligdst und ů̊ber≈
most compelling evidence has been provided. — Simply from
Ignorance of the old and new belonging here
Facta, says Mr. Biester, this object will
misunderstood. What an old thing ignorance can be!
clever, important, knowledgeable appearance to ge≈
Ben knows. The old facts, and one part

the newer ones, which Mr. Beaster and associates fo mů̊h≈

fam zus�aumengeżppelt haben, waren jedermann
long known; and the other part of the newer
Some of the facts were unproven claims.
partly in itself incredibly unimportant tale≈
chen, chimeras and anecdotes from the peppered
The briefcase of a traveling anecdote hunter. And
Now it is said that the notification of the beer delivered
Hopefully, these five sentences will not be unimportant.
They appear. What is important in them? To whom do they belong?

) S. Literature and Ethnology, November 1786. Page
77 “ 5 rn

be things, women's slaps, horror prophecy≈
Signs of an apocalyptic thinker, watchmen's voices
Germans don't even know our constitution≈
The French, who seem important, will be the≈
We find certain pieces important. But none with our lat
ge and constitution of a well-known man who thinks and
can think about it! | | 1
Everything that Mr. Beaster said in this addendum
still touched, when he first saw him, as he was before
admits to being from an unknown person from Breslau≈
skillful novel, according to which in a very modest .
ßigen Anštänge, wenn man von 1400, 00 Ein;
residents of Silesia, only 900,000 people at
withdraws women and children from the remaining
500,00 people 22,963 are located there,
who belong to the ancient secret society 33 You≈

eaten can give, furthermore, what he said about others
men, and touching with Jesuit influence
Societies and especially of the Gold and Rose
senkreuzers brings up, and finally, what he says about me
with the foregoing already sufficient
known cheekiness says where he is as a new faith⸗
Bens⸗Inquisitor is bold and shameless enough to tell me
as if before what he and his disguised
German accomplices arbitrarily brought shame upon themselves
The Inquisition tower, built in the 19th century, is a prime example of this.
I will omit the question of demanding a federal sentence here, because I
these beastly tales and scandalous stories have their own, be⸗
I have dedicated special articles to this topic. What I've only mentioned here...
What I should also mention is that Mr. Biester is against the
IBM and fine comforts in the Schloizers
State report to defend against accusation
wants governments not to be influenced by him⸗
call find, to go through a kind of state inquisitorial process⸗
tion or even from a the
| Miss⸗

to eliminate abuses of secret societies).
Freylich has Mr. Biester and his associates
not to the magistrate of the Imperial City of Augsburg
turned, and the same to a commission over
the upright Mr. Doctor Urlsperger⸗
demanded; voluntarily they did not have before the magistrate
Nuremberg a judicial denunciation against
Submitted to Mr. Deacon Dreykorn; voluntarily ha⸗
Ben fie not Mr. Preacher Lavater at the Res
Publicly, Zurich formally prosecuted them; voluntarily they
not publicly at the Lord Landgrave of Hesse⸗
sen⸗Darmstadt High Princely Lieutenant and the bifis
a denunciation against the princely minister
I entered; of course they took good care of themselves.
a Berliner, as a Rosicrucian and participant⸗
more Jesuit plan at any forum of the
to accuse the king; they must have seen beforehand,
that they would be shamefully abducted in all these places⸗
will be expelled, since all these authorities expel their people

know themselves better than to learn about them only from others.

60, go and 100 miles away Zion's wake⸗
They were allowed to get to know each other and learn: They could with
Reasons to worry that these authorities are acting because of

to complain to the monarch about their intrusiveness
and would like to ask the librarian Beast to be put in the
Library, Mr. Gedike to his school, Mr.
To refer Wikolai to a fine bookshop, and
If they didn't have enough to do there, they could give them a

to give other good handiwork so that they can help us

subjects of foreign rulers left in peace, not the
disturbed public order, and foreign authorities with
their denunciations harassed them. Literally on=
So they didn't call the governments.

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*) Page 45%

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and means allegedly used for this purpose. 299

They had another one, for their safety, but also
bāmāſchern, and anyone who still has a feeling, abs
A more daunting path. What they actually discover
neither conceived in her own mind, nor in her=
had hatched from corrupt hearts, as in
Mr. Dr. Urlsperger and Mr. Lavater in part,
or what they heard from Deacon Seidel at the Se=
baldskirche zu Nürnberg zur moralischen Vergnus=
tung of his fellow official, Mr. Dreykorn,
or whoever else may have been his accuser, or
from disguised malicious people, as is the case with me
happened, and how it happened on several occasions=
ten made, sent, they hit the open
They looked at each other, and in this way sought their true purpose.
Chis, invented to undermine Christianity
tales of crypto-Catholicism and proselytes
to support the machinations, and foreign men who
to have respect and love in their places, and also
partly valued abroad, the world
and make their fellow citizens suspicious. Wah=
re moral poison mixing, and thus far dangerous=
more terrible and abhorrent than a public, free attack

before the authorities! We were now in all these places

the authorities were not more insightful or better-minded.
would have been different in every place.
As an Inquisition? Not directly, but certainly
indirectly, and in an even more malicious and cunning way=
Gere Weisen are from Mr. Beasts and his conspirators.
The governments have been called upon to take action, and
which they report to the Schloizerian state
The accusation made is a disgrace to our times.
Unfortunately, it's all too well-founded. Inquisition, which may
a Venetian state inquisition, or a spa=
Being a niche religious inquisition always remains Ine

quiſition, and those who cause it, aa |

*

a monstrosity of humanity, for which every cheapskate deserves credit.

dern must. And this wretched trade, which Mr.
Diester has now gone unpunished for several years.
He names what he drove so mildly that he says: one
I only have, as every reader will see for themselves, merely
the good, carefree members of the secret society
companies themselves should be warned, and in the event of a general
a danger to every thinking citizen=
want to draw attention to it. But I think that
through these smooth words and hypocritical pronouncements=
performing the ugliest trade that anyone could possibly do
can drive, so that no one is misled or blinded=
I will let the matter unfold in its true form.
to see. Such plastering and over-=
Paint jobs can't mislead anyone: the wrong one
The player also calls this dishonorable craft "corri-"
ger la fortune, die Buhlsschwester ihre Liederlichkei=
ten and excesses, gallantry, the Arabic
robbers fine street robbery profit from God

bescared. No vice wants to be associated with fine, true,

but always using a milder name
It may not please Mr. Beast either,
that he and his fine associates were taken to the castle⸗
zerſschen Staatsanzeigen zum Burst gelegen, ſie håt⸗
governments to a kind of chastity⸗
Mission against the abuses of the secret
Societies were urged. But where has a butt ever been?
lizeylieutenant in Paris, or a chastity⸗
commissioner in Vienna, so after suspicious places
and dealings inquired about, as by Mr. Beasts and
fine helpers after spiritual immorality, which are
Protesters with the so-called Great Babylonian flag⸗
driven from the apocalypse, he is full, into

Has he been led astray? Certainly, he's very angry about it.

will be given to him, in order to give him what others have already given him⸗

a

U

an honorary title of an inquisitor and general

Police lieutenants of the faith right to this
No! The only thing I can think of here with this piece is...
Mr. Beaster's still draws the reader's attention

What I have to do is this: that he is from Mr. D. Sem

ler, after many reverences, at which he nevertheless
does not forget to thank him for his current recommendation
to add a stain to Theosophy and Alchemy⸗
throw, says: Mr. Semler has shown that the

a very seductive Christian larva, which it (the

Rosicrucians) everywhere undertake, and the
pre-emptive connection against the terrible
imagined naturalism, only larva and buttocks⸗
"Panz are used to conceal domineering plans."
Why doesn't Mr. Beaster simply say against

Naturalism; why does it characterize this
fo: against the terribly imagined Naturalis≈
Must? What does he do differently than the Na?
accept turalistery, and those who oppose the≈
to rebel themselves, to blame, they confronted him
It seems terrible, since he isn't terrible? He
Does beer make it so, like a fine letter writer in January?
nerstůck 178 , which is also said of the Free Spirits

begged that one should learn from them such horrible and frightful things≈

I have imaginary ideas. Can one expect nature to:
religious figures who attribute all effects to divine revelation
of superstition, priestly fraud, or officialdom

Issue an order to put the rabble in chains.

Keep all prophecies, miracles, and secrets
denying the faith, too terrible an idea≈
lungs make, if only they are true and well-founded?
and that they are this is in the writings of the Sob≈
bes, Tindals, Collins, Chubb, Morgans and
no ande
*
Page 46. | z —

and allegedly the means used for this purpose. 0

other completely during the day. Mr. Beast must
imagine an audience that is just as ignorant
as he is himself, otherwise it's impossible that he could do something like that.
could write whatever came to mind during the day. But how exactly?
Everything he said earlier applies to him and
Fine helpers! Because that's exactly what he got from the Ro≈
senkreuzers, whom I do not know and do not defend≈
gen will, says, applies completely to the month:
writers; the seductive (Protestant)
Christian larva, which they everywhere before≈
take, and the pre-mirrored connection
the Catholics, and those who proclaim Catholicism≈
lich supporting protesters against the prote≈
The static church finds only masks and bogeymen.
deistic and naturalistic planes to improve≈
Gen! So much for the May piece, the monthly column.

The Julius piece from the year 1786. of the Mo⸗
natsschrift delivers another anonymous contribution
about secret societies in Protestantism
Germany. But since this shameful pasque,
Which Doctor Beast and the Head Waiter: Eonfiftorials
Math Gedike attacked me, and which
which also motivated me to finally use them as kalnmnianten and
To sue defamers before their authorities, not
both the alleged secret proselytizing,
than me, the Rosicrucians, and Mr. von
As for Gugomos; so I will refrain from mentioning this.
to deal with the articles specifically intended for this purpose.
Among the ten pieces of the August piece,
The monthly journal of 1786 contains six articles, which are in
to strike this matter; but they are, if one
the first one, which was from the Count of Herz⸗
mountain touches, excludes, of little importance.
In the first one, the W...
dem

and allegedly the means used for this purpose. 20

The reader has already had enough of these bold claims.
are known for their ignorance, of which insight⸗
The full Count von Herzberg was rightly shown⸗
They had claimed that the Pope
not a single fine, unique claim returned⸗
take, and from the all printed in Rome in 1782⸗
common state calendar (certainly a splendid Do⸗
(comment!) demonstrated that the Pope would still be in the year
1782. no king of Prussia was recognized.
be"). The Minister Count von Zerzberg
shows, however, that not only after the year 1782
the current Pope Pius 77. 1784 in a
the brief issued to the Bishop of Culm, the Prussian⸗
formally recognized the royal title, and alfe
Clement XI protested against this in 1701.
withdrawn, but that already in 1772 the Swiss
King Clement AV bestowed the title Supreme upon the king
mus Horussiae Dominator, and even Benedict
XIV. in the years 1748 and 1758 the same the
Title Monarcha Pruſſiae, Elector Brandenburgi,
Royal Souverain, Regia Majestas Boruſſiae ges
give, and that times are changing a lot**).
The monthly writers can therefore, as they otherwise
always used to doing things where they even probably have something
presently happening, so that it proves that it
happened 200 years ago, in this case from
what Clement XI did in 1701, to reduce the amount of money needed.

to prove that it still happens now, even though they even
apparently through the mutual behavior Be⸗
Benedict XIV and Pius VI are refuted. Wu⸗
If they did not know these circumstances, they spoke of Din
those they did not understand, about whom they also
Monthly map 1785. Page 453. a

**) Monthly Journal August 1786, page 104 ff. 5

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They shouldn't have been so precocious as to declaim; they knew.
But they hid themselves; thus they acted wickedly.
There is no middle ground. – What now?
Mr. Beast against all this? Perhaps that the⸗
that was the learned minister of Benedict XIV.
Clement XIV and Pius VI had said, un⸗

rounded off, or formally cancelled again? No;

a bowl of garrulous declamation, and then
He chews his cud with many references against the Mi⸗
nister and the king, which was already the follower of the
Akatbolikus von der von Clemens XI. 1701 gemach⸗
ten protestation had said, and that in the state⸗
The calendar of Rome in 1785 no longer included the Kingdom.
still the Duchy of Prussia, still the Electorates⸗
thum Brandenburg ſtehet. – But which ver⸗
regular readers, will, when he sees this state calendar⸗
the one with which Mr. Count von Herzberg of
Benedict XIV, Clement XIV and Pius VI.
says, ſuſammenbäft, not from this but rather the verse
to draw the logical conclusion that the Roman calendar
dermacher bey dem Verzeichiß der hohen Håis,
to follow in the footsteps of his predecessors in the calendar
blindly directed? Everything one knows about Pius VI (Mr.
Beasts may forgive me for doing this;
I assume something of the Antichrist in the West, ba:
ben ſich doch wohl die Monatsschriftsteller des Anti⸗
(Christ's in the Orient accepted!) can be a burden,
Is this that he is concerned about the calendar maker in Rome?
not concerned enough that he gave the king his
The correct title was not given. Mr. Beaster is acting
now, quite certainly, as an eighth Lutheran in this matter;
For Luther also said to those of Orlamünde:
You are swarmers! You have made me an enemy!
letter (written; for you give me my right⸗

ten titles not! — But here I am = —

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and means allegedly used for this purpose. 305

Tichrist apologizes in the Oceident. The best and

Even the most attentive authorities often let slip a little something.
The Seribler. After all, in Berlin, despite everything, it has been...
active attention and good organization of the
could not prevent the Prussian government from doing that
Monthly writers insulted princes and nobility,
insulted those princely rabble and this brood of nobility;
This also attracted the attention of the Pope, who
in his pontifical distress he has more to do
Ben may be more interested in the calendars than in worrying about them,
can easily miss that from the Roman calendar≠
still use the old title of the House of Brandens
The castle was retained. So little did the magistrate
to Frankfurth is responsible for this, if Mr. Joh.
Michael Ahler, Mathematician, in the fine courtyard: and
Calendar attached register of the highest
and high power levels, some crude blunders
That makes, so little can this old calendar sin do.
with the sentiments now expressed by the Pope
against the Royal House, the same so highly charged≠
(not to be!) — Mr. Beaster is still leading us
| a

4) The end of this calendar: Schnigerd is in December
1786. the monthly journal, p. 513 ff., indicated where Mr.
von Dohm, from the mouth of the papal nuncio
Monsignor Pacca, the lack of oversight over things
of this kind in Rome, and the incredible incorrectness

cites the calendar of that time, and the correct sentence
pointed out that errors of this kind can now only be made from
Negligence could be committed in Rome. And yet
Can Mr. Beaster curb his self-righteousness and his unqualified opinion?

Don't let the wiggles fall by the wayside. For in the March play 1787, p. 301
He says the Roman court no longer seems to be like that.
to act according to perfectly strict logic in order to achieve his
Claim to infallibility, to be prevented from doing so, e.g.
to correct obvious mistakes, if time and circumstances allow.

u rath⸗

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306 Secret Proselytizing,

a new fact, namely that in 1782 from
On the papal side, the protestation of Innocent X.
The West Prussian Peace was reiterated,
when one was dealing with the Roman court of King Prussia⸗
on the certain side because of the archbishop's diocesan rights
von Colln over the Elevis lands negotiation
customary, and in doing so, based on the West Prussian
"Peace is called for." What such papal pros
It is well known that testing stations are valid in our times. Who
that he can't laugh about it with any of the publicists, well
He is free to weep over it. Benedict
XIV. also caused a great outcry of protest in 1755⸗
ben to all archbishops and bishops against the Re⸗

Capitals issued by the deceased Landgrave of

Heffen: Caffel as hereditary prince to his fine subjects
Upholding the Protestant religion against⸗
Ben had”); but this long letter of protest
It served no purpose other than to maintain the registries
more to be with a sheet of Italian paper:
richer. Mr. Beaster, however, should be ashamed.
to only think of this matter from afar, since that
Behavior of the chapter on Sanct Victor in Xan⸗
ten, and the Elector of Cologne against the Reformation
mirten to Xanten *) these two so much honor

might,

It is advisable to make this clear. He still claims that because of this.
against the Lord Count of Herzberg and Lord of

Dohm, that such errors are not uncommon in modern times
committed through mere negligence, and that their
The current improvement is merely a temporary fix. Who wants to?

Don't laugh about it, and at the same time, tell this man about it.

Do you sincerely regret his stubbornness?
0) Page 119. z
∗ S. Winkler's Anecdota Hift. Ecclef, St. 4.
Tur) S. Julius 1786. Page 517 ff.

and means allegedly used for this purpose. | 307

does, as his intolerant sentiments against the
Catholics, to whom he and his followers had turned through
She also wants to incite others with her noisy outcry.
ten, to his and our centuries' shame
suffice. But enough of this rant, since
these two pieces of the monthly journal not particularly⸗
who are involved in proselytizing.

The fifth essay in this piece contains a
a so-called fraternal appeal to the superiors
of the well-known Freemason systems, and is the
Submitted to the publishers by an anonymous person
"been". As for my person, the author
of the book on the whole of Freemasonry, which
Letters of St. Nicaise and, in general, the Frey-
As far as the Masonic order is concerned in this pasquill, whose verse
Fasser is even throwing around Boͤsrwichter,
and which one here from Mr. Biester and Mr. Gedike
If he is attacked, then all of this should be under his control.
particular items its adequate handling
find. I'm only talking about the few things here,
what is here, but very clumsily, from the alleged
Proselytizing occurs. And then he says
Disguised senders: With astonishment and justification
Every honest German Protestant hears about the unwillingness of the situation.
Standing from the great strides that a brood
made by unknown superiors of the order, in the
despicable intentions led us into the bosom of
to return to the Roman Church). Who should
not to be confused by this bold and cheeky claim
drive together and think that 3 is a bad thing⸗
a malicious plan devised, the Prote⸗
stanten in den 1 romanes kirche zurück⸗

2 to⸗

) Page 147 ff. August 1788,
1 page ie i

leading to this work being unknown to certain
ten superiors are directed so that one can even do the
Freemasons≈ Order mis need that already effective≈
Would significant steps have been taken towards this goal?
The tefer, who only reads, and whose thing it
is not to examine the whole thing precisely and thoroughly≈
If he searches for such a declamation, a
reads one outrageous claim after another,
finally deceived, outwitted, and ultimately lost.
brought to believe the whole Chimaera, and every
a new repetition of the same, which also indicated the intention
This can be seen as a new confirmation. Also
This anonymous person does nothing but what the
- Monthly newsletter from the secret proselytesma≈
Cherey, her supposedly great progress, and
the means that one supposedly uses for this purpose
should be repeated, and proven true and established
to presuppose, and then, as one should know from ſol≈
can expect from such people, with offspring, nothing≈
Dignities and intrigues, enemies healthy≈
of reason and enlightenment, and Bo̊ſewich≈
to throw around. Whether the books really are,
which he cites as births of pupils and Af≈
the allegedly unknown superiors were rightly
can be viewed, and thus contribute to the predetermined
secret proselytizing efforts?
will then show itself if I examine this matter myself≈

- will be. Whether his prayer leaders, who first went to their
Those Chimeras invented with criminal intent, their pre-≈
give of secret proselytizing, their fort≈
Having proven themselves through steps and means, everyone will
impartial reader, who through the noise of the
Pſeudo-Protestant Zion Guards deafened,
his thinking and judgment abilities still
has not lost, already from this whole ä

| it

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can judge, and what follows will change him even more.
rather, enable them to do so. Enough that the
The sender of this piece presents himself as a mere follower.
better shows, quite like the mischievous boy,
he, when he sees others of his kind as honest
A man walking down his street, cursing, and with
Koth throws at her, also runs towards her, and with⸗
shouts and throws things. | |
I now come to the ninth essay in
this piece, which also comes from an anonymous author⸗
stirs, and has the inscription: Believed Inclination
of the Protestants to Catholicism). Since
this tendency among Protestants towards their goose
The situation can arise very easily on its own, must
that they were taught to them from the outside by others,
and this essay therefore already belongs to this group⸗
viewpoint on the subject I am discussing here,
namely for secret proselytizing. But he
Does it belong here more because of others in the same place?
occurring circumstances. I will advise the author.
Follow each step one by one, and hopefully it will
even beer the reader not little evidence of the elen⸗
the closing style of the monthly writers, their un⸗
honest course, and their unforgivable ignorance⸗
s�enheit in the field into which she s�ich s�id so unvors�ich⸗
have let in, encounter. The author
says right at the beginning: In the intention of the truly⸗
His inclination towards Catholicism is as much as
It is now probably clear that 1) on the one hand many
Catholics, and partly in a very secret way
They are proselyt hunters. Here we meet the Mo⸗
writers are back on their old ways,
that they their dreams, their unproven tharfachen,
U 3 ent⸗

*) Page 183 ff. August 1786. 28

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V.

either from themselves or from others (because
Who can stand behind anonymous essays?
whether Mr. Biester and Gedike themselves did not draft the document⸗

Those who are of this, themselves, as if from strangers
Look, praise, and encourage further progress, and

to play the trick on the audience, as if it happened≠

(Is all this from others?) as realities and
to praise thoroughly proven facts in order to
to throw sand in the eyes of the public, and
the one who either cannot judge, or cheats

That is enough, the judgment of others before one's own.
to attract him, to bring him to the point where he thinks: it may

but there must be some truth to the matter,
Maybe I just don't see it right; here it is again.
Someone who says it's like this! — That the Catholics≠
are at all inclined to attempt other things
to convince them of their religious opinions is
There is absolutely no doubt about it. We know that.
everyone knew it long ago, without us even mentioning it.
which would have been needed for the monthly writer. That
They have common ground with all religious parties. The
Protesters are no less exempt from this than
the Jew and the Muslim, yes, even the Nas
Turalist and Deist want to convert. To this end, he writes
his denials of supernaturalism, his
Praise of the pure religion of reason, and what
he knows how to continue. Everyone has their own way of saying "Mey".
Nungen for the best, and will, it may be out of vanity≠
either received out of love for humanity or out of love for humanity, also other≠
to win over people to his opinions. This can be the
Don't be surprised by the monthly writers. Do they want to
but even that others also have their Chimaera from the crypt≠

to believe in Catholicism and proselytizing

They would fall, and will probably become quite evil if one [was]
not be converted to their infatuation 9
a un

and means allegedly used for this purpose. 311

and make those who raise objections to them
to accuse, suspicious. Raise up the pure

Deism, their creed. Why?
Certainly not that he deserves to be treated as he deserves,
abhor; but rather that one should free oneself from the yoke of Christ.
I shake off my superstitions, and
convert them to the enlightened religion of reason. And they
declare it a harmful opinion that the
Christians opposed the freethinkers, of whom one
so great ideas make, as against common
Business enemies had to unite. — That the
Catholics more than many other religious parties
always been inclined to proselytize,
is also one that everyone knows, and not to us
first by the new watchmen on the pinnacle of Zion,
and the famous traveling bookseller, Mr.
Friedrich Wikolai discovered truth in Berlin.
This is perfectly in accordance with the principles of their church.
According to them. They are more so than the Greek Church.
They find it more than the protesters. They are. it.
more than the Jews, who, although a far higher
Opinion on their spiritual advantages as the vös.
mixed Christians have, but under deep pressure
Christians must not dare to do so, so that they
to reach out. But they are no more than the Mu≠
Hammedans, like anyone who has visited the Orient and
Muhammadanism after all saws and opera
The rations of Islam are well known.
is. They are no more than naturalism.
Anyone who cannot be convinced of this should only read...
the scandalous Christians who in our times oppose the
Christianity has emerged, not from older generations
Just talk to him once, and he will find that the name
a heretical spirit that oppresses all other parties
degraded, and rises above everything, in densel≠
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Ben rules, which one only. Ben old Catholic Con
One can encounter preachers in trovation. Whoever is dissuaded from this
If you cannot be convinced, just look at the tragedy.
which is performed before our eyes, where scripture
steller, who are not ashamed to be followers of
to profess pure deism where their gonves
Nienz requires one to get into the garment so well.
Testific Zionist guardians hide away, as only in≈
more a Chinese Jesuit the clothing of a man≈
could attract anyone who opposed them≈
sets, makes suspicious, so that all tongues and
Hands become paralyzed, something against them and their
to write a hypothesis; and if Pe is not the same
formally and publicly call on governments to
but certainly persecute as severely as ever before from fpanis
This can happen to the inquisitors by means of
their suspicions about lawful them
and their followers, disliked people, Inquisito≈
They prepared them, the omission of which does not affect them, fons
to attribute solely to the wisdom of the authorities
is. — That therefore the Catholics are to be converted
Others are inclined to find, like all religious parties,
and that they more than many other religious parties≈
who have always been inclined to do so, is, although that
we only learned it from the monthly writers≈
ten, undeniable truth. Will the ver≈
Fasser is only claiming this when he says that
On one side, many Catholics, and on the other hand, many Catholics.
Partly in a very secret way, proselyte hunters
are; so he is right. But then he gave us
I don't know anything new has been announced, nothing that's happening now.
especially to put the protesters in their armor,
and should make them particularly aware of nothing,
which they now more than before, and because of the Ka≈
tholics more than because of the Deisten and Natu≈
N „ rali≈
F.

and means allegedly used for this purpose. 313

This could worry radicals. But that's what he wants to avoid.

The author is not the author. The monthly magazine is intended to be a men's magazine.
have given some of the most striking examples,
She must have told us things that we haven't heard before.

He didn't know; things that were far from the protesters' minds.

more terrible and dangerous than anything they
s�ich formerly always had verse to the Catholics⸗
ben may, and that they are currently still far great⸗
more zealous and dangerous proselytizers,
or to express my low opinion of the author⸗
to operate, proselyte hunters find, as before⸗
times. This should now be clear, it should be through this,
what Mr. Biester and Gedike, their followers,
Mail-postmen and postmen, and under what circumstances
ſstalten their consorts may otherwise appear, of which
have said, so proven that no one knows
is subject to doubt. But here the
The audience, in turn, according to their already well-known
Art, a deceptive work, so artificial as it
The most skillful juggler can only ever do this by
when a new anonymous character is presented to the public,
who took their lack of evidence as established truth
spends. Of all this, however, what the month's
What writers should have done, is nothing green⸗
det, and the anonymous person appearing here is the same⸗
like one who has been told by false miracle workers⸗
The purpose is to cry out miracles! Miracles!
so that the gathered and gawking mob
deafened by the many voices, to faith
will be swept away by the alleged miracle. It
It's true, the monthly writers have given the Pur
blikum eine Menze Sachen erzählt, ſie haben ſich
from all angles and corners the wonderful tales⸗
Let them carry it out, no gossip, no
Franbaaſenmärchen, 0 cricket

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too bad for them; if only they believed
could, she would, only furnish something, to their
Intentions can serve, so they have such ones on:
taken, and the audience with decorum
Importantly, it was once again emphasized. That was over.
tasty and unproven by some of the same ha⸗

I have already demonstrated this, and will do so subsequently.

do even more. However, they have with all their
Stories and scandalous tales not yet proven≠
that Catholics now have larger proselyte numbers≠
ge than before, and it on a very secret

rt find. It is true, you traveling postman.
asked us about secret missionaries who were in the empire,
sneaking around in Swabia and on the Rhine—
If you follow, tell me. If that were proven, what stuff?
However, it is of still ongoing very angele≠
Gene secret proselytizing. Alone instead

To prove it, he asked us to head north,

to seek out those disguised missionaries.
He talked about all the secret machinations,
which were used to seduce the protesters
will be. But it is merely speculative, and also
not a single fact has been presented, by
to whom these machinations were carried out and which pros
The test was thus won. It has been said that
Seminars for the conversion of Protestants
det, and us thereby half news for whole,
and old things served up for new ones, yes, that from the Emperor there≠
mals als über von Herrn Nikolai und Siester

so loud was the cry, his destruction already so near≠

7

be, and now truly lifted by the Emperor Ser
minarium in Linz, whose introduction to religion≠
cashier beaten, so important and dangerous before—
as if it were still the saddest Apo≠
...among the protesters. One has

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and means allegedly used for this purpose. 31

They spoke of Jesuits and secret societies,
and with a more than Kabbalistic interpretation≠ and

Decipher art from the same secret Catholics⸗
mus and spread of Catholic principles⸗

I tried to tuck the horns in; but as I have already partly said

I have shown, and will show much more, nothing
Herwiesen. A fairy tale has been told of a woman from
beynahe 23, 000 Menschen bešönden, und zum
Society active on behalf of the papacy in Silesia

Society written into the world, so bold and

It's outrageous that even the monthly writers themselves
felt that they would be accused of the biggest lie,
and therefore appointed to the same, they did not want to be there⸗
to stand for; but from this the Prussian state
important because of the stated money smuggling⸗

There is nothing in society for the benefit of the papacy –

proven. It has been proven without the slightest proof,
the current tolerant sentiments of the Ka⸗
tholiken explained as deception words and lures
and the Emperor's Edict of Tolerance already in the beginning
beginning of the year 1783, from his power,
since it still exists today, and from which
sublime philanthropist against all machinations
the adversaries are powerfully preserved, and daily⸗

Several benefits were bestowed upon the Protestants.
spreads. Mr. Beast, if one pressed him,
how cheap it was that he should say everything, to deal with it
apologizes for only telling a story with gaps and

could provide fragments, but which still contain the pure

blikum should be considered a whole. Mr. Beast
has, when he faces the realities of the dangerous
Proselytizing should prove that one should focus on it.
call that it be possible; where of present
When it came to tiger proselytizing, he told us
As a reference to the present! in long ago verse
gan

916 Secret Proſelptenmachetey,

gone, yes, already over 200 years away ⸗
ten gefůbret: ja Hr. Biester hat ſich ſogar, bey
his evidence for the secret prosecution

tenmacherey, real false interpretations of the
the places he attracted, and the cheekiest
To be guilty of spreading falsehoods. One
in January 1785, a novel by a
Deacon of the world presented to the secret Ma⸗
Chinese nations for the benefit of Catholicism through this
to prove, so clumsily invented, as if only one he⸗

can be found, and in all urgent cases⸗

The monthly writers never made demands there.
to be brought, to preserve this legend⸗
He was asked to speak to a Protestant God.
taught a fourth-class Jesuit who

to be used for missions, made possible by this.

under all circumstances even physically impossible
was, as I later, where I witnessed this malicious disgrace⸗
who wants to bring fairy tales to light, to convincingly demonstrate
I will. They asked – but what good is all this to me?
Are you already calculating the negster here? Read, audience, and
if you still want to use your judgment,
and the Berlin Zion Guards haven't told you yet
their Inquisition torch burned out their eyes⸗
Ben, judge for yourself whether it is true what the
Author of this essay, right in the beginning

Fange says? Rather, everyone will be unbiased.

Man must confess that from the monthly magazine⸗
stellers, the proselyte mass they have specified⸗
cheren not proven, but such a Gordonia⸗

de, or Biestriade is, and that, if one the

can judge Catholics according to their attitudes,
which they are currently using against the protesters

begin, the proselyte-making spirit is very much with them
has fallen into decline. Because tolerance and 15
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and means allegedly used for this purpose. 317.

Selyte-makers are neighbors who are impossible to deal with.
can stay home together for a long time.
The sender goes on to say that it's been fine so far.
Clearly, 2) on the other side there are many protesters⸗
stanten, and partly for very strange reasons⸗
those who lean towards the Roman church. If
To lean towards Catholicism means that the
Protestants, however, criticized the Roman Catholic Church for such a thing.
hold, which is wrong in very many of its teachings, with
burdened with much useless junk, with many problems
needs are fulfilled, and in all their parts a
Improvement in the spirit and sense of the Gospel
is very needy; but that she is not yet a
The Church is anti-Christian because, according to John, only the one who
An anti-Christian is one who denies that Jesus was Christ.
It has become clear that the Catholic
Christians do not find those who bear the sign of the
Thiers from the abyss to bear to himself, that a in
A Catholic raised according to the prejudices of his church,
who lives a godly life, and to Christ as his Redeemer
who turns, can be blessed just as well as a
Protestant, since everyone who fears God and justice
what he finds agreeable: that one sees the Catholics,
if they are equally weak, and in many parts
to err, yet must love as a brother; if that
The tendency of Protestants towards Catholicism
If it bites, then the author is absolutely right.
Thank God for such inclination towards the Ka⸗
tholicism, the spirit and meaning of the Evangelical
mås, who do not look to churches or sects,
but all of us as children of One God, as He⸗
Sole One Christ, we like Apollonian, Pauline,
To be Kephistic, to consider, means to think about something quite general.
My own has become among us. The polemics and

The heretics, like all fashions, enjoyed a fine evening -
u ben: only among those who are Protestantism
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The Deisten has the persecutioner and persecutor.

The spirit of spring has now set up its residence. Yes!

such inclination of the Protestants towards the Catholic Church
The author does not understand the church: for in it was⸗
nothing reprehensible, and therefore nothing to us
Something new has been said. It should lead to superstition.
ben, heresies, abuses of the Roman Church,
to the Pope and hierarchy, and how the rubrics
again may be called, a real inclination at
have crept in; and that this is really and
not fabricated, not merely conjecture, but
The undeniable truth is, should be from the month⸗
writing, which contains a lot of striking features⸗

Examples have been given until it is clear. —

But if someone else shows up here again right away;
It may be one of the editors of the monthly magazine
Yourself, or truly be someone else, and miracles!
Miracle! cries out; but that's not why it's true,
Rather, there is a double "us" in this assertion.
Truth. I have already stated this in the preceding text.
has shown that we protesters, after all our
literary, political and religious days us ins
further away from the Roman church. White
greater distance and closer inclination towards a
The matter, however, is surely connected in a broader sense.
The last contradiction. And assuming it were all true,
what the Berlin monthly writers and their con⸗
varieties of what is still among the protesters
a tremendous great inclination towards the marvelous and
Superstition has said, how could that be?
It is known that there is still a long way to go in terms of enlightenment among us.
has not come nearly as far as some had hoped.
wish; for the monkey, from whom
in the monthly magazine itself there is such a beautiful fable,
not yet the whole with the torch of enlightenment

8 “Forest

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Ad lit; what follows from that? Is it then

all inclination towards the marvelous, towards superstition,
to fanaticism, therefore inclination towards Catholicism⸗

Must? If the monthly writers don't—

were miserably ignorant, they would know that
an immense amount of what gives them their inclination to
Sense Catholicism, from very devout protestifiers, who were very far removed from the Roman Church
were removed, assumed is what I was talking about in
the following, since I am once condemned to do with

Little dwarfs in knowledge and giants in shouting to

to argue, to their shame and instruction enough
I will teach it. Even from the one of fo vies
len misuses already cleaned and the evan⸗

Gelish simplicity more approaching the Catholic Church

in the imperial states the Protestants
still a world away. Anyone who only knows both churches
to compare and contrast with each other

If it is, it is therefore already considered an untruth⸗

ben můͤssen, dass der Verfasser sayt, viele Prote⸗
The stalls leaned towards the Catholic church.
And what are the strange reasons, from which
Could this happen? — But it is supposed to
This tendency is now already clear from the monthly magazine.
ſein, es �in n n of them a lot of the striking⸗
Examples have been given that are not at all
To cast doubt on it further. The same old pattern again.

Because Caius tells a lie, and Titius runs up to him.
and says it is true, because he is either from Cajus

is duped, or in the lie his account
It is found; therefore it is true! Audience, what a
Your enlighteners are playing a trick on you! And

What a lot of examples do the Mo≠ have?

natural writers taught, who taught these at all Ders
ten self-refuting neons≠
gung

|

The postman didn't pretend either.

930 Secret Prosecution,
except for the Protestants' conversion to religious activism.
To sow doubt? It is true, the protesters in

In some Brandenburg cities, the Catholics

for a few hours a year their churches to God≠
testdienſte eingerå̊umt. Sind sie denn darum zum

Catholicism inclined? The Oberconsistory has

"This was well received: is therefore the Supreme Consistory
Are they inclined towards Catholicism? The canons of
St. Victor in Xanten, the Elector of Cologne ha≠
ben ein Gleich den Reformirten getach, an meh≠
In these places *) this is from Catholics to Protestants≠
They had practiced; did they therefore turn to Protestantism?
Inclined? The traveling anecdote collector in January.
178 5 the Mon. has told us that in not we≠

Some Protestant countries reject Catholicism from the

intrude in the most egregious way. But that his claim
tung true and not a chimera or even a bos≠
It's a complete fabrication, he didn't tell us that either.
a single example is appropriate: not a single one≠

proof that milder Catholicism, ge:
not to mention Catholicism of the worst kind, in
any Protestant country, in a city, yes
had only penetrated one village. Is it possible that...
that one relies on a claim that has not been proven at all⸗

bauptung of an unknown anecdote collector et⸗
What can be built? — Precisely this wandering letter⸗

Steller told us that it happened to quite a few
Protestant great men already too much ge⸗
lungs, their inclination towards Catholicism
to teach. But although our Protestant
It is not easy to count the great lords in Europe;

with

0 Schledehaus in Osnabrück. See Frankfurter Ri⸗
Stretto 1787 vom zoten Januar. ö ü

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and the means allegedly used for this purpose. Tsar

proved it with a single example. If he were...
an honest man and not a presumptuous foreman⸗
senſchånder, like the one who did that with the vote⸗
the excellent Princess of Anhalt-Dessau invented
and for blatant lies, Public: declared scandalous tale⸗
had he scattered his pretense, so he would have his pretense he⸗
must know. But since this did not happen, so
Is this a fine assertion, a cheeky prince-rascal?
Sches Pasquill. — This very letter writer says
also that it happens occasionally and especially in
Wealthy protesters and even Protestants
There are preachers who are supposed to be secretly Catholic.
But of all these, not a single example is of the

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to be consecrated⸗ But still they have

Monthly writer returns under all sorts of pretexts⸗
pulled, if they have this fairy tale — folk

len. — It is true, the monthly writers have

among the so-called secret societies
under the Order of Divine Providence, under the
Society for the "Promotion of Pure Doctrine, Mor

senkreuzers, Freemasons, and friends and bear

They want to find supporters of Catholicism. But their
Bewdeiſe můſsſen jeden nur etwas nuchdenkenden Le⸗
even if he wasn't at all under the influence of those things
is already established because of the ubiquitous
ten consequences and the self-invented

become suspected of new decryption skills; and who
Those who cannot yet grasp this will find themselves in the folly.

can convince them of the amount of debris. It

That's true, Mr. Biester asked, as his correspondent said.

In January 1785, nine princes were named, who
became Catholic in order to bring about the current New Age⸗
The conversion of the Protestant great men to Catholicism

to prove licism. But his most recent examples

find of 30 and several years, and partly
already dead; indeed, he wasn't even ashamed of it.
current inclination of the Protestant princes

to cite such people as Catholicism, who have been around for 100 years
and died 200 years ago; and what one finds at
a man who... such very fine justice here
and criticizes love of truth, probably not suspected
should, but which made him, in the eyes of all righteous people,

nen Leute als einen vorfällige: Lůͤgner brandmar≠

Ken must, he asked. He brazenly claimed that it now worked.
individual states and princes to the Pope≠
to return, and that he will do this in April≠
piece demonstrated, not just an unprovenance, since

for the

no human being this vob. now truly “as

— —— — —

and means allegedly used for this purpose. 323

State that converted to Catholicism

not only knows princes and princes, but also an untruth≠

in the sense that he refers to places,
where he claims to have proven, in which he also did not

has proven the slightest thing, but partly already
two hundred years of decaying princes lead us,

What should really happen from this now?

to derive from chen. — So what did the manufacturers have:
ten of the monthly publication, their submissions, letter writers,
Delivered by postman? Erwan striking Bey≠
games, as the author says? No, nothing but Us
proven works and a web of the most outrageous lies!!
Is it still possible to claim that it is clear that
ftp the protestants to the Roman church≠
gen? But what does the author want with his app?
pendir say? when he adds: but also that,
What is believed to be known about this is important.
tig, gesetz auch dies Geglaubte s�elbſt Fey: irrig.
What is this belief? The chimera of the be≠

They praised the traveling bookseller Nikolai, and the?

Monthly writer and associates from Kryßto Ka≠
Tholiism and secret proselytizing? What
For a value you place on these people, you set them up,
even their chimeras, their imaginings,
However erroneous their fabrications may be,

The world should be important! Do you want to say something like this?

that, even if it were all untrue, those of theirs:
But what purpose does a widespread untruth serve?
to draw the attention of protesters; to err is not an option.
vast. If ever the Catholic Christians in the
To machinize something against the protesters in the future:
should be able to, these latter will certainly be able to
Pay less attention to all warnings: because they have in
Our times provide an example of how little the
spread with even more confidence
1 | X 2 To≠

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It's important to trust the news. But it remains crucial to...

From another perspective, this whole matter. Because they
delivers a horrific scene in our enlightened
and the century, which wants to be tolerant, “it delivers
contribute to the German heresy

and Inquisition, of which no Benffigl

asked, and for the memory of her name to last a long time,
but to their unforgettable shame on the night≠
To bring company, the bookkeeper Nikolai, and Mr. Gedike and Beasts, no more

could choose a more skillful means than that one

is. which fe have chosen.

egg
The author continues: So they believe

9) some protesters, that now from the Ka≠
The spirit of conversion at the tholic church no longer has anything to fear.

—

ten sey: an opinion that, unfortunately, is not green≠
det, and perhaps even the intentions of the converts be≠
can promote. Undisputedly, the author has pointed to beer.

Mr. Garve was taken into consideration, which right:
The man first created the heck, the Behgup≠

The Monday writers' observations revealed important reasons≠

to oppose; for Mr. T— y is this Sei≠
tenblick, as we see it in regard to the same,

I'm used to monthly writers finding it far too mild.

But I can leave it to everyone to judge for themselves.

s�en whether one has the opinion that now from the Bekeh≠

The spirit of Catholicism for Protestantism
Tism no longer has anything to do with it. Fear be, a hunger.
could call founded Meynung if we Lon
on the one hand, we ask about our political, Velis,
giősen and literary situation ever further away from that.
Catholics are being driven away, while Catholics are being driven away from the
on the other hand, ever more tolerant and enlightened

become, and the former proselyte-making spirit.
You can see them getting progressively smaller, and if.

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"and means allegedly used for this purpose. 325

man, to protect ourselves from the opposite of all this-
witnesses, nothing but empty shouting, declamation,
unproven claims, old long-forgotten ones, on

History that is no longer applicable in our times≠

to present, yes, fairy tales, lies and women's gossip.
Bringing white. But it promotes this opinion.

the alleged intention of the supposed converts; oh!

Certainly, what the monthly writers wrote, especially

sorted out infinitely more, and the letter writer
In January 1785, the possible Roman
Enmissarien, if they ever become Protestants≠
want to “faithfully employ all means and methods.”
"shows how they may begin to gain entry to
"find. — And is it founded, what the verse
barrels from the book Revelation of the System
The world citizen republic says that enlightenment, and

Freethinking, and unbelief in secret Jesus≠

ten is needed to help the protesters≠
ren; one should almost think that this partisan

the Free Spirits in the January issue of the monthly journal

be affiliated with the Jesuits, for he “shows them all
“Doors and entrances, by which they form a⸗

"can sneak, and various of the same find

"could think easily." — |
The author further asserts: On the other hand

"those that Protestants and Catholics do not agree on

4) Some Catholics believe that most
Protesters already in the heart of the Roman church
who are devoted: an opinion that thank God

is not founded, but the way of thinking is...
ner Parthey shows. — Unite, whoever can, This
The contradictions that occur in so few lines!

It should be illustrated by a number of the most striking examples⸗

Those who gave the monthly publication should be clear that
many protesters are through the Roman Church
ö | 3 incline,

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barrel, must surely be for the own

“
“ he)

226 Secret Profeſtenmachereyy /,,

tend, and again it should not be founded,

that most protesters already in the heart of

are devoted to the Roman Catholic Church. If some

Catholics believe this about the Protestants, sd

do they believe that they are turning to the Roman Church?

If they tend to believe, they only believe what the Mo≠
natural script shown by a lot of examples ha≠

ben should, since not only princes were devoted to Catholicism
tends, but also many protesters even go home≠
They should be devoutly Catholic. And yet, that is precisely what they should be.
What the monthly writers say, sure, and that's it.
this at the same time, if Catholics believe it, in order to

It should be founded. One and the same thing should therefore be established.

to be and not be at the same time, true and false at the same time,

To be founded and yet unfounded? Is it
It is possible that a wicked evil spirit might emerge in the world.
can they? — And these, if they are the monthly
Writers say what they have learned as true, and when they
Catholics also claim or imagine that

Opinions accepted as untrue should be considered.
The way that party was betrayed! What a shame!
The man guessed! She betrayed that the Catholics…They imagine
such unfounded things.

can, as the protesters. Some protesters

imagines that the emperor is a good Protestant, because
He tidies up; some Catholics may imagine that

The Protestants were inclined towards the Roman Catholic Church,
because they no longer consider the Pope to be the Antichrist in
"Keep the Oceident, the Roman one. God's service, when
only some trinkets fall away, for edifying and fey≈

Look at each other honestly. What are they both doing? Behyde bil≈

to imagine things that are not there, and are mistaken.

grossly.

A party that thinks like this, 1 Ver≈
liche m.

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1. 9232

and allegedly serving means. 227
and in every reasonable and natural way
to be recognized mother church, from which

Some are still separated in their hearts, though some are still separated.
but they are already fond of her, and certainly after≈

They will always be their confessors. Oh! the very

Shaling, very sloppy declamation! Also
We Protestants actually consider ourselves to be the true

from everyone who thinks rationally and biblically≈

a recognizing church, and see Catholicism as
Degeneration of original eighth Christianity
on. If we now see that in Catholic
States are really being cleaned up, and one≈
Some among us will conclude from this that some Catholics
liking the evangelical teaching already in one's heart≈
than are, and certainly next their public
To become a confessor; is that why this idea exists?
True, and what harm does it do to Catholics? So

Conversely, the Roman may appear a thousand times more
The party flattered them by saying that they were the mother≠
church be, may some from our God alleviate
They imagine thoughts and behaviors against them,
that some Protestants convert to Catholicism in
be devoted to hearts, and nextly fine public
They would be confessors; what have we gained from their
Is the delusion of the Mother Church to be feared? And is it
therefore their imagination of the inclination of the Pro≠
test subjects to Catholicism, and that they will soon
would publicly confess, right? — Hiebey fins
which we give a note, entirely to the taste of those,
the Mr. Beaster formerly to the French motto≠
Mr. I had scribbled on the ko of Mr. I. It bites:

Just like a large part of the ruling class
Christian Church about the oppressed and tolerated≠
ten Jews think. The Catholics still tolerate us.
ken. A fine beast! It is wrong that
2 | | XK 11 one

we would only be tolerated by the Catholics *).

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a large part of the vast Christian Church

I think of the oppressed and tolerated Jews, they

be devoted to Christianity in their hearts, and

= would certainly next fine public Belens

We will become. If only wretched Motenmas had helped us:
Who said that, who thinks like that? That there were people, and

there is still one that comes from a passage in the letter to the

Romans, of a unique general Jewish
conversion, indeed even of a general hysteria
conversion to Christianity is pleasant

We know how to form ideas; but that
someone should imagine that the Jews are already

devoted to Christianity in their hearts, and would
to publicly acknowledge this at the earliest

We know nothing yet about ridiculous imaginings. Hits

The music maker gave us this new kind of
Swarmers have made it known! That's not how it is either.
True, when he says: the Ka still tolerate us⸗
Tholics, and here, therefore, the protesters with the
oppressed and tolerated Jews assembled, whether
One should consider how pitifully fine Simile limps.
Since we were not at all in the Roman Empire
not merely tolerated in a low sense, but a
just as legitimate and fully valid a church as
the Catholic one is; so one cannot say of us,

and

1) Should Catholics seriously tolerate this expression?
If they use it against us, we answer them: Exactly so.
We tolerate you well! Because in JPO Art. VII,

:g. 2. in fine ſtehet: Sed praeter Religionès ſupta nominatas
nulla alia in ſacro Imperio Romano recipiatur vel toleretir-
and the ſupra nominatae religiones were the Protestants⸗
ſche and the Latholisch. It therefore says Pertſcb de Com-
godis quae ex Pacificatione Westphal. in Theologian redunda-

16

e and dal allegedly serving Mltel. 349

and compare ourselves to the mercenary Jews. Kane

te der Notenmacher die ganze geſgesetz und reichs maͤ⸗ |

The state of the protesters in Germany
No; he was talking about things he didn't even know existed.
He has no concept of it. But if he knew it, then he is

Yes, a malicious liar who only wanted to fool the protesters.
tine n EUREN zugeſdenhet), um =

5
under p. 11. Tolerontia itmque adprobatarum religionum fuit

aprico est, aegue Catbolicor tolerari inter Proteſtantes, ach hi
inter illos, Eſt tolerāntia; ſed talis, que ex lege public
debetur, adeoque nulla plane ratione impugnari poste.

9 What else Or. Nikolai wants for tolerance is stated
| in fine tires, see volume p. 110. Believe everyone, what
He will, if he is only a good citizen of the state!

This is true tolerance. It seems to annoy him that
the emperor did not also explicitly mention the Edict of Tolerance by name

has expanded the ranks of Deists and Naturalists; why would

he usually has to deal with the fact that what

The emperor did not do true tolerance? Is it coming?
but it depends on what Mr. Nikolai means by that
Does it even matter what? Eighth Tolerance
Be! And where does it say that, after the German states...
ten have so far been the true land of intolerance, such
now in one minute to the residence of the eighth to≠
Tolerance is to be abolished? Enough, the great
Kapfer has already done a great deal for the good of our faith.
Brothers have done. He does more every day, as far as he is able.
always those deeply rooted in his states≠
"One may thank God" according to archaic maxims.
that he didn't want to force everything at once. Therefore
He wisely prevented any potentially harmful effects that might otherwise have been discove

Revolutions, what for according to Mr. Nikolai's description

Calholicism, Rome's beer-architectural foundations and

j

30 SGchelne Proselptenmachetey «
To make Aatboliren gebäßtg and verdüchtig. And

Where are the protesters in Germany now?

Jews the same? In! Protestant
states certainly not, that goes without saying.
Even the music maker would have to be informed by the håmi≠
then Inquisitions of the Devils and their attack≠

fen auf das Christenthum ,allgemein reden wol≠

Ten. So probably in Catholic countries. This will
now probably according to the degree of enlightenment, on
Catholics are very different in their views on this.

Have they in unenlightened Catholic areas

They still suffer much; however, they have
For better-thinking Catholics, a good fate.
The Elector of Mainz has Protestant pro-
Professors appointed at the university: where can Jews be found?
appointed as professors at Christian universities≠
appoints? The emperor pays the following from his treasury.
Members of the Evangelical Consistory: where ges
Does this happen in a Christian state, that one...

Jews, their country, rabbis, etc. from the
State Eccario is paid? How pathetic is that?

whole note! Eu ra
1 The author continues: The party, which

who thinks, acts according to its principles, when

they are the most eager institutions to receive these
WVerlierten meets, who (in their opinion)
already looking for the warm and comfortable
longing for the womb, and the reasoning of

Protesters, who, like Mr. Garve, are from

the current way of thinking of Catholics themselves≠

zen diminished proselyte spirit conclude to důr≠

Be fen
the enterprising monastic scourge would have been able to feyn kön≠
Ii nen, and which ultimately makes Protestantism more ver≠
"Goals as if we had won."

4 a

and means allegedly used for this purpose. 331

They believed that this completely changed the house.
These good-natured men knew the
not the current way of thinking of Catholics, and can≠
nen über katholische Sachen nicht gegen Katholi≠
(can witness themselves). Do Catholics act like this?
according to principles and reasonably, as
The author says that if they are the most eager
Make arrangements to receive the lost,

who, in their opinion, already look after themselves

the warm and comfortable mother's womb

nen; that is certainly how the protesters act, who
a similar chimera from the Catholics into their heads
have set, not at all according to their principles and
It is unreasonable that they do not lead to the conversion of the fi
Catholics already inclined towards Protestantism
most diligent preparations; and, in order to also include the
To commemorate the music maker, the large part deals with
the ruling Christian church, which is precisely that
believes that the oppressed and tolerated Jews are very
unreasonable and contrary to his principles, that he
not approaching, and those who are already looking for the Christians≠
that turns Jews yearning in their hearts into Christians.
But the author wants to show us that the
Claim of zealous Catholic institutions
for the conversion of the Protestants, not one from the
A chimera plucked from thin air, but so well-founded,
that the Catholics themselves are unreasonable and contrary to their faith≠
re principles would act if they did not such
Institutions met. Certainly, this is a very important one.
Argument! But what is it based on? On
pure empty imagination. — But surely they must,
even if their belief is only an illusion, according to them≠
according to principles and in a reasonable way such an approach
n ſſalten

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333 Secret Proselytizing,
Pe j

Figures meet. — Good! Doing must, should and

There are many different things that actually need to be done. After the

Music makers also had to deal with those who were so influenced by the Jews.
all institutions for their Bekeh≠ thinking Christians

Run to meet. Is that why? Which person,
Anyone who has learned even a little logic will understand the argument

to accept: Because Catholics imagine that
Protestants tended towards Catholicism, fo
They must do everything for their conversion; and

because they had to do it, so they did it effectively≠
lich, and everything that tells us about the acceptance of the pro

convinced of the selyte-making spirit among Catholics,

That's not true, and what the monthly writers of
secret proselytizing, say, alone green≠

Oh, logic! Surely such an argument was worthwhile.
to be contrasted with the philosopher Garve,

and then to exclaim that his reasoning was superior

Heaps have fallen! But, the good-natured men!
ner follen die aktuelle Denken der Katho≠
(Like, don't know). From the monthly journal

ssteller erudition, of their knowledge of the current≠

Mr. Nikolai also says that Mr. Garve said that he the current Catholicism, the current spirit of Catholicism≠

I do not know the lifen religion, in the 7th volume, p. 105 and
119 in the notes, and he urges him to do the P. Lorenz

to read through Veit and other rambling writings,
about the most nonsensical claims made in the year Xilten≠
hundreds could not be worse, and that the Catholics

The religion has not yet changed; find out for yourself.

But where did Mr. Garve ever claim that there wasn't still in

= contemporary Jesuit and other Catholic authors

Disgusting, stupid, bigoted stuff and the old ultramontanes≠
Do certain principles occur? Don't push him, Mr.

Waste paper underneath? That's all Garve claimed:
the

N ne |

Nikolai deliberately made such a claim as if it were a

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and means that significantly contribute to this. 333

ger and past occupation of the Catholics and
Protesters, have given us this monthly writer

fubst has already given such wonderful evidence that it
It is not necessary to say anything more about this.

For if such people still possess knowledge
They want to talk, those who already show blatant ignorance.

o piele samples have delivered ze denn is it better
in silence. “11

Yes, in the main subject, namely the
strange passages which the author Diefes;

Essay in the Denine Leitexe Brandenburg-Hessian,

Page 35 found, and presented to discerning readers.

We want to do not only for Denina, but also for Denina.
to follow everything the author says with the utmost precision,

dos Dane Yonferunge binzufetzet. Denina
Report of the lively gangs of the. Censorship in Tu⸗
8 „“ bi,
Carholicism, taken as a whole, is our
The advantage has changed somewhat; at most, it wouldn't be bad.
More than he had been before. By our enlightenment.
But don't be the same as before, or at least not the same.
There is a greater danger. And that is a truth.
(who does not dispute any Nikolai-like Beast-like nebulization)
can. But Mr. Nikolai, who elsewhere himself
has noticed that we are 200 years behind in the Enlightenment
are ahead of the Catholics, who themselves through fine:
"General German Library: The Theology of the Protestants."
who wanted to cheer himself up so much, and against that in us,
key principles and values of the Catholic Church
They know nothing but stupidity, blatant bigotry, and nonsense.

"Anyone who can find should be ashamed of pretending or
to fear that our current protesters will be influenced by the
most nonsensical claims of the Jefuites and others
Gaelic scribblers would be misled. / There

1. Their understanding would then have to be buried deep beneath the surface.

Nonsense has sunk to such a low! !!! REN DR

% Secret Peofeiptentmädhenen, ” ©
rin, and says that these are in the Protestant
Can't find the change, so I'm adding: Will

Once Catholics will be free from this, To become
the Lutherans find it much easier to conform to the

to recognize the Pope, against whom they do not so disapprove≠
I actually find it, as one commonly believes. Me!

doesn't even want to bring up the possibility that the

Words: much easier to submit to the Pope

to acknowledge, to say more than the Italian expression≠
pressure: troveranmb pin Vaeilnente a vitonnofcere if
Dad. Enough. Denina tells us two pieces here.
1) the Lutherans will become, if the Catholics

no longer have to deal with the annoying censorship; it's easier 5
find the Pope any recognize, and 2) they are
9

not as averse to the Pope as one might commonly think≠
He believes. What the first thing concerns, so much trouble!
Denina, such a beautiful state history he wrote≠
ben, and of so many academies he is a member
That's bad theological insights. Is it perhaps
the annoying Cenſuk, 155 the Protestants from the Romans
Mixed church and scared off by the Pope? How about wes
nig had to denina. Protestantism ken≠
nen! The multitude of erroneous doctrines that fi),
have crept into the Roman church, which one≠
Numerous superstitions and the countless

of a kind that prevails in the same, however much one may

in some places it starts to clean up, that's it
what the Protestants said, as long as philosophy still existed
and thed—logical scholarship flourishes among them,

always being distanced from the Roman Church, one
You can say what you want, and the Proreftans
Incidentally, ten might also like Pe still according to
| fee from the ie Bu The yoke of the

| De We geile
9 Page 146. Bar a

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and: then aagebech dlenehde means. 23

deiftüchen Defpotismus and the hierarchy that I

the rights of the Protestant princes forever

The immediate power of the Pope will be seized!

always make them reluctant, even if they are against
no longer the monstrous concepts of him
have, which their ancestors made of him!
Denina is telling us something here that is unnatural, or

A mere figment of his imagination. He himself. Unknown. The whole thing.
The situation of things was made / and the vin each · the

who knows things better, curse, and for some
completely unfounded, i.e., coming into reality.

Imagination will and must be maintained: — In view of

of the second piece, that the protestants to the
Denina is mistaken in finding the Pope not so averse.
fo: very, or at least closes very crookedly. It is
It is true that the protesters are largely not now
more the ideas of the Pope that one
still had in the last century, since it was associated with

the Great Turk in parallel, put it, and him for the

Antichrist in the West held ideas of

whom one might believe in Italy!

Protestants still have, but they are certainly among the

Most of those who were enlightened have long since disappeared.

who are. And does this not mean the Pope anything?
be inclined, as is common in Italy

because Denina writes to fine traditional friends

If he believes that, then Denina is right. But because of this

to alleviate, to conclude ideas that the Proter

stans would find it easy to approach the Pope≠
Thinking is far too closed off, it is enclosure.
the. great ignorance in the whole: Verſaſſung ver≠

råth. Mr. D. Rostnmüller also doesn't want any more.

DNS tied fingen let: Preserve us Lord hey your

Word, and tax of the Pope and Turk murder,
who want to overthrow Jesus Christ, your son
. | don

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from his throne. Is he therefore inclined to be pay

To recognize? Just as inclined, as to recognition.

of the Mufn! Melanchthon went much further than the⸗
those who currently experience this most mildly among the
Patrons of the Pope think, and added to be⸗

vee signature under this Srwölkaldish Ketifel

I added the following: I approve of Philipp Melanchthon
the preceding articles, as pious and Christian⸗
lich. But I maintain that the Pope,
when he allowed the gospel to bring peace
and for the general peace of Christians,
who are already under him, and will be in the future

become the supreme authority over the bishops,

which he already has according to human rights, too
(which we can grant). How much
Melanchthon and Luther's noble house were located here
fe am Reformation works, even if Luther and
others did not think so, the Roman bishop
One! More than any protester in all
has granted the following times. Certainly, Denis
Na knew the freedom of conscience of the protestants.
and the advantages for their princes not at all, if he

Years of more moderate sentiments about the Pope

could extend so far that he imagined 'they

would easily recognize him. And the Manatßs⸗

writer, if you get from this ridiculous impression
dung of the Italian who didn't know the matter at all

Making so much of a fuss shows them to be very uncertain.
send | . 7 de een

But Denina continues: I have here (in Saxony) Protestant clergy and also to the People, not clergy, are often heard talking about it. What about? they have so clearly stated *
i 2 9 1 8 . > ist

10 Seckenderf Hist. Lutkeraniſmi, L ihr NI. pag., 63.
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and then allegedly serving means. 227

Is that proof that they are just as little of the Sa≈
She was as knowledgeable as Denina. And that is 'Not something so unheard of, since our ascent' Listeners. Even talking about things they don't even know. who can stand. — But who can escape the reluctance, to refrain from laughter when he sees that the ver≈
barrel of this essay to Denina's words in ice He added a parenthetical remark: so the clergy, as more inclined, even preceded! These laments! This personal remark is entirely in the spirit of the Lord. Beasts, that one almost a juramentum Cre-
who wishes to place the entire essay on it. be his work. Because the Italian abbot, at which the clergy always preside over the Lay≈
and have priority, the clergy first, Are the clergy more inclined than others to To recognize the Pope. Can one get poor? Seliger's thoughts? Someone had to be mentioned first. seyn. Denina would this sophistical note≈
The maker had not escaped notice, he held forth, whom he wanted. For if he had first had a non-spiritual person. called che, fo. it would have been called: so also already This inclination towards the Pope has spread among the people. widespread, and very far, because they are advanced≈
Sit down! — These are probably eight pure ones. reyen!

Denina further says: Some people wish I had her, Latin excluded, the Roman God≈ N
serves as a more festive (piu decoroso)). That some the exterior of the Roman god's service to view as more solemn and inspiring to devotion, as the one that in some Protestant countries If it is a lead, it can even be N. But if it comes from that

Deni≠
2 6. 197.

97

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225 Secret Proselyte Search,

Denina concludes that the protesters already...
Roman worship, Latin only,
should wish, so here too his in
His education is too broad, and he draws such incorrect conclusions.
when he was just now from the more lenient judgments of the prosecution
testament from the Pope concluded that they could easily change him≠

would know. Latin is just as little known.

what we know primarily from the Roman worship service
holds us back, as it is the annoying censorship that holds us back from
will be withheld from the Pope's recognition.
So, once again, empty fantasies about Denina's
A page born of complete ignorance of the matter. — This

However, the author of the essay adds a completely different point.

an edifying remark added in a parentheses, which
to all Christian souls for their awakening and
A warning is strongly advised, and whereby fie
even if they so choose, to sigh with him
to be able to expel. To do that, he says, of course.
Unfortunately! Several Protestant clergymen, some of them

probably only due to thoughtlessness, but also due to

secret intentions, as presumably Mr. P. Drey≠
Torn and Mr. D. St. — Whoever has several per≠
are testamental clergymen, some of whom are from Un≠

deliberation, partly for secret reasons, the

wish to serve the Roman God, as a solemn
I leave it to the author to decide what he wishes.
an honest man, and not a malicious verse

låumder is, to show. What Mr. Deacon
As for Dreykorn, I can leave it to him myself.
to defend oneself against this spiteful attack≈

gen, or the editors of the monthly journal because of

dieses Pasquills auf ihn, vor ihrer Foro zu belan≈
I just want to talk about myself here: because
I am probably supposed to be Mr. D. St.
be, of whom the author speaks. And who asked
Me dem
f |

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| | and allegedly the means to that end. 939

I told the author what I wanted and didn't want.

wish? Who told him that pathetic lie?
brought, I wish the Roman God's service
as a solemn one? which he contrasts with a true pasque.
which attacks me. Out of thoughtlessness, to wish for it≈
fchen, on the other hand my theological mind would probably like me

Knowing, however small it may be, is appropriate.

Make sure. For secret reasons.
wish, I hereby declare for such a clumsy,

erase, smeared lie and slander, as
only one can always be invented, just like
the one from the crypto I'm accused of; Ka≈
Christianism and Jesuitism, from which the whole world,

when I talk at length about myself,

will be clearly convincing. And Mr. Beast and

Gedike, the two editors of the monthly journal
Beer is once again being used as an attacker of a shameful
Pasquills. But the author probably says.

Now I leave it up to every person of law.
Creativity, to judge whether it is an honest hand!
work is, assumptions that make another one look≠
to spread it throughout the world? But so that in

I want to ensure that nothing remains of this whole matter.

Just pretending to be the Roman God≠

tes dinst als feyerlicher, ſo anſezen, als eb der Ver≠

Faffer had only said that I was also one of those who

the Protestant service of solemn wishes

ten, and those the outwardly solemn: at the Roman
I am pleased with the services of God, and therefore my Lord

I want to say what I'm talking about.

me, as far as I can remember, in my writings
I didn't explain, without me just putting beer in the compartment
of Christian antiquities and God's service
To immerse oneself deeply in the bees. That would only be a problem.

Alleged work should be: 8g according to what Mr.
2

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24 Scheme profelptenmachere,

Beast once calculated what the Pope had done |

If one should have found, one can probably see that he...
deym Studium der kirchlichen Alterhů̊mer und Ge≠
It wouldn't need to be over-studied, for example. – And if
Even a lying person can sometimes say the truth.

Since the author can publish a piece, he has included some…
I have spoken a fair amount of truth; I say, some ≠
Measured. It's true, I'm in favor of a protest.

Tables, solemn service to God. I like it.

not the bald ones, completely stripped bare of everything≠

ten, and the assemblies of the Quackers and

Mennonites of a somewhat similar God’s service

chen facilities. To the point that we do not,

but against a Protestant solemn God≠
I have been used to service since childhood.

I am in the staunchly Lutheran Mecklenburg, like
They call it the monthly writing plate, born and
My father was in this arch-Lutheran church.

50
Lande is an arch-Lutheran preacher. There he is.

God's service is very solemn. Churches are lit.
During the Eucharist; one sings the first hymn.

Words of blessing and collections; bread is blessed.
and wine with the sign of the cross; one feegr
not the children at their baptism with the sign of the.
Cross; one pronounces the blessing with the sign.
of the cross. And all this is eight Lutheran,
like the author, if he is indeed so ignorant, the
not knowing it, and using it for crypto-Catholicism
to spend

eh Kerkenordninge in Hertochdome tho Mekelenborch 1537.
Revised Church Ordinance in the Duchy of Mecklenburg.

Füneburg 1650. Explanation of the Princely Mecklenburgian
Church Ordinance. Schwerin 1708. Article 3. Mecklenburg≠
Czech Catechism, page 1.1

from the books listed below

can be seen *). I spent seven years in Prussia
6. ee z im

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and means allegedly used for this purpose. 341

Standing at the preaching office, where one finds just as little,
as in my fatherland, to Catholicism

tends to be, and where the service of God is not only
not only is it set up in that way, but also partly
Choir robes and chasubles are usually, as from
as can be seen in the books listed below *).

So I've been going there out of habit since childhood.

nen an for a solemn divine service taken
men. But I am even more so for another reason.
not secret, but obvious to everyone
round, which I, however, no one around his own
To determine the sensation, it can intrude.
and will, and that is the following: I am perfect
convinced that lighting the lights in the evening:
the act itself no longer gives any holiness,

that the Holy Spirit did not light it with their kindling

appears, and with its fading, reveals itself again≈

far, that a cross-cut with two fingers through
the air, the clergyman's blessing no

greater power is given by the fact that Conſeeration with a cross

Beating bread and wine doesn't have a particularly strong effect,

and it is probably even transsubstanced, so that the special
clerical clothing has no special holiness
baben, wie doch ver�schidene in der doch protestan≈

(believed to be a member of the Episcopal Church of England)

that the singing of the collections actually stems from the
Orient prescribes, and it is improper that there,

where something had to be said, where songs were sung; that

by means of the blessing with the cross to the child

in the Ber not the 5 spirit, or a befons
their

| 0 Arnold's Prussian * Page 45. 61. and the

dlasselbst angegebenen Schriftssteller.

>) The ones from Sooper's time onwards under the Episfop,

disputes between the len and Puritans ended with the arrival of new information.

—

she

whose power is bestowed from above. From all
I am completely convinced of this, and for good reason.
sern Grundͤnden, als es je die Monatsschriftsteller und
can become their equals. But I also know,
that man is a sensual creature, and that
external and sensory things move him, devotion and
to awaken reverence in him, and a fine heart for the
Truths that are proclaimed, received
'To make. A religion, a service to God, which
"merely sensual is, of course, a comedy and a game"
work. But also one of all sensual and
-Anfferlichen completely exposed and plundered
The service lacks that which is necessary for its awakening.
of reverence and for the entertainment of devotion,
ahead in weak people (and how big is it)
the number of people who, solely for reasons,
and reasoning, as philosophers are guided?)
indispensable! Especially when completely bald.
Therefore, divine worship must take the place of sensual pleasure.
Something different happens, that is among Mennonites and
Quackers: a spirit of separation and swarminess.
However, this doesn't last long, and therefore...
Mennonites and Quackers of our time no longer exist
like those of previous times. — That's what I find.
My heartfelt thoughts on this point. It is
True, I love a solemn service to God, I
balte him for more practical, more insistent" and ers
more alert, and therefore I like the Protestant one.
God's service in Mecklenburg, Prussia, in Hanover
Zverschen and Lüneburgschen far more than almost
completely naked Protestant God≈
Test service in the areas along the Rhine. Yes, I drive
even more, the solemn, the touching and heartfelt≈
uplifting service to the Catholic God, all from
erroneous doctrines flowing and to > 2 |
an e glau≈

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and means allegedly used for this purpose. 343

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believe leading abuses have been accounted for, ger

I'll fall for it too; and who will stop me from doing it?
Do I like that? The General Inquisitor bites
Beasts or Gedike, he can't get over my
Heart Dominican-style despotizing, so that the⸗
This or that might not be to one's liking. But that beer...
ter, to my delight in a solemn,
Devotional worship service, Crypto⸗Catholic⸗
Esism and secret intentions lie hidden
should, and I serve the Catholic God
I declare that wishing should be a shameful lie and
Pasquill. — But as little as I care about my private life-
I am so little inclined to let myself be robbed, now

To take what is one's own. I hate all new things.

struggles, because one already knows the prejudices of everyone.
I must. I've been hearing from you for five years now.
the local Princely Ministry, the task of the
to improve the liturgy and adapt it to the needs

appropriate to our time, solemn and devout⸗

to make it more awakening. To express more of everything.
bare, can hardly be a religious service under
the protesters will be found as the one in
Biezig Fürsttl. Landen ist. Nichts von allem was
nor in most other Protestant churches
More information can be found here, which is available at church services.

Instead. To make it more festive, one would have to

One could give it something more distinctive. But probably
convinced how much one can tame weak minds with each

I must avoid prejudice, I have been in my s years
This Princely order has not yet been fulfilled,

and I will never do it without the consent of everyone

Clergy throughout the country, except for the fewest=

sten Land=Deacon, perform. Here, therefore, the

Audience, my explanation on this point, which
Any reasonable person will find this cheap, and the

4 | Ber

344 Secret Proselytizing –

Berlin monthly writers their due Ab=
manufacturing because of what they spread about me here
Pasquills! BE

Denina continues: Many would like to
ben, that auricular confession was reintroduced,
as the most effective means of complete decay=
benhiet der Sitten, wo nicht zu halten, doch
at least to delay it. Without getting myself into a
extensive investigation into the origin of the Oh=
to admit a confession, to which the facility, whether it is the same
its present constitution by Leo the Great
bat, already in much earlier times lay"); how we=
Denina knew the protesters, if he
could imagine that many would like to see it.
That, if it were reintroduced! Is it possible?
I wouldn't claim that, as Mr. Nikolai also said.
fine Dreyfuß in the first volume p. 101 of the tires
to decide it was good that the confession of the Lord,
to be a shameful tool of the abhorrent=
to relinquish the established hierarchy and clerical power,
invented and introduced; yet undetectable,
that she was greatly abused for that purpose. She is

but from the spirit inherent in the Protestants
Freedom, the greatest contradiction, that only leads to this
ken is. Even in earlier times, the one from the
Confession of the Lord infinitely different and of the old
Exomologesis-like private confession among the pros
We found great adversaries in our tests; and in us
Distant times, when private confession was also common in ice
| no

) See Bowers History of the Popes, Vol. 2, pp. 291 ff.
Dallaeum de Confeſſ. auriculari, Ortelii Theologiam Aetbiop.
p. 127. and my treatise de Tralatitils ex Gentili®
mo in Relig, Christian, pag. 13. Bingbam Osigg, Tom. VIII.
5 N. 10 ff. 2 Ä . |

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IN * En

a general preparation is transformed again, since
The protesters should be pleased to see that the Oh!

Will confession be reintroduced among them?

That's impossible. I'd like to see the swarmer.
Abet Denina must have been careful not to even think of one
To name protesters who have their ears open?
He had wanted to confess again. He is doing as he is.
It has happened to other travelers as well, who, I know
God, what things to see, and then what

They imagined seeing them through their glasses, further
announce. On such, by which generally under

the prevailing mindset of the Protestants, and

the actual church institutions in many countries refuted imaginings of a traveling Italy≈

Surely the monthly writers should...

They are ashamed to build the least. — But one should
to wish for the introduction of auricular confession, as the
most effective means of combating moral decay,
where it cannot be prevented, but at least delayed≈
Sure. I don't want to get involved in doing it.
investigate whether it is false or well-founded, what
The author of the essay is mentioned here in a parentheses.

4

says that Dresden is not as corrupt as Naples,

and Berlin is not as ruthless as Rome. On

Moral improvement and moral decay in cities
Ten and countries have too many influences whose

Investigating this would take me much too far here,
and the result of which certain people don't even know

I might like it. Superstition is certainly a field,
on which vice of all kinds thrives quite well; Dei≈

Sterey, however, and naturalistry is certainly not

less a field on which atrocities, vices

and crimes of all kinds proceed so well as
Nowhere else. Only Christianity alone.
true godliness, which u middle street zw

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ſchen

No.

a –

16% secret priesthood,
Superstition and disbelief make for true virtues

Fair and happy people. –. But that much is true.
Know that whoever considers the confession of the Lord as an effective

The means to combat the complete corruption of the site
to prevent or delay ten, exceptionally crooked
and judges insufficiently. Catholic writers
They themselves provide us with ample evidence,
that through auricular confession many an innocent person
The heart has been seduced when an ignorant, unprepared person
more visible or reckless no. the confessing
Boys and the confessing girl after things

asked, in whose happy ignorance they otherwise

would have remained for life. – But the
The author names what is here. Denina herself says, a
Grill, which can be refuted at first glance≠
le, whose spread can only be attributed to bigoted monks≠
can forgive servants. And yet the
The author refers to this very man, about us such a
Cricket tells so much? That's surely...

Contradiction!

It continues to bite: men and women

mẘnſchten in their confession Kloster, in which they

in che chm Frieden ihre Tage beſschenden können≠
ten. Since the author already mentioned it in the Denina
criticizes him for writing this in Binge-sich, and of the
Protesters, the monastery for seats of rest,

who upholds virtue and peace, says that he
I am ignorant of the matter; I don't want it again;

bolen. But he should have told the story of the

Enina, that men and women among us are in
Our Confession monasteries should wish for, for the
explain. must explain what she is, namely for a fool=
A little fairy tale. And set, some protestant

I wish there were monasteries in fine confession;

deweiset dieser Wunsch tendensch der Protestanten
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and means allegedly used for this purpose. 347

What about the papacy? Are monasteries and popes?
tbum two always accompanying inseparable

—

Terms? There are such foundations, after all.

which is still known today as Kloͤt
are known as stars, for noblewomen in

various Protestant states retain, —

who certainly don't belong to the Catholic Church because of their name=

are inclined towards licism. Or does that make it suspicious?
that someone would do the same for bourgeois women=

Room and for men desired? – Here≠
The author wisely strolls past the site, because it
would not be useful in fine things, the visions

of the traveling Italian, even if they still go there
due find, as inconsiderate and harmless≠

*

deliver. 5 5 | |
Denina continues: But the Dominican
Inquisitor and the Jesuit confessor of the Prince

Sten frightens everyone, and as always happens, one

imagines the problem to be greater than it actually is.

The author makes the following point with these last words:

Note: Of course, the Inquisitors are now holding...

no cars, but only Autillos da Fe; Frey≠

The Jesuits no longer entice any princes,

to burn a loyal subject, but

merely to drive them from office and country. How gently

and mild! What a minor inconvenience! This remark≠
Kung is quite correct in itself. But in that mouth
a Berlin monthly writer, indeed

of Mr. Beast himself, (for who knows if this |

(essay not by him personally?) sounds two-faced≠

felt disharmonious. How can these gentlemen...
about Dominican Inquisition and Jesuits
complaining that they find these so similar to twins≠
Only brothers can be each other. Of course.

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Ba

ten fie also no cars there Fe, like their * Ä

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| 346 N Secret Proselytizing,

the order of the Dominican Order in Spain.

But their Autillos da Fe might still find men≠

more anti-Semitic and Dominican than that

Theirs. They're finally dealing with the sacrificial victims.
the Inquisition by burning at the stake in weni≠
The hours come to an end; these have the hideous

Art invented, those on which the crypto≠

Wanting to sense Catholicism, to die in customs.

let them, if they don't have such a healthy body≠
ben, that he through all their malicious and spiteful
Pasquille cannot be shaken. Freylich
They also tempt her, like her stepbrothers, to join the Ges
Society of Jesus, not princes, a faithful sub-companion
"than to burn; but certainly on their good
Will and years of diligent efforts
It was not uncommon for some upright people to

Man with his people from the office and country.
had been hunted down, whom they considered a secret Catholic
and Jesuits in their pasquilleries of the world, his

to make fellow citizens and authorities suspicious

sought, if the authorities do not provide their servants
would have known him. Is it possible that people who...
Dominican-style cruelty and so Jesuitically spiteful
can track, and see the evidence of it before the eyes of the
Audience-striking evidence enough in their Mo≠
have given their written record, nor from the Autillos
the Dominicans and the heresies of Jesus≠
Can one speak without blushing? But about
Men had to be out of Errothen for a long time,

even if they weren't themselves masters of the tiresome

Craftsmen, yet becoming henchmen of Pasquil≠
Lanten could be used. u
Denina continues: The Pope's journey,

whatever effect they may have with regard to their main
object may have had, but has not = |
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AI 3

Does the protesters claim that? But next,

and- allegedly serving means. 249

contributed to a desire for our

to revive religious services and
to show that the true spirit of the Catholic

Religion is not persecutory. This latter point,
that the true spirit of the Catholic religion is not
Following up, the author seeks to refute:
Why not the first one too? Because, well, he wants to.
denina need to prove that the
Protestants are inclined towards Catholicism, which
Did the Pope's maturity then invite him to Germany?
contributed to and accompanied that alleged desire
Can carry it? Denina herself doesn't tell us that.

Perhaps the author will do so, for he

A new period begins here, and sets in motion, one
Bore probably too! Denina's claim as follows
bey: I believe Mr. Nikolai was right to say,
Mr. Garve should only have reminded him which
astonishing mustard, the maturity of the Pope after

Vienna in all German Catholic lands makes≠

the place he came to. But here's the thing.
much further. Even the Protestant countries,
Even those he did not enter received the
a salutary impetus for their conversion. This
Mr. Denia even noticed this in Saxony:

= ben. I ask every reader who possesses refined reason≠

wants to know if something mindless can be thought of /
than this drivel? First, what's the matter: the whole thing

Eitatum from the appendix to the obese series≠

self-description of the famous traveling bookkeeper
Mr. Friedrich Nikolai beer? Just go in≠

Is it to start something with Mr. Garve again?
Because the sensation of the Catholics during the journey
the Pope's trip to Vienna may be still so great, still so

It was astonishing how she always wanted what

stop

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3% Seheine Profelptenmatherig,. >

— 57 authors accept what Denina says as true; so
he takes a delusion for reality, which is in itself

There is no reason for it. Because the

The Pope is ripening in Vienna; what can this tire do?
a desire among the protesters for the red≠

Would you awaken a community of God's worship? Would the Pope...

moved right through Protestant countries, so it has
te böchftens that can be brought forth, that
the ignorant rabble said; that the alleged
Antichrist in the Oceident, the beast at the abyss≠
de, the Babylonian whore, and how the apocalyptic≠

They will continue to be called by their names, not an animal.

horns and claws, but a human being like a...
these people, and an old man like other old people
Men is. For the conversion of the Protestants, it is possible.
The ripeness probably contributed nothing. Dentna, a
stranger, someone who is devoted to his religion
Italian is the only one who noticed this.
claims; and how reliable such remarks are
as we can see from the journeys of the famous:
Mr. Wikolai, who is a German, and with Ger

oversight, characterized by a certain mood of

Soul, and a certain direction of thought
had been prepared, travelled through Germany. Holds

but the author considers this remark to be a figment of his imagination,

Why is he leading them?
Denina also says in a letter from Leipzig-

He saw that the Catholic religion was being...
this journey of the Pope in the eyes of the Protestants≠
I have nothing to lose in my time, and an unbelievable≠

what a lot of people who came together in Vienna≠
flowed, through the conduct of the Pope, where≠

with which he appeared publicly and the High Mass '
It was maintained, it was built. This too does nothing.
To the point, the Pope could lose by...
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and means allegedly used for this purpose. 35.

Protesters not, by virtue of his becoming emperor »

sete: because according to Protestant terms it is so

little below the dignity of Bishop of Rome, as

any other prince-bishop, when he goes to the Kai≠
fer: travels. The Pope would have lost more if he

would have demanded what a pope would have demanded without being ridiculous |

will, can no longer be demanded in our times,

that the emperor should have come to him. But?
The Pope has certainly also benefited from this maturity.

Nothing among the Protestants, because they know too well;
What prompted the Pope to do that? It is, after all,
many people through the Pope's conduct
It's been built! By whom? The protesters?

Denina doesn't say a word about that either. And

Assuming they were, what is incriminating about that?
Every noble person must receive God's blessing.
rung fine fellow human being, according to whose religion≠
It would be understood, edifying, if only God and Christ
that this should be glorified; then it is
Certainly not the attitude of the High Mass from the Pope.

more edifying than if the savage had been up

Benden Sun bends his knees. What is now each≠
A whole reasoning other than wretchedness 2
The entire news about Denina is steadily declining, the more

more the author cites from it, and yet it will

It was announced with such importance that one
I should think, I don't know what kind of important ideas...
to obtain coverage from it.

The author goes on to say that he still has more≠
several passages in the Brandenburg Letters of the
Denina would have noticed, and leads under the sel≠
ben zuerst an, dass Denina in München an der Tas

The Viennese envoy with Mr. Püttern ges
dines, and learns from the guests that he is a

zealous, orthodox (or polemical) 8
f eh.

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word gave: Your

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5. Secret Proselyte Machetey,

be. The author himself shows where this shit comes from.
and an invalid judgment probably arose,
(that the ranter has printed as valid).
And yet the author can refer to the news
of such a traveler, who issues invalid judgments to the
who sends out into the world as valid, build so much,
that he considered him an important witness for the secret
proselyte-making and the inclination of the protes
cites stans to Catholicism. What an up-
Falling backlash! Hey
The author makes much of this,
that Denina page 21 says that the Catholic Re≈
religion brings everyone to the highest level of temporal happiness se≈
that one can raise one's dignity and honor, that one only the
The presumption of being Catholic is permissible.
and that one then rises to the highest positions of honor
could make a claim through scholarship. And
Now the author says this idea would be
not left unused by proselyte hunters≈
Ben. Denina and the author gave us beer.
Anything new to say? We've all heard that a long time ago.
knew that one had taken advantage of temporal advantages,
to lead Protestants to Catholicism,
This remedy was in France so gång̊e and give
under Louis XIV, that therefore a common pros
testant his convert, who gave him a sum≈
He would speak if he were to become one: to the ant
Religion must be bad, right?

They are more than mine because you gave me in exchange
want to add another sum to yours.

This remedy is also used on destitute people.
enough take place where it doesn't matter,
their convictions, if they have any, to

9) Page 190.

and means allegedly used for this purpose. 373

buy. But what does this prove for the new?
conversion of the Protestants to Catholicism, and for
a greater danger in which we are currently facing
Are they supposed to float? The author says he contains
all further remarks, and certainly,
if he can't provide us with anything better than the ones up to now=
herigen, so the audience is right to give him an ace=
must shout: “En
f The Lord is very much doing that!

Don't tell him any more, Mr. Urian!

But we shouldn't forget that, that 9

Denina, a learned, enlightened, refined man
is, who in a Protestant country is from a
He lives on the pay of the Protestant princes. What does he do?
Does this have anything to do with it? Can a learned, enlightened,
A fine man should not also err, should not also
To imagine things that exist nowhere but in fine fantasy
Does tasie existiren? Kennt darum Denina unsere gan=
the Protestant constitution, because he is in a pros
lives in the testant lands, and from a proteflantir
How are the princes paid? Aren't they the Berliners?
a monthly writer so enlightened that she even
of their enlightenment, like the saints of Rome=
The church of its merits, to give us others alms.
to tell the deluded something more, and us too
could have stored; and yet they have given the public
such chimeras and fairy tales were presented, whose
even the most talkative washerwoman would be ashamed,
The traveling bookseller Wikolai wanders into a
nem ſo hoch Sonnenlicht, und hat ſso viel ſsprechen=
of the merit of enlightening the obscured
Germans, that of a fine, worthy lateral worker,
the infamous author of the heretic almanac, the
Germans are called upon; the man a
1 8 3 Honor=

954 Secret proselytizing,

to erect the Ebrenssäule; and yet the great Auf=
klarer in feiner Reireisebeschriefung nicht nut Chimå=

not only did they accumulate on Chimaeras, but they even fought against them

Sailors and lavaters of the ugliest lies (dub

made dig, and thus created a pillar of a different kind
erected, as the finely worthy colleague, the author≠
The author of the heretic's almanac deserves it. The monthly...
The writer and Mr. Nikolai also live in a
Protestant states, and the first will
also from a Protestant Rönige besol≠
det; and yet they have of their ignorance about
our entire constitution, the most striking evidence
given. Were they not so ignorant in this
entire subject; so they could not possibly have their fears
The watchman's voice about the currently entirely focused
extraordinarily great dangers of the Protestant
Zion's can rise up. But perhaps the

The author here gives a hint that the prince,

from whom Denina is paid, and that per≠
testant country, where he lives, to the prote≠
permanent states belong to which now truly belong

Catholicism, as Mr. Diester said, have been abandoned.
or those, like the letter writer in Jannerstück 1785
said they were secretly inclined towards Catholicism,
and that Denina is very good and better than one would expect.
one should think about the inclination of the protesters
He is being taught Catholicism. Is this the
intentional, and that is the only one that might still be possible
can pass; so the author has to prove it≠
sen, and until he has demonstrated this, the audience is
authorized to represent him as a dishonorable prince-blasphemer
balten = |
But one certainly doesn't know if one can...
Eyes should be trusted when the author writes: Whether
Denina in the intention of his messages * the
| ice

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and means allegedly used for this purpose. 355
Conversion of Protestants to Catholicism
What was seen and heard correctly is actually not
the question. Of that, the most important thing is certainly the |

Question. Or is it only the monthly writers
just for little stories, whether true or false, ge≠
whether it is founded or unfounded, to do? if only

What is told is pleasing and with its surgical accuracy.

The story is true. To notice certain things,
It bites further, and even more so that she notices.
To believe, one must have a certain stimuli≠
mung of the soul, a certain direction of the den≠
Bring your own way of doing things. That's what I call it.
but once a philosophy that asked to wash itself,
a splendid contribution to the chapter on de invenienda
Veritate! This mood and direction itself
enlightened Catholics with the intention of protestan≠
ten, and to show their religion was my goal here
The only important thing. Oh! German audience, what a...

People rise up as your leaders! Menr
those who don't care whether someone is right
I have heard that people do not care whether
someone with or without prejudices for examination
something has come about, and such things through a false
Have I looked at a glass? Those who made a statement about a
What is important to a man is that he doesn't care about it.
Is a fine mood the right thing to do or not?
Touts ceux qui voyoient des miracles etoient bien

rejfolü den voir, said Diderot. You can
Now, to criticize the miracle seers, since one is supposed to be talking about...
to notice or have noticed certain things
to believe that only a certain mood of the sea≠
le, a certain direction of thinking with≠
must bring. Once the paroxysm changes to
Our Zionist guardians, what have you done, audience, from
Not everything is yet to come for these seers! — What
3 2 will

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This will become of it when the Catholic said: Whether
Nikolai and Beasts in the context of their messages

Having seen and heard correctly, that does not mean the
Question; to bemer≠

ken, and all Catholics for a shameful rabble

to hold, which leads to the downfall of the protesters
conspired, and such a plot is noticed
To believe baben, one must have a certain mood.
of the soul, a certain direction of thought
Bring this mood and direction:
But Mr. Nikolai and Beast always came along.
brought, and this mood and direction towards:
clarified Protestants on behalf of the Catholics and
Showing their religion is the only thing that matters to us.
So now we know what the protesters stand for,
Despite all the tolerance that has been touted, hold on. — O, Lo≠
Gik! Where have you gone? Audience, can you...
mand more for a straw head than just the≠
What do the men you applaud so much do?

The author then asks further: Do the
Catholics should take no further steps if
such inclination of Protestants towards Catholics≠
Is it noticeable, or do I think I'm noticing? I
Answer to that: If they still have a spark...
Those who possess sound human understanding will...
Beware of the news from a traveler:
to take immediate steps to avoid being stopped by protest≠
to be instructed when things have completely changed≠
who should behave when Denina presented them with her≠
reflected. Surely they will be just as good,

when the protesters know how many people are in:

Traveling through time, from what kind of prejudices one can escape≠
who among them everywhere should be accompanied by what
for glasses to look at things; and if
If they cannot convince themselves of this, they may

| | yes

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and allegedly serving this purpose, 347

yes, only the wanderings and journeys of the famous
Berlin bookseller Mr. Friedrich Nikolai
Look at it; there you will find wonders Y.
What entitles them to receive information from Denina News?
To judge him? That he is a scholar? As
What if Mr. Mikolai weren't also a scholar?

Can't Denina be just as good as Wikolai, who
But what makes a polymath is to work through subtle souls.
mood and direction mislead, and on
Are these delusions? We need to be safer and
To be more certain of the matter, any sensible person will...
tholic say, even if he is ever so hungry for
Proselytes would be before we take a step with the
Danger of being shamefully rejected.

However, the author brings a Facetum bey,
Just like Beast, who is in a big way with Denina
the capital, and how to make the best of all circumstances
can conclude that it may have happened in Berlin and be⸗
should know that Catholics have a tendency to
which they brought to Catholicism at the SE
3 3 mer⸗

I cannot help taking this opportunity to say a beautiful
Fable of Pfeffel in Voss's and Gocking's Muses⸗
to reproduce the almanac from the year 1785:

A stockfish was caught in Newfoundland.
And spoke with anxious longing
To the crude boatman: Listen, man,
What do you have planned for me? Hey now, listen to this one,
First your head will be knocked off your torso,
Then you will be sent out into the world,
And — heavens! groans the detainee,
As if the Briton's iron had already struck him,
In the deepest elegiac tone;
What? Without a head? Well, then, the ship's patron saint retorts.
It's the newest way to travel!

*

notice or think you notice, really
Take steps. It is this: Denina visits eis
a respected clergyman, and do him the
rage or the suggestion whether one could not the hie⸗
igen (probably Berlinischen) protestantischen
Preacher also from a Catholic bishop
Could sheep be ordained as priests? So
Would Catholics also consider these preachers for
True ordained clergy hold what they are called
could not do so now, and so no one needed to
special Catholic field chaplains going to war

to go, because even so ordained Lutherans
Preacher all necessary acts at Catholic church
soldiers could perform. That is now the
great fact, truth, and who will not be over it?
Does it testify to being and trembling? I don't, and neither does every human being.
not someone who only wants to take on the small effort of doing the
A big fact to consider. Mr. Denina may
even so much a cleric, abbot or abbun, priest⸗
ster and even more so, he may daily his breviary
He can tell people as often as he wants, he likes to be in his room.
to have one or more altars; thus he reveals himself
but (because I want to talk to the author once⸗
men, that his proposal is serious and not a joke
(had been) as a man who had his own church and
does not even know their laws. It is quite possible that
Contrary to the laws of the Roman Church, that one
Protesters who are still protesters and
remain, who can bestow orders. Which
The Protestant will become a Catholic priest at the same time
to ordain as a Reformed or Lutheran preacher,

although the protesters are far from having the right to protest

to connect handles with the clergy, as the
Catholics? Whoever the ordines of the Roman Church
who wants to receive must definitely *

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(Being members of the Roman Catholic Church). We
So we see here in Denina, if he really is in
Seriously, a man who is a financial pro⸗
Project to save money for a Catholic field chaplain
bey the army makes, a project that the Cano⸗
which completely contradicts his church, and from ka⸗
would be rejected first on the Tholian side:
for no bishop can, without committing sacrilege,
to commit, to ordain a protestant as a priest.
Denina knew just as little about the Protestant verse.
version, if his proposal was truly serious.
Not only in recent times do people think differently about _
the clergy as formerly: those times are
passed by, as yet another grave could be dug.
to order bishops who have a succession⸗

to become a nun, to join the English Church; yes
People have known about it among the Protestants for a long time.
Stands were completely different, and Catholicism entirely
They had opposing principles. No protestant
can, without renouncing Protestantism,
from a bishop of the Roman Church the ordinance≈
Let it be given. No protestant can do it.
so that the Roman Christians would also consider him a true Christian.
may hold ordained clergy; and how
incompatible find actus ministeriales of a fatholic
Priests with the whole spirit of the Protestant≈
mus! Denina didn't need to know any of this, if
The suggestion was serious. — But how pathetic!
ignorant in all that both Catholic and
As far as the Protestant church constitution is concerned, it becomes apparent
the author of this is he if he complains to this≈
lichen proposals an 8 of **
4

gives.

*) Sarpi History of the Eonsilium to Trident, Th. VL
Page 112 ff. 5 ö |

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gives. Only a man who is able can do that.
is, the absurd fairy tale of the protestant≈
to believe the deacon. Is it all serious?
Denina presents herself as one in the church community.
set a very ignorant man as a man, ger
Rade, like the monthly writers, one of whom...
Daydreams created an imagination of inclination
who follows the Protestants to Catholicism, and
even grafted a small financial project onto her, about which
Protestants and Catholics must laugh. And
Now the author adds, with great importance: Seriously to
a time when the sailors were of one kind, and the
Dreykorne from the other side, their business≈
Show some flexibility! Why not also include the vacation time?
Ger from the third, the Starcke from the fourth,
the lavatere of the fifth, and, God may wif:
sen, who is not yet of the sixth, seventh, oh≈
ten ꝛc. Page 2. For against all those men mas
Yes, the Protestant Zionist guards, that fear≈

The most terrible cry of fire, and call the whole world to fate.
come here, so that they are in the confusion, when
Everything is shouting, and making a racket, and running around in confusion,
deftly thwarted the German conspiracy.
be able to open. The Sailere! Indeed, the Sailer,
who in the only fairy tale of its kind, his
Innocence convincingly demonstrated *), and subtle objections⸗
ner of the slander so obviously convicted
asked that if they did not agree with them in the same situation⸗
" | a 98505
Religious events, Volume X, page 111 ff. Goddess⸗
Learned Notices 1797. 34 pp. Like Mr. Nikolai
who attempted to refute Sailer's writing now knows
The audience too, and will be, if it is not just one
read one after the other, but step by step everything
compares, can make a fine judgment.

and means allegedly used for this purpose. 361 |

The Göttingen advertisement offered good advice
want to follow, nothing other than their already all
world-famous sophisms and rabulist epics

They are expected. The Threecorns! Indeed, the Threecorns!

grain, which of course is due to a lack of sufficient
- erred in his theological knowledge, and did better.

baben wůrde, nicht zu schschreiben; aber wsen Verse

theidigung one certainly wouldn't have had whole
They should postpone for months, as one should immediately

was ready the unworthy Seidel's own or

but he published his article in the Nuremberg newspaper⸗

The accusation of heresy against his

To trumpet to colleagues all over the world!
Those clean premises are now becoming...
such clean consequences were drawn, which the author fully understands

I find it worthwhile to come. Such a project, which is based on:

| the sides, namely both among Protestants and
| Catholics, a project from the moon, should be
highly vain and calculated ecclesiastical entrance

can find it. The one at whose entrance there is an entrance.

could find, if he were still so vain and full of plans,

must have lost his mind. Because on
Calculate things that cannot exist, and their

Nature finds it impossible to carry out, therefore Befriedi:

To build something of fine pride, and plans of vanity?
To erect such a thing is just as absurd as...

- to fear things that seem impossible. Yes! Then
one can have hope of the Pope.
If you want to become one, then you should act like an apostle.
to be able to travel, to escape from pious women
Kissing hands, and receiving their [gifts] from believing parents

Bring children forward to be blessed.

Numerous humane allusions to the
35 right⸗
*) Page 194. 193. we |

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362 Secret Proselytizing,

righteous Lavater's final maturity, which sedem ges
to leave no doubt in the mind of the sensitive reader as to how
must one procure the heart of the author?
Certainly a worthy man, worthy of the author.

to be placed next to the heretic's almanac!
Protestant Germany, is this your wake-up call?
Ter, audience, these are your enlighteners; so it must be
every noble German who still stands for religion, virtue
and good manners have some sense and feeling, you
regret. —

Finally, the author brings a lot more.
of difficulties arising from this
would, if Denina's proposal is to succeed≠
te: one would have to have a bishop of Brandenburg
Ben, it had to be determined who would pay him.
should, etc. These difficulties were encountered by the

The author should save money and not worry so much.

"Allowed, since everything is the most ridiculous, impossible Chimå≠"
It is something that can only be thought of. And now it will be
Denina ended up making herself a suspect,

since the author is uncertain, whether Denina ,diefen

Was the suggestion made solely for himself, or was it even intended to...?
She had a mission. Since Denina is still alive, so
Hopefully he will be best able to do this.
to refute Scribler, and the ones that might be from their
Watchmen set in Convulstons e bes
to be able to calm down.

Finally, the author says he still has to add one more thing.

to add a consideration, and this is: This
The step taken by a respected Catholic abbot
and theologian for Lutheran preachers, the Catholic
The demand for consecration will likely bring down the whole special system.
eiöfe Råſonnement des Herrn G ar ve übern Haus
fen, with which this scholar the at a proteflan»

tischen deacon really happened n kad gi,
ie≠

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create, and truly shame the audience

...and means allegedly used for this purpose. 363

Priestly ordination as impossible to imagine (Jul.
1785. S. so. f.) attempted. This step showed
get that such a consecration is not according to Catholic tradition
The concept of sacrilege is, and confirms this.
new, that most remarkable fact. If
but the public, who are so interested in these acts
takes part, and one can hardly blame him⸗
ken can realize that it has finally been through the now years already
long-lasting noisy cries of these Zion's guardians to us
It becomes quiet, only focusing on every step and turn.
I wanted to notice exactly what these people were doing! Because this is what they were d
the only and certainly safe means by which it can escape⸗

Bolting and avoiding the danger, not before

to be laughable to rationally thinking posterity⸗
that it is from an accountant, one from

| Doctor Juris, who strayed from his field, and ice

a completely unknown person, has in the worst possible way
Letting monkeys play. It also finds this attention...
Here is an opportunity, where the author has already...
Denina became a respected abbot and theologian
does. Denina was a professor in Turin,
and member of various academies; he has a
Written the national history of Italy: all that
That's true. But as an insightful, respected
Denina is not known as a theologian. His Abba⸗
This title doesn't make him, like everyone else,
Those who know what the Italians are
Abbates and French Abbes, to mean has
ben. However, in order to give the audience a blue haze
to pretend that this man's project
(if it was indeed serious) as one who
had studied church laws thoroughly, from
of utmost importance, so now suddenly
Denina transformed into a respected theologian⸗

Wei⸗

–,

Wei was deceived. And assumed it was Denina.
Even such a great theologian, he could be so grossly

to err in this piece. On the occasion of the
Attempts to unite the English Church with the Roman
to reunite, was lacking among the franzoͤſi⸗
theologians do not adhere to those who are from the ordained ministry.
nation of the bishops of the Church of England mild
thought; but their milder opinion was therefore

not the opinion of the Roman Church, and was

rejected). The entire pre-emptive framing of Denis
Well, as a respected theologian, that's beer.
also a mere charade to deceive the world.
And this man's imagination, if ever his
The proposal, which had been serious, should now suddenly be...
Should we throw Mr. Garve's reasoning out the window?
Certainly, Mr. Gar⸗ was not afraid of such a prank.

I didn't understand! Because Denina believes one can⸗

a Protestant clergyman to Catholic priests⸗
consecrating a star, so goes the shameful tale with the
Deacon founded, and such an ordination no
Sacrilegium according to the terms of the Catholic Church
Church. Certainly, a splendid reasoning!
If the monthly writers are thorough and honest⸗
If they wanted to get to work quickly, they would have to scan those scans.

to authentically prove the story, but not
by towing just as shallow a lead as
this . rer ift, us only the 8

5 30 here refers the reader to the known disputes

the famous Franz le Courayer because of a 1723.

| published writing, for la validit des ordinations

of the Anglois, had, since he not only Jardouin and Lequien

to opponents, but fine writing also as a heretic≠

rich from the Archbishop of Paris, the Cardinal of
Moailles, was damned. ö e

| and supposedly serving this purpose, Wie 366

to try to make the same probable. But
I will confirm this clear fact in the pursuit of this
Bringing writing into the light. But who doesn't notice, fo
soon he hears that Protestant clergy at the same time
were to be ordained as Catholic priests,

the ridiculous, the impossibility and the lack of execution≠
What is the feasibility of such a proposal? Won't it?
the protesters because of so many of their teachings of
considered a heretic by the Catholic Church, and
find als ſolche mit dem Anathema des Tridentini≠
(The Council of Constance was defeated)? And precisely these with the
Anathema-beaten heretics, who were by the Ge≠
society of the visible church, according to Roman
Principles that are excluded should nevertheless be such
The high dignity of this very church that condemns it,
can clothe themselves, as according to their principles the
What is the priesthood? The Holy Spirit condemns them.
Roman principles at the Council of Trident,
and this very Holy Spirit should help them in the
Ordination will be given, and they will be the same.

To be subject to a writ of execution? Are there any greater contradictions? Egg!

The author could not possibly have such a stubborn head
It may be that he does not possess the refined taste of finer things.
He should have realized the claim; his whole previous...
alleged opinion that Denina in seriousness and as
a respected theologian had spoken, and that
His proposal proves so much, and so much of it to
Fear is nothing but the most frivolous pretense.
lung, which is to be remembered, and a shameful The
audience's reaction.

Here I end this long section about the
so-called secret proselytizing, since I

so far in the Wa N especially e ö

gehő≈

ö 9 S. Concilii 22 Decreta et Canones.

I find the proper thing further, and now the result.—
I admit that the Roman Church more than…
whose Christian religious parties are inclined to
To make proselytes; that is a truth that
no one who knows the history and teachings of this church
who knows, can deny. I admit that it
not always shown to the proselytizers of this church≈
It depends on whether one is acting for good or bad reasons.
for reasons, out of conviction or for secondary purposes≈
ten, to her, and in what way the proselyte
Will be converted? There's no doubt about that either.
feln according to the examples that the story tells about this
can deliver. I admit that the tendency towards
Proselytes are also currently converting to very many≈
not yet all individual members of the Roman Church
has completely lost, and that this church as a church
and the Pope, as its head, even so inclined
It is harder to make proselytes than ever before. This is the
Opinion on Catholicism, as a sole
League—making religion and the principles of
Hierarchy perfectly in accordance. All of this has
we have known this for a long time, and it wasn't just the Berliners who found out.
learned from monthly writers or Mr. Nikolai.
— But that's also everything one could reasonably expect.
Wise can admit, and against which protesters and
Catholics will have no valid objection.
baben. According to the entire current religious,
literary and political situation of the patrons,
However, this inclination of the Roman Church and
individual members of the same to proselytize,
far less to worry about than before. Anyone who does this
He doesn't want to believe that the bembering one is only against
true literary constitution, and the religious
Mindset among the protesters, who are increasingly

from superstition and church coercion
1 un

and more about disbelief and freethinking
inclines; and whoever does not possess so much science,
or who lacks the patience to understand ways of thinking and
To compare times against each other, just read

the story and pay, and he will find that

in our century, and especially in the lez≤
ten half of the same far fewer protesters katho≤

has become more literal than before. It must therefore be de≤

neither the spirit, nor the violent impulse of the proselyte≤

have decreased among Catholics,

or there must be a change on the side of the protesters.

derniesse finds that the fine efforts more than ches

to thwart it. After all the current lit≤
the terrific situation of Catholics, as more and more
Clarity and freedom of thought arise among them,
according to their religious and ecclesiastical situation, since one
to eliminate abuses and superstitions among them≤
fen, and the power of the Pope and the clergy≤
seeks to return chen to the proper boundaries,
according to their political situation, since Catholic rulers
their rights, which had been diminished for long enough, so emphatically

reassert, and the tolerance in a
exerting very high degrees also results in the fact that

Despite all the pretense of the sole saving power:
religion and infallibility, the power of the Pope

and the Catholic clergy no longer so

It is terrible than it used to be for the Protestants,
that the tendency to proselytize is among the.
Catholics liked it very much, and that they still have it with

must fall further every day. According to our

in its own constitution as well as according to that of the
So we Catholics don't have that many left, as

our ancestors fifty, a hundred and more years ago
Years of the proselytizing spirit of individual races:
tboliken and the Catholic Church; but also

Far less to worry about. 0.

E

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Against this truth, which every thinking person knows
People, fine age, fine personal experience, fine
Self-esteem teaches, and what he can easily convince himself of≈
gen can, if he is only able to have patience and
Will to do so asked, past and present men
To hold up times and seasons against each other, a truth≈
heit, which every person has calmly believed until now,
and was rightly pleased about this, against which
The truth is now the Berlin monthly publications≈
ler appeared, and made a terrible noise.
Cries from the great and all. From former times.
exceeding dangers were raised, in which against
facing the Protestant Zion, fol. From
From their perspective, they have gone to all the alleys of the province.
“To the stantine Zion, fire and conflagration!” they cried.
A scream, caused by the dissemination of their bro≈
chure, and their speaking tube of followers and
Sea fens from one end of Germany to
secondly, yes, even further, to the farthest reaches of the earth.
genden erschollen ist. Two to three people,
Mr. Nikolai, Beast and Gedite, and some
Anouhmen, who joined them from time to time
find, want to have had experiences that the

previous experiences of all people on the ground
Beat it. I'll leave it to you, German audience,
to judge and decide that presumption,
Are you really suffering from such a dangerous lethargy?
had been infected, or as one might say of Mr. Gar⸗
ve says, not out of convenience or to please.
want to see what is going on around and beside you, that
it remained reserved only for the Berlin bookkeeper
Ben could, by means of his speculation journey in
Enemy territory, get that fat rebel out of your sight
to wipe away, or through the power of fine Christpa⸗
Triotian exclamations bring new life to Thelgz e
N „ e & > i ' es

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and means allegedly serving that purpose. 366 —
Reflection and love for religious freedom e

the 1 I leave it to you, German⸗
theologians of the land, do you really have each other so much?
You might fall in love with someone from Berlin

Dr. Juris and his fine masfirten followers, |
who might play a peculiar role,

if she appeared without a mask, you must rightly know⸗

sen let? — But these gentlemen have now
once forced themselves upon us as guardians of our church;

out of love for the truth, as they say, and a

during spiritual yearning, religion, freedom of conscience,
and to advocate for reasonable enlightenment; but no⸗
Ben Bey isn't entirely free either, because Ibre Mo⸗

natsſchrift has brought them a lot of money as a result.

It was precisely through this now so famous section in the≠
It has found such a large number of departures; for the volume
bhört likes to hear murder stories, witches and ghosts≠
She enjoys fairy tales and likes to read pasquilles. Since she
now on the tower of Protestant Zion≠
Those who have risen to the top have undoubtedly done better in every way.
can overlook other people whom we un≠

ten, each walking on his own street, and through their

They also used binoculars to see the entire surrounding area.

to be able to oversee. — It now only comes down to
depends on whether their binoculars are properly sharpened.

sen, and didn't show them things that were even

did not exist, and whether their experiences, which the

to directly contradict ours, thoroughly from them≠
have been proven. And this will be shown to everyone,
who reads this entire section, that e
convincingly obvious.

The possibility of our relapse to
| Dapfthum: darzuihun, haben fie Ansprüche, unsre
Enlightenment is not as great as we imagine.

u“

a is one of our harvest: W untruth,
4 N

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— Construction of our equally large, indeed even larger '

truth, and is a dishonor to our times.

–

which through the many great men who made our Year≂
produced a hundred, and through their work in

– all subjects of violence physically opposed≂
It will be done. We are thankfully not yet walking.
in the Germanic and naturalistic. Suns≂
gleam, in which she and her worthy colleague, who
Author of the Heretic's Almanac, we gladly wander

want to; but that we are much further along in all knowledge≂

sensations have come about when our ancestors before

At 50 and 100 years old, every beginner knows that...
scholarly history and books are known, and their descriptions.

The danger is based on a physical confrontation.

The possibility. Secret proselytizer≂
To show the treasure, they have specified that the
Pope and the Roman Church still think of it as just as
formerly, that the Pope made no claims back

I assume that the Roman Church still considers itself the

heretics who can only bring salvation, and who damn us
mention that she is still persecuting the protesters, herself

show intolerance, and that the emperor's tolerance

The Edict of Crown only lasted until New Year's Day 1783, and that
So it's all just a deceptive word and bait. –

Even if the Pope and the Roman Church still

just as they used to think, to make themselves the only ones blessed≂

the Church, and calls us damned heretics; so
They did have something with them. They proved nothing to show that we were from
this way of thinking, given the now visibly declining power

of the Roman chair, an equally large or great one

The danger looms over his head more than before, and
Given our situation, we need this just as much, and even more.

More than ever, it's a shame. That the Pope has no...
I take back the building plans, they have from a rö≠
wipe the calendar defaced with carvings 1
= ae ea 63

and means appropriate for this purpose. 377

They sought to prove it; however, they have received no evidence from the
insightful Count von Herzberg the
The opposite has been shown!” From the alleged
Indifference of the Catholics against the Protestants
that they Mr. Preacher Triesch in Kanten the Ger
proved their share, and if the Bteslau bi≠
He showed intolerance; for him, this was nothing but wet.
natural consequence of the shameful intolerance of the Mor
naissschrift. That the Imperial Toleration Diploma only
lasted until 1783, and that tolerance in general
and church improvement of the Catholics only dew≠

"Word of fortune and lure of food, I have from the 1

Examples from Brno and Trieste, from Mainz,
Fulda and other places, as the most shameful En ≠
truth presented, so daring, as if it were merely an invention≠
which can become.
On the reality of secret proselytemas≠
to prove cherey, baben the monthly writers
claims that in not a few protestants
Czech countries: Catholicism of the worst kind
intrusions. They had nothing to do with this pretense.
proven, and if they were to prove it, it would have a
their chief leader, Mr. Beast, these un
shameless claim with just as much shamelessness≠
He denied it again and said it was never in the
The monthly magazine claimed that the Ra≠
tholicism in its very old and crudest form

Now make the Protestants agreeable;
or made acceptable by the Jesuits

can be. So it must either be the first one.

a malicious fabrication, or the latter, an untruth≈
heit fein. r

They claimed that everywhere ver≈

Disguised Catholic clergymen were lurking around to

to expand the concepts of their being. But

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372. Secret proselytizing,

instead of just mentioning one corner of Germany,
where such masked proselyte hunters lurk,
They took us to Holland, Denmark, Sweden
and expelled to Russia to search there. They ha≈
All conceivable means have been specified, the following:
the alleged emirates are supposed to serve; but no≈
to specify a location, not to name a person
knew where, on whom and by whom this work was created.
would be operated; and so, all sorts of inconsistencies
introduced themselves to us. Be
To the reality of secret proselytes≈
Macherey to demonstrate, and thus their chimera as very
to present, have: she claims that
who worked on it with astonishing zeal≈
de, protestant large serren inclination
to teach Ratbolicism, and that
This has been all too successful. Yes, Mr. This
ster even claimed that j now really pto≈
Protestant princes and states to Catholicism
transgressing licism. But the proof of the≈
s�er tendent unser protestantischen Fürst�ten zu Ka≈
tholicism, and that which ones now really, and so≈
even entire states committing atrocities, find us still

They always remained guilty. They never actually admitted it.
Shy away from such a scandalous tale from the
vottreflichen Fürͤr�stin von Anhalt Desſsau aus zubreiten, and the invention of the same is publicly known to
Attributed to Berlin Jionswächtern; but also
at the same time publicly declared to be a dunny lie
has been, like the silly fairy tale of the Catholiceism of the King of Sweden, and of the
Assassinate a prince of the Royal Prussian House
to make it the coadjutor of Mainz.
The audience was asked to leave the area before.
actual inclination of the Protestant gi
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and means allegedly used for this purpose. 373.

The Lord's conversion to Catholicism
to the same great facts, and a whole re⸗

Aegister was shown, yes Mr. Beast, who all the fine
It seems that the communists are surpassing the audacity of the communists,

even claimed that he had asked for help in April.

The series listed, so that now really individually
States and princes return to the papacysweep. And that's not all that's mentioned in the April play.
not a word about princes and states now really
become Catholic; but rather from the examples that

*

listed as evidence, find the youngest o to |

Being 40 years old and over proves nothing for
the present; indeed, many of the same already exist.
Over one hundred and two hundred years old. Mr.
BDiester also sent his discerning readers into April,
and his entire argument is not much better than
If one were to claim that the whole world is now…
be underwater, and everyone must go to ships,
= a great flood several thousand years ago
Being. . / * A
They have the reality of the proselytesma⸗
Cherey claims to be able to prove it; but if they
now they should provide proof of their claim, ha–
ben ſie invoked the possibility and asked,
why did something happen formerly, a hundred and more ago?
It happened in previous years, not even now, and what
This happened in Denmark, not also in Germany.
Could this happen? Yes, Mr. Beast, in the Unver⸗
Shame is always the first, it has not become shameless,
to cite things he himself did not know⸗
te, and to ask: what if there were even more cases⸗
le gabe als ich weiß
They have to prove reality
the proselytizing focuses on those they have targeted
They presented facts, both German and the same as things
| I Yaz from

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5 * 0

974 Secret –

overshadowed by the ostentatious importance. But
if you show them the one they themselves set up,
and raised objections to principles applied to others,
that facts, in order to judge, quite ger
nau und mit allen Ums�dänden müssen vorgele⸗
get werden; fo haben fie fich hinter das Bollwerk
entrenched themselves so that they couldn't say everything, that
fie nur geschicht mit Lücken und Bruchstücke Her
far away. Yes, Mr. Beast even asked to
those not yet given, but only in the future from
He will be called upon when time allows for the presentation of evidence. a
And who can finally implement the consequences?

es reyen, which are more than Kabbalistic interpretations; yes, so⸗

even the blatant forgeries, there the accused
Let the writer Jogenen say more than he did.
to say, the endless rhetoric and men

dungs, with which they gave their chime a coat of paint, ice
to give an appearance of truth and thoroughness
ben sought, and the evidence of the greatest ignorance
senbeit, which attaches itself to these writers, all here
Calculate? Dr. Sailer in Dillingen has his
nem Hauptgestner, dem berühmten, räsenden Buchs
pbåndler, Hern Friedrich Nikolai in Berlin five
. ten lies, and three unproven facts presented,

which he had done to him, that still

not even attempted, which is in the

Hage and preparation for it are wrong and hypothesis

is"). I can and like the large sum that
Pier in this section already refers to the monthly journal
steller falls, not add together. Read yourself,
and count the audience. I think everyone will know that much.

Inexperienced people can easily see that the whole process≠

Ben! from * licking, * an 8

2 € Sailets Minden . 2

and means allegedly used for this purpose. 37
half-subverted, by nothing but lies,

"Consequence guards, rabbi officers and... Us

Knowledge is a disguised chimera, whose discoverers

and have proven nothing to the distributors.

But two pieces lifted them thoroughly. And completely.

Proven beyond doubt. t) this, that the Deisten
and naturalists. Had their fauberer

With ≠Komptottist, the Veefasser of the Keheralma≠

We have not just laid down a fine Deism,

And he still goes about his work, at least to some extent, honestly.
does not take it, even if he immediately rejects Christianity for
Naturalism gives out the larva of a protestan≠

table Zion's watchmen before; so they have it with Dar≠
laying down their creed, which «they themselves»
to call pure deism, done, This has

They were thoroughly demonstrated. The second was fle

They have proven the existence of the father of all invited

gen. They now want to deny where he had a fo

has large and distinguished offspring, who with
Hip tissue of impatience, an honest German
Tbocheit would be able to drive the public crazy.

m Frevel ſeyn.

But they have many other things as well. (worr)

2 ea, of Jesuits, secret Catholics, ges

beimen Gefell ſsschähen, und zum Theil die Derfonen

called those that contribute to the spread of Catholicism≠

must be used. Also, you should look after the one from.

the series will be taught to a German audience,
And I have no doubt that you will love the whole atrium.

Iniquitatis in all its passages soon becomes clear. before

eyes lie, and the blue haze that your
Zion's watchmen, with such audacity, were prepared to go forth.

I will perish of my own accord.

5 5 * dit 3 di Mulan Fig

4 a N on Von

976 Of Fefuiten and their Machinations

From Jesuits, their true and at
alleged machinations to the after
Goodwill of the protesters.

Among all the religious orders of the Roman Catholic Church
Did not a single person since the foundation make such a business?
proved effective in upholding Catholicism
and to spread out and suppress the protesters
ken, as in the century of the Reformation
founded Jesuit orders. One: has therefore called him the
right arm, called the Pope's bodyguard,
and it's no wonder that the Berlin Mo≠
writers and their followers of this order
in their warnings about secret proselytes≠
Cherey and the spread of Catholicism are remembered≠
To hand him over in silence would be ges
Knowing it to be an unforgivable mistake. In all disputes...
activities that our theologians have undertaken in the past year≠
Hundreds of people had contact with the Catholics, their
The main opponents are always the Jesuits: opponents of Sole
Of particular importance that they also themselves among the
The Protestants' previously usual teachings
gave togetherness a new twist. Because that's how it got≠
tends towards Luther, a great adversary of the
Aristotle and the Scholastic, times on the
Protestants of scholastic philosophy

were; so they saw themselves, since the Colloquium to
Regensburg, where they met the Jesuits Gretser, Tan=
Ner and Hager argued, forced to look at the
| to lay scholastic bilosophy in order to defeat its opponents
with the greater success, using the same weapons
to be able to be ordered, which they used against the protesters
used *. On the Be –. wur=
the

= 95. Brucker 155 Ci, mut Tom, wp 250 261. 8

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"55 | u Dr 2
to the aftermath of the protests. 7

whom the Jesuits consider the most wounded masters in
Disputing with the protesters= On
the Colloquium in Emmendingen in 1590.
(already seeking the help of the Jesuits). To Regens=
The Jesuits of Grerser were in Burg in the year 180.
and Tanner, the most distinguished disputants; 1608
up. your colloquium to Schwalbach paraded this
Becanus and Serarius, Jesuits; on the
Coſloquio zu Zamelſchenburg 2814 was the Je=
Suit Augustin of Hildesheim, the most distinguished.
putaut. At the Colloquium in Weuburg 1561
Jesutt Reller argued against Doctor Hedi:
brunner from Tůbingen, and so bey mehrern Gele=
peculiarities. Various prose flants that in previous
in earlier times they joined the predominantly mixed church, and
were persuaded to do so by the Jesuits. The turning
Jesuits Macedo, Molines and Laffari were esd,
the religious change of Queen Christ=
primarily caused by Sweden. The country=
Count Ernst of Hesse-Cassel, who in 1648 became king
Iholic Church, was primarily through
Jesuits were moved. Thus, Duke Wolf=
gang withelm von Pfalz Neuburg durch den Jeſu=
Jakob Keihing was persuaded to become the Catholic
To adopt religion, and so several. So Haberl
They also, apart from the public opponents of the protests=
stantian church, and those which are used for disposal=

The arrest of the alleged heretics. The capture of the hairy ones≠
test means advised “), various among themselves
had, which in a milder way the Protestants≠
ten trace back to the Roman Church. sought.
. a Aas 57 Der≠

N

9) Fechs Historia Collog, Emmendingenſt. pag 96 27 „
* Lader. Lei Jeſuiter-Hitori. Basel 2626. Page ata
JJ 8 " ER

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ed Von Jestiten und“ ihrer Matinationen

Jodocus Reddins / Johann were compared
December and various others in the previous year; year≠
The third. In general, this order has been afflicted.
among the protesters he was regarded as the one who
because of the cunning; and the name of fine fellow;
limbs, nuter ollen other order of the Roman gravel
The Protestant religion is the most dangerous of all.
be. This is not something I do as someone who is looking for
the Pasquillantian letter writer in the January piece
178 of the Monsts Scripture affiliated with the Jesuits

sein ssolt, befannt; sodern das sind alles lauter

Autobiographical things that no one familiar with history would know.
Unknown find: J. Yes even, what of the Ver≠
: Heathens of the Jesuses from the famous Veisen≠

the bookseller Friedrich Nikolai and the Ber≠

The question posed to the Zion Guards is not a new one.

Cover. Even the aforementioned Jesuit≈Hi≈

eri, which was printed 160 years ago, gives

One of them: such a complicated message *) that one

believe 4 ,fie (be the demonstrative source, us

which: those gentlemen have extracted their entire message,
nd iste haben uur, was'.fle in. diefemralten Trő≈
(ster) found, reheated, and on
the current times applied. Indeed: Diefer

956

"On the methods of the Jesultan against the Protestants. S."
A3 Arenberg's History of the Jesuits Th. IL. p. 19 15 ff.

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ns
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The author also has his own chapter: · of the Je≈
Suites Ward / Pratiłen in the United States
“(. £. , tr, Des

1 7 dd DO. N , | a | |
©. Eucii Jesuit Historian ze p 253 .

N e) Perhaps this book belongs to the old ones

*.

22° 'Kerlegenen Tefsitifchen Büchern) of which Mr. Yrifolai

"In the appendix to the dying volume, his traveling side

zo in the note says that he read it .:

EX

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2 ' en 7 . “
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er 15 ar from aa
* to the detriment of the protesters. 7s
* 7 g .

Derlanden, where one can find a whole Negister from the

“The machinations of these clergymen can be found, which one finds in the
Letters and writings of a Jesuit priest
discovered in Sarlingen, and in 1616 in Leuwarden
in small print: the Jesuit Raufhan≠
titled "del", print it. If you read this...

s�et, one can often hardly bear the thought≠

that this writing is the foundation upon which
not / only George Gordon's fine well-known oath≠
Merey from the influence of Catholics on the ges
valid Dutch constitution, especially
The monthly writers also made their claims
of the clandestine Catholicism in Holland
builds hard ones. The fogenaunted Secreta and pri:
wvhta monitæ Societatit Neſu, the author of the
Preliminary presentation 1c.) from anew≠
Have it printed, probably for another 9 sheets.
more on the honorarium from fine publishers to er≠

They are also known throughout the world. Except for the
Parents' expenses of this, which took place in the years 1612.
2633. 1657. 1663. 1717. u. s. w. gemacht find,
'find man fie nicht nur in Harenbergs pragmati⸗
ſcher Geschitische des Orden der Jesuiten; ſon⸗
but also in the ninth volume of the pragmatic
History of the monastic order, where they were with ver⸗
It has been accompanied by various comments. By
Among the writers, one also finds the complaints.
all things mentioned, which have always been about the
FJesuiten have been raised. And whoever still thinks about it
not enough, the reading of Rafpar Scioppius
under the name Zlphonf de Fargas 1641⸗
e ee ee ee gege⸗
D) Preliminary presentation of contemporary Jesuitism, the
Crusaderism, proselytizing and religion 5
Association. Germany 1986. See page 376.

v7 Of Jesuits and their machinations

Given text: Kelatio ad Reges et Principer
Christianos de Stratagematis, Sophifmatis politi-
eis Societatis Nuſu, the two books Tuba mi
vm clangens ſonum, and tuba mij orem clangens
forum, which came out in Amsterdam in 171;
likewise the portrait au naturel des Neſuues,

Amsterdam 1731, der Nesiute en belle humeur and
and other writings of this kind! in which he will find a Men⸗
find clean things, of which there are to be
It is surprising that they have not long since left the mountains;
brought to the attention of monthly writers in the city,
and the audience, which one considers to be incredibly un

must have thought knowingly, for: fresh goods in various forms.

They are bought. I'm ignoring all of this, since I
I will write a pure history of the Yennites, and alfe. fie

neither to add;' nor to defend, neither to

I am not entitled to condemn, nor to speak out. Sit

They only mention me in the distance, as I am the two-year-old⸗

investigate the complaints which the monthly journal≈
steller noch jetzt über fie geführer, und die scheinheilt≈

warnings that she sent to the protesters because of them≈

Let the audience at the table have a good time.
The Monsts scripture does first and foremost *) the
Jesuits mentioned in January 1785, where
the anonymous presenter also joined the secret
Mroselytenmacher of the Roman Kinche reckons, the
still the conversion work among the Protestants≈
ten should drive. The author of this piece knows
The audience already knew from the previous section.
as a miserable auecdote hunter and mischievous jester≈
CCC e ee

k * 2 5 1 4 4
ur

ö >) However, let Mr. Wikolai be honored and glorified |
=. ,His demolition has been done, which had already begun in his journey

e Kſchribung Fin and again the carefree protestant
Enough hints and warnings have been given.

—

To the detriment of the protesters. 38%

ter, who came from the regions of the empire, on the Rhine
and from Swabia, the readers heard tremendous things
of the most intrusive Catholicism
Art, and everywhere lurking disguised ones
Catholic priests told, and then after
Holland, Denmark, Sweden and Russia versus
know that the emirates he mentioned
to search. He immediately adds,
after he was escorted by those dressed in civilian clothes to
Franciscans and Minorites going to Holland
says that they did not complete the work of proclamation without success
driven; the Jesuits are unforgettable, whom one≈allent≈
half of all types of clothing are encountered).
The exact agreement between what

this letter writer says, and what Mr. Nikos says
lay in the. Supplements to the appendix to the volume
detailed travel description from a letter dated
17th October 1785 on this very matter
The difference is striking. The whole difference consists of...
only in that the correspondent of Mr. Wiko -
Kai talks in detail, and almost makes a comment.
Tor about the letter writer's message in the Mot
natural writing makes. One can hardly imagine the Ger
thankfully, both letters come from a festival
that have flowed, and the strangest thing would be,
if the author of both letters were no different,
as indeed Here – Nikolai himself. This will be discussed further.
Mr. Biester and Nikolai best entertained the audience.
to instruct, and to correct any possible error
can tear things apart if they are honest and credible.
The authors of these two letters issued... But what
What does the author say? He says 1) the Ier
Suites are creeping around everywhere, you meet them
Aäallent≠
January 1785. Page 60 n.. rn.

Ex

everything that our new Zion's guardians don't yet
the ever-existing Order of the Jesuits, and the

should have, and of their proselyte fear
They said that it was founded as if they themselves were only

| to be able to wish; that's what this whole message is about.

such a, in which every unaccustomed gene Menst
either marriage, or established knowledge
senshaft: necessarily casts doubt on its author≠

Ben knows. He says far too much about one side,

and far too little from the other side. Had he
I only said that even now the Jesuits
not left behind by their old rim makers
husband, s�d one might still somewhat≠

I can thank them for their help. But now he says too much.

I think he said that one could find them everywhere,

The most damaging thing to bourgeois peace and society≠

The extremely harmful mistrust is caused by the≠
He spread a smear campaign. Nobody if

more certain whether he is not in- fine, proven u

long-time friends embraced a Jesuit;

Yes, no community of the Scriptures is certain whether or not,

their preacher and schoolteacher, a secret Jesuit
fey 1. If the author of this essay were to be of interest to us

not already from the previous section as

a person known for the most malicious intentions;
So one could exonerate him from the fact that he with
This anecdote lacked the distance, mistrust
to spread in the honest community. But there

we already mentioned him in the previous section.

examined and can be found on page 63 of the monthly journal
lichen Aemönze als einen Partisan des freigeiste≠
to know of the riish conspiracy, so lies his spiteful ab≠
It is evident during the day that he, with subtle pretense, har

| meet

Kalenchalben on. If one also assumes that

The enclosure that the ex-Jesuits still have among themselves

)

terffe allenthalben Sefuiten-an ıc., suspicion and |

Distrust among the protesters is growing;
He has an addiction. But he also says on the other hand...

Far too little: because everywhere there is much

"A long address. Looking for someone who..."
half-existed should, and yet be seen by someone
will! Did the author intend to:
Truly fine. To become a contemporary; that's how he would have been.
ibnen better and more accurate news
must. His message arrived immediately.
great fact that spares us all the horrors of
Krynto≈Katholicis mus and the secret Pıofatgr
Tenmacheren should show. But to talk about: Thatsa≈
chen to judge, say the monarswritingstollet
They themselves must be precise and with all due respect.
to be presented; but beer is served with the

: Bublıkuny shamelessly a true blind man≈

cube game driven..

The author says 2) one would meet them in all N.

Types of clothing. Are these the exact ones?
Circumstances; for may Heaven have mercy! This
Was the old one already built by Lucius 160 years ago?
the Jesuiter≈ Historia presented to the world;

And now, German audience, once again the Aur

gen, and take the history of Lucius Jesuiter into the

hands; the letter writer also has these in Mr.

Nifolai's journey was ridden, there you will also find the
Cambilfen *) citirt, from soft Lucius fline
The entire message was taken, I asked. So, one of them writes...

the others out, and what happened 160-180 years ago
that should have happened, or that actually happened, that
The audience, which one considers to be extremely

8 ; e 1 8 er eg stupid

09 1788 257 ff: Appendix to the dying volume in the Bey≠

5th gen. = „ee er

au 9 & — 4
r. * 25
E „ Ze 5 „ 0 3 7 “ad: x

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484 R on Jesus and their Machinadións

must think stupidly and ignorantly, and proceed in the same way again≠

It presents itself as if it were really happening in the present.

The only witness to these disguises (namely, in
to the full extent, as you have described to us here

Cambilfon remains. From this he writes
Lucius out, and out. the Lucius of the commentary≠

tor of the piece in the Berlin monthly journal, nåͤm≠

Mr. Nikotai's alleged letter tray. —

But this letter writer says he himself has been sent⸗
They saw: what then? Really dressed up like that?

Jesuits in uniform and with feathered hats? No,
He doesn't say that; but rather which ones he had in mind.
to point the finger, so ambiguous and be⸗

—

Her behavior was questionable. Can one imagine

something more sinful, more perilous, and of humankind⸗

societåt nachtheiligers denken, als ſolche Jeſuitenrie⸗
dear? Which honest man is now in
The state is certain that it will not be affected by such malicious acts.

People, if he has the misfortune to give them two⸗
to appear ambiguous and questionable, for a Je⸗

suites were first held by them, for as such an

whispered to them, and finally generally infamous.
Will they be? Much has been said about the damage caused by
Physiognomy was preached; but this certainly goes far beyond that,

much further. Say the postman, both in interest.

section of the monthly publication as in the Nikolai · An⸗
hange, where he encountered these disguised Jesuits,
who they were, what kind of clothes they wore
had hidden; or he is a dishonorable slander⸗
he who only disturbs the peace of society, and

People are addicted to making other people suspicious.

For it is readily admitted that Jesuits formerly where their convenience required, in bourgeois

) Nikolai's Appendix, page 155. g |

to the detriment of the protesters. 38

Clothing hidden, as is also the case in some places
Protestant countries, Catholic clergy of all
World known, not to appear in their religious robes,
so as not to be mistreated by the uncomprehending rabble
However, becoming one remains such a thing that the whole world is afraid of.
thought-provoking waving of human hearts
Shaft extremely detrimental. — But even more so…
give: even 180 years ago the
Jesuits, and they still do. What is the purpose of this war?
nung? Are we perhaps therefore in a great state of uncertainty?
Farther in danger than 180 years ago? Which Zion?
You have a watchdog, good audience! | 5
The Jesuits return in the April play.
variously. Mr. Biester appears in the same
As is well known, for the first time publicly under his
Names to refute Mr. 7 y.
How wonderfully he took himself in the process, what arms!
He was at fault for both his bliss and his imperfections.
let him come, where he even comes from the
I believe it was about alleged proselytizing.
As already shown in the previous section. Here he says
Now, Mr. Beaster: that the Roman court was completely un⸗
believe always active on the (apparent or
(secret) spread of his system of ka⸗
Tholian doctrine and beliefs, finer here⸗
rarchical intentions and his power, imglei⸗
chen on the (overt or covert) underpressure⸗
kung of all dissenters, whom he calls heretics
scolds, has been thoughtful, and still is, and
that the Jesuits, from their inception to the present day,
the day here in which he is the most faithful of the hůl⸗
as demonstrated by the Roman court, is so
agreed and proved that only he who
to publicly feign ignorance or secretly abstain⸗
| Bb view

v

(who wants to enforce views, but can deny it). What
As the Jesuits say, beer is only good for ice cream.
regularly. And that the Jesuits formerly considered themselves
ardent defenders of the Roman court and the Farhos
liish church and its doctrines, as just as zealous
Opponents of Protestantism and proselytes
as has been shown, is a well-known fact≈
che. And even if they sometimes defer to the payst s�ich
showed disobedience, as on the occasion of their
Chinese trade, and on other occasions,
of which Lucius already cites examples *); fo was
They won't do it anymore if they're against the pro≈
test subjects argued. But whether they are still present,

the great supporters and defenders of the Roman

Hofes, these busy proselyte-makers are and
can be who they formerly were, and that therefore
the protesters because of her, out of fear and anxiety
Jesuits may be seized by convulsions
That's certainly still very much the question. I doubt it.
very much so, and perhaps among my readers I will be even more
some have, who are bothered by the noise and shouting
not immediately terrified by the new Zionist guards
lets himself be hunted. Mr. Beast claims the opposite.
and says that to this day,
namely until March 21, 1785, on which
his fine refutation of Mr. T—y to the world
brought, s�wieden als die treuest hilfe̊r des ro̊≈
have shown the mixed farm here. With which
But does he prove this claim? Does he perhaps bring...
some, or even just a leafy fact by,
where they the rights and principles of the Roman Ho≈
fes, who completely abolished it in 1773, defended it, and
nn | | some,
) Monthly publication April 1785 Page 366.
* Jeſuiier≈Histori page. 543 361.

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Jum, disadvantage of the Protestants. 2387

some, or even just one patron of any
Did someone convert to Catholicism and grow a beard?
Not a single one of these. Mr. Beast
He is merely content with the fact that he, as he already has been
done, and of which the previous section
Evidence will have been found, the unproven as
Proven to the world, and in doing so says that⸗
s�es fen jo ausgemacht und erweissen, dass u. s. w.
But at the same time, to allow anyone who dares to try it to do so,
and to contradict his associates, the mouth
to quash and paralyze the hand, he explains to everyone,
who would deny this, not only for the ignorant,
but in his well-known malicious way
He also makes him suspicious when he says: only he,

who publicly feign ignorance, or

wants to enforce his own secret intentions,
can deny it. Who will now gladly stand up for us?
to be kept in the knowledge, or fine fellow citizens
want to be suspected as a man,
who is in cahoots with the Jesuits, from

Catholics are being persecuted, and secret intentions⸗

wants to enforce it? Can a Spanish Inquisitor...
sitor den. to drive religious despotism higher than
from Mr. Diester, the literary despotism

is being driven? And yet he is one of the demuͤ⸗

active authors of the Berlin monthly journal.

If that isn't a ravenous wolf in sheep's clothing
fare, so there are none left, and it's about time,

that ever the honest man of the public, to whom fine lit≠
Terraristic freedom has not become entirely indifferent,
and so much noble German spirit still remains
stayed idly, so as not to immediately strain his neck
to bend the yoke that these despots had placed upon him
want to throw his neck, appearing powerful, this
to put an end to this shameful trade.
3 Bb 2 Es

—

It is true, the Jesuits celebrate in white≠
Reuss still held their order, of which I later

I will speak; it is further true that they will last even longer in

various regions of the Prussian monarchy
away, because the governments have revoked their lifting≠

decree, which was issued without the approval of the Prussian High Court

It was written, not to be written with one hand. But
This continuation, what does it prove that it
still present the same faithful helpers of the
Roman court for the overt and secret out≠
spread of Catholicism and suppression of the
What about those who think differently, whom they once were?
It's true, four [articles] are being written about the ex-Jesuits in Bavaria.
Le complaints were brought, as over people who were the upstarts.

oppose clarification in Bavaria with all available means,

and to preserve the old stupidity and superstition
ten and to seek to promote. But even if all

These complaints are largely justified;

and the genius of our age the same in nothing
has increased; what danger arises from everything
This to Protestantism? Do they thereby he
something different that particularly affects them as Jesuits,
and that they do not associate with other Catholic clergy,
What do those who are still of the old school have in common?
And if they are still in their completely al≠ in Bavaria
ten constitutions would be, yes, even an empire there
as in Paraguay, and from there the
The Pope's rule was fiercely defended, as
She was merely the stupidest zealot in the Roman hierarchy
can defend, and with an army of writers≠
ten, růſtig und hamisch wie Berliner Monatsschrift≠
steller, the most refined doctrines of scholasticism
theology claimed, and Protestantism
Kuhn denied it; what business is that of us? Not one.

once the neighboring Catholic Austria would

through:

To the detriment of the test subjects. 989

daduech um eine Schritt in š seiner Fortgauge in
delayed the enlightenment and church improvement
will; how much less has alfo the Protestant
I must get some of that! It's true, the famous
Particular bookseller Mr. Friedrich Nikolai, Sen.
Beast's dearest friend, has us in fine Beylai
a Latin letter *) of the Jesuit Ben≠
zel zu Baden submitted, which provided an exact calculation≠
nung contains, according to which Lutherans, Neformite .
ten and Jews, together 134 to the Catholic Church'
who crossed over, But first not in the Bat
think, as one might easily think, but rather on
various places, such as Schaffenburg, Bamberg
berg, Fulda, Seidelberg, Mainz, in Bo̊h≠
men, Neustadt an der Hardt, etc. Next
partly people whose proselytism, after
precisely this depth, which Catholics have no special [unclear]
which brings honor; as girls who are in their parents
to expose, tightrope walker, a preacher's son who
- driven around among the comedians, and fine
So, it probably wasn't a cause for celebration for the father, and so≠

even a – thief). – And finally, when were
BBB 63 0d deieſe

) Appendix to the travel supplement F. p. 166. HE
% Ben uns Prateſstauten ist es freplich nicht Sitte, ſolche Mus
to create lists of newly labelled items. If one wanted to
“but that loss which the Protestants suffered through Jesus”
"to judge those who suffered according to the standard by which the

Berlusconi, the opposing armies through Des

““ ’sereurs and weavers suffer, brought to justice
will; so might easily such boxes of Catholics who
"you have passed over to the Protestants, to be rebelled;
W was not so numerous, since we were focusing on proselytizing.
13 not going out, and our deformation folds so poor⸗

I find them, but they are all the more valuable for their inner content, because they
5 ö selten

A

390 Of Jesuits and their Machinations ,

These sheep were led to Peter's stable? (An-)
no. 1767, so six years before the abandonment of the Je⸗
suites. – It is true, this famous traveler,
who sees to the bottom of all things, which
To put Professor Garve down so much, and to...
himself, his own insights into secular history⸗
te and church history, old and new Catholic
Literature, and the leisure he gave himself, with

so many compliments can be offered *), that one

I almost came to the conclusion that it was
not quite right with the man anymore, but rather...
His admirers had turned his head; it
Rarely, but guided by truth alone, to us
come. And against a couple of such men, one can
probably leave that troop to the ancestors even now,
without fearing that our good Zion will lack inner strength
want to lose, and be overwhelmed from the outside.

9 Appendix to the 7th volume of Nikolai's Travels p.
13. Whether Garve the philosopher at this chat
"I, can one defend oneself against the laughter of a fine opponent?"
What might he have been thinking as he read,

which even Mr. Nikolai said on the occasion of the reception of the

ö Mainzer Monatsschrift in die allg d Bibliothek 71. Band

2. St. S 62 s setzen lassen: wie wenig Ehre macht
the authors were dissatisfied with all the talk they had in their
Journal driven by their journal. Men who
to have a good thing, to overrule the judgment on it≠
about the understanding world that will surely sort things out, what
that is. and do not lavish praise and ruffling feathers.
mentes from good friends, neighbors, and strangers≠
named, and neither the Woblan status, nor the

| Consideration of which writers they

—

The fact that the audience must appear allows them much of themselves.

to speak for oneself, and such things are of no significance.
Proof of their worthiness in forced births
to attach certain things. a

|
i
|

— — — — —

to the Kachthel of the Protestants. f 391 |

is EN this famous and himself even more
Mr. Nikolai, who was sorrowful, has a great deal to say about the Je;
suites, their still present existence, and their
terrible influence felt. But with everything, be≠
With a sigh, he looked at the matter closely.
nothing but a fabric of conjectures delivered
and hints that indicate the true existence of the ghost≠

stes, which he everywhere, like the ghost to Ge⸗
hofen, poltern und werfen hört, annuelligen follen).
I will say more about this in this section.
To have the opportunity to talk. — It's true, one has
Jesus should be found everywhere⸗
ten talked, who were in all sorts of clothes, and what
The most horrifying thing is that they are even in uniform, so
with the rapier even on the side and with a feather⸗
guard as if they were army lieutenants general
or cavaliers were, should appear. For He
They are appearances in any case, the appearances of the,
God be with us! in ene e "equal" *).

But

i 5) And who would stand up for that, Mr. Nikolai not
like the confessing farmer at ZAlofterlangheim
Banz (Tires B 1. p. 08) has been published, and how this
for one — fourteen saints, so Mr. Nicholas, if
through finely heated imagination and fine of
The serene atmosphere brought from house to house brightens the eyes
They have become gläfern, on fine tires instead of one, often four.
He saw ten Jesuits, and he separated himself from this evil gang.
5 as if besieged, N
5 Sometimes, enlightenment is a strange thing
Thing She also attacked the devil, and —
He was exegesisted away, disputed away. I doubt whether the
Messrs. Nikolai, Beaster and associates still to his
Believe in existence. They would probably have found it by now.
to be able to let them, but their evil genius wanted that
through their enlightenment they find a different evil spirit he⸗
create

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But whether the gentlemen would immediately detect such Jesuit sentiment
baben want that she immediately with her finger deu⸗

ten could be suspicious of this person or that person;

So they haven't given us one yet. Deun
that she is the most tasteless, stupidest of me.
most shameful lie inscribed into the world, and |
that the spirit who inspired her then, the father

I will later prove that all of them were lies.

gend darthun. — Your entire story of maskir⸗

The ten Jesuits lurking around are nothing but the old
Legend, from which Lucius and Cambilfon are borrowed,

had to create the Jesuit spirit, the Jesuit Teu.
fel. To describe the exterior of this new devil |
with the same attributes with which the old devil,
if old women, or fearful children, material b
imagine, equipped, only that they had the dragon's tail,
have not yet explored the goat's horns and the cloven hoof≠
have company. However, in contrast, also the interior of their
The more terrible the new devil's striving and actions, |
more terrible and hideous. For example, the old poor N
The devil should widen a funny head that he f
to have made it their own and still had great pleasure: }
But the new barbaric devil makes people stupid, 15
nail their brains shut, twist their heads, \
It darkens and cripples the mind. Old Zeus
fel, if he had possessed a human being, Fontte nevertheless
not least that his presence was soon discovered:
deer neue aber ist von fo subtiler volatileer Natur, dass
Some people might not even know that they are ibn
in his claws. This goes so far that it releases the 1
U

*
— —

NMonatsschreiber are not sure of being bullied by him
become, and a wire puppet or a thin stick in fat
to be in someone's hand. At least their power goes over
They have already gone so far that they constantly look at themselves in a concave mirror.
from him must be toughened; in the: they are all fright≠

figurative figures are seen. EBEN Be

7

—

and our age through unproven claims
adapted, or rather fabricated. That is

So everything that followed Mr. Bie's statement.
sters ſer so ausgemacht und erweissen ſen ſon solt, dass
only those who publicly display ignorance
or wants to carry out secret intentions, it is
In this very piece, in which Mr.
Beasts has shown so many wonderful sides,
Does he also come when he is visited by the missionaries and
the appeal made to convert the Protestants⸗
stalten speaks to the Jesuits, and tells us the
The long-known truth that no part of the
Roman clergy have always been more active and artistic
more experienced in these missions than the Jesuits,
from Dresden to China, from Sid» America
until Sweden under all sorts of forms and
They knew how to make their teachings palatable. Al⸗
These are facts that tell the story.
attested). Of course, I now find this undeniable
Facts; the only small question that can be asked here:
The only thing that must be raised is this one; Do it
this still currently with the same
or even greater danger to the prote⸗
Standing? Because isn't that precise and thorough?
proven; so is all the crying about their former
Proselytes just make blind noise. What was
not everything on Philip's invincible fleet one
fitted to convert the heretical Englishmen and
to punish them for their heresy! Fear them!
A Briton even now? — And now Mr.
Diefter on a highly important message, namely
on that which is in the Jesuit Stephen Tuc⸗
Bee Br 1 5 SE cius
) Page 361. 366ꝗ2ɂ. 5

* —

cius, who died in 1597, funeral oration on Gre⸗
gor XIllten von den verſschien zur Bekehrung
the protesters' actions.

One has to wonder how a man can be so un⸗

can be ashamed of things that are almost
to refer to events that happened 200 years ago.
to derive something from it for our times; and thinks
perhaps Mr. Beaster will thus save us the bustle

to prove the Jesuits 200 years ago; that is how it is
There is also something flawed here. Because from the fact that
Tuccius, who delivered the funeral sermon, a ser
The fact that all of Gregory's suits were designed does not necessarily mean that all of t
XIII. made conversion institutions Jesuitical Mes⸗
sions were; and what does all this prove for the
present in every respect changed Zeis
ten? But Mr. Beaster isn't talking about ice.
for the Jesuits and their conversion institutions before
200 years, he artificially drags all this into our lives⸗

re times with over, and says at the words of the

Tuccius, Dillinganum Germanis, in a pas
rentese: to Dillingen, the residence of the bishop
from Augsburg, and a Catholic university,
Is such a seminar therefore appropriate for all of us?
lays. That's why something existed 200 years ago⸗
That's why it still exists. Where is the

Jesuit institution for the conversion of Protestants in

Dillingen, in Vienna, in Braunsberg? I
I find it hard to believe that one can play the juggling game with
could drive the audience further than is possible here⸗
will be driven. — But how far will the matter go?
Now, if one goes with these secret men, one should
as can be seen in some newer books, and there they are
we then on Mr. Nikolai's tires and mist⸗

those brochures, including the monthly magazine

*

is counted itself, quite indefinitely "

U.N

Fe to the detriment of the protesters. 39

Now Mr. Nikolai has certainly told us enough about his
He tells fantasies, and he has plenty of followers.

found; but of established, of all chi≠
Marian additions and enlargements free Bes
know that poses a greater danger to us, or only a
just as large as in which our ancestors before
200 years ago, there were, with good reason to fear, asked
He didn't even present us with a single one. Mr.
Diester finishes his beer with a deep reverence, which
he does to the postman of the Jannerstuck, and the
May he then make it for him in the name of all those who

are short-sighted enough to read an apparent anecdote≠
hunters and malicious liars for petty pettiness

To give thanks, or to scatter incense *).
But Mr. Beast will return again in this
Essay on the Jesuits, and says: Since Authe≠
The many activities of the Jesuit order in Europe are
secret connections to certain mystical
Work has resumed fairly quickly, and
as everyone knows, still in full swing
gone. The Jesuses have been gone since that abolition.
Naturally much more scattered and much more diligently supporting oneself≠
to create connections and relationships; and so it occurs
Since then, unknown people have also been everywhere
ſchen, die, ſalst sie bey jemand beſarrÿär nei≠
ung to some familiar connections bemer≠

n, to emerge from their darkness, and to attach themselves to
offer. Wherever the cricket leads, there is one for them.
ley; they can serve with everything. If one wants, Al≠
Chemistry, magic, gnosis, religious connection,

Renewal of former facilities: always ſin≠
DE a | . det

"Deserved," cries Beast now, "no thanks yet for such fine work?"
No! Because it is more harmful than other forms of idleness.
S. Gellert's fable, The Spider.

the Bon Jesuits and their machinations

|
det man freiwillige Gefährten u. s. w.). Herr
Diefter once again reveals himself here as a mere declarer≠
mator. Since the suppression of the Jesuit Order
are the many secret holidays in Europe
Has it really gotten going? How are you talking?
He said nothing about things, nothing at all about you.
Hehe! Weren't they already in place long before the abolition?

enough secret connections for the Jesuits⸗
Is it underway? Hasn't it been since the year...?
1763, so years before the suppression of the Jesuits,
at least four to five special companies us
The Freymaͤuvern were in full swing. And
Who do the so-called secret societies belong to?
unknown from much earlier times? Has it been unknown since then?
The Jesuit era has only just begun. From alchemy,
Magic, and why bother with an incomprehensibly ignorant person?
Even if Gnosis is considered a religious term, it is one of the religions.
Connection and renewal of former connections⸗
To talk more than before? But I will tell you
fen point in the section on secret society⸗
examine them particularly thoroughly. It seems
It's impossible to even get to the point where Mr. Beasts can't be expected to know whethe
base the one who puts forward what he presents, thoroughly or unfundamentally⸗
I, whether true or false, if he only declaims,
and with fine declamations the audience beer
can en and numb.
What Mr. Beast still knows about existence
| the Jeſuts in Russia (I will ask**) before
Go over the end of this section in particular.
I'll note here that for now I'm only saying this much. So long.
The members of this order are not yet fans and fon?
Ders u) des n hand on ie
2 FOR: a 0
9 Ari 1755. . Page 377 m. u, U |
* Page 278. 22.

)

to the detriment of the bread nukes.-.: 397

bb the tolerant Berlin monthly writers the

To intend to call upon the world to do so, let

“there they are 90. must these and
0

"Even if one wants to disregard all others, then..."
so much is striking that the claims of
Berlin's Teium Virat against the Jesuits often in the highest terms
Straight over the top, and fall into the adventurous.
In particular, Mr. Mikolai's zeal goes so far as to...
that he in the 4th volume, page 499, in the note to the great
sen Rubens eins abgebent, dass er sich unterstand, ab⸗
ſurde Saints » Legends of Ignaz Lojola and Franz

Xaver / to propagate by fine brush, as if

These are the only paintings of their kind, and not also from
other monastic orders of the same kind would exist, which
—not even to consider the phemdnischmsthologischen images,
*which are so highly valued by enthusiasts and connoisseurs.
He can't even imagine a Jesuit painting without...
Juſammenfahren anschau, und muthet dem guten Ru≠
Bens in stinem Aerger zu, dass er billig schon damals
with his inimitable pen against the Jesuiteror≠
He should have gone to war. Even about that...
Mr. Nikolai realizes that he is in the Piariftenf school.
Vienna, found an ex-Jeffite as a French language master.
Sbollen denn die vielen Jesuiten nach aufg eh obenem Orden
5 can no longer earn their bread at all? Where do they fall?
with the people, if you don't want to kill them
will! Should they, then, in the world into which they, after
a revocation of their order were reinstated,
to do absolutely nothing, not move arms or feet anymore,
and no longer be allowed to interact with any living soul?
Criticism that is just as unwarranted as it is malicious is also permitted.
Mr. Nikolai B. VII. p. 138 in the note on the Jeſui≠
ten in Augsburg, that they according to Graun and Kamler the
to have the death of Jesus performed, 5108 because they the known
chung in the newspapers attached "there could also have been pros
test subjects listened to the music with emotion, and the performance,
The performance of such a magnificent piece is better than the
18 years old.

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but have a place where they live and breathe
They can. But they may be in whatever state of being.
and constitution they want, the outcry about

5 | | j fie

old Paffion comedies. But if it is true that they
Ramler's Death of Jesus according to Graun's Composition through the
To have seminarians perform, that's how it is, under the general≠
my accepted premise that in the
Catholic schools and monasteries are more common than...
It was very easy for us to focus on the music, that

Protesters, for whom it was all the same whether the Mu≠

fi of cursed ex-Jesuit or orthodox pro⸗

performed by testamentary hands, which thereby

caused a stir and took part. And that this

was better than the discontinued old Passtons comedies,

That is indeed a truth that has lost none of its power.

lost, because it comes from a Jesuit mouth. Since the ab⸗

tasted Passstons combinations from the authorities⸗
Since it was forbidden and prohibited, it was right that the Je⸗

suites did not further favor them. Did they want such

But defying the authorities, they had to...

wait until they are finally given the craft with emphasis⸗

was laid; since they now followed the command of the authorities⸗

come, and him by their gaze, which they at the shoe⸗
have, support, and even work towards ensuring that
more cost-effective pastry jobs will be introduced
Now Mr. Nikolai attacks them, and since he is in
Since he can't quite grasp the main point, he composes something for it⸗
no particular intentions and precisely from these intentions⸗
ten is indeed one, where not blameless, but very too

apologize. For why should those who are so hated apologize?
Jesuits of the world are not allowed to say that they too
I am still able to do good if I am effective.
Have they done anything good? Or are they not allowed to do anything?
Nothing good can come of it anymore! Mr. Nikolai himself
says in various places that there are still learned and
arrestable men among the Jesuits, and elsewhere
He calls upon them, they from the evil principles of their or⸗
dens

They never end. They last as Jesuits
still ongoing, as in Russia and some Ge⸗
the Prussian monarchy; thus it is considered
a proof against them was used, that they were quite
not wanting to stop, indeed, that the Roman court itself

Don't let this support be torn away as easily as you might think.
If they continue as exessuits, then this is again
a proof against them, their secret machinations⸗
nen, and the larger ones coming from the side
Dangers, since they do not disappear when the skirt is removed;
To be what they were, Jesuits. No one
deres Mittel so, in that one can either put them all there⸗

rich⸗

to loosen it. If a Jefuit now wants to stir; immediately
Mr. Nikolai is after him. Does he write more tolerably?
as fine predecessors; so he makes him popular with Protestants
and Catholics are suspected. Does he deign to follow the rules?
Lack of authority; that's a malicious attitude; leads
He even played music borrowed from protesters; so
does he attribute to him the intention that he thereby intended to prosecute the Protestar
Kurz, the Jesuit, wanted to play back to the papacy.
He may do what he wants, so he cannot be the scourge of the Lord.
Nixolai cannot escape if he does not first have an Er⸗
Permit from the famous bookkeeper in Berlin
has caught up. But even if the Jesuits in corpore
et individuis die abgeweimtessten Boͤsewichter fern, which
Whether they exist or not, for all I care; that's just how it is.
However, examples of scoundrels who were already under the
Having stood on the gallows, one has improved oneself. Does one want to
for some Jesuits even deny all improvement⸗
Chen? Is such a character present at her inauguration?
indelebilis nequitiae had been poured into them, that no sin-
Gulus would be more capable of improvement! Not leading, after
whose order was destroyed, still no good in
to affect the world? Certainly such silly things as an end.
Firstly, ill-tempered sentiments spread a wonderful co⸗
lorit over the entire epimature of the Zion Watchers!

to quichten laſse, or the necessary, to hang oneself,
or to drown. If only they don't come back.
men, not among the protesters, proselytes
dare to do it, and surely our
Authorities can keep a watchful eye, can
It! I thought, we protesters are very indifferent to it.

whether they are in Belarus, Russia, Crimea or

otherwise exist in a distant corner of the earth. The more
Furthermore, the better. m | 9
But Mr. Beaster says: At the same time, they appear
throughout the entire time (except for their occasional
in connection with those mentioned inner organs≈
(the) also repeatedly to achieve more consistency
have, in public connections, partly with

old and well-known orders united, partly un≈

under the names of entirely new orders, e.g.
the brotherhood of the cross, the brotherhood≈
- tung to the heart of Jesus, for the devotion of the knights
of the Holy Sepulchre, etc.). That these Ers
Appearance of Jesuits in public fraternities
real and not a beastly and Nikolaic one
Ghosts are here, and we will not be treated with anything again.
meadows, but beyond all objections,
Assuming they were. But supposing they were; what's going on?
Does all this apply to us protesters? Perhaps under
the Catholics, and thousands of ex-Jesuits
brotherhoods and sisterhoods to the cross or
to the crown of thorns, to the heart, or to any one
. f | ans

”) Page 379 380. This seems to be Mr. Beast from the ex-

to have borrowed the impartial, where $. 72. num. 6 this

Three fraternizations occur. Mr. Beaster cites this.
Not the author. But I'm leading the audience to it so that...
It looks like one of these gentlemen is always looking out at the other.
writes. by Bee

other parts of Jesus' entrails will be donated;
What harm does all this do to us protestants? But the
Don Inigo's sons hide in such places.
White! They were already hiding 160 years ago.

— 180 years after Lucius and Cambilhon.

```
Do we have to tremble more than our ancestors, or
is our theological knowledge running out
Have you come? He who is afraid betrays a bad [something].
Thing. — But they also hide in those he≈

He thought he was part of an inner order. Which one? In Frey?
Masonic order under the Templars and Rosicrucian Order≈
Zern? I'll declare this here as a taste test.
The stupid add, and I fear Mr. Beast has
On this occasion, he sat on a horse that
will throw him completely into the mud, so stately he
even now over two years this Para deur ge≈

rode around, performed all sorts of capers, in front of them≈
drums were played, and a large entourage of
He had admirers who followed him around,
But now let the audience hear what Mr. Bie≈
st bier noch zum Schluss zusatz: So ſonder≈
"Bar," he says, "are things only listed according to the weather?"
nigen, what I learned of it through credible hearing≈
say, (whoever knows more, let him be hereby informed)
(I was asked to say this to several people!) with this
fer abolished society Fesu, and
with some secret ties linked to her
(bindings). And which ones are the sources?
from which Mr. Beaster received fine important news
drawn from? Precisely the dirty source from which
all old washerwomen who with their mouths the
To poison the world, to create, namely 3 ő≈
Rensaim! Is that the source from which a re
5 C €
```

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the one who is in an ebreamte figt, the Doctor Juris, who
A librarian, and indeed anyone who is not an old
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A woman must create? Say so! What a
Source! Sorbian legends, when the storyteller, who read
bertråger, der Oberflůsterer noch ſo ſehr feine Glaube≈
worthiness was affirmed, Zorensaying, what a
Source! Mr. This had such wretchedness.
ster, if he still had some feeling, to himself
Cheaply fehemen should be. And yet everyone still gets from
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He was challenged, whoever knows more, to tell him the more≈
```

to say. Hey. Each beast behaves so

beer itself as the man at the address Comtesie

on, at which everyone puts a fine little note into the ten
can submit ftecchen. Anyone who trusts him even more=
Anyone who can should contact him. Disgusting!
Shame. Is this a writer in the learned field?

In May, an anecdote is told about the ex-Jesu=
ten Franz Xaver de a. before, who in

Year 1781-83, a new edition for Augsburg
from the well-known Mouveau Dichiondire Historique
Have it printed, and leave everything out of it,

what the authors of this work said about the Jesuit

Neidhart said, "I begged, the confessor of the kings."
Maria Anna of Spain, and a similar one.

He was more stupidly proud than a groveling man. -

It is quite right that this literary nonsense from
to the unnamed author of this essay here
This is done so that the buyers are not cheated.
to buy a counterfeit edition. But whether that's actually the case.
through this falsification a witness to the truth
more from the world should be created, let
I have been placed there, and I believe for certain that
The Jesuits have a lot to do washing, and never
They should be able to cope with it if they undertake it.

= woll=

N.

Bin 0 2" . Sl

mung every: Unperflanbes still quite unbelievable
“2

to the detriment of the protesters. 403

wanted to wash away all the flaws that had affected their
attached to members of the order. But that an Erjefuis
ten, like Feller, did not take the place of Neidhart

That he could be liked was probably natural; and that he became

Falsification of the book, and not rather to the defacement of the book.
the attack on Neidhart, if he could have,
seized, remains dishonest and bad ').

In the July issue of the monthly journal, we have
again with her. To do with bles, where he felt himself.
dares to refute Professor Garve. How
He knows that he has succeeded well in this piece of work.
Readers already know this from the previous section. Mr. Bie≈
Ster whines that our enlightenment is still lacking.
I haven't gotten as far as one might think. And I

I think he is right about this, and Mr. Garve is wrong.

Ignorance and imagination are always

Border neighbors. I think so too, Mr. Beast.
to be a very enlightened, knowledgeable man,
who can probably put a Garve in his place, and asked
yet so much striking evidence of the greatest Ge≈
Genheil given. But if Mr. Beaster now
It diminishes that it is the bigotry, the methodical

The stupidity of the cheeky mockery of the venerable
Reason and all thorough science≈
ten, the sworn alliances against the

On clarifying the reckless and even the bos≈
liable corruption of our growing next generation≈
world, the greatest and most shameless ignorance≈
heit, the rawest brutality, the thoughtless≈

Indifference towards everything is truly important≈

ge, the clumsiest and most deceitful superstition≈
Bens and the barbaric slavery in Anneh≈

| much
Monthly journal. May, p. 475 ff. |

gives much, and then says that the Jesuits do not

Jesuits would have to be if they were free from this imposition≈

Tlärung nicht Nutzung machen folten*), fo vers:

This warrants further examination. — Zuge≈

There are still many bigots among us;
We just have to face Mr. Beasts, as a

Secure a man who has declared himself a deist,
that he does not consider all warm attachments to be hypocrisy

I understand the connection to Christianity at the same time;

And that is regrettable. But that will be the case with everything.
Don't stop reforming and enlightening. (Scum)
tigkeit is also one of the diseases of our

Times, and the worst of it, which really makes them
to distinguish, is, as Mr. Beaster says from his own ore

Experience has taught us that shallow people like to
They wanted to be writers and enlighteners. By
But I have yet to encounter any methodological madness.

nothing born, unless one had to un≈ the Gordoniads
We can expect that to happen in due time, and Mr. Beaster will.
I don't want to. That's exactly how little I know about ice!

nem cheeky mockery of the venerable Ver≈

nunft and re Wiffenfchaften. Here
need to explain in more detail. Names
he made the cheeky mockery 'about the venerable Ders

Mr.

The fact that Christians still believe things that
which we cannot comprehend with our reason,

that we still accept mysteries of faith,
that the words of Jesus, our divine Liver, are given to us

holier and more credible than all conclusions
our reason, and that we laugh at it and be≠
last, if you are exposed to bright sunlight

Delnden naturalists consider nothing else to be true.

want, as something they can grasp with their hands, whether
| no

“Julius 1785. Page 72. 72.”

e

9 to the detriment of the protesters. 405

not to think that she herself is an irresolvable…

liches Råzel find, and it always in this out
star will remain in its position; does that mean it's cheeky?

Mockery of venerable reason? Well, yes,

Thank goodness! So we're not quite there yet.

who wants us. — Sworn bond≠

Arguments against the Enlightenment: I know of none,

One would then have to consider the oaths on the symbolic books.

I can count on that. I confess myself, I am with
I was not entirely satisfied with it, and I
believed that they had to be mitigated. But the
Berlin monastic writers have so much

| to inadvertently betray their entire intention,

that they, in fact, only pointed out during their enlightenment

to distinguish ourselves from pure Deism≠

ben, and us a naturalistic papacy
to throw over my neck, so that I am now from my≠
I have returned to a well-intentioned prejudice;
and I think theologians and constistories, to whom
...or the preservation of religion is of utmost importance,
will be invoked in the future on these alleged ones≠
nen connections against the Germanic Auf klåe

Keep the manly ring. But everything together...
Take all the calculations Mr. Beaster is making here,
Ignorance, shallowness, bigotry, superstition≠

Is that alone a disease?
of our century? The methodological madness

the new Gordoniad, which brings our to an end

characterized by the coming century, at ultimum oc-

ceupet scabies, alone excepted, has everything

that was already found in previous times, and our philosophical Enlightenment thinkers had to

to know that where there is much light, there is also much shadow,

and this stands out all the more sharply. What have

So the Jesuits in our times, what they do not do in
= Ce 3 den

in the previous ones too, and even better than now.
Can I use it? I can't find anything in the entire register.

nothing but methodical madness, and get

almost tempted, however difficult it is for me to resist≠
it will take time, that perhaps the author of the
gibberish revelation of the world citizen≠Re≠
It may have been publicly correct that we
by introducing naturalism to the papacy
want to convert. Because pure Deism and Na≠
Tourismism is the creed of our

Gordons. — Mr. Garve had Mr. Beasters

Statements about the alleged efforts to
The ruin of the protesters, as he himself says,
a sharp-witted canonical argument opposed;
and Mr. Biester now counters this with:
Why should the Jesuits, who are always so active
working on their dissemination, even now
not followers and thus to lose power≠
Create, search? Now that they need it more than ever.
are allowed to, since they gain a lot from it and it is difficult≠
(may lose something, etc.). Since I
this entire passage already in the previous section≠
te investigated, and the deliberate distortion of the
Garveschen's words, and the juggling act that with
brought to light by the public,
I can skip over them here. The only thing I'm referring to is...

I want to draw the reader's attention to this, babe, is

this, that Mr. Biester from the former Be⸗
efforts of the Jesuits, on their possible against⸗
waiting closes, without even the slightest hint of it
to think that the lakes are immensely different from all others
has changed pages; that even if this

would not be, from the possibility the ä
| | BE gnninRicht

Julius 1785. Page 17.

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to the detriment of the protesters. 407

does not follow, and that Mr. Beaster is here to take action regarding the effective

to prove ability to rely on already conducted experiences
wise calls which he did not lead, did not deliver

asked, and finally look forward to what he will tell us in the future.

refers to the facts to be delivered, and thus already the
Believe and the applause of the audience pråͤnuwen
wants to have it, without knowing if the goods,

which he delivers, also what is worth it, and fine workmanship⸗

ten not from the source of the Sorensaen, as
already others according to his own confession, here⸗

flowed and? eaa
In the piece located in August 1785.

Letter to the worthy and beloved

Brothers of the High Order of Gold and Rose
senkreuzer, one can also find one who is Jesuit≠
outgoing message, as a brother Chrysophiron,

who is an ordained Evangelical Lutheran Preacher
diger s�eyn s�ots, in his circle on the orders of the
Obern, a book entitled: Philosophy

of religion, recommended to the brothers for reading,

and that this book was written by a Jesuit,
The Storchenau stream flowed, which also belongs to the

so-called Rosicrucian Brothers belong to the following
17) — I am far from calling the Rosicrucians

defend yourself. Because I already know some people on the right.
create men who are zealous protesters and
who should belong to this brotherhood; so I have
but never belonged to the same, and will also in my≠
not belonging to the same life. I can as.
I can't figure out things I don't know.

to judge. At first glance, everyone has;
But that news was quite remarkable. One hears.

the terrible names Catholic, Catholic,
“Ä €ıa and
*) Monthly magazine August 1785. pag. 127 fl.

- 408: Of Zefüiten and their machinations

and even Jesuit; but upon closer examination, they disappear≠
This too will gradually disappear. On

| In the end, it's just a book recommendation, and how

There are many reasons for recommending a book.
being, and what justifies us, precisely the bad one≠

To try one of all possible options? A
Book of 6-7 volumes must be completed in our time
firstly interesting, or too fine for the buyer
They taught that work was indispensable before he realized it.
Buying is a decision. Who doesn't have reservations about buying?
Mr. Nikolai's soon-to-be eight-volume travelogue⸗
to acquire a training exercise, if its author also has a further
such a famous traveler, and she with so many more
interspersed with interesting appearances? Stor⸗
Chenau and his publisher could therefore believe that they were on
such a way to promote sales, and to increase sales.
prevent the book from becoming a bestseller.
Next, it wonders; does this book really contain
such places, from which one can see that it is related to
written to refer to the Protestants with Catholic
To poison with poisons, and it is certain that this is the
What was the intention behind the recommendation? Assuming that it
still so many - favoring Catholicism
It contained passages, and it is from a Catholic.
It is probably to be expected that he will express opinions of his church.
with mixed in, and inflate them as well as possible;
What's the reason for that? Should a protester be called out for that?
Not to read such a book? Good Lord! How far?
Did it come with us, despite all our cries?
of tolerance and Protestant freedom! There you go!
we have a Catalogum librorum prohibito-
rum, as only the Roman Church has ever had it
can, and in our Berlin Zion Guards a
The Indian's own commission! Certainly, one

He was not wrong to say that one should be in front of a *

J.

warned of the papacy. - Can a
Protestant not to read an arch-Catholic book because
the good contained within it? I know that.
The book mentioned is not relevant, but the author is Jesuit.
or not, and there might be many more fas.
Tholic principles can be found therein: so much
Religious insight will be something everyone who has been taught will gain.
The protestant has that he is right, which is not for him.
boͤrt, abſodern kann. - But such a book em⸗
recommend, and a Lutheran preacher does that?
Why not? Which Inquisition tribunal will
to defend him against that, and if he feels like it, also the
The Koran is also recommended, as it contains some...

Is everything in order? Examiner reads everything, and the bus...
Keep it. — What else could happen with all the noise and shouting?
from Catholic recommendations, books often for a pig⸗
Unfortunately, we have no better qualities!
the employees of the upright Lavater
steps taught, and Mr. Nikolai, who was his⸗
Plaintiff, judge and executor before the public
who wanted to become, is in the process, as we all now know.
It's gone very badly. Who is responsible for the fact that it happened here?
It will look better if the matter is examined.
Should be sought? But then the out⸗
publisher of the monthly magazine, the author of this essay⸗
They must specify this, and they still need to do so if they
They want to be different, honest people, upright people.
had intentions, and not to be separated from anonymous passers-by.
Let the spring be placed in your hands for striking.
In this very splendid letter it will be
further thought of the Jesuit Order, and ge
says that the hidden meaning of books: The
'Erreurs et de Ia Ferité, and Tableau des rapports
entre Dieu, I homme et L'univers, widens nothing is,
as an allegorical * mystical eulogy J
| > e 5 ; 77

410 Of Jesuits and their Watch nations
Jesuit Order). Since neither Rosicrucians

am, nor will be, as I explained earlier,

and just as little with Mr. Willermoz, and all
Those who, p. 160, will be, in the mind⸗
ſten Connexion geſten habe, noch je ſtehen wer⸗
de, fo it would certainly be presumptuous to fae
that I understood those books; and just as we
It is not at all comprehensible to me how both Rosicrucians
and page 160 specialized gentlemen, who were so much
as one can see from publicly printed books, not
not only very different but also contrary to each other⸗
should nurture existing systems, beginners of the Je⸗
could one suit? For such a kingdom with him
If they themselves are divided, how can it possibly exist? says Chris.
stus. If I take the opportunity to do so immediately afterwards
so-called secret societies, more on this later
I will say more, but I can tell those two.
left to the parties themselves, either because of the
to justify the ugly accusations made against them here⸗
tigen, or the editors of the monthly journal in
Ways to find the law, to give them the author

to issue this letter in order to oppose

to take legal action against him. I'm just talking about this.
from what is being asked here, and I am ashamed of that.
not to confess that I am the two French
I understand books just as little as the books themselves.
of the famous Jacob Böhm, and because I don't
He understood, and soon put them down. But
I find it incomprehensible how one could read those books.

for nothing other than an allegorical and
mystical praise of the Jesuit order

can be written in a secret script≠
No. If the truly cabalistic m.

August 2783. gag · 1

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unst *) in -der. World applies, which the author of this
A letter was appropriate to address that French farmer
cher zus feiner Abs�int zu entrẚzeln, und denn heim≠
to be found in it true Jesuitism; thus it will certainly be
Not only not a single mystical book, Jacob
Bohemians, Taulers, Pordage, Johann Arndts,

and whatever their other names are, but also no philosopher≠
a scientific book, yes, even the Bible, yes, even the Ber≠

liner Monatsschrift s�elich nicht mehr s�er s�ey , dass
a Z mmmman

One would think that the Berlin pirate triumvirate had the

Kabbalistic art learned from Father Tertius, from which

Nikolai 1 BS 371 ff. gives message. Most wretched

Is theirs, even if they have more poisonous purposes involved?

1 as a living calculating machine, Father Tertius.

Nikolai says of him that fine Kabbalah is merely a book.
Letter combination; that could perhaps still be done
Listening for fun: That's a lot for the Zion Guards.

Too long-winded. You know how to put it even more succinctly.

fen, and with them if it's already enough, if only Kim

. suspicious letter occurs in a word. 3. E.

an I. or S. Truly an alphabet of 24 letters.
It is a very patient thing; one can get out of it without fuss.
he, murder, highway robbery, rape, etc. together⸗

Combine. But it is far more productive if only

a certain book sign appears in a word, then

to print out the word as a completely different concept.
And state that one can combine together,

or from innocent, insignificant words, emanated⸗
pulled and then reassembled and according to Will⸗

i. kůhr verſest Buchſet stabben einen Mann bestoligen und

can condemn; so there's no need for an embarrassing necktie≠

Direct more, one can see them and their slow progress≠

Art properly lift, and the blood ban the Zion's watch≠
transferred with admirable skill
the sacrificial victim at will on the pyre
or deliver them to the scaffold.

Br DE mir öh gr - 232-7 an Yale 833

323 a De. el 2 2

c engl? Ze sen en u

E

one cannot find in it an allegorical and mystical interpretation.
The praise of the Jesuit order should be encountered. Hom-
mne, the Jesuits are supposed to mean; Nature, the No-
ftri of the order; Etre and Principes Superieurs,
the general; Pfiloſaplies inconnus, the Peres Ie-
suites; God, the General; Universe, the whole
Composite of secret societies, etc.).
After reading all this, one should certainly…
ken, that one with one already to the hospital full≠
Forms of mature swarmers would have to do with it. Let us,
Readers, just once, look at some passages in the Bible, such as
they fall into our hands, such Kabbalistic ones.
Apply the art of encryption, and what can one not achieve from it?
Can they bring it out? Paul speaks of the inner self.
agile people. People, the Jesuits; the

- inner person, who is hidden, who bites
societies adhering to Jesuitism;
God the Father means the General of the Je≠
suites or even the Pope; Christ, insofar as he
also called Jesus, means the Jesuits, and that
The fact that he appeared in human form means that the

Jesuits dress themselves in all sorts of clothes. When
Now Christ says that no one comes to the Father.
me denn durch ihn, ſeso soll das seiche, dass
all the people should go to the General of the Jesuits
be supplied. One takes after this new
Kabbalah is the art of deciphering, which is philosophical
A book one wants, in one's hands, and everywhere
There is Jesuitism in it. Thus the Eleatics took it.
Philosophers offer a single summum principium;

There you have it, that's the General of the Jesuit Or
dens, or rather SP Summus Pontifex, the
Pope; a Principium Immobile is just 3

| | 9% u ©,

& Page 196. | u

> EN, B — ef
A 2

7. Part of the Protestants. 416
te, PJ doesn't mean what you might think,

x

Principium Immobile, ſoudern Peres Feſuites.
They said it was the Quatuor Rerum Elementa;

These are the general's four assistants. Multe

ſunt ſoles ſecundum diuerſa Climata, are the vets;
different superiors of the order in different districts
enden. Nulla res generatur, vel corrumpitur.
ſed ſpecies tantum eius rei nobis imponit; there isisis
Yes, apparently, that the Jesuits, if they immediately outside...

I may seem lifted, yet an immortal or

the find that always continues to have an effect. — But what does it need?
to refute such truly ludicrous tales, which
should be obvious to any intelligent person, and
The monthly writers, I fear very much, on the 22nd

To give laughter to posterity. — Perhaps

However, some might think that at the Sa≠
che etwas fee, and the monthly writers, since

those books mysterious, incomprehensible, verse
closed books find, the actual key to it

have found, and yet we are so, so tasted down here.

It seems to want to deliver an important truth.

Pd

And indeed, the author invoked this.
This letter refers to what Mr. Biester said in
April piece, page 336, moved in on this, and on
written in bad French (presumably≠
(Lich to conceal the author) Laemen im-
partial, which was printed for a few in 1782, which
I also own in Manuseript, and which also

Mr. Biester refers to page 384 in the après-skirt. But
HBr. Beaster takes fine whole deciphering art just now
From this little work, it only tells us that Homme,

the secret societies, Pn. Inc. was quite special

Sonders, Volontʃ fupreme, the will of the superiors,

C- H- A. not Chretiens, nor Chevaliers, {ons
something different, and how does the ver≠
. barrels

5 5 N ar 23 > ® a ; 2
41 Of Sefaites and their Machinations

saßer says this letter, Carkoligues Ro-
Mains should bite, although it should happen to everyone.

must, what Mr. Biester had said, that at the Des:
chifeiren also no line in vain, and one
But beer, not just one such futile line.
between C. and H. but also even the H. of
C. and R. are separated by lines, so you can see that
It is surely necessary to use a special word≠
must do, and not the small A in the
Words can express Gatholigue. — But that
Exam impartial, like the Schläffel! — Ouch
You won't find anything better here, dear reader, if you
all paragraphs, from the beginning, where it says:
Srichsrcheila:Feriet, until the end, where the mother
Eva appears, and with the words closed
becomes: Une: boune Conſcience vaut lier la: haute
sience, reads through, as loud such willfulness≠
ten that you have already read. Would this really be
Examen impartialiidas work of a member each
eo society. from which those mystical
write French books that are lacking in them≠
the one that had come; yes, then would the interpretation be
Their incomprehensible language is of importance.
But now, as you can clearly see, it's the wake-up call;
a stranger, who is from the cricket of the crypto≠Ka≠.
was infected with tholicism and Jesuitism, and
now believes she sees a fine ghost everywhere, and
arbitrarily those incomprehensible books according to this
Cricket suggests. Tomorrow a similar sorrow may occur.
more appear, and from crypto-Judaism dare
men, and it might become even easier for him,
all of Judaism and all its delicacy
of the Thalmud and the Kabbalistic philosophers
of the Jews to be found therein. These writers,
both the author of the Lraman Impurtial ae
ur | er:

ee aum disadvantage of the protestants. Ar

the one: of this letter and Dr. Bie≠

9 seem to be Spangenberg's postill, and the
Sacharias Serberger's burning bride≠
Torches studied diligently, and acquired this taste.
to be in love, otherwise it is impossible for her to
in such a tasteless art of interpretation would have been a hit≠
They can. But what about such people who
always cry out: Consider the signs of our
Feit! Nothing different than that they would die≠
are they? But I can make a serious comment.
beer is impossible to withhold from the public, and serve
It is the harmful and dangerous element that is in

this is what these arbitrary interpretations are about. Will this
well-approved, and going and giving in the world, (and
How easily foolishness spreads! What will happen then?
still be sure? - The most planned writer, when
he has the misfortune of being this literary despot
mis fallen, is in danger of being given fine writing≈

ten interpreted, and made sense of fine words

bineinbringt, who brings him fine contemporary to hå≈
mixed things up, making one suspicious. Such a creature must never be...
Man is so averse to feeling as
work vigorously against it.
In the fifth essay of the October piece, they deliver
the monthly writers a new contribution to
some races of different kinds now exist≈

of the secret societies. It is actually,
as the publishers themselves say, only a reprint of a
Piece of the so-called Comitial≈side≈
the. Since this piece is a message about
the favorite topic of the monthly writers
If you hold on, you get it. Also, how cheap, in the month.
Write a place. It will be written in the same place twice.
The Jesuits were thought of: First it says where the verses
different followers fagenannser. .gebeimer Geſell≈
= | ſschafen

The sections will be listed in order, which are
at the residence of the Reichstag on balten ſollen:
Lojolists in embroidered dress, in choir robes
and in the simple smock of need). Far
far from the possibility of casting doubt on it≈
ben that not Jesuits, where the necessity
requires, or according to their convenience, nor
now, as good as formerly in China and Siam≈
I believe they can put on other clothes.
that one can read these messages from the author of the Co≈
mitial≈Mebenſstenz nicht als ein zureichende
and new evidence for the present effectiveness≈
The possibility of this disguised sneaking around to the end≈
The protesters' rights could be upheld.
The author already makes a point of this in his index.
such a strange situation that one interprets
You see, it is only about names and a great thing for him.
ses Regt, not for truth and reason≈

It was possible to do so; and every reader must understand it
It is incomprehensible how the so-called Crusianic ones are described here.
Magicians, Bengelians, Lamm's brother, perhaps
so-called Moravians, and even admirers of the
deceased educator Bahrdt, to the marriage⸗
can be counted among the new sciences.
So long as the author of this essay
no precise and definite message from those in
embroidered dresses, in choir robes, and in
simple smock of need sneaking around⸗
If there are any Lojolists, you can find him in Anse⸗
This point is only for a second speaker and
Copyists of the one who hold what the month⸗
Writers have told stories about this, and then there is
the genealogy of this entire legend at bright no.
| En 5 b

* October 1785 of the monthly magazine pag. 358.

First Cambilhon; then Lucius; then Niko⸗
lai; then the monthly writers; then the
Perfaßsser dieses Stück der Comitial⸗Nachrich⸗
n. — — N |
This very author delivers in what he
secondly, a message from the Jesuits,
the extremely contradictory if: The sons
Janazs, it bites, and the admirers of Zoroaster
united to expel the Illuminati from Bavaria
to suppress *), and it is generally known,
that the Illuminati their harsh fate, which they in
Bavaria is affected, primarily the ex-Jesu there.
ten attributed. But how is this in all
To bring the world into agreement, which is precisely what this author is about⸗
He says: If I were to go on alone after this (namely after)
the Illuminati's investigations into the
Spirits of the foreign lodges, according to weight
and way of thinking of the master (Gerce.) without regard
on other objects the Juuminat⸗Sy⸗
judge the stem; so I would almost say, with
It seems that the adherents of the same Jesuits
find without knowing it. Only the stems want to know.
ter die diese Gesellschaft scheid nach ihre Erziehung̊t⸗
go, and the course of their own ideas, in
Connection with those absorbed in youth

To examine fundamental principles historically would certainly help me.

not to be wrong *). Impossible becomes and can

the author wants to claim that this is the illustration=

Minatan to Jesuits make that perhaps one or

the other of their current members, or
one or the other of their founders (and that had to be the case)
previously proven, and the Illuminati will be

| nn | | am
0) Page 361.

% Page 36969-p9p:t .

2

(best know) in his youth among the Jesults

went to school. Because if everyone who...
che bey den Jesuiten vormal haben lesen, schschreiben,
Learned Latin and rhetoric, should be Jesuits;
How numerous would the Jesuits be! The verse
But Fasser is actually talking about the illustration.
minatens spftem and the confessors of the same

in general, and these should now, without themselves to
Knowing what it means to be a Jesuit. The Jesuits must therefore

either secretly submerge oneself according to this information
Illuminati infiltrated, or the founders of the=
have acted themselves, and through the Illuminati=
Orders to achieve hidden intentions, that is to say
the Illuminati, even without knowing it themselves,

Jesuits find. That would certainly be very artificial!

But how does this agree with what this [ser]
The author prefaced this by stating that the Jesuits deal with

the followers of Zoroaster, who
To suppress the Illuminati? So they work like…
who himself, against one of them writing himself≠
of the system, against their own tools and
Their plans, supplied through the same? Such a
If the rich person disagrees with him, how can it be?
Stand? The Illuminati are said to have brought about the Enlightenment.
to promote in Bavaria, and the Jesuits
Preventing enlightenment, stupidity and priests≠
to strive to preserve; and yet the illustrations should
Minatan, without knowing it, Jesuits, the up;
clear tools of the promoters of stupidity, who
Jesuits sell their own tools, and so
It's like one devil casting out another, as in...
Evangelio stebet. If this is not a contradiction
are, because there aren't any more. Then we'll...
finally free from philosophical prejudice≠
to be brought about so that a thing is not at the same time
and also not be king me The

7 ee ee ee . A are

to the detriment of the protesters. f 419

The night scene in the November play
overlooked by the Jesuits in Weiß Reußen
I will speak particularly about the cut.
But in December we started again with
Mr. Biester to do, the Mr. Prof. Garve to
refute the claim that he was alleged to have been
I know from Catholics that the Jesuits have no access to
(They would have a more coherent relationship). Mr. Bie≠

I'm drinking beer because I'll be enjoying it at the end of this Ab≠

ster's own way of refuting Mr. Garve is

the readers already from the previous section
He is well known; he remains the same here too. Who
only reads Mr. Beaster's objections alone or
no longer remembers what Mr. Garve said.

said, can also be seen here, as is often the case.

will be deceived; but certainly the deception lasts
Not long, if he only has the patience to do everything.

to keep towards each other. Mr. Garve had asked,

that the fear that the protesters have of the Catholics⸗
to like, to harbor, should have the cause to look after Mr.
Beaster, according to his correspondent in August,
(Postman or mail carrier) and also Mr. Ni⸗
kolai on the reductions which the Jesuits are arousing.
And before one can consider this fear to be justified⸗
No, it must first and foremost be determined whether
the Jesuits still truly unite the general community⸗
have a relationship with one another, through which they alone
to a moral body and a planned
become capable of continuous effectiveness, and

through which even the limbs alone the be⸗

special character and one's own interest be⸗
can come that distinguishes them as Jesuits
and makes it dangerous? Whether they are still mean⸗

Bu Do 2 ſschaff⸗
) Monthly Journal, December 1785, No. 542. |

Do they have company superiors? Whether the correspondence
all Jesuit colleges with the same still
Is it so uninterrupted? Whether the limbs are still just
thus leading to blind obedience to these superiors
are used to? etc. *). All this must be done beforehand
must first be identified and proven before one can...
Fear that they want to instill in the protesters, for
can maintain its foundation; and now Mr. Garve says,
that insightful people of the Roman Church, who
Certainly not to think in a Jesuitical way, to deny this. He
He is therefore speaking of the Jesuit order as a whole, without
neither relying on the continuation of the Jesuits in white⸗
Russia, even to the Erjesians in Bavaria and
Austria, and its interconnections and not
to allow connections. The continuation of the
Jesuits in White ⸗Reuss cannot Mr. Garve
deny it, and don't deny it. Just as little as
Does he agree or deny the connection or

not connections of the ex-Jesuits among one⸗
who in Bavaria, Austria, and wherever else they are located in
Catholic countries. He can even join⸗
ben that the ex-Jesuits have a more preferable inclination
against such Catholic clergymen who, as they say,
formerly belonged to their order, when they fought against others⸗
Tholic clergy and religious have, and so
more with those than with these, if you will.
connection. He only says it's neither from Mr.
Beasts, even from his correspondent (or
Postman) in August, still from Mr. Nikolai
proved that all Jesuits, who may now be ex-Jesus⸗
ten or in White⸗Reuss continuing Jesuits
to be, still present, such a whole as before
make it clear that they still have a communal —

Aden

ö 9 Page 496. 497.

E to the detriment of the protesters. 421

baben, und al�so auch die in Deutsland und an an⸗

in Weiß Reußen zuſaimenhaͤgen, mit ihnen cor⸗

respond, the possible superiors of the Or⸗

to regard them as their own, and to consider them in general
to even the most blind obedience to them,
as before, are used to. Only when this

Once everything has been proven, one can dispel the fear of

to consider the Jesuits to be founded; but this would have

Catholics who are not Jesuit-minded, and
the best news about this could come in,
They denied all of this. What will Mr. Beast do now?
But what about that? Does he thoroughly explain that also
without all that which Mr. Garve considers necessary⸗
presupposes that the fear of Jesuits is very green
det fey? Or does he prove all these pieces that

Mr. Garve demanded? None of the above.

He possesses great skill over everything that

something he doesn't like, or something he can't refute,

as if it were completely irrelevant, over there
to squint, and to imagine the whole question ask at an angle.

the ex-Jesuits located in the places with the Jesuits

Mr. Beaster and his followers did not prove, and |

{

He merely lets Mr. Barve claim that the Je⸗

suites no longer had any connection, which

Mr. G. had not asked, and goes on to say: I

I doubt whether a respected and well-educated person would...

a Catholic priest will dare to do this
to be publicly confirmed. Why here?

Mr. Biester on the expression "publicly" a better
but rather emphasizes that he has it printed in large type,
It's impossible to predict. But does it look good in public or at home?

It can happen; no Catholic priest can do that,
and no person who only reads newspaper news⸗
sen hat, deny that Jesuits wear their order in white⸗
Reussen continue, and so there, if you want to call it that⸗
i Dd 3 A nen

N
N

nen will, to combine. Just as little will
no human being can affirm or deny it,
whether the ex-Jesuits still have more connection and new ones≠
gung amongst themselves, as with other clergymen of the
have a Roman church, or not, if that's the case.
It means to connect things together. But that's not even the case.
Don't ask; the question was: Do the
Jesuits are still all together, just like before.
that one, regardless of their outward abolition,
to consider as a continuously lasting order
Can? Do the ex-Jesuits hang as such a continuation?
rendes Corpus among itself and with its brothers in
Do Reussen all know each other? Do they have the upper ones? cors
Do they respond to the same? Do they afford them blindness?
the child who gave birth? etc. w. Mr. Bieſters objection≠
dung that a lot of devout Catholics
loud enough about this still ongoing
Zusammenbang, and the evil caused by it
The following complaint, his reference to Faustin and
the tires of a Frenchman, fine reference to
that which is to be lifted in Austria and Bavaria,
without even telling us what's going on in Austria≠
It happens, and finally his reference to the Jesuits
in white: Reußen *) is therefore a deliberate eviction≠
deviation from the actual issue at hand
is, and whose is probably a man like Mr. Bie≠
who wants to be a saint should be ashamed. Such a reproach
laying, where Mr. Beaster, when he and his
Consorts cannot prove chimeras, on≠
dere Dinge binhůpft, feinen Gegner nur ſo viel ſa≠
gen lässt, als in feinen Krab dienet, und dem tefer
presents a false object, is, little ge≠
says, a farce he is performing in front of the public≠

| To fums

255 Page 340. . j ne \ nu

around gives, and whereby he himself plays the worst role |

plays. ar
However, Steiner claimed too much, if

He said there were no more Saar Jews.
there (I don't have the Silesian Provincial Papers)

at hand to look up this quote exactly;
With a writer like Mr. B., one must be very careful.
(look after); because they were still in White Reuss exit
If they die, their existence cannot be denied.
But he didn't say too much, if one...
looks at their constitution in Germany, where they are not
more of a body like before, it would be≠
except that Mr. Beaster and his associates did that≠
those thoroughly demonstrated what Mr. Garve had told them
to be proven. If this happens, then

Not only did Steiner lie, but we all did.

We were wrong. u | |
In the January play of 1786, in which Mr. Bie
ster his so-called refutation of Mr. Gar≠
ve continues, he comes back to the topic on page 39.
Jesuits. What I have to say about that, I'll leave aside.
I'll save up until I get that from the protestant≠
Shameful tales spread by the deacon
whose alleged Catholicization, or as it is called
who would like to mention those who also participated in the Jesuits
should, and the lying pasquill, which the does
Tor Juris and librarian JE Diester also here
against me, as if I were being used by Jesuits:
the one, attacked with a malicious hand, and with which

He has disgraced the office he holds in the state.
I asked to reveal more details.

Nor do I want to get involved here with that.
to delay for long, which Mr. Beaster considers thorough
Raſonnement of Mr. Garve about the alleged
chen key to the book for les Erreurs et la

en D d 4 Heritè

f

(opposed to truth). Mr. Beast also shows himself
beer as the skilled man who cleverly from to⸗
soft white. Mr. Garve says that, after
the key, Mr. Biester's Correspondent
communicated in August about the book, the book
more absurd than dangerous, and that the men⸗
ner, whom he still knows as admirers of the same,
They will throw it away with contempt at first, as soon as
are they truly convinced that this is the true conclusion⸗
sel desselben sey. They would namely be very be⸗
find trogen when, instead of the important up⸗
s‘chlͤs‘e, die fie von dems‘selben auswartung, unter hun⸗
dert s�ichemännnamen nur immer das Wort Jeſuit,
and among all the mysterious saws only in⸗
would find the General of the Jesuits. To the
ftatt alfo, that the book leads to Jesuitism⸗
ren ſölte, muͤsſe es nach dem Schlüssel, zur Verach⸗
tung of the Jesuits lead *). This 3 is
so true, so thorough and natural, as if only one
can be discovered; and without thereby giving me a
To add to the service, I must confess that this
These were the same thoughts that came to mind when I
The exam was read impartially. – What does Mr. [Name] now envision?
Beasts, that thorough reasoning of Mr.
Garve opposite? This, that he says: Everything completely
right; but what does that prove against our Cor⸗
Respondents? If one considers the first origin

| thrown down by power-hungry people⸗

If you research a fanatical cricket, you will come across =
Ultimately, it comes down to absurdities: when the secret
The Jesuits' tricks are revealed, so
Must these holy fathers ultimately be fat and contemptuous?
he⸗

* January 1786. Pages 47-48.

* Monthly Journal, December 1785, p. 499. Je,

(appear). How well does Mr. Beer understand?
To steer and turn the star! Speak up, Mr.
Garve not mentioned how to get the Jesuits to the end⸗
I will find them when I discover all their tricks.

Should expose, contemptible or not. Just talk.
Mr. Garve did not mention whether one is fanatical
The crickets of domineering people do not end
I find absurdities; but how to read the book,
which was being discussed, according to this key,
which is being discussed, can be found; and there is Mr.
Garve's reasoning is very correct. Do the
Jesuits together with this book, and have
with the same, under the projection of large,
important insights, attracting peoplelen;
thus they completely miss their purpose if otherwise
The specified key is the right one, since instead of
of the expected major breakthroughs, nothing in the book
as the name Jesuite and General of the Jesuiten
antrift; one throws, therefore, in one's expectations
deceived, the book slipped from his hand, and despised
People who so betrayed the world. Can
Now let's ask Mr. Beaster: What does that prove?
against our correspondent? Only more than
He wants to. It proves that, if a fine interpreter of signs
provided the right key, the book that
Ridiculous things beneath the clang of grand pronouncements
announced, is not dangerous at all; it proves,
That if the Jesuits find the originators of it, with
to the same entirely their intended purpose
will be lacking, indeed, will even have the opposite effect:
It proves that either the key and the
The whole interpretation of signs is incorrect, or Jesuits who
find the dumbest strawheads in the world, and their

e Dd book

January 9, 3786. p. 1414.

1
426 Of Jesuits and their Machinations
The book is no longer dangerous at all. And I think so.

That's been proven enough. Mr. Beast is also...
not so simple-minded that he shouldn't be able to see this;

but he is cunning enough to exploit the entire situation⸗

to move the stand that is being discussed, so that
The matter was written crookedly, it presented itself differently to the reader.
imagine. >
In the February play of 1786, it is also mentioned that...

twice the Jesuits are mentioned, namely on page 136,
where the books ur les Erreurs et la Verité and
Tableau naturel, Jesuit books, and Obereit

is listed as an apostle of the same. But since the

Accusation that there are no Jesuit books, nothing
further than a repetition of what has already been refuted, or
but at the very least with unproven Hy=

The theory of the monthly writer is that Obereit himself

vigorously against the shameful things spread against him
Message, as if it were a Jesuit tool, thee=
digt *), and I finally again from this man

I will speak particularly about this wretchedness.

skip over the beer. The second place is on the side.

140, where the author of this essay fears that

the author of the book Saint Micaisee under the
Words, people, nothing other than certain
I understand members of the Societatis Fefu.

second, even more pitiful wretchedness is no obstacle=

Laying, not even a reprimand. They
is based on what Mr. Garve has already said enough about
refuted symbolic interpretation of our new kabbalists=

Watchmen of Zion, interpreters of signs, and prophets.
When their little works of art become passages and gifts=

Every German writer will probably think of that.

ten must, the word Mensch ꝛc. to *
| No, no

9 E. above straight Swiss ≈kerklärung.

:

because he could easily fall under suspicion,
Societatem Fefu is to be understood as including, and especially
Rather, Protestant preachers should beware.
have to admonish their listeners, friends of humanity≈
to be; for they are found in the moment of
exposed to the danger of falling into inquisition, that
They secretly turn their listeners into friends of the company.
want to make Jesus the victim.
The April play of 1786 also mentions the following twice:
Jesuits on the occasion of Mr. Dial, Dreykorns
and the Society of Pure Doctrine were thought of,
where the title≈vignette on the message of this
Society is called a Jesuit emblem,
and it is said of Mr. Dreykorn that he is common
business with Mr. Sailer, who still owns a Jesuit
is called, work, Catholicism as pure
(to imagine as Protestant). But this disgrace≈
Officials will make their dismissals in due course.
received. | u .. =
In the May issue of the monthly magazine, a
Message delivered from Gdansk, where it is said,

that the Catholic community has changed for the last 20-30 years?

which had noticeably increased there, so that one could see the Jesuites
silently ensconced, in many places in
to establish the city's Winkel schools, where they the
Children of poor protesters are encouraged by giving them
Giving clothes, and other small acts of kindness≈
let it flow, and that the Polish Princess Ganguska
through her benevolence and promises
Children of poor Lutheran parents joined the Jesuits≈
(schanzt). I already have this anecdote in the vo≈
The sections were illuminated and the *. in
5 ae 5 er

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*) Monthly Journal, April 1786. Pages 324, 338.

*), monatsschr. may 1786. pag. 436. a

S

Derfelden presented. What I beer, the Jesuits

Regarding, especially in connection with, this is it. That Pros
test subjects were also taught in Jesuit schools,

is nothing particularly striking or suspicious⸗

ches. Since 1620, when the Protestant teachers
and schoolmasters were expelled from Bohemia,
did the Jesuits themselves come into possession of the Latin language?

fchen schools, and it took a long time before the

(I had to obtain almost all the sciences from them alone).

Even protesters sent their children to [unclear] at that time.

the Jesuit schools to learn Latin, and send⸗
They like to go there all the more because they have little or
They paid nothing for the lessons. Even in that
In the rest of Germany this was very common.
ches, as already mentioned above. In the
Sending children to these schools is therefore completely pointless.
dangerous. Have the Jesuits the covenant
of the Danzig Magistrate against them;
For it is the duty of the magistrate to ensure that

punish, and therefore not Lutheran children at all⸗

who attend Jesuit schools where they receive little or no

give, and the parents are moved by such an advantage⸗

They could be sent there; so it is of
l to ensure that also in pro⸗
Protestant schools give poor children free access to the ge⸗
received proper instruction. From an abuser⸗
che of the official conspiracies, and that one of the

Children sent to Jesuit schools Catholic
It has become fey, nothing is certain about that. And
Finally, what regulation: Since 20–30 years–
And a few years ago? – *
ages

5 S. Pelzel's Bohemian, Moravian and Silesian Bes
taught and scripture from the Jefutter ⸗ f
in the preface. n

to the detriment of the protesters. 429
Even the monthly magazine sellers themselves say it must be true.

presented exactly and with all circumstances
where did this happen?
The sender of the ridiculous message from

Breslau consists of 22,963 people.

should be a company owner in Silesia, who belongs to the Preufs
as one must conclude from this,
since the narrative focuses primarily on Silesia
will be seen, well over 200,090 ducats, so

already over a million guilders from his country

allegedly stole and sent to Rome, of which
the editors of the monthly magazine wisely ask,
that they were given the essay by an unknown author⸗
sends him, so as not to be sent by the state to the near future⸗
instruction of such a distinguished state thief to the
to be held; the one who received this message
so, say: that in this whole thing in the dark is going⸗
benen Sache, die in aller dunklen List erfahrn
Jesuits find the reason that these hands are involved

in the game, and that one can come from the whole a

–

The institution sees that everything, absolutely everything, is based on Jesuit principles
Principles built and continued (is). I

I probably shouldn't mention how much such an anos costs.

Anonymous news of a very adventurous Ge-

Society is worth it that even the monastic scripture
sender, who had no indication of Jesuitism

Schwärmerei s�othert too sölcht warsen, um sie nicht
to grasp with both hands when they are in their

Kram served, they didn't even want to vouch for it, sonz

who hide behind the anonymity of the sender =
ski jumps. But the sender is from Breslau,

is he a subject of the king, and if he is not

A completely dutiful and dishonorable person, and a

*

) Page 40.

—

elen

r . A are ie] en

He is a miserable liar; that's what he must call himself, his out

Say prove it, and the whole gang that opposes the state
robbed, and exploited the king's subjects⸗
get, whom he wants to know so well that he doesn't

only knows on what basis this conspiracy is based.

builds is, but also knows how to indicate that Jesui⸗
ten dabey die Hand͡s in der Spiel haben, und das ſt already
well over a million guilders sent to Rome
is, show precisely. He is so much more for that.
connected, if he is not a malicious slanderer and
wants to be a suspect of his fellow human beings,
so that one would not advise innocent people, and
These people, perhaps even misled by baseless rumors, to
Take responsibility.

In the addition that Mr. Biester made to this
He also adds a collection of anecdotes, he also remembers
nor the Jesuits and their influence on the
Protestant theologians, and on the foges
(called Rosicrucians). But I'll talk about beer.

for speaking, when I speak of both the Rosicrucians

act as all the shameful acts that this

f fer bos haft verlåumderische Journalistist erlaubt, der

under the larva of a Protestant Zionist guardian
and General ⸗Police Lieutenants of the Faith, the
pure Deism with its known and disguised⸗
intends to insinuate the case to ten accomplices, to the whole world
I will bring this to your attention. 2 |

In Julius Stück 1786, which is indisputable
the most shameful piece is the one that was ever written by the
It has been delivered to monthly writers, in which
fie ſich fo klar als die ſschaemöstessen Pasquillan⸗
ten have shown, which have ever been to the shame of the German
have publicity, so that I too have
. | . ge⸗
0) Page 453 ff.

One disadvantage for the protesters. 43%

was forced to fight against this creeping force in the dark
anonymous gang of honor-desecrators, I'm contacting the authorities⸗

To turn to this, a long anonymous [unclear] follows.

Essay before, the so-called secret society⸗
ten concerns “), in which one not only the former⸗
lige so-called Templar clergy among the Free;
masons to a work of the Jesuits, but
I also consulted the already familiar art of interpreting signs.
these clean Jesuits⸗ and Retzer hunters to the Je⸗
Creating suites is addictive. But all this disgrace
I will tell the fairy tale there in all its shameful glory.
Merely depict where I am acting of myself
I will have the opportunity. And this also applies.
from the shout of a man in the August piece
Anonymous, to the known Freemasons / System
steme, where it is said that one can now with considerable
Reliability knows that the book: On the
The whole of masonry, and the letters of St.
Nicaise nothing other than the births of pupils
and affiliates of the unknown superiors, or the
Jesuits are full**). A claim from which
I would just like to briefly mention here that they have already been through
the contradictory element that she holds within herself, her own
a condemnation judgment speaks, and its origin⸗
must be branded as a malicious liar.
Tcch, I'm now going to talk about the Jesuits in white⸗
Reußen. Mr. Biester has both in April and
in November piece of the year 1785 this Mae
Theory touched, and from that, I don't know what kind
He sought to terrify the protesters, that
One might almost think he had acted as a guardian of the pro⸗
from his perspective, the testamentary Zion is already a whole⸗

3 ze
*) Monthly journal Julius 1726. Page 42 ff. |
*) August 1786, page 148 199, - ER 2

4 Of Jesuits and their Machinations

A Jewish army of Jesuits was discovered, dressed in suits.
would be reaching out to devour us. At the first
Mr. Biester says that the Jesuits be⸗
can claim that their repeal is the right⸗
ten to zero, because they are not done in a legally compliant manner
happened through a council decision, and green⸗
the hope that the annulment act would be successful
(to see it destroyed again one day!). Here I must
Pause for a moment: for even in these few words
There are inconsistencies and contradictions with
Mr. Beaster's own principles. That all Je⸗
sutten, both in Germany, former jesurten

ats in White ≠Reussen continuing Jesuits, ber
Knowingly their cancellation: Decree for zero as
ten, because it was not based on a decision of the Council,
Mr. Biester asked, but nothing was proven, and through the
As is well known, his only demand is of the following:
to evade the evidence. No Catholic can do that.
claiming that the Jesuit order is certainly not the
The only one is that which the Popes alone, without consulting others,
have lifted a coneilium. Also appointed
fh the Jesuits who are in white≠KReußen
not on the fact that they want to continue legally,
because they were defiantly lifted, and therefore
The act of rescission is null; rather, they are pushing forward,
that the repeal decree did not apply to them, but to the
Bishops were insinuated, and that the decree≠
The Pope's will cannot have power where
the ruler does not want her to have power≠
len *). This is precisely the case with those in
Wyftphalen still under Prussian sovereignty≠
ren≠

* April 1785. Page 378.
%%. Strange 5 ven den > in
white sReußen, p. N.

Jesuits tend to do that. — They are based on that, he says.
Mr. Beaster, their hope, the repeal≠
to see it destroyed again one day. Now hoping,
Who will be able to deny them that? How much?
No one in the world hopes for what will never be fulfilled.
Let it be! And how can Mr. Beaster be responsible for this?
filling so anxious be, since he himself elsewhere
claims that the Roman court takes nothing back≠
Me? That Clement XIV, the Jesuit Order, as
your such, against whom many complaints have been lodged≠
were found and proven, and as one such, who
evil principles, hege, streitl, Aufruhr und o̊ffent≠
caused pecuniary annoyances, and how the words in
(the lifting bull continues to bite), lifting
could, that was possible; but that Pius ZI. or
Who will succeed him, all of that is lost on us.
I explained the truth, and now suddenly the Jesuits were shown
The clean wash, that goes according to Mr. Beast's own...
a claim that the Roman court had nothing to do with
I take back, not to, and no fear that the court
The wish of the Jesuits to fulfill is
unfounded. And furthermore, the genius will
of our age, where one prefers monks to be secular.
risirt; and lets her die a political death,

when those who had already died were resurrected, and the weakened pontiff himself to such financial matters≠ Operations in a fine, self-contained state are progressing, ges to put his concerns pretty much to rest.

1777. Mr. Beaster says they even had that. He tried it in France. But he says

but also that their attempt failed. EEE F „ . But .) ©. History of the monks: Orders / Theit IV, p. 362.

!

1 But now comes the most important part. Now, Beige They triumphantly believe that their existence is in a Lands are secure where the repeal act never promulgated, and where therefore their society, which the Pope now connivates, never be stopped≠ have been: in Russia. And now a long one. Note that they should be happy, not from Ganganelli's It was quickly discovered that a Jesuit had come to Mohilow. Archbishop is saying that Pius VI did what the Jesuits... happened in Russia, with subtle oral appropriation– bo proves that the missions to Crimea are on≠ to have Potemkin build them a professed house tough; that they hope and say their order willspread throughout Russia and the whole world and that he will never be overcome, that now The propaganda no longer sends missionaries to Riga and Petersburg sends, but the Archbishop of Mohilev filled these positions with Jesuits.” — Shouldn't one think that Mr. Beast would have his head lost, when he saw all these tastes as great≠ and important things that the whole Protestant They had to terrify the church, trumpet it. Kounte? Didn't he think that the last one... deceased Prussian monarch also the Jesaites and its states the papal decree of annulment not to make it public, and that they, since this is not possible happened, in Clevis in its old form continued? — So much as we know, they last

namely in Emmerich at least they are still there;
Even keep their clothes and church, find out more
as before congregated, and possess undisturbed
their goods. The wise Prussian government must
so probably don't believe that this is a decline =

m Geite 379. 38%

— to the benefit of the protestants. 43%

The fall of the Protestant religion is a consequence of this.

Bar sungen een, e Ba rs tue Nr az
*
- “

ä 3 nne r ZA
4

ben will. But that they will feel quite at home in Russia≠

the strange news from the Jesui≠

ten in White Russia, of which already last year

The second edition has been published, and there are still many important...
Finding things. He even finds a directory.
their assistants, consultants, rectors, colleges,
Soeien, missions) and how things continue

ßen. Admittedly, their number is far from 5.

High, when the invisible Silesian Society of

22,963 heads, but for a lifted Or≠

always high enough, and who can do it without a scream?
Knowledge and horror in our distant times: read, and not
From this, one can deduce how far things have already progressed with Jesus.

ten came to be the great Leonhard Euler
In 1784 in St. Petersburg, the Jesuit Pro
Vinzial embraces and says: If I already

Even though I cannot see our priests, it is still not my concern.
(a great joy to be able to touch them). That

This is quite an anecdote for our Zionist guardians.

Was Euler not also infected by the Jesuit poison?

have been? Shouldn't they be in fine astronomy?
The clearest traces of the Ph. in the writings of the Ph.

Inc., can be located by the SI? But waiter,
It wasn't just Prince Potemkin who gave them a professorship house.

but Prince Czernizew has sent them to Czerczensk
to have a residence built; and how could it not turn out?

the empress, adopted by her, to her enemies
defends, honors their provincial, Peter the Great

'fen Ukase wider fiegehoben, ihnen 1785 einen

It allows the election of a new general, and this election

News from Ben Jefuiten in White Re

Lt 64,
3 \

outside page.

ee in
*

—

Porsche swing! Well, Mr. Beast can be in

'4

"

136 Of Zefüiten and their Machinations

Heftärigt etc. Their number consists of 178
Poles, Russians, Germans, Italians, French
Yes, Spaniards! All this is now terrible news!
correct, and far more than Mr. Beaster in his

Note told us. But what does all this matter to us?

on? The Russian monarch, a princess of ei⸗
ner, completely foreign to us, with Catholicism, very
closely related religions, surely, since they

"He is the master in his own land, not first shouting to Berlin."

ben, and the approval of the Zionist growth there⸗
They must find out whether they should tolerate the Jesuits.
Or not? Does she have less right in her own country than...
The Prussian monarch in his own? And
If she wants to do more, who will weave for her?
If she feels like going to Con in the morning, despite the Mufti⸗
Stantinople, a party of dervishes, Fackirs and
Merabutten for the Mohammedan subjects

to move to their states; why not? — That
But the Pope condemned what had happened to the Jesuits.

with fine oral ayprobo, approbo; ap.
Probo is proven! This is a desperately deceptive _

Meaningful news! And why is that?

Firstly, we need to know exactly what he is.

approved: The continuation, the continuation of the Jefui≠
terordens, or that the Empress among her still

crude, uneducated peoples, the ex-Jesuits to Kir

Needed are schools and kindergartens? And then there's nobody.

more involved in the crush than the Pope, who...

w wiſchen Ambos und Hammer ist, since he is because
the Bourbon 'courts not say aloud ayprobo

may, and because of the fact that it is under Russian rule

Catholics of the Russian calamity not before the

It can bump your head. Far more noticeable than this pe≠

Trinistic approval is what Mr. Beast also does not.

It was stated that the Emperor in July 1780, when
. he

ea te EEE u Be er ee EEE 5 Me . c P , _ ill. 2 eggs
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to the detriment of the protesters. 437
tt ju Mohilev in the Jesuit church the mass was

bo̊rt, said to the Jesuits as he was leaving
fol: Precor fauſtiora et, ut auguror, meliora)
That would have been a wonderful anecdote, which Mr.
Beast could have been of excellent use back then, when he
us the tolerance of the Catholics, and the abolition
who was misused for deception and bait,
and claimed that the imperial edict of tolerance was
It remained in force only until New Year's Day 1783, in order to

Catholic and Jesuit conspiracy against the Pros»
have a constant share. — But if Kai also…
he says ten more times: Precor faustiora, et ut au—
guror, meliora “ fo will he, even if this coma
pflimentchen should not suffer any other interpretation, but
By all appearances, it would be difficult to want that
this wish in fine states, where all monks≠
Rey found her grave first, in fulfillment
to give. — But that the missions after the Rhine
to set up, and the missions to Kiga and Peters≠
Burg no longer from propaganda, but
from the Archbishop of Mohilow with Jesuits
Occupied pastures! Now what is it then; if only they

to prove from the same that the emperor was involved in the

Not to come to us, and certainly not to Berlin? —

They further claim, however, that their order will not be
be overcome, and hope he will
spread throughout Russia and the whole world.

— So much is said and hoped for!
Jews have been waiting for the Messiah for so long.
hopes, and on the subjugation of all gods to them,
as the chosen people; and of all these
Not a single hope has yet been fulfilled.
CTCez | Is
5) See strange news from the Jesuits in
white≠Reußen pag— 331 3 e

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4385 Of foils and their machinations |

Isn't it lamentable that in our times...
Must I hear such tasteless remarks? After the Ge≈
our Zion's guardians cried out about the Jesuits in
White Russians, one would think, the whole Russian
Reich ſen ſchon mit Jeſuiten angeflͤllt, alle Prote≈
stanten dasenselbst shöchten shön schon in der å͂üsssensten Lei≈
bes : and Srkelen≈danger, and this terrible
The army would soon also invade Germany.
to undermine Protestantism; and
In the end there are 178 people *). And would be their
even more so; is our danger therefore greater because of them?
large, as it was then, when it was still everywhere
Did they exist? Certainly, this fear casts an ugly light.
on the good cause and the reason for the protesters≈
church. But I think the audience is
cleverer than fine Zion's guardians, and knows that the
Protestantism too well in fine inner life and Yeufs
sern gegrͤt is, als dass wir wegen der Jesuiten
They might fall into convulsions. 2. We want to

because

Hm D. Büſching fpeeificirt genau ihre Colleg ia, and

only gives their number as 174, and says? From this
Reliable news sheds light on the true number of

genuine Jesuits still existing in Europe,

and so the inaccuracy of the news from the Je≈

flee in white ≈ Russia, which recently all Zam

have taken in burgers and Altonaer Jeitungen.
Where from? I don't know; because they give the Guellen
They very rarely appear, indeed they invent places, from what≈
They want to have received the messages. S.

Buching's Weekly News 1787, p. 90. — A

A nice recommendation, though, which every attentive reader will appreciate.
which allows a deep insight into the methods of those who over
The dangers of the Jesuitical movement raise such a cry of outrage,
that they invent Gerter, from which they create their eee
N een * : |

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to the detriment of the protest statues — 432

for at most the Catholics, who

Regarding the matter in more detail, which, however, concerns the mindset

—

and the enlightenment of their most princes, and the
the Pope's visibly increasing powerlessness, perhaps
They won't have much to fear.

The editors of the monthly journal provide in

November piece, another special message from

the Jesuits in Russia who came from Warsaw—
he borrowed from the newspaper and accompanied it with annotations.

is, whose author has not named himself, the
but those who delivered us to Mr. Beast
"bated, look incredibly similar." That night
richt, which of Polotsk dated July 26, 1787
It is said that Father Stanislav Czer≠

Niewicz, who until now has been the most wicked head of their

Order was in White Russia on July 18th.
died. A brief biography follows.
that he is in the 1st year of his age.
became a suit, always as an apprentice and teacher
claimed a position of first rank, to go to Rome
He was a Jesuit for many years.

Ricct, as Substitute, and General Proeurator of the

Polish assistant, 1770 Rector of the College:
gli became Polotsk, which with still § others
Colleges and mission houses under Russian rule:
came without any fuss. — Certainly nothing but strange things.
and extremely important news that not only The

not only the entire Catholic Christian community, but also the progressives
The test subjects must be extremely interesting! But that

The most important thing is yet to come — Soon after, murder will pass through.
the Brief of Clement XIV of the Jesuit Order on the
raised. Since the provincial in Masuria, why
the 8 belonged, the one who had danced
e 5 Ee 4 Note

) Monatsschr. Noyenber. 1787. pas. 4 48.

4 Of Jesuses and their machinations

in Warsaw, saw that the delegation≠
If the Reichstag were inclined to accept the brief, then
He appointed Czerniewicz as Vice Pro in Polotsk
Vinzial in Weiß Reußen in his place, who then
at the instigation of this letter to Petersburg
- sufen ward. — I just want to mention beer,
that in the news about the Jesuits in white≠
In Reußen, the story is told somewhat differently; that
namely Czerniewicz himself went to Petersburg
travels to hear how he and fine breasts
who should behave, and that the Prince
Czerniczew indicated he would return calmly,
and only then to obey the breviary, if it
(he would be insinuated). But this does not happen.
That's not really relevant. Now follows an apology for the Ver≠
baltens of Czerniewicz, that he opposed the

did not show any resistance to the papal see.
It is said that the Breve contains no articles of faith.
Teach, do not write morals to the orthodox.

1 before, but only concerns church discipline; and

such regulations concerning church discipline
even saints themselves often do not observe this.
Several examples will now be given.
cited as Paullus, Polycarpus, Irenå̊≠
us, Silarius, Bernhard, Ludwig, and the gals
Rranish Church, which has such a discipline
opposes pending regulations; likewise
Funn Benizi, the bull Pope Innocence
because of the dissolution of the (Servite) Order
resisted; likewise Philip II, King of
Spain, which was ordered by Clement VIII:
nevertheless, the order of the Brothers of Mercy in
Spain continue, and that under 9
Me 8 55 — au
) Message from the Jesuits in white ≠Reussen / p. 368.

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Zr 8 8
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to the detriment of the protesters. — 441

including John, canonized by Clement XIV.
Pacador had been; likewise Joseph Calasan≠
ti, who opposed the abolition of his order, the
established in pious schools, and even at the Nor;
sought protection from the powers that would allow the bull

do not want to accept D. — All this will now

said in defense of Czerniewicz. Whether
The reader may decide for himself whether all this is legal;
But he will probably do well not to voice his judgment aloud.
say: for whatever he decides, he will
fall into the hands of Zion's guards. Does he give
to the effect that the Jews are right; so it will be said:
Behold, the secret follower of the Jesuits.

If he disapproves of their procedure as insubordination, fa
It bites: Behold the secret pope who the
undertakes to defend papal authority.
So, only regarding the notes made here, whose ver≈
He certainly appears to be just as ignorant.
People are portrayed as skilled sophists. By
the words that the breve does not contain any doctrine of faith≈
"It would contain," says the music writer: "the Catholic..."
The Church makes an important distinction between≈
the doctrines of faith (dogma) and churches≈
breeding; (Disciplina) in the first point it is completely
Unchangeable. Who in the world could have done that?
Music writers asked that perhaps only the Catholic

The church recognizes this difference between doctrines.

and enforce church discipline? Even the Protestants.
They make this important difference. Church discipline
can be changed every day depending on time and circumstances.
will be, as the teachers of the church under Genebmi≈

gung, or by order of the authorities as necessary and
find it acceptable; but not our dogma, our main principle.
| Ces | and

Monthly journal, November 1785, page 4, part.

ER 1

and fundamental doctrines of faith that are based on the German
based on biblical sayings. The musical score–
Macher talks about things he doesn't even know.
understands. – It further bewilders the music composer.
that the Roman Church has been doing a lot of it for some time.
rapprochement and religious union at the
He speaks of the immutability of their dogma.
It's hard to find a contradiction. But who told him?
Is this being said again? Is the Roman Catholic Church making a fuss?
Hope for the unification of the Protestants, so created
They did not derive this hope from a change in their doctrine
sentences, but from the cessation of their abuses, and
Their hope will always be misplaced. But that
The Natenmacher sees himself again, when
He says that the Roman Church will not give in.

will, nor can, and that we must give in.

to believe with her, to have to believe with her, to have the consequences
Damning of all non-Catholics, the needy
The role of a visible head of the church
We must accept, etc. Why, dear reader,
All this chatter? How did this get here? Who
Of all the religious unionists, one has ever said, dag °
we must, can, will give in to it,
like! Even Masius isn't even a ≈
liked. No protester is ever before such a
Unification project anxious. He knows the Roman
The Church has, in view of all its doctrines.
the principle of immutability, and will and can
not to deviate from that as long as she remains the one who
ste is; and we will be by our side, can,
They neither want nor like to, thank God they know that
the true possible union mutual Dul≈
It is fertility, covenantity, and love; and that is
Enough. So why all this pathetic crying?
And now, if it bites, use nn,,
wi barrel

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...to the detriment of the protesters. 44

The fiber of this essay makes this difference very fine
regarding the non-binding nature of the cancellation notice
to reason it out. Even the devil must be reasoned with.
to do justice, and to see Jesus≈
To accuse Reuss of being rightful in white would have been
he refute the examples they cited
must. The Jesuits who live in Germany and at
the places by order of the Pope and the authorities≈
possibilities that lead them to insinuate their abolition,
Having separated, they have turned to the Pope
and showed obedience to their princes. Those in white
Meußen continued their institute, since the Russian mot
not to insinuate the breve to them, much

more whose termination is forbidden and they are ordered
len, to persist at their institute, have in Ans
The monarch saw herself as an obedient subordinate.
...shown, and nothing else against the Pope.
than, als was in equal cases Benizi, Johann
Pecador and Joseph Calasanti have done this.
Everything is laid out so precisely that it's not too overly refined.
is to believe that there are only Jesuits in the
Head can come. een
Z3au the words that the revocation letter

"It only concerns church discipline," says the music composer.
If the dissolution of an order merely...

concerns chenzucht, and of its members

Even the fact that it is hardly possible to consider how the
The awarding of a medal? This should therefore probably be allowed.
No other Catholic would recognize it at all? Who
Proving too much proves nothing. Why must it be?
The music writer always records peculiarities
write, which, if one were to read them even somewhat,
thinks it dissolves into true inconsistencies?
Which Catholic has ever considered the idea of an orc?
dens for something that teaches faith, and
. u | therefore

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Therefore, what is binding has been recognized and can be recognized?
Mie, it occurred to a pope to make such a departure⸗
Tastes you claim. Praise, admiration⸗
sayings, recommendations for their usability, poverty,
Humility, and how the Gleisnerian rubrics continue
bite, have the order of attachment and admission
in Catholic countries; and how many are there?
Despite all this praise, it was not accepted.
have been. And even if the popes have visited some places
who was given special protection, IBM enormous
Privileges granted, and the ban against the
nigen geschuschedert, die sich unters enst enst, ihn

Aux beimtrå̊chtigen; fo ist doch this nicht Befehl die

8 'of an order as a doctrine of faith to be special
Regarding the words where the author says, Be≠
Nizi has the abolition of the servitium.

dens resists, even if Innocent V does not object.
pointed out that his order belonged to those,

which at the church meeting in Lion≠

"It has been lifted," says the music maker: "the man."
The money of the church assembly is from the Jesus≠

ten with as one reason for the invalidity of their
A repeal was cited. However, they would, as
As you can see here, even from a church association≠
collection happened verdict against her for un≠

- to explain validly, to understand. You find the true

The invincible. Both the Jesuits in
The text and the music composer are mistaken here. That
The Jesuits lack a church gathering
as one reason for the invalidity of their
The music maker proves that the lifting is taken into account.

with nothing. He does, however, refer us to April.

piece page 378. But even there it is not proven;

and is Mr. Beast the music maker himself, fo

. ver≠

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He refers the reader to his current assertion.
to prove, on oneself, as on a stranger
witnesses, and thus deceives the public with a sly sneer
nem Citato. That the Jesuits themselves also as
because they might still consider their repeal to be null and void,
if it had been done by a council, it would be with
the terms of the Roman Be of Contilien≠

It is difficult to unite them. If Benizi
protested against the abolition of his order, so
It didn't happen because he believed he could also...
to be able to oppose the decision of the Council, but because
He believed that Innocent V was wrongly counting on the
Servite Order to those who are in the Deeret of the Conei≠

kiums to Lion 1274 would be understood. And herein.

Benizi might not have been entirely wrong: because already

The Servite Order existed in 1233, so for many years.

before the Council of Lion the Deeret of
The Lateran Council of 1215 renewed that
No new medals should be made; yes
Even Benizi himself was not the founder of the Servites, who,
When he approached them, there were already four monasteries belonging to Monte.
Senario, Florence, Siena and Piſtoja had *).
The Jesuits are therefore mistaken here; but even more so their

Note maker. 0

In the words that Joseph Calasant
sought protection from the Nordic powers, and
that the Piarist order also enjoys this protection there

found, until finally a fine general recovery≠
The music maker says: The appointment is made.
Turning from this to the Jesuit order is easy.
See also the Je's own words on this matter≠
fuiten, Monatsschrift Volume v. Page 380 –
= in, N | 3 Who

9 S. Selyot's History of the Religious Orders. Vol. 3.

er dag. 355 ff. „ eee To

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s From Sefuites and their machinations ö

Presumably, the music composer aims to ensure that the
Jesuits of their order claim it will never
be overcome. Well, the parallel between
The Piarists and Jesuits can probably be found here.
lightly pull; but whether they may flatter each other, in

Our times and the following such an era

to be found who make their restoration possible

That's another question.
In the piece itself, further on the subject of the distribution...
Czerniewicz was asked if he knew,
that Clement XIV no longer had more power than ns
nocension V and Clement VIII, and that the
The Dutsian Empress was not connected to the Pope
to obey more than Philip II, Uladislaus
IV. and Saint Louis of France, and
that Czerniewicz no longer belongs to the Roman chair
to obey is bound to be, as the previous one≠
ten saints, prior, since such decrees of
Rome in all Roman Catholic countries for so long
invalid until the state's approval is granted
binzukömmt. — The music composer's note
This is the most striking sophistry, which is the≠
Ten lets. Everyone who reads that passage, finds
in the same the true conclusion: have Philip II.
Aladislaus IV and Louis of France, who
But Catholic princes were not inclined to choose verses.
Dogs respected, the Popes' decree on the breeding of dogs
u follow how much less obligation there is
And then there was the Russian Empress, who did not consider the Pope to be
as the head of their church! This turns
but the music maker as a skilled sophist
Bergeftalt, that he says, it is strange that the Ver≠
The author of the essay finds no reason in the circumstances.
want to find that the Russian Empress, as a
gouty Catholic princess, not at all a kind of 8
er, CC nos

at the detriment of the protest statues. 442

binding even against | the doctrines of faith,

who were ordered by the Roman throne that
He always compares them to Catholic princes.
He seems to be of general Catholic faith.
religion not wanting to forgive, and resenting

rather the strongest reasons from what is really

There is, and argue only from what follows

(should be based on Jesus' principles). — How

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because of the crookedness and twisting, you can find it in
in these few words! Once the music teacher says…
That would be a blatant untruth if he were to say so.

bauptet, the author did not want to give a reason in the

The circumstance is that the Russian calf is considered a
non-Catholic princess no kind of connection
lichkeit against what the Roman chair be≠
is missing. That's precisely why the author takes a fine
Reason, and concludes from the Catholic princes who
not even such pronouncements are binding

balled, on the Russian Katferin, who had to do that

certainly has even less commitment. Next
The music maker introduces something which
That is not even the point, namely doctrines of faith,
because he wants it that way, that the approach and

The lifting of orders is not for dialysis matters, son⸗
which belong to the dogma of the Catholic Church
'fole, and thus puts the whole thing wrong and aut
your incorrect point of view. It is wrong,
that the author, like the music maker, was to blame
gives, the Russian monarch only with Catholic
Compare princes so that the general public can understand the almost
It seems the Abolish Church is unwilling to forgive anything.
Rather the strongest reasons from what is really
“ba ist, verschmaͤhe, und nur aus dem was nach jer
The principles of five should be, argue. Here
e | 3 is

0 monatsſchrift November 1785, pag. 424 445.

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4148 Of Zefuites and their Machlnations

One piece of sophistry is folded into another. Well |
No prince among all the world has binding obligations.

keit against the Roman chair, as Catholic? If

Now the author says that, even if Catholic Fur⸗
They were not even considered connected, likewise⸗
to respect papal briefs, the Russian
Surely the monarch is no longer capable of doing that⸗
to be bound; with whom else can he be bound;
the same as with Catholic princes, if one more

End a majori ad minus 2 for? What did you say?

What is the general public of the Catholic Church to do here?
The author cannot take this into account here.
to take without diminishing the greatest strength of his argument
to steal which this is: have Catholic Fors

ſten ſt ...n katholi⸗

The princess even less so. Far from it, then.
the strongest reasons to disdain and instead of

from what is truly there, from what is according to Jesus≈

It should be based on basic principles, to argue,

He cites this strong reason and argues
from what is truly there. — How cross-eyed and
The soul of this music composer must be quite eccentric!
Otherwise, the Jesuits were blamed for...
They should be masters in sophisms; but here
They have found their master, and when they
will need a very skilled sophist in the future,
must they meet at the address≈Comtoir of the Ber≈
report to the monthly magazine so that they receive the same
this music maker as the master of all Sophie≈

sten display. 8 8 |

To the author's words that the pope≈

lichen dispositions in all Roman Catholic churches

in Dutch countries for so long, until
who has obtained the approval of the authorities
And, the music maker concludes: But only

e „

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to the detriment of the protesters. 443 |

We're talking about Russia. — Isn't this
Another deliberate sophistical teasing? Freylichh
The talk is of Russia, a non-Catholic country.
Lande; but does the author deserve this rebuke? There≈
By mentioning Catholic countries, he can
As should be obvious to everyone, there was no other intention than
These have to show that, if in all Roman≈
Catholic countries such papal bre≈
ven are not valid until the authorities have declared them

approved, they are even less so without official approval.
Approval in non-Catholic countries gul⸗
could be. The author could have done it.
like it, as he wanted; so this would be tasted⸗
The music makers have found a way to master him.
Had he said generally, in all countries 3
fo würͤde die Grade ganz à la Bieter gelauter?
The Russians know nothing about the fact that the papal
Can letters be valid for them at all?
The author continues to search for Czerniewicz there⸗
to defend himself for saying he knew,
that the Pope does not proprio motu the upbringing⸗
drafted briefly, and the regent was not abandoned,
but only asked her to accept the breve).
The two remarks of the Redmaker, that
the Pope from maturo Conſilio, graviſſimis
rationibus, and prudentiae legibus speech, and that
Not Hildebrand either, but Ganganelli.
The documents drafted are of no importance whatsoever.
To show that Czerniewicz was the papal
The breve is sought to obey, leads the Ver⸗
Fasser suggests that Czerniewicz, in a petition, the
Empress prayed that the Jesuits in white
Reuss would like to be allowed to deny the papal condemnation⸗
| | 8 guings

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| m) Page ag. 16. 8 8
- 58

to obey. The music maker points out
biebey den Leſer auf die Note () pag. 420, wo er
dwells on the fact that the Jesuits consider it a
to observe patterns of their obedience, that they, instead of in
To separate quietly, only at the state's end.
to ask the princes for permission to lift the ban
being. - This refinement requires no long⸗
refutation. Whether the Jesuits during their
The petition was serious, who will decide that?
Can? I myself am not inclined to do this to them.
They believed. They probably knew what they were asking. The
Governor of White Russia Kreczetnikow
He had already hinted to them that they would be with him⸗
should insist on the institute because the Empress the
(I forbid the promulgation of the revocation letter).

They therefore knew that their subsequently entered
Their petition would not be granted, Not
They therefore asked that they might be allowed to do so.
to be lifted up, as the music maker says;
but as clever politicians they wanted a legal one
to have a pretext for not being lifted, in order to
the will to obey, and the impossibility
to be able to postpone carrying it out. That is
The true situation. eea
The author of the essay says the Empress
I have come to realize that the power of the Jesuit community≠
the company is based on the bond of its monastic rules,
and therefore did not accept the papal brief.
men, but on the contrary, let the decree be issued that
the institute in their realm no change
(should suffer). — The music maker has the word≠
8 | | ER: Ze lein
) S. remarkable news from the Jesuits in Weis,
Reussen. Page 368. a .
* Monatsschr. Nov: 1737. pag. 426: 427

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Pe —

59 to the detriment of the protesters. 4

fine, therefore offensive here, and he asks: So, does it work?
Therefore, why? How does the intrusive person know when?
That? Surely the Kai didn't do that without cause.
the institute will not remain, and the next one,

What one has to fall for, however, is probably the

that they believed the Jesuits would be in that form
res Instituts can create more benefit than
when they were transformed into secular clergy. I know
The music maker would do better, so he should instruct the ver≠
barrels; but immediately subjecting it to a pressing need.
To blame is surely very unfair. Which far
There have been more serious intrusions in the months≠
Writers are allowed to, and boast about it, and see
fie as earnings. But what is this whole thing?
Notes unlike wretched syllable-stabbing —
Furthermore, the author says that this
Ukase Jesuits from all kingdoms to White≠

"Reussen gone, and to the service of their old
Orders, and the great Catherine, the true
Mother of the same, would be: — Regarding this, see above.
His crude text comes from the music maker.
The great Catherine, he says, the true mother
of the Jesuit order, whose low rage≠
no, bloodthirsty vengeance, hideous plans for
oppression of the human sex is known
find, ist ist nicht nur inconreilichkeit, aber ſchåͤnd≠
A nasty and cheeky insult. The Jesuits in
The White Reussians have discussed two things here.
We are pleased, firstly, that Peter ZII has achieved such a high honor.
To call out the word, and the current Empress
has confirmed this; and next, regarding the fact that the
The music maker probably does not live in Russia,
otherwise he would be the Criminislae/ae Majeflatis beicyuls
digen: for what a crime, the great Katha≠
To call Rina a mother of the Jesuit order!
Ff 2 Well,

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452 Of Jesuits and their Machinations

Well, they are called Regent Nutritores of the
Academies, after all, are in the Prussian church law≠
pray the rulers, even the wet nurses of the church.

| called. There is surely a difference between mother and wet nurse.

Not such a big difference. But one such difference.
Orders? Is that why she's the Empress, because she
who protects the Jesuits, including the protector

the intrigue, vindictiveness, and scheming, which the
Are Jesuits being blamed? Is that why the

Prussian monarchs as vindicators, protectors

all the mischievous pranks, pasquils and
malicious tendril, whose Berlin monthly≠

to make writers guilty because she is≠
to enjoy the protection of subjects, yes indeed.
even to be in his pay as a servant? But

Which reader isn't disgusted by such absurdities?
The author states that the permission granted by

Archbishop of Mohilow (a Jesuit) the Czer≠

Niewicz, given in 1779, to accept novices again≠

men, would be public in all churches of the country

(has been announced), the music master sets

Cher adds: Really in all of them? Even the non-ones?
Tarholifchen? Or do the non-Catholics deserve it?
Churches receive so little mention, as above page
425 the non-Catholic princes? – Who sees
Isn't this just true sophistry? This acquaintance...

Chung, what does it belong to for protesters? What about?

Can the author speak in any other way than of Catholics?
Churches? But he could have said what he wanted.
ar fo would he have fallen into the clutches of this rabble-rouser
liked. et 5 =

Finally, the author says that after death

of the Ezerniewiez of Gabriel Lankjewicz to the Je≠
| EEE SE silter≠

ö 9 page 48.

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r . , SuSE N . nn SEE

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J

"To the detriment of the protesters. 473
older; general elected, who now leads the Or≠

the one who, as I said, is so strong
Reasons (namely the protection of the Russian government≠

kung, as the music maker says) and on a
under is even more strongly attached, from which

to talk about it publicly and in a roundabout way even today

It's not time. At these last words, one notices
The music maker suggests that probably every impartial
I will find this extremely strange. And
who has ever turned their head with fear of ghosts
has filled Jesuits, what will he not be doing there?
for abbreviations and concerns? But

Let us assume, audience, that the Jesuits in

White ≠Reuss, the refined, clever, cunning ones

Guests find how the members of this society

have shown it so often; and who says that it isn't
find? Is it now to be assumed, and with their list
to rhyme that: the bad attacks in an open-air event

to trumpet it in the newspaper, and the world reacts.

will make Taufinerffam? The other, stronger one
Reason, which it is not yet time to talk about,
Most likely, no one else but
these beings, that they either hope through their in
Schools to be established in Nussland are necessary for
to make, and thus firmly establish their kingdom there;

or that they flatter themselves with the hope that
papal approval of their existence in Russia

“ . . * *

still available.
That's the whole big news.

from the Jesuits in Russia, who celebrate the monthly≠

writers deemed worthy, they were given a place in

to give to their journal. Actually a newspaper≠

news, a miserable piece of news that still means =.
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far from saying what is in the book, Merk≠
worthy news from the Jesuits in
white ≠Keußen, and in Lankiewicz's letter
in the Journal of and for Germany 1784. St. 12.
It is located on page 401 ff. What is the purpose of all this?
News? Does it contain something that not everyone knows?
knew? Does it contain discoveries of dangerous
Intrigues and steps taken by the Jesuits against the pros

Seftanten? Fine, unique ones. So what's the point of everything? True≠
probably to make notes of the same: notes
to the prostitution of its author!

I do not doubt that the monthly journal

will say that my Jesuitism is not at all
who could be called into question, since I am
of the Jesuit author in the Warsaw newspaper
so strongly accepted, and even against him
Ibren Notenmacher sought to defend; yes, they
They will probably even say that I should get a pension for that.
I am leaving to become a Jesuit.
They like them, at least. The audience that still
If someone can read and judge, they may be a referee.
Whether I or the music writer is right?
She's already done so much to me, since she
I lied about a tonsure, and not only to...
Not only members of the Jesuits, but even to the
Suites of the fourth class made that all their
further shouting, celebratory chanting and honorary chanting≠
who can no longer make any impression on me at all.
For from the, from this writing so visible, the
unnatural: and the way my opponents act I can
ahead, and the more they know the truth and its injustice

The more you will feel, the more certain you can be of it, and I

expect. 26, that they, as long as they are allowed, continue to scold,
to lie and to slander or possibly through
one of their affiliates conducts these clean business deals≠

. | 3 “len

7

A nstekein fich befů̊het haben.

a tum disadvantage of the Protestants. 2

Ten will be allowed. So, to determine the measure of my ser
I don't want to fill the pen completely, like I would beer.

could, given what the monthly writers say about
Saying Jesuitism, leaving it at that, son≠
who also talk about some others who are with this
The enthusiasm for Jesuitism appeals to the audience≠

13 * —

on the famous traveling bookseller, . the

Mr. Friedrich Nikolai in Berlin. This one gets

The taught traveler is probably not actually my opponent.
He didn't attack me by name, as [the previous comment] stated.
not what happened to the monthly writers, but rather a

a few other men, namely Lavatern and Sai≠

far removed from personal attack. But

since he was on Hru≠ Beasts and this one again

Since IBN is invoked, I can't help myself. Here too, feisty.
to remember, and all the more so, since, be≠

before Mr. Nikolei began his famous maturity, it,

As far as I know, nobody has thought of that in recent days.

len is, from the alleged, terrible, secret≠
Jesuit reenactments against the Protestants

1. One must speak, and see the great dangers.

to make cash, in which we poor innocent
Protesters are supposed to float from this side. That
I now know everything that Mr. Nikolai said about it piecemeal.
in his death-defying travelogue:

brought, after the grater go through, substances and
The public will probably not be able to refute this.

demand. Even if I have the most patience

and had courage; so this goes beyond the limits⸗
beyond the core of my book. I believe enough to
do if I add the appendix to the feverish ban⸗

to convey, which is as it were the quintessence of everything
deffen contains what Mr. Nikola about this Mate⸗
F444 rows

Its Von Jefuiten and their Wachinatzonen

nothing was said, and in which he was also a friend of a fine heart,
Mr. Beast, and strongly opposed Mr. Garve
has defended. | nope. © 5
On page 6, Mr. Nikolai says that the Jesuits
For some time now, quite a business has developed from it.
have the power to join the protesters⸗
flatter, and portray the Catholic religion as very
cleaned, to imagine as very moderated, since
(nothing essential has changed in the same)
That the Catholic Church has not yet approved a single one of its
Every protestant knows that dogmas have been withdrawn.
and the opposite is something no human being can or will ever achieve.
claim. So everyone who is in the Catholic country knows
who only knows the surface level, even if he deserves such things
liche wanderings, as Mr. Nikolai, through diesel⸗
ben not employed, and with such visionary eyes,
when he is not gifted, that the indulgence trade, fits
ten pernicious pilgrimages, sanitized miracles
tablets, senseless devotional exercises, foolish res
Liquienkram, crude, uncultish lecture at the
Public education from pulpits and in schools, But⸗
belief and heresy, and like the Nikolaiti⸗
The categories continue to be called "sch" (a German word meaning "stylish"), not only in
but also continue in most countries⸗
ren: that the auricular confessions still continue there,
where reforms began, and also
They won't be abolished for a long time, at least not that long ago.
Not long ago, when one had not yet changed the dogma to re⸗
Forming begins. — But the pros know that too.
testants that one in Waynenian and in the
Thai states, and also in some other places
Places to reform well and abuses —.4

aet ste
) See Appendix to Volume Seven of the Nikolai Travels
sebeßehrung. pag. 66. |

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8

A disadvantage for the protesters.

starting to show that even in the countries where no
Thick darkness prevails, yet here and there we go.
which began to break through a beam of light, and one
Individual people are beginning to fight against prejudice.
to work and spread awareness⸗ If so
now a Protestant criticizes Catholicism in those countries
imagines itself as purified and more moderate than this
Those in other places are deaf, so this idea is based!
lung based on undeniable facts. But to whom have we
to thank for these performances? The public and
News generally known to be true, and niche
the Jesuits. Had they also received those messages
It's most widespread, so that doesn't hinder anything at all.
since they are nevertheless true, and truth is in
the mouth of the worst spit of Meu⸗
They don't lie. But that the Jesuits since
Some people have made a business out of it.
have to ingratiate themselves with the test subjects⸗
cheln, and to them the Catholic religion as
very cleaned, to be imagined as very moderated,
is, if not outright untruth, then at least a
Mr. Nikolai has not proven this claim in any way.
And so our audience also believes in him.
Whatever may be; so it will surely be now;
after Mr. Nikolai had already so; many had proven themselves⸗
ner untruths against Sailer, Eavater ꝛc. ſschul⸗
made, no longer inclined to everything that
Mr. Nikolai says, without proof, as gospel.
to believe. That Jesuit writers also
lastly, as happened in previous centuries, the
To present Catholicism from a favorable perspective⸗
Finding a job is quite possible; but that they
to once again ingratiate himself with the protesters⸗
(He searched for cheln, and made it his business)
They find the Catholic Church very appealing.
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t From Sefüisen and their waking states

To introduce three modest rides, one must first prove it
Fetz The anxious note, which Mr. Nikolai page 8 ffe
delivers, also contains many supposedly important
News concerning Jesuits, which is a natural
Bern lighting is worth it. I'm overlooking the ones in
The. That unfitted losses, which Mr. Nikolal
there against one. For learned and modest

A man like Mr. Garve is allowed, since he allows him

accuses him of not having the story, and most

He had not studied church history much, since he hadn't done it until

He repeated to disgust that he had neither patience for
Courage, yes, even page 19, the outrageousness of it all
sits, this upright man, simply because he the
Heart has, fine and fine friend's beasts Bez
Not to accept building plans with any certainty, malicious intent.
To make it possible, and to say; let it be seen that
Jesuits, or non-Jesuits, are quite close to him.
beings are, and although he did not convert him, he nevertheless
have made them very inclined towards Catholicism.
Thus, I also pass on the immodest self-praise,
Mr. Nikolai, without blushing, approached himself.

kegt. All this is so striking that it makes every one of the
revolting with emotion, and only derision from him⸗
laughter at such a conceited, highly praised man⸗

| things linking literary disrespects out⸗
must bring about the alleged influence of the Jeſui⸗

ten on secret societies, whose Mr. Beast

And Nikolai Bier remembers, I will later...
have the opportunity to illuminate. Here, the
in secular and church history, such a learned book⸗
Bländler, Mr. Nikolai, who has so many old embarrassed

ten einft in Schweden, eine katholicierende Liturgie

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1 2 5

want to bring about which he has an important message:
you men

i . oo 5
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GgZoesuiter⸗Books read, first that the Jesul⸗

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to..
Nan
N. „ 8 N

ment from Stebens–Manuals Eeckfiaßico in Ba
lage A brings: That is probably certainly an important one
a discovery that we this wonder man. first

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E eg 3
; 8 a ,

r 8 it
(send.) 8 d 4 Hi; - 4 2745
* 7 5 8 7 65 $ i *

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asked? Do we have more of them now?

Staden's old. Church handbook, and that which
He cites it as an important document.
has been able to refer to it without looking ridiculous.
chen. Da t. Flikolai's namesake, the Lon
Renz Nikolai or Kloster Lahze, as it is called
vaunte, ſich auf eee fiat Johann,
who definitely wanted to introduce Catholicism,
to spend on a protester, and on the
Pulpit the Roman doctrine even from Luther's writings≠
Saay tells all this, explaining how he sought to prove it.
a „ 5 erg

9 S. Sarenberg's concise history of the Jesuits.

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Ch. I. p. 418 fl.
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mountain. But this doesn't satisfy Mr. Warve? he
It shows that the evidence for this is lacking. And dart
Mr. Barve is right. Beer also has a problem.
Mr. Nikolai did not provide this proof. I
But show him here where he can find him, if
I'll be modest right away, not so much embarrassed bur
I had read more than the famous Mr. Book≠
Ribbons. But one thing is still missing. Namely:
whether Wikolai or Kloster Lahze, to
Professor of Theology at Will Jolm Monastery
made by the king, so Haren says
Berg did not mention that he had been appointed preacher.
From the fact that he preached, Mr. Nikolai is not...
not prove that his namesake also preacher
Fer in Stockholm. Because Stu preaches
denten, so one could also preach, whom the king
nig zum Profesor der Theologie gemänt bette, ob r
To be a preacher oneself. From all this will come
Now the reader can see how much Mr. Viikolat's Be≠
Remarks in this piece are worth it, by all my
not of great erudition, which he acquired with so much
Knows how to give self-gratification.
— Mr. Nikolai goes on to say that one does not know,
Can one trust fine eyes when one
Mr. Garve reads that the Zeflitten, from which
the protesters were persecuted, the rulers were
They were greedy, no ghost hunters, no magicians,
on the contrary, the driest pedants, and in nothing
ekfabrien gewas, als in the metaphyftk der
Schools. — And then the learned book knows:
Traders, the unlearned professors, according to their earnings
right, and lead him to Father La Chaise, the
Peter, P. Wolf, and a few others
Before, who were truly not dry-eyed pedants,
biondern noch andere und feiner Kunsten, als

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: en disadvantage of the prostants. ası
mere meta-boss understood.. —@eltte wehr shipyard

lich Garve was born nothing of Pater la Chaise

Have he really been given the Jefult Peter?
who feared so much nonsense in England, and mebe

a stupid zealot, rather than a defeated state!
The man was, unknown, to have been. 2. So it must have been

Garve never took a look at Franke's story

rich and England have done. Should he, as

a learned Prussian subject, P/ Wolf
may be unknown, who at the raising of the Hays
If Brandenburg were to become king, such a role would be necessary.
played? But now tell me, Mr. Nikolai, to Mr.

*

To humble Garve rightly; and that deserves it too.

a man who imagines himself; the great i⸗

have been. And how many strange ones out of 8

kolai fi to be able to resist: Mr. Garve show
a great ignorance, if he imagines⸗
The superiors of the Jesuits never ask the Ma⸗
gie, the spirit seer, 1 after ge⸗
beimen Rünften: served, the regents to: re⸗
greed. And as apparent proof of the

- Blessingly, he led him to the Johann Dee,
Edward Kelly, Michael Weyer and Ja⸗
cob Typotius. Now what does Mr. Garve still

Say it? That's clearly proven. That's suffering.

not the slightest doubt that Doe is with After

nomie, Sterudeuterey, Chymie and Kabbalah abs
give. This Dee has not only become a Waxi⸗
milian H. but also at Queen Elizabeth's

knew how to ingratiate themselves with England, even to the point of...
She told him she wanted to become his student.
Edward Kelly didn't just associate with Alchy≠

not only with necromancy, but also with it.

and Dee find 1584 bey Emperor Rudolph in Prague
had been, and was very well received by him.
| homes

Arts

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15 Of Jesuits and their machinations
Things targeting the arts do not come into the 7ypo—

tius Symbolis divinis ełhumanis! Derin in this one
Beech trees stand. Yes, many wonderful little pictures that one...
Skilled interpreters of signs have enough material for all:
different interpretations can be given, whether one would otherwise
Those who find nothing of secret arts in it will be disappointed.

will now deny that the Jesultans are dealing with

magic and all sorts of secret arts have been given up.
ben, in order to rule the people. —
But Mr. Nikolai may not interpret it negatively to me that
I too dare to contradict him here. I
I have to say to him: I'm sorry that I
I must say he has treated the audience shamefully

A deception, one would think.

that all the people he leads are Jesuits!
And not a word of that is true. John Dee,
an Englishman, born in London in 1527, who
Apart from his travels, he spent most of his time in London.
ter of the government of Queen Elizabeth≠

ten, was nothing less than a Jesuit, and has

Had a wife and children. Edward Kelly, who

a cunning fraudster, of whom even the

Whether an honest or simple-minded person was cheated, was

He didn't even have a Jesuit suit, had a wife and children, was from

Worcester, and there apothecary or city≠
(writer had been). Michael Meyer, also not
Jesuit). Jacob Typotius, a Dutchman
== e.g.: Eee ER
A precise message from these two adventurers, and
the writings of the first, can be found in Niceron's Nach≠
richten Th. 2. pag. 177 ff. and in Rothfcholzen's Theatre
Chymico, Th. 3. ee er

#9 Moreri in DIE, Histori. Tom, III. p. 414. says he is a
Medikus gewas�en, and allegirt van der Linden de Script.
medicis. * a ee ne ee

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to the detriment of Deeroteanten.

Dear scholar of Deches, who was born in Prague in 1604 as a professor of philosophy.

A historian died because of his severe illness.

dishen. Story, when he was still in Sweden,
condemned to death, but through mediation feiz
Ne's brother, who was the Danish personal physician, freed
3' was . fine Jesult m 2. bes

white

“Sdon i im 1 8 der Beifen S. 108: liegt Hen Vlirolat des Typorii [ymbola divina es bumans und fagt, dies fehr

The rare book contains symbols whose explanation in current terms

kolai in the appendix to 7 B. of his travels, That the emblem≠

j mata facra et prafana dieses Mannes, gar merkwürdige

5 that he discovered in these things, after which he the Pu≠

5 | Images occasionally contained images that very clearly showed≠

that the Jesuits are not even considering a new career path

open, but on one of them since its construction
to leave the path their order had taken. What?
But he leaves it at this mere statement.

Why doesn't he reveal to us: the secret knowledge,

blikum, through finely praised otherwise only know lust

2 made? His apology that Mr. Garve
"I will not have patience and courage is completely unacceptable."

chend; for he did not leave his followers for Lord
Garve, to whom he had given a fine wipe in writing 'would have given'

can, but print for the public to whom he wants to show
wanted Mr. Garve to be an ignorant man, he had.

Mr. Nikolai, a seer who sees through everything. He knows

to offer something useful (because I have at the
(even the most patient searches in Typorius could not find anything),
Now let him say it now, and not hide behind it.

the reckless pretense that he now has no leisure

be and not abſehe, if he might get them, in order to all

to present the saecelia completely, and to understand them correctly

4. To clearly distinguish between them. As long as he doesn't do that.
Everyone has the right to decide that he
had dared to find something for the public

to . I must rather assume that Mr. Ni≠

ola .

—

It could still be important. Here Mr. Vie says

FE a

284 Of Jesuits and their Machinations

So all of Mr. Nlkolai's statements are doubtful
For the fact that the Jesuits are mages, spirit seers, etc.
Were they? Nothing, absolutely nothing. That these people,
Dee, Kelly, Meyer, Typotius of Jesuits

| been directed, Mr. Nikolai did not prove at all.
$en; and nobody says that. He must be over beer.

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especially secret messages known only to him babes, with whom he is still keeping secret.

But Mr. Nikolai did not know that these people
Since there were no Jesuits, he is far more ignorant.
as Mr. Garve; he, who was Mr. Garve for us

shamefully accused of ignorance, and there≠

bey is so conceited about himself that he boasts to the Ge≠
story of the Jesuits, who gladly considered him fine
The head seems to have become detrimental, more precisely
I studied, as someone! But he knew everything.

this, and even if he were to lead these people as

Examples of the magic of the Jesuits, and that they

Folaz in the pre-printed additions to the twelfth volume
aten Volume p. 53 did not yet trust the Bporius to give a
to call them Jesuits, but only asked if one could from
'From his fine book, one might suspect that he was a secret Jesuit

. been. But here he is already bolder, and calls him

Fascite, a Jesuit in secular clothing. In such a

25. Enlightenments draw on writers who violently

to assert a sentence, from within itself, firstly Bermu≠

"tzhung and then certainty, believe also probably in the end"
Even that the child of their imagination knows the truth. —
I would add one more thing, namely that neither Barle Th. Iv.
p. 386 still Moreri Tom. IV. p. 316 still Heffnann in Le

N rico univ. T. IV. p. 550. das minſte von des Typorii ans
alleged Jesuitism. "From their data, it can be said that..."
To conclude the opposite. Where did Mr. Niko come from?
Lai may have his messages? But with seers, it must be
You shouldn't ask: How do you know that?

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I serve the same, the rulers, to govern; fo
– he is deliberately telling an untruth, and binter≈
geb! in a shameful way the audience. En!
Hey! If one were to trust one's fine eyes, that he all
Scholars rightly rebuking proud bookbinders and
Enlightenment thinkers of the German nation either so greatly
8 – or as little shame as one can feel!

What Mr. Nikolai said in the note on page 18.
about how Mr. Garve makes subtle claims

in the monthly journal, December 1785, page 525
Rejected, that's none of my business. But what
Mr. Mikolai, page 19, in the same note, claims,
Something needs to be clarified. He says: Jesuits
And Jesuit friends, if they can't do much≈
nen, verschähen nicht, indeßen wenig zu thun.
Enough, they are always busy, they know very well how to
Temporarily, until they can do more. They are
Ben pays attention to everything. And now everything will be here.
calculated what they would bring to bear to counter the evil
Impressions of their fellow brothers among the Protectors
to erase or even delete them. Who
Will Mr. Nikolai not admit many things to Bievon?

Where is there a religion, an order in the world, that
not to use other people to his advantage≈
Should one take or search? But like Mr. Nikolai
If you imagine the situation, you won't be safe anywhere.

that one does not everywhere see Jesuits in court robes") or

1 8 * If one wants to admit to Mr. Nikolai what he B.
“VII. p. 104 in the note says that it is under the name

Jeſuites en robe courte Catholics who are married,
yes, even women could be those who submit to the general

5 would have to participate in the supposedly good works and Indul≈
to participate in the boundaries of the Jesuit order; so it is

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the Jesuits are bound to obedience by a vow

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“who should meet in a long robe: everyone is
Suspicious to the other, and one can only alone
to still trust the one who knows all about the Ber≈
Linern formerly so highly praised tolerance is shedding,
In contrast, Erdmann Neumeister's polemical Rüs
attracts stung, and everything that is Catholic.
and means what Jesus was, and still is,
Even if he were a very good man, brave

He starts ranting. That bites affo: To us, to us
You have to fight each other, otherwise everything is suspicious, and

(You too!) But what did Mr. Nikolai tell us about?

3 7 more

Unfortunately, it's unbelievable, and he didn't even mention it.
at least the appearance of having proven himself, which he further adds, that
namely, Protestants themselves in these classes of Jesuits
which protester, who only some≈

In large numbers of fine religion, if, it is taught briefly≠

to be silly enough to stoop to a vow where≠
through which he became acquainted with the Jesuit General and his order.
binds, in order to participate in the supposedly good works and In≠
tolerances of the Jesuit order, which has now even been abolished

Is it possible to participate? If only Mr. Nikolai were a
only example of such an insane prote≠

| had taught stanns! Shouldn't one be above such things?
You can laugh heartily at such claims if you didn't know≠

7. that special intentions are to be achieved with it,

that one amazing chimera is always grafted onto another
"Will it happen? Shouldn't one not consider this,

when one Zionist guard sees another, so must one
to meet what Cato said about the Roman soothsayers:

Alirari fe, si augur augurem afbiciens fabi temperaret d riſu!

A new example of what happens to scholars who are not before

Fall down and worship at everything Wikolai brings forth,
We have contacted Professor Xöster in Giessen, His Re≠

religious events, which have already led to the red ban≠
The grown ones found, were so far, as far as I could see
"Can," never thought of in the General German Library.

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to the detriment of the Most Frenetians. 467

still ongoing restless activity of the Jes ö

Are the attacks against the protesters authentically proven?
With nothing! except that he imagines himself everywhere

| Sefsiten to And + he would have still so fehr

9 2 5 be≠

a . Because 05 Vistonen of the Lord Wikolat and Ken≠
varieties of Catholicism, Jesuitism, etc., not with
Admiration and incense were sprinkled. The book had
nevertheless, his good departure, even if Mr. Nikolai
He could not have a pass written for him in his library.
However, since it so happened that in the IXth volume, p.
23239 ff. a defense of the Mr. Superintendent and Prof.
Schulz zu Gießen against the one in the Nikolai appendix to the
VII. B. was engaged in the attack; thus it burned≠
the literary despot in righteous anger, and hessed
in a fine tribunal: for this, the editor (Mr. Pr.) should be held accountable.
'Röfter) be beaten at the first best opportunity.
The religious events, however, still remain.
uncontested, and against Schulian's defense
Nothing was said anywhere. Only on the occasion that
in the General German Library, Vol. 71, a St. the map≠
et Monatsschrift, in which among others Adfters Mo≠
| ral occurs, was thoroughly reviewed, let Niko≠
Print the following on page 552:
| “Böfter’s philosophical morality is very much the
"was cheap: because this very weak man flatters
"for that, the councillor and especially the Mainz councillor"
Theologians, in turn, in a very obsequious way.”
Anyone who thinks 'deeper' should believe that Mr. Röfter has in
a philosophical morality to the Catholics and Mainz
Theologians were flattered. Because it is difficult to...
persuade that in a library that smells of the Un≠
who wants to stand for impartiality and infallibility, one in a
favorable review found in another journal merely through
the despotic pronouncement is to be refuted, which
Antor was a weak man who was a Catholic.
3. A creeping kind of flattery, without ever showing any boasting,
| au the N destehe, wo und auf welche Weise den
Ka

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| proved that they were still just as active and are

could, as before; which increased in our
Times of this danger before their schemes, deceptions

and A 1 therefore the Zion Watchers

the

It became number 1. That means

Probably literary nonsense! But what will happen to Mr. Ylis now?
kolai make after he is from the red band of the Re≈

has seen religious events, that Mr. Röfter S.
111. Professor Sailer in a fine, single fairy tale for
completely, and p. 121 ff. Lavatern through his defense≈
gung for enough sam in the main thing justified holds,
yes, after Mr. Böster himself (p. 235 ff.) and the pro≈
The Protestant religion was vigorously defended against Nicholas.
Has? At the very least, it can be expected that he will now...
Saying that religious events are a through
Jesuit-organized journal, and Mr. Röfter a

Affilürter, unless himself a Jesuit. In the manner of Zion≈

To judge the guards, there would be considerable indications of this.
available; for Mr. Xöster was initially a theologian,
He left theology and became a philosopher and schoolteacher.

Man. Why did he do that? He'll soon be standing in here.

to the reputation of a groveling flatterer of the Catholics
sien, which then quite sön (more solito diesen Herren)

with one's own birth in that place of the general German.

Biblioth. can be proven, and if now Lord

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Beasts also mention something about it in the monthly publication,
an anonymous person in another piece of this Nikolai table
Fund praises and reverences, and perhaps puts him on the trail.
råth, that Mr. Xöster is a friend among Catholics
or Gorrefpondenten have; fo ift der neue Krypto≠Ka≠
tholic or Jesuit finished, and it stands at the discretion of the
upright and orthodox Lutheran man, Geschwin
Even the tonsure and the orders give way to laughter. —
I must add one more thing. Mr. Nikolai asked us
B. IV. p. 654. introduced to the Jesuit≠ maxim:

Whoever is not with us is against us! But should one
his

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to the detriment of the protesters. 46

the entire Protestant audience to delete Bers
May I be able to say something here? — But I must say one thing here.

I should mention one more thing, and that is quite a true point.

Word that Mr. Nikolai said: II faut jetter

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une ſottiſe et voir qui la ramaſſera. See there,

The audience, the topic, Mr. Wikolai and the

had mognat writers in mind when they were.

their chimera about Crypto's Catholicism and it
suitism in the world. II faut jetter une for“
tise, that they have faithfully done! er voir qui la ra-

maſlera, and the part of the audience that only read,

was happy to see witches and ghosts again≠ and

To read murder stories, just read, without anything else.

to examine everything, has — she with eager hand
cancelled: ui N .
Mr. Nikolai will be there on the occasion of
Book for readers. Erreurs et la Verité, about which he
to clean up Mr. Garve, the permission to...
takes, and even goes so far as to openly≠

by allowing bare washerwomen to operate, by appointing Mr. Bars

Gg 3 ve

Trust your eyes if you continue: and you
Run in the same way, securely close, who is not quite
whoever opposes them (the Jesuits) is in any way
with you! Listen, audience, this is what I
As I said in the text: “Yes, us!” cry the Zion’s watchmen.
So, anyone who doesn't learn quite like Nikolai and his ilk,
shout, scold and curse, don't go with them to the Kez≠
Zer≠ and Jesuit hunting, he is on some kind of
White with the Jesuits. Was it possible that such all
Spanish, Portuguese and Italian heresy courts to
shameful basic principles of tolerant Berlin
They could be printed in 1784! Audience! Audience!

This blasphemous nonsense has now been going on for three years.

left unpunished, indeed, even occasionally this
Unfinn Weibraud) scattered! !! 8a:

0 –

large Wen Jesuits and leading machinations

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ve advances, which Hen. Garve's friends ven him
who wanted to have heard about it, and what it was.
again the Hru. Beasts tell, once more on the
Jesuits) and says; There are clever demagogues,
which the addiction to secrets leads to≠
to use the power of their rule in a cunning way
be: : All of these have read this book of the
Zrreurs:et de la Verité, which they received from the
Jeſ uiten in France, which now affect, themselves
To call philatelists a lure made of very
has been accused of having malicious intentions,

"Attended with great zeal. – One can see,

That the PI. Inc., which made the book of the err so

cunningly cast them into the world, all too well
"Experts of the human heart are, and to

'Only all too certain ways to achieve their aims
(hit it). As I said, I don't know Hru.
Willermoz, nor Mr. Martin, nor anyone else

of the gentlemen who are listed as distributors in the monthly publication≠

(The book of the error is specified here.)

and therefore cannot be in that case, to determine

can find out if they are Jesuits and friends of Jesuits,
or are not. But where did Mr. Nikolai get that from?

"his message, which he delivered with such audacity in
The world is being written into? It is now, of course,

set so fluctuatingly that he always has a behind⸗

thur to escape remains when one him
comes closer; however, he may consider the Jesuits to be the originators⸗
Here this book, or only for distributors of the same
balten, who use it for their own purposes;
With what does he prove all this? With what does he prove,
a. 5 5 in e Jeſulten fi –

Ze witoleis Anhang pag⸗ 28. Note.

) Monthly Journal August 1785. p. 16m – .

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en ro 7 | 3 SE = Te = Ze u En – – DE 34< 6;

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um Nachtheil de potente 4271

ö Pr wobl tinsmöglich. aus der Monatsschift Das

It's just as good as if he were providing for himself.
For the monthly writers were one with him and
the. namely unproven quirk have, and to the Be⸗
daupting derſelen alles herheyſchleippen, ſo iss,

When he performs them, it's just as good as if he were performing himself.
citirt. Who is the anonymous one; who himself (S rns.)

N ,all those; gentlemen become followers of the Jesuits?

If he wants to give a testimony, then he must be known.
nen, in order to then the credibility of fine statements⸗
to share. And with what did the avant-garde ask?
Has he proven his claim? If Mr. Nikolai

If he wanted to invoke that, he would be very strange.

f

To prove one unproven fact with another. Where?
Mr. Nikolai proves that PA. Inc. is indeed
Jesuits, or friends of Jesuits, or affiliates,
or whatever name he prefers to give them? But
probably impossible with the sign denter in the
Monthly Journal), the PI. Inc. not Philosophes
Inconnut, ſoudern Peret :Fefuites translated to know
will. Just as arbitrary, and at the same time just as lå⸗
Certainly, as if someone: Mr. Friedrich Ni⸗

Tolai to the Jesuits, affiliated with the Jesuits, yes indeed

even make you a fourth-class Jesuit and sa⸗
Gen wanted to say: Fr. Nic. is actually called Frères Noires, which

find Jesuits. With what does Mr. Nikolai prove that the
Is the book a Jesuit temptation? That it is Je⸗
Does suitism contain? Surely impossible from the
Impartial exam. And the Kabbalistic Den⸗
What are the interpreters' observations in the Monsts script?

For Mr. Nikolai would first have had to prove that

the interpretations given there are not arbitrary,
. carried into the book, but fo noth⸗

Um O. © 86 . Be „

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471 Of Jesuits and Their Machinations

It is necessary that these interpretations and no other
to state the actual meaning of the book; and that

he will probably never be able to prove, and if he and

Associates also such great Kabbalists and Zeit

chendeuter find. Such unproven cheeky Bes

Surely a man like Mr. [Name] should be able to make such claims.
Nikolai ſeyn wants to be ashamed! : a

Page 41. Mr. Nikolai comes back again≠
He speaks of the Jesuits, and says of Ibnen: They

– worse than the worst monks, fit

The monks ate too, and merely carried out their own business.

for their own benefit, the reform that should be

The transformation of the Roman Church was mainly due to,
that they alone allege existing abuses
throw the monks, and devour them completely≠

gen s�üchen, in der Absinn dass fie s�ich alsdans

–

a part of the monks' goods, and the
to appropriate the greatest part of their influence. How old
clever, but here Mr. Nikolai talks as if he is telling us Din≈
said things that not everyone knew even without him, and knew≈
could. Already from Lucius Jesuit's Si
From the story, one can see that the Jesuits are worse than

all the other monks, hated and oppressed as well.

and pursued wherever they could, and who
Lucius doesn't have it on hand, it can't be from Soll≈

Berg's church history, and from Harenberg

Learn with lots of evidence. But where did it come from?
Mr. Nikolai received the news that the Jesuits had...
The intended reform of the Catholic Church
operate? So the Jesuits are up against it?
Ser, the Elector of Mainz, and other Catholics
liů lords acted, who in their states the Miss:
Have you started to abolish customs? Which cabinets?

Did Mr. Wikolai have any news about this? Is that so?

Joseph's Reformation was only a reform that was supposed to be one.
| N | for

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formation, or as the monthly writers say, |

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a to the detriment of the protesters. 473

Just bait and deception? Is it
The work of the Jesuits who carried it out?
That Mr. Nikolai is not at all shy), should≠
che fire ihn fo gefährliche Ansprüche in die Welt

to scatter, and the good, which every mouse...

U

must rejoice in feeling, maliciously suspicious to ma
chen. But what a contradiction: The Jesuits
They should pursue the reform in the states where...

will form; and again in the states where

This is intended to prevent any reform that is unwilling to be implemented.

also originate from Jesuits, e.g. in Bavaria.
So the Jesuits do everything in a haphazard, mixed-up way.

The. Once again, one always blames oneself.
the devil; now that our Christian Zion's guardians

To deny this seems to another monster.

“

to have given a fine spot, and that's what the Jes finds.

fuiten. — But they should carry out the reform.

and seek to destroy the monks in order to gain a

part of their goods and influence⸗

suitable. Where Mr. Nikolat received this news
where has it come from? Is this; so they have in Austria and
Mainz was born a mistake. Because on the emperor⸗
religious funds and the revenues of Mainz
Mr. Nikolai will not be giving them any further information about the monastery.
To trust speculation. Why in Austria the
The emperor uses the confiscated monastery goods, is
well-known. And in Mainz, even protesters participate.

on G97 stanti⸗

| *) To be shy! Now that is not at all the business of this honorable man.

No. Because he already stated in the preface to Volume VII that...
'fine tire p. 8. magnanimously declares that fine fire egg⸗
If he will never stop, it should also be said of him:

Aliis inferviendo consumer! Good luck with your deistical Mar⸗

tprerkrone! .

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y \

274 Of Yefuites and their Machinations

permanent professors at the withdrawn monastery⸗
goods, and are paid with it. But what
Mr. Nikolai imagines that he also considers that to be
True, and writes it out into the world, and that

The audience is supposed to believe it, and probably does.

1

For a while. 5 |
Yes, Mr. Niko refers to page 47 of the note.

lat on the annex B. where of the two to Linz

and Schwerin, the seminaries are to be held, the speech
Mt: but I'll probably hear about this at some point.

to have something to say in that place, to have the opportunity.

What Mr. Nikolai says on pages 46 and 47 about the city

I am not allowed to refute what Ler and Sailer said here.

Sailer already asked Mr. Nikolai for a nice, shameful...
The shape was revealed, and he was seen as one before
Atzlichen kůͤgner der Welt dergeſtalt verstellt, dass

(nothing more can be added). And everything
Furthermore, as Mr. Nikolai further states, that

the Jesuits in Breslau, Jeplichal, Franz, Lind≠
ner, Suberkorn, Rollonez, Steiner, and how
'They continue to be called, nor the infallibility of the Romans

The Church, its immutability in its teachings≠

add, from the Pope as head of the Church, from
priesthood, etc."), claimed; uun is the

What's surprising? Is anything different to be expected? What

These Jesuits are doing something different from what all the spirit envisions.
do the work of the Catholic Church, and for as long as that's the case
will do when the Catholic Church was not yet
has become Protestant. That never beats≠
who cannot defeat those who truly

major reforms, which in various ways are fathoh-able
No | “on≠

a” S. the only fairy tale in a fine style by J. m.

Sailer. Minden 17. N

0 ikolais Appendix. Pages 46-49 and Beylag≠ Page 16.

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r on BE EEE?
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mm Disadvantage of the Protestants. 47

They are made of Klüdern. It only proves that one

The reform has not yet reached the point of addressing the doctrines.
It is not coming, but only many abuses are coming≠
has happened; and for a church where so much is to be done
It is far away, where improvement presents so many difficulties.
asked, and on the slow, deliberate path of the
Public enlightenment, because of which there is opposition from all sides

No giant leaps can be made over the obstacles that stand in the way.

What can be done is truly a great deal.

happened. Mr. Nikolai does not have to protect the provosts.

tables, nor the Catholic Church really know a
However wise an appearance he may be able to project; otherwise

He would speak differently. But you can't know that from...
'a bookseller who is not a theologian, not

to expect that he can do all this. But then he had to
Even the bookseller remains silent, and does not get old.
to wisely venture into a field in which he seems to have no other option

all necessary knowledge is lacking in order to also be a

To be able to have a voice. This certainly also applies in
Considering everything that Mr. Nikolai page

53 of the Mainz Jesuits and their Behaup⸗

tungen says. These claims can be made by all

better sentiments, which occasionally The Catholic⸗

Likes to look down on the protesters, in every way.
Reforming the abuses doesn't make anything cheap for anyone.
to be noticed by thinking people, and even now
more noticeable than former abbreviations. Like step-by-step

Everything went well with the protesters, .che s�ie u

Having reached the stage of remediation, I found myself on catfish.

Dear, we stand now! How many claims are there?
which we find in Luther's, Melanchthon's and the others⸗
based on the following theologians' writings, which are truly

not a single theologian of our times would accept this⸗
te! But precisely these ones, led by Mr. Nikolat
hard Ultramontane teachings, do not find them =

Zn zZ wirk⸗

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most effective antidote, which can only be found,

to hold back the protesters, the Catholics⸗

Must be reasonable to find?

Page 62 ff. Mr. Nikolai gives to his lovelings hypothesis, or rather his ehimare of The Jesuits, a very special section. With Everyone here is rightly expecting one at last. thorough proof of so many into the world⸗ clever, brazen claims, especially since Mr. Nikolai undertakes to find a learned man, like

Mr. Garve is right to be reprimanded. But all the more reason… The audience will be even more surprised when it beer again nothing in Garve's alleged and on; a master craftsman, as a spirit seer, who alone sees the imaginary ghost, and instead to prove through hints, interpretations, declamation⸗ Their screams and cries of fear will also convince others.

wants the ghost not to be merely in his sick state

Imagination, but truly existing in the world.

Will it take me a little longer than I wanted to be up? to stop, so I must say hello to the great Niko here⸗

Follow the steps one by one. Right from the beginning. He says: 39 I have already mentioned above on page ns, that Mr. G. also wanted us to believe machen, the Jesuits would no longer be in their marriage⸗ a long-standing, committed relationship, and that he let me

It's certainly addictive to make, because I'm from very good
I maintain that they still are. I realize
I'd like to point out right away that Mr. Garve has no profession.
that which is in itself already ridiculous.
to present it from a different perspective. The philosopher⸗

phish garve, which coldly views the discarded matter⸗

bloody examination, doesn't even look like he probably

batte thun konͤnen, die von selbst s�ich präsynden
"to raise. I ask my *

the

um Nacpei der peoteanten. 472

I refer to the entire cited passage of the monthly journal 70.
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"n een e . d re

read, and you will not find a single expression,

whereby Mr. Garve became the famous traveling Mr.;
He had tried to make Nikolai look ridiculous: Mr.
Mikolai therefore makes a completely unfounded claim here.

Apology. He further says: Mr. Garve wanted '
to make us believe that the Jesuits are no longer

in their former committed relationship would be

That too is a completely false claim. Of that

Mr. Garve says nothing in the passage he has written.

Word. He only says it if one mentions that former fe⸗

ſte Verbindung als noch fortdallen halten wol⸗

le, ſo müͤsse vor ausscheid sein, ob denn

the Jesuits still truly support the general consensus

have a connection that they formerly had, whether they get

Society's superiors are obedient to them.

find them, correspond with them, and so on. This
They denied it, full Catholics, and it was in the
That's unlikely; Mr. Wikolai is talking about it.
voluntarily with full conviction, but without the ground
to discover with fine conviction. That's what Hui says.
Garve. And that's how everyone feels far from that.
distinguished what Mr. Nikolai attributes to him
and makes him ask, "If Mr. Nikolai everywhere
Ben Jesuit wants to see ghosts, who can?
How can one resist that in a good mood? But when
Mr. Nikolai, an upright man, who...
bloodily judged the matter, and pbilosophically
wants to correct him, lets him say other things than he
That said, then the fault lies with a delicate heart, and
One becomes inclined to like the man who previously only had friends with
suffering made lively, more than mere deception, breakdown
ter * — Bee commits 2 Niko⸗

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2.5, menue December ER p · 10 497.

J.

So, if everything Mr. Nikolai said about everything...

lichen connection, finer all—foreseeing Ger

the Roman Church makes miracles, not un⸗
He claimed, with good reason, that they were still...

and correspond with each other - Why does he hold

No one will believe him, and the more

lat at this very point, how should I call it, Wrong⸗

Work or dissemination? If he tells us on page 19

referred to. Nothing is said there about the
Jesuits still in their former firm community
binding would be; but if one: so that everything
holds together again, which Mr. Garve (p. 525) in
As the monthly magazine said, this is where only this comes from.
that Mr. Garve was surprised by how
at the constitution of the Jesuits already on their now⸗
Consideration has been given to the cancellation, and there⸗
against in the same already placed aids, and that

all-encompassing power of this order, fine inseparable

sweeping, fine all-penetrating uppers and so on.
w. said, founded is, also the claims which

Founded his being would. Mr. Nikolai continues:
in their former committed relationship. Well, he

Tell us these reasons, he proves to us that Lankie⸗
Wicz was not just the general of the Jesuits in

White ⸗Reussen, but also all at world price⸗

star made ex-suites if that they still
to recognize this, and to him as their superior, the
to render former blind obedience, that they still
all constitute such a body as before,

with these good reasons, and our
Souls up? Let him convince us; so we want.
Believe in IBM. As long as he gives us these good things
He would not provide reasons, no matter how much he had.
Anecdotes gathered on a fine hike⸗

he

—

—

about the protesters' nightmarishness... awful

he merely cries out, in order to rather mistake him for a ghost <

Seers hold.
But Mr. Mitolai continues: The Jesuits |

seek to spread themselves, their society would be

in the strongest connection, as soon as she only spits out⸗

They could believe that good would be done through them,
But as soon as someone speaks of evil, that

fie fü hů̊ölig stiften, fo heißt es, die Ges�ellſchaft
It no longer exists at all. Once again, nothing but a sham.

Statements without quotation, without proof. Where do they say

They, that their society in the firmest connection⸗
What would be the dung? And assuming they said so, it is. dar⸗
What was it about? As good as it's supposed to be a lie, and

when one considers their continued existence in white⸗
Reuss sees, also really is, when they say, their

re Ges�gesellschaft existire gar nicht mehr, oder wenn

Steiner says that of all the Jesuits, there is no Saar.
There's more there; just as easily that could be a lie.
be that they are still in the strongest connection

Ben. Was that Mr. Nikolais's reason?

Claim; that is certainly quite plausible.
Furthermore, Mr. Nikolai says: Mr. Garve has
also from persons of the Roman Church, which

che er, I can't say for what reasons⸗

persuade him, who does not consider himself a friend of Jesuits, firmly.
to let the Jesuits not have a proper Consistory at all⸗

—

They could have more of a sense of freedom. It is sometimes very

It is difficult for Jesuits to distinguish friends accurately.

and someone will probably fall into their hands, where he

thinks about it the least, and speaks to them with the

best kind of world after what you far
gen. First, I would just like to point out that Mr. Ni⸗
Eolai ſich hier wieder mal, eine Unwahr zu Schul⸗

who lets him come. Mr. Garve does not say that he

feft was persuaded that the Jesuits should not have 9

The Free Jesuits and their machinations

would have more support; he only says not to be Jesuitical.

Catholic believers denied that they still had the pre-19
ligen Zusummenhagg hått̊en, gemeinschaftliche Obern
2 would have, etc., and then gives the reasons that
(also make it unlikely)) Can one
3, Mr. Garve was firmly persuaded≠

The one? Mr. Nikolai must be so used to it already.
Ben, to say inaccuracies, that he didn't even know it
knows more. At the same time, he is looking for Mr. [name] with those words.
to imagine Garve as a man who was taught by Jesui≠
I was cheated on by my friends without even realizing it.
to know what kind of hands he is in. One
can fall into the hands of such people, where
People least expect it, and tell them
Because according to what they say. That's how Sr. does it.
Garve. Now, to prove this great heartbreak—
A warning, a long note in which he
It is counted that this also applies to the deserving gentleman.
Nike experienced something similar in Leipzig. The position from the

The museum is mentioned. Who wouldn't expect ice

a horrifying or wonderful new story,
how she bewitched the good Mr. Heinike and in her
Did you have any knitting? None of the above, dear reader!

Mr. Seinike simply says: That the Catholic spirit≠

lichen, and especially the Jesuits, to now take care of the
Enlightenment and culture make every effort to ensure that through
like the normal school, and much improved teaching methods.
introduced in Austria and other countries;
that they initially with some teaching methods to the Nor
Schools have been misled, as they have the≠
the same from Abbot Felbiger, and he in Berlin he≠
learns that they, however, taste the and revert to the
tůrliche der H̊hnisch e eingefeben, fie u

shaft,

> ©. moons. December 1795. 1. 497. 2

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shaft, and in contrast the Rochow shaft and other shillings⸗
Traditional and natural methods have been introduced. That is
Everything Mr. Heinike says. Every reader will ask
where is it that Mr. Heinike from the
Jefuites were deceived, and by them...
knitted? Hey, in the good part, what he got from the
Jesuits say. One need only know a little about them as a messenger.
Say it, otherwise it's proof, a fact.
that one follows in their footsteps and only repeats what they say,
what they predict. Disgusting inconsistencies! Are
that the impartial people, for which they stood
Ben? If I knew something good from the devil, I would...
I can say that about him. How shamefully he acted.
But these people, who treat everyone who is not weak, 'ges
It is enough to blow a horn with them immediately.
(Make everyone in the world suspicious)! What a mo⸗
Surely our Zionist guardians might have them?
Mr. Nikolai is now searching further in this note for
refute the claim that the Jesuits are enlightened and cultural
to spread, and argues against this that
they in Bavaria opposed all enlightenment,
that in Austria they are only the miserable normal ones⸗ and
Sitteralmerbode introduced in the schools that the
Catechism, even the most egregious ultramontane ones
contains terms, and is still found in schoolbooks
the most hateful sentiments against the protesters
would be reproduced") etc. But if one
Ve, e dei en auch
I just heard a new example of this in the note from
guided, where I was guided by Professor Köster in Giessen⸗
trade have
I would just like to mention in passing that the violent
Outbursts from the monthly journal on Catholicism

I find it not at all appropriate to treat Catholics gently and mildly.
to influence sentiments against us, but 9
en

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This also includes everything that Mr. Nikolai tells us here,
assumes as a matter of course, as follows from the fact that Mr.
Heinike to this favorable but incorrect original≠
parts of the Jesuits were brought through them, and without it
to know, as it were, that they had been tricked by them.
How long has it been since we've heard from schools and the
The teachings of the Jesuits contain advantageous concepts.

have, without being able to say that those≠

those who held this prejudice against the Jesuits
Hands fell! And supposing the Jesuits had

Mr. Seiniken these advantageous concepts of is

artificially taught in schools, and everything
what Mr. Nikolai's motives for this≠

Ben knows he really behaves as he says, and.

what he says about them, why they are the Rochow family
Method not introduced, also true; can
One can therefore say of Mr. Heinike that he is in Je
Suiterhands fell, and all this as a special≠
to show in a very straightforward way how one can, where one can at
at least thinks it could fall into Jesuit hands?
What pathetic excuses!

From Steiner's assertion, whose Mr. Ni≠

As I mentioned earlier, I already said on page 65.

tedet. Given their still ongoing existence in
It is probably impossible to say to Russia,

that not a single hair of theirs remained. But

that the German ex-Jesuits also with those foftemas
to put together a table, to make a body out of them≠
do, etc. That is the matter that Professor [Name]

Garve rightly proved to be estranged before one could
Claims of Nikolai Glauben beymefi
fen kőnnſdſe. un Nun
the liveliest has against us 3 Who
can be about frequent: 5 . if

they are only e |

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7

a. to the detriment of the protesters. 483
Now, Mr. Nikolai tells us: a long and

important message. The Jesuits, he says, have
ben from the beginning of their foundation, according to Mr≈

The world's creation has striven: that is true enough, and
from the Lucius, Scioppius, Harenberg and
long known to many other writers. And
They still strive for that. That's what I want.

also probably believe; not only by the Jesuits in

White Reuss, but also by some ex-Jesus
ten in Germany and other countries believe that

against the abolition of their order and the failure to carry it out≈

The ability of finer considerations can cause enough pain. Abet
Now it continues: At all Catholic courts
find the confessors, or seek to become one,
Standing in≈exposing, or seeking :darem to come:

Even now, the expulsion of all Catholic princes is still in effect.

Zen in Europe in their hands, yet they find the
Hofmeister (Note). How much did Göttingen have?
(I have never seen such Jesuits!) and travel hazard≈
ten of all Catholic counts, barons and
whose wealthy private individuals; even now they are doing
They do a lot of trade and you can see it on the stock exchanges.

large exchanges between Hamburg and Amsterdam,

those from people who are well known, on their

The figures will be taken into account. Their number is still...

not diminished, but rather increased in word
the). If what Mr. Nikolai told us here

pays, really behaves so badly, so can rightly
It was said of him that he had seen more, more

knows more than the entire audience knew before. That

But does this really turn out to be as he says, that he

We do not mistake fine imaginings for facts and
The unquestioned truth has been bought, we must know that.

5 „ ob giůnd≠
*) Nikolai's appendix pag. 66. ee

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to be thoroughly convinced. One asked for fair readings.
mistrust in the story of a man
to set, who has already been so many referred us
has made himself guilty of truths. To all Catholics≠
In the Lish courts, the Jesuits find confessor and ster
are you in a position of respect, or seeking to get into it?

With what evidence does Mr. Nikolai prove his fine claim?

That wasn't even true when their order was in the greater

sten Ansehen Vern st av, und jetzt selt es wahr s�eyn?
That perhaps here and there an ex-Jesuit might still be attached to eb
nem Hofe der Beischvater eines Fürsten, oder viel

It's easy for his kitchen boy to do, that will surely be
Mr. Nikolai should not be cited as evidence. He said.
But see page 11 by Mr. Garve: He says in
Nothing — just notice — nothing. So
I also say: Sr. Nikolai says, on all — one
Note this — on all Catholic sofas.
He has not proven his claim with anything, and
Proving them would probably have driven him to despair.
get angry. Until this happens, we can
fie for nothing other than for a finer him already
common untruths. — More
Now is the education of all Catholic princes
In their hands. A new fact! All
Catholic princes, note this, everyone! Re≠
If he only came from Germany alone, then he should already
x ' Fr Sy Ä 4 fei.

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The Princely Zweibrücken Court, as I learned from a
N gener Eranfragen weiß, schon eine Ausnahme, und wer
wanted to make the effort to check in several places≠
Asking would probably reveal several exceptions.
But what good does that do! Mr. Nikolai will always have the...
The way out is open, that there are suits in a courtly robe, yes indeed.
gur insincere and such could be, which it itself does not
once knew.

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. kum disadvantage of the Protestants. 488

Fine claim, impossible to prove. And
Until he has accomplished this, one is authorized to send this message.

since the Jesuits not even in their most flourishing

During that era, the tutors of all Catholic princes were
to consider it true. It goes without saying,

Mr. Nikolai must clearly and authentically prove,

that so-and-so, the prince's tutor, was indeed a Jesuit
is, and it's not like fine letter writers") make and
say: the man seems so ambiguous to me and

It seems worrying that I should point my finger at him

to suggest and say that this is also a Jesuit

In uniform and with the feathered hat! — Pointing

According to the Bible, using one's fingers is not very honest.

Craftsmanship. — They still find the guild masters and

Traveling companions of all Catholic counts, etc.
w. Where did the man get this information?
May? All Catholic counts, etc., note
Yes, absolutely! He does say in the note: How much
Göttingen hasn't seen such Jesuits!

Is this meant to serve as evidence of his claim?

The evidence must first be proven again. Whether
now this claim is substantiated, that Göttingen
Having seen many such Jesuits, the register will be
the Göttingen University can decide.
Until Mr. Nikolai provides us with this proof, we can

we take his claim for nothing other than Un⸗

Tell the truth. — It's a strange thing indeed.
with the ghosts, that they only ever seem to be from those
They will be seen who have their heads full of it, and
to all other honest Christians always un⸗

to remain visible. — Even now, the big ones are still active.
trade, and it takes place on the stock exchanges of

Amsterdam and Samburg big changes on
| M Hb3 ih⸗

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ö 35 page I55.

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486 Of Jesuits and their Machinations

their bill was drawn by people who probably

Isn't that also known at the North Pole? That they

It is known that they were great merchants; that they were at

their repeal lost some of their wealth

To bring to safety is quite possible}
lich. Other monks have the same thing, according to

the public news, upon its cancellation

Attempted in the Imperial States. But still
This entire claim needs to be better proven here.
will be. Their number is not yet reduced.
dert, but rather increased.
Where is the proof? There it is, perhaps it will be
Mr. Nikolai says, in Schlo̊zer's State Gazette,

where it is said that in 1755 in Great Britain there were 299

They had been Jesuits. All this was taken as a given;
nommen: Mr. Nikolai is not ashamed to look up
to invoke something that was 18 years before its repeal
What happened to the Jesuits? And with what does he prove that?

that their number there is now even more considerable?
And assuming that it were so, this proves that
the number of Jesuits has not decreased, fund

Have they increased? It proves nothing more than that many
Jesuits, when they came from Spain, Portugal and France
Having been expelled from their wealthy families, they went to England.
An order is diminished if no new ones are awarded.
Members are added, and the existing ones follow and
to die in Aue. Mr. Nikolai has now proven this to us.
that either from the Jesuits, who voluntarily now
They were supposed to have an immortal order, since their
Cancellation: no deaths, or new members in

were they taken in by the same person? Since he says their

The number is not reduced, but rather increased.

have increased, and the few who have the Noviciat in Weiß Reußen. brings forth, yet

the annual departure worldwide is not er⸗

fegs

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to the detriment of the present. 487
set or even exceed. – How many inconsiderate

Sensations are not already contained in these few

Words! And how arrogant a man must be!
And what a bad idea he must have gotten from Deutz!

to make a good impression on the audience, if he could hope to do so.
I will accept everything he says in faith, therefore,
because he is the great, famous, traveling bookseller,

Friedrich Nikolai says. | |

But moving on. They still have, says Mr. Ni≈
kolai, the most precise connection and fů̊h≈
the most accurate correspondences. I share in

Appendix D. such a Jesuit circle≈

letter containing which each Jesuit provincial forwards

to distribute. — Now the Juſammenhang,
We must have proven that if this is truly the case.

The ghost is supposed to be even more terrifying than we imagined.

Mr. Nikolai describes. Regarding this context...

But is it not enough that a former Jesuit, who

Abbate Messarati from Italy to his brothers

in Weiß≈Reußen give; that is according to the news≈
ten of the ZJustite of the Jesuits in White≈
Keußen von mehrern geſchehen, Spaniers, Por≈

Tugiesian and French; and yet it stretches there

Their number only reached 178. Some have left.
and several stayed home. Regarding this
In this context, it is required that they all≈

to consider the whole as a single body, ge≈ N

Societal leaders have to give them one more.
so blind obedience as before, still with
the same as formerly corresponded≈

ken. That must, as Mr. Garve thoroughly ges has demanded, must be proven, and this together≈

Mr. Nikolai has not proven his worth to us. —

7.

But they do correspond, and Mr. Ni≈

kolai: has an important document in Appendix D.
82 | Ä Hb 4 eis

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and

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delivered a similar Jesuitical letter, which
Each Jesuit provincial is to distribute further.
cultivates. That is a truly wonderful piece, that shows
right, how they fit together like frogspawn, like
To do and act. That is a truly wonderful thing.

Man, Mr. Nikolai, he's right up their alley.

The trail. Let's see! The letter is indeed in Latin,
and some people sometimes have trouble with Latin.

It's a bad thing, but I want to see if
I can understand him. And if I now...
"I take the letter before my eyes, as it appears on page 163, paragraph

It is printed; so it is immediately not true that

It is a letter. It is a letter, a mere letter.

*

Private letter from Father Johann Brener to
Called February 1st, 1781 to Father George
Sensel wrote to Augsburg. Page 164 adds

the sender of this letter added the message;
This letter was found in Ingolstadt in 1784.

dent, and sent him to the prelate in Pollniz.

It is only a copy (namely: the original).
dete Original) and resembles an Ey to the=
the manuscript of Father Gabler's Jesuits
in Ingolstadt. Thus they divide the —.— each other
per litteras encyclicas their messages with from
From one country to another. Now I would like to...

People all over the world ask who knows what a

Circular writing for a thing is whether one can a
A letter written by one private individual to another,

by being communicated to another, and

that someone else takes a copy of it, ei=
What can be called a circular letter? I find that very...

Many letters in the world are circular letters, because how

Many private letters are not shared by friends.
Friends with them, and probably also take copies=
ten of them, which then go into the third, fourth kind
239 x &

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to the detriment of the protesters. 489

So, to start something again here, if he has one

Yes, several are coming. Mr. Nikolai wants to tell us.

turns a private letter into a group letter. –

But the letter, the letter itself! That will probably be it.
It contains the fact that it is a circular letter, which goes on

be sent around. Now beer is for the

Its entire content is incomprehensible to readers who do not understand Latin.
P. Brener tells his friend that he has already
No letters directly from Por for a year now.

Tugall obtained by the English on the Over

various trips to Amsterdam addressed to him
They would have intercepted packages. But those who
brought to him by P. Anselm Eckert, or by
which he would be informed of, he also wanted to be informed of≠
share. Now he tells that the King of Pore
Sugall had himself bled, and instead of sleep

rocks, Gabinardo, a Roupsta, Jesuit rock, gefors

The Count of Altaya laughed about it.
And when the king asked him why he was laughing?
babe, that one said, the king still remembers the
Jesuits. The king responded even more vehemently.

started laughing, and said: How should I tell the
Have you forgotten the Jesuits? They are my fathers. My
Father always asked her for her faithful service.
highly valued, and I will never forget the good Us
I forgot the lessons I received from them. This

be P. Lorenz Kauler in his first letter
Written to P. Eckart. The following is from
On November 13th, he added: the Count de Ponte had
told the queen that it would be in public times⸗
Tungen said that Her Majesty had secretly...
Pope declares the innocence of the Jesuits; the king
Gin didn't want to deny this, but rather be lat

I walked away, sneering, and said, "I know it."
Yes. He further explains that a long-distance

tige

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9 5 4

490 Of Jesuits and their Machinations

A detailed apology from the Queen was presented, with
the request that the sentence be amended due to the banishment of the

Jesuits wish to be investigated. This apology

the Count of St. Laurentius to the King, who
But the king was handed over to the queen, and the king
I replied that it might well be their
Please be granted. Brener continues,

that he was from the steward of the Marquis of

Angueja, a confidant of the same, two so far
to learn unknown things: namely 1) the Chis
rurgus, a flatterer of Pombal, who the Jos
Hann Baptista Belle accused him of having

Pombal confessed to his life, and thereby
Guilt of Belle gemes' gruesome death
sen, but for that a waitress in Brazil to
Having received revenge, he said on his deathbed
Belle was accused of being innocent, and all the blame
pushed to the Pombal, and this message sery
sent from Brazil to the Ministry. 2) Ma⸗
Dame de Pompadour had a
Leave a note stating that they are four
Millions, mostly in diamonds, for which he⸗
to hold in order to move the king into the revelation⸗
to consent to the Jesuits' practice: and this declaration
be with six letters of Pombal from France
Sent to the ministry. Finally, Brener says,
Eckart sent him the petition, which was to be addressed to the
Kings and the Queen handed over because of 13 women.
which wish to be presented to the Pombal,
and the Queen's decree that the sentence wi⸗
who re-examines the Jesuits of 1709
He should have done all this, he told Brener.
handed over to a French writer to put it into the
close eimurucken. *

7 iS

a, to the detriment of the protesters. 4.

Finally, Brener says that the book, which is about
Printed in Rome, and from which the newspaper
(writer who talked so much) by a secular priest,
and not spread by ex-Jesuits. The

The assistant judged that it was not possible now.

Time and hasty, more would be gained through shouting.
hinders, as a benefit is conferred. — That is now the

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of the world, except for Mr. Mikolai ꝛc.,
to turn this letter into a circular letter, in
The situation would be [unclear]. The letter is from a single individual.
Written to a single person,
and he tells this one what he has learned from others⸗
ren, and in the entire letter there is not a single word,

not even a remote hint that Henfel
to communicate this letter from Brener to others, yes
not even that he knew the content of the same other he≈
count, surely, if all the letters that went out
see, Firkelbriefe find, so has Mr. Nikolai not
not only, but all people in the competition many circles≈
He wrote letters. With what brazenness!
Mr. MWikolai could, however, with this attachment
to deceive the public, and what a master in
He is the master of transformation, who, as soon as it is possible for him
fell, a private letter into a circular letter≈
can create! — But the letter proves that
The Jesuits write to each other! Well, like everyone else.
People whose hands haven't been cut off yet≈
bakes, write news that informs the other person
They might be interested. But is such a private [coronavirus/coronavirus]
response that individual friends with individual friends
to have those uninterrupted Corres relations
spondency between Obern, V and

= Ä Zr Kolle

W Presumably the Lettere Gritiche published in Rome in 1780;

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The entire letter. Now I would like to address a person in

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ö colleges that formerly took place in this order?

Should the ex-Jesuit request that his order be lifted?

Ben is, now all former connection with his≈

Should he give up on his friends? Should fate...

Having received his medal, he is no longer of any interest.

that he even against his friend, who

Is there more I may commemorate? Where in this entire letter is that?

some trace of connections between the order members≠

The same as before? But in the end, something is written.

Important: the assistant has made a judgment. There≠
Mr. Nikolai makes the comment that one can see,
that the Jesuit hierarchy is still in progress

Be. Which assistant judged? Surely...
Certainly someone who is or was an assistant, like Karea and
- Lubowicki, who was in the news about the Jesuits

in Weiß≠Reußen as assistants
Chapter 376). Now I would like to know how to do this

Could they be called something other than assistants? It's...

The continuing hierarchy in White Reuss is evident.
but not for the entire order. — Certainly, one
I don't know if one can find out more about Mr. Nikolais.
Impudence in this letter and your pre-
give of the same, or about the incomprehensible
The credulity of a part of the public is desirable.

dern ſot soll, der ϖϖp ϖap ϖaͤp by such a man≠
could be dragged around on a rope!

Mr. Nikolai continues: The Jesuits
depend on this constant correspondence on the

The most accurate information is gathered, all news is shared,

and establish their in all Catholic countries
greatest power. Traces of it can be found everywhere.

half. Anyone who doesn't understand Latin enough to understand the
Letter, which Mr. Nikolai considers such an important document≠
ment taught to understand, or be lazy enough

Is not to look myself, or kind enough
| Ä en um

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"To the detriment of the Protestants: 49

to believe Mr. Nikolai at his word, and
Who would ever suspect that a man like
who wants to be, should be, such nonsense before the

would drive the eyes of the audience? the belief

Everything's honestly gone. The Jesuits are hanging around.
this ongoing correspondence together.
Which ones? Hey, these. Wonderful combination!
menhangen, wonderful, consistent correspondence! P.
Kauler wrote two letters to P. Eckart, and
What P. Brener heard from P. Eckart, he told.
he again in a private letter to his good friend≠
de dem P. Hensel. That is the whole, big, best
constant correspondence, the important circular letter≠
ben, which is what the whole Jesuitry is connected to.
How many people does Mr. Nikolai associate with?
Collect? I'll write a nice little letter later.

anfůbren, which was initiated by Mr. Beaster,

to collect messages from me, from Mr. Keß≠
ler of Sprengseisen in Sonnenberg to a

"Secure man of this country written if." Since
is probably such a connection and more than in

Biesem letters. But they all receive news⸗
ten. Who experiences them? The Jesuits. Because Bre⸗

ner writes on scythes, and includes some fine ones in it.

told his former brother about upcoming matters, so
Do all Jesuits know this? And why should they?
People who don't know, aren't allowed to write about it,
What about her revoked order? She...
Feftigen exert their greatest power in all Catholic
Ribbons, traces of them can be found everywhere⸗
ben. – Note, in all things; everywhere⸗
Ben! A long address indeed! But what with?
How do they exercise their power? Through this correspondence⸗

denz, which P. Brener leads with P. Zenseln; through

never

a circular writing that is not circular writing, and

men 2 – That it is which 0 long

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494 Of Jesults and Machinations

Will one recognize that? Can one imagine anything?
Think of something more wretched? – But Mr. Nikolai proves
now from the general German library. and from
his journey, that the Jesuits in Austria bite⸗
thumers, prelatures and cathedral chapters received

she

2 Mr. Nikolai sweeps Sing: the former Rector of the university
"There's a Jesuit in Vienna!" – He had already mentioned this in
IV. BS 69: ff. fine tires make a terrible noise
started and at the end exclaimed in surprise:
"This happened during Joseph's eleventh solo reign! Now
"Let someone come when he has the Zerz, and deny the

"secret powerful influence of the Jesuits, and. denial,
"that they are a widespread but all too misunderstood
"Have an entourage." That Jesuits, after the lifting of their
Orders still have secret entrances in some Catholic places⸗
They may have a flow, who would want to deny that right now?
But it seems Mr. Nikolai has a better one here
He stumbled upon a strange, striking fact because he was so
So brazenly and confidently demands, "And what is it?" Wol⸗
Lens, just look! Mr. Nikolai tells us beforehand: By
Takeover of the University of Vienna, which the Jesuits un⸗
to fall into the hands of Emperor Ferdinand II.
If they had known, they would have made my first move, that the first felbpl
"I was to keep all orders, however, the Rector, on
which they renounced from fine politics, which is with the Rectorate

. linked greatest tributes, namely in Pros

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“ sessions right behind the Emperor and next to the knights

.

to leave the golden refuge, but to him

but there was nothing left to order at the university.
would have let. Nan continues his own story: Since the

but all admissions at the university were granted to them (the Jefuites).
Werstät taken, they would at least have had those

re des Rectorats ihre Orden ın. emen Genoſſen vin⸗
—dicirt; for the Exieſuit P. Parhammer would have been in 1782
Rector chosen and Kanter one must first⸗
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If it has not yet been declared infamous, it is not too much to ask.
wonder; but that the emperor, who certainly alone
on merit! of the people in their transport
sees, especially the Jesuits are given preferential treatment, and
the Jesuits, because they. Jesuits find, promote, and
so he is a friend of the Jesuits, probably even one of them≠
to be bullied: this great emperor in a fo
Mr. Ni≠ is accused of misrepresenting the light.
kolai can never prove. — He says

further: ER new a in Linz will

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N 3 nen, that a so little learned man the upper honors |

Place, just because he is a Jesuit, before so many other scholars≠

I carried off ten men. But although Mr.
Nikolai, all of Austria, publicly and seriously, on the
calls for a different title to be given; that's not the point.

proved that only Jesuitism had been the title, under N
which parhamnmer attains the rectorate. It is stuck

There is nothing at all surprising in the fact that a
Jesuit once comes to a stele which, as Mr. Nis

a rolai us previously opened, of an annual election

HE

depends. The main thing is the arrangement at the university.

Verity was and remained lost to the Jesuits; only
Did they perhaps still know of the lost greatness?

to get so much more carefree, you know, what you were before.

had smeared, to once again extract from their means a
mere extras, the Rector, made to look
Figurant is probably also used very little in Vienna.

"Be more dangerous than on some Protestant university campuses"
. ten the Rector Magnificus is, which dignity will soon be bestowed upon the

world-famous man, soon to be the unknown stumper
hits. How can Mr. Nikolai now the small, so except first

insignificant fact that the ex-Jesuist Parhammer
Became Rector in Vienna in 1782, as a large, continuing»
during powerful Jesuit influence even under Joshua

seph 11. offered a proving fact that he dispelled doubt≠

learn from his. laughter-loving bistons so * Süll≠

Is not allowed to command silence!!

196 Of Jesuits and their Machinations
the symbol of the Jesuit order, the Immaculate Conception

Reception, with the train p. 7. Public

wear, and to Rouen there is still a Jesuit \

Academy of this very face of the unbelievable
Spotted conception. — Mr. Nikolat boasts
but that he understood so much church history, and

balt the immaculate conception for the sign

of the Jesuit order? It is true, the Jesuits have
ben fich sich auch für die Lehre von der unverflecken Em≈
Immaculate Conception of Mary, and she last year≈

Bunde defended against the Dominicans *).

But that's not unique to them. They also have...

They had loyal associates among the Minorites, and
Even before Jesuits were in the world, Mis
Noriten discuss this with the Dominicans, who are vehemently

(the last wars were fought), which the latter even led to
the shameful fraud in Bern caused,
which was so detrimental to them there ***). The
The Immaculate Conception of Mary can therefore
probably impossible for a purely Jesuit sign≈
be given. Because one could just as easily do it.

to name a Minorite symbol, and that the Jesuits

this symbol has been chosen as a distinguishing mark,
Mr. Nikolai did not prove his request. And whether
5 “55 . the
) S. Sarenberg Th. 2. p. 1593. 1596 _
7) Caliæti Historia Immac. concept. BMV Helmstad. 1696,
who) Sottinger's Helvetic Church history. Th. 2. p. 552 f.

v) How could he therefore in the additions to the old volume of the

Reisen, p. 82, say: These from the Catholic Church
Never-accepted doctrine of the Immaculate Conception
It was simply Jesuitism. Before Jesuits were in the world,
Dominicans and Franciscans have already discussed this.
They quarreled because one denied this opinion, the other...

BR: bauptet

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to the detriment of the protesters. N 497

bn 4 N
the SJ train, which the gentlemen from the new cathedral chapter
Tel in Linz, meaning Societatem Fefu

should *), about that, I think, these gentlemen would have to
They will probably only be heard themselves. Because after the time...
chendeuterey, with which Mr. Nikolais's good friends≠

de, the monastic writers, have submitted, sees

It is known that such interpretations are often used.

It looks very bad. — But Mr. Nikolai goes on to say,
A learned Hungarian did not dare to...
suiten Sainowics in a question about the unga≠
to contradict French language out of fear of
the power of the Jesuits. — This is probably what they would like.
to be the first case in the world where a problem

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have claimed. He has so much church history to tell.
dirt, and doesn't know that? This opinion arose in 1141.
Yes. Mr. Nikolai should just read Mosheim's church history.
Th. IV. p. 392. Where were the Jesuits then! How is
Now this quirk is just Jesuitism? How could he say that?
gen, the academy in Rouen has a monument to Je≠

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"Praising and asserting suitism through a price question"

want, and how could he make this academy an eighth Jesuit?
to call it a academy, since it is just as possible that
such a church is led by Franciscans, at least that much.
The opposite of what he said has not been proven. Where to?
This man, a fine Jesuit ghost, always leads the way!!

The excellent emperor is now probably in danger forever,
that fine for posterity such a most remarkable fesepbus
Secundus always interpreted as jefuiterep, and he selbit as
He is believed to be a crypto Jesuit. He may well be
beware that the Petronaeus do not betray the Kiremnis ducats
Hungariae, and on the other side the initial letters

by Fofephus secundus, namely J 8. entwined set
will be; for then it is clear that the Jesusites are better
have already taken control of the coin. j
K

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grammaticum einem hätte ein Unglück über Hals
can pull. Undoubtedly, this is a little anecdote.
to several anecdotes that Mr. Nikolai told us about≠
collected on a journey, and is as credible as
Anecdotes from our travelers are often... — But
Mr. von Born has publicly taken the oath.
than to work against Jesuitism. —
Hi. v. Born, a learned, clever man, has the
Suppression of the Illuminati in Bavaria, to wel—
The fact that he should belong to someone else is disapproved of. It is known that
that they were attributed to the ex-Jesuits, who also
They may well have had some part in it. Mr. v.
Born views the Jesuits as enemies of reason≠
working against enlightenment, and that is quite
Right. This proves nothing about the power of the Je≠

suites in Austria. For Mr. von Born's Ge⸗
The public declaration has, as is known,
their origin in the Bavarian Illuminati⸗
schiefe, so targets Jesuitism in Bavaria,
Jesuism in general, not
Precise den in Austria. Mr. Denis will be...
v. Born will certainly remain unchallenged. — But
Mr. Wikolai refers us to the Viennese Rirs
newspaper from the year 1785. to derive from it⸗
hen, how strong the Jesuits still are in Austria
to carry on as they please. Since I don't read this newspaper
If I have hand, I can refer Mr. Wikolais.
not to illuminate the same. Why is he lecturing us?
but not from the same, if they really are that much too
his intention is contained, and only leads us to something,
Was this written in Warsaw? Mr. Niko⸗
Lai usually doesn't let anything pass him by, which is only
can be of some use to his own purposes. Which
But the important thing he read from Warsaw is...
fert? That on the Countess's estates *
| he

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to the detriment of the protesters. 499

the Voyvodin of Moeulaw the P. Rothe geſtor⸗
Ben, the superior of the local mission of the Je⸗

have been Jesuits. That the Jesuits, if several

Clergy of their order were at a church, ſol⸗

It is known that they called it a mission. But where?

Mr. Nikolai proves his fine addition: Ls is

It is known worldwide that the Jesuits in the local community
gend in their complete consistency find. In tits
Thaw? World-famous? To say, "Something's world-famous"
Known is not proof; this is often assumed by many.

Things were said that weren't true, and until

Mr. Nikolai not only the nexum of the Lithuanian
Ex-Jesus with those located in Germany and
the Jesuits in Weiß-Reußen, but also that
By accepting novices, we can prove that they

The entire claim applies only to unproven danger vessels.

hold. The same applies to Asia and America.
ka, which Mr. Nikolai tells us is the same as she is there
still, and especially in Maryland, their entire previous
to have consistency, to possess colleges, and to have novices
Assume. This latter point is the main issue.
Ji 2 But

4 The appendix Lit. E., which contains an excerpt from a letter from
London delivers, so it undoubtedly belongs here. But
I ask every reader who still cares about the truth≠
to investigate this matter, to compare this letter with the context≠
ten, what Mr. Nikolai says on pages 67 and 68, and he will

I am amazed at this man's ignorance.

The letter simply states (p. 167) that the Catholic Party
also much public and secret influence in America
have; public, especially in Canada and Maryland,
where the Jesuits are very powerful; and have secret influence
I have them everywhere. But that the Jesuits still
since they have colleges, and what the main point is if, Wovi≠
The brießsteller doesn't say a word about accepting zen.
So, once again, Mr. Nikolai is on the wrong track.

3 ung

So, from Zefuites and their machinations

But how daring is Mr. Nikolai, when he says page 68.
binzuſetz, fo iss es auch in den Pfalz bayerſchen
Landing, and now reciting a long passage which

man in all newspapers from Düsseldorf from January 29th.

Written in 1786, which says that in the Palatinate
fchen countries only in the clothes with the Jesuits
a small change had occurred, that they

still all living together, that their number now

because it is much stronger than before, that they still have the shoe≠
to preside, preach, teach, hear confession, that
the mere abolition of the order in those lands
does not correspond to its purpose, that the goods of the Des
dens administered by the chamber, together
ten will be, and that the Elector will increase them even more≠
will. — All this may be true, literally.
true, as never before a newspaper news report W
Ni

Lung caught! — The prejudices of the English high school
Church of priestly ordination and episcopal sue
The region mentioned in the letter is known, and Ame≠
Rikaner were influenced by these prejudices, and so on.
Equally full of hatred against England, therefore probably≠
have fallen into a trap, their clergy at best from French
to ordain bishops; and Catholics who the
Those who were unfamiliar with the matter could consider this feasible.
all the more so the nexus of Americans with A
to cut off. But surely the author of the brie must…
They must have thought of that when he says the Americans had
ten turned to Scotland, where the ordination
the bishops did this, not without some suspicion of
Catholicism, which was prevalent among the local clergy
It's not rare. — Are there bishops in Scotland?
Isn't Presbyterianism strictly dominant there?
ge! — Juice, one should think, the whole alleged country≠
a letter, just like some issued for English
Goods, a good German product! 5

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to the detriment of the protesters.

is the best thing that can be proven from it,

this, that the Elector is favorably disposed towards them; and

Who wouldn't believe that, considering the many
Complaints are heard about the arrogance of the ex-Jesuits

is it led in Bavaria? Yes, that the Burfürst

itself with its unique restoration.
flatter them, and therefore hold onto their possessions.
let them live together. But that they still live together;
Is that surprising? After all, they have

not even in Clevis, under Prussian sovereignty

chased apart. That they still went to the schools
To preside, to preach, to hear confessions! That was something one could do.
do not deny them, since they do not know Jesus.
ten makes. That they are now in the states of the Palatinate.

Bahern s�ärrker find, als vormals, is also not za

wonder: because where they find better accommodation
Then they will probably go after food. But
This larger number comes from the fact that they are effective⸗
lich in Bavaria and Palatinate danden novices
Assuming Mr. Nikolai would have proven that to us⸗
fen must *); fonft says his whole lament

Ji 3 over

Whether this will be achieved by building a new monument⸗
theser⸗tongue intended and brought about, stands there⸗
there. What Mr. Nikolai says about it B. VI. p. 734 ff. by ⸗
brought, is, as usual, very fluctuating and up.

Bare mathematical structures built. At least that would have to be the case.
the Order of Malta, with which even formal agreements were made regarding this matter.
and public contracts have been established, with in this
Keep it a secret and only lend your name: and what

Mr. Witkolai is therefore described in the note on page 739 as a special
who wants to insinuate is once again a bare, from all
Most likely a more revealing newspaper report, which now
not after a considerable number of years

is confirmed in the slightest.
0 He did indeed also cite B. VI. fine tires p. 739.
; | s Ä that

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Jo Von Zefuiten and their Machinations

about the consistency and coherence of the Je≠
suites nothing other than that they lead such a tough life
have, and in the thirteen years since their
The repeal has expired, not all have died out yet.
find. — Whoever is still reasonably able to Sa≠
Judging chen will, I hope, be the under≠

meadows and shallows throughout this entire area≠

alleged demonstration by Mr. Nikolai clearly
To understand enough.
Mr. Nikolai is still bringing in a newspaper.

richt an, the Neapolitan ministers Sam≠

As far as buca and Caraccioli are concerned. Sambuca, who is≠
a place for the Jesuits, and the papal court
who had thanked him has been dismissed: and the new one

Minister Caraccioli seeks the favor of the ex-Jesuits

to obtain, and there is strong talk of the return≈

Revival of the Jesuit order. — Certainly only

a newspaper article, but a highly questionable one.
A message that will probably make everyone aware of the signs...
should draw attention to this in due course. Caraccioli
He seeks the favor of the ex-Jesuits, and he probably must.
consider it particularly powerful, since it represents his process≈
ger, to whom they were supposed to have lost his position,
They could not have received anything in his place. One

He speaks of a revival of the Jesuit order.

Who? How many things are spoken in the world and
8 25 in

that there are still public novitiates at the Albertine

College of Ingolstadt and the Seminary of Mas

Riendorfen is really active, and accepts novices.

And of course the houses can still be there and occupied.

will be living there. But whether his messages because of An≈

taking the novices correctly and his sources, from which

He created, he finds reliable, that must first be better proven.
will be. M f

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— WwD_ We
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to the detriment of the protesters. | 703

trumpeted in the newspapers, about which not a word
Is it true? What must be going through Mr. Nikolai's mind?

what it would look like if he presented such things to the public as

important evidence of reality, fine ge
ghosts, as great facts can be presented and
say: The protesters should have done that after all
all the reasons, the Jesuits who are so many⸗
Cherley Art, to sneak into them, to affect them,

not entirely without considering all the circumstances.

Mr. N. gave us a lot of his own with nothing
proven claims, wretched newspaper—

news, even physical violence, and everyone

blatant untruths were presented, and weis⸗
Nothing. But even if his unprovenness
Both proved his newspaper articles to be credible.

and news of weight and worth, his Un⸗
truths, truth, and the creature of his crane—

Does all of this concern us protesters? Should we
Did they fall into terror and horror because of that? Is
but Protestantism formerly among all secretive people⸗
chen and apparent efforts of the Jesuits to

Time of their greatest power and glory, unflappable
Tert remained standing: they will not give us anything even now.
can wear; since, even if one can do everything…
who wanted to give, at least their power is broken,

and them with the worries of self-preservation, and

How can Ley Art sneak into our lives? In everything he
As we have been told so far, there is nothing of the sort. — But
the secret societies, of which the

Great Nikolai talks, and what he tells the little one about⸗.

Ji 4 b nen

It would be nothing but imagination if a real poltergeist were; what

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if one wishes, the restoration in Catholic
Countries are busy enough. And with what proof...
Mr. Nikolai said that the Jesuits should focus on some things⸗

nen Garve den Demonstr⸗ Kitzel vertreiben),
They'll prove it, I suppose. Well, we will.
as follows, and I fear, Mr. Nikolai
and his cronies will only make things worse.
agreement.
Mr. Nikolai talks about this on page 72 ff.
Jesuits, which they consider a public society
to have appeared, and what they considered a secret
Society really was, and in view of al⸗
One can readily agree with him on this point.
From the very beginning of their foundation, Jesuits have
I had the misfortune of being suspected, and the world is
to their good fortune always in view of these two
monks and non-monks on their guard
beings, and before one could even read their Monita Secreta or
Experience has shown that Privata knew that
the suspicion was not entirely unfounded. But
I have two comments to make here, from
whose fairness is not yet entirely clear to everyone for Mr. Ni⸗
Kolais's infatuation convinced man
will be. 1) One can speak of the harmfulness
and the dangerousness of the Jesuit order so convinced

be, as Mr. Wikolai and his followers only
always being able to be; and yet their whole guardian≠
cries of "unnecessary," and the fear of Jesuits
to find it endearingly childish and ridiculous, and that
with everything: reason *). . he was us Lord
Niko≠

) Page 70.

= Mr. Wikolai asks in the preface to 7 BS 5. when he
previously stated that what he said about Catholicism
told him, by snotty people from Catholic
Applause from the German states, but not from the Protestants
believe I had been completely resolute on this point."
I said some strange things, or even, I fantasized. Out≠
seror≠

u 3%. EN. _ >

a 9 EEE An

to the detriment of the protesters. 105
Nicholas of the Jesuits as a public and

told the secret society what kind of plans they had.

babe have, how ste acted, what means they used

Served, etc. None of that is new. Cam≠

Ji, bdbil≠

Extraordinary things! Well, nobody will believe that!
Mr. Yıikolai, as Mr. Garve very well says,
Catholics found Catholic, Jesuits found Jesuit,
found, especially where monks still hold the upper positions.
have hand, as they had been long before, and before≠
things were even worse. But that's nothing extraordinary.
dentliches and a sa≠ long known to us Protestants
che. All the indulgences, saints, relics, miracles
layers, all the hierarchical principles, Jesuitical
Tricks and atrocities, monastic ultramontane seas

Men, all these fine things have long since found us out of Vos.
Even worse times are known to occur. No mention of this will be made of it.
Mhantafiren requires, in order to consider Catholics as a whole as
Catholics, and the Jesuits as Jesuits to find inso far as to say, to give
Mr. Wikolai the utmost attention
to treat bountifulness and strictest impartiality,
his description entirely true to nature, his entire
Last news probably needed for that person as well.
be, who tells a story of the latest reformation under
to write to the Catholics, and to keep the obstacles in mind
= places will, those who are working on it, flaked Re≠
obstacles are placed in the way of people, or according to nature
to get in the way. Yes, even more so, admittedly.
his collection of Jesuit atrocities and nonsense from old
and new books, old and new times, and fine
A caustic representation of the same may at best
have the benefit that this order was rightfully reproduced
should remain infamous, which has not yet fully expanded.
rulers become increasingly suspect, and some things are weak.
The Catholic individual opposes holy transgression≠
Keep the archaeological fathers safe. Who will give him the honor?
misbegotten, folder figure guardian at Catholic Zion
to be? But he could probably have left it at that.

| | Ä laf≠

506 Of Jesuits and their Machinations

Bilhon, Scioppius, Lucius and many older and
More recent writers have long since told us this,
Mr. Nikolai is not a new discoverer, but merely...
pathetic imitator of what many others have long since...
I told him before, baben. And if everything, everything that
he tells us, eo ch the present

Las

let. But that he with such extraordinary vision≠
Bare anomaly, above all that according to Catholicism
principles not, mercilessly drives, the Jesuits
searches in every nook and cranny, sees her even where
They couldn't find it, because with the whip behind them, with
blind partisanship even in the most innocent matters
seeks to turn bolts on them with the highest intolerance
Catholics and the Catholic religion at every opportunity
to make trach ridiculous with the bitterest sarcasms≠
tet, demands that the Catholic Church already in the
first years, indeed occasionally in the very beginning of
Enlightenment, even the dog that distinguishes them from us≠

men should leave, that his zeal has no patience, no
They know not waiting, but have changed everything at once.
wants him to, since he hasn't found that, to go with his companions.
Zion's guards, among whom he first played the trumpet
has pushed us into the worst dangers and the overthrow of the
Protestantism auguries, and, in order to this chimeric
The idea of giving a veneer to our princes as carefree
Benefactors of Catholics as opposed to the Jesuits
The blunt tools of bigotry and hierarchy apply,
our Consistories and State Colleges as a small
Jesuses in spiritual slumber⸗ Soldiers cry out⸗
et, and other honest men who just aren't from the same background⸗
chen Dominican ⸗Geſinnungen beſeelet ſind, durch Kab⸗
Balistic interpretations are sought to make one unhappy – That
are set aside from all other intentions, on the left
deste judged, effects of a 4 Yes Georg Gordon dus,
wandering imagination and R of a soul crane
ken state.

75 ;

to the detriment of the protesters. N | 507

The situation of this order and the Roman Church, host?
It is true and proven, but there is still, how
The reader knows from the preceding text that there is a great deal
is missing; so the most extreme thing that follows from it is not,
that we are now in greater danger because of the Je⸗

strings, but only in an equally great danger

because of them, they hover, in which our ancestors
They were years ago. And after all that
literary, religious and political constitution
This isn't even the case for the protesters. Who will
so not the outcry about Jesuitism.
liquid and the fear of it childish and ridiculous
find? 2) With the best warnings, one can
not going too far, and the evil that comes from densel⸗
When a ben arises, that which one supposedly ver⸗
who wants to bind, to surpass infinitely. This is gera⸗

the case in which we are dealing with Mr. Nikolai and

his dear colleagues on the pinnacle of Zion.

They're warning us about Jesuits. Good! But for that...
It's taken care of. Taken care of without the intervention of the Zion's Watchmen:

not only on our side, since we are in our ground≠

sentences and our church constitution always know.

not only do they distance us from Catholicism, but also

from the Catholics themselves, and this after
the own testimony of the Watchmen of Zion. For the≠
They assure us that the Roman Church in its

The same always remains in the roundabouts, and

They are right about that. So, if one likes it...

to attack us in such a subtle Jesuitical way to impress us;
So we have the criteria right at hand,

and we know that whoever has blessed us alone≠
chender religion, von Sierarchie, Mönnchs≠
moral and other property of the Roman Church≠

Catholic teachings actually tell us to embrace Catholicism

wants to bring, even if he is under the most pleasant conditions.
| Ä 0 men

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ga8 Of Zefuites and their Machinations

men Ges�figuren sich bey uns schlüßeln.

The turns of Catholicism are against ours⸗
far too conspicuous for a protester to be in

could easily be overlooked.
But the way Mr. Nikolai and his associates started it⸗
If the evil is greater than that which
They want to prevent it by warning them. How they
To imagine the matter, is Jesuitism so readily available?
bales spread out and yet so finely hidden that
the friend in his friend, and the woman in

to be afraid of her husband embracing a Jesuit
must; all bonds of civic society will

alfo suspicious, uncertain, even torn, and the noise⸗

From this perspective, shouting is poison for

bourgeois society. But it is also the
finest poison for the Keligion, for in order to prevent the Ver⸗

thought of escaping Jesuitism, what remains?

the rest, as he joined the party of the Deists and
To beat up naturalists? That's what these
Lords through their noisy cries, as disguised Zion⸗
They wanted to reach the guards. So admit it,
(as Mr. Nikolai says) that the Jesuits are still on
precisely the way he used to act, even if he himself
must admit that they have different means
missing which they formerly had; thus comes
But in the end, nothing else came out except that we
not so much anymore, or at most only just.
so much as before to fear the Jesuits⸗
ben. But we also see at the same time that those,
who want to warn us about the Jesuits, the human being⸗
lichen society and religion are just as harmful and
are more dangerous than only the Jesuits are
can, and therefore no less than to fear them.

* Page 72.

oo u na – 2 sa .

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t *

to the revenge of the protesters. 59

find. On Mr. Nikolai and his colleagues on
The pinnacle of Zion therefore fits perfectly, and indeed
almost as much as their stepbrothers, the Jesuits, which

On page 97 he says: Timeo Danaos et dona ferentes.

Ibre warnings are no less dangerous, and
One could add the following to those words:
'haec in noſtros fabricata est machina muros _
aliguis latet error, so no credite Teucri!

In the sixth section, where Mr. Nikolai
the alleged proselytizing, of which I already
I've talked enough, illuminated it, and there's more to come.
some things from the Jesuits, which I, however, have about⸗
can go, since what he can still do from it⸗
the bigotry, and their still unforgiven⸗
whose spirit of Catholicism betrays
bauptungen says, not particularly characteristic of the Jesuits,
but them with all the clergy and monks
common to the Roman Church. And what Mr. Ni⸗

Tolsi by Prof. Sailer and Mr. Lavater

He told them about these two.
men whom he so shamefully mistreated, and
on their good name, peace and honor, and

All his temporal luck he made such attacks, which

Despite all the charade, a black soul
advise, and the displeasure of all people of Ges

to feel well-earned, to receive one's deserved severance pay=

ten, and is to the eyes of the . as he is, dar=

"S. Sajler's only fairy tale in a fine style, and Lava's
ters Kechenſschschaft an feine Freunde. ates Blatt. — Als
The current sheets are just being put into print.
should, Mr. Wikolais's remarks on the
The two aforementioned writings. In their entirety, one finds
the ever-ready writer fi) always the same,

the

| been asked *).

fa
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io From Jesuits and their machinations en

In the seventh section, in which Mr. ir
Kolai is talking about the unification plans, which I
I will act later, and this will also be discussed in the preliminary stages.
remembered the Jesuits, and Mr. Superintendent=
Schulz was blamed in Giessen for the fact that he
1 ö see=

the fine Chimaera stubbornly defends itself. With under wech=

n selt sometimes a certain bumpy compromise with the
hesitant encouragement of the beloved hobbyhorse
It varies depending on whether the author is embarrassed or not.
believes he can win. Many things that make the best
The topics I have already discussed have already been covered.
in advance their dispatch, and would like another
Discussion was not forthcoming. In general, one finds
Here too, the old art of Sen. N. and the Mfchriftft.
excellently applied, which consists in the ideas, Så=

de, statements by opponents to infinity apart

to tear, and then to tear every scrap even more.
Songs. It's not at all easy to misunderstand a foreign idea there.
notices being pushed around. : And when he then from completely different
Perfonen narration or explanation still mans
ches mixed in, probably even from fine inexhaustible an≠
a chunk of the Catholic and anti-Jesuit archive
herbeyfanget, immediately from one object to another
Hopping, hypocritically recited, and desultoriously declaimed,
and now assembles his preparations again, into a
Connection brings: That's how sometimes a thing comes about≠
something that looks completely different from the idea, the sentence,
the statement by his staunch opponents, which Mr. Nikolai initially

had undergone surgery. Oh! That will make the dear man feel...
Man so easily, his own weakness and embarrassment

to hide, and to cast an ugly light on fine opponents
throw! Who then fine fifth-thousandth fabric only on top
reads, without bothering to look at the chapel
bring, he probably even believes that the skillful Ope≠
klateur, who, to the still blind part of the public, the
I have been stung by a starling. However, I will leave it to the two of them.
Men, as far as the matter is concerned, whether and when

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to the detriment of the Protestants. 51

I fervently wish that a council of such
People like the current Jesuits in Mainz,
m San: fommen EGGS * this I can

about

We wish to answer Mr. Yitolat. Your concerns
These matters are none of my business, except as far as the ih⸗
the accusations made, which I investigated⸗

ten matter of Jesuiterey, proselyte making ꝛc ein⸗

I'll probably hit you then, if I get hit by lava.
ter and Sailer themselves handle, have the opportunity to do some

Samples of the above procedure by Mr. Nikola

to deliver.

N p. 100 104. I must point out a strange printing error here.

...and make it clear to the audience. Mr. [Name] speaks on page 53.
Nikolai already knew about unheard-of things that the main⸗
should produce Jesuits. Since Mr. N. after⸗
who had already had his little work printed, learned that
only Professor Jung in the Mainz theological faculty⸗
tåt ein Exjeſuit ist, so wandel er seine vorschnache,
a foolishly impertinent claim, a typographical error, and says
At the back of the list of printing errors, it says that instead
Mainz Jesuits, reading must: Mainz theologians.
Likewise, see page 104 instead of the current Jesui⸗
to read in Mainz: Theologians in Mainz. Likewise
p. 105 instead of Jesuits: Catholics, against the Protestants
There were very hard-thinking theologians. But now
all these passages are explained as printing errors / so falls yes
the most important part of the indictment against Mr. Schulz
away, Mr. Nikolai would then have to prove that Mr. Schulz

a council of Catholic theologians demanded that

Think hard against the protesters. Until then, his
The indictment is one that stems from a printing error.
Could anything more ridiculous be conceived? Can one imagine
Thinking of something more sophisticated than a font tax
He tries to excuse his malicious stupidity by saying that
Did you find any typos? Then they will be included in the works of this company.
large famous Bene the number of printing errors

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not

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5rz Of Jesuits and their machinations

to pass over, since what he again said here about Sailer and

Lavater speaks, already strongly enough rejected,
what he brings up from Mr. Dreykorn, below⸗
will come, and in view of what he will learn from it
Mr. Superintendent Schulz in Giessen is so precocious, so
bofmeifternd, fo heuchlerisch sighing, into the audience
scattered, is already his untruth, his un—
knowledge in church history, fine unforgivable
That distortion, and his recklessness, enough
"Have been accused of it." How miserable and contemptuous!
A man is worthy who seeks a woman in his own life.
ten head hatched chimera to the audience as
To truly and genuinely reflect deserving men
attacks without distinction, robbing their good name
unmolested, with her composure, her honor, and whole
Zen bourgeois welfare, his malicious plaything
drives, and thereby leads to untruths and distortion⸗
takes refuge there, and all this under the
Mask of bonhomie and zeal for preservation⸗
Teaching of the Protestant doctrine!

What is in Appendix 5. * of the mas kir⸗
I have already discussed the fact that this occurs among ten Jesuits,
and what about the seminars in Linz and Schwe⸗
What is said will be explained in more detail below.
imagined. Here I just want to say a word to Mr.

Nikolai's note on page 155 should be added: The
| | Her⸗

not be much smaller than the work itself. That is what I pray for.
If Mr. Nikolai were to remain in his profession, he would have been better off.
Books, but he mustn't write any more. Otherwise he's in danger.
to deliver many typographical errors, which a proofreader should look for.
could correct the damage.

9) See Latest Religious Events. Ninth Year⸗

gang p. 839 ff. |

*) Page 154.

ei . >

to the detriment of the protesters. $13

The Duke of Mecklenburg will hardly be allowed
have a Catholic priest (parochus)

in Schwerin. How ignorant this shows.

Mr. Nikolai again! Since the Dukes of
Mecklenburg has been for Catholics for many years
in Schwerin he built a chapel to serve God.
believes, in which, so much I feel from my child
I remember, two clergymen stand, to whose pass

Rochie belongs to the Catholics in Meklenburg; that's how it is

At least one of them is the parish priest. Is that allowed?

but the Jews there a chief rabbi⸗

ner; why not give the Catholics a parish priest?
But I must be modest, that after the wonderful⸗
the mindset of our new Zion guardians, the Jews

also far more tolerance than the Catholics this

no; for those come from pure deism
closer than these. But does the King of allow it?
Prussia gave the Catholics in Königsberg a pa⸗
rochus, and he is even mentioned in the commands of the Res
So-called guerrilla warfare. Mr. Nikolai must have known that.
not know. Shouldn't the Duke be in Mecklenburg?
to practice the same tolerance in his country, as
the Prussian monarch in his own?
In Appendix G.) Skeltons
revealed deiſterey from the unknown Ein⸗

feuder the question 1 whether not the over≈
Taking atheism and deišterey by hand
Is this the work of the Jesuits? I'm not that gullible.
It's hard to believe this, whether I'll be right there when I look for it.
Mr. Nikolais and the monthly writer Art vere
wanted to drive, and also a wonderful document or
could provide a fact that would be helpful to anyone who looks at the
Feichen unsrer Jeit notes, highest N
f 5 | | om;
0) Page 171, 178, 9

at

N

It must come. Because I remember somewhere
I read that Benedict XIV said ba≈
The plan is that the protesters should then go to
would return to the bosom of the Roman Church≈
what would happen if they no longer had a religion?
But Mr. Nikolai wisely refuses to accept this.
sen, and his statement about this in the note is
Very strange: The spread of the deism
The work of the Jesuits cannot in itself be
to be; but they use it to achieve
their intentions. Mr. Nikolai demands beer again.
that we should blindly believe fine Orufelf proverbs.
If they make use of deism, why can they
or do they not want to spread it as well?
Why help him when he is supposed to serve their purposes?
In this way, they take advantage of the tolerance and abolition of
abuses, and these were blamed on the protesters.
The fene lockspeise should also be their work. Leading
They, to impress us, introduce tolerance, and be≈
serve the same; why should they merely serve each other?
of Deism, and not from it either≈
broad can? But the political icon that the ber≈
The left Apollo at this oracle saying has, is that,
so that one might not say that the Berlin ones
Zion's guardians, who speak so loudly for the pure Deis≈
mus explained, even secret Jesuits might like to
tools, yes, even being Jesuits. Still far merfs
Mr. Nikolai's statement is more worthy if he says so.
criticizes the fact that the Protestants and Catholics
had to unite against the Deists, and
the concern about deism is a panicky one

calls it terror, which is truly increasing
Promotes the creeping in of Catholicism.
This statement by Mr. Nikolai is so accurate.
with the letter-carrier in the January piece of the 8
| ie 2 rifi

5 j to the detriment of the protesters. 2 sıs

The 1785 issue agrees that one almost thinks

should have gotten involved, Mr. Nikolai and that disguised Rei=
The sender and the postman are one person. All this.

But this does not dispel suspicion. Because it will

However, deism was touted as harmless, and
the fear of the same as a panicky fright=
Ken explains, who stands for us so that these very things...
Gentlemen who praise deism to us, not also
being harassed by Jesuits without knowing it,

because they are promoting something to us that the Jesuits have always considered so

can be used effectively. From disbelief to superstition.
Ben is just a small step...

That is all I have to say in regard to Jesus.
tism about the famous traveling and learned

bookseller, Mr. Friedrich Nikolai Zurecht=

I have to say the instructions of Professor Garve, which

If you examine them closely, a Ge=

web of brazen claims, unproven facts,

distorted ideas, ignorance and tangible
The untruths this man tells the uninvited

has had palpable audacity in the world

send, and in doing so he did not hesitate, not only
various upright men in their honor

not only to attack maliciously, but also to deserve one⸗
ten and modest scholars such as Mr. Garve is,

to rush in the most rude way, even to put him on a haͤ⸗
mixed way to suspect his contemporaries
chen. It's about time that part of the pub⸗
Ikums, who is from this man, and fine Mit:Zis
onswaͤchtern fo arg blinded worden, über den Uns
add, who is driven before discerning eyes, the out
gen oͤfne, und folchen Skribten das wi derfahren
Let them earn what they deserve.
The custom of our times, that if only from

a writer takes up a subject,
. Kka the

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ee re 2 — 2 —

516 Of Jesuits and their Machinations

those who are fully aware, enlightened, and knowledgeable

send audience entry, and for the book⸗
How retailers can identify a good publication,
Then a lot of followers and echoes appeared.

ber finds those who also want to earn something, is be⸗

knows. So you can't expect me to
all the writings of our scribbling scribes⸗
ler about the Nikolai—Beast Jesuit face
should go through the series and refute them, since it was

nehin ϖchon mein Buch die Grenzen Ꞓüberschüber

must, which I had initially determined for him. I
Therefore, I will only briefly mention two books here.
talk. The first thing is the news of the election≈
the nature of the Jesuit institute,
published in 1785 by Mr. Friedrich Nikolai
Berlin was published. This book itself is only a
condensed excerpt from the well-known history generale de la Naiflance et des progres de la Compagnie de Iefus, published in Amsterdam in 1761
That is. There is nothing to say about this, and that's completely...
The little book contains nothing that one doesn't already know.
should be found on the lenthalben. The situation is different in mie
the preview, and there we are told by the German
The translator said that one should use it for oppression.

this harmful order did not have the right means to counteract it

They turned to the general. They had sent him to the Engels≈
Castle closed, but I hadn't thought about the fact that under≈
another general has already been chosen, Paz *).

Re | | an

*) According to the lectures of the Jesuits in white≈Reu≈
page 375 and the imperial one attached therein
Ukase ift diese Ansprüche nicht wahr, und Lenkiewicz

It only happened after Ricci's death on September 27, 1785.
A general has been elected. That previously a general had been elected...
No one knows the slightest about who was elected.

Only

to the detriment of the protesters. 517 .

Man babe the Jesuits commanded 5 their names

to take off and put on other clothes; but not remembered that, according to their constitutions, they:

whose clothes could be worn where the best of the
Society requires, as is often the case among foreigners
Names have been used. They have the ex: Jesuit Pent
sions, bishoprics and prelatures given, and

I hadn't thought that it would continue to have an effect.

The. So, in the case of the open damage,

whom one wants to heal, the evil matter in the

A wound left behind, which now continues to spread.
se. — It really is a shame that the author
This preliminary report is 12 years too late.
He could have made better suggestions for the salvation of the world.

can, and thus remove all evil matter from the wish
If it were expressed purely, one would probably have all=
They will have to take completely different measures. Since

would undoubtedly have been the most powerful means.
sen, when you collect them and otherwise the new
Berlin inquisitors would have handed it over to the inquisitors to get rid of the

either walled up themselves, or built in honor of the community=

To be fried. But since one now
once successfully attempted with another order,
* this N but so N means er=

Kk 3 i selects

Only, according to the journal of en Veutſch=

land 1784 12 St. S. 401 letters of the damah=

; ligen Re&oris Collegii zu Polock genkiewicz / on command
A Vicar General was mentioned in Petersburg in 1782, since
because the election by the full force of a superior

Five generals fell on the Czerniewicz. But that now
n this white ⸗Reussian General ⸗Vicar or General the
the whole bunch of Jesuits who rule Russia,

and they, as before, en Corps sufammenhalte, tos is

to: at least a trace is present.

Br)

I

has changed, and it can no longer be changed.
We will probably have to leave it at that.
But it would be, regardless of spiritual and secular
to advise regents if they still have Or⸗ in the future
want to cancel this, for now their plans Mr. Ni⸗
kolai and the monthly writers of Berlin,
to submit for approval so that they don't get even more⸗
once found myself in the awkward position of having to deal with these clever things⸗
To let men make mistakes. —
It continues to bite in this preliminary report, “the Jesus
ten came back in public in all countries⸗
before. Recently, the So⸗ has been discussed in France.
(cietè retablie spoken). The current Pope fey
sn; Li the . F | In „
ö tau:

— What one sees in France is called "the show" and "Mer-"
cier in the Tableau de Paris T. 2. p 273. to refer. valley

This arbre Jesuitique coupé dans ſes racines et effacé peu
2 peu de l'univers, qu'il avoit couvert de ſes branches four
Ples et obliques. La haine elle meme 'ſemble aujourdhui

. Satigude, et pardonne aux enfans de Loyola. Ils reprenent
racine dans la Russie blanche: le Roi de Pruſſe et lImpera-
trice des Ruflies les accueillent guoig# ils eonnoiffens très bien
et leur politique et leur esprit. Then this clever one likes it
The French are probably right, and since the two great
Monarchs who know the politics and spirit of the Jesuits,
Yes, they will probably have arranged things in such a way that
Mr. Nikolai can justifiably let go of his fine fear. In
This fear seems highly exaggerated, especially to the Prussians.
to be, since they appear to be so very cheap.

And it is reasonable to do so without violent operations.
wants to let it die out. At least those who are responsible for the
Prussian universities from the Tefuites: estates in
Schlešen recently approved sums, that one there
not thinking of the Jesuit Goods through a Maltese
to hold the tongue together, in order to keep it closed.

to be able to close it again.

to the detriment of the protesters. 519

Tannien and primarily in Ireland. Had they had a
greater influence than ever. They boasted of themselves.
their restoration in Russia. That's how they would have
It also has many followers in Denmark and Sweden.
In Germany they had the greatest everywhere
Power, protesters were even interested in them,
They ran their businesses, which anyone could access with
(point their fingers). In America they would have openly
liche Collegia. They conducted a great deal of trade,

especially to West India, and on the stock exchanges

from Hamburg and Amsterdam would be sent by post
large sums on exchange from their commission≠
Nåren were drawn. Beaumarchais Bank ſey with each≠
built with Italian money, and most of its Eta≠
Be their own blissments. The intrigues of the
Jesuits are all the tricks of the infamous Dan≠

to be attributed to nowich; Chomel (the author says Go≠

mel) and Jordan to ruin, and Venice and ol≠
To divide the land is actually a Jesuitical thing to do.
the intrigue played out yesterday! — Isn't it as
whether one would be magically transported to a fairy world if one
who reads this, or as if one were reading with a bunch of lunatics

to do with, which is focused on a certain point≠

have become meaningful. But I want to rise above myself here.

to engage in extensive rebuttals, only briefly

* What the Pope says, that he k 4 for

8 Also, Mr. Nikolai says in the first volume, p. 148 Fe Reisen in the note: for don't the Jesuits still have their Public missions in China, in Mohilow, in Marp, land, and secretly in all Catholics, even in

In most Protestant countries? If only... The last claim would have been proven with something! in Chi, Well, Mohilow, and Marpland would like it. Here Ben, as he wanted.

to be taken in by the Sefutten, must surely not entirely true, since according to the political Journal of the Pope two years ago in one especially Brebe, of which three examples, one one for Portugal, one for Spain and one for...

Naples was issued, which is of fine quality,

driving, the recent lifting of the Jesuit ban has been confirmed. (battered). What Russia worships, I have no knowledge of. Enough said; here I merely note that Mr. von Murr, who had the heart, Mr. WiKolais Nachrichten über Nürnberg to contradict chen, here also to the Jesuit friend and followersmade *). Soft, a dangerous =

Political Journal 1787, April, p. 375.

* The same case as with Nöstern and several others, to whom Mr. Nikolai cannot resist the sting of learning. lick. Mr. von Murr is already a friend here and Followers of the Jesuits, and this is also repeatedly stated by Mr. Nikolai in fine appendix p. 104. in the note The Good man, just write something else for Mr. Nikolai. dislikes him, the more he is an affiliate, and then gives him

probably also a monographer with a finished hand Tonsure and order. Usually one notices orderlyche stages, like the Berlin luerarische and religionTriumvirate of men who have the misfortune of having it with them | and to ruin their helpers, gradually letting them fall⸗

Set. First it says he is a weak man, because
a weak man and friend of the Jesuits or
A flatterer of Catholics. He will soon become a
Promoters of Catholic Jesuit ideas and intentions.
For if he sinks to the fourth degree of an affiliate and

s. w. On the third and in a certain sense already on the
Fourth degree now include Cavater, Dreykorn and others

To the second Lord of Murr / Roaster etc. To

first degree, to the weak man is very recently the
| mwääuů̊r=

— to the detriment of the protesters. 421

What is it to contradict this literary despot?
chen! Their sword, with which they strangle, honor and
To slash a good name is a blow to Jesuitism.
other part of the assertion thrown out here=
gen, France, England, Denmark, Sweden,
"America, Germany, and the people one relies on
could point with fingers, and the stock exchanges of Ham=
Burg and Amsterdam, 3 Jesuit trade

5 on=

Reverend and learned Mr. Superintendent De Martes bg

solicited. Mr. Nikolai has given him subtle remarks.
against Lavater and Sailer p. 153. still there in the grade=
to with the predicate very weak man with very weak
Based on his knowledge, the patent was drawn up, which then
leave no doubt that he will soon be promoted further.
will be. The man also took care of Mr. Niko.
Lai has done a great service, especially in the theology.

ſche subject of general German. Library fo law dr Succum te

ſunguinem vertirtↄ und dauon den Spirirum Deifmi recrie
Acatilſimum fo excellently withdrawn has that fine letters
fiber the new guardians of Zion among all who still the
to be able to judge a matter, to receive general approval,

and have the merit in front of them that the audience is interested in»

begins, through the haze that some Berlin scribblers
Having demonstrated this, one can now confidently look through it. One must
the thorough scholarship is so important as the teaching

appreciate the youthful style of the honest old man.

As for me, I have been with those for a long time.

People on the lowest rung of the ladder≠
stood after she cut off my hair, and

They sent me out on Jesuit missions. What now?
will continue to give me, if they, what I until hey
I wrote, and probably one more thing.
I will write about the approaching person, it will come to face, that
I suppose I'll just have to wait patiently. Perhaps something will happen.
den fie blos um meinewille einen ganz neue Grad, dez

5 dies even deeper than the e |

Initially, it can nevertheless be found in Mr. Nikolais.
Appendix, and is already in the preceding of
I was examined. Mr. Nikolai and this

The previous speakers, as you can see, agree exactly.
that each had the other's manuscript in mind,
and Mr. Nikolai, who wrote the fine appendix in 1786,
This book, published in 1785, either from≠
have written, or with the author of the preface≠
The report must be from a person. And finally, they are
all these pieces listed here are merely examples.
Mains, none of which are proven≠
That's how it is. That's how these gentlemen do it, and then

What one person said will again be considered important.

new testimony cited to justify their follies

and to give credence to evil plans, as if
an unprovenance thereby, and untruth⸗
This would become true if it were from several
is claimed. For what a feeble-minded old man
Women, these writers must be honorable!

Keep a large German audience!
The second book that I will mention here
could, is the previous year's publication⸗
current representation of contemporary Jesuitism,
which in five chapters from the origin and inner essence
direction of the order, from the doctrine and
The morality of the Jesuits, and their form of government, of
their agreement with some so-called statutory rights
at the companies and from the continuation of the⸗
themselves, and their tricks to the detriment of the
It concerns protestants, to whom there are still some attachments.
of the Jesuits in white: Reuss, likewise from
the Berlin monthly magazine, and even the private one
Warnings are attached. However, since this book
nothing other than a spiteful and miserable compilation⸗
gion everything whose contains what is from the * en
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to the detriment of the protesters. a3

Jesuit face, namely from Mr. Nikolai and the
This has already been raised with monthly writers,

and is indisputably organized with the intention of

This new product will increase the number of Lermschreyer.
to increase; so I may not rewrite this book.

Go through the repeated untruths, Uner?

Abominations and shameful things anew≠

to cover and refute. I will also gels≠ –

have the inclination to consider this frivolous author as ice

among the biggest liars and lowest pasquillens

ten, which only ever exist, to present to the world≠
ten, and what I claim is irrefutably proven
If now the impartial and attentive

Me readers this entire section, and everything that is in

to whom the Jesuits had said, namely |

investigated, and what the new guardians of the
Protestant Church of the world under one fo er≠
a pitiful, noisy scream was announced so that
If he compares, he will certainly follow nothing other than what is said.

of finding. It is true, the Jesuits find a list.

The order had been, which in all kinds of ways from Jesus'

about the Protestants under the yoke of the Romans
The church tried to bring it. It is true, it
still exist in white: Reuss; also find still ex≠
jefuiten exist, which are in Bavaria and other ka≠

are protected by religious countries, even under

enjoy the protection of Prussian sovereignty. However, it is
all that which Mr. Nikolai and the Mo≈
writers and associates, of the malice,
The machinations and intrigues of the Jesuits have been discussed.
Ben, nothing new at all; they are all world-famous,
Enough has been said in old comforters and newer writings.
These things. It is not only possible; but also
It is very likely that the Jesuits in Weiß≈Reußen,

1 | and

and the other remaining ex-Jesuits for their
Orders, for the Catholic Church and against the pro≈
test subjects not yet found otherwise than they

always has been. But it's not true, at least not yet.

not proven that we are in a larger [situation] because of them

Danger should have been looming when our ancestors before

a hundred and more years, rather, it is after us;
serer and their situation, which is known to everyone, much more likely to
believe that we now have far less to do with them
have reason to fear. It is true that the Jesuits in
White ≈Reussen zuſemmenhågen, und es iſt glaub≈
It is possible that the ex-Jesuits will return to their brothers and sisters.
Lucky friends have a greater affection for others than for others.
Clergy and monks of the Catholic Church have
ben. But that all these Jesuits are still together
to be systematically connected, to form a whole,
to make, to recognize a superior, to show him obedience like
formerly perform and an order correspondence such as
formerly entertained, is also not informed of anything:
It is possible and believable that they, like everyone else,
Catholic clergy who benefited the Protestants

to seek to take over the Roman Church, indeed that they

more than all other proselytizers are; but that she really did sneak in among us.

baben, and everything is so full of Jesuits among us, it's tingling

and teems, as the Zion's guards want us to

To make people believe something is not proven by anything. On the other hand
Mr. Nikolai asked the monthly writers and their
Helpers help us a lot of the most physical
Untruths, the most deliberate distortions,
of the most tasteless interpretations of signs, the cheeky≠
The most serious claims were made, and with the same
sought to trim the Chimaera: and as such

These people already deserve the contempt of the
audience, with whom they act irresponsibly

Gau≠

W

r ne ec ee *

ET en > Te we

They engaged in juggling and mockery, but N
They deserve even more, since they are considered the cheekiest.

and most mischievous Pasquillants and honorary sirs≠

the one with the good name, the calm, the whole
temporal welfare of upright people and their
Families have engaged in their malicious games,
and all this with the shameful intention of harming their Chi≠
to strengthen marie, their literary despotism
reasons, and the abhorrent intentions they have
had designed a system of pure deism,

to execute.

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Religious association as a means of...

Promoting secret proselytes≈
Mader |

Your wish that all disputes, divisions, sec≈
ten and parties among the Christians stop
"Wanting" is an equally old and pious wish.
which will surely touch the hearts of all who cherish him
It was not a disgrace. One can therefore
It is not at all surprising that so many are lawful≈
Free men had this wish, and did not fulfill it
only focused on the honest parties≈
restricts, but probably extends it to all sects of
have spread throughout the world. What can be seen from this?
free of heartfelt kindness and out of warm love for humanity
wished, and that was easily hoped for, and the
correct in itself, but misunderstood, and even

"Incorrectly applied conception of the written

chen religion, as a general religion, and
certain statements in the holy books, as from
Entering the fullness of the heathens, of the unique
Conversion of the Jews, from the blessed tents
a

ee ET 3 BAR Fre

when there was a shepherd and a flock, he let
Some good-natured people hope that's fine!
Desire for a general religious association
gung, and the complete cessation of all sects and
Parties among Christians are not an empty wish.
remain, but would certainly be fulfilled one day≈

de. Men, whom one doesn't even argue with.
chen can, that she thought very enlightenedly, at wel
not the slightest trace of enthusiasm
is hit, indeed, those that even turn out to be the most cancelled
Those who have shown themselves to be enemies of the Roman Church harbored
even this thought, as Harwood, who with
Delight at the approaching period speaks,
since the prophecies are fulfilled, and the
the whole world professes to adhere to the written religion
and will form a universal church *).
It's surprising that people were always found.
have those who want to contribute to this, and probably even |
as tools in God's hand for promotion
Did they have subtle, grand intentions? Religions:
Union in itself is therefore nothing to criticize.
worthy, but flows from a good spring.
But however much honor it brings to the hearts of many, who
have dealt with it; so there are indeed some
the insights and understanding of the majority of the
religions≠Uniter not a so advantageous
Concept, as if from her heart. As possible,
that all peoples of the earth would one day embrace religion
of understanding and heart, which God gave us as
the creator, heir, and ruler of all things
worship, and future punishments and rewards
To expect is to submit; as far as is possible, that
The whole world, the important main and basic lives
RI ten

| C. Serwood's Treatises. pp. 143-144 ff.

de,
*

for the promotion of secret proselytizing. 527

to accept the ren of the Cbriſtentbum once, and Chris
ſtum as their overlord, and the only means

in the salvation of mankind can be seen that thus the
The whole world will submit to God under Christ;

N

It is so impossible that people in all

nı their religious ideas and concepts Derges

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mung without all

Having names they want has always been a pro.

ftalt perfectly agree with each other, that
no deviations in the same take place anymore≠
They should. As long as the thought and foresight still exists.
The capacity for representation among people remains different,

and by how many external and internal circumstances

And the causes do not depend on this! As long as...
also many of their religious ideas and concepts≠

They may be and remain different. Yes! That would also happen.

a union would come about today; so it would happen
Tomorrow another reformer will rise who will do something
ab: or to add, according to one's opinion, something to
to strive to improve, and immediately again the reason
would lead to new parties. That's always how it is.
been, even been in the church that was most≠
They stood in their unity and their most perfection
The agreement of their members was praised, namely
in the Catholic Church; and will also be in this life
Always be like that. A perfect agreement.

Dissonance, a complete cessation

all sects and parties consider themselves possible,
verråth also reveals just as little knowledge of human nature
Nature, as little acquaintance with history

of human thought in religion, and it

It remains, even if it originated from a good source.

It is always foolish to think of something as possible.
to think and wish, and to design plans for that purpose, n

which is impossible in itself.
To all religious unifiers, they may

felys

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128. Religious purification as a means

Selytenmacherey for the party that had the
most of them, interfering. The Pharisee,
who traveled the country trying to convert people to Christianity, went
also aimed at religious associations. But he be≈
was not satisfied with the fact that the heathens had subjected themselves to the ice
submitted to the highest and most devout God, he demanded
at the same time submission to the entire Mosaic law≈
sits, yes, even to the essays of the rabbis, and
Behold, there the religious unifier, the Hei≈
to bring together the Jews and the Muslims under one God
wanted to become a proselytizer. Likewise.
This also happened among the Christians, and those after
different types of ideas, differently thinking people
Teachers of the same robbed Christianity of its early
Nug fine generality. The separatist, who fo
who is very much against all sects, becomes a proselytizer.
for fine personal opinions, The Deist and Na≈
turalist, the most zealous religious unifiers, who only
can exist, which all people contribute to the general

Reason, Providence ≠ and All-Father≠ Religion
Those who want to bring are at the same time no less prosely≠
Tenmacher than others, and do not merely demand Ans
taking certain main and basic doctrines, but

at the same time a rejection of all other convictions,

which bites the supernaturalism. Where to?
When one turns to religious history, it is therefore
always with the intended religious union as well
the subjugation of those who were united, verse
They were bound. The Roman Church stands, in this
sem Stück, with Judaism in the most precise way≠

rallel. Judaism simultaneously demanded sub≠

casting to the Mosaic Law, among the essays
the father, yes, sonar among the Jewish people, Hie≠
Kingdom and temple. Catholicism demands
Acceptance of all the teachings of the Roman Church, and Us
f ' | ter≠

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U

Submission to the papal hierarchy. Religion
regional association, if it is from the Catholics
buffet, and has been offered to the protesters, is
therefore never removed from proselytizing.
She never seriously insisted that the

Catholics, when the Protestants speak of their spirit

They have some tasks to do, also from their side in

to give up something in the sentences and church constitution≠
ten, and in such a way the so far apart≠
to bring the separated parties back together completely

ten; but the protesters actually have everything
They should give up, but the Catholics objected.
let them drive, but only their teachings and church=
lichen facilities a milder and more bearable=
want to give it a certain reputation. This can be found,

If one examines all the methods closely, which

in the previous century by the Catholics, before=
namely used in France to protect=
to unite Catholics and Protestants among themselves=
gen). And even if it sometimes appears
They asked, as if they were willing to give in to many things, that's how it was.
yet still far from fulfillment. Those there=
against, which from the Protestant side in the previous
giving centuries and at the beginning of the against;

waiting, a religious association between Protestants

stans and Catholics considered it possible, and
also probably contributed to this, they have nothing less ge=

seeks, as the Catholics through such union to Pro=
to make selytes of the Protestant church. They

Rather, they presented the matter in such a way that, if from
* . would, a union=

A gung
. 0 S. Richelieu method la plus facile et la plus' afurde pour

cConvertir cęgux qui fe font fepards de P'Eglife, Paris 1650.
Jeſſuet Expoſition de la Foi catholique. Paris 1680.
2 11 |

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10 - = Metteious purification as a means
"It is quite possible for fairies to be like this," or that both really exist.

The parts did not diverge so far from each other that

te nicht wieder ſolſten vercknigt werden können *).

i The reward of these peacemakers, both at
Protestants as Catholics was defier, that ste dey≠
the parts became suspicious, that then became customary≠
It would happen if they were at their union meeting;
There was also some justice in the other part.
or wished to show leniency. (Abge≠)
scares through this king, one has in more than five≠
g years nothing further from a union of
belonged to various Christian religious parties,
At least nothing that only attracts a few stragglers.
ver diem had, The theological insights have
meanwhile, they took a completely different direction, and
since tolerance increased at the same time.
men, one has without special mediates after and
after and of itself the only possible and most
tenth point of Christian union reached, which
not in formulas and doctrines, but in
Unification of minds and opposing Christians≠
There is a legal tolerance, according to the pronouncement of Jo≠
Haunis: Children, love one another! —

But unfortunately for our times, it came to pass that

Leipzig Magister Meese, or as he prefers to call himself
called, want to know, Mastus, that old, long-gone one
rejected, and rightly declared unfeasible≠
to bring the project back to the forefront, the Publife
Report from a society of religious teachers to
to give those who work invisibly on this great work
ten should, and himself as the agent, Correfpons

Sun), a ws der a ; u ſonst nicht

everything
9 orseflf t Conſi derationes 8 & Live. London. st.

er Aue Lrben von ,Einem: Mugdeb. 1734.

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was the benefactor of the secret Proseptenmachkreis. 635

to spend everything. At the same time, scholars and
Others who wanted to participate were asked
deserving and instructed to contact the pastor
Becker in Sachsenhausen, near Frankfurt am
Main, to add to it, and to the same, or to
Mr. Meese himself his possible contributions
send. The first thing Mr. Masius said about this
The intention behind it was, if I'm not mistaken, his
Proclamation of the united religious doctrines
to this Christ, concerning the reunification≠
agreement Herfelben, which was founded in 1784 in Halle on 2 Bo≠
came out in 8vo. Like this small manuscript
and indeed all Masiusian people with this intention
I will create disc brochures.
examine it several times. Here I'm just saying that everyone
A sophisticated person who only teaches a little of it
tet is, as there still are such theological ones
Project maths gone, and what exactly?
to hold such unification plans is a
such a proposal is seen as something ridiculous and unexecuted.
Cash would have received no respect whatsoever.
But the Berliners liked it quite differently.
writers. It may be that their special
This also contributed to the fact that some
Fatholic writers, of whom there were soon several
will occur, from the current reforms,
Serving in various Catholic countries
will, the hope was expressed that at sol≠
changes made in the church, which
Prote stantan von der Wiederverei mit dersel≠
= would not be far away, especially since,

Yes, indeed, the Praetstans have been around for many years.
more moderate sentiments had begun to emerge in
To let the Catholics' approach shine through. Everyone,

who knows Protestantism 1 een,

PP . > EEE ai

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52 Religious association as a means – :

This would be met with smiles, and this hope, which fi
the Catholics acted just as vainly as the
Mr. Masius's project was deemed unfeasible.
have. Because it's not just the abuses that
one begins to abolish, but rather to remove us from the ro
mix the church irretrievably; but its
dehrſazetze no less, and their entire hierarchy.
This creates an insurmountable wall between...
listed in the churches. And our tolerance…
That doesn't make us any more critical of Catholics⸗
inclined towards the way and ready to unite with them⸗
We are also tolerant towards Jews, and
must according to the laws of mankind and of
being Christians; but we don't find anything about it.
tends to pit our Christian beliefs against the
“To sacrifice circumcision, and the Jewish But⸗
believe to accept. We are tolerant of Ka⸗
tholics, and must love them as brothers, who with
We call Christ our Lord and Redeemer;
but that doesn't mean we're inclined to improve our
to abandon insights and convictions, and
our written and German sense of freedom
95 to submit to the Italian hierarchy. Those
Opening, then, for Catholics who wish to open themselves up to
She's vain and only smiles for that reason. But not so obviously.
ten the monthly writers. Since they were awake
had raised questions for Protestant Zion,
and on the Catholics: and Jesuit hunting eagerly
were grasped, they now believed in this Meligions⸗
unification project a weather of crypto Ka⸗
To have theological and Jesuit beliefs. About that
They now caught a terribly shrill noise⸗
shout. de en an
Dien ersemein auf die im Werk sein sein⸗
The religious association made the monthly meeting

e = script≠

x

for the promotion of the secret prosthesis making. 533,

writers as early as 1784, where the disguised
Akatholicus Tolerans, where he the imperial
To make tolerance suspect, also Relt≠
gions association another lure of the Ka≠

called dboliken, and said that they were good at little things.
wanted to give in, in order to get quite a lot of limbs into the

(To lure the mother church from the bosom). That now

Religious associations are among the methods used to...

which were formerly called the Protestants by the Romans
sought to bring the Church, and that the Catholics,
Only wanting to give in on minor things is a long-standing problem.
A well-known fact. How little attention to such things is paid.
It is important to pay attention to blows, I would have told the Akatho about that≠
Licus will probably deliver far better data.

The Roman Church can even be found in some larger cities.

wanting to give in to things, and yet it is, because they
never to be outdone by other equally great things -
will not consider a union with her
possible. In the discussion that took place under the Kar
Dinal Richelieu between the famous Moses
Amyraldus and the Jesuit Audebert employed
let was, one did not want to only help the Reformed
to grant the chalice in the Eucharist, but also in
Introduction of the doctrine of the merit of works, of
Purgatory, from the veneration of the saints to them
to give in, indeed to the Pope's power within narrower limits≠
to put them in place, and if these did not please him,
to elect a special patriarch for France;
Those were certainly no small matters, in

which one wanted to give in to. But since one couldn't

Belish side, the doctrine of the transsubstan /

tiation uicht verleissen wollte, zerschlouch ſsich die gan≈ .

le N and wre ∗ the Jesuit Ne |
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Ricelieu promised more than they would:
be able to afford it, and the protestants probably advised
not to get too caught up in these proposals≈
sen. Still at the beginning of this year
The Bishop of Beauvais published a treatise in which
which he, for many reasons, the protesters
to unite with the Roman Church
gen ſur ; and he also put away much that one

They might die. But fine writing was
from the Cardinal von Woailles and the famous≈

ten Bossuet rejected because, in their opinion, he
after, which granted the protesters far too much.
te. That so religious association, even among large≈
Their offers, often probably nothing more than just
a means to protect the patrons of the Romans≈
to submit to the hierarchy, and that it is very much too

It is doubtful whether it will ever be possible with these large bids.
The fact that it was given seriousness is unfortunately all too well known. But

that this very tempting dish is still present to us⸗
x =. will be that Masius and his alleged
"Employees of the religious association secret Catholics
ken ſind, oder von ſolchen zu dieſem Projekt ange⸗
It was established that the Catholics should now give us a sol⸗
che association have offered, that's what the Aka⸗

tholikus Tolerans proved nothing, but

only a search that took place a hundred years ago, since
to win over the protesters in this way
searched, off. worryfiete, as if she were currently under
what truly happened to our eyes.

In the January piece of the year 1787, it is mentioned that
just such a way of religious association
thought where the rushing briesteller, who in the
Regions along the Rhine, in the Reich and in Swabia

berumgereiſet is, es mit zu den Ranken der ro̊mi⸗

The ſchen Emissaria technet, that the Christians ſchen against
u „ | ie

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for the promotion, the secret Proſelgtenmachsrey. 535

The Free Spirits unite, and rather each other now

which must give way to those that must arise
fen). Likewise, it says that even in the
sunddaren Må̊rchen, von dem protestantisischen
Deacon: That's how he came to know completely, naturally.
on the idea of the union of religions, in
which one seeks to support him in every way⸗
te)., But again, mon searches in vain.

after proof that the Catholics were really against,

The old project of religious emancipation

sought, and to use it as a means
to serve the conversion of the Protestants,
and the truth is still just as unproven;

chen from the Diagconus, his idea of religions

union and finer reinforcement in the same.

| Sea e. just find this Fla Ani a
Jarve, in which he

Essay by Professor C
raises subtle concerns about what
So far, the monthly writers have reported on the following:
men machinations of the Catholics to the night light

The protesters were told. At the occasion≠

“The enactment of the religious parties is thought of.” ∗). Since Mr.

Prof. Garve this whole alleged great society≠

Sector, which is uniting the Christian parties.

,abeyen connected should have, only according to the praßr
lerbaften news booty could, bie Heir
Mastus to spread this out to the audience for good

had been found, and at that time many things were still unknown.
had developed what was subsequently bekalint ges

et 81 4 . ee 198 .

8 15 N | Br 767 ne 4 5

) Ibid. Page 7. 2 De

) Monthly Journal, January 1787, page 63.
x. „ . 520 > 2er
" N e 1 " " %
Julius der Monatsschrift, 1785. Passport: 5 francs.
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Beit wird denn auch der Ges�schaft zur Wereinis .

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536 Religious defense as. Center.

had been; so Mr. Garve could not do otherwise,
as this supposedly great and respected fellow⸗

A group of religious associations for something real

balten. However, his judgment on this is as follows:

one can do it from an insightful, unbiased and
one had to expect a learned man. He holds a full
lige equality of opinions on invisible ge⸗
object stands for impossible, and therefore finds the approximate
ba association designed project for unexecution⸗

ar. And instead of this whole potential project with

to be regarded by the Zion's guards as such, of which

Catholic converts, the originators and operators, were
He explains that he is present, since
man noch feinen Namen zefehen, der Aufmerk�am:
keit deserves, and in the announced matters
I haven't found anything yet that speaks of insight, strength, and
beimlicher List zeuge, nicht schlufen kͤonne, dass Ka≈
Cholics had set this matter in motion; and

that finally this whole project would be such a thing,

that one can leave it to its own building condition≈
Mr. Beaster lets all these in nature go≈
founded, and proven true through history

Objections, such as how cold water runs off,

as if they hadn't been said at all, or as if there were no words at all.
deserving attention. Rather, the Mo≈
natssschreibssteller continued, still relying on her
to frolic around with hobbyhorses, and in the ano≈

nymous letter to the brothers of the ho≈

hen Order of the Gold and Rofenkreuser,

This in turn is considered by the religious association to be ice
thought of something that was actually the responsibility of the Catholics≈
ken herrͤuhre. The disguised author of the same.
namely leads out of the duties of the gold≈ and
Rofenfreuzer said that in the same the brother

Chrysophiron, who is a . |
| Ä Pre

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Dr

The preacher should say that the high authorities already at the first divisions of the external Christ's kitchen, the pure apostolic meals at» have retained, and into such the Christians from as (to know how to unite the divisions). I ge≠ Since I am not a rosary, it is very uncertain. to be, whether I grasp the true meaning of her words≠ fe, and therefore thoroughly the Chrysophiron≠ Dige? But as little as I allow myself, To defend him solely on the basis of these words is precisely the problem. The anonymous outcry should also amount to little. To take him out of this, to accuse him, and through fine Accusation, a man who is a Lutheran spirit≠ more likely to be suspicious to his fellow citizens do, and thus in the good that he approximately to prevent him from establishing a foundation within his community. Ge≠ Knowing this shows a malicious heart. It is not only from newer ones, but also from older ones: It is known from the writings of the Gencras that they are their Vein≠ Brotherhood dating back to very ancient times. Whether they “To be right about this, and to what extent? That can and I don't want to decide. Enough of this. My opinion also seems to be Chrysophiron's, when he speaks of the first divisions of the outer The Church of Christ speaks: for concerning the origin of the Surely one would expect both Protestant churches to be impossible to say that it is the first spa≠ These were the actions of the outer church. Judged Now, after reading the words mentioned, one says Chrysophiron nothing other than that the superiors fine order from the earliest times, at all divisions of the outer Church, to adhere to none special Christian * or visible church

) Monthly journal August 1785 p. 117. a

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everywhere through so many foreshadowings the

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838 | Religious persecution ,ads Mil u,
Piber but only the pure apostolic ones

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held, and into such the Christians from all
They knew how to unite divisions. That means...

In short, so much: the Rosicrucian knows

as Rosicrucians, no visible Baptist church, in order to
to choose his brothers from among them alone, The
his apostolic saw, and where can I find this other
contained, as in the writings of the apostles? the
It is into which he unites everything, and who the one
He takes it, that's fine, brother. Far from it, then, that
in these words a secret Catholic must be≠
te, rather they contain the opposite of that,
and eighth Protestant Christian tolerance. I
the author of the letter, however, from a special perspective.
the source tells the opposite; now so

He calls his brother Chrysophiron and sues him.

him, as a familiar of the new proteftantifchen. Inqui≈
sitionstribunals, by his authority as a key

zer, so that the man might be enabled,

to defend themselves, and the authorities in a position to do so

to steer against evil. But if he is an ebrli≈

If he is a good man and not a slanderer, he must
also name himself, and prove his accusation,

'In the case of lack of proof, however, he must be considered a
Defamers must be punished. But how does that work?

This writer's finely wicked heart is revealed,

when he has Chrysophiron say that the

Protestant Church, the pure apostolic teachings≈
I don't have them, and such things only from the unknown≈
Should we bring in the superior? Nothing will die from this.
a syllable in finely chosen words... Where will
Beer only in the slightest. Association of the Prote≈
Banfen with the Catholics. ebadır? With what proof≈

the author believes that such an association is now

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have lost all meaning.

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Will the alcoholics be tempted? To whom does the beer go?

The malice of this wretched Stribler is not overwhelming.
"That makes sense, he must stand for truth and conviction."

*

m February piece 1786 where again a
Appearing anonymously, and a fine knight's spear against the

Book Saint Nikaise swings, will once again be the

Religious association in mind, and the secret Ge≠
Companies are blamed for smudging themselves with it.
They complained that there was still a shepherd and a flock.
don wütde, and that they therefore also the religious-
union, or rather the conversion of the
distinguished and learned Protestants, especially≠
but the Protestant clergy to the ca≠

Tholic church with incredible zeal to ber

(drive sought)): So how did the matter proceed here?
It is stated that the secret societies consist of

apocalyptic ravers, as bad as only

ever existed that embodied dreams

5 of the six thousand-year duration of the world, from

millennial kingdom, general Jewish prayer≠

rung and what else is offered in this category, anneh≠

Whether this is justified will hopefully become clear.

H) Monthly Journal, February 1786. Page 1%.
gjf

The following results. But set, yet not to=
Given that the secret societies would be among the=
fen Schuhrmeriesen angesteckt, wie sht sich damit Res

religious union with the intention of leading people to:

To convert the papacy, even in the slightest way=
bond. How pathetically ignorant the ser must have been.
wretched Seribler be, if he puts this together
could! Did he not know that that swear=

mereyen eben von ſolchen hint am mehr ſhauß:

tet find, the most rejected enemies of the Roman
a 2 ER church

Br:

540... "Religionsutveitiigengra Mütte =: ;

Were they church members? Were they Valentin Weigel, July?
us Sparrowhawk, Jurieu, Pordage, Peterſen, Ja=
Kob Böhm, and how people continued to bite, what
Are they Catholics, or Catholic-minded? In part

so much so that they even considered the Pope an Antichrist

held. If this ignorance only the slightest

Had he had a background in science, he would

I wouldn't write such nonsense into the world.
have. The opposite of that assertion would have been true.

he can easily find in the history of chiliasm

can). But with what does he prove fine building p≈

tung that these a Sirten and a flock to the
Allegedly expected members of the secret society≈

communities, the religious association, or rather
the conversion of the Protestants to the Pope≈

Should they really operate incredibly fast? Again
He proved nothing but his brazen claim.
tung, and his silly reference to the measure

75 55 the well-known excerpt from the book, for
le Erreurs et la Verité, since then according to the faubern
Decipher≈Art and Sign Interpretation of our new
Kabbalists and Protestant Zion's wrath under
Etre ſupreme, Infini, etc. w. dus ſichrbare Ober≈

head of the church (so no longer the

Jesuit General, but the Pope) understood
must be. How far must our
The audience had come, if it had been separated from such things.
Ignorant people and fantasists, if only there were enough of them
Having the audacity could have been done for the best.

The claim is just as cheeky and unproven.
tung, which was by a brother Freemason Nedner,
who signed himself G., in this very tax

the menstrual cycle is appropriate, where a chi≈

måͤri≈

Y History of Chiltaemus / in ten. Part of the igen ds |

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Monthly journal. February 1786, p. 172
0 pag 172 174 Ä

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for the promotion of the secret prophylaxis.

The Māräschen Plun is being discussed, which is happening right now.
from many a Bethörenden and Bethört, arg≠
cunning and short-sighted people were worked on
that should, namely all people in faith≠

to bring things to a flock, in order to pass them through

(To let a shepherd graze his flock!). I hand it over.
the eulogies that this brother orator delivered on the
pure reason ≠ Religion makes the clumsy
Outages that he attributed to the symbolic books

the Protestant Church and its authors:

laubt *), dit with a Protestant Zionist guard
ter, and, if indeed Mr. Gedike, who has a G.
The apparent author of this speech should be, with
a council of an evangelical consistory and

Teachers of Protestant youth, a desperate Con≠

Make a fuss. But what kind of plan are they talking about?
He? Who is the one shepherd who will tend all the sheep?
The Pope? With what fine boasting does he prove that
Does such a unification plan currently exist?
Is this the Masius unification project, by

To whom he speaks, he doesn't have to read any of it.

baben, otherwise he would have found that this

United, just abolish the Pope, the Catholics≠

They can bring us not, but they can bring us to the Pope.
want to subjugate. But more on that later. Is

But the plan, as he himself says, is chimeric, and

That's him, why is the poor brother sighing: Speak
ner — about a chimera? People who deal with a
to drag around a chimera — frightened, the find
Something to sigh over! So we find nothing here again.
as a pathetic imitator, who was led by a chimera
a religious association, and now, without the
. Matter

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to have investigated the matter, in his sick EU
building power here too, the ghost of, brimlichen
Machinations of the ethotics are missing, before that in the future≠
kung geräsh, and his panicky terror, 'fine
Twitches also affect others, including myself, addiction
The third piece of April's month≠
Scripture just: Diafes: Year also commemorates the
Religious association in the excerpt from a
Writings from Franconia about: the Vertheidi≠
gung of the Catholic Mass, by a pro≠
Testami theologians, and members of the;
Society of Pure 2*. The author.
this muffle: has at the same. sophl on the;
Mr. Digeonus Dreyforn and the one from ib: trans.,
Set and with. Notes accompanied Mess Ca≠
no, as in the society of the no: doctrine be
Directed away, and: tell me now: does it not seem
intended to be good-natured Protestant≠
ten the difference between Protestantism and Ka≠

tholicism increasingly fades from view
to bend over in order to achieve the great goal of a

Herd under one shepherd, three at a time.
Even closer, to come? . But: that I
in the following, both≠ by Mr. Dreykoxn old of

I cannot particularly understand this society.
as beer handed over. Everything I said here about it,
gen kana, ist kürzlich dies: Went Hr. Dreykorm
even so advantageous for some kehrmeynun≠
had declared the nature of Calholism, but it follows that
That doesn't mean, by any means, what the shipyard... this on
who attempts to infer something from this, it may now
f 15 D Or. Seidel, des Hru≠

| Drey≠
= 3 u pag. 8a, 1 ee ee
“) Page 332. a ee

EG a — ,
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to the Befbtder. of the secret prosecco-making. 74

Breykorn's colleague, or another fine one: "What
Mr. Dreykorn had intentions that
No one knows except God and himself, and the author.

s�te sich bier Gett, dem alleinlichen Herzen kündiger

immediately, when he says it seems that one can do it on that
laid babe, the Ptotestant the- difference of the
Protectorate and Catholicism increasingly
to move out of sight, and thereby the great
The goal is to have a flock under one shepherd. 8

Always better to remm. Can't someone...

to truly accept individual Catholic religious opinions,
and publicly declare their support for it, without therefore
immediately a Catholic proselytizer for the
Roman Church and such a religious association

to be the one who intends to destroy all of Christendom
1. To drive the sheep into Perrinifchen's sheepfold? (Ges)
white, would not be, to the shame of our century,
two to three in the actual learned world
Not many important people arose who,
to carry out their harmful intentions, all of us
namely to foist pure Detsm upon it, and
to establish a literary papacy, which was ab=
Ehimåre tasted of secret Catholicism and

Jesusism put on the path to Zion=

guards were issued, and with their noisy shouting everything
brought into turmoil; so one had to Mr.
Dreykorn's Canon said: The man lost=
The matter is not settled, and think about Catholic doctrine= 8
fůtze, due to lack of insight, milder than one
fon! :Would one pray to the Society of Pure Doctrine
asked:: Well meant! a new Pietist smoldering=
na mögen 'ſie ſich wiffen!- ſor had “rn zu

9) and among the so-called princes hats u greg tete
| given to people.

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i

4. Religious association as a means

Mastu's religious association project: the man
'He's mentally ill, he should be admitted to a hospital. - But
Now, Catholicism is suspected everywhere.
And if you ask for proof, everything reduces itself.
to Mr. Nikolais and the monthly writer
also unsubstantiated claims, faces and
Cbimåren. On: Enlightenment of our times, which se
1 and again, in an old-fashioned way, believe=

ig ſin dd — 5
In the May issue of the monthly magazine, Mr. Bie presents a gift.
He entertained the audience with various anecdotes, which
ibm from Danzig, Pomerania, etc. via the
The spread of Catholicism occurred;
and among them are also two unexpected ones≠
tete Feugnisse, von welche ich scho vorher ums
I acted regularly. In the first of these to the
alleged unexpected results, which were obtained by a
apocalypticism is also associated with religion≠
thought of as a club, and out of concern for the soul.
Crusuus on the Schtopferish Spirit Swearing≠
It was stated that scavengers are against reliable
Speakers from a religious union are liable

1

Speeches have been given. Now the sender says: These

The location, compared to Masius' projects, is indeed
Braun is wonderful). Yes indeed, very wonderful,
And what isn't wonderful for an apocalypse fan?
Cash? But where does the strange and perplexing thing lie?
possible that a coffee shop is run by a religious organization≠
Does the union talk? Does that make him a Catholic?
and the alleged union he raves about, to
a Catholic design? — But precisely this one
Coffee shop, that was a coffee shop of all
of a special kind; he could eat more than bread, he has
55 e rn;
) Monthly journal, May 1786, page 442.

PR

Your promoter of the secret prosthesis making. 545

far from the wretched devil, he prayed to him =
Despite Jo receiving a severe beating, and about

acknowledges the correct receipt, and what is special about that≠
barst is, so has he at his chancellery always
had a consecrated crucifix at hand; and
who has his consecrated crucifix at hand and from
The religious association says he is a secret Catholic.
Like, and the Union, there are Catholics behind it.

A wonderfully coherent argument! —
People need to judge properly, that's what it brings
but once into a syllogism, and you shall⸗

Ben, how many legs he will run away on. —

But assuming the incriminating speeches of the Leipzig
Coffee gifts deserve attention, and they -
They really did write from a Catholic source
here, which. But no one has yet proven how
Is this related to Masius's projects? Hit

But we only just read Masius's projects! They

Earning as the birth of a swarmer is ridiculed
to become; but whoever finds Catholicism in it

Anyone who can do that must be more than crazy, as I will soon see.
I will show. How do the two things relate?

something like that Schroͤpfer is a Leipzig head⸗
feeſchenke was, and Masius a Leipzig Magi⸗
Where is it? No other nexus takes place. Can

Can one imagine bigger absurdities?

In the June piece of 1736, they finally deliver to us
1 a letter from Mr. Mor
s�ers an den PJK in W. über die kͤrͤrige Ver⸗
Agreement between the Protestant and Catholic churches.
A document was published in 1779.

arrived. The one that carried the title: the first step

to the association of MJK jn. M.. Still in
In the same year, Prof. Kern wrote in Ulm about it⸗

gen, and in the following =; Mr. Woͤser, whose with

many

Letter written in a whim, inserted here
it). Against everything Mo̊ser said in this cry≈
Ben says, no reasonable person who...
knows the whole nature of the matter, something
have turned, and the good priest is with his
first step so wonderfully rebuffed that he
It would be difficult to venture into the second one. But the woman
The only question is, how did this writing come about after six years?
Here again? — Hey, to show that there's still more
In this century, the Catholics gave us a res
Ugion's union is proposed. — Did they mean the
Monthly writer, that they thereby give us a great
made a discovery? To whom, and Rásewitzen's, the
Archbishop Trautson, Cardinal Quirini,
Bishop von Gurck's proposals unknown? And
I didn't want to be in Zontheim with a fine acquaintance.
Book the protesters to unite with the Romans
To make mixed churches more inclined? Against the Union
The efforts of these men were surely P.
JK in W. with his two bows, a poor man
Handel *). Or do they perhaps want to use this against us?
prove that the Catholics still treat us the same way≈
to make applications and protect ourselves from the dangers
warn us about what we fear from the religious association
have, and now even more so, since the Catholics
Start tidying up? That could be done.
ren. But then they wouldn't have given us the PJK.
must demonstrate: because in 1779 there was still no
Step towards church improvement in Catholic countries≈
made them; then they would have made such requests of us.

0 Monthly Journal Junius 1716. p. 419 fl.
11 p. Acta Hiftorico-Ecclef, aoſtrĩ temporis. Th. V. pag.
427 ff. Fa 3 | x. Bu2

we

from our time, when the Catholics were already on≈
They've really started clearing up, they have to deliver. And

even if such requests are now being made, not by
a single clever or trusting monk,

but by important people, united bishops

and princes were made the protesters, so
We would not be in the slightest danger because of that.
are exposed, since we have no such means
Those who can and will be heard are
who cannot enter into any purchase at all is not in
Danger of becoming an overpayer when buying. We have
ben from both sides silently already an≠
a far better association was established, and
This is: Let each one keep what he has, each one
Believe what he believes; by the way, we're both at
our difference of faith between humans and Christ≠
sten, and must tolerate and love us as such.
–This is an association in which not
not only Protestant, but also Catholic rain≠
ten will be far better off than at the club≠
Adherence to uniform doctrines. – Or do you want us
For example, here the monthly writers put the weapons into the
to shake hands with which we against the Catholics
to fight, if they should remember it again≠
Are you going to make us such requests? All of these
We were already very familiar with weapons, and difficult to use.
probably wants to be a protestant, or he has to be one≠
no religion, and not even knowing the Catholic one, to whom
not convincingly overcoming insurmountable obstacles
It should be obvious that, although outwardly the
Religion among Catholics has been cleaned up so much.
would be, even if it were the Pope, and hierarchy
and the coelibacy of the clergy should be abolished,
with regard to the doctrines of any religion≠
Unification will stand in the way. – I can do it.
M m 2 also

– – –– SEE

548 Religious association as the center!

alfo not understand the purpose of the otherwise beautiful
a letter from Moers has entered here, it must
for being, in order to say a word about religion≠
to say to the association. a

Z3bwey Stüd find bey dieser ganze Materie
of the futile religious union, like a
everyone will realize that it needs to be examined closely: the first

The question is: Have the Catholics currently...
Ken proposed a religious association, and ats
They are currently working on a plan to protest.
to unite with the Catholics? The second
The question is: Is the M. Masius Religious Association?
a project that is such as is appropriate for Catholicism
which is advantageous, and in which the Catholics

Secretly involved in the game? That's...

In my opinion, the two actual main questions⸗

genes that are to be examined here. And now what

They tell us in regard to the same the monthly journal⸗
steller? That formerly the Catholics also the Re⸗
religions union with the methods used,
through which they led the protesters to the Roman church.
The search for a way to return to the site is a very well-known one.
The thing, and the fruitless one is also well known⸗
The quality of all these projects. So if the Mo⸗
The writer here has said so much of importance about this.
had said, which they did not do,
That wouldn't teach us anything new.
have nothing that would make such a thing even present⸗
The existing project proved that there is nothing that could harm us.
Therefore, they can be terrifying.
That some Catholics harbor this old whim after

that have been revived in recent times is also

known, and how she is received, how this
Grille nothing, absolutely nothing at all with us, vers

It is also known that I have been beaten. This too.

talk

1

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to promote the secret proselytizing. 549
The Monacs writers don't talk. Even if they do.

Even now, such individual men have appeared.

were and had given us such a lecture, and

if individual protesters are really simple-minded enough

such proposals would have been acceptable.
to find; but nothing would come of it, absolutely nothing.
to follow, and therefore nothing less than a union≠

This can be achieved. We have the example before

We are in the right. Such requests from individual Catholics≠
scholars were made in former times,

and individual Protestant scholars of respect
They found it agreeable, as Fabricius, Molanus

and others. And despite all that, we're still in the≠

never so separated as we were. From such a

Individual applications are also discussed in the monthly journal.
steller not, the only attempt by Father JK
except for the one who in 1779 sent his two bows to the Ta≠
brought about a change, but also immediately protested.
was rejected; and they speak just as little.
also that a single protester from Anse≠

hen, as even in former times happened, The
would have found the same project acceptable. Now
What about? They're talking about a secret plan,

which the Catholics are said to have designed in order to...

under the pretext of a religious association, the pros

to bring testifiers to the Roman church. Now

It wonders whether this plan really exists, or is it just a figment of the imagination.
Imagination and phantom? If he is real, then...

However, this statement from the installer proved who...
But how is it proven?

Now, audience, read the monthly journal of
Read through it from beginning to end, and you will be in vain.
to look for something that can be called proof
can. All the empty things substituted for it.
These claims are: The religious association≠

Mm 3 gung

U
“

5. Religious union as a means

gung is another lure; the Catholics
want to compromise on small things, in order to be right
many members in the bosom of the mother church
to gather; the Catholics want the Christ≠
The lichen parties opposed the Free Spirits.

to bind; one has a Protestant

Deacon in the idea of a religious union≠
sought to strengthen the gung; the cuddly cruisers
and their superiors work towards such unification≠
project; the secret societies flatter
with the hope that a shepherd and an army≠
the will; and one operates with incredible
Zeal for the conversion of the Protestants; one

works to bring all people into faith≠

to unite things into a flock; one seeks
good-natured protestants the difference between≠
Catholicism and Protestantism

to pull their eyes to see them as a flock
unite; and finally the coffee shop Schrö≈
Pfer in Leipzig has been sworn to by a religious union.
He gave persuasive speeches. And he had...
with the devil's cage, why not too?
With the Pope? Those are the wonderful things!

chen, which were presented in the monthly magazine≈

the *). Is the audience really that short?
visible, so as not to realize that one's illusion≈
play with him, and present things to him as Be≈
wise, as it were, demonstrates, and presents as proven,
which still need to be proven? Where cash
Have the Catholics told us in which clothes?
What are the small things or big things that they want to give in to?
Surely they're not going to give us two yes beasts for that?
5 See the previously listed passages of the Mo≈
natsſchrift. e *

2 – –

= TE A a ee En

5

what should happen, the long-rotted Je≈
ſsuites Audebert, who was under Richelieu to Moses
Amyraldus, who made the proposals, will probably lead
len? Where have the Catholics formed an alliance against

The Free Spirits offered? Where is the whole story?

proven by the Protestant deacon?

To contribute to the Union project? In Chrysophiron's
The words contain the exact opposite. Which
secret society has ever had the opinion of a
had shepherds and a flock, and when they had them
had had, which proves that this Mey≈
nung alone påpapistic, and a papal union≈
Project Sey? What proves that this Ger
socschans the conversion of the Protestants to Ka≈

Practicing tholicism? Where is work being done on that?
And whoever does it, all in matters of faith into one army=
to unite them? What proves that Drey=
Korn, with his book, had the intention of...
Protestants under the pretext of religion=

to lead to union with Catholicism, and that
the Society of Pure Doctrine to this very Abe

Where has it ever been proven that the superiors of the Rofenfreuger

What effect does the miserable chatter of a

Giving coffee that we don't even know about, in order to

from this a Catholic plan for religious union
to prove it? I was also told this a few years ago.

a Reformed Christian, that the Lutherans and Reformed Christians
ten could easily unite within 24 hours.
The man was a pharmacist, and in fine fashion.

He's a skilled man. I thought religion par=

They are not ingredients to a mixture that
can be easily mixed together. — That was
probably also a highly constitutional statement, that the
Did the Reformed want to harm the poor Lutherans?

How far must we have come, if

Mm 4 only

—

— —

r . „6 1

TEA.

"Mefiofomtüereinigung. ale Mittel"

only cheeky claims, since they are only without errors⸗
then written into the world, and then often

to be repeated, to include in order to give us the ab⸗

To make people believe in the most delicious things! Certainly,
Audience, your Zion prophets and enlighteners moͤ⸗

You're probably right that it's about your up⸗

Hardening has not yet progressed so far as one
thought, and because I thought you were so gullible,
Hold the object that can be easily dragged around on the rope, so
Do they dare to easily tell you everything that comes to mind?
to clap in advance. | ER Se 9

But Mr. Nikolai, the learned, famous

traveling booksellers, who, as the master, will

They probably know better than the journeymen. The Many
is, like another Ulysses, has many cities and
travels through countries, and therein much terrible stuff⸗
He saw it already in his youth in Danzig.
been, and on finer. laid ripeness, oh! what has
Didn't he see everything there? What you, dear reader, don't know
another mortal who overlooked the ice cap too much
pulls the ears, and after Malcontenten⸗

research forgets, can never see, and never will! The

The man will probably know everything and say it.
So we must hear from Mr. Nikolai, and

Mr. N. really does in a fine appendix to: nasty following band of fine circle description, in which

when he corrects Mr. Garve, he passes≈
dentlich of the religious association as a Catholic
Plans to engage the protesters, adult≈

(nung). But unfortunately! we find nothing here either.
ner = 0.2... Auderg,

) Mr. Nikolai had already been talking about it before: B. IV. p. 280.
After a detailed travel description, he prophetically exclaims: Shaan≈
enough for the second century that now even pros

testants – God knows their intentions at praying – us
t 8 again

= . „

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For the promotion of the secret prosthesis making. 579

different from the aforementioned and unproven beliefs
Main things, as with his journeymen and tradesmen
gladly, the monthly writers; indeed, he surpasses them -
in a sense still, and thereby proves that the

Singer not yet a fine master. Page 24.

where he felt the need to make himself a beautiful

to keep tobrede, how well he does with the protestanti≈
"The church in my town," he tells us, "that the whole church..."
The Tholic clergy still harbors hope
make; us as apostates in the bosom of the
to bring back the one true Church, and

that all the foolish unification plans went there
to aim. I confess, the man tells us four
He reads and speaks more clearly than his more refined colleagues. Are you

But we also believed that many Catholics, for their
Church taken over, our conversion desired≠

the; he now knows how to tell us that fie fie

m7 drunk.

again to understand the Catholic ornamentation, the fe
excluding, the more oppressive, the more persecuting, and the more
The more dangerous, the more infectious and powerful, the more

will remain! A company that is so shameful

and it is harmful that many cowardly people find it incredibly difficult

seems, which is nevertheless not certain enough, so,

—

that the effects are even beginning to become visible;

and the earnest attention of all righteous pro≠
dtestanten, indeed all people deserve. — At the Ener
One should not believe what the man is saying.
We would be besieged by religious groups! And
But he did not like to mention even one fact.
to lead and prove. But that would surely be from the Lord.
Mixolai was very pretty, to put the good-natured doubts to rest.
to bring people to faith, and to capture the attention of
righteous protesters and all friends of humanity
j a. Verba fung, it was also said here, praetereaqus
nihil!!

1

hope. He also tells us that it is actually ≠

The entire Catholic clergy is, who...
Fe guild makes. Where did the man come from?
"This message may have? He also tells us that
to that all the foolish unification plans≠
Aim. How many of the same are there? None yet.
He only presented us with one. And everything was fine.
Saying is nothing but mere pretense, without the
at least proof. — So great is Mr. Nikolai in≠
more under the microscope may be a fine admirer,
The audience has already seen that he
He can also tell big untruths, and he will.
So we shouldn't begrudge him that we didn't prove anything to him.
Don't believe it. eee ee |
On page 46, Mr. Nikolai comes to the Jeſui≠

ten, Father Stattler to speak, and says of the≠
himself, that he thought the protesters with the
to unite the Catholic Church. That would be
so one of the entire numerous Catholic
Clergy who hope for our conversion
does, and his plan would then be one of all
the most foolish unification plans. But to the
Misfortune for Mr. Nikolai has Professor Sailer
proved to him that he had told a blatant untruth,
when he gives Stattlern a unifying founder≠
stated that it was completely wrong if he claimed,
Stattler's Demonstratio Evangelica: have the verses
(They wanted to initiate an agreement with the protesters).
Religious union and religious plan, both fall under this umbrella.
So there he goes, and Mr. Nikolai appears as a man,
= * 1 „ | dem
Sailer's only fairy tale in a fine style. Page 33 ff.
Mr. Nikolai has in fine recently released
Notes that do not weaken Sailetic proof with anything

can. | e

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—— — uu FE u — KK 22

ur Befdrder. der geh. Profelptenmacherey. 555
Of course, even the most outrageous claims are of no consequence to him.

cost, if they only serve his intentions, his surgery |

måre serve. This also receives the fine
Dismissal, as Mr. Nikolai explains on pages 80, 81, and 83.
91 of Sailers, Stattlers, and their Demzoz-
had said ftratiome Evangelica, which actually
That is what Mr. Sailer refutes, and
where he met the candid, truth-loving Mr.

Nikolai in a set of 3 parts, only five

He proved blatant falsehood, of which he was guilty.
makes bat. |

But one might think, perhaps the |

feverish section in Mr. Nikolai's appendix us
to provide something correct about this, since the same actually
the disbelief of Professor Garve in the verse
Unification plans, . opposed. But certainly,
People are cheating here too. Mr. Nikolai has the
He had a lot to chatter about, and the less he talked about it, the better.
The more you understand things, the more you can talk about them.

The audience, the reading audience, should then,

If you have seen many letters, imagine that the

A great man who could say so much, but probably

He wants to have been right in the end. That's how he does it.
Also beer: he's had enough of unification plans.
us; but it doesn't look any better than before.
with the previous one. Mr. Nikolai says on page 10.
The unification plans now came under the radar.
Cherley's cunning figures emerge from the side

of the Catholics: who support the unification proposals

If someone were to examine it, they would not misinterpret its source. The
Catholics constantly harbored the idea that their

The church should be universal, and they went therefore constantly calling for the reunification of

Heretics are expelled from the Church. – Which ones are they?

the various cunning figures, under =
| chen

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575. Meligisass preparation as a means ·

Can the unification plans be implemented? Which=
These suggestions have not yet been found by the Ka=
Have you done tholiks? None of this has happened yet.

Man saw what. That the Catholics their church;
which are considered general, and that they are the bet
The desire of heretics to bring about death is true; but Bes
kehr derfeiben and Union proposals find two
Different things. That can also refer to others.

. Wise things can be brought about, and the Catholics have done this=

Not all Union proposals have been made. Mr. Ni=
Kolai must stay focused on the matter, and the opposition

Do not mix the stands. What are the proposals for the universities?
On what happened to us? Here again, there's a lack of evidence.

In the old way. But Mr. Nikolai is leading him. He says,
that the Catholics rely on our greater tolerance

built into the system to distract us,

by making their religion palatable to us, in order to
us gradually back under the yoke of the rö=

to bring mixed hierarchies. And now he leads

that the eight-Catholic brotherhood in Vienna,
in stark words I say that they through the Christi≈
che fraternal songs that attract the protesters,

for the adoption of the eighth Catholic purified

Religion moves, and thereby the unification
the divided religious parties probably cause≈

le). Mr. Nikolai then asks with certainty…

view:

f) Mr. Virkolai had already said the same thing in the first B. of his book.

Reisen p. 172 of this Viennese brotherhood print
let us, and indeed he did a much better job for us there, and more out of trouble≈
licher voa diesengescht durcb Bepbringen ihrer Sa»
Aungefi onterlegt. Read this supplement, dear reader.
Yes! But of course not with the intention of violating the statutes.
a Protestant society, that it should not be≈
to find, ondern einer katholischen Brüderfschaft.
But you will find that it is commanded therein to do so-called≈

N nann≈

. een. 9 0 > cr a ar
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TE Au — — He

for the promotion of the secret prosthesis making. 557

View: Could something be clearer? But if
So the plan is, so the Catholics have the same
not, as Mr. N. says, on ours, but on
three several built, St further nei |

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N called teaching with give and gentleness
to spread, in observance of tolerance, preferring to
to distinguish themselves, not just the protesters.
and to act chastely in all actions, but also
to actively practice true Christian brotherly love
wise. Now compare these statutes with all the others.
those previously known from Catholic brotherhoods
have become, largely characterized by fanaticism, But≠
believe, monasticism and religious hatred abound, and make
for with the joyful feeling of the friend of mankind
the founded firing; since one could no longer use dragoons≠

"Not scourges and pyres, but with love and gentleness."

Muth wants to spread the religion, since one is Protestant≠
no longer persecute them inhumanly, but in the to≠
tolerance against which one wants to distinguish oneself excellently, since one
no longer hate them with hostility, but rather in all things
To treat actions with love, and the true Christian
He wants to actively demonstrate his brotherly love to them; fb must do it
Things have become completely different among our Catholic brothers.
be as it was before, and the protesters have at
They have apparently gained a lot. If only it were that simple.
These very statutes are recommended to the members,

through precisely this Christian brotherly love the Protestants

to withdraw, and to accept the Catholic religion≠

to move region, and thereby gradually create a Verel≠

to effect the enunciation of the holy religion;
That's how people here talk as Catholics, according to their
Religion's own prejudice of the one true faith≠
Che. Who will deny that? But if they now...

with love and gentleness, and through appreciative tears,

want to win, (which are still so obsolete fepn mb.

gen), is this now milder behavior not
far better than the thematic lessons of that time through fire

and

Is religious union a means

The plan, in this way it brings more honor to the Catholics,
than to call it a cunning plan
could, since they are acting out Christian brotherly love against us⸗
want to practice. Let them practice it always; with
the association in doctrines and hierarchy
bats for a long time, at least for so long, until
their church is sufficiently cleansed, and at the one of al⸗
lem human and papal and monastic
Unrath, who lived in their country for many centuries
Church carried in, purified eighth catho⸗
Jewish religion, no true Protestant will be what

N 8 out⸗

and Schwerdt, and at least some apparent gain for the
Humanity? It will then simply depend on…
men, whether the reasons they give us, that their re⸗
religion of false claims and statements of the Curia⸗
lists, of the heresies of fanatical clergy and monks
che, cleansed of some abuses and superstitions⸗
get, and only with them a true priesthood, the
true universal infallible church ꝛc. to find fen and
more of the like, and whether, I ask, these reasons make
will be ty enough, our better convictions
torso, and to make us generally inclined to ih⸗
To approach the teaching principles? Mr. Nikolai says on page 67 of the
Plagues to the first band in the note quite right: It
It would be very short-sighted to believe that nothing else is lacking.
to purify the Catholic religion and the Protestants
To keep the stalls pleasant. He's absolutely right about that.
Only then is it truly very short-sighted if
one fears, that European-fearing imagining of the Catholic
The Viennese Brotherhood will provide us with more enlightened,
and to see that cure of the Catholics' ability to understand, capable
Meoteftanten can call on. But they will find a
We can promise meager harvests if...
such reasons and discussions arise,
er fie Herr Nikolai S. 169 im sten Bande deklamiren

–

| to find additions. But then it is also certainly the
Catholic Church no longer the papal and Roman
ſsche, ſon dern die aͤacht≈evangelische und proteſtan≈

Tables. — But be that as he pleases, so it remains.
Yes, always a plan. Well, a plan that some

kind-hearted Catholics who neither their church nor

who must know ours, have made themselves.
yes, but surely not one of those from whom
One could say: This is the questionable union≈
project under which both churches will be reunited
can come together! Because where can we find the conditions?

Under what circumstances should it happen? What should it be?
Let's go, and what do the Catholics want to let go?
sen? What do you want from us, and what do you want?

Accept from us? Certainly, if the unification≈

plan so aussehen, die unter fo mancherley hinter≈
cunning figures are supposed to emerge, what will happen?

Should one think of them? — But instead of us now

further instruction on these unification plans:
ten, who are supposed to be working against us, hold us back

Mr. Nikolai, a widespread deflagration of the
Interests of Catholics in such union projects≈
ten, of the dangers that the protesters faced

run, since they submit to the hierarchy, and

warns us, in a very precocious way, that we
But yes, we should consider the matter carefully, and...

do not involve Catholic bishops in this.
fen should, whereby he then gave us a long and broad one≈
tes ůber die Intrigue der Concilien, den Deſpotis≈

must be told about the hierarchy, etc.). Especially as

whether such proposals had already been made to us,
as if we were already in the process of being in sub-≈
to allow actions, and as if all our Theo≈
5 5 logs,

) Page 101 1033.

*

Liars, who surely would be consulted.
those ignorant schoolboys who needed

ten, fi from the Berlin traveling bookseller
to be reprimanded so that they do not feel threatened
to engage in a visible way. What self-confidence,
What delusions this man must have of himself!
Have them yourself! If such wise-cracking precautionary rules,
which he wants to give us, not testify to it, so testify≈
At least they thought that their poor head would suffer.
ten must have. — All the wretchedness he
further in this essay by Hen. Superint.
Schulz in Gießen, from Sailern and Lavatern
misleading, and based entirely on untruths≈
det, or deliberately set crookedly, overlook
I'll beer, since they were already sufficiently covered in the previous one.
was processed. That too is untrue.
what Mr. N. said about the Jesuits
accomplishing union of the Greek
and Roman church, from a newspaper article
Rich tells k). Finally, however, when Mr. Nikolat
still says that we with reunification plans≈
to be flooded to remove the useless and
to reverse an unjust separation, so that we can be together again
to bring back to the supposed apostolic church≈
gen; fo feblt es freylich unserm Jahrhunderte eben
as little as the previous ones in dreamers / and pros
Project makers who realize the sweet dream of a general
my union of all Christian parties anew
clear out, and bring their projects to light.

urge. What was Loen's aim (who certainly was no
Was the Pope the only true religion? Vein where
Mr. Nikolai proves that all these projects
| | j Ä den

) See Yieuefie Religious Events, Eighth Year.
page 458. ji

2 en. =

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for the transport of the secret prostitution. 36

the purpose of leading us to the Roman Church;
gen, and those indicated by Catholics would be too

Beguile? Once the head is covered with fine crypto⸗ ka:
Filled with tholic ebimae, he now reduces everything
on it, without the slightest proof. How much he
However, in the very project that most of the

Fees made, namely: the. Masusschen erred

"will become clear immediately below."
"With regard to the second point, here
the question arises whether the Masius religious association⸗
The nigungs project is favorable to Catholicism, and a
such is something of which one can say that Catholics⸗
Ken Dabeiy had a hand in it. He had it to help the pros.
to subject the testants of the Roman hierarchy?
As far as the monthly writers are concerned, so...
think of Masius only once, and the whole

The matter is set up in such a way that one cannot judge.

whether you really need Masius for a Catholic
To keep the agents or not? Their apocalyptic vision
fender in May 1785 says only that the place
in Cruṣtus's concerns, where it is said that Schrő⸗
Sufferers of a religious union, pernicious speeches⸗
led, compared with WMaſius projects, effective

It may be quite strange. But the more certain, the more definite. (This appears to be a f
Mr. Nikolai thinks about this. He says: Consider.
Man, how actively the Catholics constantly work towards expulsion!

spread of their religion, and that the Protestants
stanten es gar nicht ſanten; ſand so everybody unfantastic⸗
judge a man whether the short blow
shockingly sudden, so manifold
Art masked union plans, what for without:

This was no reason at all on the part of the protesters:

which, however, as can be seen from all the ver⸗

Incoming news illuminates the Catholics before⸗

are also favorable from no other side⸗
| Nn kom⸗

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162 Religious education as a means

can come from Catholic emirates

and proselytizers? Mr. Nikolai has commented on this.
Twice the master's degree made upcoming notes. In
To the first he says to the bogeyman, fine assertion
of siaskirten union plans, one should
Mastus's skewed unification plan, through He⸗
to look at the direction of an apostolic church, for what purpose
ibn is a society of unknown persons. bet
authorized, who administered an oath to him, ih⸗
not to mention names; he had caused a lot of trouble with it.
done, and that is what the unknown

J

Fathers who have their reasons, not be

can be. In the second he says, mouse

b babe written, the big he he. en
eit,

The wish and prayer of the Christians
But this is an outrageous lie, which is un⸗
to their advantage *) 1 So that with the

I don't blame Nikolai, but he did. (little one)
Since Sarve has accused him, I want to take action against him.

Follow each step exactly. And the first step proves
Nikolat, who had studied church history extensively,
fine: Ignorance, when he says that the prote⸗

They did nothing to spread their [presumably referring to a specific disease or illness].

Religion find. Of course, no one has ever been so zealous.
The proselyte-making spirit dispels the protestants, as
the one whom one notices among the Catholics
will: but if I. only alone from · our bond
He wanted to talk, where there was a separate proselyte fund.
Princely charity for deyemtzen established, which itself
from Judaism or the Roman Church to the
turn therthum; so would already thereby fine pre⸗

give, at least in view of the after the journey⸗
1 1. % „g Aa

5 e
RER: * ;
um un Bf. . 4.6

N e 2 27 den

3 . . „em Rain. DU .

* Mikoläts Appendix pug. 1. Fr = AR: j nn 3
5 ne

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tig to

nigungsplanen auf Ze der Protestanten gar

the anecdote hunter of Dionan writing, so questionable≠

He was beaten in the area along the Rhine. Is he
the 1667, by the English for this purpose≠
sifted company, the efforts of the Fehn
rianer, and especially Elliot's, the Freyberrn

von Wells' efforts to support the missions of the Då≠
nen) and Sweden, and others of the kind, too

still in this century the Swedish Ber
sellſchaft pro ſide et CHriſtianiſmno *), ,find. die

formerly ventures undertaken with so much luck≠

pronouncements of the Reformed faith, their religion in the Palatinate

to make the coming one and several like it,

not all evidence that even the patrons
Are they active enough to spread religion? Wu≠
Mr. Nikolai, who is Mr. Garve, did not know this.
accuses ignorance of church history, and
on the other hand, his alleged knowledge in this field
He raised himself so high, he did not know any of this, that he was far,
gen can, the protesters would not be thå≠

Preparing their religion, well then
He is certainly less knowledgeable than a Sadegt, who u
a college has heard about church history.
— Mr. Vikolai further says that it can be arranged≠

=) What felbk in the prenssian gangs in Salle a
“Main issue i. And what are the Danes and Swedes doing?”

the one in Adlicht on Religion, differently in Trandurbar and Lapland, as the Catholics in China and Amen

* * 20
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Au) protestants and not even to remember.

* That they really had the audacity to do this too, even this Ge,

fllſschaft als des Ktypto=Karholieismus zu ma=
chen, one can see from the Gotha learned newspaper

or bag. 17. e | |

sta thaten? The missions of the Moravians, which do

—

—

54... Religious union as a means

No reason to think that. That's also wrong. Os
Protestants should consider it if the association...

Making unplanned decisions? That's a different question. But

since there were enough men among the protesters=
those who were certainly not Catholic in their thinking,

and those of the beautiful dream of a general

Religion binged, such as Union projects.
as I already mentioned earlier, he threw
They must surely have one for such plans.

There may have been a reason, and there should be no other.
It would have been better than for everything to be peaceful, and

the persecutions would cease. This also applies to
Mr. Nikolai, that he knew about the story of the
The church understands absolutely nothing.

3 From: these two. little ones; and after the Ge=

Mr. N. is now making completely untrue claims.

the equally false conclusion that the protest=
not at all active in spreading their religion
I find there is absolutely no reason on the part of the protesters.
to concession plans, but
which is only favorable to Catholics, that
Masius Project of Catholic Emissaries=
en utıd Proſelytenmachern herkommen műſſe. Ges
Know a splendid conclusion, made entirely of proven

such prerequisites are derived. Mr. Niko=

lai, who rightly knows the philosopher Garve=
s�en will, follte ſich doch (schämen, ſadche Paſelig=

to bring forward any ideas. — But Masius speaks of no such things.

of the apostolic church. — Masius would also have
still to sweep 1 Catholic, and would be the=
because of not yet suspected of religiousism=
tig. We know, from the beautiful explanation,

the 9th Nikolai vom Baffume, give"), wels
ches

j * See the treatise on the temple berries.

—

—B. WA egg and

| to the promotion. of the secret prosthesis making. 565
ches et von ahn und unis derives that his Greek

chiſch via the word juchen in the lexicon not far

binausgehet; but he will know this much, that
Catholic, generally means "heift" or "generality". And generality,

not a general hierarchy, but general

Subjugation of people in belief in
God and Christ is the character of the Christian≠
tbums. So too the apostolic church, not the Roman one.
not; but pure, evangelical truth, as they
as was announced to us by the apostles. — But Ma
sius speaks of a society of unknown persons»
sons who authorize him: these are the
unknown father. — Isn't that right: Fh. Inc. The

– “Peres Iefuites? — What an ending! First, we must…”

We want to know if Masius told the whole truth.

stayed put and didn't boast. But settled,

Masius would truly be what he claims to be.
the agent, who wishes to remain unknown, religious

uniter, does it follow from the fact that it is Catholic

Are there any emirates? Can't there be thousands of them?
the causes are the thieves, people because of them, unbelievable

wanting to stay known, and should there also be no

who are like these, not to the rooster, to hatred
and the suspicion of their contemporaries to pay the price≠
ben, since it is known that the religious associations still
Always poorly rewarded? Mr. Nikolai

probably all the fine employees at the general dentist

out of the library? Don't the Mo lock themselves?
National writers from all backgrounds, their contributors,
Correspondents, postmen, admit that

but under the now so glorious and lordly

nchen Panier, to spread enlightenment, and before

to equip judgments, to raise: find? The find

Even unknown Värer! That Mr. Nikolai
but among all possible causes, the one that was...
. f Nun 3 bhaß≠

U – A ah Zn – eee een

7

5866 Religious unification as a means.
If you choose, it's either a Bent fine bo

of the heart, or of his sick head 8, the. now
already through the chimera of Crypto-Catholic≠

cis wus ſus so gelacht hat, ſus so wetterwendisch wurde ist,
that he finds them everywhere. But Masius
wrote publicly that the religious association was the

Wishes and prayers for Christianity. –

Here Mr. Nikolai says that... fen an un≠

shameful lie, the unknown society might
to wish it to their port. But if He

However much one should think about it; . so I must

but say that Or. LT. beer is a falsehood, and
Masius is not telling any blatant lies. I believe,
There will be no man among the Christians who
not wish that there were no parties.

The only difference is that the reasonable one

This wish for many pious: ABikufchen
reckons that are unlikely to ever be fulfilled; that the
Schumärmer makes projects for this; that the Catholic
under religious union, transition to finer
Church, and the Protestant, transition of others to
who has inherited his own... And. have this wish

Some puffed-up, show-off women had, yes, probably

3

even flatters with fine fulfillment, like Hars
wood. From this, what Mastus says, it follows that

not even that the unknown company

a society of Catholic emissaries. r. Here
I'll add something. Sir. Nikolai says? the unbe≠
knew society through which he (Masius)
It works. I believe that Mr. ukolaß

beer prescribed in holy zeal, and that there were 11

fen should, which works through him. I lead the
just so that Mr. N. might see that I
me to Mr. Garne, on whom he gave such an example:

gel staturt, correctly reflected, and it not Fe

* —
a. N

WFT a ana ere, v . A rr DFF~——] —m̊'b— EEE

to promote the secret proselytizing. 567
dtestet mache, but rather him step by step
I follow that I won't overlook a single word of his. Should⸗
But he had not written himself incorrectly, for what.

It's good and cheap if Mr. Nikolat gives us the
made known to the company, through which the Masius,
not which acts through the Masius. – Sep

te 170 Herr Nikolai is once again making his way over the ar⸗

men Leipziger Magistr het, und sagt von Beinfels
ben: Eißſe Gesellschaft von unbekannten Menschen,
Mag. Masius in Leipzig takes an oath.

that he didn't give her name to anyone, not even anyone.

Discover potentates, but against them one of the⸗
Reunion instigated by unknown people⸗

nigung (an apparently Catholic expression) unter
ſeinem Rahmen betrlieben fol. Dier Masius
sprungt aus, es sein Gefahr uͤrteil
of honesty, and one wants to give it a
WVereinigungsbuch geben, welche diesem (naͤm⸗

especially the Protestant part, on which the G⸗

(To err in matters of faith, to rest)
the goal shows, from which he must not deviate, (of
(evident Catholic infallibility). The un
knew Daͤter wanted an apostolic Christian⸗

erect a tower, and with this Christian community to⸗
immediately the clear teaching of the truth of
Steins of the Whites (nonsense!). – How many nonsense?
Corrections could not be refuted here, such as...
when Mr. Nikolai claims reunification

feye is an apparently Catholic expression; Masi≈

We say of the protesters that they are in faith≈

Things were wrong, etc. But it is time that one
Mr. Nikolais's poor manners and impudent manners
suddenly from the Mastush writings
I will refute it myself, and then it will become clear that he

not only do they not stimulate enough, as Mr.
= Ming | Gars

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)

Garve accuses him of), but that he didn't even
It didn't even work. Masius is not a work.
a symbol of Catholics, it is rather their union≈
billed for project, a colleague **), an official;

brother of Hru. Nikolai, and the famous Ber≈
liner Fion's watchmen, who oppose the Pope hum
warn, and denounce Catholicism completely and
They wanted to know that the stem had been eradicated. This was already the case in 1784.
issued letter of the alleged
united religious teachers lead Mastus Diesel≈
complaints about a secret attack carried out by the
Pope hatched to the detriment of the Protestants≈
ben should, which is also from the monthly writers
be guided, yes, he is telling the story≈
chen from Cardinal Passionei, which she in Au≈
guft: Piece 1784 tell, only alone with us
The difference is that he conceals the names. He
makes the bitterest complaints about the oppressions
the Protestants in Hungary, Bohemia and Austria≈
rich. He complains about Jesuits and their cunning schemes.
ke, even in mostly Protestant countries,
speaks of their masked wanderings, says that

The Pope only raised them for the sake of the protesters.
lifted, and that they had received the order from the Pope,
to make the protesters safe, and to turn them into an un≠
to believe in Christianity, This
The latter, however, does not fit into the Lord's system.
Nikolai and his companions in the monthly journal,
because one could easily get the evil idea from that
to grasp that pure deism, which our *
. . ch

*) See Professor Garve's letter to Mr. Nikolai,
page 36. |

) So much for writer Rollege, like Mr. Nikolai in the

Notes against Sailer, p. 103, establish the term.

for the promotion of secret proselytizing. 568

want to introduce guards, the work of secret Ne:
Jesuits are here. But even after him, the Jesuits find each other.
blamed for everything, even luxury, for the great
Conditions imposed by the rulers; yes, even the To≠

Tolerance is just one example of glaucoma from their own family. Then

The proposal comes to the religious association, as...
most powerful antidote against the Papists and Jesuits≠
fchen vin̊nke, and the solemn declaration that as the
Romans never become Protestant, even the
Protestants will never become Roman, and that one
no pope, as Christ's governor under≠
could throw, since Christ alone is Lord of the Church≠
che sey. — The fanatical forms of address that are now still

to the princes and teachers in this letter

I'll skip over following. But whoever is looking for this hay
Serungen still speak of Catholic émigrés
can, which is based on Masius and his religion≠
The association worked, he must have a fine understanding.
to have become kerot. — That the whole plan went awry.
Who would disagree with Mr. Nikolai on this point?
But he, who was aware of the imperfections of Masius≠
Anyone who can criticize the plan must surely also consider this message.

"Writing without having read it at all, otherwise it's impossible."
It was possible that he could have sensed Catholicism here.
No. Is this letter Catholic? Well then.
Mr. Nikolai and his colleagues are certainly involved in the
Monthly journal also including everything else, however much you
have written about Catholics and Jesuits,
and which exactly agree with the Masius⸗
men, secret machines of the Catholics and Je⸗
suites. – The following year Masius gave a

whose letter was actually addressed to the

is directed towards fellow Catholic believers.

Here the poor man appears as an even greater
Swarmer. He gives * of fine Le⸗
Nu bens

–

bensumſtåͤnden, wotaus wir ſe sehen dass er auch
made a journey through the empire, though not like
the famous traveling bookseller, Mr. Nikolai;
but that his poor head was no less involved⸗
tten and were voted into swarming, That
of is! this letter is a convincing statement
I know. However, there is no trace of crypto here either.
Catholicism. It is true, Masius tells us here,
on the: request in the general German
Library, that, whoever has news from the home⸗

,ch. under: the protestants lurking around ro̊ͤmi⸗

could give the same named mas
She liked to have a fine connection with Mr. von
Grossing, whom he calls an ex-Jesuit, who,
after he had to avoid the imperial states,
went to Saxony, and afterwards settled in
Prussian states embarked, babe. But also
Not the slightest secret bark comes from this⸗

fkholicism, and if one is even in Grossing

If one wanted to find such a missionary, then...
Masius and his project are once again not considered suspicious.
will be able to, since Grossing only of Masius Kon≠
sought to explore nexions and correspondence,
The two separated after a brief acquaintance, and
now Masius in his Idurnal, which at the beginning of the
Community Messenger and later Preacher≠Biblio≠
was called thek, the Grossing as a home≠
lichen Exjesitsen, the Dutchman, the one he devised
Order of the Rose and fine ladies ≠ Journal secretly
to spread Jesuitism to the best families

(I have tried to make myself known). Still
e meht

0 Ubetmals ein Beweis dass mafius ein Treuen Amtbru≠
which is the Berlin Triumvirate. For like them
aj | j makes

– – – ───── well =

Ela el. – – ── – – u er are]

But it becomes even more apparent that Masius is the own≠
a foreman of his project is, and not of

Roman émisaria is used when

one is targeting Catholics with subtle attacks, since
he accuses them of persecuting heretics, their claim≠

tetes ecclesiastical reputation for such a thing declared that
not founded in scripture, its tradition,
'denies their doctrine of the one true church,'

the Protestant Church practically before Rome≠
mixing is preferred, and it moves them forward,

that they with their former unification plans
Only the protesters had fallen into slavery.

want. He also shares a letter with us, which
he wrote to Pope Pius VI, and who probably
has the most perfect character of the swarm mentality,
but not the remotest hint of Catholicism;
and finally, since Pius VI had been so rude, to him
Magistro artium liberalium zu Leipzig gar nicht ein≠
Mr. Mastus deserves to give an answer.

Not at all satisfied with him. — That's all probably

Certainly wonderful evidence that Wasius with fine

Unification project, a tool of Roman Emist

sarien is! Mr. Nikolai must be free of all this.
He hasn't read anything; otherwise it's impossible that he could...
could have judged: and without having read,

He judges, and is not ashamed of a single untruth in

To scatter the world? — Contains just as little.
also the two religious cries published in 1786≠

ben to all protesters, and to all Orthodox Christians≠

ren.

...er s Br er

does he highlight the influence of the Jesuits on secret societies?
known companies, and even names one that is the up≠
perhaps deliberately missed the attention of the Zion's guards≠
gen war. ee ee

4 52 2

““

a. Religious association as a means

ren. The main book, finally, is the so-called
Book of the Association, to which Mr. Masius
had already shown so often that all feuding was no longer possible for us
should put an end to the Christians. And now
What does this contain? Perhaps a hidden message?
Appointment of the papacy? Perhaps a milder appointment?
What about the strict Catholic doctrines? Perhaps?
such a twist, such a pleasing, yielding AeCommodification of Protestant teachings, that also
These must be made acceptable to Catholics
Can? None of these. I just want the
to uncover the most important things here recently, as they
presented in a fine union table. And
ba fälle already upend the hierarchy, since
the new apostolic church has no governor
Christ can and must be recognized on Earth. Therefore
Dominus Papa already receives fine, honest abs
(divorced). Thus, Mr. Wastus also said the
Mother Mary, of hers who until now have been known to Catholics
believed they were politely dismissed from their intercessory office.
Church fathers, tradition and statutes of the church
Catholics must also leave, and
In contrast, the Bible alone, according to the rules of an unbiased reason and interpretive art annehmen). The coneilien locks, as they are called
Those who may have will also forever be for all men.
[The text appears to be a fragment and is omitted.]
message of the saints who * in the Roman
3 r . SE . Church

* mastius Book of Union. Pages 134, 135.
**) Ibid. Page 136.

) Page 1; 137.

Page 115.

NE —— 0 Ge GE „ Fi

EEE ae . —— A c cc * *
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to the transporter. of the geh proßelyttvmacherey. 74
The Church has believed that this is also a doctrine that |

is opposed to the only mediator Christ, ab⸗
(be created). The well-known phrase of the Romani⸗
The Church of the Mass also, as is the case throughout the Church, offers a different kinc
cheap, abolished, since Christ once for the

sacrificed for the sins of men *). In the

Article de bonis operibus must the yömifche church
to abandon their doctrine of the merit of works,

and, on the other hand, assume that they are the fruits of faith⸗

ben's find **). When it comes to the article and Hcoleſia, the
The Catholic Church's teachings on the one who can save us all.
the * and visible church drive f),
In the doctrine of the sacraments, Mr. [Name] believes

Masius, that the Roman Church was wicked enough

I had ben, and if they were in the new aposto⸗
who wants to go to the church, probably wants to, two beginnings
gen can). In reference to the: Evening Meal
He declares himself to be in favor of true enjoyment; but he

Let it be left undecided how we will receive the body of Christ.
whether through meaning, or through relationship⸗

Delung, or Vermisch? The latter shows
au. 8 er e dae sehebegeil Ei recht
inner e

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= r 1 . Be 2 57
5 7 en Brge .. u ' 1 Me 8 ' 5
4 8
0 — 1 —

1 7 "You 157 | 142. in * ji ; = 9 1 5 "= , 2 a 5
X Page 141. = een e es
Page 144.

n) If only the b here were the signs of this
They considered it, opened their eyes and saw how
the heretical Maftus so good, as he was, the Catholic
must face. 5

17 B
“1 22 t

or page 150. He re ee

N Be

7 5
— Page 113, e ee

574 7 Religious purification' old Middle .

possesses; but as much as one can see, so too that he
at least no longer according to the Faubelian concept of doctrine,
as for: the Reformed and Lutheran taken over≈
(men if?) Mr. Mastus wrongly gives the
Kutheranern's guilt, as if they were the auricular confession
considered it a commendable church custom. But
He does make it right again, after all:
. nem Berereisprojft ganz abigefchafft werden
must .; vow of voluntary poverty, chastity≈
work and submission to a spiritual superior≈
sten, must also be considered harmful to the statues, and vers
'nufft' and are abolished contrary to scripture *).
But I believe that this will be enough to avoid
only prove that Mr. Wikolai also does not have one
A look into Masius's writings has been made, but
also that he really wanted to get physical with Ange≈
He was rightfully made guilty if he poorly protected the floorboards.
A soul-deprived person who is a stubborn sucker
Duboder, an apparent enemy of all rathoteſchet keh≈
ren and the hierarchy, and you an apofaltztiſeher
Schwårmet is, because of setaes Vertiigungp tojeles

to a tool of the unknown. Father, and ros
mixed emissaries and prophylaxis makers enforce
will, which all in the sheepfold of the domestic
want to drive the church, and to that end the poor man≈

serve mr as iptes Shalk 72. Wr

ee) Page 179. en 1 %%% We
on page 767, | u | aa 9 1 rn
"a Page 16. 8 " A " 120
= 5 Should one fine Yopenrauen, Meran ien ande
the tire of Mr. Mixolai G. 95. in the Nate fieſet e

mastus i reibe sein sc mutiges Wesen dureh 9
one

to the occupier of the geh; Profelptentnachedey. Li

| a defense project: to the i Vvrthell of the Roman N

Hierarchy, which includes the Pope, spiritual vows, here!

rarchy, the one and only visible church, abbreviated

Wants to know! What kind of association pedicure

to the advantage of Catholic doctrine, which is its main

and basic reading declared erroneous, and all ages
than haben · will! Where is Mr. Nikolai's head?
had, when he drove everything to Diefen?: If Waſius
truly, as he claimed, the agent of a Geſoll⸗ g
ſschaft is, and this whole society is not in finer
the only person, as it is believed, eon eemrirt is:

Does this society consist of Protestants?

Swarmers who fall for Unienszrillen, /
aher certainly think of little on nithis than the Pro
stances towards Catholicism. bring, but many
more focus on turning the Catholics into protesters
"To do" Davan, everyone will, no matter how much
short-sighted,/ and even more abrasion-sighted, mouse practice⸗
can bear witness, who only this is certainly very ungrateful
wants to take over the work, these miserable Ryeskimeris
(to read the brochures carefully. 5)

After all this, what is the whole thing so far away?
“Gefihren” ünferer peöreffäntifihen Zion’s guardians of
the usually organized by Catholic émigréates≈

ten religious associations are different from one with nothing.
proven, and Fe to that with a lot of us
ö | vers
8

fine miserable senseless little treason (in which he nevertheless the
(contradicts Catholicism in the face) to the Ver≈
Rand of our good patrons to innisterny so that
The more subtle the unknown fathers, the better they can work.
Isn't Mr. Wirstat apparently tearing up something here that he considers useful?
Wrsen win dem derte Wesen N wachen
night.

A
HE,

U

476, NMeligionspereinigung als Mittel zum –

most shameless lies and ignorance≈
A decorated cricket, conceived solely with the intention of
to give the ghost they themselves invented another
to attach more chains to cover the whole house
To bring fear and unrest. Certainly a shame.
liches Gewerbe, which these gentlemen, and Mr. Niko≈
lai à la Tete served in front of the audience
have, with which they incidentally some righteous≈
a man in a malicious and spiteful way
sought to make his contemporaries suspicious.
Another prank, something that should finally be discussed

*

to that part of our German public that
to be treated so shamefully by these people for long enough
let them drag you around on the rope, eyes open≈
ben feltenn n |
End of the first Tisza.

*

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A.

Most Serene Highness, Most Powerful King,

Most Gracious King and Lord!

Ev. Koͤnigl. Majeſtaͤt prürdige Berechtigkeitstiche ift fo

worldly knowledge, that the slightest stranger to the same with joyful

Confidence, taking refuge, and protection and satisfaction
may promise himself if he is speaking to the subjects of Your King.
Majesty is unjustly persecuted, his honor and good name
stolen, and — if he no longer has this jewel, then
to be completely suppressed, fol. I am now in this for me so
I am in a sad situation, in which I have no choice but to...

Before the throne of Your Royal Majesty, I am to prostrate myself, and with

the feeling of one's honor and good name on the ab⸗
most hideous kind of afflicted innocent man of all kinds
to ask that nothing be done for the persecuted stranger.

Proclaim justice loudly against the persecuting subject⸗
May he

It is common knowledge that this has been the case for more than a year in the published by Dr. Biester and Senior Consistory Councillor Gedike=

benen Berliner Monatsschrift von heimlichen Machinationen

of Catholics and Jesuits to the detriment of Protestantism

**

That's been said. I'll leave it open to interpretation whether that secret
efforts are founded, and if they were founded,
whether they can ever be carried out; whether the intensity in

To express with which it is discussed in the aforementioned monthly journal

described if, with the tolerance can exist, which under Ew Kо̊n ·
His Majesty's most praiseworthy government attained its first existence,
and now spreading beneficially throughout all of Germany
finer, and whether that vehemence might not breed mistrust, confusion

thought and hatred between the dreven in Germany alone right

må ſi igen. Religious parties are being reignited.
It is equally irrelevant to me whether those intentions
true or unfounded fi find, which other journalists have already
and writers to the versifiers of the monthly journal publicly
D000 2 = pre-used=

t

I have been accused of this. My complaint consists merely of...
in the fact that those authors dared to include in their Jour=
I publicly and by name identify myself as a Jesuit of the four=
to shout out in class. In January, August, and December
1785, and in January, February and May 1786, the aforementioned Mo=
natefchrift ward von einem protestantischen Gonesgelehrten ge=
says that he too was involved in these secret machinations
I take part, a Jesuit of the fourth class, and also in
let his sermons, about the priesthood, be delivered. Nobody

Less than me could have imagined that I, I among the described there as secret fourth-class Jesuits pro≠ to understand the theologians of the Testament. My theology≠ The basic principles are contained in my writings, my manuscript. lung de Tralatitiis. ex Gentiliſmo in Religionem christianam, me- ner church history of the first century, my Freymü≠ your reflections on Christianity, my story of Arianism, among other things, before everyone's eyes, and I am not in Your Excellency, Majesty, States, unknown man, since I have the grace had to stand in Allerhͤochstdero service for 7 years and the Siel≠ len of a court preacher, chief court preacher, general superintendent≠ ten and Professor of Theology at Königsberg to occupy, over de≠ Your faithful administration to Your Royal Majesty in my decree≠ The Most High attested to the contentment of the Lord; I am also in Kͤo≠ I became a Doctor of Theology in Nisberg, and so I... by upholding the Protestant doctrine feper≠ I am deeply committed. Therefore, it was all the more unexpected for me when...

| Several friends informed me that I was meant.

These hints, however, were not sufficient for me to do anything. to undertake, and I therefore had to patiently await further developments. To anticipate developments and remain silent until someone calls me out≠ nen became This is now in July of this year ermäher Monthly publication, since I was specifically mentioned as the one indicates which was discussed in the preceding pieces. He claimed that he was a fourth-class Jesuit, and also in He spoke of the priesthood in his sermons. One seeks this black claim thereby giving a special touch to ge≠ ben, that I am among the Srepmäuser to the Templars, and although he belongs to the so-called clerics, and calls on me to to defend myself against these accusations. To deal with

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IW * n

Unnamed and lurking in the shadows, the authors are at work.
To dispute is neither my office and station, nor mine.
Appropriate to business. In our profuse church has
We are not an Inquisition court. Nor will Your Majesty.
Mafeſstat certainly does not approve of those from Most High.
Subjects may entitle themselves to establish such an Inquisitorial Tribunal
to erect, which by being everything that is an⸗
Griffener Mann could say in writings, for disguise,
well-known Jesuit tricks, even for the effect of patting
The dispensations declared are far worse than the heresy chair.
the Dominican in Spain and Portugal Allerhö̊ch�stdiesel⸗
They will certainly not admit that this has become its own thing⸗

The tribunal established the servants of other princes, the Ewe

—

"K. Maj Mit⸗Reichsstå̊n de find, verdächtig macht und zur"

wants to take responsibility. In any case, it can be publicly stated.
Gossip is not the subject of a learned feud
will be, but are only suitable for legal action,

whose persecution threatens status, honor, good conscience and self⸗

I make preservation my duty.
It is true, I was a Freemason in my younger years.

sen; it is also true that I, as the so-called strict Obe

servanz was introduced among the Freemasons, which the Tem⸗
wanted to restore the pelherren⸗Orden, to which the same belonged,
and fo like other Equites, Socii, Armigeri, Commendatores,
Prefedi and Sub-Priores were: yes, even some formally klö̊⸗
I took my mortal vows, I was a cleric, like many others.

Servants located in Your Majesty's States, who all
can be identified, have included: but never

It occurred to me and someone else to mention the Catholics.

to spread Islam; rather, everything aimed at ad'
the recordings, and what were then called chapters of brilliant
and certainly not suspected of Catholicism, and
in Ew. Kon. Your Majesty. States of still existing Johanniter: Dr'
to make it more affordable. I have never been even less familiar with
a Jesuit in indirect or direct connection ger
beings, and babe me in no way to achieve their
real or alleged absconding. To use, which
ch on request vpr. of any lawful authority ſo hei≠
ii . chern can, as it only ever demands of me kaun

D03 will be used.

5 ser a Bepägen zum alen Thel

will be. I have also been for more than nine REN.
withdrawn from everything that Freemasonry is and means, that
I have absolutely no part in it; how could I?
including the entire Templar branch among the Freemasons
Forbade by His Majesty in His Highness' lands, also
by the Freemasons themselves, it was lifted again.
that is

— However, this Templar system was only in
Germany probably more than a thousand people, and among the≠

same princes, counts, ministers, generals, clergy and Ci≠

devoted to servants, without a single one of them,
when he had even formally taken monastic vows≠

therefore a secret crime, a hidden evil intention

Blame would have been placed on him, and I am convinced that...
No blame could be assigned. Only I myself am looking.
to insult, to vilify, my honor and good name≠
perhaps also to steal my bread and my job, through
an injury which is the most hideous of its kind.

For if one has a Doctorem Theologiae who is at
fine promotion for the upholding of Protestant doctrine⸗
concept solemnly committed, who at the same time as chief hospree⸗
Diger, the first clergyman of a respected Protestant parish.
stenthums, and the confessor of one of the most respected and
so closely related to the Kȫn House, Protestant, German⸗
ſchen Fürstenhaus is, through a publicly printed monthly⸗
Writing throughout Germany not only as a local
Catholics, but even as a member of a pope

The bulls lifted and throughout the entire Catholic Church.
ſtenheit as dangerously reprobirten Ordens, and especially as a
of its most dangerous members, namely the fourth.

Klase trumps, and with such assumed audacity

out of she cries that he is even called to the exam and test before

demands a uniquely established literary forum,
and the spread of Catholicism in his sermons
Guilt gives: ſo contains that the blackness of the insult against a
such a man, whose fine honor and good name were grossly violated
disgraces him, and makes him a perjurer and the most dangerous
Fealſarius, who intends nothing less than to either by
ge conversions in the Sürftl, family Ruhe and ate
zn eit

*

to blaspheme, or otherwise play Jesuit pranks.
to carry out; an injury that puts him in grave danger
to learn of favorable instructions from his superiors, which he

to steal the trust of the sovereign and the princely family,
to make him suspect to respectable fellow citizens, indeed, to turn him into a nuisance.
can bring bread and service. For even if one can live from the

\

Transfer from one of the three churches in Germany

chen to the other, still wants to think tolerantly, and by virtue of the
must think of imperial laws; for so is he who, by being
honor from the one church to which he publicly professes his allegiance
Despite having prestige and bread, he secretly belongs to the other church.

getdon is, and for such even in a Prince Hanse Prosely⸗

ten wants to make, the most cunning villain, and Ir verwor⸗
window person, whom the sun shines upon.

And this abhorrent thing certainly not out of Christian love and
Protestant zeal, (because otherwise one would have found other ways⸗

beaten) but quite obviously anime inluriandi et nocendi

Accusations poured out against me can be found in the earlier one⸗

mentioned issues of the Berlin monthly magazine partly verbatim

hold, partly they flow from the same Lesasken nn the as
Sürlichten. Folgerungen. |
To Your Majesty, 98 5 One allorunter⸗:
My most heartfelt request to the authors and editors of those pieces of the
Berliner Monatsschrift ſub termino praefigendo zum Gerichtsen

Evidence of the highest charges they have publicly brought against me

defamatory accusations, especially that I am a Jesuit of
fourth grade, and Catholicism also in my sermon⸗
ten to spread search, and in its emergence to blatant⸗
Public and private: Stop Genygepung 1

to ae pleads in most humility 4
= Emeritus Royal Majesty 2
Intestinal ed. 26. en ee
Julius 1786. m — r

Johann August Starck,
een Derr Heil. Font Doctor, High⸗
* wi “2 princely Heſſen⸗Darmſtådtiſcher
| 277 Dberhofprediger, Eonforiate

Council and 1 |

80 4 = - B.

784 supplements to the . |
Well-born sir?!

Most Reverend Sir of the Secret State: Arles

and Cabinet Winter!

Your Excellency's excellent qualities
Hearts are so well known that even a stranger can gain their trust.
can have, the very same ones will be pleased with him, if he is un≠
is being persecuted for taking oneself. The personal misdeeds
Actions which I have taken from the authors of the Berlin Months
Having suffered in writing, I feel obligated to file my just complaints.
to bring before the throne of His Royal Majesty. By the way, I
but outgoing knowledge, under which forum the defamers.
To live, I take my humble refuge in the known≠
ten people-friendly. Character Your Excellency.
and live in hope, Your Highnesses will be my subject≠
Please let me find rest, and my just complaint is attached.
handed over to the Eoro, to Bresse: 1 have
the honor ꝛc.
Your Grace Selen
Oarmstadi den 24. N
Julius 17866. . subject
y 0 a „ Starck.

Most obediently present notice.

Undisputedly not a High Princely Prussian Ministry iR
unknown, what the bookkeeper Nikolai had done for a year
in Berlin, and the authors of the Berlin monthly journal of
secret efforts of Catholics and Jesuits to follow≠
part: of Protestantism has been spread. Whether such efforts

Do exercises really exist, and are they feasible and not too much?

more, after all the political, religious and literary
The situation of the Protestant church is impossible and therefore ridiculous.
Are they? Could there be other intentions behind this pretense?

orunda lie, as the To≠ introduced in Waißenlges, States
tolerance

*

to make leranz suspicious, as was done some time ago by weckhrlin
It has been claimed, or to introduce naturalism, as claimed by
to Privy Councillor Jacobi and another unnamed verse
fafler according to the Allgemeine Litteratur≠Zeitung den Berkinern
What was alleged? I'll leave that aside. The state-
The man and the theologian have so far tried to alleviate their suffering and the
rejoiced in the spirits of a way of thinking more appropriate to Christianity,
and can only view with sadness that the
Old hatred rekindled, and the only three in German≠
legitimate religious groups in the country harbor hatred and suspicion towards one another
be made tig.

In August of last year, the monthly journal of
told a Protestant theologian that he also believed in
These secret machinations no part in them and a Jesuit
the fourth grade, also in fine sermons, (which is also known as
Catholicism is indicated) from the priesthood some things≠
let it flow, and he was urged to oppose it.

digen, and him against the legal principle: Affi, mandi incum- |
bit probatio, set out to prove that he is not.

No one less than me could have thought that I should have
with gemeynet ſey. Formerly, I was considered a new one≠
to vilify theologians, indeed even as a Socinian≠

N sern geſucht / und nun ſt ich ſogar dem anerd anderen Extrem anh≠

that I am a Jesuit, and in my sermons the Catholic
licism begin: the contradiction was too obvious. My
New writings are in everyone's hands, and also bear witness to...
most clearly to the contrary. I am a Doctor of Theology and have

sworn to the symbolic books, and can therefore be our

not be detrimental to the Protestant Church without simultaneously my≠

to take an oath. Some of my sermons have been printed.
and contain nothing that could arouse such suspicion⸗
te, and I truly conceive and memorize literally, and can
to every judge all the sermons given in my life, which
I'll submit all of them to the strictest review. Unbelievable!
I often felt that I was meant. This, however, was not the case.
from various friends and among others from Dr. Ros
senmüller in Leipzig and Professor Schutz in Jena reported.
In the sure hope that these naturalistic swarms⸗
rey ſich bald genug Männer von Gewicht gegen stür⸗

Oos | den,

8 Poehlagen to the first part

the, as also by Prof. Garve in Breslau and. other events
If so, I would consider it best to remain silent, and not speak up until then.
rain, as if I were being called. I never polemicized,
I hate all writers' wars that only result in wasted effort and little...
Doing good, even for me as a Protestant theologian, little
appropriate find, whose enduring election slogan should be: Dear
Truth and peace! Moreover, these were insults that
not to learned warfare, but to judicial action
qualified. Finally, I was published in the Berlin Monthly Journal.
named, and I, as the Protestant clergyman, identified, by
to whom he spoke in the preceding pieces, and to the Be⸗
In support of their claim, it was stated that I formerly belonged to

the Templars among the Freemasons, namely to the Cie -

Rieis derſelben, heard, and I was now asked to ge⸗
to defend myself against the accusations made against me.
"I am accountable only to God and my rightful authority."
The company is responsible for transferring the share, but not for individual party member
to establish a tribunal of civic duty in the midst of Protestantism, which
to disturb the peace of the Empire and religion, and the servants of foreign powers
Princes who do not agree with their principles, or
against which she and her followers might be privy to slander.
ten and ulterior motives may be to make one suspect fu⸗
Before this my authority, I confess that I am in
I became a Freemason in my younger years: I confess it,
that, when a so-called reform was underway in the sixties
was made to the Freemasons who had the secluded temple⸗
Bernese North should be restored, and joined the same.
am, and since one can define the whole being according to the Prussian state⸗
ten still existing Order of St. John, which is certainly the Ka
tholicism and Jesuitism are not suspected, wanted to modify,
you belong to the clerics of this so-called Templar Order, as

many other princes and respected men throughout Germany,
Among whom I will only mention Duke Ferdinand and Frederick.
from Braunschweig, Equites, Armigeri, Socii and others.
But it didn't occur to anyone to denounce Catholicism in this way.
to appease, far less is the least Jesus must do.
I have never in my life been with a Jesuit.
in the most indirect or direct connection

den, jg s�och nie einen gesprochen, which I so boch bethehren

fann,

x

I Er EEE
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E =

I ran, when it would be expected of me. And finally I
already for more than nine years everything that Freymaurerev

means completely renounced, and wanting to live in silence for myself /

as well as the entire Templar system from the king of
Prussia abolished both in fine states and by the Free States≠

maurern selbft abolitt is. From both sides so, both as

Theologian and scholar, as well as one who was formerly Frey≠

As a bricklayer, I know myself to be free of all accusations made against me.
Completely free in my conscience. At this inner...

A conviction that will withstand the most rigorous test would

I should calm down and remain silent, and those slanderers who
to introduce a harsher inquisition court than ever before in Spain

to exist, to be left to God's judgment; I was! my

Find solace in the fact that other deserving men, too,

as Landtern and Claudius, a similar story has already been attributed to them;

But I think that the authors of the Berlin monthly journal...
...must have conspired with others, to whom my local

Existence is in the way. Because recently it was at the Cabinet Secretariat.

To Your Serene Highness the Hereditary Prince, an anonymous letter
received a letter in which I was warned, and the intention was revealed to me.
is attributed to the future ruler of his paternal

to turn people away from religion, and thus to put the state in fear≠

to cause the most mortal embarrassment. I would also feel here in
to envelop the awareness of my innocence, and to focus on the
Testimony of the princely persons, whose confessor I am to be the
Have mercy, and of the whole court who hear my sermons,
But in the case of such anonymous letters, which I received
a nod) in the finftern against me cabal working against me fear≠
If I'm being pressured into it, the matter is being pushed too far, and anyway, it will...
The reason is far too delicate for me, since the prerequisite is that
I could seduce the Lord Hereditary Prince, His Serene Highness.
at the same time the most punishable pasquill on this excellent

Princes themselves contain it. I therefore consider it so beneficial as

dutifully, no longer to remain silent, but to speak to me before≈

to give due notice to the established authorities, which I here≈
with obey, whereby I at the same time a High Prussian Minister the≈
those who submit to subjugation, which I have already stated for this reason
Saving my own honor and good name to the Prussian
m Ministry in Berlin N let, and I will not

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——— – Egg

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1 BVeylage to the first part.

to fail, to humbly present the success of it. Everything else≈

But, like my entire lot, I overstep the bounds of the wise one.

Views of a High Prussian Minikerii, in the firm transmission,
duß Hochdassſselbe einen unschuldigen Mann gegen allen Kabalen,
and anonymous poison mixers according to their well-known, most illustrious names
Love justice, to protect and remain ia
deepest Umerrhang feit

A High Prince. Hespreift, munten

Darmstadt, the 26th.

Julius 1: u ar n
SS Starck.

| ” vb. E 5 = -
Fairies. Lord! I

,Döafinveseheender Herr Geheimer Staats≈ slain
1. and .

29 42 „ 1

* b

It. Hödchtarh 1 babe I am Julius
my against the authors and editors of the Berlin Mo≈

to hand over the written complaint to me, the obedient _

I have taken permission. I have so far followed the just pursuit of justice.
My just complaint was met in vain. To the
benevolent character Your Excellency; ha≈
I have all the just confidence that the Highnesses will fchen my≈
would have made a most obedient request if not through
the death of the Most Serene Monarch, Your Excellency, with too many
those important businesses had been overrun. Since my
Honor and my peace through the slander spread against me
Lumdungen der Berliner Monatsschriftsteller in the most sensitive way
Having been offended, Your Excellency will tell me, to whom nothing
Dearer than his honor is, forgive me for having done so.
My request repeated, obediently kept in mind
bring. |

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f . et * „
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I have the honor of serving as full dean.

wait
Your Excellency, Most Reverend Executioner |
Darmstadt, the . Never 5

September 176. 8 subject

en Starck,

A; each 7.95
“ - 8 ... 1
50;

8 1
Pr 3 5
3
9 0 — «%% 7

Most Reverend, Most Learned Sir!
Most esteemed Lord High Court Chaplain! N

I have sent Your Excellency's esteemed letter dated

July 26th and September 25th correctly preserved, the former, however, too
at a time when I was with the Most High King in Potsdam,

to provide him with companionship during his final illness.
This circumstance; the subsequent death of the great king, and
the domestic and urgent business that thereby fell to me

and travel are the only reason that I, Your Highness≠
I did not respond to the letter sooner, which you sent to the
Given the circumstances mentioned, they will likely be excused. *

Regarding the matter itself, I have the SCREEN
The editors of the Berlin Monthly Journal on the
a published essay is required; however, they have helped me through the essay.
He himself proved that; the fact narrated therein from ice
is borrowed from a printed book, and that it is therefore merely copied
Otherwise they assured me that they would not be with dia≈
sem Aufsitt, nor in their previous pieces ever the intention
not to offend Your Excellency, but merely that they
Have the facts printed. At these dimensions, they now appear to be...
They probably deserve some leniency, at least.

I doubt that Your Reverence will do anything legally.

would direct against them. But if Dieselgate nevertheless did this
If you wish to take this path, you would refer to the local
Chamber Court, as the forum of the two editors of the Ber≈

to turn to the liner monthly publication, and through an authorized representative
The Justice Commission has the right to file their complaint. I can

sol≈

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A \ 2 5 N | 5 N F. Le, ; 2 and 5 e
5 Alerdrucklauchtigſter, een en a., 1
|
|

59 S ö Appendices to the first part. N
I cannot take over such things / and therefore remit them to me

enclosed a written complaint.

f I have the honor to be with. b. to be a forerunner g to
3 a “
“Your Sehehtmüren .
Dam, the tenth. ö |

| Ottoder big: | = we: obedient servant

v. .
(dan blade hun Surg to then after

"He

Most Gracious King and Lord! 1 “ .
Gi is worldly-wise, which is true of Ant 955, 1 year in Fer
from Doctor Beast and Dier - Echfitorlal: Rath Gedike here
issued Berlin Monarsschrift of secret machinations⸗

nen of the Catholics and Jesuits to the detriment of the Protestants⸗

tism said. I believe it should be stated there, whether those home

liche efforts are founded, and if they were founded.

ren, ob. ſte ever can be carried out, 05 the intensity
in. Express with which about it in the thought moon phase
written, which can exist with reasonable tolerance, which
the Christian enlightened ground that the Prussian is worthy of the Prussian⸗
The government owes its first existence to this, and now

benevolent throughout Germany; to spread out a shilling, and

not through that vehemence, suspicion and E

between the three in Germany alone legally. Religi⸗
The long-standing conflict is reignited. Just like that.

valid fann es mir auch ſeyn, vb eur do ſichten wahr ober ungegruͤn⸗
det find, which already other journalists and writers
have publicly accused the author of the monthly journal

My complaint is rather fundamentally that those Berfaſ⸗
fer ſich er daresten, in her journal, publicly and

to nabmentlich als einen Jeſviten der Iuten Kaffe zu verštrepen.

. to the first Thel, F 51

In the year, April, August and December 1785, and in the interior,

February c. 1786, the aforementioned monthly publication was written by a prose

He told the Protestant theologian that he too would speak to these
I participate in secret machinations, a Jesuit of the Iven
Classy, and also in fine sermons on the priesthood a ≠
flowing limp. No one less than me could have guessed that
I, indeed I, under that secret Jesuit of the IVIen

to understand classically portrayed Protestant theologians

Be. My theological foundations lie in my writings.
ten, my treatise de Tralatitiis e Gontiltſae in Reltgionem Christianam, my church history of the first century≠
derts, my frank reflections on Christianity≠

thum, my story of Arianism, among other things, before everyone
Eyes, and I am not in Your Royal Majesty's States fo

unknown man, since I had the grace to see the places ei≠
nes Hoſpredigers, Oberhefyrrdigers, General≠Superintenden≠

ten and Profefforis Theologiae in Königsberg, about
whose faithful administration to me, the Honorable King's Majesty
In my, Most High, decree of enactment, I attest to your satisfaction;
I too became a Doctor of Theology in Königsberg, and have

so, by doing this, I contribute to maintaining the protest tide
"The concept of repetition is very much obligated. The more unexpected it was."

So, when various friends informed me that I had been
I meant to be. But these hints were not for me.

sufficient to take action, and I therefore had to go to
Patience and silence await further developments.

until I would be named. This is now in July of this year.

The aforementioned monthly publication happened in the year, since I was brought close≈
mentally as the one from whom one in the before≈
In passing pieces, he claims that he is a Jesuit of the Veen
He was of good rank, and also spoke about the priesthood in his sermons.
This black claim is thereby given a special significance.
to indicate that I am among the Freemasons to the Tenn
pelherren and namely to the so-called clerics, and for≈
, you call me to defend myself against these accusations≈
gien. Me with unnamed and creeping verses in the dark -
fibers, in journals, monthly and weekly publications

To argue is neither my duty and station, nor my duty.

'professional relationships. But I can't help myself, under the

2 | | Bey s

—1 „.

3 publishers, part one.

Weykätt of all rights, to those who make insults against me

spread, they may have thought such things himself, or been suggested by others:
have received enough that they fearlessly oppose such things

To truly spread myself throughout the world, yes, even proudly and grandly there≈

to ensure that they perform this clean work. In our
In the Protestant Church we have no Inquisition court, and
His Royal Majesty will certainly not approve of it either,
that which of His Most Highness's subjects may take it upon themselves,
to establish such an Inquisition Tribunal, which in which it
all that which an attacked man might write, for example in writings

could ask, for arrangement, well-known Jesuit knickers, yes indeed

even anticipated the effect of poppy dispensations.

clarifies, thereby cutting off all other types of protection≠
dee, consequently far worse than the heretic chairs of the Dominicans
in Spain and Portugal. Most High. They will certainly
not admit that this self-erected Tri≠
bunal, the servants of other princes, Your Royal Majesty
With Reich's estates, it makes one suspicious and leads to responsibility.
who wants to draw a conclusion. In any case, publicly expressed [information] can
Insults should not become the subject of a scholarly feud,
Special ones are only suitable for legal action, the consequences of which
obedience, status, honor, good conscience and self-preservation

make it my duty.

It's true, I was a bricklayer in my younger years.
sen; it is also true that, when the so-called strict observance
was introduced among the Freemasons, that is, when among the

Freemasons in and outside of Germany quite generally ge≠
It was believed that the true secret of the order lay in the
secret silent reproduction of the Knights Templar; I

with the same. The main idea was therefore to the team

to restore the Order of the Lords. If the members in
those who wished to join the so-called high, or inner order,

They first had to endure a certain novitiate; then they

«fie. Equitas, Socti, Armigeri, Commendatores, Praefecti- Sub-
Priors and priors, indeed there were quite a number of them,
the Secundum regulam St, Bernardi Clarevallensis formal toilet
took their mortal vows, and monastic obedience (Equites)

professi). Others, including myself, like many in Ew.

Royal Majesty's servants located in the states, all of whom are named
" made
8 | . “.

L

j

m. could become powerful, belonged, called themselves, as they were the

Nu

L
5 more, than that two companies, which belong to one and the name⸗
u laugh purposes work that meet in the same way⸗
to get to know each other better, and to connect with each other
M connect wish. This prompted a behavior of both.
0 parts for the union. Just as they their knights, socios, waf⸗
u dbenträger ꝛc. had found among the old Templars, and 8
Kun imitated, just as the Freemasons, to whom I belonged, had done.

belonged to a clergyman at the old Temple Order,
They now also wanted to sweep away the carrion in order to be present at the connection.
"To imagine something, and like the knights and commanders
...to be able to enjoy certain privileges. In consideration of the Orr
Fens selba was the intention there, the recordings and the there⸗
maligen forig. Kapitel brillanter, und dem — des Katho⸗
I am certainly not to suspect any form of lieism in His Royal Majesty's State.
0 ten still existing Order of St. John to measure appropriately
chen. But it never occurred to me or anyone else to
1. To spread rhetoric, and that's exactly how little I am.
with a Jesuit in direct or indirect connection |
have been. and have in no way contributed to achieving her
0 real or alleged intentions to be used, which

I, upon request before any lawful authority, so hot⸗
I can assure myself, as it demands more and more of me.
wants to become. If one now considers that this
1 Templars only spy in Germany probably more than
a thousand persons, and, under the same princes, counts, Mi⸗
5 nitster, generals, clergy and civilian: servants, devoted to
0 beings, and as one hears, under a changed name still to,
0 getdon s�eyn follen, without that only one of the same,
1 if he even formally professed the Eleventh Profession on the holy.
Bernhard's rule was followed, and monastic obedience was guided.
Therefore, the least accusation made was that he was secretly...
“Crimes, a hidden, evil intent, blame was placed on them.”
1 den; (and as I am convinced, no blame was assigned either)
(y will be able to be blown away). It is indeed incomprehensible how only
Fate alone was meant to have reserved for me, to make me
to scrape a tone-deaf Jesuit of the tenth class, merely
f N | p | des

TO 2

0 : 1

They discovered, Clericl. They were just as good as those on
The idea of the Knights Templar order has fallen apart. Nothing in nature.

594% Benlagen, zum, gte Then,

1

That's why, 1 because I belonged to the Clericos, and the Clesici of
Spoke to an unknown superior, you know, if one is talking about word theft⸗
berepen and the letter hunt wants to subside, those expressions
of Seriis, ,on Priors. and Sub: Priors, yon Professes and
'the promised obedience, far more according to Catholicism, and
inäbefondere. to taste like Jesuitism, as the innocent –
up, all cafe-like religions, appropriate name, ines Clerici;
and. for much, the unknown Dbern. concerning, such as, like
Even the monthly magazine misses the audience in certain places.
taught. generally to be found at the strict obsession.
ren, since one can see over eyes the ee only the

The last thing I would have thought of was to blow-dry my hair.
that letters, in enthullahism, were shouted, and from which one could learn from
See that the desire for orders; to investigate secrets,
They brought forth, to be laid as my burden, could be, since Mͤau⸗
someone of greater understanding, insight and experience distinguishes themselves from
to be swept away by that euthustasm, and this desire from
...had become a fashion addiction of that time. Or how can one describe someone who...
Man who was involved in a lot of the then-current ge⸗
domestic societies, their behavior and. ibre Chissre · language
to get to know each other. had an opportunity, it was old, a dangerous thing.
This company will rise up if it has a new beginning.
Secret: To uncover Krämer's identity in the cipher Sprane. Search!
It is not too hasty, too thoughtless, if one considers the hall
to make the ruined of all pain, and the apparently eve
enlightening intention, to explore the more ambitious, with augmented
Ang en nerfetinen wills Wenn die damals zweschen den. Mitglie⸗
dern der stricten Ob servanz gewexſelte Briefe, mit fo. wenig ehr⸗
Laren Discration, ale es mit einige Briefen von Mir gefcheben,
to be presented to the public in its original form
Well, perhaps one could use the new de-diffexing method.
which are used against me. Their authors are dervishes.
RNabdinen and Braminen, but with ie so much ae me me
um. n Jffuten machen ee ac

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Senlage, Part One. 355
gene ennie Purification of those, Sespinauber, dis

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ii.

the Templar East partly under knightly figures, partly as

Clerici angendiumen haben, meanwhile, made the one at the south of the
pressure on me, that I, as beautiful as it was back then and even more
later, the emptiness was created by the respectful bricklayers.
The fluctuating, unsustainable, and uncertain nature of the entire system,
and the strict observance grafted onto it gradually subsided
see ternte, with the knights, sociis, armorers, priors
and Bernhardiner did not further entrust me with anything, also from
all the ideas of a Templar⸗Clertcats withdrew me, and
Finally, after nine years, through various trials, I learned...
and witty enough about adverse fates, even about everything that
Freemasonry if and means, the shape in the silence turning away
that I don't even remotely attempt to do that.
without being caught and although afterwards the Templar foitem;

and the strict observance of the Freemasons writes, on which

Wilhelmsbad Convent formally abolished, also fole

ches in Ew. Kộnigl Maseſrat̄t Landen elgende have been forbidden;

Am I nevertheless the only one who, after such a long time...?

run again, pulling out the hair in the same way. Me alone.
They seek to insult, to vilify, to defame, to rob me of my honor and good

Nahinen, maybe also meln Brod and my service too rough≠

the, through a cabal; which necessarily involved hostile people
They must have spun a yarn, and through a snare which the
Most hideous of its kind. Pa
For if one has a theology professor; the stab at
fine promotion to the upright training of the Protestant teaching≠
degrifs feperlichšt obliged, who also serves as Oberhofpre≠

Diger the. First clergyman of a respected Protestant parish≠

stenthums, and the confessor of one of the angel-gifts, and

the king Kaufe so closely related; Protestant deutz

fchen princely house is, through a publicly printed monthly
Tariffs. throughout Germany, not just as a secret
Kathvfifen, Tondern even as a member of a through pipft≠
liche Bullen lifted, and throughout the entire Catholic Church
Ehristen heit ars gefährlich reptobirten O: dens, und zumal ald
one of the most dangerous members of the same, namely of the

'Vienna Klassr auspösaunet, and mii folder assumed Dreis

stigfeit from schrevet, that one he even to Ernmem and Prů≠
fung before a self-imposed literary forum before≠
P 2 for≠

ss Dales to the first Thel.

demands, and the spread of Catholicism in subtle ways.
Sermons give blame; Eo contains the blackest injn≠
never against such a man, the fine honor, and good near.
men grossly defile, and make him a perjurer
and makes him the most dangerous Falfarius, who is nothing less
intends to do so either through secret conversions in the fart≠
to disturb the peace and contentment of a family, or otherwise
another way of carrying out Jesuit pranks; an insult that
puts him in danger, highly unpleasant orders from feis
to learn from an authority that had earned him the trust of the country
bderrn and the princely family rob him fine Mirtbür gladly
to make him suspicious, indeed, even to deprive him of his bread and work
gen can. Because even if one considers the superior of a
the three churches that are customary in Germany, to the other hand
who wants to think in a tolerant way, and by virtue of the imperial laws
must; Thus is the one who, by taking one cure≠
He, to whom he publicly professes, honor, prestige, and bread
has, yet secretly belongs to the other church, and for
such a person even wants to make proselytes in a princely house, who
most cunning villain and the most depraved man that the
The sun is shining. 8
uad diesie absheuliche, sie: nicht aus christlicher Liebe
and Protestant zeal; (for there were other ways
struck) but quite obviously animo iniuriandi er nocendi
Accusations directed against me And in the earlier em
wåhnen Heften der Berliner Monatsschrift theils wortlich ent,
hold, partly they flowed from the very thing said through the na
most obvious conclusions. Long before anyone even thought about it.
The editors, who knew about the book Anti≠Nicaise, found
the Berlin monthly magazine for good, in the issue of the month
January 1785, page 62, through an alleged excerpt from a
. from ∗ ∗ to let set: N
I have a messenger known through the Christians;
visited the scholar of the Constantinian God, from whom it was said
It is almost already being said publicly that he will not only...
Jiesuiten affiliirt, abern selb ein Jesuit von der Vier≠
ten class is, of the class which takes the vow
must allow oneself to be used for missions. This will
to the largest number of Prokestanten, it seems unbelievable.
But these things are true, to be sure≠
“ sig wahr, g ” = Here

— — — — — K — —

. — — — — . r · ' p —
8 —

— Thel 157

Here the Hertusgeher of the Monassfärift had now arrived: 'as
{In case of retreating behind the blanket of an anonymous person
can, already foresee; but they extended this foresight
In April of the same year, page 345, he elaborated on this point in detail.
that the author, the submitter, and the editors of that

Essay Dreperley, completely different people from each other

seyen. But even this security was not great enough, =
For in August 1785, page 106, four places now appear.
Derfonen, the sender, the correspondent
and the editors, In the same task it is now also
. 449 in another way, and said that they had

not claimed that the theologian was a Jesuit

fey. but only, it is almost publicly stated that he
feve, since everyone who has the above-mentioned first Bes

Hhauptung reads, nothing on which can be understood as this:

That the Protestant theologian was a Jesuit,
That is true, and so undeniably true that 78 almost
has already been said publicly.

"Who cannot recognize from this the malice of my enemies, who
firstly / through the monastic scripture the brood: to bring into the world
want to find a Protestant spirit in the Rhine region≠
licher, who would be a secret Jesuit, later through secret
These choices will have ensured that I am under
would be named to the people (because before the attack in the Mo≠
(No one thought of it at the time, but finally, after.)
to achieve their intention, and so much self-directed,

that Bernabe had spoken publicly about it, it was wise.

under rerſcdene anenpmische Anbringer und bieBeorabeutiafeib
to look at their application, SEE 8 g
Injessen werden eben in dun Bft noch inen dat.
As stated, day 21
"The prockantiſce Gonesgeer bah eine, Sons

had: “h

5 no sermons — PPFR unlike preaching one
proteftanten, and he affects your. aft from the eee |
in speeches

"Would the person who ever saw a tonsure on me want to know."

ent, ber ſiehe anf, und far: es laut Mehr als. unverfaämt ist

The accusation that my original speeches were strongly Protestant, since
man doch micht cuunal einen innen limſstand aum Beweise vor≠

3. | pp 1 brin-

F . ee en

»

5
x

128 funeral arrangements for the first Thel.

Tann penetrating. Of which religion, however, the mobile the An
bringer seun , since they of the priesthood in a sermon to er≠
They may consider themselves Kezeric, however. In the Protestant context
Church, in theological terms, Christians as spiritual
Prieften vopgestellet werden, ja den Kindern schon in der Schu
len the triple office of Christ the Lord is taught, nåm≠
I the royal, the high-priestly, and the prophetic
office, and an ordained preacher of the Protestants, ‘in ‘so far away’
er ein Dienst und Nachfolger Ehrifti ist, caetoris paribus, fo-gus
An Arist is, as the consecration of priests of the Catholics, also al≠

so often: and much. is mentioned: God the All-Knowing, who
8. Knowing the full innocence and intentions of my opponents,
and will act accordingly, it is well known that I am the Pros
The Protestant Ahritua religion. My mouth and heart. And after
my inner aſten. liver generation hon jeher zugetat gemefen, and
always fis.teptichfi.hekeunen will. And after that I would
Do not look too closely, for Protestant reasons.
"add gina to deliver an entire sermon on the priesthood... As

'Being I can be eg unn wobl as: a strange divine providence'
to look at, that I: never, as long as I enter this corner, that

at least of the priesthood in mine - preached, have sinfliefs

fen let, as I through all my from year literally, eoncipirte
and yet all the uplifting sermons prove fans. And yet
,anterfiehen ſich sich meine Gegner au anspruch, dass ich oft · affal⸗
Hire, to become priests. What kind of people must they be?

gladly, and anger as all eee at the end deter. here |

* deen nen bela, oil eee
Back then it wasn't time for Degen. My enemies,
Bir wie; men wohl ſiehet, mich nathigen wollen mic ſelbst zu
BR and through premature public disclosure
to make myself suspicious, in some way.
to appear. . Dach had a good friend of: me / whom I,
Even though I recognize his friendship, that half bad

Thank you, Wels; after me, through an anonymous letter

vont 1 oy. gleichſam meine Vereheidisung : übern mmen.
Hu feiner: geit werbe ich Gelegenheit haben, davon mehr zu tes
to publish this entire letter in evi / and/ further
l show wis: ſahr ſolcher u einem Nuchtheil mis brauchtet
"Worded. . Now there is enough in hernsrken· how lahr Dr. Biester the⸗
En Aleß in December: 18 Ag 46 haun * 15

he
Pe AR D

– – ———— . . ——— —— TEA ee, – 2 –

ir Baer re an Re m – 0 P rr
*
r *

- Publishers to the best Xell 950
in their own name against me, you may have / and you who are sint ee

To repeat everything of one's own heart, what is old
Alleged counter-respondents so far in the monthly magazine against me

ſeloſt want to be judged. E d t- nd

Dr. Beaster drives auth 1 against ue be fade i
Fresh February to use. For in January 1780, page 39, see below.

trädiſtinguitt er mich mit einem anderen unvorfiägtigen berro,

genen pretefräntiſthen⸗Geistlichen; und sagt von mik, dass, ii
to whom I the clergy, the tonsure, and the office of a Jefutic

Dresden's envoys taken over, well aware of having had fcheis

No, what I did; and in May, page 453, he even claims,
that which was said by the clergy assigned to me,

I see it as proven, and finally agree, if I still have anger⸗ |

heit and one's own honor were dear, to one's own protection⸗
Zen should, in case I might get hurt. All of this
Dr. Beaster said of his own accord: because Fein anonpmi⸗
A correspondent had sent him new fellow fans here:
I haven't been mentioned in any other book either.

had been; so at least he was! the intellectual, restless Prosecutor-

later the imurie recorded in ſrin Journal ?:
Only afterwards did Anti vitae appear in print, and

after better Verfusser so undeservedly attacked me,

I am now also called by my name in the Berkin Monals⸗

writing, and shat in the month of July of this year indeed with

assumed regret and feigned love of the Anparthess.

lichkeit, Auch! anandstkirchen Behächungen der dem Protestantis≠
impending danger / but with the most researched word≠ and
Letter-picker, and in the true spirit of the holy Her≠
mandad≠ old possible accusations against me, which sssch
jrdoch alle dahin edwerntriren y vuß dc, ſo gut und nicht mehr
and less than the Berfaler the Anett; wrireſe and some tau≠
send large part of predominant people in Europe, in the early
of youth and the Enniha sung“ of a rhitt Emblldungs≠

—

to have strength against the Sempelhrrten Order again.

ten continue there to marriages, and that we at that time letters

had said that he, of the renowned impurity,
at most, only print that letter, and that, putlittnn |

—

written, which we have not now written, from which But -

Deciphering the priesthood of Kurpolis and war-Irsuntis

Area eben ſo ſekfandh ernuskümmt; als wenn ich nach eben

p44 the

SE rr re 1

FFC

6 honeycombs but char

the Neseyrian Pechisyir≠ and Aussiegruff: aut: the Revelation≠

. rung Jabannis wanted to enforce the regplas. Societaris Ieſu.

Are now among those few thousand who were thrown
Kempelbemen, so many princes, counts, lords, ministers, Ge,
ministers, both clerical and secular, and among them
Heroes, statesmen, geniuses of the first rank, of whom
the Berlin monthly journal occasionally den Jennitismus

assert, and among others in August 1725 patent 130 to the dentist
to have the audience tell that this secret order, the

the appearance of the Protegantic theologian no eini≠;
maintained for a certain amount of time. 5
. as is fairly widely believed, advertised by the Jesuits
was conceived;
and these big men think that those journalists are like
the Argive of Zoraz, who always saw children serving, we
none were listed:
— — Fuit-haud 'ignobilis Argis
Qui fe credebat mitos audire tragicedos
= In vacuo lay tus ſeſſor plauſorgue theatro; .
and overlook. the bold writer those five great three

"Efficacy: That's not how I am in that case, however much I would like to
wanted to be able to proceed with the same contemptuous magnanimity.

Because I am singled out from among several thousand,
They want to deprive me of honor, service, and bread, and it if
apparently, that a particularly deadly cabal of my enemies is to

_ Brunde lies, which seeks to corrupt me completely. Only the one≠

This accusation is so close to my heart,

that my sermons were not rejected by a bretefan≠

ten were, and I often dom ee au reden af≠
fektire
proves such things more than clearly. [The following appears to be unrelated and possibly
either have heard my sermons themselves, or heard them from someone else.
have another who lives nearby; and these people must

I will get to know each other when I have to defend myself, which is why I need them.

Journalists urge this so urgently and so feverishly. It would

Yes, it would be the greatest injustice if I alone faced the arrows.

He merely exposed his enemies, but behind the curtain of Berlin
Monthly journal hidden in ruby security, remain filthy. I

must know them in order to prosecute them in their courts, and from
the . in which I am with 2. , or Be with others

N niehen,

—— – – . – op

– , ,

m ma m – –

– –
G

. TEA en

j ſle fi) also about daz
send pickups ni

1 on their Hesnuungen and the driving force of their Beneh≠

to be able to draw a proper conclusion about men against me. That will be justice.

Equality, fairness, and the innocence of an honest man who

from causes incomprehensible to him, so spitefully conceived, so bitterly verse
is followed, and where possible, plunged into misery and contempt.

will be. ö
Since the editors of the Berlin monthly journal, when
They should apologize that it concerns me
Gene work, but rather from others.
They had been sent, yet, as I have demonstrated above, they
selbst propria motu als geschifte thätige—Propalatores der gegen
the insults heaped upon me in the following passages of the journal
presented, and, even if they were not at least as editors of the
injuridfen Stucke mir Verantwortung ſeyn ſösolten, fie trotzdem
held in full compliance with all rights, the offenders, senders and
to make the exact names of the correspondents clear to me, so that I can
one could recover from such things, and the monthly magazine itself was not in
The creation of this established right would help from an otherwise useful
The journal degenerated into a public collection of pasquills,
in which every anonymous person bestows honor upon his innocent fellow human being
and to cut off good names undetected and unpunished

who might dare to do so, but the innocent man is denied all legal aid.

May I remain deprived: So I beg Your Royal Majesty above all.
thaͤnigſt fußfäͤlligſt an, mir die Gerechtigkeit wiederfahren zu lassen,

that the editors of those pieces of the Berlin monthly journal

ſub termino praefigendo zum Gerichtsnachweis der mir von
They publicly, laid out to the lat and diligently propagated 5
most dishonorable accusations, especially that I am a

jesnitish priest of the fourth class fey, and the Catholics⸗

I must also try to spread it through my sermons, and in that;
sen Entsung zum eclatantest public and private⸗Enough⸗
to be stopped, at least if they
that all the recordings and statements in the monthly⸗
Written by others and submitted, I apologize.

gen, and this apology should legally take effect, sre

then be stopped, the authors, submitters and corporals⸗

Respondents, by means of a solemn oath, no to conceal, to name.

Therefore, and because I lack sufficient knowledge, a

Arwiffen-like, with my opponents in no connection fie -
N Ps | hender

6 Deylagen zun ersten Theil.

hender Juſtil-Kommissarins von vichterlichen Hochamt wegen
ordered and instructed to correspond with me in such a manner
will, since 1 all submissiveness

17 Seel. wee t
Darmabt the 17th

Dctob. 1786. | 5 but submissive
| 8 * Starck ꝛc.

* nteriänlgtsgeformfanfte Anzelge.

* Your Serene Highness, Your Highness, Your Minister, I consider myself obliged
tet, in accordance with my previous humble statement of
26 July 1786. furthermore, to most obediently deliver,
that I am lodging my complaint due to lack of acquaintance and inaction;
science in the methodology in Berlin, also the one by me=
Doubts about the defendant's forum, to the Royal
had sent Mr. Count von Hersberg, from woe
I received the answer a few days ago that he
I have held Berlin journalists accountable. After=
to whom such a person now excuses himself by saying how the judgment against me was made.
These essays did not originate from you, and therefore probably some...
Those who believed they deserved leniency, so let me now remain unaffected.

men, to calm me down, or to file a complaint with the chamber=

to appoint the court in Berlin, as the forum of the defendant, and
to appoint a Justice Commissioner there. After
I cannot be reassured by that paltry apology.
can and will, and now that I have heard the defendant's excuses
Once I know, I can immediately get closer to the matter; so I have
the slightly modified and expanded complaint under today's
daro really directly to the Berlin Court of Appeal=
hen lets, therefore lay faithful abstruses of it devotedly, be=
See my previous ad, by the way, I recommend myself.

A High Minister's just protection, . batre in devo≠
tem Respect =”
One's breast doesn't matter. Beinifkerit

"Darmstadt, the 27th | |

Ons. 1786. . e FR subject

D. Starck. 5

H.

1 — . . — — — — — —— — ˬß«—0, .

(Benfagen aaf Ach Ko;

Su ee „ , Sage en
O
Bochgebohrüer Herr c . e

* ee

Most Revered Lord of the Secret State, Arei |

and Cabinet≠ Minister, e
Gracious sir! EN

Your Excellency; for the gracious addition
Writing of the 7th of this month, I likewise from it with true reassurance.
gung ers�ehent dass Hochdiesselbe mein gerechten klauß fuehren.
Consideration was given to the editors of the Berlin monthly
to hear the written statement with its responsibility for the time being: so
I paid it for my duty in humble reverence.
report, dab, after those editors diligently he≠

| strives to address the accusations brought into the monthly journal un≠

own name in various further studies, nor che
in another printed book the least non me ermähr
net been, to spread further, also so that the main threads

to apologize, to realize that they were unable to process the recordings of an≠

sent to the authors for publication, and I then
My honor and good name, so grossly violated, are at risk.
The matter can be defended in no other way than through legal means.
gen and to save knows, I the in ſo somewhat more gusgedehn≠
The complaint, according to the gracious instructions of Your Excellency the Count.

actually sent to the Royal Chamber Court, and the pe≠

titum annectiret habe, at least to stop the editors,

the authors, receivers and correspondents, all of me
betreßnender Stücke vom vorhalten und dieses Jahr mittels ko̊r≠

to behave according to a personal oath, so that I may be put in a position to be≠

to pursue my right to continue, and not to participate in the unequal party
I will be left with my behind the ceiling of the Berlin Mo≠

natsſchrift hidden bitter enemies, to come to genius:

pen.

However, I must not begrudge Your Excellency that

I, Your Royal Majesty, Most High, whom I know personally
to be the inestimable happiness of having the justice of my

The matter took place on October 3rd, therefore earlier than when I, High God, granted him

To receive a proper reply, I was lucky enough to receive one, among others.

tbinigst recommended A and I love justice
0 This

G6 alien u part

diefes ppreiswördigs Morarches the salvation of my innocence,

Rich Bott promises with bernighed confidence.

Even Your Excellency, Hehe, I'll say it again in full.
kommenst ,humble Bertrenen for gracious parental support

my just cause in that o veneration

fubmissest an, with whom I am
N Ew. Hocgegrün.
Garufidt, the .

Oriober 1786. . 2 . 0 et-
a BE
By the Grace of God, Friedrich Wilhelm König
From Prussia X. Our gracious greetings in advance. Worthy,
Highly learned Kath, dear special person. To those of you un≈
term a last month submitted to our Chamber Court
Registration, which is against the Senior Consistory Councillor Gedike and
Librarian Doctor Beaster's lawsuit, we let
To inform you that the local farm≈
Council and Justice≈ Commisfarius Michaelis You as requested
assigned to the pledge date, and term for recording
the lawsuit on November 25th, at 10:00 AM
assigned to Judge Meyer of the Higher Regional Court.

We therefore command you to celebrate St. Michael's Day unfurled with
to provide power of attorney and detailed information; incidentally
but an advance of 18 Reichsmarks in gold to cover the costs

.

Court costs, payable within 8 days to the advance payment.

Please send your email to danten Eckardt poflfrep anhero. Are you with
Banden N san the Hm November 1784.

v. Goldbeck.
the Oberboſbrebistr Conſtorlal- 57 wi
Rath and Definitorem. Dpcto- e ee e ER
“ drvem Johann August Sure, He a

" | u
an a. Ka

RE my against the publishers of the Satiner Mo

daabelchllt bey dem Hochpreiß lichen sänigl, Kammergericht in Berlin

– – K——— ——— – —— ——— 8 5 —— – " \

—

7 2

Supplements to the first pet of

Berlin rings handed over by an Arrgnadigsus Resempt from gien dies sÿes, which I first received from the post to Nefes, I have been notified that my request to send me one of us partisan – in no connection with my opponents⸗ to assign the justice system to Kemmissarin ex officio Royal Court Councillor and Justice Commander Herr– Mich nella with

truly of such quality has been assigned, with which the

bound order that I, with full authority, entrust such without delay seben sollen: As authorised, I then the aforementioned Lord Court-Councillor Michaelis in the best form, rightly so, that he in accordance with [unclear] he my appeal already submitted to the Royal Chamber Court complaint and the sub hodierno demselben weiter gehenden Instruction.–my just lawsuit against the publishers of the Berliner Monatsschrift nach beiten Wisfen und Gewissen wahrnehe I will bring everything to a close, and also take care of everything that a fe far removed – the Prussian law and justice system; constitution⸗ not very knowledgeable – man expecting 88 5 |
on the 27th of November 1786. 3
– N 5 | Starck,

K. b. e

1 n

Most esteemed Mr. Court Councillor!

By enclosed letter from the local post office.

2
nk

I am pleased to state for the time being that this is in my case against the challenge⸗

The Berlin monthly journal issued on November 1st, Aller hoch⸗
fie Refcript erftlich den aaten dieses dahier angefalle,sequenz
not within my means, the power of attorney and In⸗
Kruction to send the order according to the command so quickly, that of it
in the court scheduled for November 29th for the formal filing of the complaint⸗
The set deadline may be used.

I have now, in great haste, received the requested 19 today.
Kthir. in gold an advance on costs to the noted advance⸗
Cashier Eckardt withdrew with the post. In the white
Enclosed please find the power of attorney that I obtained from Un⸗
Knowledge of the local style was better formulated than I had known.
As far as the instruction itself is concerned, it is indeed in the
complaint filed by me with the Royal Lamber Court against
and already sufficiently contained before #4. However, in order to also

| Down below

rs 236 .
s Weplägen uur erften Thel.

including the most devout edition with most devoted readiness⸗
To comply with lifeit, I want to provide even greater evidence of the main⸗
Add, where possible, an even clearer explanation N
The editors of the Berlin monthly magazine begin
to have it printed in their journal: A certain profeftantis
fcher Seiftlihjer vom erften Rank fehe ein geheimen Jefuit Sie
continue to publicize this Protestant God⸗
I honored sev, a cleric, a Jesuit priest, who had the tonsure,
and be a Jesus of the fourth class. Not enough.
to have now claimed that the man was with Jesus⸗
mus behaftet, s�suche fie weiter zu proben dass er nicht unter
The betrayed woman should rather actively practice Jesusism⸗
Practice diligently. For they say of him that he knows well,
What he did was deliver Jesuit sermons and affectionate in
To speak to the same person about the priesthood, were they then, Lord?
Gedike and Biester themselves in the Princely Court Church in Darmstadt

and listened to these sermons?
So the Protestant theologian was not only a

“Not only a fourth-class Jesuit, but he also worked as one,

and sought to introduce Jesuitism to his followers through his teachings.
to spread it to men and small audiences. And that was done to him.
Guilt was committed long before the disguised author of the
I thought it was good that Anti Nicaise was speaking out against me. Publicly.
The journalists hadn't called me that yet, but secretly it must have been
The more diligently things happened, as friends notified me,
* I meannet fey.

Spbald the unnamed Bertaffer of the Aten. Part of the Anti
Sk. Yicatfe thought it was good to publicly attack me, so.
I was also featured in the Berlin monthly journal,
whereupon their author or editor still of the above
added, and assure that everything in that journal
previously claimed by the Protestant theologian⸗
"din fen," I was meant for you. So you still claim⸗
further, that I am not only the religious priest of the fourth class
See, but rather, that I would not be the deceived one, Jesuitical
I preach sermons, and in them I speak of the priesthood with affection.
ge; which latter claims (they would then have to come from the Mo⸗
(natsschrift taken s�eyn) the author of the Ari Sr Nicaise
not at all agreeable, but rather by the... own invention of the
Berlin journalists are.

There

" — — i 0⁰—ĩ— ltg ..... . —é—ñ— .— — . —•—ʃ . —⅛—M

I u

Dr

r˜˜ er Er ee 2 Be r
0

Walheim fen an. Foy

Since I have already included all of this in my lawsuit, |

I must consider that a clear, constant and too

coherent narrative of the facts in which I, the plaintiff,

I base my legal claim on the one who pays cash.
to submit a report, from my complaint even slightly embittered

They could be. And the proof of everything lies in the. in
my complaint allegiant sticks of the Berlin monthly journal.

It prints before my eyes. But that I can derive a just conclusion from this fact.

No one can doubt that a lawsuit will be filed.
In my complaint, I stated that this was the most shameful thing,

The most dangerous, most despicable falsehood is when a press

Testament Doctor of Theology and Court Preacher to a Princely
The family is also an actively acting, secret Jesuit, which
such a duty-forgetful, perjured falsarian, honor, Oienst
and deserves to lose bread. Who can possibly help the innocent person?
deny a man a lawsuit if another man has dared to sue.
secretly and publicly stest him this most despicable Falfi≈ |
to be punished, especially since the poisonous cabal makes the matter so
artificially and slyly arranged so that the innocent person would be found guilty
I want to compel a man, so to speak, to test the negative negatives i.e
take over, if already every step that the Be≈
He tried to defend himself by doing something in front of the audience to clear his name.

would like, for treacherous positioning, for the consequence of papal dispenses≈

fation u. 5. gm is explained. If here at the courts
Since no salvation can be found, the innocence suffers like the evil one.
The pursuer achieves his goal.

I am well aware that journalists usually rely on ordinary methods.

Art ſich sich mit dabei werden zu verschuldigen denkenen, dass die Haupt

They filed charges against me in a printed book, that ſte

| sent to them by correspondents, indeed that it also

They were anonymous essays. I only once in my
A complaint has already been filed that the journalists occasionally...

I spoke of my own person, and I have further demonstrated that they are partly
before anyone even thought about the Anti St. Nicaise, against

I wrote to you, partly that the things are progressing, of which in the
Not a word against St. Nicaise once before, and how can a

literary weekly, published under Royal Most High Approval≠

baation is printed, and contributes to the spread of science and |

intended to serve useful literary knowledge, but is misused for this purpose

that in the same honest tar branded, and
such |

eds Appendices to the first part.
which was raised to a more than Jesuitical heretical trial when
de, in which one presumes to be superior to the most innocent men

to stop a car there at will; and according to which

Reasons? Based on mere speculation, double-dealing explanations
(gains, nitpicking, looking for things) that already existed 20 years ago.
ren passiret, and long forgotten, and those, if they were a
Ruge earned, not from one pulled from the piles
Man, fenders on many thousands, which in the named maurt≠
were members of the Russian society, and some had far more striking titles.
had, to princes, counts, en Siaats - Minikers i.
They would have to be punished.

Must the publisher of a journal, according to all rights,
to stand for everything and anything that is recorded in a fine journal, he
He may have made it himself, or it may have been sent to him;
to be: so I also have a just appeal to the publishers
to make a Berlin monthly journal, and they may remember their
Helper helpers regress. I can therefore with all justification against them.

to seek the salvation of my shamefully violated honor and
demand just redress, and for so much more than is needed.
So far, they are the only ones I've found who have told me about the secret instigators.
are known. Against whom else should I bring my just claim for
follow, since nobody else has named themselves!

At least they are connected, their correspondents swear⸗
to specify, also the anonymous articles with all of them ha⸗
to swear an oath to science.

I believe I have now said enough. Should, however,
perhaps after the ſtiio curide there, something more to go and how⸗
If you need someone to help, please just send a message and instructions.
This leniency will be granted by a stranger, who is also not from the hand⸗
The work is certainly worth it. I have a very firm confidence.
I have great confidence that a High Prussian Royal Chamber Court will grant me

Just help against my defamers and bitter persecutors
I will grant it, I urge Your Excellency to look into the matter.
the grossly blasphemed innocence with dutiful warmth
to assume, and have in this trusting assumption
the honor to be with all due respect

5 well-to-do people

Darmstadt, 27th

November 1786. Obedient servant

a | Starck.

U

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Full text of " The Hebrew Mysteries, or The Oldest Religious Freemasonry "

See other formats

4 Introduction,

Book fairs are becoming more numerous, which
current enlightenment in our order
to judge; but a more precise knowledge⸗
The relationship with both of them didn't leave me wanting.
Trying to think that maybe we don't have one⸗
to have to define the most important term, which is un-
more harmonious, more wavering, more confused would be,
as the very one who has the entire Mau⸗
the world most busy so far, and]
formed, as it were, the center point, in order to
all our systems turned around. That
Word that expresses this concept
'fl, Dat Tome stopped a thought

Introduction. 5

Enlightenment through the game, which so far
with one of our most important words ⸗
ben was, suffered more than fid) diez
imagine those who can do the same without
also something bad, or rather without going over
It's important to think about something in every situation.
— > — "

nibo ee eyes

: ticbfeiten unſereraufnahmen, bie Eeremo-

6 Introduction.

should. If we, on the one hand, the
Indifference with which this er-
which of a part of our brother
negligent, but on the other hand the sorrow⸗
merey consider, which means it is from one to⸗
the parts are misused; so they can
we cannot possibly hide that fic) the
The former is little more than nothing, and the
gen apparently gu vel baby derten mifer

PICS ERS

Da rfe ide

might come; but dare to claim≠
ten, that the ‘ordinary course of the
previous investigations have failed.
They have the preconceived and confused
Terms that one finds in certain Masonic script≠

ten and systems absorbed, while
based on the different types

of the ancient mysteries, as well as their
mixed in various states; plant

schools of esoteric philosophy with secret
swearing-offs of domineering priests
confused; one has finally found the fracture flow
cke, which is from the story of the ancient Myste≠
Nothing has come down on us, through ,
Imagination is exhausted, and (fic) is satisfied, under

the same coincidental similarities

to attend Masonic ceremonies, or

: perhaps even in emergencies through skillful and ,

why we never get out of the labyrinth
could only in that one environment.
to seek that we – the construction
wenne 0 Wi TE
ee iat GRE i ope 6st
The Mysteries gen e – ei≠
a time when no insider knows their
misjudge the object,

2

a

neither money nor tedious study⸗

dium vonndthen, to learn what he, at the word mysteries, benken should. Hari ah motui T VI n DECH DEE m

Introduction.

Having voices on my side, if I maintain that even the most learned ab⸗ actions concerning those planting schools eso⸗ | Terish religion in its flourishing | Conditions of contributing little or nothing vers ` like, the terms, where we are from un⸗ een —Möftetich zu mochen haben) gerobe⸗ to eat tightly, or the doubts of those

any of the many masonry systems eve

have heard a word, in my opinion |

RE 1 wee, tip —

e
Jews had, or kept at Mys
styren poc

Ber Le nai —

the more — by a thousand Kunfieife erbitten Phantafie to hope, to to guess. The numb one He searched and heard things of which he begged, and considered it supernatural. The belief in miracles that came with it from made it easier for the mythagogue to understand him too

in the end hands —

lungs, on washing water and salbols,

Food and drink, and that with certain
— this

Gg –

€

Introduction 13
and lost their fine old names þat-
tenz ME so d . unta, Em men
Win tdo tee)
Even in this state of
of which it is no secret to the initiated.
They were either fraudsters or

r —— nA

ep dia

me bore an? auus

14 Introduction.

No true Freemason would risk it
give (if he fic) about the subs

parting ways with our order and the one who had just been taught⸗
I would not lose a single word about their mysteries.
But precisely this enormous difference
fine to leave no doubt that
we of the ancient mysteries in their
deteriorate even less than in their
Blüchen about the subject of ours
Aufschlüsse zu in oam haben, fo sufi |

Introduction. 15
not all questions could be answered
fidy them about the sin like here

Wobiebätigkelt im 'ausgedehnte:
in the most sense, and consequently that he is in no way

ges das Geheimnif fey, deffen Berpeimlir
chung we with the big end unders
have drawn. However, the explanation tells us

st

| ask:
will be when all the hierophants and
F and

An introduction.
men leads / refers fic) to the construction of a
to restore e. can

— ci

I don't want anything from the vieſbedeu here≠
tendencies, from Hebrew religious history
to say borrowed symbols that are in ge≠
knowledge of higher degrees of Freemasonry
occur; I am only mentioning the one here≠
gen, which we in our Johannis HI ime
keep in mind; the two Sám
len from Solomon's Temple,
the fringes on the curtain of the
Heiligehums, des mosaisischen Fuß bo≠
dens, and the fever-armed leuch≠
ters, our Hebrew passport and
Motto words, and especially that one in
Jewish theology is so strange≠
the name of the master word
no less mysterious use

makes. 2 We ere dees Ee

xb»1m] sns iin Wr:
E Qi qas ap 1955

"As some old masters claim: fo foll fid) bas
e Sch Geheimniß in den nta H

measured eech E:

— =f inn] wt Auen
halt in a geiferous preparation≠
places, a passage through fire and
e eee ve e

Journey b
: puligod Stn calada p»
just in all degrees of all mutinous y

3 ` enne fo

If a

Mo PRO —

no
Wat, a ord ye que TER

a;

Introduction. 28

Erdlich has no people with so many hieroglyphs≠
phen, ceremonies and ritual laws on≠
know, as the Hebrews do; we possess them
at least by no other people so precisely
and recorded in detail; by no one
find them from ancient times descending upon us
come; their origin lies with no one, their
End purpose, its use and misuse, its
moral and holistic influence is therefore contestable
and so strange. — Reasons enough
to satisfy the curiosity of the members of a
to provoke a society that is actually quite
Hieroglyph is, strictly about its many
holds ceremonies, and ritual laws
listens, whose complete sense of man's
chen Einweihte ein Räthſe it |

The other reasons why I
Hieroglyphs, ceremonies and rows
Hebrews' ritual laws in Masonic

Diuæſche treat to must believed what»

–

Horrors before them! They were untroubled.
Contempt and hatred, under whose pressure
te sant eee eee –

; in Sé
SH rd WW ge Schrift mit der
VEL SG

no other people can point to
has. Cattle herder≈
ten Egyptian slaves, and from their ger
Seventeen far more school-like than ever the lot of

tin gewisser Mofes ſtelte fid) an ihre Spitze,

"and after he wandered for a long time in the desert

Having led v, he finally brought them into a better
edi s

"mons' help was requested, and the order was received"
"to cleanse his territory, and to treat it with
"a species burdened with the hatred of the gods of

"To have people brought to other countries."
The reports of Cheremon, of Diodorus
from €icilict ad dem Detateng, ** des
Strabo, of Hephåstion and Hellas,
dius (inb ole similar Inpalts, , Next
these hateful messages from the pagan Ger
Shift writers probably also like the many and
extraordinary institutions, which one finds in the

y Isaelites
about their rescue from Egypt, and the un≈
fime longing for this land, which fie mite

ten enjoying the blessings of Jehovah
= Journey Sec. —

help Mm, peus nni má dla. May.
^ trit, i, wm m ss a
l eu between the Aegyy=

RE E e A DN a
dr dnm e toit, Sis fie fid mur begien
hen Weck Gs

$4 First Section.

len, his writings, and especially at the
The basis of fine legislation is remarkably fit:

i bar find, bloß Zufallen Aehulichkeiten gufhret
They wanted to. ee eee
me UH AR rena ce Put

God of this people

mo — o Egyptian
Ifeaeltten fscheinen hn mit dem Ofiris ver
changes, or perhaps for deffen Stelldertreter un=
to have looked at them; there were fine ones for
Lost person through no small thing |
res than a golden Apis, the meaning=
image of Osiris, to replace must believe=
ten." — That table companion of Plutarch *
the fid) to prove offered that the God of the
3% c head &
The animal would be one and the same person,
has undoubtedly gone to Oewohnhele the heathens i
the lawgiver of the Hebrews for the

RET M
Rida] ` Zodi as cid fon. BRAIN: din. M KH val

From the Hebrews in Egypt. 2

I am indebted to the Mosaic worship service, feta
I dare to be too close to anyone,
this divine service in its essential

components a faithful copy of the
secret religion of the Egyptians
to name, and to claim that it is the law≈
Giver of the Hebrews, by all appearances, it was about this
I have laid, his entire people, as far as
as far as the Egyptian My≈ was concerned
to inaugurate series. At the proof≈
The questions I have to answer about this matter come up.

mainly on the following two points

Firstly, that the legislator the counter≈
and, or which one is, the secret
The teachings of the mysteries, not only for basic purposes.
location, but also to the public ground≈
He taught the Hebrew religion; and
Secondly, that he the most distinguished Ces

ce oed wet Mi der t :

n. ere a mer ar sof mpl bl:
SE an dolsQidRER alt goe:

"AP RAN 8 er IE EN
Ara mern ffn, cx ip?

V. d. Objects of the small. Myst. c 41

an axiom can be proven. The Bemer≈
kung and the confession of the same is so old and
so orthodox that among others a Jew and
a Christian, both from the Orthodox class≈
Doren; no special place more than a thousand years ago.
thought carried, in their to the advantage of their rec
This relationship is expressed in the works written by the religion.
not only to be publicly acknowledged, but also
as a special advantage of the Jew
to cite thums.
n mrs adas ren. ela 2200,
The first is the historian Jo≈
Sephus." He defends the religion and
; EN against fine Geg≈

their whole

ben diese SES
Ste ni end.

qa ` Semi section

"The heathens only have a few days of pine
“through, that is, during the Fey≠
“honorities that are mystical to them”
“rien and initiations are called to
"are approachable."

— If you are young, now to

AR... CET uid wer
e 7 Si

46% Suter section.

by the sword of the Levites, and the
supernatural through fire and snakes,
Punishments that took so many thousands out of them
cost them their lives; the Israelites remained.
Always the same old idolaters. It was all in vain.
the still so fresh memory of the hard service≠
ability from which they had just been rescued; forgiveness
bens the prospect of the swept land, which il»
It was promised, in vain.
wn ie opene ah.

Ne n hend tom G

eee l
Deh 0 fee ans yin,
: into a gan, you

V. b. Objects of the small. Myst. 1c. 47

“They faithfully depicted idols.” and when
Even if this rabbi had not been very sincere,
fa very clear passage from the Pro≠
The prophets Amos are enough to help us with the
to make known the religion which the Israelites

suffered forty years in the desert≠
through those who were devoted. God speaks through the≠
The prophet said: “Have you heard from the House of Israel?”
"I was a sacrificial victim in the desert for 40 years"
"And offerings? You yourselves bore them."

Iden Sichuth your king, Chiu m your image,
the star itself

—— ueni n

E n nun die K mit CN Agyptis
ſchen mo̊bel without difference, the mo lech or
the sun, Chium or Saturn,
the sphinxes or therapists in, the often
wis and fine bull worship, was them

: the god who gave them to his people

had made, so unknown that Mo s�es s�esel s�t
doubted whether they would even support him under the
Naming the God of their fathers

e minm ime dos
. man N cao

conſederant Zeg uh in deferta, ibi

)

Wi: e dek i "m 2 3 y
4800000 Bree Abre "`

ifie den Seb ob ah nicht einmal dem Stat

V. d. Objects of the small. Myst. c. «y

had. It was this popular belief, how
Warburton is insured, first in Egypt
originated, and was based on the Egyptian

The doctrine that the earth, after its creation, was
the Demiurge among several deities
of lower range, or rather protection⸗
spirits distributed, and the supervision of the same to⸗
was trusted. Moses himself was this.
Adhering to the opinion; as his following word
"The" prove clearly enough. "Since the Aller⸗
the highest distributed their inheritance to the nations,
"since he separated the children of Adam from one another⸗
"rather, there he set the limits of the wolves"
"according to the number of the Lord's angels."
"The Lord's (acquired) share was fine
* Israel the lot of fine inheritance."

under Gi igenfdoft of a special
ten guardian spirits of their nation had to
They welcomed the new deity very much.
They were perhaps never in the mood again.
a God of Abraham, Isaac and
To acknowledge Zatob's, as was the case back then,

n

the Bula M both as in Lu⸗
n en
AA er rael — un

vs. d A

Pe 2 AS ali 6 22
mme EE
Som ginn amen and Eigen

33 eee Transcript.

fprad) this word in various ways,
"and the aforementioned Clemens assures in fete
"a Stromat, that no one may enter the temple of the
“He was not allowed to enter Serapis, who did not have the name
“IJ—hac—ho, or Sao, which the e wis
“designated as God, on his breast or
"Forehead wore. When we consider how much
fic) the pronunciation of a word during a
"must change over a period of thousands of years,
The information provided should probably explain the difference in the word.
“te J— ha — ho, and Jehovah bey der übri⸗

“similarity of their construction and meaning≠
"don't stop the tung, fie fir urfor$\overset{e}{t}$glich"
"to be regarded as a single and identical thought symbol. e ,
This voltaic Bemer may always be alone≠
kung nothing more than a hint that I
un ber examination of insightful brothers deg
I believe there are stronger reasons for Ben MP:
ia E bn he dar” m
v I SAS TH is

V. d. Objects of the small. Myst. ꝛc. 53

sung to the highest hierophant

was, and whose authenticity Warburton
to a considerable degree of probability≠
"has brought about happiness," is this the first courage
conclusion concerning the nature of the deity
It is given: He is unique and from him
self, and to this One are all

Things are responsible for their existence. —

The significant words, therefore: I am,
"who I am, who is," God at the
Place of his name used by himself
wanted to know, were for the epopten of the
Mysteries are no secret. It's much more than that.
more likely that they are the habitual
These were literal expressions with which one could in the
Sanctuary, the deity for whom one would otherwise
It had no name, it was called.
this is an award, which makes the Agyp≠
Table sages the demiurge of
distinguish the retinue of the common gods
to believe that they had no name for him

they were accused because the name of a god

- Watburten am angef. O. The hymn is from
Klemens von Alex. Admon. ad Gentes und vom
Eiusebius Praep. Evang. L. 23. retained wor

^i

d dia nan Ss) y
EEE.

".

R

54 Bwenter Section.

in a sense, a multitude of gods vd –
appeared to be suspended, as this was evident from, among other things, an E]
The area of the Trismegistus illuminates, which is illuminated by the
The messenger would be led by eee

Which of us, my brothers! find ieh
the ancient Egyptian inscriptions un≠
known; the one on the pyramid at Sais:
I am everything that is, was, and will be.
will think, Schleyer y KE Ster b≠ l

"NU

eee all, except the En

Sabbathfeher, natural laws were, and

including the very first one –

eee

i puc ar oa
no strangers

t otis Also i

V. d. Objects of the small. Myfi, de. 51

To face death, I had to say: “The Lord
"has not yet reached you to this day"
"given a heart that was comprehensible, eyes,
“Those who see, and ears that hear?”

Throughout all the centuries that have passed
had to leave before the unity of God
in the minds of their priests to an understanding⸗
best concepts could ripen, was the applause,
which they gave to this so simple teaching, nothing
farther than the blind, by fire and sword
Forced faith. Moses had either
who perform new miracles every day, or the custom
sion of his Levites, who on the occasion of the golden
Kalbe's 3000 Jews were hacked to pieces
had to repeat it much more often than it
to be fond of him even for purely political reasons
could, if he also embraced his new religion
only the slightest thing about understanding, and not
everything is designed to appeal to the senses of this people,
and fine divine service not rather to the Ga:
The body is made as the soul
had. Here he could once again fine å̊gyp⸗

Table wisdom can provide very good services.

The outside of the mysteries was with
Hieroglyphs, ceremonies and rituals⸗

overburdened by algebraic laws, and presumably it was
8 SIE a9, K. 4. D.

barely coarse enough to the eit ieggtvirqu
— to replace Gebråer, and had to be replaced by unzå̊h⸗

liche additions are needed to enhance the sensuality

The ability to keep this people busy enough.

veins daw qe ded ënn mé gie e
eee a eee mecht eee
We e eite ee Lëns: scat: KK

> DEE dm, s Y code usu? uw eat o.

an jt dt ep HABE aisi pont bz

A

graphs were dictated into the pen
ren. If you talk to them about Julian"
or would have objected with the Grotius “
that almost all of God's uses of law
which is also found among the heathens, máren,
ſo würde ſie mit. bem Pater Fagius geant≠
have said: “All agreement of these
"Customs came from the devil's cunning."
her, who is known to be a monkey of God ifr
c hebehichen Ceres

"monien verfalſchet, und zu ges Pai a au"
knowledged Miss Z Let

V.d. Hieroglyphs and ritual laws dc. Gm

They now began to rely on God's assurance.
to become aware: * “that he neither at
"the flesh of the bulls, nor the blood
"The goat's will be carried out; and that he may bear the law
"who have not given any good laws."
People believed in Saint Chrysost
“Mus,” God merely allowed it,
that his blood was shed in his honor,
which the Jews who once shed blood
wanted to have sacrificed fonfi to the idols;
and it was claimed that God had partly in
Respect for the way of thinking and the customs of the
at that time, partly out of pity for the
He approved of the perversity of his people, that at
the new establishment of the worship service some
Egyptian ceremonies retained; —
Yes, he even took into account the naiveté.
expressing other Egyptian customs≠
lich veran�ladt dass diefe unter die heb rẚi≠
ſchen ritual laws recorded wire
den. en een m T

Wt FUA wherein
Hedi is ſstatuta non bona, ét judicia, per quae
y non viverent. Ezech. 20th B.C. 25.
Pin teftamento, quoniam ludaei monkey&i
'Sa vie quem Idolis offerebant fane
Nr ee Chryfoft, Hom.
ët,

Hebrew ritual laws from the religious
history of the pagans and especially of the Lord
Letting the Egyptians drift, we have once again a
Jud unb ein Chrift, Rabbi Bens Mai:
mon in his book More Nevochim,
and Doctor Speneer in his exceeding
learned works: de legibus hebracorum
moment 'reiget, ne

f ** 5 a 1

Der geßere geit bie nado um
de beg Stir: The first of these contains
those who are influenced by religious habits

the Sabaians were prompted. They were
the customs and traditions of this profane world

opposed them, and had the political

have caused others to do so, 8
temer pre da

Po dent mines
with some news But the old My
to thank ftevien, verfidjert that under
the other essential conditions
the admission into the inner sanctuary
I've also heard about circumcision. We≠
This applies at least from the times of the Pythian god.
gotas; because this Phllofonh e

can. According to Zem Epiphanius report
Initially, the circumcision would be a relief ——_
babes Borret de Prtener cnet puta |

Origins,
a general condition,

an AA Cerem >

– x N ∗ e al
66% o llo lu

| Sieilien, of Celſus,” Sulia
nus,” and so many other scaffolds, 3
weldecinftimmig den Ursorung der Beſch nei≠
dung originates from Egypt. Ins: premeret
e AAN nl ur
nigungen, bas diverse washing and bes
worries, the linen dresses of Sim K
dedicatory, in short, all the rest, to Dr –
scholastic ceremonies of the short one

"Get: PRO or holy ge ra
I don't dare to say that I have contained it.
to part. Enough that almost all news,
which we have left of the mysteries of the ancients
Ben, speaking of secret boxes full of mystery,
begins Geo A
Log sp Serge ye SCH EM
e er ere ERE i db
i VV
j faites of the mysteries. After with the `
reasonable purposes of this institution also include the
fot ren ane ar, had the E

qo s Third Section. i| m

"Why should she be nice too? Daft Fe Bs
"Bel!" This is where the Egyptian holy belongs.
thumb boxes, the Apuleius with eyes
fab, as he tells in fine golden E fel."

This also includes the mysteries.

the Isis ordinary chests n, from which the P fw
“tarch” writes: “The stolites wore
"equal with the priests the holy crypt"

"out, in which yet another golden

"Boxes fed. This is where everyone finally belongs."

the shops, cupboards, boxes and baskets,
those at the secret religious service of the

Trojans, Phoenicians, Hetruscans,

Greeks and Romans predi temen i 95

what Spencer the i

V.d. Hieroglyphs and ritual laws c. 71

Desecration of the latter. Moses had them,
according to the testimony of the Bible, on God's mouth≠
lichen command, and according to its express command
Instructions to have it built. She was the time.
the covenant between Jehovah and
ben Hebrderm, the symbol of fine Ger
present, the throne of theocracy,
the Palladium of the chosen people.
All of this difference remains unaffected, not only
from Saint Thrysostome, and Rabbit
Sen: otmen, * but also of less
sharp-sighted, and more orthodox Theo
logen an equally striking Aehn≠
The chemistry between the two was noticed and entered≠
They have been. “If I were one of the… Yes God
these Legtern ** “the whole thing quite over

V think, fo I find, the devil, air og oe
H Affe of the works and institutions of God if,

Jon emus dër o

“Stgenfegen tollen.” — Other Orthodox
However, which of the matters is somewhat

They seemed to have considered it more maturely, and found that

fie the devil through the aforementioned explanation≠
not only the authority, the most holy

To imitate the works of God, fontein: also that
prophetic abilities,“ God’s powers
orders lung precede, and the eye
to anticipate the same, to admit
would. So they preferred to leave the devil alone.

completely out of the game, confessed the heathen n ir

fchen origin of the bebráifepen saint
thumbcast in, e off

24 Third Section.

“decorated with flowers,” and at Oppian: ¿bas ;
"Holy choir raised up the secret Anton
ace ud a nd
1 Qoo ee “pes vg t
Also at the “gr ,
The Ark of the Covenant was proven to be there, find the
The habits of the mysteries are unmistakable.
At the latter's celebrations, one wore the
eee se Triumphe rund.
This carrying around was a privilege.
the priest, or someone specifically called for that purpose —

class of servants of the Hei
lightums, which were called kistophores.

re i

Cherubim dwell, and between the
“Cherubim sit” and the Israelites
had to offer their prayers and sacrifices —
litz and her hands directed against these images. &

One might now consider the cherubim according to their
Names, their form and their place,
or according to their meaning and their ending
When considering purposes, a peculiar [something] is found.
Agreement of all circumstances that one could consider
the proof has that they are the first prime member `
Hieroglyphs of the denature Mile |
vitto finde % t 138 994 men |
SUM q0tiosqiH ME A. 8 87 vh Sa RY. d

The word Cherub means in the ebe 08
diae Stier unb wurde, wie Spencer
vortreſch proves, ben Thierbeldern on the
DAD laid down because she with the Ger A

ep 0000 Third, Mën, `

fo ift es aus mehr als Einem Schriftſte n
ler proves that they are from the same in their
The sanctuary has been incorporated into the church. "By
vihnen, “ writes Porphyr “made one ei /
"a god up to his neck in human terms"
"old; but put the head of a bird, or
"of a lion, or of any other Thie
"Tests on it. And yet another one got that."
"A person's head, the other limbs
"but from other animals." — Apuleius
eee celebration

Zë tells
the ee ebe =

ei Diiter ges, c 2 3
19 aut ben Sal mus Hieber fen wil.” ie

ET UE

This: that the religion prays Hebrews

both in their fundamental truths, as

even in their most distinguished external features

Components, even before Mofes: in

ee gthume da gewe
Assuming that's true,

Here in the Ko ee?
hen accustomed if, who "T

Ae ee fe fie t
EE 1 75 edibles

go - Cre section.

ben > ter≠
had to have fragility, could not be achieved through anything
as the fear of Pia will become, which he

feine pai y E, s. en bie Ur {aden ber

> instilled in us.
into the en Vaf me
us on this Bemer e scattered Hor≠
the wandering savages, 3 who also the gentle ones≠
test bands of the pressing

Those who had to be bound, willingly bent their
unruly neck under the heavy yoke of the
Service, as soon as it is done for them in the name of

dee uut lr 4 4

oe iden DIAM. on; unb 1 |
It all depended on whether they could control the crowds that * |

a 9 Med Cede Mii 4

54 ee n
Sans der See
the through

H

96 sy First Section. 1501: d

"by no means to be judged indiscriminately by everyone"
"en, or the secret knowledge that three
"Gods concerned the uninitiated -
"share. This privilege was only granted to men."
partly, which are used to guide the
"State rudders were determined, and
"those from the priesthood,
"those who are born, raised and

"Capable of gaining insights into this."
"The object was
Knowledge both, as well as the great
Hierophants also consecrated him
from the highest range to lichen,

Muguftins: on ber 4 imlic 0

V. d. the greater mystery of the ancients in general, 97

ssthrieb: fie waren ihm von bem oberſten
"Head of Egyptian Mysteries
were discovered, and contained nothing of note

| “more than that Faunus, Picus,
| “Aeneas, and what all demigods are called
| “may, but even the deities from
v»erſten range, of which Cicero in fine
Tusculan treatises under
"Disguised names speak, people have been
“Would be. The Herophant, who knew,
"that Alexander from the matter to fine
“My mother wrote, fearing that not
"The secret of the mysteries will be revealed:"
"then would, and asked Alexander to..."
"The letter should be burned immediately, — About
These very mysteries in Greece
let fid) Ci cero against a fellow confidant
ten as follows: “Is not almost
"The whole sky was populated with people"
"Who? I wanted to research this in antiquity,

homines fuiffe production. Times enim et illa
^ quafi révelata myfteria petens admonet Alexan-
= — drum, ut, cum ea matri confcripta inſinuaverit,
~ flammis jubeat concremari, Auguftinus de Civ.
WI DNCIUVUR E omo mos
` "Quid? oe T Prope coelum , ge plures perfect-
N quar, call humaüo genere completum eft?
dee Si vero fcrutari vetere; et ex his ea, qnse fcripe
Í i da: PSAW ©. Os

1844

f DÉI H
: BI GNE EYE

T x > H 2 2 + $58

"LO

and what the ancient Greek script tells us;
"have left behind sender, examine more closely,
fo would fis: show that even you gods

"The. Remember, for you are
"one of the initiates, the one who..."
"keys that one finds in the mysteries
"receives, and then you will know,
"How far can we take this matter?"
Lie ik das id
I would like to mention here that it completes the Be⸗
grip, which we got from the In
to make greater mysteries

|

ikin ale
mentioned works of Clement
an y “The

the, they concern Ah

R
` totes Graeciae prod D
' 2nd Sei ee,

> ; s Y uisa dr gh as! glo
A2 nobis profeßi in coelum re veriuntur. Quaer

wi

V. b. greater mystery of the ancients in general. 99

"All classes stop. Things will change."
"the given, as they themselves

find, and nature and the works

"Nature's gaze A4 Entry
“women: exposed”

The invalidity of p ford
and the unity of the highest being
These were therefore two main teachings which the Ep Ope
"those or initiates of the greater
Mysteries in Egypt as well as in
Greece and Astènes among themselves≠
planted. In the mob, every one of them was unworthy of him.
tangible amen Tails, supranational;
Those who attributed it to a specific person recognized the nose.
tour for the only Unf

which also font is et ben Jao, the
1 4 XCTI A Mar

Ge y 10 ce

God was alfo b T e 9

Grat fein anserwähltes, priefter
eiu 1 1 n2237 d U 1
EUN ` S DEI mj im

SOT ug A hase PMA

9d ee m — eee

m nee "met 4915 mm "ig
- wu e 3 D gue eme Der
m" LUNES PE E Hen od ayiim

ee 7

PESCH Guns z en dats
512%, 210,418 3021016 118040 fe
e aie sil & t 3.283836

See section.

From the founding of mofairgen AM
E dpa. ud Religlon. te

sape manda 5*5 Dedni S. sid (nn
Fond vid hi Pn, mole diis 079
ni felis Graecis in N
philoſophari licet; aut etiam Aegyptiis, et fi qui
alii Barbari ja&ant fe habere big anil

ens? Tada vere AT mx
ore ie 0, Dia H p ys 2 : 4

rita sapit; mee

B. d. founding of the Mosaic religion. ror

servants “over, and the sublime secret;
doctrine, the discovery of which the wise
Egypt's downfall of their common
Feared the essence, the cornerstone became
of the new state of the Hebrews.
wi i aS c suba eee means? v9
Considering that the large
Principle of the initiated; * “It
"There were many truths that the rabble did not know
could experience damage, and many more.

"to look at for that:"

ede undes ui ges a OC My
steria Dot than in the cabinets of
Regenten rur wd hat: so darf man fid) nicht

1

an eee, p

must be, if he does not have the inconsistency
Egyptian folk religion, and
the only yard of the wise men before the
Appearance of the burning bush≠
{of whom I would have met): Alone this wid):
tigen Aufschüllsetzls of an entire nation, jur

to teach someone who has sunk so low, were E
an enterprise, through whose success aM |
zem das Ah eee g

and above a A
The consecrated were avenged more than too much.
— Mofes had told the Hebrews about a

once the gods were taken, who

which gives each people its special
nenten; mñn, andap
bed lake roti peta sid map. $29

The Hebrews 'fatten, stor: long time ago,
through fe: of how, prejudices no Ger
Made use. Your lowly slave
It had suppressed the pride that otherwise
Each one different. Bolt fine. Ants fta en

*

their cruel masters with a special god=
had been in contact with each other? What
It could therefore be easier for Moses than for the
to reawaken belief in this deity,
especially at a time when the people are suffering through the
Approximation of the most important Veraw
derung in his fate more than
ever had to be laid out, the indispensable=
ness and the advantages of an above-ground shoe=
to feel tzes. The fact that the old
Names of the previous god forgotten:
The advice was, now made the new mystical
Naming of a square, against which the people
so that he could object all the less, since
she was unknown to him until that moment,
and referred to a god whom no one had yet mentioned.
dere Nation 1 Mamm
Hotte, up äm ile cds on

HA gan 79 03 26 t) 194 4
Should the national god of the — mite
Deity of the Egyptian initiates more than
to have the mere name, so he had to for
to be recognized as the only one. This
Undoubtedly, the greatest difficulty that the
had to overcome the legislator. However much
Every people was inclined to have fine guardian deities for all.
ee
no, foreign shot got

(Beet fnit. n.

to contest their deity. Maw
was rather accustomed to seeing these gods according to the
prosperity and the glory of the people, the
to appreciate those who belonged to it. The Israelites
batten Dä, during their day ptif en Dient
capability, found in a state which just
*. was sent to tell them about the Glorious

through the A
] Wel y

V. d. Founding of the Mosaic Religion. 107

Peoples had to be so dangerously fine as a counter
would find not only blind faith
very clever, but unfortunately necessary,
to give the Hebrews their constitution,
and to secure it for the future. Precisely the
cause which the Egyptian epoptes
forced both the nullity of the volts:
gods, than the existence of a single one
to conceal the primal being from their rabble,
was the sufficient reason with Moses
These secrets have been revealed to the entire volume,
to reveal. Should the Egyptians
State laws, which are based on the principle of priming, are based on the principle of pri
when several gods had been built, their previous
To retain power, so must the existence of God:
tes, the fine other besides fid but
dete, Vs Volke ein tiefe Heheimntz
remain. However, the Israelites had to
This God in particular, and no other on him
be subject to enforcement if legislation is passed,
— believe in one God

For example, fe Ven ingens

= EK

108. — Sue bon .

Ze unb Be n. Gitter,
and the inseparable disunity

keit eee

Enough of that! The queen!

live
e
KE E

dee idi e? |
inte D tofe ee wc Sr
en, da Penso bé

E and Ausfpender ber geiftliden
unb invisible shared apartment in K
the temporal

fury should come yr: 2 fd
in a single Bern. Mod

ah Merten ve |
Ss we mn e Seale rv
us biet en lernt, waren welt we.

112 Third Section. —— 507.

29 Te 1

ale reer Xfánitt wi ei
From the Abe e of the Ld

ve pete poterit effe mation: aut juftior,

quam ea, quae Deum quidem principem omnium
effe confirmat, facerdotibus eme Por
praecipuas: um permi ve pert fae em j
facerdi

git? EIU HOY SP p gue Ku ie?

From the Thektatle of the Hebrews. 113

tri" sale chc jenes ye

ken fine Geiftoſen Volks ſso eat na e
he acquainted himself with all FC

f fine
given command: “They shall give me a Het,
wligthum make that I live under an e
hot tos Dar oot nsum,

| po qa py
| SE 25

; bois Avo: ee TEA
Mosis as. KV emt win? le.
d More PAUL

|

UA S Oritter Abſschnitt.

gathered and lined up:
"Jehovah has built a house for monkeys"
"as is customary in the houses of kings."
"In a royal palace, everything is addressed
"led to what was found. Certain people find their way to the mountain."
"Guard of the house appointed; others clothed
"Offices that belong to the dignity of the Crown;
“other orders at the royal table, and others
"The music. It is also something special."

"and again one where the incense is ame"

"is ignited, an ih, and a sundial≠
ttes, chamber that no one may enter At,
"as second after the king, and
"whose favorites. Likewise."

"Wow, that all this is happening in... ——"
y iid so that he is at no point d

"a fo – that he of all these things
Käre 60 bie ne

Some yielding. He is he

When Jehovah was king, they were already here;
through the priests, his ministers, and the
Servants of the sanctuary, its courtiers.
The brother and helper of the law,
Geberg together with fine offspring

; tribe, note: they belonged to, ju the

» spas – N

last post for eternity erbog
ben. The provision, which Jehovah here≠

The one who hit him is too strange to be true.

we will quote them in their own words.
followed: ∗.... he Lord fprad) to Aaron: –
¿Du amb eine ,Söhne mit dir folle eures Priez
(aftert)ums wait that ifr dienet in allerley
"Shop of the altar, and behind the Bor;
"Hang; for I give you your priesthood."
wum Amte, zum Geschenke. Wenn fid)
"A stranger approaches, but is tortured

. your brothers of the
"Tribal

Levi, your father, Vd
"take to yourself that they are with you
“and serve you; but you and your | 1
"the hut of the fe folle

nes denstest, and des denstests der

wait patiently. But at the i
added Zen än son
n

HE

16 Third Debt.

“light and to the altar they did not
"make that not both of them, and their daughters;
but they should be with you, and of service,
“The waiting at the monastery hut, in al≠
“The office of the hut, and no stranger should
"Approach you!" This decree,
through which the Hebrew hierarchy
to the inherited property of a tribe

was what the four Seige de

Bon of the Theocracy of the Hebrew. 112

This would settle the bill for their pride, and all
Members of the Hebrew hierarchy were
precisely through their advantage, as
through their dignity and kinship in
united a moral body, from
whose unity and strength one can see in all futures≠
cannot provide an example of such times, and
whose imitation the politics of the Paps
ste and Jesuits have so far given all their [services] in vain

has wasted energy.

` Synbeffen ist es Fakten dass fi die aus
ккде macht nicht immer beym hedräis

received by the clergy. They were soon after
the introduction of the Mosaic Law army≠
leaders, judges and all sorts of state officials
chosen from the tribes of the Layen,
and after the people with the Befik, one

fatherland and the progress in bourgeois

Life has adopted a certain kind of culture
had, wanted a visible and world≠
lichen regents, like all the other noses

from Seba and the ones saw them

P “De guer fatte bin gutvorhersagengesehen,

| preliminary measures have been taken regarding this.
"Book of Moses, chapter 17, iff the following ju `
when you come to the country that the
will give, and you take it,

18 Third Section.

gendthigt, on the throne of Jehovah one
Layen to set, which they previously through the Het

"and you will dwell in it, and you will say: I will
"to put a king over me, like all peoples
"have me around; so you should have him at the Kő≠"
“sweep no one over you, whom the Lord your
“God will choose. — The mere fact that he
"Don't hold back much discussion, and lead the people."
"not back to Egypt for the horses
"Because of the quantity. He shouldn't have many women either."
"Take that your heart is not turned away,

There shouldn't be much silver and gold either.

"flammeln. And if he now figs on
"the seat of a fine kingdom, so (he will this
"Law of the Priests and Levites"
"Take it and have it written in a book;
“that’s what happens to him ay na et foll mec)

"For a lifetime. He

"fine pie: and the AI all

"Law and these rights, EE

Jehovah had set conditions for the Spe

no in the gor ge
RUN EM

EA

“Do.” — Verse 19. Even myself

from his means
can reveal themselves when the
consent was given

From the theocracy of the Hebrews. 119

| lige Oehl ber Anointing alsam unter die
have taken in theirs, but also

Saa led, ——— and bar
i en me lost and foreign gods
: e" So gebordje nun ihrer Stimme, und
I will proclaim to them the king's right,
"who will rule over them. Samuel
v said all the words of jet Bolte, that
v» demanded a king from him: That will be the
"The king's right to rule over you"
ne on o ma er nehmen 33
"Cars udder, which are in front
^ eter = — Your To dicus m will he "t
men, that the pharmacist, cook and baker
"One being. Your best fields and beer"
` ` wb. gen he will take, and fine
ir eben — and ihr n ec

e 0 5 0 en. A LL
ow ben t

el ier uo wird vi Ur rd

“Not to be heard at the same time.” r.vis ee
muelis 8th chapter. 7 - 18th verse. Man vere

`same as the defined religious speech here with
5 E NEW
2 ch Moses Chapter 17 — also ser

¿+ geffe man nicht, dass nicht das Bolt, ſabern
Ki pas den Saul
' fine sex

120 Third Section. TET.

to do service to all legislative powers,
wh fd más de management be Sres
who had to be content with their supervision, and

b eee cera aper i
Do

let, if he had the misfortune, fine man
to her heart to Alem so
certainly e$. ifi that they die. secular
Reverend of Jehovah, all one
limitations on his power notwithstanding, only
forced bulbous growths; so clearly illuminated from
rer

yof et LI
Shade anit: guten Sia unb Bors |

From the Theocracy of the Hebrews. 121

could. Because of the introduction of the
They were not only the first theocracy
servants, but also the immediate ones
Deputy of the invisible Moz
have become scars — the visible ones

Jehovah's governors, to whom he all
Enjoyment and all administration vu we
n rights auem qae —
ET Dm 154 3 $ M.
After the meal — —
Deborah; as political king, egg
Lord of all goods," the land
de, and self-made the persons of his subjects.
But he contented himself (also according to custom).
(of the then-rulers) by distancing himself from
his entire property, only the best and
the first fruits for his actual use
had the Jews hand it over. This use
now there was no other option than that he should be all those for
gave the royal revenues to the priests.
“Look (he said to Aaron) I have given you≈
“Be my offering of all that the Kin≈
He sanctifies Israel, for your priestly office,
"And to your sons for an everlasting right."
You shall have from the Most Holy Place, which they
"sacrifice, with all its atonements, with all
"their offerings, with all their guilt,
sacrifice — The first fruit of all that,

What is in the land — all firstborn among
"All flesh, whether human or animal." — *
The Levites were also to be his courtiers.
served, living at the state's expense; and to
their entertainment was the tribute of the Ten≈
ten dependent, who was already of unthinkable
Introduced in ancient times by many other peoples
was. — “But to the children of Levi I
Halle tithe given in Israel for the heritage of
"their office, which they do at the hut of the
"Stifts." As a sign, finally, that the

Hierarchy in the rights of the one who entered |
ten war, to which everything belonged, were allowed
eee still Levites a being:

l befigen: “You follow in the land

legal right, inheritance and property of the
The clergy were declared: thus one can see that
the latter thereby a kind of unab hare
gigkeit in consideration of all his needs ge≈

when, of which only the most unrestricted
Overlord of a Before State
mnt could.

Equally completely from Deng too.
the administration of fine royal
absolute power over the priests
transferred. A people who worship a fine deity
hands over the political scepter, vers
He already knows the high priest through this.
for the visible regent of the realm, and
the clergy for the highest human
Power in the state. Simply because the latter
Circumstances form the basis of the Hebrew
The constitution was to be established, so it was
he also participated in the legislative process with a Mad):
print firmly and with clarity
explained, which was of a more subtle importance.
Moses held the office of [unclear] as long as he lived.
nes en es ne er unmit=

l Visit pi, sili d ach dig aU
of Deuteronomy above the fifth
Buchs Mo (i ift; baselbst 33. Chap. 4. V. ant:

He received it directly from Jehovah himself.
was the only one who followed his behavioral orders
directly from Jehovah: “the
"the only prophet in Israel who spoke to the Lord of
"had recognized each other face to face." He
was, according to Jehovah's expression, the God of his
Aaron’s brother,” who was very eloquent, and
had to address the people in his place. The=
fer Aaron ſboth as his son and successor=
Eleazar not only received their gin
consecration to the priesthood from the
Handen Mosis, but hung with the game
Zen ea Notes Manet! by the

ien a

he combined in fine perforation, according to fine
Deaths were divided. One, when the
Divine, was given to the High Priest
and his successors, the other, merely
Human, his weapon-bearer Sor

fua zu Theil, der fic) through many samples Fries
gerišer talents, and fine attachment ges
to the sanctuary, as a man proved
had, in which the spirit was. Jo sua
was no longer, like Mofes, by Jehos
vah selbst, aber vom Hohenpriefter bes
leaned, and hung from the same, not only in
Consideration of his confirmation, but
also on the entire leadership of the fine office
off. From him he had to learn fine manners.
to catch up on the missing information, was allowed without explicit defense
Approval is of no importance whatsoever.
do, and was consequently nothing more than wé
first subject of the hierarchy."

The Lord spoke to Mofes -

"the son Nun, who is a man in whom
"The Spirit is, and lay your hands on him
: n and var
,

"Israel. And he shall appear before the
"Priest Eleazar, who was full of love for him
"Rath ask for the Urim and
"Thumim, the wise one of light and
"Right. According to the same mouth fob
"len out and move in he and all
"Children of Israel with him and the whole,
"The common people." - Moses was after Fer
Hovah's mouth itself out and in
- so what Jehovah was to him, that
The high priest was appointed for Joshua and
the respective commander of Israel and the
entire community - the God of Joshua, fe -
like Moses, the God of Aaron.

wh geiles hid 7" siut gi ra -

"If judgment is too hard for you, it will be between blood."
"and blood, between trade and trade, between≥
alchen Schaden und Schaden, und was zånki≥
Vibe things are in your gates: so you should
"open yourself up and go up to the
"The place that the Lord your God will choose,
Dog to the priests, the Levites, and the
“The judge who will be at that time will come…”
“men and ask; they shall give you the judgment.”
chen; and you shall do according to what they the
“will be, in the place which the Lord
ssermáble hat, and you shall hold that you do
"After everything they will teach you. After
"the law they teach you, and according to the
"You shall abide by the law they tell you to uphold,
"that you do not deviate either to the right or
"To the left. And where someone acts presumptuously."
"It was discovered that he did not obey the priest,
"who there in the office of the Lord your God
v stands, or the judge, who is full of tanning, and
"You shall do to the evil ones from Israel, so that everything
"cm — not me"

ble Suchen, von benen hie die Soe

Legislator; but which after Most's death
transferred to the priests and Levites
was, from whose decisions from now on,
as before by the decisions of God,
Feine fenere Appellasion ftatt finden.
¿ás ados 3150. not eh. 198 MO

. ——

to play a role as with any other people
the world. If he were to be with the Egyptians
ern, Greeks and Romans themselves for the first time
Foundation and introduction of the political
Constitutions were indispensable: that's how he was.

in the same proportion as these states with

the progressive increase of their powers the

They encountered the means of their preservation (in fid) themselves,
which has become increasingly dispensable. By
To the Hebrews, however, he was and remained the
the only pillar of the constitution, which
highest sanction under legislation,
the sole source of official
Violence, the only guarantee
all property, all rights and claims
of rulers and subjects. If he had been through
A miracle suddenly taken from the entire people
men have been, so the same would have been in the same place≠
moments must sink into the state of...
which left Egypt, into the
The condition of runaway slaves without morals, without
Laws, and the next best con artist price
given to them in the name of some
have attached new restraints to a fetish
would, if it weren't for God
their Båter sent another Mofes

T.
Nt NEC Nr xr

3

mi ſchen gods. "They wafton db bey ben
To spread and entertain opinions among the people,
the fie under fid) themselves not consider to be true
could. Should that which the people of
= Believe in relationships with the gods

in fie ot lal heus M rie

They could do what they expected from those behaviors.
They knew neither completely | 1
Li d we Indies ees, `
8 but the? 4 ruling

fall of the priest regiment, and the means
eemfelben. My SES, ie,

RUHR the old ag yp⸗
The priests did not foresee that it
it would be impossible for them with the time, ih⸗
to be, all in all, faithful subjects.
With the advances of culture, and all
gradual increase of social behavior
bürfniffe showed fid) erft bie Nothwendigkeit, die
Handling of civic affairs in

several often to sell, which fih
| not always with dignity, comfort⸗
ness, and the (stories of the priesthood
tolerated. Primarily, flatness would take over.
mende need to protect the state against hostile
To defend against seizures, en Go
fdáfte eines beſsondern Stand ge
cw e Di ubrigen eben fo fürchterlich ale
J had to become one. The priests
pd their rule with

Manne to £ junior er
8 Us n ie ganze K '
d u. nt had. It
EK grim Some ein

Di ? -

The elders in Israel, whom you know,
"that they are the oldest among the people and their office /
lente: find, and take them in front of the hut of the
be, and fille bit vov dich: fo wl
"I will come down and speak with you myself,
"and of your Spirit, which is upon you,
"take, and place on them, so that they
"to bear the burden of the people with you,
"and you don't see them"
These seventy men received
by ee t. aa - 4

ke of God and to the priestly Khi
The newly inaugurated rich ones already received the
Steventy elders a higher degree
of initiation as the rest of the laypeople, *
“Moses sanctified the people — and they washed
"Her clothes — and he led her out of the las
“To meet God, and they approached the bottom at the
"Mountain. But the Lord said to Moses: Climb
“Go up to the Lord, you and Aaron and Na”

| „dab und Abihu, unb bie ftebenzig Ael≠
“Teften Israel, and worship from afar.”
“But Moses alone drew near to the Lord, and

"Do not let them approach, and let the people from

"I won't go up with him either. — They're flying there."
“Moses, Aaron, Nadab and Abihu,

"and the seventy elders of Ifrael"
“Up we went, and saw the God of Israel.”
"Under fine feet it was like a beautiful sentence
spot, and like the figurines of the sky,
"If it's clear. And he didn't let go of his hand."
"about the colonels in Sfrael, and ba

"They had seen God, ate and

) tego fie.“ It hardly takes an Eve

- dmüecung, dass die siebenzig Männer bey
eee Israel's neither
Pedro, face to face, bound

FL UN mds Be. a, s4mmnR 0

RT 4 „ „0

*

hen, still like the priests in All Saints' Day≠
have heard. Meanwhile, they learned
She liked him more than all the other rags,
and received certain communal insights

with the priests who drew closer to Jehovah≠

ten. This is also evident from the circumstances⸗
to those who gave us the 4th book of Moses, 11th sentence.
has kept the part of the Geppänge
with which the seventy men went into their wits
who were deployed. "And Moses went here,
"out, and spoke the word of the Lord to the people,

Consequently, they were not given the full DNS.
dige Geheim ns fiz aber doch immer ein Gee
Secret revealed. — for: "There
But: The Spirit is upon them, Posh — e unb
porre nidi ech D NS a 3

This tere bán oce
Men, most likely
subsequently the key to feis -
no secrets, but by no means his age⸗
It has lost its traditional prestige. It has⸗
held Géi under the name of the Sanh es
drims or of the Great Council until the
The downfall of the joke state. So long⸗
His power lasted, which he himself...
They had to subdue kings, but also his
Dependence on the priests, without
whose consent did not affect any of his decisions
was legally powerful. Even in recent times

The nation was led by King Herod before
accused before this court, and found no other
ee fid ber. Jurisdiction and stern⸗
to withdraw punishment of the same, as ben vas
Zen Eutſchluß, bie fiebenzig Männer,
and the priest Aristobulus at their
"I'll strangle you to join," be id

pom Y" genge?

P" 3
Wow

ki. tust f di ` 141 H:

Fifth section.

À ae ber School of Piscis |

: 4 iet 53 Inu nn n VOTE ys
Aa citas et umbram cale de
— — ferviebant ſacerdotes Judaeerum,in ARCANO
intelleſtun facrorum Legitim or um enarrantes,
e quidnam Significarecur gf, f, Orige-
ses k 5 eam 'Celfum, :

loi Sch Sb im 5a

World Pa fnt 10h the god of be
bräifhen Geſgesetzgebers bey einem zwey=
to have received ten institutes that the
second degree of the greater mysteries
the Hebrew can imagine. It is the=
It is the school of the prophets. It will
only very rarely in the holy books,
and always only passing by the track
brought. No trace of it can be found anywhere.
that they were on Jehovah's command=
8 a This was probably

142 con We

8 a |
do Post t gȫtlicher

Re Ar ; ma an
1 ee ie *

he wise of

such a society was established, demand
also that the members of the same are under the supervision of the
Priests subjected, and that they were already out;
educated pupils in the secrets
were taught about the sanctuary.
Writer and speaker devise bed er wů̈r=
contrary to the advantages of hierarchy
have worked, if you don't unmit=
Telbar hung from the priests
had. But they would also have been for the Gore

parts of the same do not undertake anything of considerable importance≠
men can, if they are from the larger My≠

Series excluded, in a deep ignorance≠
senheit of the Mosaic plan and the
hierarchical intentions remained)
Everything that one can find in the hi-fi s-chen both
as red neric writings of this prophecy≠
ten antrift, even more

but what one

missing in the Hebrew history,
bétoeifet; how deeply their school is in the mind
had encroached upon the legislator's power. —
n ij eee dnn, mend n
Notwithstanding the mention which in the 1
Book of Samuel 19 chapters 18 and
f. V. from school occurs, only ges
It is casual; yet it spreads via
creation of the same and their
Together — E

lich in intention of many fekt: still need
fountains. We want the results of this
Position of a theologian; who

that fe through the sight and the skillful
Lecture of a War bur ton that weight eve
had to hold that, for under our pander
was lost. This largest among

all
CCE
fchen Send ung chatte die Schule der Pros
pave E —— dE
'Stig e ber <Theptrasion ann

From the School of the Prophets. 1

He told him everything Saul had done to him.
"had, and he went there with — :
They stayed with Najoth. And Saul was born.

Hangesaid: Look! David went to Najoth
“In Ramah. There Saul sent messengers, that
They got David. And they saw him.
“Chorus of prophets prophesy, and Sa
"Muel was their supervisor. Then came
the Spirit of God upon these Serbs
Saule, that prin sol E

At he asked, and said: gës dt Samuel
m nete (Qo st ipti bf gi Sie

"the
= — — 1
— —

"^ ^ — man:
also under Ben Prophe⸗

^ Mito itle ck reo =<
yi Za

$14 DS Fifth Section. ` sam

"The intention of the historian Cant
War burton) * upon this mention of the Pro⸗
The Phetenschule was none other than to provide us with

to make known the effect which this

School on the emissaries of Saul, and

on the, Saul had, He but therefore

even a sideways glance at this Kol,
legium, and sees and shows the same only in
the constitution in which it is about Saul and

From the School of the Prophets. 149

about the purpose of these prophets,

which he finds unfounded and wrong, that
et; fie nicht nicht wertigete. Er glaubt,
a biblical scholar of sound mind and heart≠
the nn this institute for nothing else
hold, as for an Afa demie of the {how
(German political science and law, which
the preservation of the theocrat to its
would have had its main purpose, and in this
Consideration for a planting school of the prophets≠
ten could be considered; “because those who
deepest insights into the most fairy law
with the most zeal for the same verse
had bound, would undoubtedly have been the skillful
had been, interpreters of the divine
Willing to be ſeyn en nro) iier ot tison

mer Canes sid 21000 And ada

“This term is not part of the definition.”
The school of prophets explains it to us very well.
Naturally, as the saying goes in Israel.
3 DO: Saul also under

aso ren Abſchnütt .

View on the preservation and promotion: the
Mosaic state principles swindled,
and forgot) for what purpose he came from
the lowest class to the royal
DW übbe: had been raised. With a
Words “he was not much more than a world≠ 4
well-intentioned statesman, without whom

——

which he brought with him. He had achieved it through subtle ways.
Neness so far come

let either he
or the law (e.g., theocracy) fall
— —

From the School of the Prophets. rer
— it sp
LU uL»

The terrible enemies
Ecstasy and the devotion of the prophets
(who would have all enemy messengers) Theib
I have taken; foc were the extraordinary
News with all its astonishing surprise / which
which had to be agitated, was recorded. They called
with the utmost astonishment: Jst
Saul was also among the prophets!
means: Saul, whose entire government
through the Prophet (the teaching of the prophets)
so little – the man who was fine
always according to the laws of the i

meu fd Liye gei
lived was, this 1

—— JURE now finally all of a sudden

the confessor and eleven for the law was elected /
eee «d ër dae
(Tu mer eat . rg;

152 Faunster Abschnikk.

agnes ku, E ro eee , ;
Mon | EH

he for the first time with this name
occurs. Samuel announces the disobedience.
famen; Saul in the name of Jehovah fine
Rejection. "You acted foolishly."

not kept the Lord your God's will
en from you anda bnt z) hem he diet

“Err Hatofich a “man. aefuse, nad”
– Seas miss the Lord commanded
Ke ae because you have the
. drug m
Caton S
, TES fatte, namely bie

15% BOREN V. b. School v.

as he had to be the hand press;
eee

white and twisted silk: square
"Full it Ion, and twice; a hand's breadth
Dieron Mb diuini

and one follows that

Her y ts een
r unb not from the
wee bosmache; und ſsollt in das eg:
childlein thun light and law (u rim
"and Thum Ee Ze"

zi and

— —

and Thummim excluding the fo
belonged to the hen priest, and
and an inseparable part of his office
thirdly, finally, that
— —
be and the office of High Priest, and
specifically regarding the response to the same
A
nd season dui nuso 27
From the ancient.
toi dii 4 16€ ∗ 2 Reid sein
“The holy books of the Hebrews were chosen.”
nen des Urims und Thummims s�ern, and
only passing by, and observing
about the matter and form of these
mysterious things, the deepest stillness
.
tn nscssprisd "ttr DI mein
efto € saw 'aii i Ba mi
82

ops Se

aun tw hi sO Waite feet:
chen some "S i SE
nor Eheim deu) sa — paben

we

Ec ror AMO M

on the pectoral, or on the back of the neck,
but was kept in the same.

358. Sixth Section.

the office of High Priest is the one
Let the film out. Fortunately, this is
gen seyn mp, . DUE

BUG goni pew mon cibus -

Just like S ebovab not just protection≠
God, but also political ruler of the

Hebrews 9 expirker:
not merely the Gem rae m [tar

Von bem Ueim and Thummim. asg

| visible minister for the people's faith≠
| is all the more indispensable. The medium
bare oracles, through which Jehovah of
now on fine; will revealed, had to be in
The eyes have a falling organ, and
This organ was the original in the Brufk
shields of the High Priest. We have the before /
The most important passage in which the Ur is mentioned in the original text.
| occurs explicitly in this sense, although
already at a 9
She is far too little for our present case.
important and too crucial for us not to
should be rewritten word for word:
“Jehovah said to Moses: Take - Jofra

“To you, son Nun, who is a man,
in whom the God is, and lay your hands upon
entire community of

"him, that he should obey the

Children of Israel. And he shall appear before the
| “Priest Elen ſar (Aaron’s son and
— he should be a councilor for him

“according to the way of the light (dum)
sta judicium LR IAH. According to the same
“(the High Priest’s) mouth shall
"out, and both move in, He (Jo—
sfna) and all the children of Israel with
"To the entire community." ier
SEL ns FIT] nN LE $35 1187900 874
4. B. Mofis ag; R. 78 u, f B.. an

166 Sixth After /
— edidit ifi the il ehm than the we fen cht

State secret, as the main drive≈
qud; en Sea strongest Erpat

and reserve it for the king himself,
the one with fine GES Re

Bon dem eim und Thummim. 161

Jehovah's explicit command, which fos
even the supreme commander of his people
instructs the high priest to use the Urim,
leaves us no doubt that everyone is on it
immediately following divine decisions,
which are in the books In sua and the Nid:
ter fo frequently occur, through bas Urim ers
have been divided; notwithstanding this circumstance,
presumably due to its everyday simplicity, not in the»
more is explicitly mentioned.

When the Jewish hierarchy in the Fol≈
against the unruliness of the people, which with Je≈
Howah's government was dissatisfied, according to...
give, and to the Benjamin Saul with

the title of king conferred greater power than
no general had yet possessed, had granted,
But Saul was imprudent enough to believe this
Using violence was natural≠
In a certain way, the political influence of the Urim also
in danger. The secular Reids
The administrator of the theocracy acted independently
powerful – and was verse by Jehovah
thrown. In vain he subsequently searched, through
sad experiences made too late, complainers
Matter resolved through diligent inquiries with the original author.

to make amends. “nebovas replies
ge:

–

162 Sixth Section. gt f |
% " Wii points
Earth oa e EI
dates 5

Ireland now

much less
Phetensch School
already anointed

From Uleim and Thummim. 163

Zer against Kegila come, to conquer the city.
"Roughly, for my sake. Will they also..."
"The citizens of Kegila are handed over to fine [persons].
"walls, and Saul will come down, how
"Has your servant heard? The Lord proclaims this."
“God of Israel, your servant! And the Lord
“He said: He will come down. David
“spoke =. But will the citizens of Kegila
"I and my men are surrendered to the
"Gaul's hands? The Lord said: Yes! There
“David set out with his men.”
"Now when Saul was told that David
"Having escaped from Kegila, he left in Aus
"Pull, stand in line!" In the very same book
There is also a second case in which

David also gave his retire to Urim alone.
He owed it to tung. He was through a
plausible invasion of the Amalekites * very ger
frightened: “because the people wanted to stone him.”
"For the soul of the whole people was unwilling,
“every one over his captive sons and
“Daughter. But David strengthened himself in the
“To the Lord his God,” and he spoke to Abiathar.
| “to the priest, Ahimelech’s son: Brim:
me mir e Gre ai
Tul, pape. Baton utet? d
ELLE n 060

oq BEAR rer 3130177 bo
E €. *

(me ephod). And there Abyathar the tunic

"Bringed to David Gate," David asked.
“Lord, and said: Shall I give the soldiers |
";chasing after them, and will I overwhelm them? He S |
“said: You throw them to seize and rescue
"Do." Success has also been achieved this time.

David's trust in the Urim of
priests, as well as the reliability of this
Oracles justified. Sam,

fchen Uübersetzung mit: Vas Oraculi, das Ge
AB of the Oracle, Instrumentum Oraculi,
the oracle's tool, and finally
Vas foederis. Dei, per quod petebantur
Oracle, the vessel of the divine covenant,
were overtaken by N.
| printed. rl! end 171% obt

ur on a big Ge≠
Beie D? ge what for debts only E
High Priest, or at most The Reverends
den Gap emen mite Rd f 8

t

Opina ` ,ua KEE df «CT *
oros qe aso aro hie, *. ndi.l andicoitia

R 7. * Fat 2

7 -- zegin)

* Menstpoidat

S a du Dt

"– " "S

The weight of their reasons, each assessed with critical rigor
proven fact outweighs, in order to P much more
niger pass over with silence, since fie mets
a previously presented hypothesis about the
nature and the purpose of the lifting rake
Mysteries, the seal: of the highest truth
to impose apparent simplicity on your, jin

GI, AT Xi
E piron, hi

Bon dem Urim and Thummim.

both for the oracle of the High Priest≠
The fact that sters were used proves the following
A passage from the Prophet Osai: “The
ae roof will be without Rd for a long time:
No one, without princes, without victims, without Al
ar, without a bodycoat (ephod) and without
"Sanctuary (in Hebrew without
“Theraphim)) feyn All scripture interpreters
find agreement that beer is the prophet
the Hebrews with the loss of their freedom≠
unity, and the downfall of their statehood
version threatens, and that the therapist tm,
which here, like the Urim, with the
Ephod: is put together, nothing less
as an ordinary idol, but
the oracle must pray, which at the same time
with the theocratic constitution of
the Jews should.
an eta m3 su do e mut

Va Brdy tewes aBn jener Belty da fein König
in feackt war, and each that, was
Lahm seemed “he found himself, as in the book
the judge ∗ y ae i en 7 3
Ephraim, a rich man, and ANGA tiger, but...

vd. de Ha. e ue AA nit do Sch

Jg i en NT misto
V.. amadas” mm t. E

66 Sedfier eit, >

By all appearances, not Febreze Becher
A man named Micha. He was on
The idea came to me, fine. Own house Ear
to have pelle, and there the secret
nisse des PeieKect hum. im Kleinen
eee
=" fie to the o I6fmite, pmo

to i ni

,

House of worship (aedi à
Elohim). and made a
Kc and fine sons
"and The N
my hand, that he was a fine priest
— Bee E ër

S

From the Urim and Thummim. 169

“(Micah) held the boy (the Levite, who
(was very young) just like a son. And
“Micah filled the Levite’s hand,
"that he became his priest; and was thus in
“House of Micah,” The good Ephraimite
was completely reassured about it, and very cordially
glad that he exclaimed: "Now I know that I
“Jehovah will do good because I gave a pound
“I have the skills to become a priest!” This un⸗

Micah's distorted conscientiousness is a
unequivocal proof of his loyal devotion≠
keit in the Mosaic religion, and sets
Beyond all doubt that the golden pictures,
his fine, just as orthodox mother mar
chen let, not into any idolatry, but
for the Orthodox church service in the
were designated as the house chapel; that the Thera
phim, which he performed in this chapel with the epho d
stored, was a thing that was after the
Mosaic laws belonged to the Ep Hod;
In short, that it is the Urim fine
The chaplain's house, how fine. 3 Ten
pnis A Fa Tn

"n inen rëm

KL we WA w ums
tändlich, und wie r dåucht, eben ſal voll≠
constantly in muſe E two words: The

im ünd urim eiverley

dro air Sehſte tiii. in

Terms: used to express —"

dern also that ſich ye oval auch bey ep,
the occasions of the ordinary gods

tive Gn of the scripture under the name The

raphim occur as organs of fine

: I used an oracle. — Se

From the Urim and Thummim. 171

the rest, what we still know about the Ur in the
have hearts, our own reflection
left to the reader; after we only said a few words...
te about the & sian origin will
ps t have, So oracle with the more
reren teligibfen 1 customs of the MU $e
my hat. T! 30 E ijt nal) Oh

mode uad mfa ji K OS
The Institute of Oracles, this figo
a channel of political influence, and this
soft source of pure income for souls,
birten of all times and peoples were known≠
Termasen, fo, wie fast alle ubiren Erfindungen
e aa Me! des Aber≠
belief, originated in Egypt. The [pre
Desired images of gods were among the
different types of oracles, one of the As
Km Diet at least proves its early success.
spread among the Chaldeans, Phoenicians≠
er, ey us Araber n, from whom us

ben "up >, end! Sein cai suda) eae

seiiotqotg adi amada wur ibro
icut — a Thumin

i Sie ee gen nft pande Sronié 18

173 “min section.

the remnants of old historians fo mam
which traces have been left behind.

% Tag DÉI mu” ot ieee sides d

Israe item, die bef |
Aundischen adm E

From the Urim and Thurnmim. 173

sheri” certain pictures, like little boys≠
"shaped, which according to their language Seras
“They were called pes, worshipped by them, and about
“Reasonable and hidden things were questioned.”
"They were everywhere in the most distinguished places
"Set up in the squares of the cities, and with attached
"lit incense was worshipped. It was customary to
(to wear a squeeze, to protect against accidents)
"to keep. Of this very kind were
"the Theraphim, which were chosen by the Israelites

"were revered, and Laban after the
"had worshipped the testimonies of Scripture." –
“This therapy” (writes Christoph)
Castro, a writer who, as we will soon see
will see, nothing less in mind
could, as the divinity of the moſai⸗
(to disregard local customs.) “These
three pump image rot or
CRN iur eld GE CEET, t
v^ ú $i * iti RESSU Cain osa

tur, folebantque ante ea adolere, bed.
i oe rie rn + Similia his THE–
colebant pm ne

E

r Ke 2

174 Schschſter Abšt section.

“Idols through which one can predict the future
"used to investigate things. Because now God
"gradually de-deserting that people, and from

"the pagan customs and the service of the Teut⸗

"Rock through the gentlest means"

"wanted, so he let them have the wonderful way of doing that."
"To predict the future, and the hidden"

"to discover how the devils have so far managed to |
"To create admiration among people⸗
"knew; just as he also deceived them."
"the files of victims who
"Previously to the devil, but subsequently to the born
jm nen er afet

ertt SS 2
tt
"Ifraelites bie Urim and W."

1716 Sixth Section.
Urim was kept; that these two

mysterious things in the writing of Easter⸗
be called the same, and that nowhere in
the same the difference between the two expressions⸗

as stated above — it was by all appearances

according to the aforementioned writing⸗
steller has misled both into one class |
set, and the Thummim just like the |
Urim for a speaking image of the god
to watch. Meanwhile, he had been somewhat...
Attention to the passages in the Bible, in
which of the Urims and Thummims en
is believed to be based on the assumption of the opposite
partly able to lead, which Spencer with
has most likely been found. If
the Thumm at the same time as the U rim

is called, so this always happens m
where of the in the pectoral

so n from the oracle of the |

or ephode is spoken, f
Urim always alone before how

~ Synbeffen ift es ausständig dass das Thum
mim, where not to the oracle, but at least
belonged to the office of High Priest,
It could only be worn by him alone, and
indeed, to fine, formal official attire⸗
dung was worn on the bosom, This
(t freylich alles, was fid) aus den heiligen
Dúdern of the Hebrews about the Thurn,
can be brought out. Nothing definite who,

Even these few circumstances are worth it.

much more attention because they were out,
made facts, and the guide from⸗
give, to whom one can safely enter the Egyptian
Sanctuary may follow, in order to go there, where
lich Men fo manches andere hebråiſche Ger
beiniß explained, also about the Thum,

to seek further information.

“By the Egyptians (Helias writes)

` wë)" were the priests of the oldest

–= Apud Aegyptios à prima antiquitate; qui judia
cabant, facedotes erant. Eorum autem prin.
ceps füit, qui caeteros anteibat. Ille in omnes

– jus dicebat. Gerebat autem de collo imaginem

“x fapphiro, eaque imago Veritas dicebatur.

a Hitt, Var. L. 14. C. 34. 2
9 Wi 1

m

, Sixth section. is?

te da, Worſtehe er |
+ 50 Bi pur "ai SE |

at
did he 1 1

–À "E

"keit." – So here are all the words from the Bible.
The circumstances given by Thummim.
relationship of the same to the office of the view≠
bare head of the theocracy,
the exclusive prerogative of the Ho
The hen priests on this jewelry, and the
Know how to wear it; all this
fes occurs with the æ n Ne, the Egyptian
High priest, who is also chief judge

If, together. Moreover, if one considers that
Thummim, which is in the Hebrew people
coming, right, truth means,
from the Septuagint, from Philo, and
all Greek writers with
Ades is translated as "that the tower mim"
via the pectoral muscle, just like the aiy-
Qua of the Egyptian high priest to
it was attached to a golden chain, that
all the clothing of Aaron and his descendants≠
folger, the ephod, the multicolored belt,
the tight-fitting skirt, the hanging parts
bells, etc., with the clothing of the
Egyptian priest-king, as we

which is described by ancient writers,

which bears the most striking resemblance; so there is hardly any difference

There remains any doubt that the Thum mim, if it

not in matter and form the ågyp ti≠

fhe an Nei war, at least finer Be ftim
x M 2

fap

Seventh section.

Hints to a closer comparison≠

chung of the Masonic Mysteries
with the Hebrews.

I return to our hieroglyphs and Ce
remoniums return, of which I at the beginning
I've run out of ideas after my attempt. I believe
the purpose of our Hebrew beer
glyphs (for of these is here alone bie
Speech)“ at their previous owners, and
bey ihrer urfpringliden Gebrauch ge
have, quite likely indicated to
have. Whether they also serve this purpose with us.
to what extent they have him, really
I must have had, and still be able to have, what I have to say: I must have had, and what
Your own entrance, my brothers, to

ott (ein, Indeften lassen Sie

"They are, Noah in the first lecture about
It has been noticed that the most numerous and considerable
and at the r vt

d BE WE) SCH An

185 Seventh Section.

I have a few small comments that are not very...
ftens some of you these Ar en
They should be easier. — I can and Sr iet
nothing but facts since
a few years ago, the whole audience
have been presented, and documents
and proof S ofi po presented
become.

It is high time, my brothers,
we at the 1 AS: un

The

IC TH
/br
* e

(dem

Work towards a closer Mi dbi x. 185

Among the profane, who knows? W. have
Kate 5 8 0 in front of the audience
more: why fatten: we do it a our Sr
have them? To check

I'm a Greymaurerey in pen
teften one fo wie ich ſie ſowohl als Frey≠
bricklayer, as well as a secular observer

learned about the latest discoveries

I have, with the Hebrew mus, so I see him in

| as presented in my lectures, compared.

| BR find some BW VS idum
E. rad 1 13153194; ste Tct

| dime Muferien der Maurer ey.

|

Ni drey! erſten Grad śscheinen mir im

Sy fente, des njen, und zum Theile noch
| bs nbefannten © JR approximately. bas geweſen,
| to really be what the smaller ones
| | a eren iie der Hebräer in dem mofas
The plans of Hebraism were:
namely — segregation and union of ei≠

"e ies ER EE

HB a Seventh Section.

figtbumé, den Heiden imis
and only one chosen $

It is not open to us, brothers, that
we as members of the Jobannis x ae
nee teaches ion mee der
relationship ero

€ CAN on the jet

Hints for a closer comparison c. 185

It should satisfy curiosity. The whole Pw
Blikum now knows from the printed documents.
actions of the last convention to
Wilhelmsbad, that the purpose of our Order
even our well-known, venerable chief≠
tern was a deep secret, which was revealed through
the combined effort of their sharp gazes
did not penetrate. The illustrious assembly
lung felt compelled to confront the unknown

purpose which they have in the history of the order
and in the nature of our ritual laws
could not find, in her heart⸗
search. Here she could of course not find anyone.
to encounter them: as charity in
broadest understanding. However much we
this recently established purpose the
good intentions and sentiments of our predecessors⸗
The mayor explained, so completely does he let
us about the mysteries of our religion
We read hieroglyphs in ignorance. Ours
Ceremonies, our symbols, our language
u. s. w. lassen fid) from the benevolence in
in every possible sense, so little
explain, as the Hebrew ritual laws
— from the wisdom and goodness of the highest⸗
sten being, unless we wanted to be under
the mau rerish benevolence something

aa , Me Rd ant ve

186 Seventh Abfchnier.s se 007

Zealots of Jewish folk belief

sinter of wisdom and goodness of Jehovah
They may have thought so. I find in the public
printed histories of our high order tone
vente the story of the great Saher
The Hebrews again. This too.
Baste in the past times the Sch (à fef to
the secrets of theocracy
loren, whose Wee ee
times have possessed, and the one, after
once the Cip ftem was running
the layman unnoticed from the me `
to wind the —— ha f
ben mag. Hin cimi f

Be

"ten light fountains know, and for the bill
“captured by faith, — Father
"Stork's Religious Philosophy
"diligent: reading, — the superior swept in by God"
"To obey blindly and without investigation." —
"It grants to all those who believe in Jesus

"to know the snake-treader properly, to be
"tinctural reconciliation blood whole =
"have sat up, and through strong faith
"most intimately united with him — the recognition ⸗
"nisse of the stone of the sages, the Cabr
"bala and Magia, and leads the
See nen
"infallible paths to salvation,
Ker ber 16: eee
"rest in the All-Father, and bu rh
ee hei did

"sen. EL
sito: pibes pes ipt a
qu Kun in git

|
l
|
|

Hints for a closer comparison ic. 189

"the Almighty, that great mystery,
"and the highest seals of nature"
has trusted, which Aaron and fine
“Successors (the heads of the hierarchy⸗
shie) according to the mosaic order
to loyal custodians as supreme
"in the sanctuary and supreme before God"
"presented to the chosen people"
"were." 1

Who can doubt, my brothers, that those
pious school of the prophets and
Miracle men are not the most worthy and
most important item from the father
such care of the great unknown
Obern must be, who is in the inner order
the place of Aaron and his successors⸗
ger represents, and the well-known arch i⸗
demides from Aquila fulva to our brothers
with just as much zeal as care
has preached? Meanwhile, among the

strange documents which the Berlin

niche monthly magazine especially in the youth sector≠
Lius the Younger has provided enough evidence as to how
very that great master, and finely covered
. eg find, or iu wel≠
Dear Saint Ger, at least you have acknowledged Saint Ger.
main, Schröpfer, Gaßner, Meßmer
and whose wpa tel; Cagliostro, and the
X, Y 2. known only within the Order.

chapter also the Masonic laymen
the world has acknowledged his attention.
Through this evidence we currently know with
with all historical certainty that one can trust our
Orders of Dignity and Grace.
wanted to impose themselves, and there and how
who really forced his way, of which our
highest known superiors themselves nothing
knew, and were not meant to know, * — since i
"It's a hidden chapter of the clergy
"gave, above, still gives, which the highest
"Especially in Freemasonry, possessed, with
"has entered into the innermost core, that
"Highest of the Order knows, and that
"inner work for the Order and
"indeed for that order which never

Hints for a closer comparison e. 191

most revered known
It was not driven by the upper hand that it was alone
found in clerical hands,
“the innermost order as one given to it—”
"was entrusted to the boriges depot,
"The people never partake in the way they do"
"he could, and not even any one≠
"a member of the order itself, also
"not for money and treasures, but
"only those who show zeal and dedication"
“boy to that thrice blessed one
"Father through a good leader
"brings." A ne ig Eno
Incidentally, who is blessed three times?
Father, defen Urim infallibility, unb
defen Thummim the great J. ift, still
Anyone who wants to get to know me better, I must tell them about the
Words and actions of distinguished emissaries,
to instruct the apostles and prophets, who
Genius. The world is in full view of them.

Main missions to the German ice
Negte Maurerey gešt chahen 1767 durch Fr.
Archidemides from Aquila fulva, presbyter.
Cler. ho T., 1776 by Fr. Theophilus

deratorum etc. and 1783 by W., and

* *
T

7